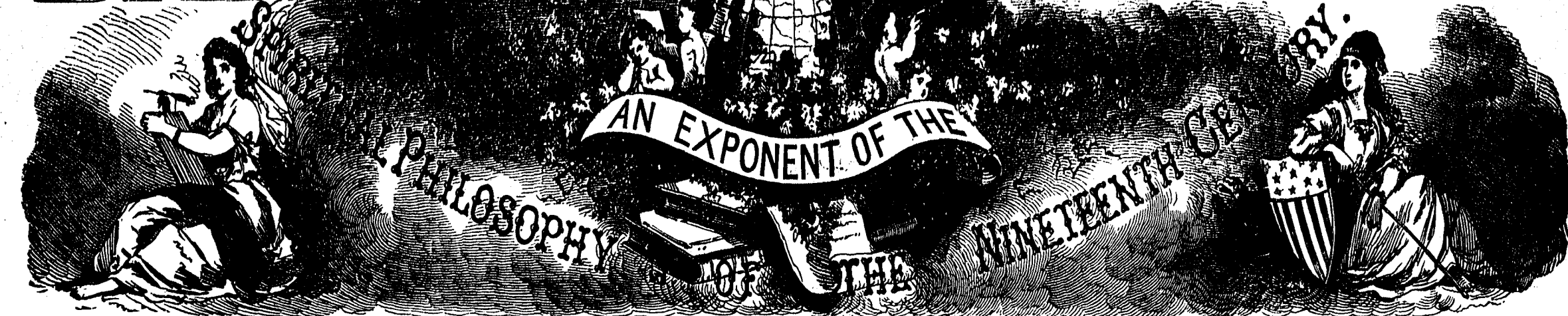


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NO. 2.

HIDDEN BEAUTY.

BY E. T. F.

A tiny flower beside the roadway grew—
Hidden from sight by those of rarer hue,
Whose flaunting colors caught the passer's 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 eye,
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 seeresses 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 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 mortal man startled him, but was not allowed

to throw any doubt upon his loved spirit-return 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 conditions 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, Lillian 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 measurably 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 they 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 at 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 know it's my darling," and so lives and dies 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 won't 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 of wood. Yet it must be met and overcome, or spirit-return would remain to curse humanity.

The great mass of believers do not yet realize 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 them he sees, with the result that they are often fooled to their heart's content. It is painful to realize the advantage that is taken

of our blindness. One of my first experiences was in a séance where we were greeted by the 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 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 than the young doctor, but all the same our blindness had been used to deceive us. Some may call it amiable deception, but I count it as damnable fraud. And the believer who does not recognize a danger signal from such experiences 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 includes every danger, from what is called amiable deception to the horrors of obsession and possession which too often curse mortal life.

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. To fight single cases, as they do in the East, where occasionally a spirit seems to know less than a mortal. Also to search the records of prisons and asylums, and occasionally release 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 meet and blend in spite of all we can do. But 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 the devil just as much and as readily as the 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 its European Correspondent,
J. J. MORSE.

Since your correspondent sent you his previous letter our two National Bodies have respectively held their Annual Conferences, or "Conventions," as it is the rule to describe such gatherings on your side of the water. Each year there is an increasing interest taken in these meetings, and each year there is an advance made in their importance and usefulness to our work. A few words descriptive of the nature of the two assemblies may here be in order.

First came the Conference of the British Spiritualists' Lyceum Union, of which a report was duly published in THE BANNER shortly after the meeting was held. Quite unexpectedly the representatives assembled did the writer the honor of electing him as the President for the current year, an honor much to be appreciated, and which the present holder esteems very highly. Various changes were made in the Executive, and several important 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 during his term of office. The Union has made such rapid strides that it has quite outgrown its original modest constitution, and a new one was ordered to be prepared. The indefatigable Secretary, Mr. Alfred Kitson, is now busily engaged in preparing a rough draft for consideration by the Executive, and doubtless at the Conference of 1900, to be held at Newcastle-on-Tyne, we shall adopt the report then to be presented. We have now an authoritative series of "Physical Exercises," i. e., for marching and calisthenics, issued by the Union. These, it is confidently expected, will be generally adopted throughout the British Lyceums, and materially contribute to uniformity of working. Mr. Kitson has, in a large measure, 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 owing to the need that has been felt for a Convalescent Home for members of our Lyceums, who, to complete their recovery from illness, need rest and change of air. This matter was first broached last September in the columns of THE LYCEUM BANNER, by "Daisy Dimple," who is the spirit friend of the conductor of the "Daisy" page of that journal. The prime mover in promoting the question is Mr. Thomas Olman Todd, of Sunderland, and lately he has received letters from an old Spiritualist, Mr. John Ainsworth, of Manchester, who has purchased a house at Blackpool, a very popular watering place on the Lancashire coast. Mr. Ainsworth intends to give this house, completely furnished, to the Lyceum Union for the purpose of establishing what is to be known as "Lyceum Home," for the purposes above described. The necessary deeds

and legal formalities are in progress, and it is anticipated will soon be completed, while it is expected that the formal opening of the Home will take place at Easter of next year. This really munificent gift reflects great credit on the generous donor, whose one aim is to do a good action, but who does not desire to have his generosity made conspicuous. So, at this time I will respect his modesty, and not say all I should like to say in justice to this pleasing matter. It is a splendid example to our cause 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 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 acrimonious, but after a full consideration it was decided to let the past be buried. We do not relegate such matters to committees to deal with, but 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 done and have a voice in the decisions arrived at. It is, we find, more satisfactory to do things this way.

Quite a revolution was made in the election of the Executive for the now current year, new blood being quite in evidence. Among the things done was the adoption by the National of the benevolent work originally initiated by Mrs. M. H. Wallis, known as the "O. P. S. Sick, Benefit and Pension Fund," which is now a national fund. Full recognition of Mrs. Wallis's labors was made that day, and out of compliment to her, as well as to preserve the continuity of the work she had done, it was decided that the new name should be the "Spiritualists' National Federation Fund of Benevolence, formerly the O. P. S. Fund." The Conference expressed its confidence in the writer by re-electing him President of the Conference of 1900 by one hundred and one votes, the highest vote ever cast for that office! A mass meeting was held on the Sunday night in the Alhambra Theatre, when some four thousand people were present. All in all it was a thoroughly successful meeting, and now the air is 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 place as editor of THE TWO WORLDS, and has accepted an engagement in this city as the Secretary of the London Spiritualists' Alliance, combined with the post of assistant to Mr. E. D. Rogers, the accomplished editor of your London contemporary, LIGHT. This necessitated Mr. Wallis's removal to London, and prior to his departure from Manchester he was duly farewelled and presentationized in his former home. I should not be surprised if he 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 comparatively new recruit to our ranks, who was at one time Secretary to the Young Men's Christian Association, at Bridgewater. He became convinced of the truth of Spiritualism, and sacrificed all his friends and prospects for the sake of the newer truth that came to him from 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, and is making it a quite useful addition to our periodical literature. He has a bright, breezy style about him that makes his literary work savor of the strenuousness associated with the best American journalism, while he is "our only" debater to day. In this capacity he is a wonderful champion, and invariably comes off with flying colors. As a "fighting" speaker, he is wonderfully good.

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. Bibbings, at Bootle and Liverpool, the two societies joining in the engagement; and Mr. Thos. Grimshaw at Burnley. Other engagements are talked about, but so far are not yet fully 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. Cadwallader has had quite a bad attack of sickness, a mild recurrence of the serious indisposition she suffered from during the past winter. She has happily recovered, and at this time is making a tour of the Irish and Scotch lakes. She will sail for home from Liverpool on Sept. 14, in the magnificent new liner, the steamship NEW ENGLAND, of the Dominion S.S. Co.

Indications of the renewal of public work for the winter season are now showing, and it looks as if there would be a busy fall and winter campaign. The propaganda committee of the Spiritualists National Federation are arranging plans, and the various societies are pushing their arrangements with their usual vigor. So we may anticipate exceptional vigor during the coming term.

Considerations of the Editor's space must compel me to stay my hand for this time, oth-

erwise there are other things I could write upon. However, they will keep until my next writing. So now let me close, with all good wishes to the good old BANNER, its Editors, and my many friends, in all parts of the "land of the free and the home of the brave."

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 notable instance of this sort is worth relating. 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 of their occurrence.

This woman has been married and is the mother of several children. Like many another mother of higher station, her favorite child was the one who gave her most trouble. He was not a bad boy, but daring and mischievous. One of his favorite pastimes was to leap on the steam-cars unobserved, climb to the top and take a ride, waving his arms aloft and calling to other lads to admire his dangerous perch. One night his mother dreamed that she saw him climb thus to the top of the car, when one of the brakemen reached up, struck him and caused him to fall from the car to the ground, where he lay speechless and bleeding. The mother told her dream and with alarm warned her son, upon whom neither dreams nor threats appear to have had effect. A few days later his mangled body was picked up from the railway track, where he had either fallen or had been thrown from the car. The distracted woman went to the railway authorities and told her prophetic dream, together with her belief in foul play; she even identified in one of the employees the man she had seen strike her boy. Of 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 days before the event in a dream.

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 of an old graveyard in the heart of the city. 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 whether "Mary Robbins" was lying. They found the name more than once, but to 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 more.

"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 settling down a fluid to settle, that has become turbid through agitation.—Madame Guyon.

JOAN OF ARC.

What though the years glide by as flowing stream,
What though the past seems buried out of sight,
Where nobleness hath been, there, there is light,
And man hath joy 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 angels 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 faithfulness,
And picture her as poet vision may:
Into the world of sin and doubt and woe,
Where court and king, soldier and people fall,
Doth she a form of light in radiance go—
And firm with will of heaven the wrong assails,
As conquering sun that melts the springing snow,
Doth she go forth and finally prevail!

God gave her open vision—and 't was true,
She stoutly 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! then, black superstition fendish grew—
It led her to the fire, but who can block
The way to heaven? God loves the martyr-stock,
And their white souls pass on like sun-kissed dew:
Time folds them to her heart, yet weeps to see
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 pious, pure, heroic maid,
On all the shadowed years her blessing laid.

WILLIAM BRUNTON.

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 arcanæ of Nature many startling disclosures. That subtle, incomprehensible, all-pervading 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 elfish sprite herself seeming to enter into the sport of self-revelment with the cheerful alacrity of children playing at "hide and seek," as if enjoying immensely the wonderment of an astonished world! Already this sublimity 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 problems—that of life itself. As never before are such questions as these clamoring for solution: "What is Life?" "Whence came it?" "Has it 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 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 as 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, philosophizing 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 unforsaken 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 somehow we seem to see that the demonstrations of science have overleaped the narrow-erred boundary line between materiality and its supposed opposite, and caught a glimpse of something beyond—something worthy of being explored by even the devotees 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 possess it?

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 impressions 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 spirits in their efforts to make up their own recognition by her husband, or other clairvoyants.

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, on their recent evenings, with their spirit friends. With their permission he invited a well-known gentleman friend to accompany 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, seeing mediums, a lady guest a trance medium, and the hostess an impressions 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 writer.

This proved to be an adjourned meeting, and

its purpose the resumption and continuance of a tour of observation to Cuba and the Philip 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 medium, descriptive of what they severally and conjointly saw on this to the mortal passengers—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 upon 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 intermission 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 capacity—greater even than that of our present 'liners,' since the condensation of propulsive energy—rendered possible by the substitution of a single elemental force for the dual or triplicate agencies now employed—affords a much enlarged area for passenger and traffic accommodation.

"She has no smokestack, 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 cylindric dynamic generator which is set in motion by rods connecting with the distributing engine situated in the lower hold of the ship. The peculiarity of this distributing 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 another of these tanks; thus, by the combination 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 riveted 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 artificial paddles of the inner wheel are rapidly revolved, impelling the ship forward (or back) with great rapidity, while the wheel, being submerged and lying horizontally, preserves the equilibrium of the craft, and insures a steadiness hitherto unattainable in a seawessel.

In case of very severe weather, this propelling wheel, with its frame work, is instantly elevated to a perpendicular position, retaining its propulsive power, which, then, 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 haystack 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 dashed 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 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 panorama 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, unphilosophical 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 multifarious 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 reverence, . . . 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 investigator, and the spreading of the knowledge 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 arises 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, 1899.

BY E. W. GOULD.

No great community of interests, whether political, social or religious, ever succeeds without being organized. Hence organization is the keynote to success in all important enterprises, but failures often come to organizations from improper management. The National Spiritualists' 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 organization 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 did not understand the objection 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 earnestness 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 R. 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 Association, though 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 make them.

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 induce them to serve if elected.

It was well known that in the chaotic, unorganized condition in which Spiritualism existed in 1891 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 criticize 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, perhaps, 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 absorbed 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 Organization. That only can be done by the countenance and cooperation 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 of 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 revenue, it has labored under many embarrassments the public know but little about, and is

lily prepared to judge correctly as to the value of a National organization to the great Cause of Spiritualism.

While recognizing the necessity of organization, many contend that State and local societies 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 no one thing so important for the advancement of the Cause of Spiritualism, along intelligent and logical lines, as education and concert 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 conveniently 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 denominations 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 this great home. 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 lecturers, 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 been attempted within the last fifty years. All 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 themselves 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 their 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 Spiritualists 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 consensus of opinion, and the majority of Spiritualists cannot be made to see the value of this organization, it should be abandoned; and the money and energy that has heretofore been devoted to the support of the N. S. A. should be appropriated to more practical purposes.

It is more than useless to attempt to maintain 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 portion of those in favor, 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 N. S. A., through the papers, and at the Convention, it should be abandoned.

It is a waste of money and of energy to attempt to maintain such an organization without 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 National 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 Lydesville for recognition from mortals, and prepared the way for an actual and scientific knowledge of spiritual truth. Gradually the physical and mental phenomena have been presented to the world through chosen instruments, from the letter A of the tiny ray to the Z of full-form materialization, until large numbers of people have come not only to realize their actual relations to the life beyond, but also to appreciate in all reason and truth those even called miraculous that occurred in the time of Jesus, the Christ, or central 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 crystallize 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 reaches backward nearly 1900 years, and another to view such an one face to face. That "distance lends enchantment 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 from superstition and miracle in a general sense there must naturally come one also who

is more closely associated with the idea of the personal Christ in order to tear away still further the shackles which blind and fetter the human mind and will, and bring mankind face to face with the living and actual reality of such a personality.

It is written, "I will have no other Gods before me," and "Thou shalt not bow down to nor worship any graven image, or the likeness of anything that is in heaven above, or the earth beneath, or the waters under the earth," and yet Jesus is worshipped as the idol of the Christian church—the divine, human God man, the son of God. The knowledge vouchsafed 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 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 diadems; and he hath a name written which no man knoweth but he himself. And he is arrayed in a garment sprinkled with blood (long-suffering and trial); and his name is called the Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceededeth 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 winepress 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 therefore—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 destiny in colors beautiful to behold.

"He shall be like unto a woman in tenderness, 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 messenger through whom cometh heaven's mandates unto the people.

"The age demands such a one and in due time he will come."

Here we have contrasted the two pictures or prophecies—the one from the Bible as an inspired book, the other from one whose spiritual 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 globe itself.

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 fulfilled in the light of modern spiritual thought and illumination.

Brooklyn, N. Y.

Why?

BY VEREZ.

Why is the brain worker worse paid than the hod carrier or any other ignorant wage earner on the face of the globe?

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 educated 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 ignorant in the kitchen receives double, aye, thrice for more 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 talents, 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 uphold the striker, forgetting the silent though suffering brain workers, authors, penny-a-liners, and all of that ilk. "But how easy it is to be reconciled to other people's woes," 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 cymbal, 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 mangled 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 hypocrisy, let us unveil 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 place.

Facts in Regard to our White Slavery.

There are 300,000 "felled" girls in our country; one-half of them from Christian homes and three-fourths from country home slavery. They have been gotten there through 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; 6,000 every month; 170 every day; or a young life blasted in our blessed land every eight minutes. Father! mother! your little girl is not safe. Read that startling book, "Traffic in Girls," by Charlott Edholm, The Temple, Chicago, and warn her in time. Price only 60 cents by mail.

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surprise at the battle waged in the newspapers.

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

"None whatever, or nothing of any account," M. Flammarion replied laughingly: "the end of the world is not at hand yet. It is simply that on the night of the 13th and 14th of November there will be a very abundant shower of meteors, a phenomenon recurring elsewhere every thirty-three years."

"How about the famous comet, whose tail is 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."

"Appropos 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 loyally."

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 Flammarion. As matters stand now, M. Oliver and other contributors (for Spain); the professors Vespasiani and their F— (for Italy); Prof. Metzger (Switzerland); M. Lebel and Spiritu- alists Belgian and German; and other corre- spondents profoundly surprised by the so-called apostasy will hereby understand that we could not publish their articles in the *Revue*. A hun- 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 re- tract from our conquests on the field of Mod- ern Spiritualism.

P. G. L.

(Translation B. M. Crossman, 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 says. Some part of it is fraud, some part of it is 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 re- ceived the following message, signed Phillips Brooks, on a slate which she herself held on a table in full sunlight. Without visible hands the pencil wrote:

"I hope I shall never bespoken of or thought of again as dead. I have come into a most re- markable condition of life. We are the same individuals in and out of the body. I am always glad to write a word in testimony of my continued life."

The chiropathy bears a very striking resem- blance to that of Dr. Brooks. The line, "I have come into the most remarkable condition of life," is like that of a great intelligence realiz- ing 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 was probably the most significant message that has ever been believed to be received from the higher plane of life beyond death. It is offered here merely as a fact that has occurred, and one which invites fair consideration.—*Lillian Whiting in The Woman's Tribune.*

Truth and Love sat beneath a tree con- versing, when Error, with his legions of evil, approached them. As they swept past them 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 weepst thou?" she asked. "Art thou angered at the treatment Error hath awarded thee?" "Nay," said Truth gently, "I weep because I knew that the stain Error sought to cast upon me, had only fallen back upon his own soul, and given him a color- ing that can only be erased by oceans of tears of regret on his part. I wept to think that 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 your brothers, reacts upon yourselves, and leaves a scar upon your souls that can never be effaced.

Col. Ingersoll's spirit is still much in evidence among many who make claims to mediumship. If he has said one-tenth, or even one one-hundredth of the ridiculous things attributed to him since his transition, he has sadly deteriorated since his departure from earth. We prefer to believe that the great hero in the struggle for Free Thought has gained much spiritually and intellectually since his exit from the body, and decline to 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 the most important gathering ever held in the interest of Spiritualism, hence should be at- tended by every true Spiritualist in the United States. It will not be an expensive trip, and can be made easily if Spiritualists so deter- mine. 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 after the four classes above-named get through with them, can only be conjectured.

The highest form of government is self- control. When Spiritualists have realized this important truth, harmony, good-will and un- selfishness will prevail throughout their ranks.

Are you interested in the National Spiritu- alists' 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 re- ceived during the past summer at Lake Pleas- ant. At the beginning of camp-meetings in this section of the country I associated myself with such old time workers as Dr. A. H. Rich- ardson and James Dodge, who first introduced 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. Gardner and Mr. Self became associated with them, and our 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 ac- commodate 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 husbands 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 pos- sible in order to be comfortable.

However, during my visit at Lake Pleasant this summer, my wife as well as myself, al- ways enjoying a life in camp as in former days, decided to occupy a canvas home. Though un- like the little tent of old times, our tent was as near it as we could get, and we en- joyed every moment of our visit. Our little home 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- ing the front of our tent, we had a good night's sleep, and arose in the morning hearty and hale for another day's work, and I will guar- antee 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 Pres- ident Baddington, Mr. and Mrs. Lewis of Con- necticut, 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 sub- scriber 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 to "Brother Barrett," that he is engaged in a noble work and some day will reap his re- ward. Thus during the four weeks I was in camp every day was pleased by hearing com- pliments for the old BANNER. But I digress.

In my last letter I told you of the grand re- ception which was tendered me upon my ar- rival 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 E. Lease of Kansas, who has endeared herself to every one, and when she goes to her far dis- tant home in the West, she will carry with her the love of Old Massachusetts.

The Lyceum has also done a good work of which I may feel 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 two hundred dollars' worth of goods were dis- posed of.

As time rolled around, the seventy-second anniversary of my birth was celebrated in a manner which deserves much credit. In the 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 friends, until at last, when the afternoon service was concluded and with my wife I was quietly sitting on my piazza, the Schubert Quartet lined up in front and gave one of its finest selections. Then I could see the friends coming from all directions and gathering around us. At the close of the sing- ing, Judge A. H. Bailey, in a well-worded ad- dress, congratulated me as one of the oldest campers on the ground, wished me health and prosperity in my declining years, and that in al- like years I might be spared to visit the Lake and receive the hearty shake of the hand which would be extended to me. Remarks were made by Mrs. Tillie U. Reynolds of New York, Vice- Pres. Baddington and Vice-Pres. Woodbury, together with the warm clasp of the hand and kind words of cheer from Mrs. Lease and others, all of which I was for a time unable to re- 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 corn field, which was planted with corn given him by our dear old Aunt Mary Stearns, 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 to me.

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, where tables were spread under direction of Miss Baker of Nashua and Mrs. Albee of Bos- ton, beautifully filled with the good things of life, all of which were partaken of with a re- lish; afterwards songs and stories of old camp- ing days followed until midnight, when we all returned to our different homes, I thinking it the happiest day of my life.

Now I have returned to my home to once more take up the cares of every day, trusting, as another year rolls rapidly away, to have the pleasure of again renewing the friendships of long ago.

Yours for Truth,
J. B. HATCH, SR.

Temple Heights, Northport, Me.

The Seventeenth Annual Camp of the Tem- ple Heights Spiritual Association opened Aug. 12 and closed Aug. 20, and was in every way a success. We had delightful weather, a large attendance, and some of the best talent to be obtained.

The opening lecture was by Edgar W. Em- erson, 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 re- ceived 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 intro- duction, having been with us many times, one whom we all hailed with welcome greetings. He is a host within himself, and an earnest worker. Our local talent also added to the interest of the meetings.

Friday afternoon, Aug. 18, the annual elec- tion of officers took place, resulting as follows: President, L. C. Morse of Liberty; Vice Pres- ident, A. D. Champney of Rockport; Secretary, F. A. Dicke 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, West- brook; Mrs. J. P. Stearns, Oldtown; Collins, McCarty and Andrew Clark, Belfast.

The last Sunday Mrs. Reynolds and Mr. Bar- rett closed the session with crowded houses, so ends the camp of 1899.

Rockland, Me. Mrs. EZRA WHITNEY.

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A Fellow of the Academy of Science, New Orleans, La.; A Fellow of the Anthropological Society, London, England; An Honorary Member of the Psychological Association, London, England; A Fellow of the Academy of Arts and Sciences, Naples, Italy; A Fellow of the Amer- ican Academy, Jacksonville, Ill.; A Member of the International Climatological Association; a Member of the National Hygiene and Health Association; A Member of the Victoria Insti- tute and Philosophical Society of Great Britain; A Member of the American Institute of Christian Philosophy.

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The National Lyceum Spiritualist Association.

It is desired that every working Lyceum should forward through its Secretary to the Secretary of the National Lyceum Spiritu- alist Association a report of its general work, also to include in the report the average at- tendance. 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 as- sembly 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 co- operation of the best brains among us to for- mulate 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 move- ment may receive the support it demands. Copies of the Constitution and By-Laws will be promptly sent on application. Address Mattie E. Hull, Sec'y of N. L. S. A., 339 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 ob- ject in sending these names is simply to appre- ciate 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 newspapers, giving accounts of how some of the professors in our leading colleges have investigated the immortality of man? Certainly every intelli- gent 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 had on trial for three months at a reduced rate, and that if by that time will tell me that they have not had full value for their money, and are glad I called their at- tention to the paper, I will gladly refund the money." 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 progress will follow this line of argu- ment, 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, I remain,
Yours fraternally,
IMMANUEL PEPPER, M. D.
No. Adams, Mass., Aug. 22, 1899

Change of Residence.

Mr. J. Frank Baxter, the lecturer and medi- um, having built and moved into a new resi- dence 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 Prayville 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. P. White may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

HENRY SCHARFFETTER, 300 So Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

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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 au- thors will at once catch the idea, and by the facts given ex- amine their own hands and find them a true index of their character. Knowing this, they can judge of their 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.

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AT EVENTIDE.

BY MRS. S. E. MACKLEY.

Brief was the dream of childhood's hour,
Time flies 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 ere 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 toll;
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 palling 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 seemed just as palpable as the body that they helped to unfurl 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 have also taught the church to understand what Paul meant when he said, "There is a 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 fleshly 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 planet, with which he comes into rapport by 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 respond.

There have been millions of proofs that incarnate spirits remember distinctly what took place when they dwelt on earth. These evidences 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 incarnate 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 he harmonize into a whole the sensations of a horse. Nor can a horse enter into the consonance existing among the sensations of a human 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 clairvoyant 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 my spiritual 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 heretofore in our constitution. In materialistic persons it is here "caged, 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 separated 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 triumphant 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 flesh.

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 sky. Many an hour of absorbing interest 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 the 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 rapture upon the scene; it melts slowly away, changing, changing, until there is only a bare-headed 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 forty thieves are galloping away with their ill-gotten gains, and leaping over the farther rim of the horizon out of sight. Now comes a great 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 far-off, hollow rumble of the approaching dissolution of all earthly things. I close my eyes for a moment to dissolve the spell.

I look again—the scene has changed; the

great angel has vanished, and in his place stands only an old woman, in a poke-bonnet, with a feather duster in her hand. And so they rise, and change, and dissolve upon the vision, not unlike the mirage of life's fair cloud land of glowing hopes, of fairy palaces and towers. Out of the mysterious realms of the unknown they rise and float gaily before us, 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 pales into dull greys and leaden blues, and we say, "Life is a failure, a stern disenchantment; and nothing is over as it seems." But these same dull vapors, piled in the sunset west, take 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.

BY 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 I 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 relating to the subject he was treating. I first beheld the divisions of man's brain, and how the mind supply is conducted thereto by the entire human mechanism, more especially so by the nerve system, which is attached to what I term nature's fibre system, thus extending outward and upward into nature, and drawing supplies from all sources to which man is related per composition. I saw, too, that there is a division between the five senses called natural, and the seven termed higher, or soul powers. There is also a difference between the shades of the waves of ether and electric flashes that denote higher wisdom, and those form a purely worldly level. Furthermore, I beheld that this higher intuition is due largely to angelic assistance, which directs these streams of superior force to the higher faculties, and thus causes action there, and the reception of the higher truth is then dependent on the use of the natural senses for expression.

I saw clearly that while the inducted wisdom or truth, as it may be termed, is pure, it is too 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 mortals, but, having a wider range of vision and experiences, can teach their mortal friends many valuable lessons, and do so. But how is it about this subliminal self? Are we many in one? Is it the action of our super-sensuous 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 spirit operators. To repeat what I have said before: The line must be drawn right here, 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 it is 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 that of the other is for the most part lying 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 from him. This spirit is dependent upon a bodily form for an expression of itself, that it

may become an actor in creation's play, and so improve itself.

As I write, another illustration of man is presented to my vision by my angel Guide. It is the form of a man with the brain and its divisions clearly marked, the nervous system with its two sets of nerves and their centres magnified. I see distinctly the nerves traversing the spinal column its entire length from the base of the brain. There is an invisible set of nerves exactly like them, which reach out and are in fact the soul-fibres—the immortal form, in one sense, which is contained in and active through the mortal man. It is this 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 violence?"

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 reverence 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 same thought expressed in "nothing ventured nothing won," and in "faint heart never won fair lady." It is only when dealing with Bible texts that many people seem to find difficulty in attaining to anything like a clear understanding of only slightly involved meanings. To translate into language which may prove transparent to-day, we will give the following as a modern interpretation: The kingdom of heaven is in the first place the innermost plane of human consciousness when it is spoken of as "within you," but while it is always within us it needs to be acknowledged in such a way as to call it forth into manifestation or it remains latent, and while only potential it bears no actual fruit in the external world.

The kingdom of heaven is compared to treasure hid in a field and to many other secreted valuables which, no matter how precious intrinsically, are actually useless until dug up and brought to light through human industry. Just as all mining operations necessitate onerous work, so does it require diligent effort to 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 fullness the law of correspondences, which all who seek can find.

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 one-sided teachers pay tribute to but one of these two necessary factors, with the result that one school acknowledges God but degrades humanity to the level of a mere automaton, while the other exalts human nature but completely 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 consciousness, seated on the throne of the intellectual, which is the intermediary, ruling over the 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 above the homo, or lower type. If only anima bruta, or the animal soul, is evolved, men are

simply homines; but when anima divina, or the spiritual soul is expressed, men are vires. We can understand Socialism or Communism as an ultimatum 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 await 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 scientist 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 universe-building 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 stately 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 he find it constant in atomic form, or would he find it subject to rearrangement as all solid bodies are? Ice, soil, rocks and living 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—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 evolution 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 madre-pore, 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.

Candia, N. H.

Subscribers' Notice.

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 publishers 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 PUBL. CO.

Passed to Spirit-Life.

From Niantic Camp, Conn., Aug. 17, 1899, CLARA ADLINS, 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 Erasmus Lathrop, of Wilbraham, Mass., born in 1825, and married Oct. 8, 1846, to John Davis Eager, of Northboro', Mass. They resided in New Haven, Conn., for many years, Mr. Eager being at the head of the blacksmithing department of the Winchester Repeating Arms Company. About seven years ago they removed to Niantic, 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, Ill.

The funeral services were held at their cottage in Pine Grove, Saturday morning, and the remains were taken to the crematory at Forest Hills, Boston, Mass., for incineration. Services were conducted by Mrs. Lizzie Barlow, of Bayville, Mass., whose inspired remarks were fitting for the occasion, and made a deep impression on the minds of the many friends assembled.

Mrs. Eager was Vice-President of the Spiritualists' Ladies' Aid Society, its members contributed a floral piece, "Gates Ajar," and passed these resolutions: "Resolved, That we tender our heartfelt sympathy to the husband and children of this our ardent sister, and commend them for consolation to those loving ones passed on before."

Resolved, That these resolutions be placed on the records of our Spiritual Ladies' Aid Society, and a copy thereof be transmitted to the husband and children of our ardent sister.

Mrs. A. A. Rood,
J. A. L. Thompson, Committee.

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

For sale by BANNER OF LIGHT PUBLISHING CO.

Banner of Light.

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 noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Bible Spiritualist Meetings, Odd Ladies' Hall, 445 Tremont Street.—Mrs. Gutterer, President. Services Sundays at 10 A. M., 2 P. M., and Wednesdays at 7 P. M.

Boston Psychic Conference, 18 Huntington Ave.—L. L. Whitlock, President, Sundays, 2 P. M.

Spiritual Fraternity.—At First Spiritual Temple, 200 Huntington Ave., 10 A. M. 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 Reformation Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Ave., Sunday evenings at 7 P. M. Discourse and Evidence through the mediumship of the pastor.

Knights of Honor Hall, 720 Washington Street, Boston.—Services Sundays 3 and 7 P. M., and Thursday afternoons. Albert Sawin, Chairman.

MAINE.

Maiden Progressive Spiritualists' Society, Masonic Building, 76 Pleasant Street. Meetings every Sunday at 7 P. M. Wednesday, 8 P. M. Wm. M. Barber, Pres.; Mrs. Rebecca Morton, Sec'y; George H. Barber, 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 towns 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: Medames Weston, Nutter, Gilliland, Wheeler, Ratzel, Welch, Smith, Annie Ratzel, Messrs. Leverett, Nelke, James, Krinski, Hilling, Howe, Turner.

Knights of Honor Hall, 720 Washington St. Albert Sawin began his season's work Sunday, Sept. 3, services morning and evening. Two interesting addresses, followed by readings and messages.

Sunday, Aug. 29, the usual Sunday meeting was held at the Waverly Home. The collection was \$3.55. 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. Cording, of Chicago, kindly gave a séance 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 Medames Hayes, Noyes, Lizzie D. Butler, Holden and Mr. J. S. Sealett, 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 Temple's Hall, 36 Market street.

New York.

Buffalo, N. Y.—Mrs. Abbie Sheets, of Grand Lodge, Mich., will occupy the platform of the First Spiritualist Church for the month of September, 1899.

Moses Hall is in Etta, 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 Courlis is to occupy the platform. Service will commence at 2 o'clock. Special message will be a feature of the opening.

Brooklyn.—The Advance Spiritualist 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 Fume and Delere. 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 many talent in the city; due notice will be given of time and place. The BANNER OF LIGHT always on sale at all our meetings.

Geo. A. DELERE.

Other States.

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

Lake Brady, O.

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. Elsie and Mrs. Herriek; Mrs. Pinney, subject, "Kindergarten"; Mrs. Barker, subject, "Home-Making"; Mrs. Elsie, "The Ladies of the G. A. R."; song, Mrs. Herriek and Mrs. Ebertshausen; Mrs. Barnes read an inspirational poem from the spirit of Francis Willard; Mrs. Ebertshausen, subject, "The Ladies' Auxiliary"; duet, Mrs. Elsie and Mrs. Herriek; Mrs. Bacon, subject, "Madame Grudzy, or What Will People Say?"; song, Mrs. Herriek, 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 right with him.

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 investigate all new things. We must study in order to learn, and must have experience in order to believe. 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 us suffer in their growth, and if our ears were so constructed as to receive so fine a sound, we could hear their moaning and crying out in agony at the pain they experience in growth." 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 Harmon in their cake-walk.

Mrs. M. McCASLIN.

Queen City Park.

Saturday, Aug. 26, the Ladies' Aid 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 amusement. One that fell to the lot of Mrs. Houghton, of North Bennington, she kindly presented to Mrs. Russege. The hall was prettily trimmed with flags, ferns and flags by the kindness of Mr. Proutis. Ice cream and cake were served. The ladies added a goodly sum to their treasury from the proceeds of the fair.

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 marveled of power and force, and gave immense satisfaction to all who heard them. Mrs. Russege gave her last lecture for this season Sunday morning, on the theme, "Whence Comes Our Inspiration?"

Mrs. Russege closed her engagement with one more evening of psychometric readings; a large audience fully appreciated her very interesting 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 friends 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 already left on account of the opening of the schools, Sept. 1; still a goodly number remain. A large audience gathered in the Pavilion Wednesday evening, to attend a séance given by Mr. Wright. Character readings 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 the strictest attention.

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 all.

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.

J. E. T.

Vicksburg Camp.

The third week of this camp opened most auspiciously. At 7 o'clock Sunday morning, Aug. 27, the crowd commenced pouring into 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 followed 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 hour 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, "Communication 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 séance-room 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 help as the spirits 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 subject 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. Half the troubles that come in life are due to our keeping them boiling. The world isn't better because we don't think each other into righteousness."

Thursday was "Woman's Day," and woe betide the man who appeared without the bow of yellow ribbon. Be it said to their credit, however, 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, Mrs. 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 short 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 a 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 purer, better nation. The church would not have to do half as much talking about regeneration if they paid more attention to generation."

Friday morning Dr. Conger closed his series

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 it 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 fact of 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. It is more than this—it is an announcement to all the world that the property owner is intelligent, thrifty and provident. The sum saved by neglecting to paint is paid for at its various rates in the deterioration of the property.

Nothing in the world presents a more slipshod, 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 as glaring in its significance, with a valuable piece of agricultural machinery left to rust under the open sky.

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 oxide, 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 (barites, sulphate of lime, silica, etc.), or with a proportion of boric.

The real value of white lead (and it has valuable qualities), is in its opacity, its softness, and its ease of working. For these qualities, it 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 whole.

STANTON DUDLEY.

of lessons. The subject for the afternoon lecture 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 muddy cup of ignorance. People do not ally themselves with the church that contains the truth, but the one that is most popular. Ministers must not present 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. Twing gave her first lecture. Her unique control, "Ichabod," captivated the audience with his wit and humor, besides 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, harmoniously, intellectually and spiritually considered.

H. F. ARNOLD.

Verona Park, Maine.

Sunday, August 27, Wellman C. Whitney of Springfield, Mass., occupied the platform. The morning discourse was based on the subject, "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 fix 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 unflinching 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.

A farewell meeting was held in the hotel parlor Sunday evening, in which several participated. The very best of feeling pervaded the audience. All were pleased with Verona. One of the leading features of this camp is the place for quiet and rest, lovely scenery and healthful, bracing air, together with facilities for boating, etc. Close proximity of 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 confusion.

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 satisfactorily. Mrs. Folsom is young in the work, and bids fair with experience to become a valuable addition to the ranks of the workers.

On Sunday, Aug. 27, President Peck delivered what many voted to be his ablest discourse 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'", to the edification and delight of all who heard him.

With a few words of congratulation President Peck closed the meeting, and the Seventeenth 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. 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 Onset Wigwag Co-Workers was held in the Park in front of the Wigwag, 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 lanterns. Between the large trees gracefully floated several immense American 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 Bye-and-Bye." Invocation by the President, Mrs. Weston; song by Ethel and Florence Coolidge; poem by 1st Vice President, Mrs. S. A. Bryant; native song by the Indian, Levi Pico. Old "Aunt Mary Toney," the Indian woman who has visited our camp for fifteen seasons, also sang a native song very sweetly and was heartily encouraged. Remarks by the 2d Vice President, Madam Bruce; beautiful solo by Miss Robbins; recitation by Mrs. S. D. Francis; song by Edith Barker, followed by a well-rendered and appropriate poem by President Weston; Indian medicine dance by Levi Pico 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 Vining; 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 Wigwag 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. IV.

Secretary of the M. V. S. A.

At the regular business meeting of the Association, Mr. Kilby was re-elected 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 efficient 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 appointments, is ready for engagements for the winter. 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 work.

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