VOL. 86.

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

BOSTON, SATURDAY, SEPTEMBER 16, 1899.

#2.00 Per Annum, Postage Free.

NO. 3.

THE CALL OF THE AGES.

BY THOMAS H. B. COTTON. PART I.

At the close of the century's span With its glory and glitter and life, With its shadows and gloom intermingled With smoke of the battle and strife, I stand in the glow of the gloaming Of the century's closing day, And gaze through the changing vista That stretches so far away, Till I see in the light of fancy The first gray glimmer of dawn. A century is beginning, A century going, gone.

Ah! who can recount the number Of hopes and joys and fears-Of love's bright smiles of sunshine, Oi sorrow's bitterest tears; Of hatred's settled malice-Child of the darkness born; Despair's unwelcome broodings-Death's harbinger forlorn? Beginning, maturing, ending; All shrouded in the gloom-All sunk in the common ruin Of time's relentless tomb.

Their songs are hushed. Their laughter, Their shouts of joy no more Make glad the hearts of millions Already gone before. The waii of the starving waif As she plods along the street, Her tattered shreds hung loosely Above her cold bare feet, No more disturbs the peace Of the well-to-do brigade; She has quit those paths of sunshine-She lies alone in the shade.

The ragged urchin calling, "Shine, sir! as bright as new!" Soon lost beyond the snowdrift-While under the sky so blue, In the glow of the sun's bright ray, Forgets the fierce wind's blast And the biting cold, as he lay Through the long dark night just past-Unsheltered. In broken sleep, He dreamed of a cozy fire And a smoking breakfast waiting. While the drifting snow, piled higher, A friendly mantle spread O'er his couch so lone and low: By the well-to-do forgot As he shivers the long night through.

Mark well, my friends, in passing, The meaning of this woe; The girl with tattered garments, The boy and the drifting snow: The pangs of hunger smiting Her young life to the core. While the plaching frost heeds not The boy's sharp cry for more. He craves not luxury's dainties, The fine things of the "great," She asks not for the glitter And show of pomp and state. She timidly seeks a crumb Thrown out from the "great" man's door. He shouts for work till his brave Young heart at last gives o'er. He yields to the crushing pressure Of "Fate's" resistless power. She finds her bed of snow Under the high church tower.

The morning dawns to witness A tale of sorrow told. Two little buds of promise Two lives that ne'er grew old! Their names unknown-what matter? "These pauper kids? why they Are 'winking out' all round us-A dozen every day!"

That mother, whose wasted form Lies low on her couch of pain. Her sunken eye and cheek So pale, that never again Shall know the thrill of health, Knows well that the end is near. Her prattling babe, too happy To know or dream of fear, Extends its little hands In playful glee. But oh! Tell, if you can, the depth Of that crushed heart's silent woe! Her feeble hands no longer Respond to the childish glee. One fond look more at her darling-One yearning throb- and she Lies still in death. That mother Has left her babe? ah no! She hovers near it. In death She cannot let it go! The well-to-do know nothing Of this poor motherless one Just under the curbstone floor, As they go trampling ou.

Only a little while As the days speed on-those days Of want and woe and squalor; Bringing to her no ray Of hope or joy. Her frail form Shrinks from the passer-by. As she pulls at her tattered shawl. Nestling down with a sign. The little walf is repeated A thousand, thousand times; All hearing the same loud clamor Of Trinity church-bells' chimes!

The sombre-visaged angel, Hatred, once walked the earth unchecked, and was much feared by all who saw him. Gentle Pity met to receive a curse in reply. Pity wept and went her way, when Duty met her and told forth again, and found Hatred smitten by fever. Tenderly she nursed him back to life. and Lol as if by magic Hatred became transformed into the Angel of Love, and went about Love.

MARION GOLDBORO;

WHAT ONE WOMAN ACCOMPLISHED.

INSPIRED BY CHARLES DICKENS."

WRITTEN BY CARLYLE PETERSILEA, Author of "The Discovèred Country," "Oceanides," a Psychical Novel, "Mary Ann Carew," "Philip Carlyle," a Romance, &c., &c.

CHAPTER I.

One of the Vast Army of Beggars.

mas bells had pealed forth their midnight and poverty mean that. Why have God's carols; but the holidays were not yet passed: Two more days of mirth and festivity yet remained before the advent of the New Year.

cheeks were glowing like June roses-that is to say, happy and healthful young cheeks-but all youths and maidens were not happy or healthful. To many, Christmas had brought lem. I will not live an idle life merely for the gifts and gladness; to many more, grief and want. Some were warmly wrapped in sables, riding after prancing horses in glittering carriages; while others were walking the icy pavements, thinly clad, pale and shivering, cold and hungry.

"For the love of Christ, lady, give me a few pence." The voice of the beggar was flute-. like and trembling. "A few pennies, lady, may save the life of one dearer to me than my own life-my mother!"

As the quivering voice thus spoke, a thin, almost transparent hand, was extended which seemed to shrink and tremble like a lily in a cold blast.

The lady thus addressed was seated in an elegant carriage which was drawn up before one of the large bazaars that abound in all great cities. The window of the carriage was criminal. down, and the lady inside had been gazing earnestly at the wonderful display of goods, intended for Christmas and New Year gifts, while she awaited an elderly lady who had left the carriage and was at this moment making some purchases at the counter within the

Marion Goldboro started slightly and turned | shortly thereafter. her eyes upon the frail, shivering form of a young girl standing upon the edge of the curb. Marion's large, warm, brown eyes, just the color of the rich sables she wore, met the soft, pleading violet eyes of the swaying, trembling beggar.

"For love of the Christ, lady-for love of the sweet young Christ, a few pence."

The lady within the carriage took out her purse, selected a half dollar and laid it within the trembling hand. "Will you give me your card?" she asked, rather absently, forgetting that the poor cannot indulge in visiting cards-"or, rather," she said, now remembering that fact-"tell me your name and where you reside. I will call and see what can be done for you."

The thin hand closed over the half dollar convulsively; the other pointing down a narrow street just around the corner of the bazaar. "I live in the old house numbered four, on the right hand side as you drive down from here," answered the girl between her sobs, the great tears rolling down her pale, thin cheeks. As she gave this information she grasped the hand of the lady who sat within the carriage

and kissed it again and again. "Thanks! A thousand thanks, kind and beautiful lady," she articulated faintly. "May the blessings of the Holy Virgin descend upon you forevermore. We live on the upper floor of yonder house," she added-" my mother and I. Lady, I must hasten; my mother is very ill," and the frail form and pale face vanished in the crowd. As she disappeared the elderly lady, accompanied by the footman with his arms full of small bundles, came out of the store. The lady entered the carriage. the packages were deposited within it, the agile footman leaped up to his perch at the back, the driver cracked his whip, and the stylish turnout was driven rapidly toward an exceedingly aristocratic part of the city, and at length stopped at the grand entrance of one of the finest mansions in that particular neighborhood. The ladies alighted and entered the

house. The younger lady went directly to her own suite of elegant apartments. After being divested of her wraps by her maid, she sank with a gentle sigh into a luxurious armchair near the grate, where a bright fire glowed cheer-

fully. "Beggars-beggars," she thought. "Why are there so many beggars? What is the cause of all this misery and poverty that fills our beautiful land? Why are some so rich and

others so poor?" She raised her white, jeweled hand to her head thoughtfully. "That poverty stricken young girl looked about my own age. She invoked the blessings of the Holy Virgin to rest blessings have rested upon me. Thus far I him one day, and gave him a sweet smile, only | have been rich, contented and happy, and yet, I never offered a prayer to the so-called Holy Virgin in my life. I have never yet offered a her she had sown a seed of love in Hatred's prayer to a supreme being. My father says heart. Then Pity, inspired by Duty, went | there is no God. I have been taught since my childhood that this earthly life is the beginning and the end; that to believe in a future state of existence is to believe in a myth, a fable, in other words, a falsehood. Sometimes doing good. So Spiritualism seeks to remove I think that if I could but know the exact all bitterness, cruelty and strife from among truth, I should be willing to become as poverty. shy, but vain and forward; she likes to be conceit distort the spiritual vision; when we accomplished. all bitterness, cruelty and strife from among men, through the influence of Pity, Duty and stricken as that poor girl who has asked the courted and yields easily to the poor fellow's claim that we alone possess the truth, we are subjects of soul-love, spirit-friends, and the

Holy Virgin bless her instead of me, if there is a Holy Virgin? She must be a Christian, while I-well, I am called an infidel, and yet, I seem Our story opens a few days after the Christ- to be blessed while she is accursed, if sorrow curses fallen upon his own instead of the infidel? I shall certainly talk with papa about such things this evening. He says I am so The day was crisp and clear, and youthful young he does not care to have me make myself unhappy about things that are, as yet, too deep for me to think about. But it is useless. I must think. I must understand life's probpleasure it brings me. I cannot be happy much longer without understanding the meaning of my life. I must find out for myself the truth. My father may be wrong in his conclusions. I do not like to think so, for it has always seemed to me that he knew all things. I begin to think, however, that my ideas of him have thus far been those of a child who dearly loves her good and noble father, thinking it impossi-

ble for him to err; however, I shall call upon that poor little vagabond directly after breakfast to morrow morning. "Papa says it is foolish to throw away money without first finding out who is to be aided by the giver. He is willing I should spend as much money as I wish, providing the objects of my charity are worthy; but he would not

care for me to unwittingly aid the vicious or "Oh, dear! There my mind goes again! Why are some people wicked and filled with and good? Yes; all these things I must find

out for myself. Ah, well, it is nearly time for dinner." She touched the bell, and her maid entered

"You must dress me as quickly as possible, because it is nearly the dinner hour.'

The maid unbound the long shining tresses of her mistress' hair-just the color of the softest. richest sable-letting the mass fall, the ends of which swept to the white velvet pile beneath their feet, and, after brushing she coiled it once more about the beautiful head. after the latest and most becoming style; then she arrayed the young lady in a dress of rose colored silk with velvet trimmings of a deeper hue, and when she had finished her task her eves glowed with admiration as they rested upon the beautiful vision before her.

"Truly, such beauty is fit to grace a throne," thought Jennie, "and as good and gentle as she is beautiful. She does not seem to think about herself at all, and treats me more like an equal than a servant. She has often said she could not understand why one should serve and the other command, as we were very nearly the same age, both young | God is truth, or vice versa. At all events, we girls. Yes," she meditated, whilst her mistress rustled gracefully down the grand stair way to the dining room, "but her father is a rich gentleman, while mine-" and she sighed deeply-"mine is little better than a vagabond, scarcely knowing from night to night where he will lay his head, and but for the little I am able to give him he must be cold, hungry, and without shelter."

She sighed heavily as she put her young mistress' garments away and tidied up the beauti ful room, and with the sigh, the question im mediately arose within her mind, "Why, ah why, are some so rich while others are in such distress and poverty?"

[To be continued]

The Search for Truth.

BY PAUL F. DE GOURNAY. "Know ye the Truth, and the Truth shall

make ye free." As I read this text, painted in golden letters on the wall of a Cathedral church, I wondered how Truth, bound in dogma and creed, could be recognized, and, herself a captive, make us free.

When Pilate asked Jesus: "What is Truth?" he answered not; Pilate could not have understood if Jesus had defined Truth. The our language is not adequate to describe it. As question, to this day, is still: "What is the masses neither seek nor reflect, a heavy re-Truth?" to which the puzzled inquirer adds: 'Where is Truth?"

Grecian mythology represented Truth as a shy goddess, scant of clothing, who sought shelter at the bottom of a well, to escape from too curious, profane eyes. To my mind. Truth is a coy maiden who flees from her would-be gallants. Only through hardships may not have the pretension to enlighten sociand travail, persevered in despite mistakes ety at large, we are bound to share our light and disappointments, can she be reached and with our less-favored neighbors, to let it radiupon me. Thus far in my life nothing but detained, if but for a moment. No one has ate from within the circumference of our cirseen Truth in the radiance of her chaste nu- | cle of friends to other circles. Shall we fall dity; her charms are carefully veiled. As the into the error of the creed bound, accept from pursuer approaches, she raises a corner of her veil; the dazzling radiance illumines some trine with its bastions of dogmas bearing the object which he grasps, thinking he has got notice, "Thus far you may go, but no farther"? hold of Truth; the precious object retains | As well remain in the church or on the testsomething of Truth-her radiance-but Truth is already out of reach.

> Then Truth's foster-sister, Error, who, by artful devices, imitates her fairness, crosses

carries her off in triumph, persuaded he has won Truth.

But leaving allegory for a more sober vein, let us say that no man possesses the whole truth, nor was it ever fully revealed at any time in the world's history. So much of the truth as could be assimilated by man's brain in course of development was given him from

time to time-a procedure entirely in accord with the laws of mental and spiritual unfoldment. So, while many truths have been revealed to us, we do not yet possess Truth, and shall not until we have reached the highest degree of unfoldment, which it is not likely

we can attain on earth. We may claim with reason that we possess

more of truth than did the generations preceding us, but it is because we have inherited their discoveries and added to them. Notwithstanding, we have good cause to believe that important truths, known to the ancients, have been lost; others have been so disguised and distorted as to no longer be recognizable. They have come down to us clothed in the tinsel of error, and when several of us look at them from our different standpoints, we fail

to agree, the brilliant spangles reflecting the light at different angles. A fragment of truth is to be found in the foundations of every religion. How it was interpreted by the priests, to serve their own

ends-lust of power, or greed; how understood by the ignorant masses, the critical mind of the modern thinker is bringing to light. But, as we have inherited truths, so have we inherited errors and superstitions, which are so deeply rooted, even Spiritualism with its powerful searchlight fails to eradicate them. On

the other hand, science is engaged in systematically pulling down these religious fabrics, with a zeal that has made "confusion worse than confounded," and the fragments of truth

are buried under the debris.

We Spiritualists are naturally-or we should be, if at all ambitious of progress-seekers after the truth; for what we know only teaches us vice and crime while others are pure, noble how much more we have to learn. The light we have received is an indivitual blessing. The assurance of hearing from the loved ones 'gone before" has brought thousands to the miritual fold: but alas! thousands are satisfied with this assurance, and seek only repeated evidences of it. Their minds look no farther, no higher.

Spirit communion necessarily brings home to us the fact of the soul's survival, and this to every logical mind implies the existence of an All Soul, a Supreme Intelligence, God. in short; the spiritual cannot be born of the material. Immortal souls and no God means spiritual anarchy. There is no possible government without a head, no possible order without a governing power; the admirable order that reigns in that much of the vast universe visible to us is indisputably due to wise laws; where we see law, we look for the lawmaker. "No intelligent effect can exist without an intelligent cause," is a truism.

We cannot fully comprehend God, any more than we can possess absolute Truth; we have evidences of some of his attributes, as we have fragments of his Truth. For truth, it is wisely said, is of God, so much so that to some minds may safely conclude that when we know Truth, we shall know God. Our search for Truth is therefore a search for God, and we can attain the object of our search only through the knowledge of the laws which govern this immense universe in which our earth is but an atom. What a tremendous vista dazzles our spiritual vision when we reflect that each of us individually is dependent on the same laws that fix the course of those millions of stars, those multi-colored suns, those unknown worlds, where life-higher than ours in some, in others lower - is enjoyed or laboriously borne by millions and millions of beings.

Ourselves and the world we inhabit should be our first study. It is by proceeding from the known to the unknown we reach a higher knowledge. The reverse is misleading and dangerous, as giving too wide a scope to imagination. How can one, ignorant of the world, unacquainted with his own imperfect self, expeot to understand the laws which govern the far more developed inhabitants of a world as different from ours as the reality is from the shadow? When we have solved the problem of earth-life we will have some chance of reading the enigma of that other life which, though a continuation of this, is so different that even sponsibility rests with the conceited thinkers who set themselves up as teachers ere they can tell the reason why of their own existence.

How then shall one proceed who sincerely wishes to find the truth and is animated not only by the desire to progress, but the desire to help in the world's progress? For, though we another's hand, and teach a ready-made docseekers' anxious seat.

Shall we, relying on our mediumistic receptiveness, look only to our guides for information on every topic, ignore all that others have the pursuer's path, gaudily attired; she is not | done in the line of research? Pride and self-Iloly Virgin to bless me. Why does not the importunities; he embraces her closely and just as likely as not to fondly cling to error. alleged three souls of man.

Advanced spirits do not encourage egotism and vanity; when they undertake to educate an instrument, that instrument may be sure there are hundreds, thousands, similarly chosen and taught. The very name we give these teachers explains their mission: they auide us in our endeavor to progress. The sincerity and disinterestedness of our endeavor determine our success. What they teach us is not for our personal aggrandizement, but for the benefit of the race; we were chosen not because of our merits, but simply because our physical organism is adapted to spirit communication. According to how we use this faculty we may attain the highest spiritual unfoldment, or remain simply a wonder-working machine-if we do not bring upon ourselves disaster and shame.

Nor do wise spirit-teachers insist on their revelations being accepted without examination. On the contrary, they wish us to exercise our judgment, to compare and weigh the evidence and draw our own conclusions. They know that a too ready acquiescence leaves room for error, whether the error is due to the post-suggestion of some spirit vain of his false science—(of such the spirit-world abounds)—or is a freak of an irrepressible imagination or disposition to exaggerate. They wish reason to be consulted ere we assimilate a possibly misunderstood esoteric postulate. Human reason, left to itself, may be fallible; guided by spiritual light it seldom errs. Our guides educate our reasoning faculties; they teach us how to discover a truth rather than give us that truth clearly expressed.

We should accept as truth no teaching our reason or our conscience rejects, no teaching that we would not avow publicly. The secretdoctrine, so-called, is, like all sciences, understood only by (spiritually) educated minds. Itis not, or has not been hitherto, taught the masses, because it is above their comprehension. It has ever been thus; whatever religious system we investigate, we find that the priests or initiates possessed certain knowledge, only a mild dose of which was given to the people. The many popular superstitions based upon a misunderstood fact, show the wisdom of this restriction. The true teaching was to have spread gradually, as men became educated enough to be initiated. Unfortunately, the priests were jealous of the power this secret knowledge gave them, and they sedulously kept it from crossing the doors of the sanctuaries. With the advanced development of the human mind, such secrecy is no longer necessary or politic; the sages of the spiritworld are fast spreading the esoteric knowledge. Well they may, for true esotericism contains no shameful mysteries.

If the history of the race demonstrates the law of progress, it shows also that "there is nothing new under the sun"; we improve on that which already existed rather than we discover new facts. It were folly, therefore, to ignore the past and all it has bequeathed to us. There is good reason to believe that that past has seen civilizations equal or superior to ours. Spiritualism was known to most of the ancient nations, esotericism and occultism were sciences of which we moderns have but little conception. The thoughts we formulate were evolved long ago from the brain of some thinker of the olden time. Thoughts are substance, and nothing is lost in the economy of the universe. Our guides direct thought that will serve the present purpose, and it becomes

The seeker after truth should, therefore, delve among the debris of past creeds and systems, pick the fragments of truth there buried centuries ago, free them from the rust of ages, compare them with each other and with the products of modern thought, trace the connection between them, and recognize the invariable underlying principle, however disguised and distorted by man's cunning or his ignorance.

From the many systems he will reject what his reason condemns, preserve that which is dear to his mind, and form thus a fragmentary system established upon the successive revelations of the great teachers, the messiahs of past generations. There will be gaps still, and obscure points; then it is the guides who have watched and encouraged him in his labor will fill the gaps and throw light upon the obscure points. He may then teach that much of the truth. In other words, the seeker, if he be ignorant, must educate himself to judge dispassionately other men's thoughts and opinions, in order to form his own (not by servile imitation, but by logical reasoning), in order to receive and comprehend the new light vouchsafed him. Since we cannot have the whole truth at

once, but must get it in progressive installments, we should not cling obstinately to opinions our next discovery may modify materially. The teachings of a wise instructor are never contradictory; if they appear so it is that we have not understood them or have jumped at hasty conclusions; they are complementary and will appear clear when completed. That which we cannot sustain with sound argument should be laid aside for future consideration. The truth or the error will be fully demonstrated, later on, with the help of our guides.

Years ago, when I began to study the philos ophy of Spiritualism with earnest endeavor, the doctrine of reincarnation did not appeal to my mind. I questioned my most learned guide: "Do not worry about the question whether you lived before or will live again on earth," said my wise teacher; "try to know yourself; study man and find out the purpose of life. When you have accomplished this, it will be time to turn your thoughts to rein arnation." I followed this advice. As I came to understand the true purpose of life, I realized, without further instruction, that only through a plurality of existences could that purpose be

A TWILIGHT FANOY. BY RAY LAURENCE.

When purple shadows linger In the star-gammed, twilight sky, And from the blossoming orchard We hear the night birds cry, When above the tree-tops high, The moon is slowly drifting by, 'Tis then bright Fancy holds her sway And walts us far away.

On magic wings with Fancy. The spirit takes its fight, And soars o'er cloud-capped mountains, Beyond the sunset's light. And it seeks the happy land, Where the myrlad angel bands, Free from grief, and want, and care, Dwell in upper realms of air.

T is then with vision clearest We look upon the past, With all its imperfections, And joys too sweet to last. 'T is then we see the shining light, Making life's dark pathway bright, And our hearts are happy there, In the upper realms of air.

The magic spell is broken, Bright Fancy o'er us cast, And here upon the earth-world We find our feet bound fast; But ringing round us, ever near, Swectest music we can hear; 'I is from the upper realms of air, From angels dwelling there.

Steps in Spiritual Experience.

BY CHARLES DAWBARN.

PART II.

We have seen that it is useless for us to say, "We will have nothing to do with Spiritualism," for spirit return is an universal fact, whether we like it or not. So the student who would progress realizes that the world of humanity is blundering along in a dark night, on a road which is full of pitfalls and dangers, although it leads to the land of joy and peace. There is no other road. Nature has decreed that man shall have companions. The hermit, the devout church member, the debauchee, like the average man and woman, are never alone, and their associates are of two very different classes. There are spirits who would gladly play the guardian angel, and help them to a higher life. But there are also wayside spirits of every class and degree, against whom they jostle and crowd as the days and years of earth life pass by. These last may be but associates of an hour, but the man who is ignorant of their presence, and perhaps denies their very existence, is always more or less their prey. It may be, perchance, only as the victim of pompous self-conceit, posing as a right-eous pharisee, one of the "holier than thou" variety, greeted with roars of spirit laughter, as he falls into pools and puddies of his own self righteousness. Such is life, and such is spirit return; but both life and spirit return may be spared most of such experiences by walking in the daylight of knowledge, instead of the midnight ignorance of these natural fac's. Such is a step in spiritual experience which has not yet aroused the attention of the earnest believers who are honestly fighting today against all mortal fraud they can discover

in their ranks. The dangers that have made "spirit return" either a farce or a woe for humanity, all along its history, may surely be overcome by the patient student. His first great effort must be to study the laws and limits of personal interto study the laws and limits of personal inter-course with spirits who live outside and above the general level of earth-bound humanity. He must leave the region of emotional love, and make a calm and careful study of the methods by which every Ego holds intercourse methods by which every Ego holds intercourse with its fellows, and dominates its own body, whether that be spirit or mortal. Ignorance will howl and shout in the name of "love," whenever the old pet belief is proved a delusion. When a whole souled, unselfish believer and medium, like Hudson Tuttle, discovers and moans that the student is actually overturning lifty years of spirit teachings, he un-derstates the fact. It is not fifty, but five thousands or perhaps five millions of years whose spirit communications must pass the ordeal of the "higher criticism" of to-day. The keynote is the discovery that our experiences are never what they seem to the ignorant. The sun never rises in nature, but only in human mind. The rose is fragrant and gorgeous in color only to the sense of the observer. The petal may typify a maiden's blush for me, and only be brown or yellow to another. Science demands the fact just as it is. Emotion craves to be allowed to live in its own sense limits. Spirit return has been held to the sense level. The very moment the student begins to investigate the law for instance, governing memory of both spirit and mortal, he discerns that it affects all intercourse of one Ego with another, and that such intercourse is therefore not just what it seems to mortal sense. Oh! the woe of it-for the believer who has erected a love-barrier between himself and the truth. "Do not know my own father when he comes back to counsel and advise me? And when he tells me that this is true and that false, am I not to believe him? He often gives me wonderful tests, with proof of his power and love. He has blessed my whole life, and it is cruel to tell me that this may not all be just what it seems." Yet, alas! it is equally true that the same spirit will sing a different song, in tones that may be sweeter or harsher through some other channel into earth lie, and that another spirit father, loving ano her mortal daughter or son, will contradict and deny questions of tremencous import, such as "Reincarnation" and the limits of spirit intercourse with mortal. Both alike will probably claim certain powers as inhering to spirit re turn, although such powers have now been demonstrated to belong to the mortal, for in all spirit return there is fierce exaggeration of

mortal limit and spirit power. The moan, the wail of it, the sob that greets the slightest investigation into intercourse between love and love, are awful barriers in the way of the student. Yet if he would grow he must discover for himself whether the truth he is seeking makes a sunrise of appearance or reality. That is to say, whether it rises for him, or whether he must rise for it? Whether the spirit-father really comes all the way back into earth life, or whether the mortal child mast go out to the fog-land of sense limit, and there interpret sensations into real spirit teach-

ings and communications? So the student discovers that another step has become necessary if he would advance. He puts behind him forever the investigations of deception and fraud, whether of mortal or spirit, and seeks by self development to him-self advance further into the "fog-land." He believes that meeting him at that point the advanced and loving spirit may find a clearer

He must now study in every possible detail, the laws that govern communications between mortal and spirit, remembering as a basic fact that sense perception is not what it seems. He is now, like the patient Copernicus, determined to find the secret of sunrise itself, al though universal experience proclaims him a fool for his pains. The sun rises for every eye but his. Yet at last he realizes and proves that sunrise itself is but a dense deception. The poor fellow died just in time to save his life, for those who know that they cannot be mistaken, counted him as a dangerous foe to re vealed truth. As a repetition of such history we find to-day that the accepted revelation from a revered spirit father or loved spiritfriend cannot be questioned without an almost

and he becomes an outlaw for auch minds. It is said that Harvey's discovery of the circula-tion of the blood was accepted only by the young. His own generation had to die cling ing to its old belief. So the student who offers his discoveries to the world of to day must not expect that he will find ready credence. His reward will be in his own advance into the "fog-land," his own perceptions of the actual sunrise of truthful communication between spirit and mortal.

When the present writer was giving to the world his "Creative Power of Thought," followed by "Nature's System of Thought Storage," through the spiritual press, he was him self pressing on into this "fog-land" of mystery, and away from the apparent realities of the day. As a humble student he was chasing the truth. And when he further grasped some of the laws that make memory eternal, but only on its own plane of vibration, he was but making another step forward. He was denounced as contradicting fifty years of spirit-teachings, and denying the assertion of the revered spirit friend who declared he had forgotten nothing. Fierce was the indignant protest, or very loud the silence with which his suggested truth was received.

The student presently discovers that his is as much subject to law as the truth he seeks. He is dealing with and through sense perception of truth, and the laws of such perception must be studied and mastered. This would have been impossible until science had proved that all sense perception is expressed and received through molecular vibration. A certain rate of vibration is its own historian, and the psychometrist is one through whom un-normal vibrations may be received and interpreted. The truth developed by Pro fessors Buchauan and Denton has been distorted and deformed in a thousand platform exhibitions claimed to be proofs of "spirit return." So the student at, last recognizes that his own progress into this truth must depend upon his being able to change the rate of his own brain vibrations till they afford foothold -so to speak-for the thought of the advanced spirit. What his attempt in this direction means and demands is the real object of this

article and of much written before. Only those who have studied the enormous power of thought are ready to make even a teeble attempt at this change of vibrations. which can be effected in no other way. All recognize that thought can both kill and cure. Most know that anger and intense love may alike excite the pulse, but in very different degrees. They are thought effects on the human brain. But the student must inreach much further who attempts self-mastery and the control of his own vibrations. The old proverb that "The causeless curse comes home to roost" was less than half a truth, for the return is just as certain whether the curse be causeless or apparently justified. The electrician teaches us that his generated current makes its circuit, using whatever may be the most direct route for return. And Intelligence in activity, which is "thought," and itself a far mightier force than crude electricity, obeys the same law. It returns to its starting point at the same rate of vibration with which it commenced its journey. Few realize this power of thought, and it has been left for the most part to the Black Magician, who wields it as a destructive energy. I have but just listened to a striking illustration of this truth, which I am trying to make the reader understand. "Did you know," said the speaker, that Mrs. So and So has come to live in our town with her family? There was a terrible scandal where she lived before. It is a shame she should be here, and I hope she will be refused all social recognition and be driven

out. There was here a "curse thought" sent out that, no matter what work it did on the way, was bound to return as a "curse thought" to its creator. That speaker was something of an invalid, and I recognized that his own physical inharmonies were made worse by each return of his own uncharitable thought sent out to others. The doctor or healer may struggle for years to overcome such self-poisoning vibrations, for a cruel thought is cancer to other, and his own inharmonies would have risen one degree nearer happiness and health. The above will be recognized as an every day illustration of mortal thought. The stu dent will perceive that such vibrations must be patiently continued in one direction if any advance is to be made. A thought-created advance to day, and a similar thought-created retreat to morrow, is useless to soul growth. He must, if he desire to change his brain vibrations to a degree where there is even meas urable safety in spirit intercourse, kill the unkind and unloving thought the moment it is born. This is a power that inheres to the human soul. At this point it is well to determine what is really possible in this realm of self mastery, through which alone vibratory change is to be effected. Even the Black Magician is powerless without his Creative Thought, much more he who would commune

with angels. The reason the world is neither better nor worse than it is to-day is because thoughts are rarely all bad or all good. Where every thought is turned to self-gratification, we have the essense of the devilish. The particular ambition of appetite, and the conditions of his mortal life, garb such a man to outward eye; but, in every case alike, he represents the devil side of human nature. His thoughts go out endowed with malignant life by creative power. They do their work, and return to roost in the home of their birth. Hate, envy, greed rule. They are disharmonies; therefore, sooner or later, such a personality disintegrates, leaving its

immortal Ezo in the cosmos of universal life.
The opposite to all this would represent the righest, brightest, noblest manhood of which we can conceive-the manhood of an angel. This does not include the self-lover, who does good for reward, simply postponing his recom-pense till the to morrow-after death. It is the manhood which finds its own joy in the happiness of others. But the student will notice that each and every variety of manhood is as much expressed by vibrations, as heat, or light, or electricity. The expressions of every manhood are thoughts, each endowed with creative power of self-multiplication. And when such creative power is consciously wield-ed to an intended end, we have Black Magic on the one hand, and White Magic on the other.

[Concluded in our next.]

Our Father.

BY MABEL GIFFORD.

"The Human Soul and Its Possibilities," by C. G. Oyston, in THE BANNER of April 8, is full of progressive thought which leads away out and up from the old church creeds into the light which is always shining, but which men have been too blind to see. Men have been blind leaders of the blind because of their transgressions, which have been a cloud of darkness between them and the light.

The tendency of the present time is to abhor the God of the ancients which the Catholic advanced and loving spirit may find a clearer and evangelical churches adopted, and to expression of truth than when compelled to approach the earth limit more clearly.

| Advanced and loving spirit may find a clearer and evangelical churches adopted, and to either hold to the God of the Bible in the light of his manifestations through Jesus Christ, or to declare disbelief in any God as a Creator and Father of all and over all, in all and through all. The evangelical churches believe in the God of the ancients; the offshoots from these believe in the God of the Bible as Jesus manifested Him; rational ists believe in neither, and in no God; Spiritualists are divided between the offshoots of the evangelical churches and the rationalists. New-church people (incorrectly called Sweden-borgians) believe in the God of the Gospels, and that He is the same who declares Himseli in the Old Testament, but whose nature is partially veiled to accommodate the men of

and led onward and upward. Unbelievers rail at the Bible and God who stupefying astonishment at such and a ity. Let speaks through it, because those who profess a stupent commence by investigating the laws which must dominate memory in both worlds, they confound the teachings of the Bible with

those times, as only so could they be reached

those who do not live them, and the God of the lible with the image these pretenders have set up and commanded men to worship. This has so prejudiced men that they are not able to read the Bible with a truth seeking mind, but see in it only the teachings of a traditionbound people. But from these bitter, ralling, prejudiced people come some genuine truth seekers, who find little difficulty in recognizing the Bible as the most wonderful and beautiful book ever written, and containing all the wisdom in all the other books combined.

Wisdom is knowledge of eternal things, external things being coverings of the eternal. The whole external of the Bible is the cover ing of the eternal things or truths it contains but no part is so veiled that we cannot find something of the glorious body within, shining through; and in much of it we see the soul shining through the body.

As the Bible is written symbolically, as has been the custom of the people of all ages, it is no wonder unbelievers make such work with t as they handle the symbols to show it does not teach science or history, which it makes no claim to teach. It uses history and nature and science to illustrate its teachings. The

more ignorant men are, the more they are

unable to see that this is so; the more they

advance, the more this fact is revealed. The more men discover of ancient peoples, the more proofs they find of the historical correctness of the Bible narratives. The further they advance in science the more they learn that things asserted or described are possible in Nature, and also that soul dominates Nature. "What man has done, man can do, we say; it is equally possible that what man can do, has been done. In olden times everything that man could not explain by the action of what he then knew of the laws of existence, he called a "miracle," believing it was performed independent of any law; now men are learning to see the laws that control certain exhibitions once called miracles, and by this hint they believe nothing is necessary to explain all so-called miracles but more knowledge. They are also learning that all laws are spiritual and dispose the mind, and that the mind disposes

the material.

Let us not rail at the people of the past, or those we have left behind in the present; they have made possible our stage of enlightenment to day. In their state of development they had all the light they could receive, and as fast as they grew, more light came; it is the same with us; we make possible greater development for future generations. Let us not rail at the wi-Father of all, who provided that truth should be given the people in such forms as they could understand it and make use of it to further their development. Was it not wiser to give those almost inhuman peoples, in their unde veloped conditions, such an idea of God and his power over them as they could comprehend and be led on by, than to have given it in a language they could not understand, and in the form of such lessons as they could not learn? Take murder for instance; read the Bible from the beginning and see how though at the start they were given the commandment not to kill they had to be led step by step, by command ments and laws to modify and lessen their killing, up to the present day, the lesson not being finished yet. If we of this day cannot live up to that commandment, what could we ex pect of those remote people whose struggles and growth we are profiting by. We still be-lieve with the undeveloped ancients, half brute and half man, that whose sheddeth man's blood, by man shall his blood be shed. We also still believe in butchery of animals for food, having not yet outgrown the cannibalism of the half-savage ancients, who actually beieved it pleased God to have them kill animals How slowly they had to be led to understand that God desired not sacrifice but mercy! And again, we have not yet learned that we should not kill out any good thing in a man's life or his mind or his heart; what a long way we still are from being able to comprehend the com-mandment, thou shalt not kill. When we have reached the development that kills no good thing, we shall begin to understand that we are not to kill anything. How very far we are from being able to see how that is, and that the true and the good is all we should pay attention to in others and in all things. And so it is with all God's leadings, little by little to the truth as we are able to accept it.

The ancient people and also people of to da attributed all their experiences, good or bad, to God, and so express themselves in their narratives. But while the ancients regarded the sad experiences as punishment, presentday people regard it as necessary training for their development, or natural consequences of law violated ignorantly or wilfully. In any case the motive was plain, the suffering was the only thing that would turn the people from their mistaken ways and prevent them from degenerating and annihilating themselves. The providence of God permits a less evil to avert a greater, and lets us suffer to convince us our way is wrong, when nothing else will move us. We have our choice-to obey God, which means to live in harmony with the laws of being; or to go our own blind ways, as the serpent always suggests, and suffer the conse-

People have a way of blaming God for their hard experiences, having neither faith enough, nor wisdom enough to observe his laws, nor intelligence enough to see they bring their experiences upon themselves. And those who do see this are wretched because they do not see their way out, but think suffering is only to be endured.

The most important thing in this world is that we should grow, develop; better suffering and growth, than ease and pleasure and stagnation. But there is the hard way, and the easy way, and we have our choice. It is the mission of those who know this, to teach those who do not know, and open their prison doors. One of these doors Spiritualists can open; there are those who mourn for lost ones gone from their sight, and who do not know whether there is any beyond, or whether, it there is, their loved ones are far or near Then there are those who believe the soul-life goes on after the body is dropped, and who be lieve vanished ones are near, but who do no know there is any communication to be had with them. In the past, Spiritualism had no explanation to give to show why or how com munications were made, but now that it has joined hands with science, light begins to clear this mystery, as it has the mysteries of the

Oyston's theory of the development and un foldment going on in man, and his relation to Nature, are identical with the statements of the great scientist and seer, Swedenborg. This applies also to environment, for that more directly than nature is subject to man. Truly man is the "parent of his surroundings," and neither "mother Earth" nor the elements con trol man. Mother Earth fosters her own children, which man enhances or mars. In the beginning, God gave man dominion over all the earth, and all things were named by him; if he accepted them as God gave them, so they remained; if he gave them another name (quality) they changed to that, until now all is not good," but much has been changed by man into what is harmful, and some have ceased to exist, because the state of man that gave them life, has passed. Man having descended from his original condition—and consequently earth also, he is now climbing back again further along in the scale of being, and earth will follow him. In the two paragraphs relating to this subject in Oyston's article is contained the secret of earthly existence.

One mention seems peculiar for a Spiritualist, that of Abraham's angel visitors. Who knows better than Spiritualists that one person can speak through another and send mes-sages by another? Why should not any angel

in heaven carry a message for God, or be a medium for Him to speak through? All through the Bible are two kinds of state ments, those that tell what God is, and those that mention God and everything from appear ances. Pharaoh hardened his heart, and the people said, God hardens Pharaoh's heart. Indirectly it was true: God's words and his power, manifested by Moses and Aaron, hardened his heart, made him more determine in not to acknowledge God or that he could interfere with his life. That is the way to-day; men violate God's laws and suffer the conse quences, but only harden their hearts instead of trying to learn the cause, refusing to believe either God or man. Could any but an Infinite

Being have given instructions that were so wonderfully worded that they appealed to the most ancient peoples, and to all people of all ages that came after them, and provided for every need of every time and of each individual life? All wise books have something of the truth in the Bible, but all together do not bogin to have all that is in it. There are the lessons in its literal instruction, the symbolical lessons in its narratives, and the spiritual lessons like the inner garment of our Lord seamless, a perfect whole, within the outer

And what difficulty stands in the way of thinking of this Being as our Father? Human souls do not require space nor time to exist in. I am here; at the same time I am with my friend in C—. I am listening to my friend here at the same time I listen to my friend hundreds of miles away. To do this I do not have to expand enough to reach from here to -, or to leave here and go to Cfinite, weak and partially developed—can do so much, why should the Father of all not do infinitely what we do finitely? "Heaven is my throne; the earth is my footstool." Where the most good is, there is heaven, and there is our Father's dwelling place; from there He takes place in his universe. His life flows everywhere and to all; the answers we give to its presence, as we receive or reject it, communicate to Him our feelings and our condi tion. When we think of a person we are present with him; presence is not bodily movement through space. So God is ever present to each one, nearer than any friend can be. All we need is to learn to become conscious of His presence, as we are learning to become conscious of the presence of our friends here and beyond.

The difference between materialists and hose who believe in God is, one believes in His life, but thinks it formless energy that somehow, somewhere, got started, and created all things and sustains and develops all by its own inherent laws; sort of self-existent, perpetual motion. The believer in God sees a Being from whom this power emanates, and calls Him, Our Father.

Needham, Mass.

An Ideal Reality.

BY BERTHA J. FRENCH.

Poetry is the silken attire for thoughts too tender to wear the common dress of prose. So to end in the burning pit filled with the it has been the ambition of poets to frame in shricks of the damned and the wails of the lost. tender to wear the common dress of prose. So silken sonnets the memories of the women they | An answer to the longings of human souls was adored.

From shadowy shores of tradition we still listen to Ossian's song to his beloved Evir Allan, and the old god Eros who inspired that song has been the inspiration of poets of all centuries and climes.

But the pure note has often been perverted to wanton songs, caught from love's counterfeit, and sung to so many queens during their brief reign on the throne of fickle fancy, that we would willingly give a large portion of the rythmic beauty for one small touch of con-

Even that ideal poem "To Marv in Heaven." discloses a cynic skeleton when we think of the crowd of fair ones jostling each other in the tropic fancy of its author.

If we would conjure a direct contrast to the sensual rhapsodies which have been stamped in the mint of literature as "love poems," we should turn to "The Divina Commedia." We find there a love entirely ideal, that had never

been tested by companionship.

Beatrice was a ray of light glaneing across Dante's vision in the impressionable hour of childhood. In his powerful spiritual imagination she became transfigured; her memory stripped of human frailties, she reigned in his soul a classic ideal. In the "Divina Commedia" she is not a woman but an abstract qualty in the form of woman, symbolizing Divine Wisdom. She is the sweet star singing in his soul through all the loneliness of exile, leading him from the wilderness of doubt to spiritual

What we call ideals, Dante called Beatrice. It is a beautiful spiritual romance, but it is so tenuous, remote, illusive, that we can hardly sense it, even with the eyes of the soul.

At evening hour we watch the brilliant flow-ers blossoming in the garden of sunset; giant petals gleaming with colors borrowed from rainbow arch; but we cannot come close, an alyze, gather them, or even touch their fairy texture We can only stand on our lump of earth and admire their elusive beauty. So it is with Dante's love for Beatrice. We

stand far off and view it in awe and wonder. We turn from Dante's dream, drifting like a sunset over the deeps of poesy; we also turn from songs of alluring shapes, filled with airy sentiments, to the contemplation of a love, the test of years of closest union. The marriage of two great poets like Robert and Elizabeth Browning, almost equal in ability, diverse and ideal in its exquisite quality, its almost perfect adaptation, and yet humanly real, enduring yet harmonious temperaments, of rarest spirit-ual affinity, cannot be equalled in the history of literature.

Robert Browning's poetry possesses a deep flow of thought—a strength suggestive of rugged mountains, enshrined in tender mists. The poetry is suggestive of the man. Elizabeth Browning possesses the gift of

clearer, more graceful expression. A winsome sentimentality and deep tenderness pervade her poems, suggestive of her own personality. In the most beautiful soul sonnet ever written, Mrs. Browning traces the nativity and growth of a love that marked the effloresence of her life. The earnestness, frankness and delicate simplicity of the closing lines give a suggestion of the beauty of the poem.

How do I love thee? Let me count the ways. I love thee to the depth and breadth and height My soul can reach, when feeling out of sight For the ends of being and ideal grace. I love thee to the level of every day's Most quiet need, by sun and candle ight. I love thee freely, as men strive for hight; love thee purely, as they turn from Praise. I love thee with the passion put to use In my old griefs, and with my childhood's faith. I love thee with a love I seemed to lose With my lost saints. I love thee with the breath, Smiles, lears, of all my life; and if God choose, I shall but love thee better after death."

Reading Robert Browning's response, "One Word More," we read Robert Browning's heart. We break a gleaming fragment from the golden whole, which expresses his reverence and loyal love for his wife. God be thanked, the meanest of his creatures

Boasts two soul sides, one to face the world with, One to show a woman when he loves her! —
This I say of me, but think of you, Love! This to you—yourself my moon of poets!
Ah! but that's the world's side, there's the wonder Thus they see you, praise you, think they know you. There in turn I stand with them and praise you; Out of my own self I dare to phrase it. But the best is when I glide from out them, Cross a step or two of dubious twilight. Come out on the other side, the novel Silent, silver lights and darks undreamed of, Where I hush and bless myself with silence.' Their poems reveal their love. In their let-

ters we are privileged to study the circumstances of its birth and unfoldment, and to look into the very heart's core, mental and spiritual, of the writers. Their letters take us into an atmosphere so pure, frank and of open hospitality, that we do not feel like emba rassed intruders, but like most welcome guests. In his first letter to Miss Barrett, Mr. Browning tells her how near he came to seeing her at one time. "I feel as at some untoward passage in my travels, as if I had been close, so close to some world's wonder in chapel or crypt.... but the half opened door shut and I went home my thousands of miles, and the sight was never to be"?

We, too, are reverent pilgrims before a half opened door. We enter and pause before the white wonder of an ideal love wrought into actual life. Outside, the cynical shadows are quivering about the throne of Eros, but—we heed them not. We feel our faith restored; an exhaltation of ideals which lift us to broader views of life. And if it is the purpose of life to continuously carry us 'to vaster issues," we must cling to our ideals; for it is through our struggle for the ideal, that the ideal becomes

Willimantic, Conn.

Volume Eighty-Six.

BY WILLIAM POSTER, JR.

THE BANNER has just entered upon its Eighty Sixth Volume, a good age for a paper that at its outset espoused an unpopular cause. breasting the concentrated bigotry of the conturies, thoroughly organized, having in play a system of mechanism, the Church, by which it had, practically, silenced free discussion and curbed free thought, holding in thrall the minds of the masses. At this day, the younger generation has an inadequate conception of the massiveness of the theological chains which hampered the people and held them as in a vise. Virtually there was a union of Church and State. The clergy aimed at omnipotency; the word of the parson was counted as law and gospel, the dictum of the deacon the voice of God. New England was the hotbed of Calvinism. Orthodoxy was as fierce as bloody Mary; it hung Quakers, banished libneed not move to see and hear and feel all that | erals like Roger Williams, murdered witches at wholesale, scourged non-conformists or set them in the pillory, every recusant, in some form, being subjected to pains and penalties.

> At length the prevalent slavish submission to an ecclesiastical regime was broken; the writings of Thomas Paine, Ethan Allan, Elihu Palmer and others, "good men and true," stirred the popular mind, aroused thought and discussion, weakening orthodoxy, though it retained much of its old time venom. Much of its evil leaven remained, and though shorn of much of its power, retained a persecuting spirit, keeping a sharp lookout for heresy. The tiger's claws had been cut; however he still roared. Liberalism developed, and the people had ceased to fear the anathemas of the church or believe its superstitions and dogmas. Universalism and Unitarianism had stirred the pool, done a grand work in emancipating mind and curbing priestly power. Still there was a void, a something lacking to answer the aspirations of the emancipated masses who were nungry for the bread of life, seeking a religion making humanity its central idea, through which reform and development might be outwrought, lifting man and the race to a plane where no angry partialist, God, bore sway, casting shadows over life's highway, which was preparing. The denizens of the spirit-spheres manifested their will and power among the Shakers, and for several years declared that a wider mission was about to open so soon as the way was prepared; in the near future the ministry of the spirit was to open, to abide till superstition withered and bigotry ceased to molest and make afraid.

> These messages from the supernal world, the land of light and bloom, were not false prophets. In 1848, in the closing days of March, when the breezes of spring began to attemper the frosts and chills of winter, and prepare for a season of bloom and verdure, in a humble home at Hydesville, weird and significant phenomena happened; tiny raps here and there, under such conditions that proved them to be of supra-mundane origin. Wonderment bor-dering on terror filled the listening hearers. A little girl felt no awe, but was jocund, and soon in her artlessness solved the mystery, the raps themselves delaring they came from decarnated human beings, those who once were clothed in flesh and mingled with unseen spirits. Then, Modern Spiritualism was borna new Dispensation opened, laden with the genial influences of spring, heralding a summer season filled with an aroma born of the Summer-Land. These raps declared, There is no death; life is continuous; death is but a birth, an emancipator, the gateway to an eter-nal progression. This revelation was joyously received; the world was sick of age-encrusted errors. Lethean superstitions, and icy, chilling theological dogmas. Especially was it gratefully received by thousands whose disgust and doubts had eventuated in agnosticism. Among those who accepted the good tidings and its new philosophy, was Brother Colby, soon selected by the spirit world to become the leader and torch-bearer to lead the little army who gathered to undertake the overthrow of the Colossus dominating the world, imperiously declaring that thought should not pass the bounds of prescribed dogmas and

As means to the end, the diffusion of the new religion and philosophy, the angel pioneers saw the needs of a vehicle to move the people, a paper which they planned and aforethought decided should be called the BANNER or Light. Mr. Colby was put at the helm, found willing, enthusiastic coadjutors, one of whom, Brother Rich, is still with the paper. Brother Colby held his position at the helm till age and excessive labor had so weakened his physical body that it was no longer able to retain his spirit, which was released Oct. 7, 1894. The first issue of THE BANNER was on April

11. 1857, now in its eighty sixth volume, a continuous existence of nearly forty three years. When we look back and recognize the firm hold Orthodoxy maintained, even as late as 1857. when we recall the fulminations of the pulpit constantly thrown off against the new faith, it is a marvel that the new paper survived and still is doing the duty imposed by the spirit pioneers. Creedism opened a savage and relentless war, but THE BANNER had a helmsman of courage and ability, one who whether in calm or storm was at his post, alert and persistent.

The paper was perfect in its typography, its editorial columns were filled with terse articles, argumentative and scholarly, supplemented by a corps of correspondents whose articles gave piquancy and variety to the columns. This, because the writers were soulful, and wrote con amore, a feature which has attended the paper throughout its career.
Since the advent of Modern Spiritualism its

liberalizing tendencies have been phenomenal, THE BANNER largely contributory to the great changes. Heresy has cropped out in all evangelical sects; the straight-laced religion of Calvinism has been essentially toned down, bigotry has been largely shorn of its power, freedom of mind has taken a wider sweep, and the logic of things moved Henry Ward Beecher to knock out the bottom of hell and put out the dre. Though we have seen great changes, the work of reform has not been completed. THE BANNER is needed more than ever to secure concentrated effort, unity of purrose, thorough organization, an activity all along the line. This secured, the future is safe, progress assured indefinitely, reform at the zenith, the grand culmination of Spiritualism the result. Hence I plead for THE BANNER a generous support, a wide circulation, that, as in the past, it may lead the vanguard of the army of progress and mental freedom, and hasten the day when men shall be slaves and bigots no more. We cannot measure the fruitage of THE BANNER, what it has contributed to the light which now illumines the world. Once man was dumb, dare not express his opinion. But

The voice of opinion has frown;
'T was yesterday changeful and weak,
Like the voice of a boy ere his prime.
Today it has taken the tone
Of an orator worthy to speak; It knows the demands of to-day.

And to-morrow't will sound in Orthodoxy's cold ear Like the trumpet of truth to startle our sphere."

Warwick, R. I.

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

CONSUMPTION OURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple regetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, Rrench or English, with full directions for preparing and using, Sent by mail, by addressing, with stamp, naming this paper, W. A. Noxes, 820 Powers' Biock, Rochester, N. Y.

Children's Spiritunlism.

YOUTHFUL DEPRAVITY.

"Mamma, I fink I am not well, Said lazy little Mabel; The beans I'd given her to shell, Neglected on the table.

Her dimpled cheeks with roses yied; Her eyes the stars resembled; The chubby form my faith defied— My darling had dissembled.

"I'm sorry, dear," I gravely said,
"Because you'll miss the puddings;
The place for sick folks is in bed,
With not a taste of good things."

She thoughtfully smoothed out her dress,
This wicked little sinner;
"Then I'm not sick just now, I dess,
I'll wait till after dinner."

S. JENNIE SMITH.

A Memory of the Past .-- How I Ran Away to Meeting.

Dean Children: As I have not time just now to give Ichabod a chance to write his story of the spiritworld. I send you a true story of my childhood, which was published in the Wildwood Messenger in 1890.

Sincerely your Friend, CARRIE E. S. TWING. "No, my child, you can't go to meeting today, for I have had so much to do that I have only your sister Ray's dress ready, and so you may go out in your playhouse if it is Sunday, and be a good girl."

It wasn't handy for me to be a good girl. Sister Ray was five years older than I, and mother, being a widow, had exercised close economy, and given me her old clothes made over, an honor which I did not relish at all. When I went out to my playhouse, that lovely morning in June, wanting so badly to go to meeting and see the "Free Will Baptists" put people in the water all over, I was not at all in harmony with the row of mutilated dolls, which I had grown above playing with for babies, but just played school with them and wished I was big enough to have a blue muslin dress and white bonnet with roses on it, just

She was pretty, her eyes not all over her face, and she had the way of looking like an angel, especially when she was happy—and at last sitting lonely I formed a plan how I could get to meeting. I had been wading out in French Creek the day before for something I fancied was only a little ways down in the water, and had sunk in such a way that I lost one shoe. In the past I was as bothered in keeping on my shoes as I am now in forgetting my rubbers during a rain storm. It's a comfort they are dry if I am not.

Well, with proper meditation, I began to feel myself a very much abused child. Sister could go to meeting, I could not; one shoe of mine fitted and the other did not; but I still believed I could fix it all right and go to meeting

"You must be very careful," said mother to Ray, who was wiping the dishes, "not to soil your dress by the trees, for you know it will have to be made over for Carrie next summer. Poor little girl, she wants to go to meeting so."
"It's no place for children," said wise

twelve-year-old Ray. Is n't it? I thought; I guess I'll see; and went on a tour of investigation. Sister had a delaine skirt of wondrous hues. The main color was very blue, but the roses and many other colors stood out like bouquets of flowers

with almost alarming dimensions. My mother had made me a pink tunic, much like the blouses now worn, only having a trill gathered very full about the waist of about a quarter of a yard in depth. Mother had bought some patent-leather shoes, number four in the toes, and finally concluded a string over the insteps would hold them on. They did n't look so very large because they shone so, so I bundled them up with the delaine skirt, tunic and several bits of ribbon purloined from my sister's room, and with a three-cornered piece of a looking-glass went to my playhouse.

My hair at that time was yellow and kinky. I had seen girls with their hair braided in small strands, so I braided tiny bits of it into three strands, tying, without discrimination of color, bits of ribbon at the ends.

I had the wisdom to tie my ribbons in front. but supplied the deficiency behind with driedapple strings. When that was completed, I put on the skirt and tunic waist, put a limp pink sun-bonnet over my braided tresses and started cross-lots to get over the creek by a foot-bridge to the schoolhouse before my dressed-up sister could go around the road.

I experienced some inconvenience in having to hold up my dress; in fact, as I stepped upon it and had no pins, I picked thorns from a convenient thorn bush on the way, pinning it up in a fautastic manner.

I got there before my sister, stood in the entry and faced the crowd. They began to laugh at the queer little object standing there, but I supposed it was at someone else. I knew I looked well, so I but on airs like grown folks and walked in. One of the ministers, taking pity on me, invited me to a seat beside him, and the seat being high I had the mistortune to lose one of mother's shoes, but I drew the foot up under me, when, right there in meeting, I was astonished to hear a suppressed

My sister was coming in, dressed up so prettily that she looked like a picture in a frame. I never shall forget with what an air she took her seat, but when she faced me, sitting up by the minister, the trouble began.

I thought perhaps I would look better to take off my bonnet, because it wasn't starched, and when my variegated head showed itself there was applause. I got my shoe on, and the minister began to preach. I don't remember much about the sermon, but I was bound to see the baptism, and so more trustingly than I have ever put my hand into another man's hand, I walked up to one of the ministers and took hold of his hand, so I could go to the water without my sister's disturbing me. He was very kind, helped me pick up my shoes when they came off, and joined in the exercise when the other minister baptized them in the name of the "Father, Son and Holy Ghost.

A fair young girl and two elderly people went down into the water and were baptized in the faith. I did not mind the crowd around who did not admire my style of dress-for even then there seemed a hush over my soul, and a premonition of the future came like a picture before me.

When my sister saw that she could not ccax nor compel me to go home, and that I kept safe under the wing of the minister, she went home to prepare for my reception. I walked straight up to mother, took off my bonnet and showed the wondrous arrangement of my hair. In place of the scolding I expected, she burst out laughing, and said, "Child! child, what will you do next?

I could n't tell her, because I did not know myself, and have always been in that state

Sister Ray is one of the "troubled Marthas' of life, surrounded by her little home world, rich in kind deeds; and mother, with hair like the "crown of immortal youth," is waiting for the short journey sure to come.

But often when the June days come, I again listen to the hum of bees, the song of birds, and see the slowly flowing stream, and am working harder every day for a baptism of the spirit that will far exceed in joy the time when I ran away to meeting.

What, dull! when earth, air and water are all alike mysterious to you; when all the time Nature is inviting you to talk earnestly with her, to understand her, to subdue her, to be blessed by her! Go away, man; learn something, do something, understand something, and let me hear no more of your duliness .-

Huxley. things, but in doing everything with purity of prejudice and fitted with ardent lave of truth. heart.—H. E. Manning.

W. J. COLVILLE. heart.-H. E. Manning.

Literary Department.

THE AVERAGE AMERICAN CITIZEN.—
We have before us an everyday spectacle of eager aggregations of capital putting aside scruples as visionary and impractical, and hence "un-American," in order to compass success, and at the other side of the counter the so-called representatives of the people, solomn in their verbiage, but susceptible to oc-cult and disgraceful influences. The two parties to the intercourse are discreet and busi ness-like, and there is little risk of tangible disclosure. Practically aloof from them, except for a few moments on election day, stands the mass of American citizens busy with their money-getting or problem-solving, and only too ready to believe that their representatives are admirable. They pause to vote as they pause to snatch a sandwich at a railroad station. "Five minutes for refreshments!" Five minutes for political obligations! Individually there are thousands of strictly honest and noble hearted men in the United States. Who doubts it? The originality and strength of American character is being constantly mani tested in every field of life. But there we speak of individuals; here we are concerned with majorities and the question of average morality and choice. For though we have an aspiring and enlightened van of citizens to point the way, ; ou must remember that emigration and natural growth has given us tens of thousands of ignorant, prejudiced, and sometimes unscrupulous citizens, each of whose votes counts one. Perhaps it is true-and here is my grain of consolation or hope—that the average voter is so easy going, so long-suffering, so indisposed to find fault, so selfishly busy with his own affairs, so proud of our institutions and himself, so afraid of liurting other people's feelings, and so generally indifferent as to public matters, provided his own are serene, that he chooses to wink at bribery if it be not in plain view, and likes to deceive himself into believing that there is nothing wrong. The long and short of it seems to be that the average American citizen is a good fellow, and in his capacity of good fellow cannot afford to be too critical and particular .- From "A Letter to a Political Optimist," by Robert Grant, in the September Scribner's.

OF OPPORTUNITION OF CRIMINALS .- At the annual meeting of the American Medical Association, Dr. Daniel R. Brower of Chicago, who delivered the address on State Medicine, chose for his subject the medical aspects of crime. The growth of crime in the United States is appalling, and certainly calls for some sweeping reforms. There, as here, the habitual criminal is the despair of society. Authropologists have proved him to be mentally and physically ab normal; also in moral jusensibility, lack of forethought, low grade of intelligence, vanity and egoism, and emotional instability. The reclamation or cure of such an individual has hitherto met with but scanty success under any system of treatment. Indeed, the solution of the crime problem would appear to be wrapped up in his extermination. Dr. Brower holds that the two great etiologic factors in crime are criminal parentage and environ-ment, though he adds later on in his address that alcoholism is the direct or indirect cause of probably seventy-five per cent, of all crime committed. As subsidiary factors he enumerates the increase of urban populations, and the unsatisfactory legal code which is largely Roman, and did well enough in ancient Rome, because, as he says, the death penaity was common, and in this way a good deal of criminal

material was cut off. Further, the laws are directed rather against the crime, which is an accident, than against the criminal, who may be the product of de generate antecedents. Gaols, he says, are in size, which she was keeping to wear on some schools of crime. After enumerating some in-important occasion. I tried them on, put rags teresting signs of physical degeneracy amongst prisoners, he goes on to the subject of treatment. First, the propagation of crime and criminals should be stopped. With this end in view he advocates Dr. Ochsner's operation of resection of the vas deferens, as attended with little risk to life and as preferable to the more dangerous operation of castration. Among the other remedies suggested by Dr. Brower were that the children of degenerates should be taken in charge by the State; that inebri ates should be kept in prolonged confinement under treatment; that all sentences should be indeterminate pending reformation or cure; and, lastly, that there should be penitentiaries for the life long incarceration of those who are incapable of reformation.—The Humanitarian.

> THE THREE WAYS .- Upon the journey of I my life I came unto a place where the road branched out into three ways, and I knew not which to choose.

Before me stretched a fair, broad path, whereon were many wayfarers, and I asked of one that was about to tread it, "What path is

this?" He answered with kindling eyes, "It is the

path of Art."
"And what lieth at the end thereof for guerdon?"

He answered, "Fame." Then all my soul was hot within me to follow, but I bethought me of the other paths. and I delayed my choice yet a little while. turned my eyes upon the road that lay unto the right, and, behold, it was shaded upon either side with fair green branches. It seemed, in sooth, a goodly road to follow, and many were they that traversed it. I asked of a wayfarer,

"What road is this? And he answered me, "It is Love's road." 'And what, I pray thee, lieth at the end of t?" I questioned him. He answered, "Pain."

Nevertheless did this road seem unto my enchanted eyes yet more alluring than the first road, and I had already put my foot upon it to follow it, when I remembered me of that other

path, and I delayed a moment longer. Upon this road, the one that lay to the left of me, I cast my eyes. It was a dim and narrow path leading into the far distance It was but sparsely traveled, and even of those that set foot upon it, but few kept on their way. For the most part they turned again, and choosing one of the other roads, put the thought of the way that they had tried to follow out of their minds forever. And of those that did not turn there were some that dropped by the wayside.

I met a traveler fleeing with his eyes upon the way of Love, and I asked of him, "What road is this?" And he answered shudderingly, "It is the

path of Duty."

Then I said unto him, "What lieth at the end thereof as guerdon?"

And he answered, "The unknown. It is a cold, dim, desert path, and there is no end unto it, save only death."

Then did I turn my back upon the path of Art and the path of Love, and set my face unto the way of Duty, and why I have chosen thus I do not know, but in the watches of the night, when all false values fade away, and good and evil stand forth clearly revealed, my soul ap proves my choice.-Elizabeth C. Cardozo, in

TIOPATHY, PHYSIOLOGY, ONTOL. CTIOPATHI, THIOTOGOS, The above four titles have been applied by Dr. Geo. Dutton of Chicago to his valuable new work on "The Way of Life," the motto of which is "Know for Thyself." All persons desirous of obtaining in the shortest space of time and in the most practical manner, the outlines of a thorough liberal medical education cannot do better than invest five dollars in this extremely concise and valuable book which is deeply spiritual in tone and fully abreast of the latest scientific discoveries in the closely related realms of mental and physical thera-peutics. Dr. Dutton is a lucid, conscientious and comprehensive teacher, a writer of great Holiness does not consist in doing uncommon | ability and a man of singular freedom from

PSYCHISM: ANALYSIS OF PHINGS EX-President of the New York Pesteur Institute. Third Edition. For sale by Banner of Light Publishing Co.

I had intended to publish in the BANNER OF LIGHT an extended notice of this excellent work, giving a summary of the more important parts of its subject matter; but I have been forestalled in this regard by Hudson Tuttle. In a recent number of THE BANNER Mr. Tut-tle gave a fine digest of the contents of this book, with illustrative quotations therefrom, and he has left me scarcely anything of moment to say.

Mr. Tuttle has covered the ground so com pletely that about all I can do is to endorse what he has said so well about the character and value of Dr. Gibier's work. Although the author di-claims being a Spiritualist, his book hearty welcome from every lover of the truth as found in the higher phases of rational spiritual philosophy.

The narratives in this volume of remarkable

phenomena in the realms of hypnotism and of mediumship are of special interest, and constitute one of the most important parts of the

I heartily commend this book to every one interested in the psychical problems now engaging public attention.

WM. EMMETTE COLEMAN. San Francisco, Cal.

WILL NOT FORSAKE HER PARENTS. "It happens often that the East-Side girl of New York is the sole support of her family. She works harder and just as cheer fully as ever, and turns every cent into the house as fast as she makes it. She assists with the household duties before the leaves in the morning and when she returns at night. The few articles of clothing she manages to get are made over and over again, patched, darned, and cleaned many times. In the winter she suffers from lack of proper clothing. She walks to her work every morning-it costs too much to ride-through sunshine and storm, and back again at night. So she trudges on, month in and menth out; and when the quiet young truck-driver who lives around the corner asks her to marry him she regards him seriously and says:

"'Honest, Mike, I'd like ter marry yer, because yer know I like yer, and ye're on the level, but me ole man and me ole woman ain't in it anny more for workin', and if I left 'em they'd be in the soup. No, I don't stand for no game like that.'

'S he goes away, and she grieves; but her conscience is clear-she is doing her duty."-Ladies' Home Journal.

EPTEMBER IMMORTALITY.—This unique quarterly magazine, the exponent of universal religion, sends forth a beautifullyconstructed and finely-edited September number, containing articles of rare and priceless interest to all students of the occult. The entire number is devoted to the "Science of Harmonies," and contains exceedingly valuable and instructive articles on vibrations in the sphere of light, sound, motion, and as applied to color, music and the finer forces of spirit. Only twenty five copies remain of the Jane number, which is devoted to "Illumination," and a few copies can still be obtained of number three and four, devoted respectively to "Reincarnation" and "Psychometry." Club rates with the BANNER OF LIGHT

can be had at this office for \$2.75. Single copies, 25 cents. J. C. F. Grundane, 1718 West Genessee St , Syracuse, N. Y.

Works of Dr. J. M. Peebles.

The Seers of the Ages.

400 pages. This large volume treats exhaustively of the seets, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit-world. Price \$1.25; postage 12 cents. Immortality.

300 pages. Showing the proofs of a future existence from consciousness, intuition, reason and the present demonstra-tion from angel spheres, together with what a hundred spirits say about their dwelling places in the world beyond. Choth, price §1.00, postage 15 c. nts; paper, 50 cents, postage

How to Live a Century and Grow Old Gracetully.

Among the numerous volumes and pamphlets written by Dr. Prebles, this is among the most in creating and instruc-tive. It has had a sale of apward of 75,000 copies. It is one It has had a said of appeared in follow copies. At 15 one I the the thirt instructive volumes extant on Hyglene and fealth. The price has been reduced from 50 cents to 25 cents per copy.

Christianity or Ingersollism, Which?

Large pamphlet. Showing the infinite superiority of Christian faith and trust over the Atheism and Agnosticism of the modern skeptic and scotler. Price 25 cents.

India and Her Magic.

A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1895. Astounding wonders he witnessed during his two journeys around the world. Price 10 cents.

A Critical Review

By Dr. Peebles of the Rev. Dr. Kipp's five lectures against angel ministries. This crisp and critical reply of the Doctor, while repudiating spiritism-and all frauds connected with the study of the subject-sustains Spiritialism, considering it the complement of true Christianity. Price 25 ets. Who Are these Spiritualists, and What is

Spiritualism? A missionary pamphlet, entitled "Who are these Spirit malists and What is Spiritualism?" This pamphlet proves that the greatest and brainlest men in the world to-day are Spiritualists. Just out. Price, postpaid, 15 cents.

Hell Revised, Modernized,

And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What is Hell?" Pamphlet, pp. 25. Price 10 cents The Soul:

Did it Preexist? Its Pilgrimages. Price 15 cents. Did Jesus Christ Exist?

What the Spirits say about it. Price 30 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE SPIRITUAL WREATH. A new collection of Words and Music for the Choir, Congregation and Social Circle. By S. W. TUCKER,

CONTENTS. Shall We Know Each Other Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels,
Compen ation.
Day by Day.
Going Home.
Guardian Angels,
Humility.
Happy Thoughts.
He's Gone.
I'm Called to the Better The Cher Side.
There's The Happy By-and-Bye.
The Soul's Destiny.
The Augel of His Presence.
The Still Live.
The Jetter Laud.
The Wusle of Our Hearts.
The Vanished.
They will Meet Us on the Shore.
The Called to the Better The E-len Above.
The Other Side. Angels, Come to Me.

I Thank Thee, oh, Father. Jubilate.
My Spirit Home.
Nearer Home.
Over There. Reconciliation.

er The Eden Above,
The Other Side.
Will You Meet Me Over
There?
Who Will Guide My Spirit
Home?
Whisper Us of Spirit-Life,
Waiting On This Shore,
Waiting 'Mid the Shadows,
Welcome Home. Repose.
She Has Crossed the Riv r. Welcome Angels.
We Long to be There, Strike Your Harps. Some Day of Days. NEW PIECES. Bethany By Love We Arise. Gone Before. Rest on the Evergreen Shore Ready to Go. Sweet Rest at Home. They're Calling Us over the

Gone Betore,
Gone Home.
Invocation Chant,
I Shall Know His Angel We'll Know Each Other
There.
We'll Meet Them By-and-Name.
Nearing the Goal.
No Weeping There,
Our Home Beyond the River.
Parting Hymn.
There,
We'll Meet Them By-and
Bye.
We'll Meet Them By-and
We'll Meet Them By-and
Bye.
We'll Meet Them By-and
Bye. Leatherette cover: Price: Single copies, 20 cents; per dozen, 82.00: 50 copies, 87.00; 100 copies, \$13.00. For sale by BANNER OF LIGHT PUBLISHING CO.

THE ORDER OF CREATION. A Discussion between Gladstone, Huxley, Juller, Linton and Reville, on the Conflict between Gen. and Geology.
Contents: I. Dawn of Creation and of Worship, by Hon. W. E. Gladstone; 2. The Interpreters of Genesis and the Interpreters of Nature, by Prof. T. H. Huxley; 3. Postscript to Solar Myths, by Prof. Max Müller; 4. Proem to Genesis: A Plea for a Fqir. Trial, by Hon. W. E. Gladstone; 5. Dawn of Creation, An Answer to Mr. Gladstone, by Albert Reville, D. D.; 6. Mr. Gladstone, and Genesis, by Prof. T. H. Huxley; 7. A Protest and a Rica. oy Mrs. E. Lynn Linton.
Cloth, 73 cents; paper, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

DR. KILMER'S SWAMP-ROOT

Is Not Recommended for Everything. But if You Have Kidney or Bladder Trouble it will be Found Just the Remedy You Need,

Kidney trouble preys upon the mind, dis courages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidnevs are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or , when the child reaches an age when it should be able to control the pissage, and it is yet all eted with bed-wetting, depend upon it the cause of the difficulty is kidney trouble, and the first step should be toward the treatment author di-claims being a Spiritualist, his book is calculated to advance the cause of scientific Spiritualism; and as such it should meet a kidneys and bladder, and not to a habit, as most people suppose.

So we find that women as well as men are made miserable with kidney and bladder trouble, and both need the same remedy. The mild and the immediate effect of Swamp Root is soon realized. It is sold by druggists in attycent and one dollar sizes. You may have a sample bottle by mail free, also pampldet telling all about it, including many of the thou sands of testimonial letters received from suf ferers cured. In writing Dr. Kilmer & Co., Binghamton, N.Y., mention BANNER OF LIGHT.

MATERIALIZATION AND OTHER SPIRITUAL PHENOME NA FROM A SCIENTIFIC STANDPOINT.

BY L. H. DALTON AND J. V. WALLACE

CONTENTS,—Introduction; Condition of Skepticism Conditions Necessary to Phenomena; Historical Points Materialization and the Bibbe; Evidence; Phenomene Sometimes Mistaken for Spiritualism; The Senses, Perception; Ether; Berkeley, Spiritualism, and Materialism; Thomson's Vortex Theory; Irreconcilable Data; Fourth Dimension of Space; Fourth State of Matter; The Human Brain, Immortality; Thought-Force; Disembodied Spirits; East Indian Testimony; Evolution of Scientific Thought; Conclusion.

Paper bound, price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious

attributes.

THE VOICE OF A PEBBLE delineates the individuality of

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayor must accord with immutable laws, else we pray for effects, independent of cause.

Twelfthe edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted aper, bound in beveled boards.

noards.

Price \$1.00, postage 10 cents.

Price \$2.00 postage 10 cents.

Price \$2.00 postage 10 cents.

Control Price \$1.00 post Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," (1)

WOMAN, AND HER RELATIONS TO HUMANITY.

so order.
For sale by BANNER OF LIGHT PUBLISHING CO.

Gleams of Celestial Light on the Genesis and Develop-tent of the Body, Soul and Spirit, and Consequent Moralment of the Body, Soul and Spirit, and Consequent Moralization of the Human Famiry.

The contents of this voinine consist of a series of communications received by the compiler from several spirit through the mediumship of Mrs. Christiana Cawein, the chief dictator being Ben Haman, formerly a general in the Persian army, of whom a portrait is given from a picture by spirit artist Wella Anderson; a portrait of Mrs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtfut consideration of all who desire the well-being of not cally the present but all future generations.

Cloth, 12mo, pp. 200. Price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

ZENIA, THE VESTAL;

Oc. The Problem of Vibrations. By MARGARET B. PLIKE.
The author in her preface says: "The pith of this book is true occult law; giving the mystical insight into all human possibility; and to the awakened mind of the student will reveal the steps to be taken if he would enter the Temple of Truth and ablide in unchanging Peace. The law of vibratory force and of magnetic power has already obtained a place among the scientific infinds of the day. In attempting to among the scientific minds the day. In attempting prove that the knowledge of these forces is the key to all power, I have but hinted at a secret belonging to the com-

CONTENTS - Fate: Flight: Alus: Prophecy: Destiny: Cha. CONTENTS.—Fate; Fight; Alps; Prophecy; Destiny; Chamonit; Meetings; Insights; Hermitage; Instruction; Madeira; Vibrations; Power; Parting; Nature; Interlude; Anticipation; Memnon.
Handsome cloth covers, pp. 355. Price \$2.00,
For sale by BANNER OF LAGHT PUBLISHING CO.

MAN THE MICROCOSM. His Infinite and Divine Relations. Intuition, the Light Within, By GILES B. STERRINS.
Price 10 cents single copy; four copies 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

DEAL SUGGESTIONS THROUGH MEN-TAL PHOTOGRAPHY. A Restorative System for Home and Private Use, preceded by a Study of the Laws of Mental Healing. By HENRY WOOD. Mental Healing. By HEXRY WOOD.

The instable and extravagant phases of what is known as "Mental Healing" are passing away, and its underlying principies and scientific practicability are now receiving attention. Mr. Wood, who is an independent investigator, belongs to no "school" or party, and has given several years of conservative study to the philosophy and demonstrations of this science in order to interpret its laws and possibilities. He has no professional interest in the subject, and is well known as a careful and capable writer upon psychological and metaphysical topics. Part 1, of this new work is a study of the bors of Mental Healing, and Part II, embodies them in a restorative system, formulated and arranged for home and private use.

Fine cloth, octavo, \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

AN EPITOME OF SPIRITUALISM AND SPIRITM GOETHSM, their Verity, Practicability Conditions and Laws. By A. S. HAYWARD.

Subjects.—Modern Interpretation of the Bible; Mediumship, Its Laws, and the Reliability of Spirit-Communications; Re-Incarnation; Alchemy, Magic or Fanaticism, Which? Mind-Reading, Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit-Influence and Disease; Influence and Disease Inparted to Children; Church Prejudice, Bible in Schools, Religion; Materialization, Spirit-Photography; Infidelity, Capital Punishment; Reasons Why Spiritualists do not Organize, and the Ultimate Results of their Teachings.

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

MATURAL SYSTEM OF MEDICINE VS.
THE THEORIES AND FALLACIES OF POPULAR
MEDICINE. By J. D. STILLMAN, M. D.
Dr. Stillman has demonstrated beyond criticism that
medical science is still in its infancy, and that new invenmedical science is stin in its manary, and mag new investions of natural and certain remedies are necessary in medicine to keep it abreast with the age of improvement. He points to the sacrediess of the avocation of the physician, and condemns the wholesale triding with the human system by men who are incompetent to deal with it.

Paper, pp. 69, price 25 cents; cloth, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

CLIMPSES OF HEAVEN. By Gilbert Haven, Late Bishop of the Methodist Episcopal Church. This little work is the second purporting to come from Gilbert Haven since he envered upon spirit-life. The medium by whose hand Mr. Haven has been enabled to penthis, and the former work. Mrs. Carrie E. S. Twinz, has carried an honorabe and national reputation as a reliable medium, a popular speaker, writer and laborer for the Grange, the Woman's Christian Temperance Union, Woman Suffrage and for the cause of Modern Spiritualism.

Pamphlet, pp. 64. Price 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

ARGUERITE HUNTER. A Narrative Spheres, as transcribed by a Cooperative Spirit Band combined with Chosen Media of Earth.

The subject manislated through independent slate-writing and the illustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life without a precedent in its origin or a parallel in the liferature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 260 pages, with six illustrations in half tone and twelve pages in original independent writing, beau tifully bound in blue silk cloth, stamped in silver.

Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO

OTINA'S CANOE and CHRISTMAS OF-FERING filled with Flowers for the Darlings of Earth. Edited by "OTINA," through her Medium, "WATER-LILY," MRS. CORA L. V. RICHMOND.

Of the effted mediumistic author of this work, not a word is necessary; her name, announced as editress, is all that is necessary to commend it to the favor of all, This work for the children is just the thing long wanted.

the children is just the thing long wanted.

Of the beautiful spirit author, "Outna," so well known on both sides of the Atlantic, we can only say, words are inadequate to express how highly she is esteemed. The CHRIST-MAS OFFERING opens with a history of her earth-life and list twarig class. Cloth gilt, pp. 160. Price \$1.00, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

A FTER DEATH: THE DISEMBODIMENT OF MAN. The World of Spirits: Its Location. Extent Appearances; The Route Thither: Inhabitants; Customs; Societies: also Sex, and its Uses There, etc., etc. By P. B.

RANDOLPH.
This fine work of Dr. Randolph's is by far the most Important and thrilling that has yet fallen from his pen, inasmuch as it discusses questions concerning our state and doings after death that heretofore have been wholly untouched, and perhaps would have been for years had not this bold thinker dared to grapple with them Cloth. Price \$2.95, postage 12 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE MASTEREON; or, Reason and Recompense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomena. By MARCENUS R. K. WRIGHT. Cloth, \$1.25, postage 5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occuit Science, Ethics, Religion and Reform, Published weekly in Manchoster, England. Single copy, 5 cents.

THE BIZARRE. NOTES AND QUERIES, with Answersin all Departments of Literature. Monthly. Single copy, 19

COURS.
PHILOSOPHICAL JOURNAL, Published weekly in San
Diego, Cal. Single copy, 5 cents.
THE TRUTH-SEEKEE. Published weekly in New York.

The PHEOROPHEST MORTHLY, Published in India, Siegle Copy, 50 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal, Published in Cincinnati, O. Single copy, 5 cents.
The Path. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE PROGRESSIVE THINKER. Published weekly at Ohi-

cago, Ill. Single copy, & cents.

Modern Astrology. Published monthly in London,
Eng. Single copy, & cents.

JUST ISSUED.

SATAN'S HOOF

A very remarkable, weird and fascinating story, by

DR. EUGENIE ELISCU of New York.

Dr. Elisen is a Rommanian by birth, a deep student from childhood of occult fore as well as medicine, and one who knows well whereof she writes when she undertakes to describe in graphic and intensely pleturesque manner the awful and mysterious rites and practices connected with the various soits of magle which are yet practiced in many parts of Europe, though of course not openly. It is not solely, or even chicily, on account of the witcherles introduced into the tale that this latest addition to the library of occultism deserves a world-wide circulation, but by virtue of the astounding though by no means incredible scientific theories advanced by the cultured author who is incessantly engaged in adding fresh one crial to her already unusually large stock of useful and exceptional knowledge.

Printed in large type, on good paper, and tastefully bound. Price 25 caus.

For sale by EANNER OF LIGHT BURLINGUEGO.

For sale by BANNER OF LIGHT PUBLISHING CO.

A Look Upward.

"One of the broadest, deepest most practical books of all the published works on spiritual healis g."—Boston Times.

"No candid truth-seeker can rise from a thoughtful perusal of this book without noting an enlargement of his mental horison, and feeling that life has meanings and possibility is hitherto manuspected."—New York Critic. Price \$1.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

Why She Became a Spiritualist." In cloth, 264 pages, \$1.00.

From Night to Morn;

The Bridge Between Two Worlds." 217 pages. In cloth, \$1.00; paper covers, 75 cents.

'A Happy Year; Or. Fifty-Two Letters to the Ranner o Light. Leatherette binding, scarlet and gold. 178 pages 75 cents Each of the above contains a portrait of the author.

For sale by BANNER OF LIGHT PUBLISHING CO.

KARL ANDERSON'S TABLES OF HOUSES

For Astrological Students, with Towns, Cities, etc., for which they are applicable, near, concise ano plain.

Under the present form it offers to the student of the Divine Science tables which combine nearly all of the principal places on the globe, and the others any person can, by referring to a late atlas, and to the list, should they not be found therein. The work has been admired for its legibility and simpleness of arrangement, its excellence of type, and, above all, for the number of tables, comprising, as they do, from the Tropies to the Arctic Circle. The ascendants and mid-heaven can easily be unrued in right ascension by tables at the end of the book. Together with Planetary Descriptions which the Danets give when posited in any of the twelve Signs, accepted effects of Directions or Aspects of the Planets, furbing a complete Astrological Guide.

Nearly 200 pages, large type, and printed on strong, heavy paper.

paper.

Bound in imitation leather, price \$1.00. In substantial cloth, \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO

A Segment of Spiritonomy. This system is a scientific and matural method of Mental and Spiritonic Healing. By HQLMES W. MERTON.

Ristrend is distinctly in the direction of self-cure and self-

Price, paper cover, 25 cents; cloth, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

view of life, to teach a valuable art, and to present a new and interesting source of amusement. New edition. 24 large pages, clear type. Cloth. **\$1.50.** For sale by BANNER OF LIGHT PUBLISHING CO.

STIRPICULTURE, or the Improvement of Doffspring by Wiser Generation. By Dr. M. L. Holbbrook, Editor Journal of Hygiene.

Prof. E. F. Baeon writes: "On receipt I immediately read Stirpiculture through. It is the most readable and useful book of its kind I ever read. It cannot fall to awaken in the mind of every reader ideas of race and child culture by wise selection and other scientific means. The

Prometical Deviates of the result of the properties of the Legislature, against legalizing to college diplomated and Medical, Diplomated Doctors' Plot for Examinations and Registrations. Also, A Citizen's Remonstrance to the Legislature, against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor," and against any enactment tending to deprive sick people of their constitutional right and "power of enjoyine" in safety and tranquillity their natural rights and the blessing of life," and especially the inestinable right and blessing of choosing and employing their own doctors. By ALPRED

Pamphiet, pp. 32; price 5 cents; 15 copies, 50 cents; 30 opies, \$1.00.
For sale by BANNER OF LIGHT FURLISHING CO.

Price, in handsome cloth, \$1.75; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Paper, 50 cents; cloth, full gilt 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

RAYS OF LIGHT FROM THE WORLD OF SONG. A collection of twenty choice hymns, without music by S. H. BARNSDALE. The tunes to which they are adapted are easy, and generally well known.

Price per dozen 10 cents; 25 copies, 20 cents; 50 do., 85 cents; 100 do., 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A NGE1, WHISPERINGS for the Searchers After Truth. By HATTIE J. RAY.

The Poems contained in this volume are indeed Angel Whisperings, and are calculated to elevate the thoughts and bring sunshine into the hearts of its readers.

Cloth, ornamental covers, pp. 272. Price \$1.50; gilt edges \$2.00; nostage 15 cents. \$2.00; postage 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICE OF THE NEW YEAR. A Lec-

Single copy, 8 cents.
THE THEOSOPHIST. Monthly. Published in India. Sin-

And the Two Witches.

DR. EUGENIE ELISCU of New York.

Revised Edition.

BY SUSIE C. CLARK.

Miss Judson's Books.

Or, An Appeal to the Baptist Church Pamphlet, 32 pages. One copy, 15 cents; two copies cents; ten copies, to one address, \$1.00.

"Development of Mediumship by Terrestri Magnetism." In cloth, 28 pages, 50 cents.

For Astrological Students, with Towns, Cities, etc., for

LIFE AND HEALING.

Its trend is distinctly in the direction or sent-circ and sent-maintenance against all kinds of disease. The author has endeavored to change the current of discussion from ma-terialism to spiritonomy, and to luvest the philosophical and intuitive generalities of metaphysics with the measure-ments of mentology and the organic sciences.

DESCRIPTIVE MENTALITY. By PROF.
HOLMES WHITTIER MERTON. Farmishing a
concise and practical method of learning to read the
character, habit, and capacities of the mental faculties
from their definite signs in the head and face and hand,
illustrated by cichteen pages of photo-engravings and halftiones of the head and face, made by the author expressly
for this book; with a complete descriptive chart of the mental faculties and their cultivation. In its treatment of Palmsirry, there are thirteen full meas of drawines so arranged tal faculties and their cultivation. In its treatment of Palmistry, there are thirteen full pages of drawings, so arranged that each sign is named upon the drawing, and nearly four hundred signs are thus given and self-explanatory; reference to the text is thus made secondary, and often unnecessary. Any persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by those signs, lines and meanings that are present in their hands. The aim has been to widen the general view of life, to teach a valuable art and to present a new

CONCENTRATION THE MASTER-KEY TO PSYCHICAL DEVELOPMENT.
Two Lectures by W. J. Colville. Price 10 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

ture by wise selection and other scientific means. The chapter entitled The Theoretical Baby (which is as a matter of fact a real one) ought to be printed and scattered broadcast. I have had occasion to thank Dr. Holbrook for many books, but never more than for this one. If I were rich enough I would put a copy in every library in the land."

Cloth, 12mo, pp. 192. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO. FUNERALS, SUSPENDED ANIMATION. choosing and employing their own doctors. By ALFRED E. GILES.

For sale by BANNER OF LIGHT FUBLISHING CO.

WOMEN IN THE BUSINESS WORLD.

Hints and Helps to Prosperity.

This nine work, from the pen of a writer of long experience and reputation, contains a message to womankind that is sorely needed, and will be welcomed by every woman who is fighting the battle of life alone or for others. It is, indeed, a clear, ringing, forceful answer to the cry that goes up from thousands of women in every quarter, How can I be saved from poverty?

Learning to stand alone is the great art this book endeavors to teach, giving both spiritual and practical help, and in this art women still need considerable assistance.

The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny.

Price, in handsome cloth, \$1.751 paper, 50 cents.

KEY-NOTES FOR DAILY HARMONIES
By Miss Susie C. CLARK. A perpetual Calendar;
short pithy selections for every day in the year, on the plane
of practical, healthful living. Just the thing for a holiday

THE SIXTH SENSE; or, Electricity. A Story for the Masses. By MARY E. BUELL.
This is a fine and pleasing Story so interestingly told that each individual character of its dramatis persons speedily comes to be regarded by the reader as a familiar acquaintance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairaudient; and, added to these, a clear perception of the philosophy and phenomena of Modern Spiritualism.

In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists.

521 pages, substantially bound in cloth. Price 50 ets For sale by BANNER OF LIGHT FURLISHING CO.

ture delivered before the First National Association of Spiritualists, Washington, D. O., on Sunday, Jan. 7th 1834. By Dr. F. L. H. WILLIS.
Pampilet, pp. 18. Price 5 cents; 6 copies, 25 cents; 18 copies, 50 cents; 21 copies, 51.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE SIXTH SENSE; or, Electricity. A

BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

The BANNER OF LIGHT PUBLISHING OF PANY, located at 0 Bosworth street (from 65 Tremont street). Boston, Mass., keeps for sale a complete assortment of spiritual, Progressive, Reformatory and Miscellineous Books at Wholesale and Retail.

Trans Cash.—Orders for Books, to be sent by Express, must be accompanied by allorat least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be east by Mall, must invariably be accompanied by cash to the amont of each order. Fenctional parts of a dollar can be remitted in postage stamps.

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

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

ance. No attention is paid to anonymous communications, fame and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return anceled articles.

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

Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 16, 1899.

RESURD EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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

TERMS OF SUBSCRIPTION IN ADV	ANCE.
Per Year	2.00
Six Months	1.00
Three Months	.50
Postage paid by Publishers.	

Issued by BANNER OF LIGHT PUBLISHING COMPANY,

Isaac B. Rich Fred. G. Tuttle	Treasurer
Marrison D. Barrett	. Editor-in-Chief
Matter for publication must DITOR. All business letters shou BANNER OF LIGHT PUBLISHIN	be addressed to the defendance of the best

ADVERTISING RATES.

25 cents	per A	gate	Line.					
		D	iscoui	(T8.				
8 mont 6 "					10 25 40	"	"	ι.
1.4	•••••	• • • • • •	OR.					
200 line 500 " 1,000 '							er "	cent.
Special each inser Notices leaded ma No extr	Notice rtion. in the atter, i	es for edition of the	rty c torial cents or cu	ents colu per l ts ou	per l imns, line. r dou!	ine, lur	ge 1	type,

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on faturday, a week in advance of the date whereon they are to appear.

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

Golden Words.

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

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

For terms, apply at the Banner of Light

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

Thanks.

Our thanks are due to all of our kind friends who have sent us trial subscribers for three months. Our list has grown to large proportions and is still increasing. Our friends may rest assured that we appreciate their efforts. and we promise to make THE BANNER more desirable than ever before as partial compensation for their efforts. Our interest is that of our readers and theirs is ours, hence we shall endeavor to work with them for the good of all concerned.

Sailing Home.

A line just at hand from Mrs. M. E. Cadwal lader states that she and Mr. B. B. Hill sailed from Liverpool Sept. 14, Dominion Steamship Line, S. S. New England, and expect to arrive in Boston Thursday, Sept. 21. Their many friends will be glad to know that, aside from a alight attack of illness suffered by Mrs. Cadwallader, they have had a most enjoyable trip and are turning homeward in the best of

Love once dwelt alone upon sunny mountains of Content. Life toiled alone over the rough roads, the stony hills, the deep morasses and uncertain paths of earth. Love looked down and saw the cruel struggle Life was forced to make, and reached down her hands to draw him up to her. Hearing her call, Life looked up, his face became radiant, and he threw up his arms to meet Love half way. Love's impulse to help Life, and Life's aspirations to stand by the side of Love, dre w the one down and the other up to the beauti ful tableland of Trust, where each lived for the other, and for the weal of all who needed aid. Thus Love and Life became one in spirit and purpose. Effete Content, and cruel Hardfor others constituted the true life.

Is It Spiritualism?

It is apparent to every careful student of the issues of the day that the present methods of work have falled to correct existing social ills, to be made upon the above-named organizaand that other measures must be adopted ere humanity can come unto its own. All move ments, ethical, social and political, that concern the welfare of human beings, ought to receive the highest and best thought of all who are truly interested in their fellow-men. Two thousand years of Christianity have failed to remove the warlike spirit from among men, hence have not promoted civilization nor advanced man's spiritual nature as should have of the N. S. A., twelve new State organizabeen done. The founder of Christianity believed in and taught a religion of Peace. He did not find any glory in shedding human blood, nor did he feel that the kingdom of heaven could ever be gained through the avenue of hatred and a desire for revenge.

Idealism has ever pointed the way to a time when war, murder, rapine, arson and all other criminal actions should be known to more, when love should reign triumphant over every form of wrong, and man be led to find his own good in the good of each and all of his fellowmen. Christian teachers have iterated and reiterated that sentiment for nineteen centuries. yet the diminution of crime has been signally wanting in nearly every nation. Christianity has taught Peace by precept, yet has armed its followers for conquest and slaughter. It has preached love, and practiced hatred. It has preached honesty, yet has glorified dishonesty. In fine, it has failed to compel righteous living, because of the pretense that has been put forth in its name. Indeed, it is not too much to say, that its own contradictions are responsible for the social and religious monstrosities that appear as the results of its work.

The Man of Nazareth emphasized the doctrine of "Peace on earth-good will to men," yet his followers and interpreters resorted to warfare to establish the authority of their church, in which they should be the rulers. Jesus said, "Love one another," yet his followers refused to obey his commandment, and sought in every possible way to punish those who differed from them in faith. They made the commandment to read, "Hate one another," and literally obeyed it. Jesus urged men to honestly earn their own places in the world, yet his followers and interpreters taught that no efforts of their own were necessary, provided they believed some one else had done their work, or paid for their goods for them. Primitive Christianity, if there be such a thing, taught honesty, whereas the Christianity of the churches has taught the dishonest doctrine of shirking one's duty upon another, that salvation might come through that other's merits.

It is not strange, then, that war, murder, rapine, and all other crimes, are perpetuated, when the effects of the religious instruction above-mentioned are considered. A religion that said that man's life and character counted for nothing, and that if he had faith in the power of Jesus to save his soul he would be all right, could not be expected to reform the world. Two thousand years of the exaltation of faith leave little or no doubt as to its worth as a renovater in society. It clearly shows that an honest religion is now needed-a religion that compels its followers to practice what they preach, and to be what they pretend to be. No religion can do or be this that advocates vicarious atonement-that believes in legal murder-that encourages robbery by allowing church property to go untaxed—that fosters injustice by favoring the few at the expense of the many-that shuts its eyes to the miseries of millions while it glorifies the ostentatious display of wealth on the part of the

every child should be given the right to be religion will call things by their right names, stamping the brand of lust upon the forms of the unborn. It will point out plainly to all children by abortion and will demand the exact fulfilment of nature's laws. It will'comhonor, that future generations may come to earth possessed of sound minds and bodies.

This religion will not be bought and sold by noble specimens of manhood and womanhood, whither, and other abstrusely profound(?) what will be found in the Summer-Land. It deal with every question pertaining to human the tyranny of Death. progress, and concern itself with every meas ure proposed for the reformation of the world. It will be a reformed religion, hence a religion of reform. Is its name Spiritualism?

Precious indeed are the consolations offered by Spiritualism to those who mourn. It gives joy for sorrow, pleasure for pain, and life for death. It conquers fear, removes grief, dries the falling tear, stays the thought of agony, and heals the gaping wounds of the sickle of Death. It is man's truest friend, his greatest comfort, his chief staff of support, when it is rightly lived. It is rightly lived when its followers strive to make others happy, and show by their brave, ennobled characters. its effects upon their own souls.

Sorrow is the night side of life. Beyond its clouds the light of Joy is forever shining, revealing the flowered avenue to the City of Love. Through Death to Life; through Sorrow to Joy; such is the fate of man.

"Knowledge is Power!" Spiritualists. fill your souls with the Knowledge of the needs | fluence they could not resist. As they contin- gate to the Chicago Convention, and then to ship were supplanted by the angel of Affection, of your religion, and thus make Spiritualism a ued to pour a flood of light over the souls of attend the same in person, in order to prove who soon taught them that doing and living Power for good in the world. This you can do | their fellows, they were able to reveal life's | their devotion to Spiritualism, and their belief if you will but try.

The National Association.

Advices have reached us from several sources to the effect that an onslaught is soon tion by those who do not believe in its princh ples, or that it is worth its cost to the people. These philanthropic Spiritualists purpose destroying the National Association, that its work may be done by the several State Associations now in existence. At the time of the organization of the National Association, there were but three State Associations in exist ence. Under the leadership and inspiration tions have been formed, all of which are chartered with the National body. Thirty-four States are yet unorganized, so far as State work is concerned. Scattered through all the States are over six hundred and fifty local societies, about one third of which are connected with the N. S. A. What could State Associations do for them?

In some States there are no local societies whatever, and only a very few Spiritualists. State Associations would be utterly worthless, if not impossible, in all such cases, whereas the N. S. A. furnishes a means of registration. and gives the isolated Spiritualists a centre for their thought, and a home for their religious sentiments. We believe in State Associations wherever the same can be maintained, and will do all in our power to establish them. But they are limited in their powers, and can only speak for those within the narrow confines of each of the several States. The National body exerts an influence over the entire Union, and furnishes a common center, a postoffice address, to which men can send for information as to the status of Spiritualism in all of the States. The true method of work, to our mind. should be as follows: Local societies first—the local societies to form the State Associations through delegates, and the State Associations the N. S. A., on the same general plan. When the N. S. A. was formed the workers had to do the best they could with the material at hand.

years of hard work prove that they did not | he may receive in return the comfort he so labor in vain.

The N. S. A. has never yet had a chance to prove its full worth to the Spiritualists of of sympathy, without even a handelasp to aid America. If it were properly supported, it the sufferer. "To be great is to be misunderwould soon show the world the real value of stood" was the remark of a sage, yet the perprogressive work. It has received some gener. sistent misunderstanding of the motives of ous donations from a few devoted friends, but our nearest and dearest on earth hardly seems in the main it has had to depend upon the greatness to those who are under the harrow dimes and dollars of those who had but little of agony. It is the better by far to seek for to give. If all sections of the Union would do | motives, to analyze results that causes may be as well as New England has done the present | found, to study events and conditions to see year, sufficient revenue would be obtained to what the effects may be, than it is to turn enable its officers to perform a glorious work. away without one word of greeting, one smile Seven out of the ten New England camps return of affection or one glance of sympathy. When in round numbers five hundred dollars to the our own physical pain is great we are apt to treasury of the N. S. A. If the forty odd | forget that that of others may be far greater. other camps would do likewise, the returns would be such as to make the N. S. A. a much ourselves for the time being in egotistic self greater power in the land than it now is. We pity. believe in the principle of cooperation, hence favor all efforts to promote organization among Spiritualists. To our mind it would be far more spiritual, far more just, far more reasonable, to give the N.S.A. a fair trial, than it would be to attempt to destroy it without its having had a chance to prove its worth. Endow it with funds, tell its officers what to do, and see that they carry out your instructions; then if the N. S. A. fails to prove its worth, will be the time to advocate other methods of work. This is our advice, given in all kind- companionship of their husbands, and will ness, to those who are itching to engage in a cease to seek for the smiles and flattery of battle against it.

A Hidden Key.

Humanity has long been seeking a comforter for its woes. Tears of sorrow, bitter strife The world needs a religion that is founded and carking care have fallen from human eyes upon the rock of equal and exact justice to all for ages. Some illuminated souls have seen men. Such a religion would demand that through the rainbow mist of their tears the land of sunshine, where joy and peace seemed well born. It would also emphasize the law to abound. On earth, Death has been looked of consequences, and plainly show the effects upon as a fierce King, before whose terrible of the same to the children of men. Such a sword all men must fall to rise no more forever. Men, women and children have tremand will never shut its eyes to iniquity of any | bled at his name, and have sighed and groaned kind. It will call upon its followers to stop | whenever he appeared in their midst. Man prayed long and earnestly for a deliverer from this tyrant's power. How he rejoiced when he who gaze upon it the results of violated law. was told that Buddha, Jesus and others had It will detect every attempt to kill unborn come to earth to subdue this awful monster! How he mourned when he found that his loved ones fell at the command of King Death. mand the children of men to stop their mad despite the prayers of saints and his own franscramblings for place and power, for gold and | tic appeals to an incarnate god to save his dear ones

Pathetic, indeed, has been man's struggle to find some Power that would remove his terror the money changers, nor will the pews control and give him life. Everywhere has he looked its utterances. It will recognize neither rich for the comfort that found him not. Death nor poor nor high nor low, but will rather re- continued his grimly silent yet terrible visits. veal a glorified gospel through its recognition and the fairest of all earth's flowers withered at | Spiritualism will be accorded its proper place of the divine in all humanity. When this his touch. Even love at times seemed lost, and recognition is properly enforced, criminals, man telt that life was a mockery and not worth paupers, idiots and lunatics will no longer be the living. He questioned Nature, and received created by man, but in their stead will be seen no response to his eager beseechings. He talked to the winds, the sea, the birds, the ideal types of angelhood, wherein the soul is flowers, and his fellow-men, yet heard only the looked upon as the real man. This new relige same old story of decay and death. He sought ion will have to do with the here and now; the Church and was given the faint rush lights there will be no verbose disquisitions on the of Faith and Hope, that were always extin whichness of the what, the whenceness of the guished when Death breathed upon them even imperceptibly. Religion seemed only a promthemes, nor extraordinary word paintings of ise of a possible something that might, at some great day in the future, wrest the scepter of will see that the souls and bodies of men are power from the tyrant's hand. All was uncerfed and protected here on earth, and that no tainty, and many a will o' the wisp of fancy child, no matter how humble his station, is led man into the slough of despair as he sought ever deprived of his rights. In fine, it will to find surcease from sorrow and relief from

How strange it is that man did not know that within his own soul was the key to unlock this great mystery! It was hidden only by the shadow of his fears, from which even now he has not wholly escaped. Unto those who caught glimpses of the land beyond the cloud ritt, was given the knowledge of the existence of that potent key, that lies hidden within the recesses of every human soul. They ever sought to remove the shadow of man's great fear in order that the key might be placed in his hand to enable him to open for himself the gate to the Kingdom of Life. They nobly continued their efforts despite the hatred and condemnation of those whom they tried to aid. At times they were even gibbeted, crucified, burned at the stake, and tortured by those whom they were seeking to succor. The children of men, through fear, have ever persecuted their benefactors, and nailed to the cross those who sought to comfort them in their sorrow.

Despite torture and cruel suffering, the friends of humanity persevered in their work, being impelled forward by a power whose in- the N. S. A., to insist upon its sending a dele-

fear. Yet Death ruled, and Sorrow's court was ever thronged by a host of mourners. The Comforter did not come, and man despaired of his own future. The angels of God, the messengers of heaven, resolved to help man in his great grief, and came to earth to tell him that his soul could never die. They showed him that the body was only the medium of the soul that passed away as soon as its purpose was fulfilled. They removed the scales of doubt from his eyes, and, lo! the key was in his hand! Death was vanquished and Life Immortal reigned. These angel visitors left a light among men to show those who really sought it, the secret resting place of the rotent key. The name of that light is Spiritualism. Shall it be kept brightly burning, Oh, Spiritualists, or will ye hide it away from those who noted its cheering rays?

Agony.

Physical pain is often looked upon as the greatest agony that man is called upon to endure. Worry as to the condition of a loved one's health, or as to the outcome of important projects and business ventures, is considered by some as man's chief agony. Both conditions are indeed painful and productive of no little distress of mind, but there is a deeper, a deadlier, a far more pain racking agony than either one above mentioned. It is born out of the struggle of the soul to gain recognition of its real purposes, its true aims and its fondest loves. It is produced by the constant neglect on the part of those who should fondly cheiish the sufferer; it comes from petty faultfinding, persistent nagging, malicious gossip, cruel slander and unmitigated falsehood.

These several causes drive the iron to the very core of the soul and produce the bitterest of all human agonies. This suffering could be mitigated by those nearest and dearest to those who feel it if they would but seek to find its cause. A sensitive human being often yearns for a confidant into whose sympathetic ear The imperfect results obtained through six | the sad story of his agon, can be poured, that sadly needs. Too often the recipients of these sad confidences turn away without one word hence we hasten to condemn them, and lose

> Such a course neither removes our own agony, nor adds to the happiness of our friends. It is our duty, then, to lock into the soul realm, and learn what our fellow beings really are. The soul alone can think and will; it alone is capable of loving and feeling; therefore, every violation of its expression leads to suffering for every individual. When men seek to find their own in the good of others, their agony will be materially lessened. Wives will find their greatest happiness in the loving soul other men. Husbands will find their holiest joy in ministering unto the soul needs of their wives, and will turn away from the wanton smiles of the sirens of earth, even as the surflower turns from darkness to the light. All men will seek to lessen the burdens of their fellows by making it possible for their souls to find the fullest and best possible expression on earth. Suffering, mental and physical, will thus grow less and less, while the iron of keen agony will be withdrawn from every soul. The smoothest, straightest, safest, and best pathway to this desired goal is that of spiritualized Spiritualism.

Ho, For Chicago!

The Spiritualists of America should make the above words their rallying cry for the next five weeks. Never in the history of Spiritualism was there greater need of ccoperation of effort than at the present time. In several States Spiritualism has no standing whatever in the eyes of the law, and cannot receive the benefits accruing from bequests by will, or other donations made by those who desire to advance the interests of the Cause they love. If the Chicago Convention does its work aright, the above-named evil can be removed, and in the pantheon of religions.

Local societies need encouragement and strengthening in many respects. The methods by which the desired improvements can be made require the best thought of every true Spiritualist. Our local societies can be made as strong numerically and financially as are the local Christian churches in hundreds of cities and towns throughout the land, if right methods are adopted. This question will receive due attention at Chicago, and every friend of the Cause is interested in its solution. Other important measures will come before that Convention in which all friends of human progress are vitally interested. The work performed by other denominations having less than half the followers Spiritualism has, should be an object lesson to all who claim to be Spiritualists. What others can do can be done by Spiritualists, if they will only make the effort.

We urge all societies now chartered with the National Association to pay their dues in full, in order that they may be represented at this most important convention. All societies not chartered with the N.S.A. should apply for admission at once, for the same good reason. The coming convention means much to our Cause throughout the land. The future growth and permanency of Spiritualism depend upon ecoperation among Spiritualists. The National Association stands for cooperation, therefore the National Convention will be comes the bounden duty of every friend of humanity to do everything in his power to push forward the car of progress. This can best be done through a union of effort; therefore we urge our readers to join some Spiritualist society, to see that society duly chartered with mystic key to those who strove to conquer in the principle of cooperation.

Mrs. Sadle Jordan-Clifford, of Sandy Point. Maine, has won the pennant as the most successful of all canvassers for THE BANNER. Since Aug. 15 she has secured two hundred and fifty trial subscribers, besides many renewals. for six months or a year. All of our workers have been most kind and very successful. None of them will be envious of Mrs. Clifford, but will most heartily rejoice in her success. For the sake of the "old reliable BANNER." may hundreds of others emulate her example.

Spiritualism is the only religion in the world that emphasizes the law of consequences. It places each man in a position where he must work out his own salvation and honestly earn his true place in the world of mortal and of spirit. It makes each man his own savior, his own burden bearer, his own reaper, and his own leader. Such a religion cannot fail to make man just, true, upright and honorable in all relations of life, when its principles are truly lived.

The Sunflower and Cassadagan were both unintentionally omitted from the little poetical effusion on our exchanges that recently appeared in these columns. Both journals are doing a good work, and are earnestly endeavoring to enlighten the masses. The Sunflower is the official organ of the N. Y. P. S. U., and henceforth will serve the Spiritual Training School, of which Moses Hull is the President, in the same capacity. We wish both journals a full measure of success.

The secular papers in the State of Maine have given extended reports of the four Spiritualist camp meetings in their columns during the present season. Newspaper men in the Pine Tree State are beginning to realize that Spiritualists read the papers, hence deserve considerate treatment. Organization has enabled Spiritualists to make themselves felt in Maine. If our brethren in other States would stand by their organizations with equal loyalty they would receive the same courteous treatment at the hands of the press.

Selfishness is man's greatest fault, When he grasps for place and power, he adds egotism to his other fault, and turns another deadly weapon against himself. The most selfish person, as well as the greatest of all egotists, is the one who persistently seeks to place others under obligation to him, that he may seem and feel to be a martyr to those whom he pretends to serve.

Have you dried a single tear for a mourning brother or sister? Have you shown them the way to immortality through the revelations of Spiritualism? If not, why not? Remember this-Spiritualism is the only religion that offers tangible proof of the return of your spirit loved ones. Why not tell your sorrowing neighbor that his dear ones will come to him if he will give them a chance?

Spr Spiritualism adds to the sum total of man's knowledge, subtracts truth from seeming error, multiplies comforts, and divides blessings among all the children of men. Therefore it is a mathematical religion, and, like mathematics, is an exact science, hence a scientific religion.

True courage consists of capability to solve the intricate problem set before the individual. It means the recognition of the equality of soul purposes, through the divine illumination of spirituality. All noble deeds spring forth from pure and true purposes of soul.

Man's holiest love is often chilled and killed by the white frost of neglect. Then cover all tender flowers of affection with the warm mantle of truth, purity and goodness, oh! Spiritualists, and your love will live forever.

Declaration of Principles.

On Sunday, Aug. 27, during his lecture at Oaset, W. J. Colville gave utterance to the following concerning a proposed Declaration of Principles which may prove acceptable as a recognized bond of union among Spiritualists:

1. We acknowledge human life as spiritual in essence, and every human entity as a spiritual individual, over the integrity of whose be-

ing death can wield no power. 2. We acknowledge CHARACTER as the only true passport to genuine happiness here and hereafter, and gladly declare our conviction that in the Great Beyond our several states will be the outcome of the characters we are

now forming.
3. We acknowledge the demonstrated fact of intercommunion between the two states of consciousness commonly called the two worlds, and deem it advisable to promote added knowl edge and proof thereof through a scientific cultivation of human mediumistic ability.

4. We regard Spiritualism as a world-movement, and organize ourselves for the express purpose of demonstrating the light of Spiritual philosophy with accompanying phenomenal evidences to the entire human race, having in view the noble end of unrestrictedly promoting the moral, intellectual and physical well-

being of the human family at large.

5. We express glad readiness to cooperate with all earnest and benevolent workers to spread such knowledge of anthropology as must tend to the federation of all races and the ultimate peace of the whole globe.

Compulsory Vaccination

is strenuously opposed by intelligent parents in the borough of Brooklyn, N.Y. Its health authorities received a communication from the State Board of Health of New York, that it will enforce its authority and close every school where the pupils are not vaccinated. This letter was published the last week in August, and, as a suitable commentary, two days later the newspapers announced the death of a child from lockjaw, which had been produced by vaccination. The physician who issued the certificate of the cause of death manfully stated the fact with no attempt to hide the cause.

Notice.

All aboard for Chicago! Are you going? If so, why do n't you write for particulars? The undersigned will be pleased to send them to you. The party will leave Boston via Royal Blue Line, Oct. 14 arriving in Chicago Mon-day. The headquarters will be at the Leland House. If you are looking for a good time, you a cooperative body, desirous of advancing the interests of the Cause, and of sustaining the eternal principles of right and justice. It beone on this line should join this party.

J. B. НАТСИ, JR. 74 Sydney street, Boston, Mass.

Notice.

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

The Twentieth Annual Camp at | Lakewood,

Between Skowhegan and Madlson Centre, Me., opened very auspiciously Friday, Sept. 1, at 2 P.M., when, in the absence of Dr. George Faller, who was detained at Onset on important business, W. J. Colville gave the inaugural address to a large and deeply interested audience. The lecturer spoke on "The Rainbow of Truth," as well as upon a subject proposed by Mr. Maxham, who, with his gifted wife, furnishes the music at the meetings, "Soap, Soup and Salvation." The purport of the lecture was an exhortation to all to so combine a ministration to the outer and inner needs of humanity, that cleanliness, nourishment and ideality might all receive the attention they respectively and unitedly demand. Mrs. E. I. Webster, of Lynn, gave many messages from spirit-friends, and W. J. Colville closed the meeting with an improvised poem on "The Future of Maine," At 8 P.M. W. J. Colville gave the first of a short series of lessons in Spiritual Science to an earnest group of students, who manifested much intelligent interest by the profundity of their interrogations.

On Saturday, Sept. 2, Miss Lizzie Harlow, of Haydenville, Mass., gave a very powerful practical address at 10 A M., in which she outlined the need for comprehensiveness versus denominationalism in spiritual and reformatory work. One of her strongest points was the clear distinction made between strong justice and weak sentimental charity. Mrs. Webster again gave many interesting and accurate psychical delineations. At 2 P.M. W. J. Colville lectured "The True Relations of Love and Justice" and "Creation" to a large audience, and at 7:30 gave the second in his course on "Spiritual

On Sunday, Sept. 3, W. J. Colville spoke to a very large audience at 10 A. M. on "The Universal Message of Spiritualism," in which the broadest possible ground was taken consistently with the advocacy of clearly-defined principles of philosophy. At 1 P. M. Mrs. Web ster gave a number of spirit-messages, and at 2 P. M. Mr. Wiggin delivered a very powerful lecture on "Memory in Spirit-Life," in which he effectively replied to some of the negative assertions recently made through the BANNER OF LIGHT by Charles Dawbarn and others, who assert that no memory of earthly exist. who assert that no memory of earthly existence survives physical dissolution. After the lecture Mr. Wiggin displayed his power as a test medium to great advantage. The audience, though it was a wet day, completely the large Pavilion. At 7:30 P. M. W. J. Colville answered a long series of questions propounded by a most intelligent audience. The topics considered covered a very wide field, relating to mediumship in its many phases, not omitting materialization, which was scientifi-

cally dealt with.

On Monday, Sept. 4, Miss Harlow gave a very fine discourse at 10 A. M., specially appropriate to Labor Day, which, however, is not celebrated in Maine to anything like the extent that it is recognized in Massachusetts and other States. Miss Harlow's inspired plea for practical spirituality, embracing the complete union of the material with the spiritual in all departments of human action was intensely eloquent and truly convincing to thoughtful minds. Miss Webster followed with many remarkable spirit messages-two or three impersonations were strikingly accurate and con-

vincing. W. J. Colville lectured at 2 P. M. on "Telepathy and Spiritual Telegraphy, in which a great deal of practical information was given on the law governing intercourse between kindred minds, regardless of whether they are in the incarnate or excarnate stage of expression. Miss Webster followed with an interesting exhibition of clairvoyance. At 7:30 P. M. Mr. Colville lectured again, on "Ideal Suggestion," and gave an unusually forcible presentation of the theme. At the close of the address many questions were answered, and an

dress many questions ...
impromptu poem given.
On Tuesday, Sept. 5, Mr. Wiggin gave a brilliant lecture from the text. "Why stand ye had a idle?" at 10 A. M., to a very the following t large and much delighted audience; he followed the oration, which was at times singularly powerful, with many excellent ballot tests. Mr. Colville lectured to a full hall at 2 P. M., on "The Spirit of Man which goeth Upward, and the Spirit of the Beast which Gravitateth to the Earth?" The lecturer undertook to interpret the Book of Ecclesiastes from an optimistic standpoint, and insisted that though there were many vain and foolish ways of living, all of which brought vexation in the end, there was one way of life-the path of conscious integrity, which never led to ultimate sorrow or regret.

Thus the preacher shows that neither in the pursuit of sensuous happiness nor in the struggle for knowledge for its own sake can man find rest and joy. Live for principle, not for party; for humanity, not for little self; and live neither in the present as though the fugitive moment were all, nor regretfully in the thought of bygone days, nor dreamily in the distant future, but wisely, nobly in the ETER-NAL NOW. The animal impulses in us all tend downward, while the spiritual impulses tend upward. Who is a perfect anthropologist, who knows to perfection how to control his every appetite and subdue the flesh entirely to the spirit? As we approximate toward this divine understanding, do we become Solomonic men of wisdom because we are men of peace (sholom). In the evening an entertainment was given

which gave much enjoyment to several hun-

Wednesday, Sept. 6, there were three fine lectures. Harrison D. Barrett, Miss Harlow and W. J. Colville were at their best.

On Thursday, Sept. 7, at 10 AM. a Memorial Service was held; the platform was nearly covered with choice floral tributes. Mr. Barrett read the roll of honor, containing the names of the earnest and beloved workers who, during the past twenty years, have done faithful service in Madison and thereabouts. Mr. Maxham sang beautiful spiritual songs, and there were four memorial addresses, each replete with encouraging philosophy and kind ly exhortation to an ideal life. Mr. Barrett, Miss Harlow, Mr. Wiggin and W. J. Colville were the speakers.

At 2 P. M. when the hall was again filled almost to its full capacity, addresses were made on "Organization," by Mrs. Rand and the Vice President of the Maine State Association, Mr. Wiggin, Miss Harlow, Mr. Barrett and W. J. Colville. All the speakers clearly defined and strongly advocated organic work on a truly ccoperative basis, also a distinct declaration of principles as a bond of fellowship, but not in any sense to resemble a dogmatic or restrictive creed. W. J. Colville lectured again at 7:30 P. M., on "Astrology, "Palmistry," and other allied topics. At the afternoon and evening meetings liberal collections were taken for the State Association, and many new names added to its roll of mem-

bership. On Friday, Sept. 8, there were fine addresses by Miss Harlow and Mr. Wiggin, and other interesting exercises. (Report of closing days

Twenty-five cents will prepare you to be an intelligent delegate at the next National will secure and read the last report.

N. S. A. Convention.

Mr. Editor and Friends: Due notice is hereby given that the Seventh Annual Convention of the N.S. A. will be held in America Auditorium Hall, 77 and 79 Thirty-First street, Chicago, Ill., Oct. 17, 18, 19 and 20, 1899.

Business sessions will be held each day at 10 A.M. and 2:30 P.M. Important business of interest to every Spiritualist will be presented for action at these meetings.

The adoption of a Declaration of Principles will be considered, and it is hoped that delegates will come instructed on this matter from their societies.

The National Children's Lyosum and the Young People's Union are each to be granted an opportunity to present their claims and to show progress in their work during the Convention. A large attendance is expected and

desired from all over the country.

New England signifies its intention to send a good delegation, and it is hoped that the West and Northwest will have a large number of delegates at the Convention, as Chicago is so much nearer to them than the former place of assembly for the N. S. A., and as that city was selected at the last Convention for the meeting in '99, with a view of meeting the needs of the friends west as well as east.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lect urers and mediums will be present and par ticipate in these exercises, among whom may be mentioned Prof. Lockwood, Moses Hull, Mrs. Cora L. V. Richmond, Mrs. Addie L. Ballou—one of the most prominent speakers of former times, and still noted for her eloquence and fearless advocacy of truth, upon the Pacific Coast—A. E. Tisdale, Maggie Gaule, May S. Pepper, F. A. Wiggin. It is expected that E. K. Earle, the prominent and wonderful California platform medium, will be present, while other speakers and mediums of the highest rank are making their arrangements to attend. Further announcements will be made in the spiritual papers.

Reduced rates on the railroads to the convention can be secured on the certificate plan, as special arrangements have been made with the various roads in this respect. To secure the concession, the purchaser must buy a first class ticket to Chicago, paying full fare for the same. Be sure and ask for a certificate when purchasing your ticket. This certificate, when properly signed by the Secretary, and vised by the special agent at the convention, will entitle the holder to first class return ticket for one full fare. Certificate tickets may be procured three days prior to the convention, and will be honored for return ticket until three days after adjournment. On arriving at convention deposit your ticket with the Secretary for en-

dorsement. Special Hotel rates for delegates and visitors to the convention have been made with the manager of the Leland Hotel, Lake Front, at Michigan and Jackson Boulevards, Chicago, at two dollars a day, American plan, with two persons in a room, two fifty per day, single room. The Leland is a well kept, homelike hostelry, where the guests are made comfortable, and where a pleasant stopping place is as-

A reception to the delegates and friends will be held in the parlor of the Leland, Oct. 16, at B.P. M. All are cordially invited to attend, and get acquainted with each other, or to renew old and pleasant friendships and associations. It is expected that a good and uplifting influence will go out from the convention that will redound to the good of the Cause of Spirit ualism, over the entire country, and every effort will be made by the management and delegates to have this the most successful and important Spiritualistic meeting of the age.

Cordial and Fraternal Greetings to one and all. MARY T. LONGLEY, Sec'y. N. S. A. Washington, D. C., Sept. 5.

California Spiritualists in Conven-

The Fourth Annual Convention of the California State Spiritualist Association opened at-Old Fellows' Hall the morning of Sept. 1. Delegations representing the different Spiritualist organizations were present. The Convention was called to order by President M. S. Norton.

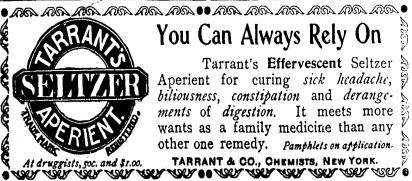
The first business was to establish the standing of mediums holding valid certificates of ordination, indorsement or protection issued by the Association. The result of a brief debate was the adoption of an amendment to the constitution giving the mediums the same voice in the Convention as the regularly elected delegates.

From the tone of the reports of the officers and the trend of the debate it is evident that Spiritualism has had a hard row to hoe during the past year. Funds have not flown into the coffers of the institution at an alarming rate, and mediums who have gone out into the highways and byways to do missionary work have not found the undertaking profitable. According to the report of President Norton, the organization was confronted at the beginning of his term by a well-organized attempt to wreck it; but happily the plans of the conspirators were frustrated. Of the many probspirators were frustrated. Of the many prob-lems with which the Convention would have to deal he suggested that the most momentous would be "How to Distinguish and Extinguish False Mediums," "How to Get the Genuine Article Properly Respected," "How to Get Transportation Companies to Carry Spiritual-ists and Mediums at Half Price," and finally "How to Keep the Mediums from Slandering "How to Keep the Mediums from Slandering Each Other." The President said that he had tried to please everybody, but gave up the task as a hopeless one. He said that the cost of harmony, like the price of admission to heaven, sometimes came too high.

Secretary T. G. Newman reported that the receipts of the Association for the year amounted to the sum of \$135.50. He had paid \$50 to the Treasurer, and would give him the

balance as soon as he put in an appearance. About thirteen years ago Mrs. Unice Sleeper deeded to the Association in trust a tract of land at Fremont and Harrison streets. The purpose of the trust was to dispose of the property and devote the proceeds to the purchase of a site for and the construction of a temple for the Spiritualists of the coast. There has been so much delay in carrying out Mrs. Sleeper's wishes that the property has depreciated in value fully one-half. A committee was appointed to look into the condition of the trust and suggest plans for executing its provisions. It reported that the funds available amounted to \$17,000, and recommended that a Spiritualists' temple be erected at San Jose without delay.

President Norton, who had added to his duties as executive officer those of State Organizer, made some pointed remarks on the impossibility of organizing the forces and keeping them organized without receiving substantial remuneration for the work. He had attempted a little organizing, but on all sides he was confronted with a spirit that was entirely wrong. It was not his kind of a spirit. Superstition and self-interest, he said, were some of Spiritualists' Association Convention, if you the obstacles that he ran up against. When he sought converts to the spiritualistic faith the



You Can Always Rely On

Tarrant's Effervescent Seltzer Aperient for curing sick headache, biliousness, constipation and derangements of digestion. It meets more wants as a family medicine than any other one remedy. Pamphlets on application.

TARRANT & CO., CHEMISTS, NEW YORK.

THE GREATEST HEALER

Highly Honored by all the World!

KINGS AND PRINCES RECEIVE HIM.

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

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

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

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

UNIQUE OFFER



If affected by physical suffering or disease, send us your name, age, sex and one leading symptom, in own handwriting, and receive a correct sychic diagnosis, stating your true physical condition. And,

WOMAN, a brochure for ladies only; a medical work of rare value, purest thought, and endorsed by pulpit, press and leading social reformers. A priceless volume for the wife and mother. Also,

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

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

All this absolutely without cost to you if promptly accepted.

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

Brief addresses on Spiritualism were made by Nelson Carr and Mr. and Mrs. Aldrich of Santa Rosa, Mrs. H. M. Hopper, a medium from Fresno, H. Smith, an Illinois volunteer, Mrs. Jenkinson, a Hanford medium, Prof. W. C. Bowman of Oregon, Elizabeth Lowe Watson of San Jose, Mrs. Ella Williams of Salem, Ore, and William N. Vinter, State lecturer of the

The officers of the State Association are: M. S. Norton. President; W. D. J. Hambly, Vice-President; T. G. Newman, Secretary; B. F. Small, Treasurer; Directors, Mrs. R. I. Johnson, Hollister; Mrs. H. E. Robinson, San Francisco; Mrs. M. E. Coleman, Oakland; C. H. Wadsworth, San Francisco; Mrs. J. M. Kollenbarger, Alameda Kellenberger, Alameda.

The committees appointed for the present conven-vention are as follows:

Reports of officers—W. T. Jones, Mrs. Hildebrandt, Richard Young. Resolutions—Elizabeth Lowe Watson, Mrs. Henri-

etta Robinson, Dr. H. M. Baker.
Ways and means—W. D. J. Hambly, George I.
Drew, Mrs. B. F. Small.
Sleeper trust—William Vinter, William Rider, W. O. Bowman.
Following is a list of the delegates to the conven-

Following is a list of the delegates to the convention:

S.clety of Pregressive Spiritualists—William M. Rider, G. H. Hawes, Mrs. Bernardine Hildebrandt. Mediums' Protective Association—Richard Young, George I. Drew, W. T. Jones, Mrs. Belle J. Morse. Alternates—Mrs. J. St. Clair Cleveland, C. F. Waltham, Mrs. E. C. Griffin, Mrs. J. F. Roberts.

Oakland Psychical Society—George H. True, Mrs. F. C. Moore, Mrs. E. C. Campbell, Mrs. H. F. Mitch-

E. C. Moore, Mrs. E. C. Campbell, Mrs. H. F. Mitchener, Mrs. J. M. Sabin.
First Spiritual Union, San Jose—William Vinter, Dr. H. M. Barker, Mrs. W. D. J. Hambly, Mrs. H. L. Bigelow, Dr. R. B. Tripp, H. H. Nichols, Mrs. M. A. Archer, Alternates—B. Benjamin, J. Murray, F. C. Wissman, William McMeekin, Mrs. K. C. Gage, Miss.

D. Winchester. Society of Spiritualists, Hollister—J. M. Bulton. Alternates—Mrs. L. J. Geary, Mrs. L. Z. Reach. First Spiritual Union, San Francisco—Mrs. A. E. F.

Wadsworth.
Children's Progressive Lyceum—Mrs. Alice Briggs.
Unity Circle, Santa Cruz -Mrs. S. E. Wallace.
First Spiritual Ladies' Aid Society, San Francisco
—Mrs. B. F. Smail, Mrs. Minnie Clark, Mrs. W. E.
Nevill, Mrs. Sadie Cooke, Mrs. Sarah M. Keily, Mrs.
D. N. Place, Mrs. Lillie Janney.
First Society of Progressive Mediums—Mrs. Maxwell Colby, Carl Eberhardt.
Union Spiritual Society, Oakland—Mrs. J. L. Palinbaum, Dr. Saul Palinbaum, Dr. A. L. Astor, Mrs. H.
Smith, H. Smith.

baum, Dr. Saul Palinbaum, Dr. A. L. Astor, Mrs. H. Smith, H. Smith.

Delegates at large—Mrs. Addie L. Rallou, Mrs. Sadie Eberhardt, Harry Hargrave, Miss Meda Hoskins, Mrs. R. Shepard Lillie, Mrs. Teresa Martin, Mrs. C. R. McMeekin, Florence Montague, Mrs. Jennie Robinson, Mrs. G. W. Shriner, Mrs. Elia M. Steward, Mrs. Carrie Wermouth, Dr. G. W. Carpenter, Mrs. Kate C. Lester, Mrs. Dr. Dobson Barker, Mrs. E. A. B. Marsen, Mrs. Elizabeth Lowe Watson, Mrs. Maud Chesbro, Mrs. S. Crowell. Mrs. Esther Dye, Mrs. Mena Francis, Mrs. H. A. Griffin, W. P. Haworth, Mrs. Rebecca I. Johnson, O. A. Kraus, Mrs. Frances A. Logan, Mrs. Clara J. Meyer, Mrs. Dr. F. J. Miller, Thomas G. Newman, Mrs. D. N. Place, Mrs. Hendeer Rogers, Mrs. Sarah Seal, R. A. Stitt, Mrs. Dr. Alice Tobias, Mme. E. Young, Mrs. L. S. Drew, E. H. Hubbard, Mrs. Elia York, Mrs. Carrie Downer Stone, Mrs. Cora Dobsen Ringlip, Rev. W. C. Bowman, Dr. H. C. Johnson, Dr. G. E. Chesbro, Mrs. Kate Hoskins. In the evening the delegates were tendered

In the evening the delegates were tendered a reception by the Medium's Protective Asso ciation. Mrs. Jennie Robinson, chairman of the committee of arrangements, presided. The following program was rendered:

Opening choral, "Let the Hills and the Vales Resound," Convention Choral Club; address of welcome, Pres. W. T. Jones, response, State Pres. M. S. Norton; violia solo, Prof. Richard Young; tenor solo, Hugh Callender; reading from Mark Twain, Miss Marton Tracle; vocal variations on "The Carnival of Venice" Mme. Bert Godair Adams, accompanied by Mme. Coursen Rocckel; recitation, Melville Meyer, bass solo, "Watch on the Ironclad," Prof. Carl Sawvell; chorus, "Star-Spangled Bannor," Convention Choral Club. Following the literary and musical program,

there was a social dance, and during the inter missions a banquet was served. The affair was in charge of the following committees: Reception-Mrs. Surah Seal, Mrs. E. C. Griffin, Mrs.

Sadie Eberhardt, Mrs. L. S. Drew, Mrs. H. A. Griffin, Program-Mrs. Jennie Robinson, Mrs. H. A. Griffin, Miss Meda Hoskins. Floor-George I. Drew, W. T. Jones, Miss Meda

Banquet-Dr. and Mrs. O. A. Kraus.

State Spiritualists' Association of Minnesota.

The Second Annual Convention of the S. S. A. of M. has passed into history, and great good has been accomplished. The meetings were held in the elegant Unitarian Church in Minneapolis, Sept. 5, 6 and 7, three sessions daily. The weather was very warm, and the State Fair attracted the multitude night and day, yet we had large audiences. President Maxwell occupied the chair the entire time except at the morning conferences, which were conducted by the Ladies' Auxiliary.

The third morning embraced a Convention

conference and a Scandinavian meeting, at which Mrs. Emma Skutle was ordained to preach Spiritualism to the Scandinavians. The entire program has been replete with features of interest—magnificent organ solos, vocal music, addresses and spirit greetings, zeal and good-will, without a single inharmonious hitch. Our local mediums, Mrs. D. C. Pruden, Mrs. E. L. Lepper, Mrs. E. Talcott, Mrs. S. M. Lowell, Mrs. A. Shaff and Bro. J. H. McDonald each did good work.

The State Association highly prizes its home talent in which it has a bulwark of strength. We have two more workers of national repute,

first thing they would ask him was, "What is the convention. Their lectures have been of there in it?" high order, eloquently delivered, carrying the audiences by their power and enthusiasm. Spirit greeting and psychic demonstration by Mrs. Kates have been of an attractive character and universally correct. She is a good platform medium and trance speaker. We have engaged Mr. and Mrs. Kates as State Organizers, and they have enthusiastically entered upon the work. Calls for their labors are already so numerous that we see a full year of activity for them in our State.

Liberal contributions have been made to

carry on the work this year, a number of auxi!iary societies are promised, and we have prcvided full privileges for personal members. So we are on the eve of great events in Minne-The desire for organization is growing with unity and a support financially that promises well. Much of this is already due to Mr. and Mrs. Kates, and our untiring officers are the proper business directors to carry it Officers elected for the ensuing year forward. forward. Officers elected for the ensuing year are as follows: J. S. Maxwell, President; C. D. Pruden, Vice President; C. M. E. Ridge, Secretary; H. E. Lepper, Treasurer; N. C. Westerfield, O. J. Johnson, J. H. McDonald, H. A. Moss, P. G. Sampson, Directors. Fraternally yours, C. M. E. Ridge, Sec'y.

Harmonial Society of Sturgis.

ANNUAL ELECTION OF OFFICERS.

The Harmonial Society of Sturgis (incorporated), in obedience to the requirements of the law of Michigan, held its annual meeting for the election of officers (at the Free Church on Chicago street), at "2 o'clock on the first Monday after the first Sunday in September," and legally elected by ballot officers to serve during the ensuing year.

The charter members of this venerable organization are almost extinct. A few still remain, of whom there were two present on the above occasion, viz., Mrs. Ben Buck and Mrs. Nellie Smith. The association is between forty and fifty years old. Hon. J. G. Wait was its first President, and he retained that effice until within a year or two of his death, which occurred only a few years ago.

The Harmonial Society owns the Free Church (the first Spiritual Church of the world), which was built for and dedicated to freedom of speech at a time, nearly fifty years ago, when the Spiritualist and independent thinkers, like the ideal man of old, "had not where to lay their heads" and every door was closed against them.

Among the first speakers in the Free Church of Sturgis were Giles B. Stebbins, J. M. Pee-bles, Miss Johnson-Jamison, Nettie Peas, and others of the earlier day. At its dedication a resolution was unanimously adopted that "that platform should be free forever to every one who had anything to say for the good of humanity," and it has remained free and independent to this day.

The fathers and mothers of the Free Church institution are passing across the "Jordan," but younger men and women are stepping into their places, and "the work goes bravely on." Of these we noticed at this annual meeting, a goodly number, there were Mrs. C. Cressler, Dr. and Mrs. A. D. Howard, Thos. Collar, Mrs. Wilson, Mrs. Barrows, Sr., Mrs. Pontus, Thos. Harding and wife, H. C Rawson, Mrs. Francis, Frank Allen, Henry Rawson, Dr. Edward Denslow and Miss Agnes Cressler.

The meeting was called to order by the President, Thos. Collar, and the regular Secretary having been unable to perform the work of his office, through illness, Thos. Harding was elected to serve pro tem. The election resulted in the choice of Thomas Collar for Presidentthis being his third term-Henry C. Rawson for Secretary, and Dr. E. Denslow, Treasurer. After the election of these three principal officers, the President called a "halt"—he being an old soldier—and Thos. Harding read a poem, the refrain of which was, "If we knew each other better, we should love each other

The executive committee is composed of John Kelly, Mrs. Pontus, C. Cressler, Wm. But-

ler, and Mrs. Francis.

The soliciting committee are Miss Maggie Pontus, Miss Cressler and Miss Maud Gilhams. The committee on music, appointed by the President, are Miss Agnes Cressler, Miss M. Pontus and Mr. C. Cressler.

The late Secretary, Dr. A. D. Howard, was stricken with almost total blindness about six months ago, the thought of which by the members present awakened a deep and uni-versal feeling of sympathy for Sec'y Howard, who performed the duties of his office faithfully for some years, and even attended the meeting on this occasion, thus testifying his sincerity and zeal in the cause of human advancement. Thos. HARDING, Sec'y pro tem. Sturgis, Mich. Sept. 5, 1899.

The College oi Psychical Sciences and Unfoldment.

This college, established in 1893 and conducted by the President, J. C. F. Grumbine, enters upon its ninth year of unparalleled success, and with the largest enrollment of students yet obtained in its brilliant and progressive history. At present over sixty-five names appear on its class-books, and these students are taking the entire series of teachings or "System of Philosophy Concerning Divinity," by Mr. and Mrs. G. W. Kates of Rochester, New | which the latent spiritual powers, as intuition, York. They have given us splendid work at prescience, psychometry, clairvoyance, tele-

pathy, hypnotism, trance, inspiration, healing, illumination, adeptahip, are realized and made operative. These teachings are sent to the student in his own home, and development is inspired by a careful, patient application of the system of instruction taught. See advertisement on another page relative to the college.

J. C. F. G.

Special Notice.

The principals of Belvidere Seminary are pleased to announce that Mrs. E. R. Williams, a recent graduate from Willamette University College of Oratory, Salem, Oregon, has accepted a position as Teacher of Physical Culture and Elocution in their home school for children and adults.

ciation Convention, which meets at Chicago next month, and to which she has been sent as delegate from the Pacific Coast Mrs. W. is a lady of culture, refinement and

Mrs. Williams will enter upon her new duties at the close of the National Spiritualists' Asso-

social standing. She has had two daughters at the school for the past three years, and their development, physically, mentally and spiritu-ally has ancouraged her to come to them as a ally, has encouraged her to come to them as coworker with its principals.
We solicit for her and the school the generous patronage of Spiritualists and all liberal persons who have children to be educated. The

location of the school is justly noted for healthfulness and beauty of scenery. Terms moderate, and the daily care and culture of its pupils are in accord with the golden rule leading to self-government, which is the basis of a true

and noble character.

The fall term begins Sept. 26. For circulars address the Seminary, Belvidere, N. J.

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

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

Mrs. Nettle Holt-Harding has open dates for the remaining Sundays of September and first Sunday in October, and some during the coming winter and spring seasons. Address, 14 George street, Somer-

Mrs. Jennie K. D. Couant has open dates for fall and spring, 1899 and 1900. Address, Box 516, Dedham,

C. Fannie Allyn will speak in Cleveland, O., during September; in Worcester, Mass., Nov. 5 and 12; in Springfield, Mass., during January. Will receive other engagements. Address, Stoneham, Mass. Mrs. Florence White, medium and palmist, has returned to her former place of business, after a successful season at Saratoga. See ad.

Mrs. M. E. Gillitand will answer calls for platform work. Terms reasonable. Address, 21 Soley street,

For Nervous Women,

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

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

Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions. Cold Sores, Chapped Hands and Face,

Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn. Gentlemen will find this a superior preparation to use

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

Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., P. O. Box 3087, 9 Bosworth St., Boston, Mass.

Endorsed by Editor and Management of Banner of Light.

"Where is He?

Or, the Vision of Joseph." BY THE LATE JOSEPH R. JACKSON.

This is an actual experience of the author in the psychic ealm. It will be a comfort and blessing to those who have peen separated by seeming death from their Paper cover, reduced to 40 cents. Cloth, \$1.00. "A Message from the Silence,"

By the same author. Price 25 cents.

Both published by the SOCIETY OF SILENT WORSHIP, are for sale by B. C. SAUNDERS, 1603 Third street, N. W., Washington, D. C. 4wis* Aug. 26. **BLINDNESS**

PREVENTED AND CURED. Dr. Williams' Absorption Treatment! NO KNIFE! NO RISK!

Send for Free Descriptive Pamphlet and Booklet of Testimonials containing positive proof of Cures.

F. A. WILLIAMS, M.D.,
Sanitari 196-200 Columbus Ave., Sanitarium, West Newton, Mass.

10teow

E. T. Draper, BUSINESS PSYCHOMETRIST,

Sept. 16.

CIVES psychometric, impressional and prophetic readings by letter. Give date of birth and sex. terms \$1.00. Address Madison Sq. Branch P. O., Madison Sq. New York City.

EXPERIENCE OF A IRUTH SEERER IN Thought and Sight Transference (Christian Spiritualism). 8-page leaflet. Price 5 cts. Address H. M., 277 Massachusetts Ave., Providence, R. I., Sta. A. 2w* Sep. 18. PERIENCE OF A TRUTH SEEKER in

FLORIDA for Homeseckers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, I Wabeno street, Roxbury, Mass.

Spiritual Readings. CPIRITUAL READINGS; Magnetic Treatments, for ladies only. Room 10, 8% Bosworth street. Sittings daily. Hours, from 10 a. M. to 4 P. M. July 29

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

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

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

PER-SON-AL-I-TY. The Occult in Handwriting,

CRAPHIC delineation of characteristics, etc., for 25c, U Sendat least one line of writing and a line of figures with your signature. Address "READER," care BANNER OF LIGHT, Boston, Mass.

DULES AND ADVICE FOR THOSE DEoped Media, they may Commune with Spirit Friends. Together with a Declaration of Principles and Bellef, and
Hymns and Songs for Circle and Social Singing. Compiled
by JAMES H. YOUNJ.
Paper, pp. 64; price 20 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

CONSUMPTION AND RHEUMATISM. A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 69 pages. Price \$1.25.
For sale by BANNER of LIGHT PUBLISHING CO.

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

A Letter from Abby A. Judson.

NUMBER EIGHTY-SEVEN.

To the Editor of the Banner of Light:

I feel like preaching a sermon, and taking for my text, "Why are ye fearful, O ye of little faith?"

Some claim that Spiritualists have nothing to do with faith, because they have knowledge. and can rest upon that. We think this is a mistake. We cannot possibly know everything, and we constantly accept things on the testimony of others. We ask a person in the kitchen the time by the clock. Our acceptance of the statement she makes is based on knowledge from previous observation that she can tell time, and our faith that she will tell the truth regarding this matter. I never saw a solar spectroscope used, and yet I believe that certain elements are found in the sun because those who use it see certain lines in the spectrum which other persons have declared to show the presence of a certain element. 1 take these facts wholly by faith, for I depend solely on the testimony of those who are familiar with this subject.

We think many Spiritualists make a mistake in claiming that what is accepted as Spiritualism is based wholly on what each individual actually knows. This assumption may make serious trouble for them in time to come.

A person may say that he actually knows that a certain spirit came to him through a medium and made statements known only to the spirit and himself. Many thousands have taken this position. Later, he learns about mind-reading, and then sees that it is possible that the medium, unconsciously to herself, read these facts out of his own mind. Then he fears that the whole thing was a delusion. He made the mistake in the first place of thinking that he really knew. If he had gone more slowly, observed more accurately, and kept his eyes open to the theories of those who oppose the doctrine of spirit return, he would have learned to discriminate between the manifestations produced by mind-reading, or by the medium's being psychologized by some strong-willed mortal either present or absent, and the manifestations that can be accounted for only on the spiritual hypothesis.

I have been to séances where all the spiritforms were employed only by the medium's controls, and heard old-time Spiritualists introduce these spirits to the audience as their husbands, children, or wives. The next day, these persons would say: "I don't need to believe; I know, because I talked with my spirit mother last night." It was not knowledge at all. It was faith, and a faith resting | swindlers and thieves. on an insecure basis.

We claim that one who accepts Spiritualism on a single manifestation which excludes every explanation except the spiritual hypothesis. has a firmer foundation to rest upon than he who interviews hundreds of mediums to whom he pays thousands of dollars, accepting all as genuine, while closing his eyes to all tricks, mind reading, psychologizing, psychometry, and withal declaring that no one can teach him anything, because he "knows it all." Ten to tricks and have learned to discriminate be- arena of multitudinous material occupations. one, if forced to understand a way in which his pet manifestation might have been produced without the intervention of a decarnate spirit, he either becomes violently angry, or turns his back on Spiritualism.

My wise father gave me good advice very writing medium, under both mental and physhe said, "Let reason balance the manifestations.'

An old lady living in a Wisconsin village had written to me, saying she was the only Spiritualist in town, and that the people said it was the devil. "If so," said this sincere and courageous soul, "give me the devil." She read my books, my letters in The Light of Truth, and invited me to visit her, should it ever be possible for me to do so.

In August, 1892, being in Fort Atkinson, and learning that this lady's village was a few miles west of Fond du Lac, I decided to work next in the latter place, after going to see her. Her house, about three quarters of a mile from the station, was easily found. Seeing her near the side door, I went there. I said, "Do you know who I am?" Looking at me she said with the straightforward bluntness of an aged countrywoman, "No; I never saw you in all my life before." "Still, don't you know me?" I persisted. "Is it Abby?" she cried, and gave me a good hug. Going into the sitting-room, I found "Why She Became a Spiritualist" on the window-seat, and the last Light of Truth, with my name scrawled in pencil at the top of the page which contained my letter, and felt as if I had reached home.

In the course of the evening she told me of those she had lost while dwelling in this old homestead-her daughter Hattie, who had died at the age of twelve, her husband, one of the twins, named Emalus and Emanell, and Charley, rooms and the closets, with their best clothes hanging in loving remembrance of the departed, who had been years in spirit life. She told me how she became a Spiritualist at the deathbed of one of the twins.

years old, one of them was about to die. He lay in bed, with his head raised on four pillows. All the family were present. Hattie, the pet of her older brothers, had been dead several years. The dying one said, "Take out | tween phases of phenomena pertaining to the a pillow." They did so. This was repeated spirit of man incarnate on earth, and manifestwice more, till he lay at full length, with his tations produced by those who have left the head resting on one pillow. He lay gazing up- | fleshly tenement. What our questioner alward, seemingly on the ceiling. From time to | ludes to as probably, or at least possibly, phos time he said, as he gazed, "Who be you?" Those in the room well knew that he saw be- attribute to a similar cause, though we prefer ings invisible to them. His mother said, call- to call those psycho physical emanations auric ing him by name, "Do you see Hattie?" "Not yet," was his reply. His breath became grown people who live much alone, or spend fainter. At last he said something very eagerly much time in solitude, often see their own his mother could not distinguish the words. She asked his twin to lean down to see if he is no more remarkable for you to see your Hattie!" said the dying one. He then stopped stances to see your breath, which you cerbreathing, and was with Hattie.

slept in an adjoining room. The cellar door opened into the kitchen. In the night I heard steps on the cellar stairs and movements in the room. In the the morning she explained that it was Charley, that he often came, and that he took care of her.

Two cousins of a missionary, who went to Buraudience. I felt a strong influence that night, and noble aspiration on the part of its owner; ever been given in that creed-bound town.

of her dear son that made Mrs. Soul a Spirit- in the organism which gives forth such disorualist. She saw little of mediums, she never | derly emanations. When clear white light is went to a camp. But that her dying son saw seen surrounding any person or object by a spirits, and recognized his beloved little sister, seer, this denotes unusual purity of thought was enough to convince her of the main fact | and transparency of disposition. -that they live, that they love us because they remember us, and that under proper conditions they can be seen. Nothing can dislodge from her mind the fact that her boy point of light in the atmosphere around you if just how he can harmonize this with clairvoyrecognized his sister in the dying hour, prov- you are at all clairvoyant, whereas if your coning that she was alive and was there, any more scious reception of tidings reaches you through than could the fact that they saw and talked with Jesus after his death by crucifixion be you will simply feel what others may clearly see. dislodged from the minds of Mary Magdalene, of Peter, of John and of Paul.

That Hattie had been dead for several years when she was thus seen and recognized is an their own astral light, and often a clairvoyant important feature of the occurrence. Thousands of instances are on record of the appear- not able to see the shape of the figure which ance of those who have just died to those who knew them. Some opposers of Spiritualism always reasonable to decide that whenever at the supreme moment of death the mind of the individual darts with the quickness of thought to some absent loved one, and mani- questioner and others who enjoy similar exfests himself, as the last expiring effort of periences, but it often happens that you merely consciousness and identity. But this could not be said of Hattie, for she had been dead a when no special effort is being made by any number of years. On this one solid manifesta tion did Mrs. Soul rest, and it was enough.

Had she availed herself of many opportunities for investigation, she might have been was at a camp, and constantly attended matethe "spirit" caressed her and begged her to time she heard some one in the cabinet whisshe returned to her seat, became very ill, and throng necessarily aware that its movements was in bed for a week. One's heart goes out are being noted by a quiet observer. in deepest compassion to this dear lady, who child, and found herself in the hands of

to live spiritually; seek the society of those who are spiritual, kind, pure and true; receive with gratitude whatever may come spontane- can be. ously, avoiding those whose gains depend on the number of persons they can satisfy by a tween the false and the true, between what may have been done by mortals and what must themselves at all decisively because the attenhave been done by decarnate spirits.

at the present moment. For nearly twelve vation at a time, no matter how versatile may first experience. years have I known this blessed truth, I be the nature or how capable of easily turning know all the hypotheses and all the theories, mate friend, who was the best independent | I have studied in books the tricks practised by clairvoyant that has ever favored me, he said, the frauds, I have myself detected baseness in "Use your own judgment." Through a slate- | both the high and the low; but certain golden grains did not pass through the sieve, and they ical circumstances that made error impossible, | are sufficient to prove the grand and comforting facts that are presented by Spiritualism.

"Its worth if all the people knew, Sure the whole world would love it, too." Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., Aug. 30, 1899.

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

QUES.-[By Wm. Phillips, Clackamas, Ore.] When I was a small boy, six or seven years of age, every evening on retiring for the night, from one to a half-dozen or more bright spots of light—some of them as large as peas, others smaller to the size of pin-heads—would appear in the darkness against the ceiling overhead, usually a larger one in the middle of the group, with the smaller ones stationed around it at irregular intervals. These spots of light would slowly appear, hang motionless for a few seconds, then as slowly disappear; at other times would remain longer in my sight, with the central light as large as a dime, and occasionally as large as a silver dollar. At such times the lesser lights would be fewer in number. I watched them with childish curiosity until I became a man and learned of spirit intercourse; but only on one or two occasions did i seem there was a slight intelligence behind them. Consequently I supposed it might be the effects of phosphorescent flashes from my own brain. These lights still continue to appear, but not so often, at the age of seventy-two. Also, at about the same age of childhood, I was often lulled to sleep at night by the sweet strains of a violin. We lived in the country; there was no violin about the house, nor within miles of it. Yet I could hear the sounds as though in the room where I slept. At length the violin ceased to be heard. But in later years, even to this day, the piano, the organ, and other instruments of music, to gether with vocal, are frequently heard. And I some who had grown to man's estate. Before retiring spoken in singing. Will Mr. Colville's teachers be she took me up stairs and showed me their kind enough to assist me in learning the philosophy and cause of these things?

Ans.—The above narrative is one out of thousands which might easily be furnished by correspondents in all parts of the world, though probably no two accounts of similar phenom-When Emalus and Emanell were twenty-two ena would be found identical in every detail. This parration of actual personal experience

from childhood to advanced age, opens the way for a much-needed consideration of the intimate connection which always exists bephorescent emanations from his own body, we radiation. Many children and equally many and earnestly, but his voice was so weak that aura, but do not know precisely what it is they see. If you are somewhat clairvoyant, it could understand what he said. "Hattie! aura than it is for you in ordinary circum- presses itself with, and especially we would tainly could not see if you were blind, and My bed was in the kitchen, and Mrs. Soul which, no matter how strong your sight is, you see much more distinctly in clear, frosty

The auric radiations from the person assume form, color, and all manner of peculiarities It would seem wiser to try to help clear the indicative of the mental and physical state of | way and teach the other its better uses. the person from whom they proceed. There What the days bring forth; replace any un-

weather than at other times.

instrument, and I started the tunes myself. source whence these emanant lights proceed. which we call attraction. Do we not all aggremah in the same vessel with my father when stroam tends upward, a sign is given that the our own degree of intelligence? Memories and it was needed in giving the first, and per- while all murky and downward-tending aura haps the only address on Spiritualism that has streams express a low level of thought and desire, and prove to whoever can diagnose cases It was that one experience at the transition | clairvoyantly, that there is disorder lurking

> When friends at a distance are thinking strongly of you and wishing to communicate especially with you, you are very apt to see a other and more interior agencies than sight,

When spirit friends approach you very nearly and desire to make you understand some message they are seeking to deliver, they come in sees a luminous appearance in the air, but is expresses the present entity. It is of course account for these appearances by saying that some friend in spirit or yet on earth, is seeking to send a message, some inkling thereof will accompany the sight of the lights seen by our see what is actually taking place around you one to communicate directly with you.

A great deal of mystery shrouds many very simple experiences because very many people instinctively attach some extremely marvelous sorely distressed, and even dazed out of her | idea to the simplest and most natural psychical assurance, like a lady I knew of. This lady experiences. As psychical research is carried still further forward by dispassionate scientific rializing seances, fully believing that she met | investigators of the psychic realm, it will soon her beloved deceased daughter on each occa- cease to be wondered at that many seers of sion. One night she stood by the cabinet, and | average development simply see a good deal of what is merely contained in the surrounding give her her rings. As she hesitated to do so, psychic zone, just as when people look out of a the "spirit" tried to pull them off, and hurt | window, or observe through an open door what her fingers till the blood came. At the same is going on in their immediate vicinity, they do not necessarily see anything of special perper, "Take her watch, too." Greatly agitated, sonal interest to themselves, nor is the passing

When you hear the sounds of a violin or any trusted so fully and was so basely deceived, other musical instrument which you could not She thought she was communing with her detect if you were deaf, you simply decide that some one is practising or performing on that years ago about hearing my name spoken when particular instrument, the tones of which have "Covet earnestly the best gifts, and yet reached you. The music heard clairaudiently show I unto you a more excellent way." Try | belongs to the psychic or subjective plane of human activity, which is ever more nearly omnipresent than the physical or objective ever

It is not difficult to reason out the cause of which prevent the inner senses from asserting I was never more firmly a Spiritualist than | truly given to more than one pursuit or obserfrom one plane of conscious perception to

Clairvoyant, clairaudient and all other psychical experiences are just as common among children and elderly persons who know nothing of Spiritualism as an ism or movement as brated the thought accordingly. among the most enthusiastic Spiritualists, and for this very reason it would be utterly impossible to put down Spiritualism or eliminate its evidences from the wide domain of general human experience.

The next great step in average human progress will be a wise examination of as much unsolicited phenomena as can be brought forward; the result will be the perfect natural ization of much that has long been draped in theoretical mystery.

The two "worlds" are really but one; but the outer world is the shell of the inner, while the inner is the life of the outer. Nothing is more needed at present than practical answers to many very far-fetched theories with which the public is being puzzled. Death does not alter the vibrations of the spiritual body or do anything more than take away the corre sponding physical shape; therefore as people grow into an understanding of rational spiritual science and philosophy, phenomena now dubious will become self-interpreting.

More Vibrations.

BY LUCY W. HOUGHTON.

I have "read and reread" Mr. Dawbarn's articles on "Spirit Memory" in late BANNERS, and have a few more thought "vibrations' as BANNER space is valuable I will endeavor not to allow my mind to vibrate too many random thoughts.

Truth when unadulterated by individual motives or ambitions is simplicity itself; and any theory which facts disprove is irrational and illogical. I will try to confine myself to a few plain remarks applicable to the subject, and relate some facts in my own late experience. The substance as I glean it from Mr. Dawbarn's articles is much the same as from his former ones.

1st, That intelligence entering the finer realms of action loses all memory of these coarser conditions from which it has risen. 2nd, That there can be no real communica-

3d. That there is no use for a spiritual or more refined form and brain while using the

tion between the two.

In view of these premises one can hardly refrain from asking how he ascertained that intelligence has any finer brain through which to vibrate new thoughts after leaving the coarser. It would also be interesting to know from what it evolved, when and how, also what the "inner expression" he mentions exask in view of the third conclusion, if there is no use in being able to communicate with the higher intelligences?

Because another may use a thoroughfare to say there is no use in having a thoroughfare.

Entire separation of the spiritual is in no

Whenever colors are bright and the auric gate memories which make up and constitute sciousness of itself retains as its only real inheritance of life.

Thought vibration is quite easy to comprehend, but embedded in molecular vibration it is harder; for my understanding of the word vibration is simply movement, and is not molecular movement always growth? and does not embedded imply inaction?

It seems to me he touches the key-note in nature's grand symphony when he says that every step in human progress is the result of intelligence controlling," though I should prefer to say refining matter to its service. But ance being the "fag-end of the sense of sight' is hard to tell. Are we then going backward after refining matter to a clairvoyant vision in a few instances?

Conscious independent clairvoyance is very different from trance clairvoyance. True clairvoyance seeks to comprehend the principle underlying manifestations as well as to seek the manifestation itself.

I have found facts hard things to push aside. Like Banquo's ghost, they will not down, and therefore I should like to relate my own late experiences to The Banner readers, as they have direct connection with this subject of spirit memory.

A short time ago I reviewed Mr. Dawbarn's article in The Banner of May 6, earnestly desiring to be shown the truth, even though it slay any pet theories I might have entertained. I had completed and mailed my review, not expecting or even thinking of getting any outside demonstration in relation to the subject. A few days after some friends kindly invited me to a little family circle at their home, as an esteemed friend and conscious clairvoyant whom I had met only once before, was visiting them.

As we sat quietly awaiting whatever the spirit friends might bring, the medium said: "I hear some one say, 'Lucy' [my name, of course]; it is your mother; she stands right beside you." And before she had fairly finished speaking, I myself felt the presence and heard my own name as my mother used to speak it.

Of course anything of this kind must be felt in order to realize its full import. I then sings a dear love song, and go where I will, or, thought of it only as a little word of greeting, but several days after, I suddenly remembered in the presence of "life and thought." Like very clearly of telling my mother a number of the soft wax I receive impressions of the passapparently alone, and also the impressions it conveyed to my mind.

Now this message, though simple to the observer, in this connection was very potent to me. I think I never had what is termed a test-a genuine one, which had not some deeper significance than was apparent upon particular psychic experiences in early youth the surface. This one was indeed a surprise, manifestation, and remember that the great and then again in advanced age, because the for my thoughts were as far from that experifact of spirit-return has been proved to the middle period of earthly existence usually ence as they could well be. I think it was to absolute satisfaction of those who know the carries the mind far out into the bustling make the test more perfect that they refrained from reminding me of the former experience for several days, precluding the possibility of telepathy. I had not then mentioned to any tion of the human mind cannot as a rule be one of writing such an article, and I am sure the clairvoyant knew nothing at all of that

> Was it only the "fag end of her sense of had cognizance not only of my thought and what I was doing days before, but also remembered the past in connection with it, and vi-Madison, Me.

Home and Its Associations.

BY MRS. GERTRUDE R. GILLETTE.

Home is a beautiful word to every one, it matters not what its conditions are. And it should always be the sanctuary of love. Home, brain. where the weary can rest, and the merry find joy and gladness; it is the place where we all love to linger, where our fathers and mothers me. Surely it is "a power that hideth itself." and dear ones dwell. Oh! may we keep the Every new day I waken to a clearer consciousspot sacred with love and devotion ever true to them, ready to assist each other in times of

Harmony brings the one essential element in the home; in fact, it is the keynote to heavenly conditions right here in this life. Home associations should be tender and just, filled with the spirit of fraternal love which knows no bounds. Life is too short to waste time in dislove, the tie that binds us forever together in charitableness, for the ones in the home; for if we have not love and charity for our own, we need not expect it from the outside world.

It is well to manifest kindness and charity for all God's children, but first of all let us have compassion and love for our own. Time | below the form in which a bequest should be waits for no one, and the years flit swiftly by; it is not long at best when the family circlethrough natural causes-must be broken; then why not be more patient with one another? We know there are no two persons constructed alike, or able to perceive and discern things pertaining to life in the same manner; but we should not forever disagree or keep up the friction of inharmony because we cannot all sires the same to be expended, which request walk in the same footnrints. Let your light will be faithfully carried out, strictly upon walk in the same footprints. Let your light shine, uniting hearts that are torn and bleeding in the home with that affection which never dies, allowing each one the same privileges you expect; thus life will become more pleasurable to all. We know ofttimes it is hard to do that which seems nearest right; but persevere, and in time you may win the From South Paris, Me., Aug. 18, GRANVILLE WRITEcontest. A world of meaning is contained in
the one little word "home." When far away
from it and those we love, how our hearts
yearn to be again enfolded in its tender embrace, to again hear the tender words of love
expressed by the dear ones there, and to receive the kindly ministrations from that
"dear mother's hands," It is the one sacred
spot on earth—home with its true family relations. May we deal rightly with one another,
overlooking the little things which so often
disturb us. It matters not where we are or
with whom we are associated, nothing ever
quite goes smoothly—for very long, at least;
there comes a ripple upon the waters of life to

contest. A world of meaning is contained in
the one little word "home." When far away
from it and those we love, how our hearts
were pronounced and intelligent Spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spiritualists The
parents were pronounced and intelligent spiritualists. The
parents were pronounced and intelligent spi throw refuse into is no good reason for one to tions. May we deal rightly with one another,

pleasantness with love, and all will soon beforgotten; it is love that rules the home, not coldness and hatred; they bring in a condition he went the second time, in 1846, were in the body is healthy, as a result of healthy thought which an intelligence grown to a true con- that causes all to feel its baneful effects; then the seronity of home is disturbed.

Home is the dearest spot on earth, Where father and mother dwell; Where love is the ruling power, Each one to you will tell.

Then let us keep it sacred, For no matter where we roam, No place gives us the welcome Like the dear old childhood home.

Every day of our lives here; For at best it won't be long, Ere we're called to the other sphere. Then may we do our duty

Let us try to make each happy

By giving cheer and light;

Keepirg each heart hopeful,

Filled with love, true and bright. Let us all join tegether In one joyous, glad refrain, That we'll try to make each happy While on earth we remain,

Then life will be recorded As one of worth to all. If you strive to do your duty, You'll not fear the higher call. West Fletcher, Vt.

Impressions.

BY MARY WOODWARD-WEATHERBEE.

I somehow feel that the friends who are sitting with me at table, are not my only guests; that those I meet upon the street are not the only ones who throng our avenues, who meet us at the church porch, who walk with us down our garden paths. I never feel that I am lonely as I seem, for other guests I have, that have not been counted. Other eyes meet mine and other hands enclasp than those you see. I'm with them there, or with you here, without so much as crossing my threshold. Two worlds there seem so closely interlocked, a thought but takes us across the divide.

Down the meadow path, out through the fields, and far beyond, where in the thicket of the woods I come into silence unspeakable; even here there are voices sounding to the very dome of our rounded earth. In the green fields of a spring morning the babbling brook sitting by the embers of my evening fire, I'm ing hour. These are stored away in the chambered cells of my brain; thence they fashion the body wherein I dwell.

But this body is only so much perishable matter, that the very winds of heaven may blow away. In the Museum at Constantinople I saw one among the mummy cases, of the Rameside period, with this inscription: "Disturb not my tomb; you will find nothing." Even they of old Egypt's far-away past knew that man was spirit that time nor influence of any kind could disturb; that spirit is shaped and fashioned by what it feeds on. I thus control my own destiny. I am superior to all environment. By the aspirations of my soul I ascend to higher things.

We who have tasted the bitter cup of separation from loved ones; who have sat in the silence of bereavement; who have said, as Mary sight," and only an "appearance of memory"? | at the tomb of Christ: They have taken away Is it not, rather, a patent fact that intelligence my Lord, and I know not where they have laid him," know now of a surety that death is only a "physiological and chemical change, leaving the states of affection and intelligence unaltered, and the individuality of the mind complete." The form is dissolved, but the life is liberated. Disintegration and apparent death-how it sweeps across our path, shutting out the light from our homes, but only to flood the windows of our souls with the diviner light of the All-Presence. Blessed are the voices speaking to us through all these impressious upon the

> Here or there I am not alone, for life in all its diversity and intensity is around and about ness that we all are but "parts of one stupendous whole, whose body nature is, and God the soul." That nature is but an exhibition of God to the senses; "The vail of smoke on which his shadow falls." The morning sunlight is but "a sparkle of his splendor."

Blessed be these sweet impressions! These voices that speak to us on the hilltops and by every meadow brook; the memories of men cord and inharmony; it is the duty of the in- and women who have accepted the conditions mates of every home to study each other and of their existence as they found them, and who learn to prevent unnecessary discord. Study to have done what they could to make life sweet know what will please as well as irritate, and | and uplifting for us to-day. Through each and by so doing avoid much unhappiness. What every impression that lifts us up to a consciouscan be more beautiful, more gratifying, than a | ness that all life is one and divine, I desire to home filled with peace and harmony. Where acknowledge the beneficence of the God-Power: for "Those who think of me with unspiritual relationship, reigns supreme. It faltering love and devotion in their hearts, which I would like to present before THE BAN- should be the aim in every one's life, to first find all that they need at their very doors, NER readers, if you will kindly permit. But cultivate the deepest regard, coupled with brought by myself." (Literally, brought on my shoulders.) So says "The Gita."

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor de trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression.

Passed to Spirit-Life.

From South Paris, Me., Aug. 18, GRANVILLE WHITE-

Mt. Pleasant Park, lowa.

Dear Editor: Having just returned from a two weeks' visit of unalloyed pleasure at Mt. Pleasant Park, Clinton, Iowa, the Spiritualist Mecoa of the West and Northwest, and being requested to write out my observations regarding the camp, its visitors, management and general attractions, I solicit space in the oldest Spiritualist weekly extant for that pur-

The camp is a plot of twenty acres of undulating land covered with a fine growth of native oaks, situated upon high ground overlooking the beautiful little city of Clinton (which contains a population of twenty eight thousand enlightened, refined citizens) and the onflowing majestic Father of waters, the grand old Mississippi, for many miles to the north and south.

The Association has succeeded in removing the incubus (a heavy mortgage) that has in past years weighed it down, and is now upon a firm foundation. The Park is now free of encumbrances, exempt from taxation, and has a property valuation of at least forty thousand dollars. There is upon the grounds (owned by the Association) a commodious auditorium, with a seating capacity for two thousand, a pavilion 90x100 for purposes of entertainments, a hotel, several cottages and warehouses, all permanently constructed. There are also many cottages owned by visitors, some of which are very pretty.

At the election of officers—Prof. W. F. Peck,

President; E. L. Kibby, Secretary; Isaac Millsack, Treasurer; Dr. J. C. Phillips, Superintendent of Grounds—were reclected. These are able men and fill their positions with honor to themselves and the Cause. Mrs. Stella A. Fisk declined a reelection to the Vice-Presidency, and Judge Andrew C. Dunn, one of the brightest lawyers of Minnesota, was elected to that office. President Peck is without question the proper person for the position to which he has been called, and is as well a deep logical talker when he is heard upon the rostrum in that capacity. His effort to introduce the glorious old BANNER OF LIGHT among the people is palpable evidence

of his love for that institution.

Of the general affairs of the camp it may be truthfully said that this has proved the grandest success of any in the history of its past, and among the large numbers camped upon the grounds general harmony prevailed. It was in the atmosphere, and when the assembled multitude gathered in the commodious Auditorium (at times fully fifteen hundred) one was forceably struck with the thought that nowhere on this broad earth could a more noble and intellectual people be seen. The rostrum talent has been the equal of any in the lecture field, and this might be said of the platform mediums—Mrs. Cooley, Max Hoff-man, Mrs. Folsom and Mrs. Maggie Waite. Of the rostrum talent (in the lecture field) to

whom I had the pleasure of listening were Mrs. Folsom, Mrs. Twing and Mrs. C. Fannie Allyn. They are widely and well known in the spiritualistic world, and their work best represents them. With the radically expressed views of the latter will say the writer is in full accord. There were others present whose voices would have been listened to with much pleasure, had they more frequently been heard from the rostrum. Among these were Mrs. S. M. Lowell, of Minneapolis, and Mrs. H. E. Lepper, of St. Paul. These ladies are well known in the West, and are veterans in the work. There were upon the grounds mediums of every phase of manifestation known to Spirit

Little was heard upon the fraud question during the writer's stay upon the grounds; only in one case were direct charges of fraud made against one of the materializing mediums, and yet many claimed to having the best results through this medium. Fraud is often charged where it does not exist, and is put upon its travels through suspicion caused by the loose manner of conducting the séances. no better light at their séances than was shed at Mt. Pleasant Park this year, it would be for the best interests of the Cause to entirely eliminate them in the future.

Angel Care, A little while longer. Angel Vishants. Augel Friends, Almost Home.

Two events occurred at the Park on the 24th:
The marriage of Mr. E. T. Pettet of Elkhart, Ind., and Mrs. Julia McRiddy of Clinton, Ia., Rev. Josie K. Folsom officiating; and the demise of the lovely daughter of Mrs. J. C. Blodgett. Mrs. S. M. Lowell officiated at the M. T. C. FLOWER. funeral. St. Paul, Minn.

LIST OF SPIRITUALIST LECTURERS.

127 If there are any errors in this List, we wish those most interested to inform us.

C. PANNIE ALLYN, Stoneham, Mass.

JAMES MADISON ALLEN, Springfield, Mo.
F. M. ATHERTON, East Saugas, Mass.
Dr. H. C. ANDREWS, Pringeport, Mileh.
Miss. S. M. APPLETON, Bask Saugas, Mass.
Dr. H. C. ANDREWS, Pringeport, Mileh.
Miss. A. Partherton, Bask Saugas, Mass.
Bisliop A. APPLETON, Bask Saugas, Mass.
Miss. S. M. APPLETON, Bask Saugas, Mass.
Miss. A. Balterten, Glaedham Hill, Manchester, Eng.
Bisliop A. Bealas, Sammerland, Cal.
ADDIE L. BALLOU, 1021 Market street, San Francisco, Cal.
G. H. BROOKS, Wheaton, Ill.
CAPT. J. BALCOM, 7 Neptume street, Lynn, Mass.
J. Frank BAXTER, 8 Franklin street, Chelsen, Mass.
Miss. L. BARTHOOAT, Moston, Mass.
Miss. L. BARTHOOAT, Moston, Mass.
Miss. E. BARTHOOAT, Moston, Mass.
PROCE, J. R. BUCHANAN, Son Jose, Ch.
Miss. L. BARTHOOAT, Moston, Mass.
Dr. C. T. H. BENTON, 33019 (Rhodes Ave., Chicago, El.*
ALBERT P. BLINN, Lake Pleasant, Mass.
ALLEN FRANKLIN BROWN, San Altonio, Tex.
M. ST. OVER-BRIDGS, 738 Richmondst., Ginchmath. O.
MISS. MELLES, BAADE, 411 Bill street, Detroit, Mich.
MILTON BAKER, 50 Bank street, Trenton, N.J.
M. S. L. B. H. Moston, Mass.
GEORGE W. CARPENDER, Son Francisco, Cal.
MRS. MARIETTE CLARK, Onsel Bay, Mass.
GEORGE W. CARPENDER, Son Francisco, Cal.
MRS. MARIETTE CLARK, Onsel Bay, Mass.
G. H. C. ANKER, 508 Braifforth, Mass.
MRS. C. H. C. ANKER, 509 LIGHT, Boston, Mass.
MRS. C. H. C. ANKER, 509 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, BROWNER, 50 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, BROWNER, 50 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, BROWNER, 50 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, BROWNER, 50 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, BROWNER, 50 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, BROWNER, 50 LIGHT, Boston, Mass.
MRS. C. H. C. CARREN, B

PROF. W. Y. PKOK. 1005 Magazine street, St. Louis, Mo. Oarly, a Patriris Las. 200 so. Breadway, Los Angeles, Usi Mirb. Myra K. Pains, Lily Daie, N. Y. Di. G. A. Psiros, Lewision, Me. Mirb. Brlle R. Plum, 520 Myrtic Avenue, Brooklyn, N. Y. Oalem Printtiss, 55 sheepard street, Lynn, Mass. Mirb. Drint, 36 Wooster street, Hartford, Conn.*

G. W. Quimuy, 50 Everett street, Everett, Mass. Helen L. P. Eubskoue, 55 sarietaglog Av., Hartford, Ct. Mirb. Jannie Riffind, 160 street, 88 sarietaglog Av., Hartford, Ct. Mirb. Jannie Riffind, 160 stone, 57 fittemb st., Newburydort, Mass. Helen L. P. Eubskoue, 55 sarietaglog Av., Hartford, Ct. Mirb. Jannie Riffind, 160 stone, 57 fittemb st., Newburydort, Mass. William Welch Reed, 7 Titcomb st., Newburydort, Mass. Mirs. Cora L. V. Richimon, Rogoes Park, III. Mirs. Tillie U. Reysoldbs, 1637 sth Avenue, Troy, N. Y.* E. H. Roscoe, 151 Broadway, Providence, R. L.* Mirs. K. E. Stilles, 43 Dwight street, Boston, Mass. E. W. Smith. Rockland. Maine.*

F. N. NETH. Rockland. Maine.*

F. N. Stille, 83 Broadking, Providence, R. L.* Mirs. Mirs. Mirs. Bolden, 335 East Main st., Norwich, Conn. Mirs. Minnie B. Stilles, 84 Dwight street, Genbridgeoft, Mass. Mirs. Abhie E. Shielts, P. O. Box 833, Grand Ledge, Mich. Mirs. Minnie Minnie Minnie Steel, Cambridgeoft, Mass. Mirs. Abhie E. Shielts, P. O. Box 833, Grand Ledge, Mich. Mirs. Minnie Minnie

*Will also attend funerals.

N. B. If any names are omitted from the above list, they will be glodly inserted as soon as the Editor is notified of the error.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE.

BY REV. MINOT J. SAVAGE.

This work is one of the most dignified and thoughtful discussions of Psychical problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fail to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject matter found in Mr. Savage's masterly series of papers which appeared in The Arena during 1892, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine por traft of Mr. Savage.

Price, cloth, \$1.00; paper, 50 cents.

For saie by BANNEE \(\circ \) LIGHT PUBLISHING CO.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Melodies and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER. INDEX.

Ready to go.
Shall we know each other
there? Sweet hour of prayer. And He will make it plain. Sweet reflections And He will make it plain.
A Fragment.
A day's march nearer home.
Ascended.
Beautiful angels are waiting.
Bethany.
Beautiful City.
Beautiful Land.
Beautiful Land. They'll welcome us home. There's a land of fadeless Bliss. Beyond the mortal. beauty. They're calling us over the Beyond the mortal.
By love we arise.
Come up thither.
Come, gentle spirits.
Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Franciscan shore. sea. Tenting nearer home, Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time. Evergreen shore. Evergreen side The angels are coming. The Lyceum. Fold us in your arms.

Home of rest.

Looking over.

Looking beyond.

Longing for home

My guardian angel. Not yet. No weeping there.

)h, bear me away,

Passing away. Parting hymn. Passing the yell.

One by one. assed on.

No death.

Not yet for me.

Never lost.
Only waiting.
Over there.
One woe is past.
Outside.
Over the river I'm going.
Oh bear me away.

No death

Fold us in your arms.
Fraternity.
The yare coming.
The happy time to come.
The happy by-and-bye.
The happy by-and-bye.
The factor of bilss.
The region of light.
Golden shore.
Gathered home beyond the The harvest.
Time is bearing us on.
The harvest spirit-land.
The by-q-4 bye.
The Eden above.
The angel ferry.
Voices from the better land.
We shall meet on the bright
ete: Hone of rest.

He's gone.

Here and there.

I shall know his angel name.

I'm called to the better land.

I long to be there.

Zockling area.

ete: Welcome angels. Welcome angels.
Waiting 'mid the shadows,
When shall we meet again!?
We welcome them here.
We'll meet them by and-byo,
Where shadows fall not, etc.
We'll anchor in the harbor,
We'll gather at the portal.
We shall know each other
there. Lot men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving homeward.
My home is not here.
My grandly agod We shall know each of there.
We'll dwell beyond them all Waiting to go. Waiting on this shore. We're journeying on.
What must it be to be there?
Where we'll weary nevermore.
Whisper us of spirit-life,
Waiting at the river. CHANTS.

Come to me. How long? I have reared a castle often. In this book are combined "Golden Melodies" and "Spir-

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THERTY PAGES OF NEW MUSIC, set to original and select Words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them wi hout difficulty.

Boards, 35 ets.; postage free. 12 copies, \$3.00. postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE ASTROLOGY OF THE OLD TESTAMENT. By KARL ANDERSON, Professor of Astrology.

A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that my one of common education can cast a nativity and fudge re ngare. This work is especially recommended to all Free Masons,

This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the science of Astrology, purely magnetical and mathematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the ancient peoples, and of the ten great religions of the past.

MASONIC TEMPLE, BOSTON, Feb. 17th, 1893. MASONIC TEMPLE, BOSTON, Feb. 17th, 1893.

KARL ANDERSON, Esq.:

Dear Sir and Brether—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or The Lost Word Regalaed." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great eurifosity and interest.

Very truly and fraternally yours.

ERENO D. NICKERSON,

Recording Grand Secretary.

Recording Grand Secretary.

Cloth, 8vo, illustrated, pp. 502. Price 85.00, postage 25 cts For sale by BANNER OF LIGHT PUBLISHING CO.

EAFLET'S OF TRUTH; or, Light from the Shadow-Land. By M. KARL.
This work may prove a beacon-light to many souls, tem pest-tossed and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and benefecence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.
Cloth. Price 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

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

PISO'S CURE FOR DE SUITES WHERE ALL ELSE FAILS. Bost Cough Byrup. Tractes Good. Use in time. Bold by drugglers. CONSUMPTION

National Spiritualists' Association NOORPORATED 1893. Headquarters 600 Pennsylvanis
Avonne, Bouth-East, Washington, D. O. All Spiritualists
visiting Washington cordially invited to call. Contributing
membership (81.00 a year) can be procured individually by
sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy
each of N. S. A, Reports for '97 and '98.

A tow copies of the Reports of Conventions of '93, '94, '95,
'96 and '97, still on hand. Copies up to '97 25 cents each,
'97 and '98 may be procured, the two for 25 cents; singly, 25
cents.

Coms. MRA RY 'P. LONGLEY, See'y, Pennsylva. nia Avenue, S. E., Washington, D. C. 114 Feb. 20.

College of Psychical Sciences.

THE only one in the world for the unfoldment of all Spiritual Powers, Psychometry, Clairvoyance, Inspiration. Healing, the Schence of Harmonies Applied to the Soul of Music and Physical Expression and Culture, and Illumination. For terms, circulars, percentage of psychical power, soud a stamped addressed envelope to J. C. F. GRUMBINE, author and Iccturer, 1718½ West Genesee street, Syracuse, N.Y.

N.Y.
Send 25 ets. for sample copy of, or \$1 for a year's subscription to "Immortality," the new and british Quarterly Psychical Mayazine. Address J. C. F. GRUMBINE, Syracuse, N. Y., 1718/2 Genesce street. Mrs. A. B. Severance

INCLUDE TELLIEB; but gives psycho-metric, impressional and prophetic readings to pro-mote the health, happiness, prosperity and spiritual unfold-ment of these who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, attendance and incrementive, are prescribed. efficacious and inexpensive, are prescribed.
Full reading, \$1.00 and four 2-cent stamps.
Main street, White Water, Walworth Co., Wis.
Mention Banner of Light.
26w Feb. 4.

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free byspirit power. MRS. DR. DOBSON-BARKER, San José, Cal.

MRS. JENNIE CROSSE, the Psychic Reader and Healer, has removed to 127 Oak street, Lewiston Maine. Life readings by mail, \$1.00; six questions, 50 cents send date of birth. Circles Friday evenings at 8 o'clock.

Price Reduced From \$1.25 to

30 Cents!

STUDIES

Outlying Fields **PSYCHIC SCIENCE.**

BY HUDSON TUTTLE,

Author of "Arcana of Nature," " Origin and Development of Man," etc.

CONTENTS.

Dedication. Analysis.
Chap. I.—Matter, Life, Spirit.
Chap. I.—What the Senses Teach of the World and the Doctrine of Evolution.
Chap. II.—Scientific Methods of the Study of Man, and its Results.
Chap. IV.—What is the Sensitive State?
Chap. V.—Sensitive State: Its Division into Mesmeric Somnambulic and Clairvoyant.
Chap. VI.—Sensitiveness Proved by Psychometry.
Chap. VII.—Sensitiveness During Sleep.
Chap. V.—Sensitiveness Induced by Disease.
Chap. X.—Sensitiveness Induced by Disease.
Chap. X.—Thought Transference.
Chap. X.I.—Effects of Physical Influences on the Sensitive Chap. XII.—Unconscious Sensitiveness.

Chap. XII.—Effects of Physical Influences on the Sensitive
Chap. XII.—Unconscious Sensitiveness.
Chap. XIV.—Prayer in the Light of Sensitiveness and
Thought-Waves.
Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—their
Physical Relations.
Chap. XVII.—What the Immortal State Must Be.
Chap. XVII.—Personal Experience—Intelligence from the
Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

The book contains 250 pages, 12mo, is well printed, and neatly bound in cloth. Price 30 cents, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

A New and Valuable

Book of Spiritual Songs.

A new book of rare spiritual songs by C. PAYSON LONG-LEY, the well-known composer, is now on sale at this office. It is entitled "Longley's Choice Collection of Beautiful Songs," and is issued in conve tent form for circles, camp meetings, social assemblies, and for societies, as well as for home use. All lovers of choice music, wedded to beautiful words and sentiments, should possess a copy of this work, which is placed at the lowest possible price. Every song in the book would sell at thirty cents if issued in sheet form. The songs in this book are all sweet, simple, and soul-stirring. They uplift the heart and satisfy the spirit. All but two or three of these songs are entirely new, and have never before been published. The two or three republished ones are such general favorites that there is a demand for them to appear in this work. The author intends sho tly to issue a second volume of such songs that will reach the hearts and souls of the music-loving world. Words and music complete in this valuable work. The contents are as follows: "The Land of the By-and-Bye," "Resting under the Daistes," "We Miss our Boys at Home," "The Land Beyond the Stars," > 1'm Thinking, Dear Mother, of Yon," "Where the Roses Never Fade," "Come in some Beautiful Dream," "My Mother's Tender Eyes," "They are Waiting at the Portal," "In Heaven We'll Know, Our Own," "Dear Heart Come Home," "The Grand Jubilee," "When the Dear Ones Gather at Home," "The Good Time Vet to Be," The latter song is a rousing one from the pen of E. A. Hamphrey, and the only one in the book that has not the musical setting of Mr. Londey. Any song in this collection is worth more than the entire price of the book.

Price 15 cents her copy: postare 3 cents,
For sale by BANNER OF LIGHT !UBLISHING CO.

than the entire price of the book. Price 15 cents her copy: postage 3 cents. For sale by BANNER OF LIGHT PUBLISHING CO. THE HENRY SEYBERT BEQUEST,

And What Has Become of It? An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert. bert Commissioners and the Legatees of Henry Seybert. By Hon. A. B. RICHMOND.

The article of Mr. A. B. Richmond on his published review of the Seybert Commissioners' Report, which originally appeared in THE BANNER, appeals strongly to the deep interest of all readers who have a demonstrated knowledge of the communion of spirits excarnate and incarnate. While it penetrates all the pre-judices governing the Commissioners, and exposes the blankness of their willful ignorance, it famishes a lucid statement of the truths of Spiritalism and a convibeing arrangement in 1 support for which uallsm and a convincing argument in \$\text{in support for which a great multitude of readers will feel spontaneously grateful.}

The complete refutation of the Commissioners by Mr. The complete retigiation of the Commissioners by Mr. Richmond is established.

Now issued in near pamphlet form, containing twenty-eight pages.

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

WORKS BY R. B. WESTBROOK, D. D., LL. B.

THE ELIMINATOR; or, Skeleton Keys to Sacerdotal Secrets. This book is the most radical the author has ever published. It means revolution to the old theology, it is doubtful whether a more outspoken book ther has ever phonished. At means a more outspoken book theology. It is doubtful whether a more outspoken book has ever been printed. Yet it is a most recerent work, and aways regards with respect the religious prejudices of those whom BEANTAGONIZES. He shows that sacerdo tallism is responsible for the fact that this has not been done, and brings strong articles of impeachment against the clergy as class. Cloth, 12mo, pp. 440 (with steel-plate portrait). Price \$1.50. THE BIBLE—WHENCE AND WHAT? The questions where did the books of the Bible come from? what is their authority? and what is the real source of dogmatic theology? are treated fearlessly in the light of history, philosophy and comparative religions. It is impossible to give even a condensed statement of what is itself a marvelous condensation! Whole libraries are here concentrated into one little book! The author's conclusious are, of course, against the supernatural origin and infallibility of the Bible, while the dogmas of the dominant theology are shown to be priestly perversions of the ancient mythologies. Printed in good type and bound in cloth. Price \$1.00. MARRIAGE AND DIVORCE. This book is

not an apology for free and-easy divorce, and is not intended to undermine the foundations of marriage or the sacredness of the family relations. Cloth, price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

HUMANITY'S TRUE JUDGES. An Inspi-ished by request. Pamphlet, pp. 19. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO. A TLANTIS: The World before the Deluge.
A its People, Institutions Religion, and Influence on
Later Civilizations. By W. J. COLVILLE.
Pamphlet; price 10 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Mediums in Boston.

J. K. D. Conant-Henderson,

(Formerly Banner of Light Medium) Trance and Business Psychometrist. SITTINGS daily, except Monday and Saturday. Also Readings by Letter. Can be engaged for Pintform Work as a Test Medium. 112 Mt. Vernon street, Dedham, Mass. Sept. 2.

Ceorge T. Albro
O's and after November ist will give a few hours each week for the development of Mediumship.
Consultation and advice First regarding mediumistic gifts. 5i Rutland street, Boston.

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

MRS. OSGOOD F. STILES, Clairvoyant Business Sittings. Hours from 10 to 4 No. 176 Columbus Avenue, near Berkeley street. Sept. 16.

Attention, Mediums!

CEND me your name and business address and I will tell you how to help your mediumship and enrich you. If away on v.ccation, state when you will return.

Address G. M. CROPLEY,

Aug. 26. 4w* P. O. Box 1178 Boston, Mass.

Ella Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life-Readings given from the cradie to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. \$\mathrew{S}\$ Bosworth street, Boston.

G. LESTER LANE,

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

MRS. THAXTER, Banner of Light Building, Boston, Mass.

Marshall O. Wilcox.

MAGNETIC Healer, 3½ Bosworth st., Room 5, Banner of Light Building, Boston Mass. Office hours, 9 to 12 A. m., 1 to 5 P. M. Will visit patients at residence by appointment Magnetized paper, \$2.00 a package, Sept. 2, Geo. B. Emerson,
PSYCHOMETRIST,
WILL cure diseases at any distance. One month's treat
ment for \$10. Address 312 Shawmut Ave., Boston, Mass

Florence White,

175 TREMONT ST., Psychic and Palmist. Office hour Sept. 16.

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 3 daily. Developing and Test Circle Tues., at 2:30 P. M. 90 Berkeley street, suite 1. Sept. 16.

Mrs. Fannie A. Dodd,

233 Tremont street, corner of Eliot street, Boston. MRS. SADIE L. HAND, Spiritual Medium, 68 East Newton street, Boston, lept. 9.

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

Faith and Hope Messenger

W. J. Colville, Proprietor and Editor. 108 Queen Street, Germantown, Pa-

A Thoroughly unique, first class monthly periodical Practical, Philauthropic, Progressive. A welcome visitor in every home. 50 cts. per year; single copy, 5 cts. Clubs with the BANNER OF LIGHT at \$2.25 a year. Advertising at liberal rates.

"Lichtstrahlen

Die einzige deutsche Zeitschrift fuer Spiritualismus und

Occultismus in den Ver. Staaten. Jahresabonnement gl.90 erscheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein MAX. GENTZKE. West Point, Nebraska.

THE SUNFLOWER.

W. H. BACH, Publisher.

A Monthly Journal, 1210-16 pages, published on the Cassadaga Camp Grounds and devoted to Spiritualism, Occultism, Hypnotism, Astrology, and kindred topics, A corps of the most prominent writers contribute to its columns. Fifty cents per year. mns. Fifty cents per year. Sample copies free. Address

THE SUNFLOWER, Lily Dale, N.Y.

Music and the Arts,

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

UNIVERSAL MARMONY indget circulars FREE. THIS IS SOMETHING NEW. Address STELLA C. BISHOP, Daytona, Fla. May 27.

May 27.

I IGHT: A Weekly Journal of Psychical, Occult and Mystical Research. "LIGHT" proclatus a bellef in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only alm being, in the words of its motto—Light! More Light!"

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and hasnssion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writters in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

Price 2d.; or, los, 10d. per annum, post free.

All orders for the Papner and for Advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor."

communications intended to be printed should be addressed to "The Editor." e: 110 St. Martin's Lane, London, Eng.

DEAD "THE TWO WORLDS," edited by P.E. W. WALLIS. "The people's popular spiritual paper." Sent post free to trial subscribers for 24 weeks for 65 cents. Annual subscription, \$1.60. Order of the Manager "Two Worlds" office, 18 Corporation street, Manchester, Eagland, THE TWO WORLDS gives the most complete record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Sp. chaen copies on sale at Manner office. BANNER office.

RELIG-(O-PHILOSOPHICAL JOURNAL, devoted to Si ritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly-8 pages-glob a year. THOMAS G. NEWMAN, Publisher, 1429 Market street, Sau Francisco, Cal. THE BOSTON INVESTIGATOR, the oldest

Treform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, investigator Office, Paine Memorial, Boston. THE RELIGION OF SPIRITUALISM; Its

THE RELIGION OF SPIRITUALISM; Its Phenomena and Philosophy. By SAMUEL WATSON, author of "The Clock Struck One, Two and Three," thirty-six years a Methodist minister.

This book will prove of inestimable worth, not only to Splittualists but to those who, not having witnessed the phenomena, have no information of the facts which form the immovable foundation on which Spiritualists base not merely a belief but a knowledge of the reality of a future life. It is enthempt well adapted to place in the hands of those whose attachment to the falths and forms of the Church incline them to have nothing to do with the subject upon which it treats.

New edition, with portrait of author.
Cloth, 2mo, pp. 423. Price 81,00, postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO

TULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MESMERIZE.
Ancient and Modern Miracles by Mesmerism. Also, IS SPIRITUALISM TRUE? By PROF. J. W. CADWELL, for thirty-five years the most successful Mesmerist in America.
Ancient and modern intracles are explained by Mesmer ism, and the book will be found highly interesting to every Spiritualist.

spiritualist.

It is the only work ever published giving full instructions now to mesmerize, and the connection this science has with spirituansm.
This edition also contains Prof. Cadwell's Modern Spiritualism rs. A Belief in the Bible, and makes a book of 23 pages, paper covers. Price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

AN APOSTLE OF SPIRITUALISM. A Biographical Monograph of J. J. MORSE, Trance Medium. With an Abstract Report of a Lecture entitled "Homes in the Hereafter."

Paper. Price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE SPIRITS' WORK. What I Heard Saw and Felt at Cassadara Lake. Also, TWO LECTURES: God's Love, Purpose and Plan; and Restitution. By H. L. SUYDAM. Price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Rew Nork Adbertisements.

Amelia Summerville Obesity Remedy.

Also good for Diabetes and Rhoumatism.

No dieting necessary. Full directions on every box. Price \$2.00 per box, or three boxes for \$5.00.

Amelia Summerville,
Jan. 15. tft P. O. Box 382, N. Y. Olty, U. S. A.

Dr. Fred. L. H. Willis

GLENORA, YATES CO., N.Y. FOR thirty years his success in treating chronic diseases in both sexes has been phenomenal. Send for circulars with references and terms.

RED P. EVANS, the Slate-Writing Psychic, has taken a vacation until September. Due notice will be given of his return to New York. Due notice will July 8. PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal interviews, gl.00. Nov. 21.

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

A Rare Chance

To Secure Valuable Books At Greatly Reduced Prices.

For a limited time we shall offer either of the following named Books, which have

heretofore retailed at \$1.00 PER COPY, For 25 Cents Each!

If purchased at the store, and 10 cents additional if sent by mail:

Life Line of the Lone One; Or, Autobiography of Warren Chase, By the Author. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among

A Galaxy of Progressive Poems By John W. Day.

the young to this autobiography of Warren

Each purchaser can have choice of either of the above named books, and in addition five different pamphlets or magazines, from our slightly soiled stock, will be given free with each book. This offer affords a grand opportunity for

every one to secure a fine collection of progress.

ive literature for missionary purposes at a very

Send in your orders at once to the BANNER OF LIGHT PUBLISHING CO.

The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT

The Sunflower Jewelry Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin. The Badge Pins have a safety pin fastening on the back to attach them to the clothing.

Rolled plate Badge Pin, \$1.00 Solid gold do. \$1.50.

Scarfor Stick Pins. These Pins are very neat for a scarf or necktie pin(for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put.

Rolled plate, \$1.00; solid gold, \$1.50.

Lapel Button. These Lanel Buttons are separable. They are very desira ble for gentlemen's wear.
Rolled plate, \$1.00; solid gold, \$1.50.

Maltese Pendant. This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00.

Maltese Watch Charm. This Charm is the same as the Pendant, excepting that it s a trifle heavier. Rolled plate, \$3.00; solid gold, \$5.00.

Sunflower Watch Charm. This is a very neat Charm for ladies' wear, or for gentle-nen who want something small and neat. Rolled plate, \$2.00 pt; solid gold, \$3.25. For sale by BANNER OF LIGHT PUBLISHING CO.

DREAMS OF THE DEAD. BY EDWARD STARTON. With an introduction by EDWARD S. IUNTINGTON.

A book which is sure to attract the attention of all think-A book which is sure to attract the attention of all thinking readers. The book deals with the occult, and treats of other than material things. The author holds that those whom a materialistic judgment calls dead are only beginning to live, and in the form of these dreams he has veiled the teaching of a great truth.

DREAMS OF THE DEAD is a record of welrd factagained through the psychic experience of the author. Upon these facts the latest phases of Industrial Reform, Hypnotism, Mind and Christian Science Cure, Mysticism and Spiritualism, are portrayed in a clear and vicorous style.

Moral responsibility for crime committed under the influence of stimulants, and the idea of personal explation in this life for sins committed in some former existence; in fact, all the doctrines of re-incurnation and Karma, are put forth with a clearness and vivacity and life-likeness of style which at least must win for the author recognition as a literateur of much promise.

Price, in cloth, \$1.00, in paper cover, 50 cents.

Price, in cloth, \$1.00; in paper cover, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE LYCEUM GUIDE.

Spiritual Songs for Lyceums and Societies; Songs for the Home a d the Friendly Circle. By Emva Rood Tuttle. A BOOK THAT SUPPLIES ALL WANTS; it has the Songs, the Music and the Instruction. It has Golden Chain Recitations, Responses, Memory Gems, Band of Mercy, Calisthesics, how to construct the Flags, Bannérs, Badees, Marching, Rules, etc.

A Book by the aid of which any one of ordinary intelligence can, without other assistance, organize and conduct a Lyceum.

Lyceum.

The Progressive Lyceum, first seen while in a superior state by the wonderful Seer, A. J. Davis, in its beautiful organization of the spirit-children ranged under its banners by loving teachers, was by him transposed and adapted to spirits the beautiful organization of Spirits. by loving teachers, was by him transposed and adapted to earth. It is the most vital and important part of Spiritualism, and is not only for children, but for all who would make intellectual and spiritual growth.

Adopted by all leading Lyceums as indispensable, and by many Societies as a Book of Music.

Price 50 cents.

For 8a'e wholesale and retail by the BANNER OF LIGHT PUBLISHING CO.

'OUIJA.

(Pronounced We-ja,) the Egyptian Luck Board, a Talking Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-falling amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon — laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.

Price 21.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE HYMNAL: A Practical Song Book for Congregational Singing. This book of thirty-two pages contains one hundres and thirty three by mus (without muste), every one of which can be sung by a congregation. The tules are easy, and generally well known. The are mostly to be found in the Spirit UAL Barp and the Gostov Hymna.

PEL HYMNS.

Price to societies \$10 per hur dred copies, or 12 centra copy in less quantities. By mail 2 certs extra.

For sale by BANNER OF LIGHT PUBLISHING OO.

Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 16, 1899.

Spiritualist Societics.

TWo 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 neon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

The Cospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 74. Discourse and Evidences through the mediumship of the pastor. Eagle Hall, 616 Washington Street. First Spirit

ualists Church, M. Adeline Wilkinson, Pastor. Services at 11, 2½ and 7½; also Thursdays at 3. BANNER OF LIGHT for sale.

Home Rostrum, 21 Soley street, Charlestown. Spiritual meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliand, President.

Bible Spiritualist Meetings, Odd Ladies' Hall, 466 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10% A.M., 2% and 7 P.M., and Wednesdays

Boston Psychic Conference, 18 Huntington Av L. L. Whitlock, President., Sundays, 2½ P.M. Epiritual Fraternity.—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

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

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

BROOKLYN.

The Advance Spiritual Conference meets every Sturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Beats free. All welcome. Mr. G. Delerce, President; Mrs. Alice Ashley, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincy street. Elisabeth F. Kurth, Pres't. Banner of Light for sale at the Hall.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a * have the BANNER or Lient on sale.

Local Briefs. BOSTON.

Commercial Hall-Mrs. Nutter, Conductor. Sunday, Sept. 10, services opened with singing and invocation, led by Mr. De Bos. Mesdames who took part throughout the day: Nutter, Sears, Weston, Day, Wheeler, Irwin, Gilliland, Millan, Sawyer. Stackpole, Jennie Hill, Ott, Fox, Carbee, Burrell, Gough: Messrs, Hall, Wesselly, Turner. Tuttle, Hill, Webster, Nelke, Krasinski. Reading by Mrs. Carnaghan.

Sunday, Sept. 10, Odd Ladies' Hall Circle opened by Mr. Haynes, afternoon by Mr. Those taking part through the day were Mr. and Mrs Pye, Messrs. Luther, Turner, Cowen, Ibell, Hersey, Drs. Brown, Huot and Nelko, Mesdames Burrell, Goff, Robertson, Smith, Guiterrez, Lewis, and a strange lady. We wish to thank all who assisted in Mr. Tuttle's behalf. Mrs. Guiterrez, Pres. *

Knights of Honor Hall, 730 Washington street.—Albert Sawin again conducted services afternoon and evening. Interested audiences listened to two timely addresses on spirand messages. These meetings will be continued each Sunday at 3 and 7.80 P.M., and every Thursday at 3 P.M.

Home Rostrum Spiritual Society, Charlestown, Mrs. Gilliland President.-Circle at 11 A. M., full of interest. Mediums assisting at evening session, Messrs. Howe and Farnum, Mesdames Bessie and Erickson. Song service 7:30 sharp. Mr. Howe Leader.

Mrs. Wilkinson's meeting will open for the season at Eagle Hall, 616 Washington street, Sunday Sept. 24.

Massachusetts.

Sunday nearly three thousand people visited and enjoyed the services at Camp Progress. At the morning session the singing was led by Mrs. Johnston of Salem, and was very fine. Mr. Geo. L. Baker of Lynn was good in remarks and messages. Mr. Taft of Salem, and Mr. Smith of Cliftondale spoke briefly and well. In the afternoon the quartet sang, Sweet Day," and the President, L. D. Millikin made a very impressive invocation and some excellent remarks. After singing "Isles of the Bye and Bye," Mrs. H. A. Baker interested the audience with remarks. C. H. LeGrand sang a fine selection, and Forest Harding's remarks were very much liked by the audience. After a song by the quartet, Mrs. Ida Burnham Dyke won high praise from all by her rendering of "Trouble in the Choir." The Mowerland Park Quartet sang a fine selection, and Mis. Nettie Harding was most excellent in her remarks and messages. Later she gave quite a number more of very fine messages. Mr. Le Grandsang
"The Fisherman's Child," and Mrs. Johnston,
"Beckoning Hands." Mrs. L. A. Prentiss
made a few remarks and gave some good tests: Mrs. Alfaretta Jahnke rendered "Fall of the Bridge of Dundee," and "Bobby Shafto" in her usual pleasing manner; Prof. Holden was fine in his singing, "We Never Grow Old;" Rev. J. Smith read "The Tramp's Sermon," and Mrs. Abbie Burnham was very interesting in her short address. The meeting closed by by singing, "Looking This Way." The morn-ing meeting of Sunday, Sept. 24, from 11 to 1 will be devoted to the children under the direction of Mrs. J. P. Hayes, Musical Director of

the Lynn Lyceum. Mrs. H. O. M. The Lynn Spiritualists' Association held its regular yearly meeting on Sept. 5. and elected the following officers for the ensuing year: President, J. M. Kelty; Vice President, L. D. Milliken; Secretary, A. A. Averill; Treasurer, E. P. Averill; Directors, M. V. B. Stevens, C. H. Worthen and J. H. Bubier. Services for

Are You

Progressive?

Then see the range with illuminated, asbestos lined

oven and other improvements that will make a saving

of at least 25 per cent of fuel. Now on exhibition at

the Glenwood dealer's - The Glenwood Home Grand.

ing suppers in the hall the first Sunday of each month. The Children's Progressive Lyosum will also open on Oot. 1, with Mrs. J. P. Hayes, Musical Director. A. A. Aventli, Sec y.

We had for our speaker at Providence, Sept.

10, Edwin S. Strait, who delivered two very interesting lectures. Next Sunday, Sept. 17, Dr. C. W. Hidden of Newburyport will commence his engagement of two months and a half until Dec. 1. D. F. Burrinton, Sec'y. First Spiritualist Society, Fitchburg, held a

very interesting meeting Sunday evening, at 61 Payson street. Mr. George Lamont of Leominster, and Mrs. Cate of this city, gave many spirit messages, fully recognized. Meeting next Sunday evening at the summer residence of J. R. Haskell, near King's Corner, N. Leo minster. C. L. Fox, President.

Miss Blanche Brainard of Lowell occupied the Worcester platform Sundays, Sept. 3 and 10. Miss Brainard is young in the work, and bids fair with experience to become a valuable speaker and a most excellent medium. Her work was highly appreciated. The next two Sundays Mrs. A. J. Pettingill of Malden will serve as speaker. Mrs. D. M. Lowe, Cor.

Sunday, Sept. 10, the usual Sunday meeting was held at the Waverly Home. The weather was perfect, and as Mrs. Sarah Byrnes had been advertised as the speaker, a grand gathering was there to greet her. The parlors and hall were filled to overflowing, even out upon the piazza, so much so that the meeting had to be adjourned to the lawn, that al might hear. Other mediums took part, and all were made happy. The collection was sixteen dollars and tity-five cents. These meetings will be held until cold weather. Come and help us in this good Cause. All are wel-MRS. J. S. SOPER, Clerk.

Malden Progressive Spiritualist Society. Sunday evening, Sept. 10, interesting address by the President; subject, "Preach the Truth ; address by Mr. Cowen, also messages, highly appreciated by strangers who received them in a number of instances; instru-mental music, Mrs. Neary. Our Treasurer so-licits subscriptions for the BANNER OF LIGHT. MRs. MORTON, Sec y.

The Arthur Hodges Spiritual Society of Lynn held interesting services at Templar's Hall, 36 Market street, Sunday, Sept. 10. Appropriate musical and vocal selections by Mrs. J. P. Hayes. At 2:30 Mr. J. S. Scarlett of Cambridgeport gave an invocation, and an able lecture on "Mother and Home." He also gave many messages. At 7:30 Mr. Scarlett gave an invocation, and an able lecture on "Creedless Spiritualism and the Manifestations of the Divine Universe," which was well received, also many tests and messages. Mrs. Lizzie D. Butler made well chosen remarks and gave many spirit communications. Mrs. L. F. Holden of California gave excellent spirit messages. Next Sunday Mrs. F. E. Bird, Mrs. Butler, Mrs. Noyes, Mrs. Holden and others. *

New York.

Brooklyn.-The Advance Spiritual Confer ence held its usual Saturday meeting on the 9th inst. at 1101 Bedford avenue. A large audi ence greeted the speaker and medium. Dr. Hicks gave an educational address on "Nature and Our Relation to Her Laws," followed by Messrs. Simmons, Deleree, Hopkins and Dr. Bullard. Mrs. Tillie Evans and Dr. Franks voiced the communications from spirit-friends. Mr. Ira Moore Courliss will be with us next Saturday evening. BANNER OF LIGHT on sale at each meeting. GEO. A. DELEREE.

The Woman's Progressive Union of Brooklyn held the first meeting of the season under very favorable conditions. The hall and platform were profusely decorated with potted plants, palms and flowers. The new platform, with its pleasant surroundings and furnishings, was greatly admired by all. After singing by the congregation and an invocation by the President, Mrs. Kurth gave a very able address relative to the working of the society in the past, at the present time and in the future. Mr. J. Homer Altemus gave very convincing, clear cut messages, and touched the hearts of almost every one present with his well-ren-dered, sympathetic songs. The evening ser vice was well attended. Mr. A. H. Daily delivered the opening address, and spoke with his usual strength and power. He was listened to attentively by every one present. Dr. W. W. Hicks also made a short but very eloquent address. Mr. Altemus gave a very fine seance, receiving many congratulations after the close of the meeting. Sec'y pro tem.

Other States.

Mrs. Perkins and myself have just closed a two months' engagement with the Southside Spiritual church, 77-31st street, Chicago, and have had a very profitable and pleasant season, considering the heated term of the year. We expect to open meetings under our former title, The Beacon Light Spiritual Church at Handel Hall, 40 East Randolph street, where we will commence work for the success of the National Spiritualist Convention in October. I feel that every true Spiritualist should exert himself to the utmost to uphold the representa-tive organization of the only philosophical religion. G. F. PERKINS. 98-30th St., Chicago.

In Orient Hall, Portland, Me., Mrs. S. E. DeLewis and Mis. M. E. Redlon, home talent, occupied the platform.

Detroit, Mich.—Allow me to report the conclusion of a great season of Spiritual upliftment. After Moses Hull and Maggie Gaule came Mr. and Mrs. Kates (six lectures), Dr. J. M. Peebles, W. J. Colville and Mrs. Celia Lincolu one lecture each. It is needless to say crowded houses greeted each lecturer. The Society (Central Spiritual Union) opened its fourth year of spiritual instruction on Sunday evening, Sept. 3, at Occult Hall, 132 Michigan Avenue. The meetings will continue throughout the season. The following mediums have been engaged: Mrs. Rose Ferris. September; Mrs. A. L. Avery, October: Mrs. Mary E. Jen-kins, November: Mrs. S. T. Penna, December, Mrs. Laura L. Crawford will give each Sun day evening spirit communications from the platform. On the evening of Sept. 3 the new hall was dedicated with appropriate religious cere-monies, to "The Religion of Truth." POLLY BURROWS, Sec'y.

School of Psychic Philosophy.

The Directors of the School of Psychic Philosophy have decided to hold their series of meetings at Richmond Park, Staten Island, from Sept. 17 to 24, inclusive, instead of from 10 to 24, as announced two weeks ago. The H. Worthen and J. H. Bubier. Services for meetings will be at 3 o'clock in the afternoon the season will open at Cadet Hall. Oct. 1, with and 7:30 in the evening. An interesting pro-

the noted test medium, Mrs. May S. Pepper. gram has been prepared.

The society will continue the custom of serv-

Closing of Onset Camp.

Sunday, Aug. 27, the last day of the camp. was a glorious one. Early in the morning the crowd began coming by boat, rail and wheel, and by the time the Middleboro Band gave its first concert there were many hundreds upon the grounds. After the concert, which lasted an hour. Dr. Fuller called the meeting to order, and Prof. A. J. Maxham gave a musical selection. Mr. W. J. Colville delivered a fine address, which he opened by saying: "As this is our last opportunity-it being the closing day of the greatest season ever held at Onset-I want to speak of the influence that it has sent out all over this and other countries. These meetings are known in England and Australia. Our President has suggested that we take for our subject this closing day, 'Gather the fragments of the remains, that nothing will be lost.'

Daring the half-century there have been springing up wonderful phenomena. More and more is the influence of Swedenborg being felt, and yet there are but a few real followers. If a multitude of people gather in this place to-day, and are fed spiritually, they are the only ones who are benefitted; but if the teachings that are given here are sent out all over the world, then good is not only done here, but everywhere. It makes no difference where you are, whether in the Occident or the Orient, you cannot exclude the light of Spiritualism. There are no places where the spiritual nature is not. The memory that is mortal is a mortal memory; the memory of that which is immortal is an immortal memory.

"When you pass into the spirit world you do not necessarily pass into heaven. When you say that your home is a perfect heaven, what do you mean? You mean that everything is in harmony, and you say that you wish for no better heaven than this when you pass into the spirit world. You say that we must all meet again, or it will not be a heaven. You are together, and death cannot separate you. But where there is no harmony in a home, there is no desire on the part of its inmates to come together in the spirit world. You are not together; you are not one in thought; and when you pass into the spirit world, you may meet in a passing way, but you cannot have the recollection of what you never had. Earthly relations do not necessarily have anything to do with the bonds of the soul.

"If you have done your duty on earth, when you pass out you do not carry with you the recollections of the earthly conditions, and when you meet your own you will be together

"In the spirit life you are in the shadow until the shadows are shadowless. In the spirit life the material condition you knew you find, but

you have no recollection of material things.
"The spiritual body does not float off; there is no truth in that theory. At the time of death the outer coil passes away. In this spiritual body you find yourself surrounded by familiar things, while here on earth those in the spirit world appear to you very different world. When you think of your loved ones they know it, whether you see them or not.

When Col. Ingersoll passed away he was in the presence of his family, perfectly at home with them; but they could not respond; they could only bow their heads and regret the loss of their loved one. But Ingereoll was there, though the external world was all they knew anything about. Ingersoll was far more a reigious man than those who condemned him. Obsession is the devil; the more you try to

drive away the evil spirits, the more you will gather around you, and the more you will have to drive away. If you will try to keep away from evil it will not be long before evil spirits will be no more, and you will see gathered around you students receiving instruction from your inspired lips, and you will receive a higher inspiration for the good you are doing. Make spiritual organization a means of blessing to illuminate the whole world.

"Spiritualism is being respected because of its organization, and the narrow-minded are joints ranks." Mr. Colville closed his address by that ought to be adopted by Spiritualists. His lecture was received with great applause. After a song by Mr. Maxham, Mr. Colville gave a poem, the subject taken from the audience, "Character."

After another concert by the Band, the afternoon meeting, the last of the season, was opened as usual by Mr. Maxham, and Chairman Fuller introduced for the first time at Onset, Mrs. M. M. Soule, who on arising re-ceived an ovation which showed that, even if it was her first appearance at this Camp, she had many friends here. Before she closed her address she had made many more. Mrs. Soule gave an invocation, and after another selection by Mr. Maxham said in part: "I am sincerely pleased to have the privilege

of speaking to you. I enter into your life, and perchance dwell with you there. Some of you have merely drifted along through life, and you ask 'What is there for me in this new life to make me better and truer?' Back of the desire of this material is breathing a spirit immortal, which desires to unfold itself into something greater. Some of you say, 'Give me wealth and power, and I will be contented.' 'Seek ye first the kingdom of God!' How seldom we repeat it. What do you want of the kingdom of God? What will you do with it when you get it? God means to man good treatment and beauty; not a Jehovah who sits upon a throne. Jesus asked you to find the kingdom of God. First we should find the kingdom of truth. Whatever we do we should do truly. Do you desire to put something into this world that it may be better?

"In every detail of life there should be an inspiration to do the best. There is but one key that will unlock the door you seek, and that is the key of love-I mean a love so pure, so holy that we haven't begun to understand it. How much it leads us on through the sunlight. There is a love that never asks for anything in return. There is a love that poses for love's sweet sake. When we once think of curselves we leave the true leave the think of ourselves we lose the true love. I often wonder that any spirit can come back on the wings of selfishness. What ever invites any spirit to return but love. And if they love so truly, that overcomes all obstacles. How much more can we overcome all selfishness. We see, breathe, sing and live better, when we give freely of love."

At the close of Mrs. Soule's address, Mr. F.

A. Wiggin spoke of the grand success of the Camp and of the harmony that had prevailed during the entire meeting, and closed by giv ing the best teance that he had given during his engagement here, the teance lasting one hour. Mrs. Soule gave the benediction, and this closed the most successful season for many

In the evening Mr. Colville held a class meeting in the Arcade that was attended by a large

number of people.

Mr. F. A. Wiggin held his last seance of the season in the Temple on Sunday evening, and had a large audience. Mr. Wiggin made remarks that lasted about fifteen minutes, and then his control came and gave many fine readings, much to the satisfaction of all. The séance lasted one hour and fifteen minutes. Sunday night the campers began to leave for

their respective homes or for other camps. All were well pleased with the season's work Nothing but praise is upon the lips of all who have spent their vacation at Onset. The re port from the officials is that this has been the most harmonious meeting for years. The platform, the headquarters, the audience have all been in perfect harmony. The meetings have been attended by more people, the hotels have bean full all the season, the cottages have all been coupled, and the stores have all done a better business than usual These are facts given to the writer by those who know. All the trouble that has been printed in the daily papers has only been on paper, and not brought into the meeting, and many at Onset knew nothing about it until told by some one who

success can come to the Lyceum. They have

GRAVY DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF

LEA & PERRINS' The Original and Genuine Worcestershire.

LEA & PERRINS'IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD.-SEE SIGNATURE ON WRAPPER.

JOHN DUNCAN'S SONS, AGTS., NEWYORK.

May 13.

a large school of bright and happy children, who take an interest in the Lyceum. A question is given out, and almost every pupil and officer gives an answer to it. The march was well executed, as were the calisthenics, which were led by Mr. LeCain. The songs and recitations were finely rendered. During the service the following visitors spoke to the children, the Conductor and Guardian, Mr. and Mrs. Hatch, of the Boston Spiritual Lyceum, Mrs. Sarah Crockett Billings, Mrs. Simeon Butterfield. Mr. Warren Hatch favored the school with a song, and C. L. C. Hatch fur-nished violin music in the orchestra for the singing and marching. Long life to the Onset

Progressive Lyceum!

Monday, Sept. 4—Labor Day—there were good times enough for all. The day was given up to sports. There were races of all kinds. Band concerts were held in different parts of the ground during the entire day. In the afternoon there was a fireman's parade. In the evening there was a dance in the Temple, and fireworks and illuminations around the grounds. There were also excursions by boat and rail. It was a gala day, and a fitting close to a grand summer season.

Open house was the order of the day for your correspondent. He and his family were entertained by many campers. Among them were Mr. and Mrs. Simeon Butterfield, Dr. and Mrs. George A. Fuller, who entertained them at lunch, President J. Q. A. Whittemore, and Mr. George Hosmer. A general good by was said, with the best wishes for the BANNER OF LIGHT, with a request for a return to Onset next season. Everybody has enjoyed reading the fine reports given of these meetings, and the officers speak only words of praise and thanks to the publishers of the BANNER OF LIGHT for the liberal space given these meetings. Weather charming.

Queen City Park.

The last concert of the season was given on Friday evening, Sept. 1. Some choice selections were rendered by our sweet singers, Mrs. Lord and Miss Palmer, also by Mrs. Hodges, a lady from Burlington; a violin solo, and readthan they do when you meet them in the other lings, recitations and tableaux made up a good program. We were very sorry that we were obliged to part with our singers on Saturday morning, as their engagements prevented them from remaining longer. They were greatly liked by all, not only for their fine music, but also for their pleasant and agreeable manners. Mrs. Lord is a cultivated singer and a most amiable woman, a true Spiritualist, and one whom to know is to love; and Miss Palmer's sweet voice and obliging disposition made her a great favorite. We trust we may have them another season if possible.

Mr. Wright gave the afternoon address with his usual ability and power; he seems much improved in health since he came to the Park. Sunday, Sept. 3, was the last day of our meetings, and though many had left the grounds, we had good audiences both forenoon and af ternoon. Mrs. Reynolds occupied the morning hour, and gave a very pleasing address, full of good thought, and words of cheer and comfort. Her public and private work has been excellent, and given great satisfaction. All express the wish that she may be with us again.

Mr. Wright gave the closing lecture of the season. It was one of his grand efforts; in beauty of language and powerful inspiration it seemed to excel all his previous lectures, and his voice seemed as strong and clear as it ever was. We hope this wonderful instrument may be spared yet for many years to work for the

spirit world. The usual farewell meeting was held in the Pavilion in the evening. It was a most harmonious meeting; kindly words and pleasant greetings were given by all the speakers. No friction of any kind marred the pleasure of the occasion; truly we parted in peace. But ah! who can tell how many of those who have borne the burden and heat of the day will meet again in this most pleasant spot; some no doubt will have passed into the silent land. Every season brings its changes, and even this year we miss familiar faces and the handclasp of some dearfriend. We know they are with us still, though their bodily presence is hidden from our view—but we know we shall all meet again in the morning-land, where broker ties are reunited, and where those we have loved and lost are waiting for us on the

Election of Officers.

At the regular meeting of the Boston Spiritual Temple, held Thursday, Sept. 7, the following board of officers was elected: 1st Vice President, H. D. Barrett; 2d Vice President, Carrie P. Pratt; Secretary, J. B. Hatch, Jr.: Treasurer, Hebron Libbey; Finance Commit-tee, J. Q. A. Whittemore, Carrie L. Hatch, Mrs. A. S. Hayward, H. Herrick, John Seibald, Maj. A. H. Andrews, Mrs. H. S. Rowe: Trus-tees, Hebron Libbey, E. L. Allen, Mr. Rowe. The President will be elected at a meeting of the Board of Directors.

Boston Spiritual Temple.

Don't forget that Mr. F. A. Wiggin will be he speaker to open the meeting of this society in Berkeley Hall, Sunday, Oct. 1. During the season the following speakers are engaged for this society: F. A. Wiggin, H. D. Barrett, Dr. George A. Fuller, Prof. William M. Lockwood, and others to be announced later.

J. B. HATCH, JR, Sec'y.

'National Young People's Spiritualist Union.

New Officers on the Board of Trustees of the N. Y. P. S. U.

We regret to announce that Mr. Alfred B. Van Dyke of Chicago, Ill., our former Treasurer, has found it necessary to resign his office, and that Miss Anna M. Steinberg of Washing. ton., Secretary, has also been compelled to resign her position.

Miss Steinberg has given most valuable service to the young people's movement; her duties as Secretary being very ably performed, and she having at all times shown an anxious spirit to do whatever was possible for the advancement of our movement. Her work deserves and has received the commendation of all who have observed it, and although she has found it necessary to withdraw from our official family she still evinces a great deal of interest in the movement and is anxious for its continued prosperity. The Union has been espacially fortunate in securing the services of two most enthusiastic young people to fill these vacancies. Miss Amelia J. Rohrbach, 3680 Wentworth Avenue, Chicago, Ill., Secretary of the Y. P. S. U. of that city (Charter No. 3) has been appointed Treasurer, and Mr. Lester Teeguarden, 708 Huron Avenue, Indian-apolis, Ind., President of "The Now," (The Y. P. S. U. Charter No. 2, of Indianapolis) has accepted the secretaryship. These two young people have been of invaluable assistance in forwarding our work, and we feel certain their appointments will be appreciated by those interested in the N. Y. P. S. U.

We are pleased to state that this movement

is receiving the active cooperation of many of its friends in various sections of the country, and from present appearances it seems certain that during the coming winter season its growth will be noteworthy. We earnestly ask the continued coperation of all who are auxious for the spiritual development and unity

of the young people in our ranks.

I. C. I. Evans, President N. Y. P. S. U.

The Mills' Meetings for 1899-1900.

Great interest is being manifested by the Mills' congregation and the general public as to Mr. Mills' plans for next year. Until this week he had made no formal reply to the enthusiastic call extended to him by his society to continue the work for another season.

He now announces that he must adhere to his decision to take a long period of freedom from active responsibility, spending it in rest and study.

The movement is in a very gratifying condition in all respects. There are thousands of adherents and over five hundred actual contributors, and the congregation had hoped that Mr. Mills could be permanently retained. The announcement of his temporary retirement from active service, which is now made public for the first time, will bring great disappointment to multitudes of people; but the committee and congregation, so far as consulted, have manifested great courage and esprit de corps, and are talking earnestly of plans for perpetuating the organization with the hope that Mr. Mills may resume his position in the future.

It is intimated that one of the most brilliant liberal thinkers and orators in the country may be available for a temporary supply, and further definite announcement may be anticipated within a few days. Mr. Mills' own plans are not definitely arranged as yet. He may remain in the vicinity in retirement, and he may go away for a time.

The Sphinx,

A MONTHLY MAGAZINE,

Edited by CATHARINE A. THOMPSON. Annual Subscription, (commencing July 1, 1899), 23.00. Single Copies, 30 cents. English Subscription, 12s; Single Copies, 1s.

ISSUED BY THE SPHINX PUBLISHING COMPANY,

480 MAES. AVE., BOSTON, MASS. All Money Orders should be made payable to the Editor, CATHARINE H. THOMPSON, Boston, Mass.

ANNOUNCEMENT.

ANNOUNCEMENT.

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

Helps to Right Living

BY KATHERINE H. NEWCOMB. This book contains certain principles of the higher spiritual philosophy adapted to the uses of life, its purpose being to strengthen character and insure health through the development of the in erior consciousness. Each chapter is the brief sketch of a lesson given in the regular Wednes-day Classes at the writer's home. 52 chapters. Cloth, \$1.25 post-paid. For sale by BANNER OF LIGHT PUBLISHING CO.

THE TEMPLE OF THE ROSY CROSS.

The Soul: Its Powers, Migrations, and Transmigrations. By K. B. DOWD.

CONTENTS—Introduction, The Supernatural; Chap. I. Principles of Nature; 2. Life; 3. The Unnatural; 4. Body and Spirit; 5. Mind; 6. Divine Mind and Body; 7. Generation of Mind; 8. Attributes of Mind—Belief and Hope; 9. Knowledge—(Attributes of Mind—Continued); 10. Faith and Knowledge; 11. The Soul; 12. Migration and Transmigration; 13. The Will; 14. The Voluntary and Involuntary Powers; 16. Will-Culture; 16. Soul-Powers and Spiritual Gifts; 17. Spirituality; 18. "Rosierucke."

12mo, cloth binding: price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.



THE N. K. FAIRBANK COMPANY

CHICAGO

AND PREMIUMS.-FACTORY TO FAMILY Send for a beautiful booklet free, sit tells how to obtain, free, the famous Larkin premiums worth \$10.00 each The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.
OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT OF MARCH 25, 1899.

had read it in the papers. Sunday, Sept. 3, your correspondent visited the Onset Lyceum, and was much pleased with the workings of that school. They have a board of officers full of work, and nothing but