

BANNER OF LIGHT.



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For the Banner of Light. FLOWERS.

BY MARIE ADELE BATTERSON.

Look around and see their beauty;
Look and love—ah! 'tis thy duty.
All that God to nature gave
Thou shouldst learn to love and save.
Treat them just as though they knew
God had watched them where they grew.
Pluck them?—yes, with reverent care
Place fair blossoms everywhere.
Cheerful seems the widow's cot
If it has a garden plot.
What the home of the millionaire
If no flowers blossom there?
If a floweret you would tear,
Think of God and then forbear.
Never scatter to the wind
Petals of a rose you find.
Leave it not upon the sod;
Take it as a gift from God;
Take it, read its lesson true,
As a message sent to you.
Love upon the bridal day
Strews the path with flowers gay;
Love's last act unto the dead—
Flowers placed at feet and head.
For their mission's one of love;
Sent are they by One above.
Soul-inspiring thoughts they raise;
Who can half their virtues praise?
Galveston, Tex.

Original Essays.

THE DIVINE BEING.

BY M. R. K. WRIGHT.

The subject of deity is one of vast and solemn import, yet in the light of just and unbiased reflection, it may be made a very pleasant one to consider. While it is no doubt true that this question has never been settled to the entire satisfaction of mankind or individuals, it has been more, perhaps, for want of earnest and unprejudiced thought and research than for other and more ulterior reasons.

The word God, according to Webster, in its Saxon signification, is identical with the term "good." The corresponding words in the same language do not convey exactly the same meaning. They are uniformly based upon the idea of dominating force or power rather than upon any conception of an attribute of goodness as paramount in the Divine mind or government. The idea of God as the One, Infinite, Omnipotent Ruler of the Universe, is of comparatively modern origin. While the followers of Zoroaster recognized a supreme authority in Ahura-Mazda, and later the Moslem Jews worshiped Jehovah as the ruling divinity, both assumed the existence of companion gods who were quite essential to the management of heavenly responsibilities.

Nearly all ancient nations were imbued with the thought of a consociation of supervising deities. They believed that it required an assembly of wise beings in the sky to regulate and control mundane affairs. Thus we can easily see that our modern monotheistic conception of a heavenly ruler as the one only and true God, Infinite in grace, wisdom, justice and truth, a free personal being, exalted above the world, yet closely related to all things, stands in marked contrast to all primitive views upon this subject.

The Romans worshiped Jupiter as the greatest of the gods. He was the heavenly king, and all events were but an expression of his will. He guided the military forces in time of war, secured victory for them, and was their generous, far-seeing protector. Jupiter was not alone, however, in his rule over earth and sky. His queen, Juno, shared with him the exalted honors of his celestial government. He is said to have been very submissive to her chidings and counsel. Juno was a very dignified and knowing goddess, and although Jupiter frequently menaced her authority, her tongue was too much for the divine monarch, and he was generally obliged to yield to her demands. This was very humiliating, of course, but for the sake of peace in the heavenly household it had to be borne. Jupiter raved and Juno sulked, but the fair goddess won the victory.

What a story! Have we not in this representation of the Supreme Being a very human idea after all? It has been said that every man's God is himself magnified. Is not this statement equally applicable to every nation?

We find that the spiritually-minded Greeks venerated a deity whose characteristics were essentially of the Grecian type. Zeus was an intellectual, kindly-disposed and affable god. He and his spouse, Hera, held unlimited dominion over the earth and the sky. The whole heavens were arranged into sub and superkingdoms, and these were peopled by good and bad spirits and angels, who were the subjects of his supreme highness. He governed them through the influence and administrative skill of intermediate deities. They formed a powerful conclave, over whom Zeus held executive control. He was thus the divine ruler over both gods and men. He was the patron, protector and guide of earthly emperors and kings; the founder of justice, the supporter of law and order, and yet no less the avenger of crimes and offenses against society and the state. He bestowed the gift of inspiration upon Phobus, and was in the fullest sense the dispenser of weal or woe to mortals.

In Egypt, long before the Grecians were recognized as a distinguished nation, somewhat analogous and anomalous ideas and conceptions

of God and his relations to the nether world were entertained. Osiris was regarded as a heavenly benefactor. He visited, we are told, all parts of the inhabited world for the purpose of doing good. The government of Osiris was lenient and progressive. He occupied the highest position in the great tetrad of Egyptian deities. When it was necessary he presided over the court of final judgment in hades, where he sentenced the souls of men to their merited punishment or reward. Osiris married his own sister, Isis, who always ruled in his absence. She was the goddess-mother and imperial mistress of both earth and heaven.

It is not very difficult to see that the views of the ancients, of all nations, concerning universal causation, divine government and personality, were extremely limited and much interwoven with the mental aptitudes and characteristics of the human world, if not with man's proverbial devices, craft and cunning. Even in Greece and Rome, where pre-Christian learning and wisdom attained their highest development and expression, there existed only vague and indefinite knowledge of the cause or author of life or creation. Emperors, kings and military heroes wielded the most exalted and absolute authority among all ancient nations, and they were, in those early periods of the world's history, easily magnified and transformed into ruling deities and gods after death. This was not only done by common consent, but was a purpose fostered by edict and practice. The process of apotheosis was customary with all the primitive tribes and communities of mankind. It was made a matter of official concern in order to foster and extend imperial influence and power. Men of thought, those of independent reasoning proclivities, men who really wanted to know something about the Creator, the true Divine Maker, were objected to, and their sentiments and opinions were opposed and allowed to pass without effect or force.

Aristotle said nature was a great machine. He avowed his disbelief in a personal Supreme Being. He asserted that deity was cause only. Plato said God was a reasonable, self-existent intelligence, the fountain of all force and the Creator of all the order existing in the universe. Socrates was accused of not worshipping the gods of Athens, but new divinities of his own, while Democritus, like some of our modern scientists, notably Professors Tyndall, Huxley, Haeckel and Spinoza, taught the doctrine that "Matter contains all the potencies of life," and that God is one and all.

[To be concluded.]

TRUTHS OF SPIRITUALISM.

There is a vast amount of knowledge that has not been revealed, but comes to us by intuition, as if mysteriously laid up in our souls, to come up in the heaven-appointed time. True mediums may receive such additional knowledge from their spiritual communications from friends of the other side.

Now the questions naturally suggest themselves: To what source or sources do spirits turn to learn these higher truths, and by what means do spirits gain the right or power to communicate their superior knowledge to their living mediumistic friends? Spirits being divested of earthly cares and anxieties, have a better chance to concentrate their own energies upon their holy intuitions with regard to the higher truths of life; and as their whole existence now is one continual devotion to works pure and uplifting, their knowledge continually increases in a greater ratio than would ever have been possible while connected with the earth. Thus it is but natural for spirits to possess greater and more accurate knowledge than we do on earth.

Having thus gained a higher knowledge of the great truths by which we are everywhere surrounded, the true and holy spirit is always desirous to communicate his knowledge to the living as a token of spiritual love and benevolence. Soon the spirit will find a proper channel through which to convey his thoughts, and now comes into operation one of those mysterious influences which scientists would call a magnetic current; but which, indeed, is but the higher divine sympathy which one soul feels for another.

Spirits passing into the other life are not and cannot be as wise as those spirits who have been long in the regions of pure celestial love and benevolence, where constant tuition and spirit development are going on under the gentle guidance of high and holy spirits.

The memory of disembodied spirits is better than when encumbered on earth with worldly cares; things learned in the spirit-world are held by the spirit-brain with a power that is to last forever. It will sometimes happen that things learned may for a time recede into the background, but only until wanted, and then they come back to the memory in a flash—the knowledge acquired stands out prominently in the mind of the spirit.

The predominant virtue among the holy and pure spirits in heaven is love; hence the purer and greater love is on earth, the purer and greater will be the attraction of holy and loving spirits, and truths will be revealed by the attracted spirits that will make the spirits in the flesh, though yet earth-tied, spiritually free.

The powers of man on earth, though limited, contain yet great possibilities within themselves; but great judgment is needed to distinguish between the right and the wrong on earth; since the road to truth is everywhere strewn with error, and man, to become meritorious, was made a free agent. He is himself to choose; but can he always tell the chaff from the wheat? Surely not, if entirely left to himself. Therefore, God's holy angels are

everywhere with him, to teach him and to guide him in his choice; and would man but listen to these holy intuitions he could never fail to reach even the highest truths.

Mrs. H. M. Goss.

STRANGE INCONSISTENCY.

Considerable experience with our Indians convinces me that, if mankind were suddenly cast upon this earth in their primitive state, without a single idea of anything derived from tradition or experience—in the course of time, belief in a future state would develop. It would develop out of dreams, visions, impressions or manifestations (call them what you please) of or concerning the deceased. There are always some among the native wild people who think they have been communed with the departed. And this belief in the future life is the very essence of all religion. There never was a time when utter disbelief in all "superstition," as it is called, had become so universal as by 1840-50. The Protestant Churches themselves had inculcated this incredulity for over one hundred years. Their ablest writers and speakers had taken great pains to do this, and anything like belief in ghosts, witches, predictions, was utterly scorned as evidence of ignorance.

The miraculous was declared impossible; the age of miracles had passed away. In their contests with Voltaire and his school they had been driven to the wall. As early as 1800 all such beliefs had descended from the parlor to the kitchen, from the kitchen to the "soulery," and by 1840 they had been put out of doors by the "scullions" themselves. Theologians of the Protestant schools, ever blind, had not seen that their scouting of this credulity was proving fatal to them. They had placed the bible above the church as infallible: "God's truth every line and word." Christianity stood on the bible; but the bible is full of "superstitions." It teaches of ghosts, witches, miracles of all sorts, spiritual things infinite in number and variety.

Suddenly, in 1844, there began a series of manifestations surpassing in wonder all ever reported in the New Testament; if we except two or three anecdotes. They spread, and in spite of scorn, contempt, persecution, obloquy, and worst of all, in spite of deceit of various sorts, exercised by pretended friends and exponents of the Cause, they have continued, until now there is the recorded testimony of thousands on thousands of witnesses, among whom rank hundreds of the ablest, most famous persons in arts and science, law, medicine, etc. Millions believe, nay, know these things are true. And yet the bitterest enemy of Spiritualism is that very church whose existence rests on the question, "Were these things possible a few hundred years ago?" Can we evidence establish them to-day? HOLY.

AN OVERLOOKED VIRTUE.

Patience is not commonly classed with the heroic virtues. Yet, once said a popular preacher, it is really the quality by which a man holds himself equal to his circumstances. It is that supreme quality by which a man reins in his forces, places himself willingly where God, by his providence, allots him—where no condition coming upon him can daunt him.

Patience lifts one up into a consciousness of his superiority to everything when he is pushed this way, that way, or the other way by conflicting troubles and trials. Men are to be thrown by their external circumstances and by their inferior conditions up into their higher manhood and their nobler nature, and all the time consider themselves uncrowned heirs, having riches eternal and infinite in view, though they do not yet claim them. We are walking in disguise in this world. What are all these fluctuations of condition, these comparative evils, these longings unsatisfied? What are they compared with what we are? They are to be brushed off as though they were the mere dust of travel.

Patience is seen to be one of the most important qualities, inasmuch as it works for manhood. The difficulties, trials and temptations of every kind in this mortal life really drive us up into the higher elements of our nature, practice us in them, make us more sanctified men, veterans as distinguished from militia untied in the field, old men of wisdom and experience as compared with young men just coming into the trial of life. In personal life patience is a virtue. The ambitions of youth need it. Most people spend thirty years of life wishing they were not. So the world goes on. We are aspiring in early life, but we aspire for qualities or conditions which, in themselves, imply unfolding. The husbandman is not in a hurry, but we sow our seed and do not wait; we expect our wheat to come up the next morning. Patience is needed above all in the household, which is a little kingdom—the best emblem of and commentary upon divine government there is. Apples in the orchard in June have always been unripe. We have need of patience in the conflicts of business. Do not give up. What if yesterday is turned bottom-side up to-day, to-morrow it will turn the right way again.

If the cloud lowers to-day, the sun will strike through by-and-by. If the rain has come, it has come on those who are able to bear it. If a man succumbs in all these conflicts and contingencies of life, in the strife for position and influence and wealth, whether in large measure or small, and in the various troubles he is called on to meet, he is hardly to be considered a man. But if he rises in spite of his

difficulties, braces his back up as the burthen grows heavy, and turns his face to flint as he looks at his adversaries, he is made stronger and larger by his troubles in civil, business, and social life. We have all of us need of patience above all things else. We need it even in higher degree as workers in the moral sphere. Human nature works upward very slowly and irregularly. It is a great deal easier for men to come down than to go up. Their gravitation is constantly pulling at them and pulling them down. Moral instruction invariably requires time. An entire generation is required to get one idea only into merely working form. New truths and ideas take a long time. Nothing in this world is so slow as the building of a man. An immense amount of time is consumed in the process of building him up.

But it is essential that patience should be permitted to do its perfect work—that is, its complete work. Not raw patience, but ripe patience, is what is needed; not that which is momentary and fugitive, but that which is chronic and established. What is more beautiful than the sight of a man who is equal to the conditions in which he is placed, his manhood the strongest element, his childishness about little things all laid aside, no ambitions, no complaints, refusing to be discouraged, enduring and pressing forward, taking up his staff and pushing on again though he has been thrown down a hundred times in the same road? Such a manhood as this, the consummation and triumph of all manhood, is well worth possessing. Let us practice it, beginning now. Let us try and be victorious over all accidents and circumstances by the power of the faith that looks beyond and sees what other men cannot see, that looks into the other life beyond the horizon and sees what does not exist to our mere mortal sight or to our science in this life. Some would call a faith like this inspiration, but after all it is but sublimated, spiritualized patience, waiting for its perfect work. It is the greatest gift we can possess, for it includes all the others and imparts to others their value. PALIMPSEST.

WANING PURITANISM—A REMINISCENCE.

There are signs on every hand that the Puritanism of old-time New England is rapidly declining—even beyond the perception and comprehension of those who, for various reasons, still stoutly cling to the ancient traditions.

The governor of Massachusetts, for instance, some months ago stirred up the good people of the Bay State by recommending that a statutory "Fast Day" be abolished, giving very good reasons, I think, for the step.

Even in those days when rigid Puritanism dominated in Massachusetts and Connecticut, and Fast Day was made by law one of absolute rest—no servile labor or vain recreations being permitted—large numbers of the people, in defiance of the law, used to labor and recreate (somewhat slyly, I admit), thus asserting their natural rights—sometimes paying the penalty! I remember when a boy how we, the young "reprobates," used to spend a portion of our Fast Days. We assembled in a hollow, as far out of the way as possible, and posting a sentinel on the top of the hill, crow fashion, to warn us if an enemy approached in the shape of a titling-man or constable, went to our work playing ball. Occasionally some zealous official, scenting our juvenile impiety, would make his appearance, when a whistle from the sentinel would sound a danger signal, and like young partridges we would seek a covert. There always was a feeling of antagonism toward the straight-laced policy of Puritanism. The majority of the people were never the willing subjects of the semi-ecclesiastical governments of the two before-mentioned States, but gradually liberalized them until now we are nearly on the basis of secularism, soon to be entirely so, if the signs of the times do not fail.

Old ideas, old habits, old customs are hard to change—nevertheless, there is a constant drift toward a freer and better state of things. Conservatism dies hard, yet it must eventually yield, as reason assumes its way and free thought has a free course. Orthodox theology has lost its grip; the omnipotency of the parson has gone, and the church has been shorn of much of the divinity once accorded to it. The point now is to press the secularization of the government all through its several departments. We need to base our action individually and governmentally on the sound and sensible enunciation contained in the eleventh article of the treaty entered into between the United States and Tripoli in 1796. It was as follows:

"As the Government of the United States of America is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility of the Mussulmen; and as the said States never have entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

This is the true doctrine: the independence of the government of all religions, whatever their name or nature. Religion must stand on its own legs, free to do its work in its own way: leaving the government to do its work in its own way—an absolute divorce of Church and State.

WILLIAM FOSTER, JR.
16 Peace street, Providence, R. I.

The armies of Europe have grown since the Franco-Prussian war from 9,000,000 to 22,248,000 men: A terrible menace to nineteenth century civilization!

Glints from our Foreign Exchanges.

Specially translated for the BANNER OF LIGHT by
W. N. EAYRS.

THE BLIND PASSENGER.

(From the German Review, Sphinx.)

To many persons this remarkable story of spirit-manifestation will seem utterly incredible, and it will be dismissed with a "pooh—nonsense!" It is, however, not more strange than others that are now conceded to be authentic. Moreover, the source whence it comes is sufficient to obtain for it a respectful attention from thoughtful and intelligent persons. The Sphinx, a monthly review devoted to the discussion of questions relating to the soul and the spirit-life, is by far the most excellent of the magazines published on the continent of Europe—whether they be secular or Spiritualist. The press-work alone would attract deserved attention; no such beautiful specimens of the printer's art have we seen in any other continental publication; while in breadth of aim, in variety of topic, in the high philosophical character of the articles that enrich its pages and the lofty moral tone which pervades it, it has no equal. Herr Hubbe-Schleiden, the editor, calls attention to this interesting story, which he takes from a volume containing authenticated accounts of these phenomena, which has recently been collected by Ludwig Ganghofer:

"Again had we talked upon the interminable subject of spirit-life, till we were tired, and we now sat with excited brains around the table. One person only had sat through all the hubbub we had made, a silent, seemingly uninterested listener. He had at times, to be sure, uttered a little note of laughter, and scratched his head with the stem of his little Dutch pipe. This man was our old Captain Claas Petersen. But now that we were all quiet, he placed his elbows on the table, puffed a thick cloud of smoke from his pipe, and said: 'Now, then, you are mere city rats, you fellows. What you cannot prove by figures, that you imagine does not exist. You are like blind men who talk about colors. What you cannot comprehend, that you will not believe. But what experience can you have, living shut up in a city? Put yourself on board a good ship; let the winds drive you for thirty or forty years as they have me, over all seas, then you will have to acknowledge that there are more things in heaven and earth—but you know well what the Prince of Denmark said.'

'Hoho,' laughed Steffen Sundag, the youngest of the party. 'Hoho—so you have no doubt hobnobbed with the guardian genius of the ship, and have, I dare say, invited the Flying Dutchman to tea every Sunday.'

'No, you silly youngster,' growled Claas Petersen; 'but I have passed through some experiences that would have made your heart sink into your stomach.'

Merry laughter rose round the table. Then we looked in eager expectation at the bearded lips of the old sea captain. Silence fell upon us, but we did not press him for the story, as we all knew from experience that Claas Petersen did not like to be urged. Silent he sat there, slowly puffing cloud after cloud of smoke; his steel-gray eyes had a lost look, as if his thoughts were busy with the past and with scenes in distant lands. Leaning back in his chair at length, he fixed on us a keen and searching look, and slowly emptied his glass.

'Here, Kätchie,' said he, 'set my glass afloat again!—as with the maid with the glass sailed off to the kitchen, he said, 'Well, youngsters, I will tell you the story of the strangest experience I ever had, and if it is not true, word for word, then you may call the old Claas Petersen a foul fish.' After a strong pull at his pipe and a generous draught from his freshly filled glass, he began:

'What I am going to tell you, happened twenty years ago. I was in command of the Mary Anne, a schooner of fourteen tons, with twelve cabin passengers aboard. She was as tidy, snug, little vessel as ever floated; limber as a sea-gull and as tight as a seal. Heaven rest her now; for since seven years, the good Mary Anne has been lying near Far Öur a few hundred fathoms beneath the water.

I had a cargo of all sorts of merchandise—laden for Boston. Our passage through the canal was tolerably good, but when we were upon the open sea, there fell upon us such a storm that for three days it was impossible to see or hear anything. We lost our course; and when, on the fourth day, the Mary Anne began again to feel the helm, we were sailing in the sixtieth degree of latitude, a few hundred miles from Iceland. Before I recovered our course, ten days' sailing was lost. The cold was such as to freeze the heart in one's body; the sharp northeaster under which we were sailing went to my very bones, and rigging, stays and sheets were howling in the gale.

It was about the fourth week of our voyage. We had just thrown the log, and I was going below to make the entry in the log-book. Now, you fellows, listen: As I was stepping across the threshold of my cabin, I saw a man whom I did not know, sitting behind the table on which the chart was lying; a lank, meagre fellow, of thirty years or so, but with a snow-white beard.

'Holla,' I cried, and he looked up at me, revealing a deathly pale, care-worn face; his great, blue eyes were fixed on me with a piercing gaze and his outstretched forefinger was moving over the chart, as if he wished to point out my course. A strange sensation came over

Pearls.

And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever.

Not failure, but low aim, is crime.—James Russell Lowell.

Men counted him a dreamer? Dreams
Are but the light of older skies—
Too dazzling for our naked eyes.
And when we catch their flashing beams
We turn aside and call them dreams.
Oh! trust me, every thought that yet
In greatness rose and sorrow set,
That time to ripening glory nursed,
Was called an "idle dream" at first.

—Ernest Jones.

While light as a whisper part me from an existence
wherein no pain is, no tears, no failure, wherein loved
ones know how we love, wherein scholars see swift
visions of all truth, and the pleasures we have made
for ourselves are forgotten in the joys thou dost make
for us, oh! God of all happiness.

The sacred counsels of the wise impart
No holler words in all their language hath;
For light divine is kindled, where the heart
Lies not the sun go down upon its wrath.

—Elizabeth Cook.

He removes the greatest ornament of friendship who
takes away from it respect.

The faith that life on earth is being shaped
To glorious ends, that order, justice, love,
Mean man's completeness, mean effect as sure
As roundness in the dew drop; that great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past.

Though we travel the world over to find the beautiful,
we must carry it with us, or we find it not.—Emerson.

The ship may sink and I may drink
A nasty death in the bitter sea;
But all that I leave in the ocean grave
May be slipped and spared, and no loss to me.

Spiritual Phenomena.

[From the Two Worlds.]

The Mediumistic Experiences of Mrs.
M. A. Keeves-Record, of London.
CLOTH STEALING DETECTED BY CLAIRVOYANCE.

The first time Miss Record and I were
invited to Mr. Jagger's of Halifax, Miss Record
said to him, "You are being robbed, Mr. Jagger."
He replied that he thought that all his
workpeople were honest. Miss Record then
described a young man to him, and at the same
time I saw about two yards of cloth float over
the floor, and said, "That same young man has
taken the cloth."

At this, Mr. Jagger turned pale, and said
that he had every confidence in the young man
in question, and so could not credit it; and
asked her if she thought she could pick him
out if he took her into the mill? And she said,
"Yes." At the close of the sitting we visited
the mill; neither of us had been in before. He
said, "When you think you see the man who
is taking this cloth, show him to me." He led
us over the mill, and then said, "Have you
seen him yet?" and she answered, "No!"

He then conducted us into another place,
where there were five or six standing round a
table, Miss Record said, in a whisper, "I see
him."

We then retired into the house, and Mr.
Jagger said, "It cannot be—he is the one I
have every confidence in. She replied she was
sure he was the man, and that Mr. Jagger
would prove her words to be true before we
left the house.

The next morning Mr. Jagger had to go to
Bradford on business. While he was away a
man came into the house, and said, "Mr. Jagger,
I think there is something wrong, and I
feel I ought to tell you. Mr. [the young man
previously described] wants to meet
him down the handle with a bundle of table
cloths. He says it will look better for me
to take them out than him. I have taken so
many for him before that I begin to think all
is not right, so I have come to tell you." As
soon as the man had gone Miss Record said,
"I told you you would know it."

When Mr. Jagger returned he made an entry
in his pocket-book. Miss Record advised
him not to leave his coat in the office or he
would find the leaves torn out.

I suppose Mr. Jagger did not think he was
quite so bad as that, but, however, when he
came in from the mill, he had forgotten his
coat. He went for it out of the office, and
sure enough his pocket-book had been opened,
and those leaves were gone. He charged the
young man with it. He owned having done it,
as well as having taken the tablecloths. Mr.
Jagger said, "And what about the black
cloth?" And he confessed to having taken
two and one-quarter yards to make his mother
a jacket.

On another occasion, while sitting for a cer-
tain lady in Halifax, he controlled, and
told her there was money left her by a
will that she knew not of, and directed her
how to get it. She followed the advice and
got the money, which had been left her in the
manner the spirit had stated.

Mr. Gray, of Birmingham, used to attend our
home circle whenever he visited London, and
had received many tests through our medium-
ship. At his request I called to see him when
on my way to Yorkshire. It was the first time
I had traveled to the great northern county by
myself. I naturally thought of all I had left
at home when I was retiring to rest. There
were two beds in the room; I occupied one, a
four-post one, and Miss Gray the other. While
I lay thinking of home, I saw Miss Record,
whom I had left at home in London, suddenly
put her head through the wall near the ceiling.
She looked up and down on each side, and I
could see that she did not see me, owing to my
being almost hidden by the curtains.

Next morning I wrote to ask her if she had
tried to visit me in spirit, as I had seen her
at the same time she wrote to me to say she
had tried to visit me in spirit and see how I was
located (she had never been to Birmingham,
but knew Mr. Gray's address, and she had nothing
but this to guide her). She said she got out
to a square room, with two windows on one side
and one on the other; that there was a four-
post bedstead on one side, and a different one
on the other; but she did not see me, and asked
if I was in a place anywhere like that? It was
an exact description of the room. Be it re-
membered our letters crossed in transit, so that
there could be no suggestion gathered by her
from my letter as to the kind of room I was in.
This fact makes the incident more important
as a genuine case of spirit traveling. Of course
I did not see her with the natural eye, but as I
see spirits clairvoyantly.

After this she often visited me in spirit when
on my tours in Yorkshire. I have felt her touch
me. She could not only see but describe the
room, furniture, and the people who were present;
and at times she has detailed their conver-
sation.

On one occasion, when I was staying at Mrs.
Robinson's, Sowerby Bridge, I was taken ill,
and Mrs. Robinson kindly brought me a cup of
herb tea; soon after I had taken it, and she had
retired, I felt hands put the clothes close to my
back. I did not mention the circumstance in
any of my letters home, to see what would come
of it.

and asked if I could tell her anything about
her daughter. She said it was not that visit
to a Spiritualist's church, and she did not know
what it was that had induced her to come, but
she felt she must come on that Sunday. She
had lost a daughter, and was anxious to know
if she was happy. She had asked her minister,
and he had told her there was no hope; as her
daughter had not been baptized she would be
lost. And, in her agony, she had come to see
if she could hear anything of her.

I informed her I was very tired, but I would
try and see if I could see her daughter. I closed
the door of the small ante-room, and, closing
my eyes, said to her, "Your daughter is here.
She is taller than you. Very thin. Had light
hair and blue eyes. She appears to be about
twenty years of age, and passed away with de-
cline. Her message to you is: 'Dear mother,
I am not dead, nor yet lost. I am with you
still and love you as dearly as ever. Mother,
tell my companion, Emily, to give up going to
the Christadelphians, for they are wrong.'"
At this the woman started back, and I thought
she was going to faint, but she recovered her-
self and said: "My daughter is indeed here.
She was a Christadelphian, and her compan-
ion's name is Emily. Do tell me more." But
I informed her I could not; that I was too
tired; that I had been permitted to see thus
far to alleviate her sorrow, and to prove to
her that her daughter still lived and was happy.
She then begged of me to call on her, which I
promised to do on the following Tuesday.

On arriving, I found several photographs
about the room. I pointed to one and said,
"That is the young lady I saw on Sunday
night. She tells me her name is 'Alice.'"
"Quite true," said the mother. I then sat for
her and the two friends she had with her.
When many of their friends came and proved
there is no death. At the close the lady
thanked me, with tears of joy in her eyes, and
said she would never forget me. I had made
her happy. She would forget no more, but hope
for the time when she would be reunited with
those she loved.

Some people ask, "What is the good of it?"
When the Salvation Army was coming down
Halley Hill, Halifax, I stood a moment to watch
them, when a gentleman standing near by
said, "Excuse me, madam, but are you not the
lady preacher from London?" I replied I
was from London. Then said he, "I have
heard you preach; and allow me to tell you
you have been my savior." With tears of
emotion, he said he had seen life in a different
aspect since he heard me. I said I was very
glad if I had been the means of his becoming a
better man; and I hoped he would continue so
to be.

Again, the wife of a police inspector, who
used to attend our circle when off duty, told
us that she had seen her husband, and he
came to our circle, for he had been a better
husband and father ever since.

We always invited the gentlemen to bring
their wives with them. One gentleman, a Mr.
Luxford, came several times without his wife.
Each time we asked him to bring her. He said
she would not come, as she was a Wesleyan;
but, after repeated requests, she came; but
before she went away she was in tears. Her
mother communicated, and gave her unmis-
takable evidence of her presence. After this
she was never absent from the circle, if she
could help it. If they could not both come,
they would take it in turns to attend.

I could give you many instances where the
spirits have given admonitions, counsel and
advice which have been the means of making
better men and women, better mothers and
fathers, which I think is a very great blessing.
This, then, is our reward. To know we have
been the instruments in the hands of the spirit-
world of benefiting humanity, proving to them
the fact of immortality, cheering the sorrow-
ing and sad, counseling the perplexed and
lengthening the weak, so that they may each
and all know the will of our Father God and do it.

[NOTE.—In transcribing these wonderful me-
diumistic experiences, I have been favored
with a number of private letters from grateful
recipients of spirit messages, corroborating a
large number of the wonderful incidents nar-
rated, some of them supplementing what has
been recorded. Also, a number of copies of
verses which have been given by one of Mrs.
Keeves-Record's guides, to pieces on the memo-
rials of deceased friends, the appropriate-
ness to the character of the person whose name and
life they were to commemorate, and evincing
good poetic powers. There is one curious fea-
ture of the messages given by one of her guides
not mentioned in the narrative which I think
worthy of notice, as I have had, personally,
several proofs of it, and that is that they are
all written backwards, necessitating the mes-
sage being held before a mirror, or a good
light, in order to read it.—*Alfred Wilson.*]

THE PSYCHIC CONGRESS.

[Reported for the Banner of Light by Adolph Wolf.]

THE Psychic Congress formally opened its
public sessions in Art Memorial Palace,
Chicago, Monday, August 21st, at 3 P. M.
A hall of rather limited dimensions had been
assigned, but owing to the great number in
attendance it was necessary to remove to one
of the largest halls in the building, and even
then the crowd was far beyond the accommo-
dation.

The first paper was presented by Prof. Elliott
Coues, who is a very able speaker; his reso-
nant tones were clearly heard throughout the
assembly. The gist of his instructive address
was a claim for the distinctive position and
work of psychic science in its relation to all
other sciences. Hypnotic, psychometric and
other phases of psychic experiences were in-
telligently reviewed. Psychometry, he said,
appears to be related on one side to animal
magnetism and on the other to tarot. Atten-
tion was specially called to Reichenbach's the-
ory of odic force. There are certain peculiar
but not rare instances of the working of a sub-
conscious ego. Among attempted explana-
tions is the theory of multiple personality;
this theory involves the grave question of how
far singular experiences are due to latent and
how far to extraneous influence. Telepathy
was forcibly dealt with, and its importance
fully admitted. *Telecormis* is a newly coined
word to designate certain unusual physical
manifestations; this whole subject should be
made the basis of careful investigation. Phant-
asmal objects seen by some people of extraor-
dinary subjectivity should be carefully con-
sidered.

Telepathic phenomena is another new phrase
freely employed at the Congress. *Telecormis*
is a term now adopted to define experiences of
a psychic character which appeal to the ears;
among these may be enumerated the spirit's
rap.

Spiritualism was most respectfully treated,
and not a word was uttered to which any rea-
soning Spiritualist could take the least excep-
tion. The various phenomena suggest a nexus
of causation among them all. The search for
causation should be made dispassionately;
hallucination will not account for the phenom-
ena. So long as the ultimate nature of matter
is unknown we cannot know whether the sub-
ject line can be drawn between psychics and
physics. Matter may exist in far more forms
than the three universally recognized. States
of matter suited to not as vehicles for finer
force may well be postulated.

Many seek in science the seeds of religious
faith; therefore the Psychic Congress neces-
sarily considers the evidence of the human soul
as a distinct entity and its immortality. The
question whether other creatures beside man
possess a soul is pertinent; wherein does soul
differ from mind? Do all souls differ from
body? Is soul substantial—self-existent? These
questions are properly before the Congress,
and should be impartially discussed.

The second paper was entitled "Human
Testimony in Relation to Psychic Phenomena."
It was forcibly delivered by Dr. Richard Hodg-
son, who said the attitude of the Spiritualist
man on *a priori* grounds should be not too bold.
Prof. Gurney was frequently alluded to, who

declared that the testimony of experts should
be carefully considered, but within reasonable
limits. We met in general appeal to edu-
cated common sense entirely on its own basis.
New facts must be on the basis of human expe-
rience continually appealing to human experi-
ence. Prof. Hodgson's statements, though
somewhat cautious and conservative, were pre-
sently just; nothing could be fairer than his
declaration that even though five sensitives
were proved fraudulent that would be no just
reason for condemning a sixth.

Prof. Myers read Rev. M. J. Savage's paper
"Spiritualistic Interpretation of Psychical
Phenomena." This document was brimming
over with noteworthy instances of well-au-
thenticated clairvoyance, etc.

All the speakers were greeted with hearty
applause—and the same was the case at the
8 o'clock meeting, when the attendance was
even greater than in the afternoon. Day by
day, and usually three times a day, the public
flocked in crowds to hear of the marvelous ph-
enomena which have been witnessed in Brazil
and other parts of South America, as well as
in Spain, Italy, France, Germany and many
other lands as well as English-speaking lands.
On Wednesday, Aug. 23d, during the morning
exercises Judge A. H. Dalley of Brooklyn, N. Y.,
gave an intensely interesting narration of his
personal experiences with Mollie Fancher,
coupled with testimony from many reliable
sources.

On the afternoon of the same day, among
other excellent addresses, Mrs. Sara Under-
wood gave a very valuable account of auto-
matic writing occurring through her own me-
diumship at a time when herself and her hus-
band were both agnostics.

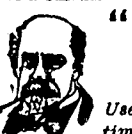
The subject was continued the following
morning by Mr. B. F. Underwood, who accepts
the facts as unmistakably genuine, but scarcely
commits himself to a single theory of their
origin.

Mrs. E. L. Watson of California was warmly
welcomed by her many friends; so also were
Miss Lilian Whiting and other capable and in-
spired women. Mrs. Bundy, of the *Religio-
Philosophical Journal*, was an active work-
er of the week. Mrs. Margaret E. Parker
of London, Scotland, was a delegate; so the
platform was very manly and magnetic.
"The Law of Psychic Phenomena," by
T. J. Hudson—extensively reviewed in the
Banner of Light by W. J. Colville some
weeks ago—was frequently alluded to at the
Congress. Mr. Savage "put a knife through
it" to quote from the *Chicago Tribune*. Some
of the speakers endorsed it in the main.
"Evidence Favoring the Theory of the Dual
Nature of the Human Mind," his remarks were
very suggestive, whether they carried convic-
tion to his hearers or not.

There has been comparatively little dis-
cussion of any of the papers, and none at all of
many—a fact due in large measure to the un-
usual character of the topics presented, and
the very long program advertised in advance,
which nearly everybody seemed desirous of
seeing carried out in full.

Chicago is crowded; the fair grounds are
thronged, and everybody is reaping a harvest
after the temporary depression in the early
summer. The board of lodging are plentiful,
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November 20, 1890—March 15, 1891.

CONTENTS: A Sketch of the Author's Life, Introduction,
Lecture I: The Spiritualist's Creed, Lecture II: Rivers
and the Spiritualist's Creed, Lecture III: The Spiritualist's
Creed, Lecture IV: The Spiritualist's Creed, Lecture V: The
Spiritualist's Creed, Lecture VI: The Spiritualist's Creed,
Lecture VII: The Spiritualist's Creed, Lecture VIII: The
Spiritualist's Creed, Lecture IX: The Spiritualist's Creed,
Lecture X: The Spiritualist's Creed, Lecture XI: The
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MIND-CURE

On a Material Basis.

BY SARAH E. TITCOMB.

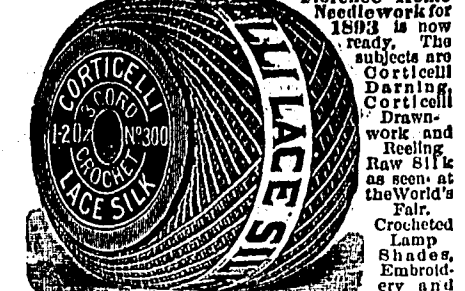
Mrs. Titcomb, one of the very few persons who have
written upon Mind-Cure, has a clear and definite
idea of the process by which cures are effected; and
it is a curious fact that, having made the sub-
ject line can be drawn between psychics and
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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 2, 1893.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

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The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

THE BANNER will commence with No. 1, Vol. 74, the publication of an Original Story, by A. E. Allen, based on the facts of RE-EMBODIMENT, and entitled

"FROM AGE TO AGE."

"The stern behests of duty—
The doom-books open thrown;
The Heaven ye seek, the Hell ye fear,
Are with yourselves alone!" —Whittier.

The Psychological Science Congress,

At Chicago, Ill. (held August 21st-25th), is kindly summarized (as to its proceedings) for THE BANNER on our third page.—We shall print next week the full text of Giles B. Stebbins's address, delivered before this assembly, entitled

"Spiritualism in the United States.
Historical, Critical, Prospective."

Death not a Reality.

If people could generally be persuaded that there is really no death, but that the passage to another life with higher conditions is just as much according to the order of nature as is the nativity into this, what a load of misconceived apprehension and terror would be lifted from their minds, and how much more rationally and satisfactorily they would pass lives now enormously wasted by the vain wishes of superstitious fear, and achieve a happiness that would be as lasting as it was substantial. The apprehension of death is the nightmare of human life. Once eradicate that from the mind, and earthly existence would be enlarged and enriched by the act beyond all present conception.

Rev. John Page Hopps of England, whose discourses and writings on spiritual problems have for many years afforded both instruction and inspiration to many readers on both sides of the Atlantic, has recently issued through the press a little book entitled "Death a Delusion," embodying along with his reflections an account of personal experiences on the borderland between sense and soul, in which this question of death and its reality is given a candid and admirably thorough consideration. We cannot treat the subject more suggestively than by reciting some of his thoughts and referring to the record of some of his personal experiences. And yet, he says, they who embark in the undertaking of convincing the world at once will only suffer disappointment, for the reason that the world is absorbed in external things, and many who are really refined are so absorbed and therefore unresponsive.

Think of a future life as I will, he says, I cannot get away from the conclusion that it is either a delusion or such a reality as entitles us to say there is no death. The emancipated spirit-sees, hears, remembers, desires, loves, reflects, rejoices, sorrows, just as it did, only with quickened because emancipated powers; and it knows that death is a delusion. It may linger here, or soon pass on to the inner spheres; but in any case it lives, and is nearer the subtle vital forces which we with difficulty reach and control. Such a being, acting from the unseen upon the sphere of what is to us the seen, might be able to act upon what we call matter, and so operate upon the mind,

through suggestion and by means of the imagination, as to demonstrate its presence. And this is precisely what millions say is done.

The average mind or imagination receives a painful shock, he says, when the evidence comes in the guise of a moving table, a telegraphic rap, a scrawl on a slate, the scribbles of passive writing, etc.; but, he asks, would it not also be well for us to consider whether, after all, the vulgarly and poverty may not be in us? To great souls nothing is really small—the click of the telegraphic needle, the vapor of a test-tube, the flying of a kite, the behavior of tiny electric sparks, or the movements of an earth-worm; for by these little humble doors, before which the great observers have to become as little children, we enter the scientific kingdom of heaven. And surely, if we can look with respect and even with awe upon a Huxley bending with eager anxiety over specks of jelly, to find in them, at the physical end, the life stuff, the protoplasm, from which all forms of life have come, we may watch without ridicule the signs of intelligence and meaning in the signals that come from the other—the spiritual—end, whether the higher forms of life seem to go.

"I think we are immensely indebted to Spiritualists," says Mr. Hopps. "In season and out of season, under the fire of ridicule and before the icy wind of neglect, they have done a great work, and have set a fine example of courage, patience and pure love of truth. It will always be delightful to me to remember that in their ranks I have, for many years, found some of the very brightest, wisest, purest and happiest people I have ever known."

He quotes freely from a previous book of his own—"The Future Life"—to show that it is not romance or dream that we need on this question, but fact. And he reiterates his belief that such thoughts as he gives expression to are a preparation for the evidence leading to the conclusion that, in the unseen, there are conscious and very active beings who, under certain conditions, can and do act in and upon the sphere of the seen. From this onward he proceeds to recite a number of his personal experiences with mediums, giving the details in the most careful and interesting manner. As tests all of these recitals are of striking value and impressiveness. He says, respecting the Bible, that in proportion as he became a rationalist he became a kind of Spiritualist in reading it. Although a seeming contradiction, yet he says it is not. A rational treatment of the Bible, he asserts, brings it within the sphere of natural law and of our ordinary human life, and really puts us in full possession of it. He rationalized thus: This book is not one, it is manifold; it is not one book but many books, and these cover a period of many hundreds of years. As a rationalist, he could add the Bible to other evidences of a similar kind in all ages, only to be led to the conclusion that communion with the unseen seemed to be within the sphere of ordinary natural law. If these Bible records are true, there must be laws of nature to which they bear witness, and as laws of nature are for all time, the events recorded must all, in similar conditions, be possible now. Thus superstition is entirely got rid of, and a firm stand is taken on natural law.

The inevitable conclusion of Mr. Hopps, from thirty years of careful observation and reflection, is, that just beyond the thin hiding veil of what we call "the senses," there is a new world "where all the subtle forces are, and where the myriads upon myriads of God's children who have vanished live and love, and think and work. It may be as difficult for them to reach us as it is difficult for us to reach them. God knows, and they know. Paul promised that the last enemy to be destroyed would be death, and we are now verifying his promise. Steadily and assuredly we are passing on to the discovery that death is not destruction but promotion, not defeat but advance, and that it is an advantage to every one to die."

Equality of the Sexes.

The question of woman's sphere may at last be said to be fairly launched on the sea of general discussion, not to return from its long and more or less tempestuous voyage till it has collected the valuable cargo of public opinion for an entire reformation of existing conditions. Shall woman be man's servant and slave, or shall she be his equal? Shall she possess the same natural rights to which he has hitherto made exclusive claim, or shall she continue to be fettered—deprived of voice and freedom, supported instead of an equal supporter, obedient to laws in whose making she has no active and visible influence, submissive to decrees respecting marriage, divorce, the control of her children, and the ownership and management of property, that are arbitrarily imposed on her by the sex styling itself superior? This question is now rapidly broadening and shaping itself for a decisive and final answer. It is evolved from the very necessities of the world's civilizing process; it is not born of selfishness or ambition or vanity, but springs naturally from the development of society and the progress of human relations.

A deeper than any merely political motive is involved in the great and grand reform it so plainly implies. A higher than any mere party ambition is implied in its proposal. It affects a range of interests, both individual and social, such as no other question ever raised, of dynasty or government alliance, of court or council, of peace or war, ever yet agitated by its active contact. At the stage at which we are now compelled to view and deal with it, it is become a question of justice alone, its other features awaiting treatment as time and events urge their various and serious consideration. It is well stated that woman is first an individual to be developed into a strong, reasoning, self-respecting, self-governing, self-supporting human being; next, she is a citizen, whose interest it is to understand all principles of municipal and national action; and then, marriage may form an episode in her life, motherhood may be her experience, but neither need interfere with her annual choice of her political representatives. But political considerations aside for a time, it is more and more plain that the question of her natural right to equality with man is one that he cannot always evade or defer in the parliament of reason now in open session.

The history of woman in India is most impressive in the lessons it teaches on this question. For almost a thousand years the thought and attention of woman in that country has been limited strictly to the home, which is familiarly regarded as her "sphere." The Aryan race is twinned with the Hindu. One of the twins, the English, now completely rules the other; has its foot on the other's neck. What is the reason of it? Why this difference in their respective destinies? The reason

given is that the high-born women of India surrendered their rights and retreated into the home. In the early history the part they played in India was a most important one. They were anything but dependent weaklings. Adult equals contracted marriage. Women went abroad out of the home, as English and American women do to-day, free and honored. But to-day, in India, girls but seven and eight years old are married without choice of their own, and doomed to spend their lives in a darkened abode, wholly divorced from all the intellectual interests of even the men of their own family. Enforced retirement and seclusion begat ignorance, and ignorance ended further education.

All educated and enlightened men in India to-day demand that woman shall be emancipated from the home-prison, which is the hot-bed of superstition, and in which she rests so sublimely contented, as the only hope of India's redemption from the slough of poverty and superstition. Women were once as much interested in the affairs of the city as men; their interest, instead of being divided, was common. The frequently corrupt government of our own cities is conclusive proof that a city requires the interest of all its citizens to keep it up to its best achievements. A woman writer in one of our magazines well says that men need the reminder that motherliness is as necessary to a city as to a household; that while city fathers may be superior in matters of finance, city mothers will do far more for the cure of crime and the salvation of childhood than all that police, courts and penitentiaries have ever done or can do; that woman's place is wherever weakness, suffering and want are found, and even then the homes need never be neglected. She says that the tyranny of a ruling sex over a subject sex presents opportunities for cruelty and abuse of power that is surpassed in no other form of autocracy.

Home itself may be either heaven or hell, according as it is the abode of two perfectly free equals or of ruler and subject. Even the nearly perfect home will never be known till man concedes to woman every jot and tittle of the freedom he claims for himself. In the matter of a legal trial, too, woman is not tried by her peers, which is the proverbial description of a jury trial; those who sit in judgment on her sins are her legally constituted superiors. In the matter of education, the best is for sons, the finest cultivation is for their mental and physical faculties; but the daughters, the weaker, are sedulously repressed into still greater weakness. From the cradle to the grave they are taught, not to be but to seem, and invariably to seem something quite different from what they are. The vast majority of women far more than earn their living in the marriage state. China and India teach an abiding lesson to those who would make woman sole despot in the home and man sole despot in the political realm.

Parker's Preaching.

Columns of deeply interesting reminiscences of Theodore Parker and his radical preaching are being given to the reading public in the Boston Transcript, from which we make a few extracts as follows: Much stress, he said, was laid on religious devoutness; by which they mean fixing the thoughts earnestly on God, habitual reference to the future life, delight in worship by prayers, singing, meetings and sacraments. And a habit is formed, partly from natural inference and partly from direct instruction, of regarding this devoutness as the chief element, if not the absolute perfection, of the Christian character. But it is certain that the disproportionate culture of any faculty, even a good one, to the neglect of the rest, will produce an incomplete and distorted character. Moreover, observation of history and of daily life around us plainly shows that this large development of devotional feeling may coexist with vanity, avarice, selfishness, worldliness, and even with lust, vengeance, malignant cruelty. The Psalms of David and others show this; and it would be no more just to fix the stigma of hypocrisy upon modern exhibitions of devotional feeling which we find in such bad company, than upon David and Asaph. Thus devoutness may be and often is very far divorced from morality; and he who prays much may live very ill.

His ideas of prayer are specially vital and invigorating. He defined prayer as an active exercise of devotional feeling, combined with a consciousness of the presence of the Deity. The commonly current idea is that God is persuaded by it to take off some burden, bestow some gift, or forgive some sin. This proceeds from the tacit assumption that we know better than he what our true welfare implies, or that we love ourselves better than he loves us. But the assumptions are false and the idea foolish. It is we who need prayer, not God; and it is we who are to be influenced by it. God knows our state and our wants as well before we have told him as after; but through the act of telling him we know, and feel that he knows them, and this gives us strength and comfort. Even passive prayer—that is, the following a book or the petitions of another person—seems not without use to most persons; but active individual prayer, the conscious effort of the soul to enter into communion with God, and to receive something of him, is essential to spiritual health and vigor. Since God, from his nature, knows the best better than we can know it, and also, from his nature, will necessarily and certainly do the best, both for each individual and the whole universe, we need never ask for particular things with the feeling that God will thereby be more disposed to grant them.

On the subject of death, he said that the fear of death proceeded partly from a natural dread of the unknown, and partly from vague superstitious fear of things connected with the spirit-world, but chiefly from the prevalence of a false theology. Of course, this fear is to be distinguished from the natural and proper dread of the pain that usually attends the separation of soul from body. The feeling with which we regard death will mainly depend upon the idea we have of God. If he be regarded as a being infinitely perfect, of course we have not the slightest reason to fear him, or to suppose that we shall incur any injury or loss by being transferred from one of his mansions to another. He will of course do all things well for us as well as for the universe. Mr. Parker insisted strongly on the advantage to the sinner of God's retributive action, both here and hereafter. The decree that evil-doing shall bring loss and suffering to the transgressor, and so tend constantly to deter him from transgression, is one of the most obviously beneficial of the divine ordinances. Vengeance cannot be an attribute of a perfect being. Correction is an exercise of his love, and we may truly say of his dealings with us: "Thy rod and thy staff, they [both] comfort me."

Mrs. Byrnes at Maranacook, Me.

As was duly announced in the latest number of THE BANNER, a very interesting discourse—on the subject of "Truth"—was delivered at the Pavilion by one of the guides of the noted trance medium, Mrs. SARAH A. BYRNES, last Sunday afternoon, before a goodly number of the summer residents of Craig's Point and elsewhere.

The meeting was opened by the sweet vocalists, Mrs. Charles T. Fizzell and Miss Mabel Waite, with organ accompaniment by Miss Helen M. Folger (the organist at the First Spiritualist Temple, Exeter and Newbury streets, Boston).

Mr. David W. Craig, the chairman, then introduced Mrs. Byrnes with appropriate remarks of sterling character. We have never before listened to the utterances of this remarkable medium. She was followed with profound attention. At the conclusion of the lecture the chairman announced that Mrs. Byrnes, J. Frank Baxter, and other noted mediums, would next summer lecture at the grove; and that Mr. Joseph D. Stiles, the well-known test-medium, would also make his first appearance at Maranacook.

We are unable at this limited time to give our readers a statement of the points made by Mrs. Byrnes in her lecture, but shall do so in a later number of this journal.

The summer residents at Craig's Point this season have had a most lovely time in a social way, as the cottagers have kept open house for numerous invited guests from different sections of the country.

We were especially gratified with our brief visit (the guest of Bro. Rich), as we had the pleasure on several occasions of listening, through the excellent mediumship of Mrs. Maggie F. Butler and Mr. William T. Tallman of Boston, to the encouraging words of our immediate spirit-friends and co-workers, John Pierpont, Wm. Berry, Miss Achsa W. Sprague, and others—who earnestly admonished us to still persevere in the good work in which we have already devoted so many years—not omitting an interview with our dear Indian maiden friend, "Lotela," who seemed overjoyed to be able to commune with us, saying that she was our friend and should always remain so.

Spiritualist mediums—who consent to be publicly known as such—at present seem to be under the ban of Theosophical, Psychical, and Churchianic foes, to say nothing of the sneers at their expense made by certain hypercritical and conservative (?) Spiritualists; but let them work on, fearless of the future! Is it not truly said in the sketch of the English medium, Mrs. Record, on another page:

"This is our reward: To know we have been the instruments in the hands of the spirit-world of benefiting humanity, proving to them the fact of immortality, cheering the sorrowing and sad, counseling the perplexed, and strengthening the weak, so that they may each and all know the will of our Father God and do it!"

Mr. Charles F. Fay of this city has a fine cottage at Craig's Point, next to that of Mr. Rich; it was built the present season. Dr. Flora S. Russell of Boston is at present sojourning Mr. and Mrs. Fay.

The [London] Medium and Daybreak announces that Prof. Carlyle Peteralea intends shortly to return to America. He is assured of a cordial welcome by his many friends here.

By special arrangement, Moses Hull speaks at Onset, Mass., Sunday, Sept. 10th, at 10:30 A. M. and 7:30 P. M., on "Our Present Political Crisis."

G. V. Cordingly of St. Louis, Mo., is now in Boston, and can be found at 132 Chandler street.

The Behring Sea Decision.

Ex-Minister Phelps, who was one of the counsel for the United States before the recent Behring Sea tribunal in Paris, regards the decision finally given as favorable to the United States, and as giving us all the government requires. Another of the United States counsel, Mr. Couderc, expressed himself as quite satisfied. He said the object of the United States was to protect their property in seals, and if that is the effect of the decision, then the object of the United States is gained, even though our government should be denied the satisfaction of maintaining all its theories. The propositions contended for by us as protection for the seals were—close season from May to the end of July; this close season to be observed not only in Behring Sea but in the north Pacific Ocean, which is the favorite pond of the pelagic sealer, who intercepted the females as they were moving north; and the prohibition of the use of firearms in sealing. The seals being so far protected, at least from utter annihilation, the decision—as THE BANNER has before said—may be regarded as a triumph on the side of practical humanity.

Death of Mrs. David Duguid.

The many friends of the celebrated painting medium, David Duguid, will learn with deep regret of the decease of his amiable and devoted wife, who passed to spirit-life from her home in Glasgow, Scotland, on Friday, the 4th inst. Mrs. Duguid was a true Spiritualist, a loving wife and mother, and a firm friend; and her bereaved family have the sympathy of adherents of the Cause everywhere.

Paine's Residence in Paris.—A writer in the Twentieth Century says that in a very short time a commemorative tablet will be placed on the house in Paris in which Thomas Paine lived while he applied to the national convention—1792-'95. The brief time allowed before the centennial celebration of the first proclamation of the Republic forbade the putting of the plate in position in time for that event last September, but it is now stated that the stone is all ready to receive the inscription, which will read, thus:

"Grand D'puté à la Convention Nationale (Ans I-V, de la République) 1792-'95. Dans Cette Maison Vivait Thomas Paine."

The house is in a small passage only a few yards long, which is one of a number of small thoroughfares at the rear of the Place des Victoires. Paine lived at what is now No. 5. It is not known how long he resided there after the expiration of his elective term and up to his return to America in 1802. He lived in a room over what was then and is still a baker's shop, and it was while there that his papers were seized and searched by the Mountain party's police of the convention, but no trace of any suspected conspiracy was found among them. It is proposed to name the passage Rue Thomas Paine, and the adjoining place, Place Thomas Paine.

Everything in its Time.—An editorial in the St. Joseph (Mo.) Herald expresses the simple truth when it observes that the history of inventions shows that each one of them has come at the needed time. And most of them were, to all appearance, but trifles in their origin. Use and need developed more need and greater uses. And taking the spiritual phenomena to be the facts they are, what would have been the result of them had they come a hundred years before 1848? So that revelations, like inventions, come as they are needed, and always at the right time. A hundred years ago, those persons through whom the manifestations came were hanged or burned as witches.—Then again, it remarks, since the new revelation by Modern Spiritualism infidelity has been arrested in its visible progress, and liberal Christianity has made enormous strides. Rank and blank infidelity never would have given place to a more liberal view of man's hereafter, except for the actual proofs of continuous life afforded in such convincing measure by Spiritualism. It is this that has done the work, and will continue to do it indefinitely, till the last unbeliever in immortality confesses himself overpowered by the visible proof offered by Spiritualism.

Special Notice—A New Volume.

THE BANNER begins Volume 74 with its issue for Sept. 10th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

Sept. 4th being a legal holiday, the Banner of Light establishment will be closed on that date.

Parties having advertisements which they wish to renew on the seventh page in our issue of Sept. 9th, must have them at this office on Friday, Sept. 1st.

Letter from Prof. Wilder.

To the Editors of the Banner of Light:

Noting, with great pleasure, the address of J. Winfield Scott in THE BANNER of this week, I will mention that the war against liberty and justice in medicine will be confined this year to legislatures that meet annually.

In the Cincinnati Lancet-Clinic for June 17th is the abstract of a paper by Dr. Charles A. Hough of Lebanon, detailing a project for the campaign in Ohio. He proposes that the eight thousand practitioners of all schools shall take part.

"Eight thousand voters [says he], each influencing one or more votes besides his own, will receive attention if they make a concerted demand before election." "Personal work with the several legislative candidates before election must be made, and the work should be done next summer, before the State election. Let the three State Medical Associations, Eclectic, Homoeopathic and Regular, appoint committees, say of three each, who shall together constitute a joint committee, to be organized in the summer after its interests during the legislative campaign, and lobby it through in Columbus in 1893-4. Also let the local societies in the State see to it that every reputable physician uses his influence fearlessly, frankly and forcibly during the campaign."

Of course, the pretext for this proposed legislation is "protection." I will say just this for it. Dr. Hough does not employ the tattered fiction of "protection of the people," knowing evidently that the people do not favor it. He says: "Protection to business interests." He uses just the term that all medical legislation everywhere means.

For so much straightforwardness, I would render him due acknowledgment. But for the project I would invoke an absolute, total, irrevocable decree. I care not what political party the doctors "win" with—for that party I desire an overwhelming rout!

If medical men were in possession of public confidence as to their competency in their calling, there would be no occasion to invoke special legislation to keep off others. They seek this legislation from the inherent persuasion that they are not thus competent; and the more they demand and intrigue for it, the truer it is that they are not fit to be trusted as medical advisers. They thus condemn themselves out of their own mouths.

This struggle for medical supremacy is the veritable "Conflict of Ages." Galen was driven out of Rome by the "regular" medical profession in the reign of Marcus the Antonine; and ever since, under one pretext or another, every innovator in medicine has been persecuted—and when legislation could be procured, it has been resorted to for the same unhalloved purpose.

As a Swedenborgian I would describe the spirit as the love of ruling, which is directly antagonistic to the love of God, who is certainly in mortal conflict with all philanthropy and love of humankind.

Results are showing: For years past the membership of the American Medical Association has been steadily diminishing, and a medical journal declares that it is but an eighth or tenth of what it was a few years ago. Except there be a "new departure" it must soon cease to exist. The few who ride over the others' shoulders can hold meetings, but they must fail if the many do not furnish money to pay the bills.

They have aimed to make the medical profession a part of the Federal and State Governments. As in England the Church is the State and the King or Queen is its head, so they would incorporate Old-School Medicine with the government, and make it a political corporation! Prattle as they may with their drivel about all schools in medical bills, there is the cynosure at which their eyes are fixed. An Eclectic or Homoeopathic who cooperates with them, betrays his fellow-workers by his principles, "the five brave leaves and two small fishes." To such I would say: "Go where you belong."

But with the practice of medicine made governmental, and its favored practitioners notable as adroit politicians, the rank and file of the profession can have no further occasion for organized societies of medical men. These become obsolete. Medical unions to admit, exclude and keep out, no longer form, so as to make the fees high, will thus become all the reason for alliances. In short, the "Golden Rule" will be paraphrased by the Code of Ethics to read: "Every man for himself, and the devil take the hindmost."

Such is medical ethics, stripped of its subtleties; such are medical statutes, undisguised! An honorable and self-respecting man must repudiate them all.

Yours truly, ALEXANDER WILDER.
Newark, Aug. 26th, 1893.

Under "Banner Correspondence" this week will be found much matter of interest.

Special Notice!

The many friends of W. J. Colville, in Chicago and elsewhere, interested in presenting him with a slight testimonial of their esteem on the occasion of his approaching birthday, Tuesday the 6th of September, The presentation will be made in Masonic Temple, Randolph and State streets, room 1835, on that evening.

All who desire to contribute any amount, however small, will please remit to
DR. M. E. COOPER,
128 Park Ave., Chicago.

We regret the non-arrival of this notice in time for last week's issue.—Eds.

NEW MUSIC.—"Echoes from the World of Song" is the title of a new book of songs by the well-known vocalist and composer, G. Fayson Longley. The work is handsomely bound in cloth, with a gilt illustration on the cover; it contains fifty-eight choice songs; the "frontispiece" bears excellent portraits of Professor and Mrs. Longley. The plates are of the most beautiful size, and make up a volume which is well worth a place in every home. The music and songs of this collection to worth many times the price of the book; and most of them can be heard in no other form. "Little Baby Plingers, Touching Harps of Gold," "Beautiful Days Gone By," "Forever Young," "Grandmother's Waiting," "Calling Back the Old Days," "Our Native Land," "Hear ye! Hear ye! the Air," are titles of a few of these songs. Professor Longley is the author of those popular melodies, "Over the River" and "Only a Thin Veil Between Us." The above-named book retails at \$1.50, postpaid.—*Waverly Magazine, Boston, Aug. 18th.*

This work is for sale by Colby & Rich at the BANNER OF LIGHT Bookstore, 9 Bowditch street, Boston, Mass.

Message Department.

It should be distinctly understood that the Messages published in this Department are the direct utterances of the spirits who are in communication with the living. They are not the work of the human mind, but the work of the spirit world. The reader is requested to receive the messages with an open mind, and to be guided by the light which they contain. The messages are published for the purpose of giving the living a clearer understanding of the spirit world, and of the laws which govern it. The messages are published for the purpose of giving the living a clearer understanding of the spirit world, and of the laws which govern it.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held April 21st, 1893.

We praise thee, oh Infinite Spirit, with the unspeakable thanksgiving of the soul, for all the blessings of life which are vouchsafed to thy human children. We offer up to thee our gratitude for the experiences which we encounter during the passage of our spiritual natures through the changing conditions of time and of material sense outward toward that which is abiding, and which cannot fade because it belongs to the interior life. We know that much of this experience is trying, that it tests our human nature, and that it brings clouds and sorrows to our human life. We know that oftentimes it makes thy children cry out with pain or in rebellion because of the rod laid upon us by a heavy hand; yet we realize, as we drink more deeply of the waters of truth which flow from the fount of knowledge, that these very experiences are calculated to expend their forces upon our inner lives in order to draw out the higher, sweeter and truer qualities of the soul. We realize that as gold is refined by the furnace fire and the dross is left behind in the pure molten metal is drawn forth, so are the spiritual faculties and qualities of humanity tested and refined by the fire of pain and discipline, and that the grosser, coarser part, which has been collected up by the material conditions and environments, may be left behind and the pure spirit remain only as the result of the trial. Therefore do we thank thee for all the conditions of life, for the shadow as well as the sunshine, for the sorrow as well as the prosperity and peace, knowing that thou hast designed all things for good, and that thou hast in view the perfect and ultimate welfare of every human child, however much at present it may be clouded and crowded by external vicissitudes and pain.

We desire to learn more of these spiritual laws. We ask for truth from thy great storehouses in the infinite life. May something of wisdom and truth be brought to our minds and hearts by thy intelligences who can minister unto our needs, who can sympathize with us in our weakness and pain, and who can influence our lives with their beautiful uplifting presence. May each one here to-day receive something of magnetic strength and purity from such returning souls, and may we all join in one song of praise unto thee, who art the Divine Parent of all life, for the many blessings that are ours.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

Ques.—(By "Inquirer.") As the Jewish nation as well as the Roman Empire came to grief in consequence of the immoralities of the people, will not the great cities of the earth of the present day, whose inhabitants are gratifying the animal at the expense of the spiritual nature, meet a like fate in coming time?

Ans.—Nations, like individuals, have their rise, growth, progress and decay. That seems to be the history of national life in the past as it is of individual life all along the ages. Nothing that is temporal can be eternal; nothing that is of the material alone can be abiding. Change is written in the air everywhere throughout the physical universe.

Your questioner desires to know if a like fate will not overtake the present nations of the earth that has been encountered by nationalities and peoples in ages past. It is true not only of the Jewish nation but of many others that because of internal corruption, because of the dominance of autocracy and power which belong to the physical or carnal state alone, those splendid institutions and kingdoms of the past were swept away by the processes of decay, and no doubt if like states of dominant power and venal corruption existed among the nations of the civilized world at the present time, in like degree, there would be evidences of decay manifesting themselves throughout their borders; but we do not admit that such is the condition of affairs among the kingdoms and nations of the earth.

It is true there is too much of plutocracy, too much of dominant authority, too much of the part of those who are high in office, and who hold within their grasp the coffers of the earth; it is true that there is far too much of moral corruption among the people of the present day; but it is not true that these deplorable conditions are so far dominant in the hearts and homes of mankind on every side as to have the power to eat away all that is lovable, sweet and lasting which belongs to the higher state. We have more to be thankful for than we are given to the progressive tendencies of the age, than to admit that the trend is downward entirely, or that the nations of the earth, including those which we recognize as the most progressive in the world, are upon the highway of destruction because of their internal immorality, selfishness and corruption; oh, no!

We do believe, however, that the nations of the earth are to learn by experience, hard and severe discipline, lessons which will be lasting, and which will be the result of those who are teaching and struggling toward the light of truth. There are many high in authority who will be swept from their exalted positions undoubtedly. There are those in every country called civilized by the voice of man, who will be cast down from their high estate and made to understand the true value and significance of life and duty. Undoubtedly systems will be overthrown, and institutions that are now in favor for the moment will be swept away, and the nations of the earth will be brought to a new position, and the spiritual nature of the people will be in the ascendency; because humanity has grown out of the conditions of past ages and is enabled to take a stronger and more vital hold upon the practical things of life; because science, art, literature, as well as that sweet and beautiful quality of life called religion, are all exercising their powers for the development of human intellect and for the advancement of human welfare, through a line of instruction which shall appeal to the spiritual as well as to the mental nature of humanity; and because, over and above all, the spirit itself, which is of God, is brooding and dispensing its power and light. Human minds on every side—even though they be unknown to fame, even though they be not encountered in the halls of legislation or in offices of state—are growing more and more receptive to the influx of that spiritual glory from above, and are becoming illumined by its light and its warmth to see and to understand more and more of the significance and duty of life. Every one of these human entities has a certain power exercising a special influence upon the world at the present time and upon events that are occurring, and all this power will become a great factor in the regeneration of the world from a state of bondage and of decrepitude and helplessness, to a condition of advancement, purity and truth.

No, we are not pessimists enough to look for the destruction of the nations of the earth, however much they may be ruled by arbitrary power—even those of the Old World, where the cruel hand of despotism and persecution is so often felt. We do not believe that the people and their environments will be destroyed, although we do believe that changes will be wrought in the very heart of such nations, that the way will be made for a new position, and that the iron age of despotism will in time be eliminated from the national system, and that there will come to take its place a higher and better law, which will be outlined by the mandates of justice. Tyrants may be destroyed, thrones may be cast down, systems of plutocracy may be disrupted and lose their power, but there will be an integral force of vitality sufficient to hold nations and people together, and to extend to a worthy position such as we are fitted to be leaders and guides under the dominion of a humane law of equity and right.

Q.—(By the same.) Shall we not need a new Messiah to instruct the people of the earth, that spiritual knowledge is far superior to animal indulgence, with Mammon as its lever?

A.—We do not think you will need any one new Messiah, when the spiritual principle is present, and the world will be visited by the number of Messiahs who come from spirit-life to preach the gospel of love and good-will, when you have upon the earth many thousand instrumentalities that serve as channels of communication for these spiritual Messiahs, so that instruction may be conveyed on every side. Those who desire to learn may certainly gather up knowledge and a conception of truth from the spiritual utterances which are thus given forth to the world; but those who will not listen to the voice of conscience speaking within them concerning that which is right and that which, through the exercise of selfishness, they know to be wrong, will not be likely to listen to a Messiah who might come among them, however lofty his position or grand his claims may be. It is only those who are seeking for something higher, and looking for that which will befriend and bless their lives in their search for truth and knowledge; it is only those whose hearts are craving for the recognition of the divine love within them, but who perhaps are benighted because of past conditions, whose souls are darkened by the clouds of ignorance which have surged around them, yet who are longing, praying and hungering for something that will be as a light and guide to their feet—it is only these who will eagerly follow a Messiah, listen to his pleadings and his teachings, and reach out for something Godlike from his nature that may be imparted to their own. In the days of the Nazarene it was not the purse-proud, the aristocrat, the selfish and exacting souls who desired to keep their fellow-men under subjection, that listened to the Messiah or that paid attention to his claims other than to deride them and to persecute him at every step he took. It was the lowly ones, those who felt the need of something better and purer than they had known, those who felt within them the necessity of reaching out for a higher and a purer law of love to guide them that followed in his steps and that listened eagerly to his teachings.

Such humble souls are to-day gathering up words of wisdom and instruction which are poured upon them from spiritual realms, which are given out by gifted and inspired minds everywhere, whether they are known as teachers of Spiritualism or not. It is the unselfish ones who wish to know how they can expend their best forces for others, who are taking into their hearts the influences brought by ministering spirits of this world and of other worlds, and not until selfish human beings come under the same receptive law will any word or claim of Messiah or layman be of service to them in removing the scales from their eyes and the cold stones of pride and arrogance from the door of their hearts.

INDIVIDUAL MESSAGES.

Augusta Currier.

A long time has elapsed, Mr. Chairman, since I sent out a word of greeting to my earth-friends from your platform, and perhaps years may pass by before I shall have here again to give an extended message to the workers that are pressing along the by-ways of mortal life, in the spiritual fields of labor, for I am preparing for an upward journey that I am about to take in company with a band of spirits. We are to set out on a new mission, not at present connected with the labors of earth-friends, but it promises to yield good results and teachings to our hearts and lives, and I trust it will be of so much stimulation to our minds that certain powers may increase within us which, in later years, may be acted upon and send out as so much new force in the direction of imparting as yet unknown truths to mortals, and of helping to bring forward a new line of spiritual manifestation through external processes that will be of practical use to mankind.

Spirits have by no means exhausted their resources in reaching earth and communicating with mortals here. The various phases of materialism are many, and each has its use; each one bears its own weight of evidence to thinking minds, and is adapted to the souls of those whom it particularly reaches with its message or with its line of thought and conviction. A phase that may convince one of the reality and nearness of spirit-intelligence may not be useful to another mind, but some other phase of spirit-manifestation may be just what that doubter requires to satisfy him of the reality of spiritual things. So every one of these various departments of spirit expression are needed upon the earth, and new ones are yet to come.

Many spirits are interested in studying the laws of chemistry, of combination and distribution, in order to deal with the elements of matter more thoroughly than they have done in manifesting intelligently to mortal comprehension. Others are earnestly studying the law of electric force and its adaptation to external things, in order that it may be more thoroughly utilized by spirit intelligences in reaching earth and its people; and so we have various fields of study and observation.

Now, if I should tell my friends on earth what I am about to undertake in connection with this new journey before me, they could not understand me, because there is as yet nothing here within the range of your study which will afford to them ideas and comparisons in regard to that which I have before me. Therefore, we are to express our message by thought by means of your language here, or it does not supply us with terms to interpret much that we would like to reveal to your understanding, and consequently we shall be obliged to wait.

I would tell my friends, however, that, in company with a band of intelligent spirits, I am to go out into the fields of space, far beyond the circumference of this planet earth, and come in contact with the intelligent beings of other planets; for every planet that is inhabited by human intelligences has its spiritual counterpart. We cannot say how many are thus inhabited, but we know that there are worlds that bear human life upon their bosoms more advanced than the people of earth, more highly cultivated, stronger in many directions, and compared with whom the inhabitants of this world seem as mere pigmies. I learn that the spiritual counterparts are inhabited, at least for a time, by those who pass out from the physical planet to which each belongs, and we are privileged, after we have gained the right by our own work and the development of our will-forces and mental natures, to pass out under certain conditions and laws, come in contact with the spirit-worlds of those other planets, and learn of their people and also of the modes of life and condition of things upon their physical counterparts.

This is the first time I am about to take up, sir, with friends who have been my teachers and guides during many years, and I feel grateful and truly privileged at having the opportunity. I could not resist coming again to your Circle-Room, for I knew I could control this medium, whose brain I have in former years occasionally utilized upon this platform, to give a word, not of parting, but of love to many friends, and to give a thought and an expression of good cheer to those who are still toiling along the pathways of this struggling life below.

The Spiritual Cause is as dear to me as ever—more so in truth than when I trod the earthly way. I see its significance and importance so much more largely than as a mortal, I could do in the olden time, and I realize the depth and power of its purpose, which is to reach out through all the avenues of life and consciousness, for a time, by those who pass out from the physical planet to which each belongs, and we are privileged, after we have gained the right by our own work and the development of our will-forces and mental natures, to pass out under certain conditions and laws, come in contact with the spirit-worlds of those other planets, and learn of their people and also of the modes of life and condition of things upon their physical counterparts.

Give my greeting and love to every friend, and say that I shall carry with me many happy memories of past associations and pleasant anticipations of reunions to be made by-and-by. Augusta Currier.

Capt. Robert Boyd, U. S. N.

(To the Chairman.) Will you permit one who was a naval officer to return to your circle? (Certainly.)

I do not know, sir, as I shall be recognized or received by friends on this side of life. Perhaps they will say it is impossible for the dead to return and speak to the living, but it all depends upon how we look at these things. Now, to us who are the spirit-side and find life so full of activity, so vitalized by consciousness and power, as we turn in thought and gaze at the mortal life and see things here dimly, it seems as if we are those who are alive and that it is you who linger here among decaying things that are dead, if any can be so called.

I do not come in to speak at length. I only come to give a few words to friends on this side, in Brooklyn and in New York. I would like them to know that I desire to come and talk privately with them. I don't want to shout my words through a trumpet, that all may hear who happen to be upon the waters or within hearing of the call, but I want to give what I have to say quietly, that it may be received only by those for whom it is intended; and I ask that the privilege may be given me to thus come near my former quarters.

I have friends in other parts of the country. My thought goes out to associates who were in past days, and if possible I would like to speak, or to communicate in some way, with all or with any dear friend of my past life, for I have wonderful things to tell of that which comes to a man after he passes out of the mortal form.

I was known as Capt. Robert Boyd, of the United States Navy.

Rufus Dwinell.

Well, I just thought I'd drop in here and see if there was any chance to send a word down East to old Ranger, in Penobscot County. I thought if there was, I'd like to take it up and make use of it by giving my word that I'm alive and well, and have got acquainted somewhat with the conditions and the lay of things in the spirit-world where I've gone.

I had some possessions on this side, but of course they belong to the earth, and I left them behind. I took myself along across the river, and I find myself there very much the same kind of a person that I was here, but with more power, with a little clearer sight in things, and with a better understanding of how to use my powers.

I thought it might be a good idea to come back and tell the good people how it is with me. I'm doing very well. I'm working to try to spread the light among those who don't have it. The light that I've got hold of is big and bright enough for myself and for others, too, and I'd like to shed it around on those that are here that don't know what the spirit-world is like and how one can get along in it. I've been out of it here a good while. [To the Chairman.] Well, sir, you can put me down as Rufus Dwinell, and tell the folks that I mean to be around this summer and see what I can do along this line of work, for I feel that it is time for me to be up and doing. That is all, sir. Good-day.

Asa Worthington.

Well, now, it seems very good to come here and try to manifest a little intelligence in the line of reaching out with a thought to the old conditions and places of earthly experience. Why, I have many gains have gone by since I lived on earth, and I stayed here a good while. I had long years of experience, and many associations and associations were formed by me when on this side of the river. I had a dear family; my children were near to me, and I had many pleasant things to hold me to this outward life. Yet it was not hard for me to go, for years had done their work with me, and I just seemed to step right out of the body into the new form prepared for the spirit.

It was a good thing when I went out—Thanksgiving Day—and it was full of rejoicing to me when I opened my eyes and saw the loved ones that had gone before waiting to give me welcome and make me feel at home. I gave thanks with my whole soul for the blessing which life—not death, but life—had brought to me. Well, sometimes I could not contain myself, for all the joy and thought of life and its beauty and work pressing upon me even here, and I would break out into lines that you call poetry and give it the best expression I could. Sometimes I have been following up that trick in spirit-world, and breaking out every now and then with some expression of my sense of the glory and goodness of God and of life.

I have been getting along first-rate on the other side. I have not been standing still all this time. I have been getting up as far as I could, and gaining a new sight of the land, a new prospect, which is growing broader and brighter to me all the time.

Now I know that the things I have taken place with those that were here when I went away. Some have come over to the spirit-world, and I have met them with a happy heart. Other friends have met with new experiences, and shadows and sunshine have been their lot. I know all that; but I just thought I would like to come back a little while and say how good life is, and how blessed it is to die as well as to live. I want to give greeting and a warm influence to all the world.

To the Chairman.—I was living in Irvington, N. Y., when called higher, and, my good sir, my name is Asa Worthington.

Charlotte Anderson.

My name is Charlotte Anderson. I have dear friends living in Haverhill, Mass., and some of them I think are a little interested in Spiritualism. Not that they call themselves believers, but they like to hear of things connected with it and what mediums have to say. I am pleased to think they are getting that message in interest and become a great truth in their souls as some future time.

I come back to send my love, and Nellie wished me to give hers, too. She said she could not think of trying to speak in a public place, but I thought I would be glad enough to do that if I could, because I had no way of coming in private, and I wished to have the dear friends on this side of life know that I live and that I can come back and see what they are doing.

I was not well for a good while before I went away, and I had many strange thoughts and inner experiences which I did not understand fully. I know now that I was a medium, and that I was acted upon by spirit-friends who tried to make me comprehend the life I was going to, and also to make me feel reconciled to the change.

I thank all my friends on earth for their kindness to me, for their ministrations, and for every thought which gave me of love and sympathy. I have never forgotten those times and the many pleasant things which came into my life through the loving care of friends, and sometime when they join me in the spirit-world I hope to do something to show my appreciation and remembrance.

John Remington.

[To the Chairman.] Be kind enough, sir, to announce me as John Remington. I am looking after good friends in the city of New Bedford.

It was only yesterday that I came in contact with a friend of mine in Fair Haven, and followed him over to the city. I came very near, it seemed to me, to touching his outward life, and that gave me the power, or something I needed, to come here to-day to speak.

My affairs will not concern the world; they are not of great importance to the public, but they do concern myself and some of my friends of another world. I would like to repeat a little matter connected with them, and myself which happened two years before I went out of the body, but you see, it is of a private character, and my friends would not like me to speak of it in a place like this. Yet I results have gone on until the present time, I think, bearing some strange experiences to those who were left here.

Well, I want to tell my friends that I see the way out of some conditions that have been cramping for them, but not for me. I have been out of them for a long time, only as they affect me through their influence upon my friends, and I have been trying to use a power to change conditions. I believe that by another winter these conditions will be wholly changed, and that the old effects will pass away. I hope so, and I know my friends would be encouraged if they could feel so.

I come back on material affairs alone, because they are most in my mind just now, although my life in the spirit-world and its associations are very pleasant to me. I have been trying to work in certain lines there for a good while, but those who knew me here would not understand these things if I talked them over, so I thought I would just speak of the affair that is of most importance to me connected with this side.

I want to tell my friends that I remember just what was done for me and by me in connection with others. I fear that that discipline was needed by us all, and we shall be only the stronger and wiser because of it in the coming time.

That is all, sir. I think that will be understood by those to whom it applies.

INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

April 25.—Daniel P. Wood; William Morrissey; H. S. McCollum; Amy Seymour; Mary Julia Denton; Tom Haggerty; Joseph Martin.

Banner Correspondence.

Massachusetts.

LAKE PLEASANT.—Under date of Aug. 22d, W. L. Jack, M. D., writes: "The lectures, as usual, have been well attended this season. Some new cottages have been erected since last year, and others are in course of construction, but many of the old campers have passed beyond, and have pitched their tents on fairer fields of being than those of this world. Still, we are favored with the presence of many grand souls."

Mr. and Mrs. James Wilson of Bridgeport, Mr. L. B. Barnes, the noble President of the Ladies' Aid Society of Boston, Mr. David Barber, mother and family of Nashua, N. H., and Mrs. Cushman, the musical medium so well known for her grand manifestations before the public for years, are on the grounds. Mrs. Alice Waterhouse is engaged in good work for the Cause. Mrs. Tice and sister of Brooklyn, N. Y., are now at their beautiful cottage. Mr. and Mrs. Charles Morse and daughter of Somerville, Mass., are here with friends. Mrs. Brown of Athol, Mass., is located at her lovely cottage. Miss Jennie Rhind is busy as ever at her work.

Mrs. John Smith, late of Bridgeport, Conn., who is one of our staunchest Spiritualists, is here at her cottage on Broadway, corner of Coburn Square.

The hotel is filled with guests. Mrs. Katie Metter Wentworth, the successful magnetist and clairvoyant, is doing well, and has a fine practice. She merits her success, and is following in the steps of her noble angel mother.

Mrs. Albee of Charlestown has returned home benefited in health.

Mrs. M. V. Lincoln and others are still here. Many inquiries are made for the senior editor of THE BANNER.

A cordial welcome was extended to me, and a reception was tendered by many friends here upon the ground. I take this opportunity to return many thanks to my friends for their kindness, which shows their good will."

FALL RIVER.—H. Bradshaw, under date of Aug. 21st, writes: "Mrs. W. H. Allen of Providence gave a séance at my house Aug. 14th, which was attended by a party numbering about twenty-seven. Some spirit friends came to all, and good tests were given."

While seated at the breakfast table on Tuesday morning, raps were heard under the table, and the table moved about.

The séance which was held that day was opened with singing, and a prayer by Mrs. Allen under control. The medium had not been in the cabinet long before the cabinet control came out with the spirit of my brother, who was a preacher on earth. He said he preached different doctrines now. The next to come was 'Billie,' and he whistled a tune for us, accompanied by a lady who played the organ. Then came my son, who sang a song he used to sing when on earth. Several other spirits appeared to us conclusively.

The husband and daughter of Mrs. Cooper—another spirit who came from the cabinet—received a good test, as did also several others, and great satisfaction was expressed with the success of the séance."

New York.

BROOKLYN.—W. J. Cushing writes: "It is evident to all advanced minds that we are living in the dawn of a new dispensation—in the morning of a new Day—and that both Church and State are being reconstructed or reorganized."

Through the world-wide struggles for justice much that was sought has been gained by virtue of that strength which comes from brotherly union and sympathy. Thus great social reforms have been accomplished under competent leadership.

But it is also to a very large degree that we see change, growth and progress in the religious field, through the liberalizing and spiritualizing of thought and by the evidences which have come to us under the inspiration of the higher life, as well as from man's quickened perceptions. From the philosophy and phenomena of Spiritualism, the world has received enough of reason and truth to prepare it for a new age, for a new gospel, and for a universal religion.

In the early days preceding the establishment of the Christian Church, there were departures from the regular order of things, secular and religious, and a great change from the Jewish faith was inaugurated through advanced spiritual teachings and phenomena, much the same as to-day; but it was not until after some considerable agitation, that the coming of Jesus was announced by John, in order to prepare the way for one who should stand out alone and yet not alone—alone because of his oneness with the Father, or Universal Spirit, having effected a 'union with the divine life' through special development and spiritual attainment, and yet not alone because of those who were already prepared to receive him. How he uttered the thought that was given him, though contrary to accepted teachings; how he departed from recognized customs; how he lived out his words practically in his daily life; and how, finally, he died a martyr to truth and principle. Through nearly two thousand years that life of only three short years of active ministry has been the leading inspiration of the Christian Church, and to-day still continues, though sentiment regarding him has changed through knowledge acquired in the modern schools of thought.

Now the question naturally arises: If a special instrument, termed in that day a Christ, was needed to effect a change in thought and establish a new religion, does the situation in this age also demand one? The two situations are identical except in degree and time, and so why not?

For if Christ, Jesus was God; to the Liberal, if he lived a man; to the Spiritualist, a medium; to the Christian Scientist, a healer through the power of God or spirit; to the Theosophist, an adept; to the broad, enlightened mind, that grasps the truth in all, he was all.

Thus seeing and realizing the humanity as well as the divinity of Jesus, and understanding him from an occult or interior standpoint, we might, rationally enough, look for the coming of another who should go a step further and reveal in full completeness the trinity of Love, Wisdom and Truth. We might even go further still, and say that he would keep his promise to come again a second time, and that he would do so most naturally and rationally through the one specially raised up for the Messiahship in this age—the culminating one.

Long ago the columns of THE BANNER con-

tained an article by John Pardee making the statement at its close that if ever Jesus did come again it would be through a specially prepared medium, and such would be the rational way. The world's advance-thought being on a spiritual, even celestial plane, seems to catch the light from the mountain tops, and looks for a coming impersonation that shall yet walk in your midst to picture to what man may attain."

Minnesota.

ROCHESTER.—In renewing her subscription to THE BANNER, Mrs. Eliza S. Dodge informs us, under date of Aug. 10th, that she attended the Merrimack Camp-Meeting this summer, which proved a success. She adds: "I met many good mediums there, and received very much through their agency from my dear loved ones in spirit-life. Cordon White is one of the best test of mediums I ever met, and Mr. Johnson of St. Louis is a grand trumpet medium. Mr. Winans and Mrs. Aspinwall were the materializing mediums present, and gave great satisfaction, their séances being thronged every night alternately. My children, two of whom have been in spirit-life over forty years, came to me, giving their names. It was a feast to my soul, and a blessing to know that I am not forgotten."

South Dakota.

HERMOSA.—W. W. Pike, in renewing subscription, writes in high appreciation of this paper. "I have," he says, "taken the BANNER OF LIGHT for many years, and it is my intention to continue."

THE Non-Sectarian, a monthly magazine—published by a company of the same name at St. Louis, Mo.—shows its liberality of feeling by copying into its August number the following from *New Thought*, entitled "The Spiritualist Creed":

"Spiritualism is deeper and broader than any creed ever written. Its spirit cannot be put into a book of any kind. Spiritualism, aside from teaching that God is a spirit, or that spirit is God, as the case may be, and that man is a spiritual being, and as such comes in rapport with all that is spiritual, teaches:

First. That man is still inspired as much as he ever was—that, as a spirit, he possesses latently all the qualities supposed to belong to the Deity.

Second. Spiritualism knows no infallible church, tradition or scripture; every one is as free to-day to follow his intuitions as were the prophets and apostles of the past.

Third. Spiritualism recognizes all churches, traditions and bibles of the past as teachers—way-marks along the pathway of progress.

Fourth. Spiritualism relies on the presence of the Divine in the soul; it believes in the eternal word of God as it interprets itself in the soul.

Fifth. Spiritualism believes that God, spirit and all spiritual beings are as near to you and as tangible to you as a spiritual being, as matter to your physical senses, and that, therefore, the canon of inspiration or revelation never has and never can be closed.

Sixth. Spiritualism depends on no external or sensuous proofs of deific power; it sees, hears and feels God in spirit, as the eyes see light and the ears hear sound. It says: 'Blessed are the pure in heart, for they shall see God.'

Seventh. Spiritualism, while it does away with the dogmatic and other anthropomorphisms of the God-idea, still feels and recognizes the parenthood of what is commonly called God; while it rejects the atonement-idea of the work of Jesus, in reconciling God to man, it accepts Jesus as a brother and a great teacher, in showing in many ways how a man can be exalted to a oneness with all that is divine.

Eighth. Spiritualism loves and trusts, but does not fear, the powers beyond; it knows the tendency of everything in the universe is upward and onward.

Ninth. The creed of Spiritualism is love—love and reverence to and for all that is above and beyond us; love and help to all beneath us. Spiritualism asks no symbol; it has no fetiches in the shape of ordinances, or holy times or places; its temple is everywhere; its shrine the human spirit; its creed all truth; its ritual uplifting and consolatory words to those who need them; its worship the hourly discharge of every duty to everybody and everything in its reach.

Tenth. The commandments of Spiritualism are all summed up in one compound commandment: Do your whole duty by everybody and everything around you.

Spiritualism, when rightly interpreted and lived, is a balm for every wound; a solace in every affliction, and tranquility in times of trouble. Spiritualism takes all the help it can get; it learns from both the wisdom and the folly of the world; accepts truth, though it comes from the most unlikely sources, and though they were told by prophets and sages, and have become hoary with age.

Spiritualism is eyes for the blind; ears for the deaf; strength for the weak, and a present, constant and eternal heaven for all who enjoy its divine benediction."

Verifications of Spirit-Messages.

I am pleased to say a word in verification of the message in THE BANNER, of July 22d, from "ROSE, to HER MEDIUM." Several of the Norwich friends, as well as myself, recognized the communication as perfectly characteristic of the bright little spirit who speaks through the lips of our divinely gifted medium, Helen Stuart-Richings. Long may THE BANNER wait its messages of hope and cheer to bereaved hearts in earth-life.

Norwich, Conn. Mrs. J. A. CHAPMAN.

My attention was called to a communication in the issue of May 27th of THE BANNER, purporting to come from FELIX THOMAS of Saratoga Springs, N. Y., and I wish to say that I thoroughly endorse that message and believe it came from Spirit Felix Thomas. He was a resident of Saratoga Springs for many years, and hundreds of people could testify to the characteristic expressions in that communication.

Mr. Thomas was a man of marked individuality, broad and kind in his opinion of other people, but plain and unassuming in his conversation and manner. He was a firm believer in the philosophy and phenomena of Spiritualism, and in all forms of liberty and justice. The rugged discipline of an industrious and practical business life served to strengthen his undaunted and indomitable native energy, and he hated tyranny with all the intensity of a peculiarly positive character, and was ever ready to aid and encourage the weak and oppressed. A man of sterling integrity, he possessed the confidence and esteem of all who knew him.

Felix Thomas was my brother, and he left the form in July, 1888.

ELNATHAN THOMAS.

Fortsville, Saratoga Co., N. Y., Aug. 3d, 1893.

[Continued from 15th page.]

and the change as beneficial in every respect. A new speakers' stand, with covered auditorium, will doubtless be erected before another season. Several building lots have been sold this year at good prices.

A large annual picnic meeting on Monday, the old board of officers was re-elected without opposition, the Association being nearly unanimous in each case. Taken as a whole, the outlook for 1894 is very auspicious. The season will be from July 23rd, continuing for thirty days, and a big one is confidently expected.

In this closing correspondence for this year we would express thanks for many courtesies and favors from friends of THE BANNER, especially to the members of the Literary Club who tendered us a fine soiree on Tuesday evening, to friends outside who have sent us words of encouragement, and to the many at Lake Pleasant who have kindly assisted in lightening the pathway of journalistic life. May we all meet again sometime somewhere. J. M. Y.

Aug. 27th, 1893.

Sunapee Lake, N. H.

The good work still goes on, directed and aided by those ministering angels who are working for the uplifting of humanity. Some of the workers have left us, while others have arrived.

The 23d, Mrs. Marcia A. Strong, who is an earnest, willing soul, gave us a good practical discourse.

The ladies held their annual fair the 22d and 23d, and the sales from the tables exceeded their most sanguine expectations. They have laid out a good work for 1894.

Mrs. Juliette Yeaw arrived on the 24th in the drizzling storm, but she brought cheer and comfort to us, giving us a rare treat, eloquent lectures.

The closing address on the 27th was given by F. A. Wiggin, with tests at the close of each. The grand truths that he so forcibly and earnestly demonstrated were highly appreciated by the large concourse of people gathered on the grounds.

The severe rains during the camp-meeting were a great disadvantage to those having it in charge. Great credit and the heartfelt thanks of those who have enjoyed the meetings are due Mrs. Eunice K. Morgan, who has taken on the brunt of the battle. The outlook was discouraging, and it was uphill work, yet the brave spirit of a noble woman conquered, and with the generous assistance of the Ladies' Aid Association all bills were met.

The severe rains have joined the Association, and the outlook is bright for another year.

The Ladies' Aid held their annual business meeting the 20th. There was a good attendance, and the following officers were elected: President, Miss Ella Ashley; First Vice-President, Mrs. H. E. Newman; Second ditto, Mrs. N. L. Robinson; Secretary, Mrs. H. E. Newman; Assistant Secretary, Mrs. A. E. Caldwell; Business Committee, Mrs. Addie Stevens, Miss Nettie Haskell, Mrs. Helen G. Rockwood, Mrs. George Shepherdson, Mrs. Sarah Richardson, Mrs. Nellie L. Robinson.

It is expected the meetings will be extended through several weeks next year, and a good time is anticipated. N. L. R.

"Camp Progress," Mass.

The Lynn and Salem North Shore Association held quite a spirited conference meeting to-day at "Camp Progress"; attendance large; the speakers were: Mr. and Mrs. Whitlock of Boston, Mrs. Baker of Marblehead, Mrs. Adams and Mrs. Atherton of Lynn, Dr. Everett of Everett; singing by Lynn and Salem quartettes.

Sept. 10th the children of the Lyceums are to take part in the exercises. The Lynn and Salem electric cars pass the grove. MRS. N. H. GARDINER, Sec'y.

Salem, Mass., Aug. 27th, 1893.

Harris Grove, Mass.

To-day Dr. Willis Edwards lectured and gave tests. His subject was "Truth," and was most eloquently treated. His tests were very remarkable—being given mostly to strangers—and all were recognized.

Mr. Edward S. Varney read a beautiful article on the subject of "Beckoning Hands." Mr. J. S. Jackson sang a solo.

Next Sunday Oscar A. Edgerly will lecture and give tests if the weather is favorable here, if unfavorable, in the Hall. E. PICKUP.

Dorwell, August 27th, 1893.

Betta Grove, O.

The Spiritualists of Wood and Lucas Counties will hold a grove meeting September 8th and 10th in Betts Grove, three-fourths mile from Fancher Station on the Glover Lake Railroad, Lucas County, and one-half mile from the Otsego Ford. Good speakers and mediums with large attendance. All are cordially invited to be present. M. S. SEITZ.

Grand Rapids, Wood Co., O.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimples of Itching and Scaly Diseases are immediately and permanently cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

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SOAP, an exquisite skin purifier and beautifier, and CUTICURA IC-SOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest skin cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CO., BOSTON.

32-1 "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

CHOCOLAT MENIER

Why is CHOCOLATE not more used in America?

1st. People do not know how to properly prepare it.

2d. Americans are still bound by the inveterate habit of using Tea, Coffee and Cocoa, which create stomachic debilities and are not in the true sense stimulants.

Cocoa and Chocolate ARE NO MORE TO BE COMPARED WITH EACH OTHER THAN:

Skimmed Milk to Pure Cream.

A pamphlet giving recipes, and samples of Chocolat-Menier, —the Chocolate made by MENIER, Paris, (Noisiel),—will be sent by addressing the American Branch, 86 W. Broadway, cor. Leonard, N. Y. City.

Have you promised yourself the Rare Pleasure of **LIFE** Reading this beautiful Work by the good old-time IN writer, Hudson

25 CENTS PER COPY

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The severe rains during the camp meetings were a great disadvantage to those having it in charge. A creditable and the heartfelt thanks of those who have enjoyed the meetings are due Mrs. Eunice K. Moore, who has taken the brunt of the battle. The outlook was discouraging, and it was uphill work, yet with a brave spirit of a noble woman conquered, and with the generous assistance of the Ladies' Aid Association all bills were met.

A large number have joined the Association, and the outlook is bright for another year.

The Ladies' Aid held their annual business meeting the 26th. There was a good attendance, and the following officers were elected: President, Miss Ella Ashely; First Vice President, H. E. Newman; Second ditto, Mrs. F. L. Robinson; Secretary, Mrs. H. E. Newman; Assistant Secretary, Mrs. A. E. Caldwell; Business Committee, Mrs. Addie Stevens, Miss Almina Haskins, Mrs. Helen K. Rockwood, Mrs. George C. Shugart, Mrs. Sarah Richardson, Mrs. Nellie L. Robinson.

It is expected the meetings will be extended through several weeks next year, and a good time is anticipated.

N. L. R.

"Camp Progress," Mass.

The Lynn and Salem North Shore Association held quite a spirited conference meeting to-day at "Camp Progress"; attendance large; the speakers were: Mrs. Whittlock of Boston, Mrs. Baker of Marblehead, Mrs. Adams of Mrs. Atherton of Lynn, Dr. Fernald of Everett; singing by Lynn and Salem quartettes.

Sep. 10th the children of the Lyceums are to take part in the exercises. The Lynn and Salem electric cars pass the grove. Mrs. N. H. GARDINER, Sec'y.

Salem, Mass., Aug. 27th, 1893.

Harris Grove, Mass.

To day Dr. Willis Edwards lectured and gave tests. His subject was "Truth," and was most eloquently treated. His tests were very remarkable—being given mostly to strangers—and all were recognized. Mr. Edward S. Varney read a beautiful article on the poem, "Beckoning Hands." Mr. J. S. Jackson sang a solo.

Next Sunday Oscar A. Edgerly will lecture and give tests if the weather is favorable here. If unfavorable, at the Hall.

Lowell, August 27th, 1893.

Betts Grove, O.

The Spiritualists of Wood and Lucas Counties will hold a grove meeting September 9th and 10th in Betts grove, three-fourths mile from Fancher Station on the Clover Leaf Railroad, Lucas County, and one-half mile from the Otsego Ford. Good speakers and mediums will be in attendance. All are cordially invited to be present.

M. B. SEITZ.
Grand Rapids, Wood Co., O.

SKINS ON FIRE

With itching, burning, scabs, and other itching, Burning, Itching, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURIA ICES, the great treatment for skin remedies. "This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest skin cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

PORTER DRUG AND CHEM. CORP., Boston.

AS—How to Cure Skin Diseases—mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one instant by the use of the great **Stimulating Plaster.** The first and only instantaneous pain-killing strengthening plaster. 25 cents.

CHOCOLAT MENIER

Why is CHOCOLATE not more used in America?

1st. People do not know how to properly prepare it.

2d. Americans are still bound by the inveterate habit of using Tea, Coffee and Cocoa, which create stomachic debilities and are not in the true sense stimulants.

Cocoa and Chocolate ARE NO MORE TO BE COMPARED WITH EACH OTHER THAN

ASK YOUR GROCER FOR **CHOCOLAT MENIER**

ANSELM SEIZ Dipped in MILLION LBS. FINEST BELGIAN CHOCOLAT MENIER, N.Y.

Skimmed Milk to Pure Cream.

A pamphlet giving recipes, and samples of Chocolate-Menier, —the Chocolate made by MENIER, Paris, (Noisiel),—will be sent by addressing the American Branch, 86 W. Broadway, cor. Leonard, N. Y. City.

Have you promised yourself the Rare Pleasure of Reading this beautiful **LIFE** Work by the good old-time IN writer, Hudson

2 SPHERES

On Sunday, Aug. 20th, at 10 o'clock A. M., a good audience assembled in the hall. Mr. Wiggins delivered his closing lecture, which was well received, and his descriptive exercise, which followed, gave the greatest satisfaction. His private sittings, so far as I have learned, have been especially gratifying.

Monday, the 21st, the hall was packed with an intelligent audience to listen to the first of the three lectures, to Mrs. Cora L. V. Richmond. The high reputation of the speaker had prepared the minds of the people for something more than the ordinary, and that they were disappointed if it should not be said. Her presence and manner of speech are faultless; her thoughts are given in the most expressive English, and in tones winning, mild and distinct. After a tentative invocation she answered in a clear and satisfactory way several questions put up by the audience. Her address, on "Total Depravity," Heresies, Her Mission and the Devil Man," was logical and instructive. The speaker closed with an exquisite poem.

Tuesday, the 22nd, came loaded with people from Burlington, who assembled to hear the second lecture. In the evening Mr. Wiggins held a public séance in the hall, nearly two hundred being present, and gave the best of satisfaction, some of the tests being very successful.

Monday, the 21st, there was no regular speaking. The hall being at liberty, Mrs. Gilbert of Boston gave a lecture on "Heresy," which was well received.

Tuesday, the 22nd, a conference was held in the morning, and a conference in the afternoon. The pleasure of listening to the first of the three lectures, Mr. French's first visit to Queen City Park, and he obtained the good-will and sympathy of the people at once. His address was a magnificent one, and answered the high expectations of his hearers.

Wednesday, the 23rd, a conference was held in the forenoon at the forenoon. At 2 p. M. Mr. French again occupied the platform, to the delight of his many hearers. His address was on the line of theological and metaphysical questions, and was very interesting. Progress is change; the old is the new, and the new is the old; it is the giving up of the old for the new. To give up the old conception of God is not to become atheistic. The thought of God was not a mere abstraction, but a reality. Science is not atheistic in its last analysis. Evil is a part of the good, the dust man raises on his way to the other world. The entire address was replete with good things.

Thursday, the 24th, a conference was given, under the direction of Prof. Maxham. Interspersed were recitations, songs, selections on the guitar, violin, etc. It was well patronized and in every way a success.

Friday, the 25th, was dark, and the rain was more constant and abundant than on any previous day of the session. It was a great compliment to Mrs. Richmond that so many made their way through the pouring rain to the hall to listen to her address in the afternoon. She spoke in answer to questions, her questions submitted by the audience. Her ability to answer, on the moment, intricate and profound questions, in a clear and satisfactory way, is a distinguishing feature of her mediumship. The subject for her address was "The Divine Force," and she made clear the distinction between force as such and applied power. Intelligence is a divine force, and inspiration is of it. A government without intelligence would be as chaotic as a universe without intelligence.

In the evening, in the parlor of the hotel, Mrs. Richmond entertained a large circle of friends, being controlled by Duina. She answered many and diverse questions in a highly intelligent and acceptable manner, which she gave some character or sound-readings of different individuals. Music was furnished by Miss Withell, Miss Arkison and Messrs. Maxham and Withell.

Saturday, the 26th, a conference was held in the morning. In the afternoon Mrs. Richmond again occupied the platform. She spoke in answer to questions from the audience.

Sunday, the 27th, a speaking of the annual fair of the Ladies' Aid Society, on Saturday, the address of Mrs. Richmond was given in the forenoon of that day. The subject selected was one which had been submitted by the audience for elucidation, viz., "The Origin and Nature of the Mediumship." This had been Mrs. Richmond's previous discourses, and was well received by those who were so fortunate as to hear it as the ablest and most uplifting of any yet given.

The Ladies' Aid continued through the afternoon and evening, and was very successful and patronized. Too much credit cannot be accorded our states, who through all the years of the existence of the Association have labored so unselfishly and perseveringly to promote its interest and that of the Cause to which it is dedicated.

Sunday morning the weather appeared so favorable that the forenoon's exercises were held in the grove; clouds, however, soon gathered, and we had signs of rain just at their close.

Monday, the 28th, assembled to listen to Mrs. Clara Banks, who received a hearty welcome, and her kindly opening remarks met with a warm response from the hearts of her many friends. Her theme in the afternoon, "Spiritual Growth, and Attain to the Kingdom of God," was very interesting. Her suggestions, that we were attacking old theories and dogmas that are virtually dead and under our feet were full of common sense and were pat. She advocated self-criticism rather than the criticism of others. The battle without is ended; the battle within has just begun.

Mrs. Banks is full of enthusiasm, and imparts her spirit to her hearers; of deep and far-reaching sympathies, she endears herself to all. A. E. S., Sec'y.

Lake Pleasant, Mass.

[From Our Regular Correspondent.]

The twentieth annual convocation of the New England Spiritualists' Camp-Meeting Association closed to-day. The attendance was one of the largest ever witnessed on the closing Sunday. Five large excursion trains came heavily loaded, and a careful estimate gave the number of people upon the grounds at about 1,000. The Association had given the day for the concert, morning, noon and evening.

At the Auditorium the service opened with singing by the Hayes Family of Haverhill. Mr. J. Frank Baxter of Chelsea then gave the address under the title of "The Spiritualists' Association." He was followed by Mr. John Slater closed the service with an exercise in mediumship.

In the afternoon Mr. Baxter gave another lecture closing the season with a spirit message.

On the evening a memorial service was held by the Ladies' Lake Pleasant Improvement Society, with addresses by several ladies and gentlemen.

The address Wednesday afternoon was by J. Frank Baxter, who also gave an interesting exercise in mediumship.

Thursday, Mrs. Carrie E. S. Tving interested the

A SUCCESS FROM THE BEGINNING TO THE END.

The fear that this would be an off year for camp-meetings, on account of the World's Fair, proved a groundless one as far as Lake Brady is concerned—and for all others, if one can judge from the published reports. What the attendance would have been here had the Chicago attraction to divert Oilheans from this popular resort, we cannot say. But the fact is that the managers of Lake Brady have had about all they could well take care of; in fact, the attendance part of the time was so large as to cause some little inconvenience to the managers, and some things *just so*. Another reason we suppose the credit of the managers will give place to commendatory, comfortable and well-regulated quarters.

Conferences, lectures and platform tests still supply the program, and the attendance, with the material at least one can always enjoy here. The great international amusements and enjoyment, such as pleasant drives in and around the towns of Kent and Ravenna; steamboat and row-boats on the Lake; bathing, fishing, gliding, and other sports, are all available. And some food to be found at the hotel, or the restaurant on the banks of the Lake. Those who desire vigorous physical exercise can get it here, and those who seek mental and spiritual unfoldment can obtain it; and those who desire a quiet and comfortable life, can find hammocks in the beautiful oak grove to their heart's desire; and should they wish reading matter, Miss Tillie H. Lees can supply it—anything from the daily paper to the very readable, newsy and bright literary, and historical, and scientific, and religious, and other, that remarkable work of Margaret B. Peake's, entitled "Zenla, the Vestal."

The interest in the platform exercises has been increased by the presence of Geo. W. Walrond, Mr. Edgar W. Emerson and Mr. Frank T. Ruple. Mr. Walrond discoursed on "The Destructive and Constructive, as pertaining to the growth of Modern Spiritualism," making some very excellent points—namely, 17th century, 18th century, 19th century, and last discourse. Mediumship—what it is, and how it is, on each occasion his lectures were supplemented by platform tests, given by that distinguished medium, Mr. Edgar W. Emerson, who for minute descriptions and tests of the various mediums, is well known among every one. Mr. E. has also proved to be a very fluent speaker, and surprised many by the ability he displayed in answering questions taken from the audience—a few of which were: "Evolution? Do animals progress in spiritual evolution? What is the difference between the will of God?" "What does God have Spiritualism done?"—all of which were well and satisfactorily answered.

In addition to the numerous descriptions of spirits who passed out from all parts of the State, many well-known mediums have been present, among these were Chas. H. Rogers, Ellen Stewart and her eldest son, James, Lewis Bahn, Hulda Halliday, Joseph Bushnell, John Rhodenagel, Dr. Ruggles, Joseph T. Smith, J. M. Simons, Annie E. Lees, Nancy Snook, and one White.

The platform tests, by the various mediums who have occupied the rostrum this season, have been excellent, and without doubt have started and encouraged many to continue their own researches under the proper positive of continued success comes to them.

Still they come! Prof. Geo. Marklay of Pittsburgh, graduate of The American Institute of Phenology and a student of the occult, was seated on the stage, and appeared regularly at the conferences. His explanation of "The Science of Phenology" demonstrated he was master of it. On these branch sciences are in line with and part of the great spiritualistic movement, and the interest and instruction to all students in the occult.

Where is Mrs. Colby-Luther?—Certainly not here, as per schedule! Luckily enough a good substitute was found by the ever wide awake chairman, Dr. J. C. Kretschmer. Dr. Kretschmer appeared at the conference, and made a splendid address. Moses Hull arrived at camp with his wife and youngest daughter, Alfretha—a wave of relief rolls over the camp: The gap is bridged over, and all unite in welcoming Moses Hull. "The Resurrection of Jesus in the Light of Modern Spiritualism" before a Lake Brady audience, his theme was "Jesus and the Mediums"; or Christ and "Mediumship." All know that on such subjects Mr. Hull is unsurpassed. At the close of his masterly address, he was greeted with a great ovation, and again (his regular date) his audience was greatly increased, and again he took a Scriptural spiritualistic subject—"The Resurrection of Jesus in the Light of Modern Spiritualism." Inspirational poems by Mrs. Mattie H. Hull were read, and a number of new devotees, full of excursionists came into camp from one point only, Cleveland, besides those from various other places, and then the teams, apparently without end, under the whole camp was alive with city and country people.

The speaker of the morning was Mrs. Cella M. Nickerson of Boston—a new lecturer in these parts, much interest is always manifested in new speakers, and Mrs. Nickerson's address was no exception. The services began before the Clevelanders arrived, as usual; her theme was, "The Religion of Spiritualism"—starting out with the positive declaration: "We know no higher religion than the religion of Spiritualism." The address was a joyment of the spiritualist; feast presented by this eloquent lady, when the fall of rain (though sadly needed) inopportunately came, and marred what all appreciated as a splendid treat, and the kind of lecture that lifts one spiritually.

The rain in one sense was most unfortunate, as the afternoon services had to be held in the Pavilion though crowded to its utmost capacity, not one-half of the audience could be accommodated. The afternoon and evening services were held at the Hotel, and were well packed with earnest auditors seeking to come out of the best and most widely known of our speakers, Moses Hull. For a large and diverse crowd there are none to surpass him. He subjected his audience to a most logical and masterly address, called "Biblical Spiritualism." His strong phylactic earnest and eloquent manner, held his audience spellbound, and as he, bible in hand, cited the numerous instances of mediumship he had observed, the audience responded appreciatively with applause, and all present felt that they had been amply repaid for the inconvenience and squeezing they had, through the courtesy of the subject, Mr. Nickerson-Hull day was one long to be remembered.

ITEMS OF INTEREST.

Miss Maggie Gaulle and other mediums here have done a grand work. I know of no better place to go for a *most better* and *gain a living knowledge* than to a spiritualistic camp-ground, when the meetings are in progress.

The many Canadians who have visited Lake Brady and exchanged their dollars for the proof positive that spiritual phenomena give the investigator through the many excellent mediums, and that it will in time pay good interest on the investment.

Everybody is asking what has become of the late suggestion to start a Children's Lyceum here—ditto. As regards the latter, it is a question of time. The two these branches of education should be looked after, talked over and acted on early next season.

(By Our Special Correspondent.)

Every day for the last two weeks Miss Maggie Gaule, the famous platform medium, has thrilled her audiences with wonderful messages veiled through her from the spirit-world. How many hearts she has made happy we may not estimate, but a few instances, which are only samples of hundreds of others, it is our duty as well as pleasure to present to your readers.

Last Saturday a gentleman from Buffalo who has been an earnest investigator for some years without being convinced of the truth of spirit communion paid the camp a flying visit, and was told of Maggie Gaule's sittings. He was so impressed by the quality of such a convincing proof that his doubts were forever silenced. "I have found to-day," said he, "something that will make me a better man for all time. I have learned to pray, to be true, to be honest, to know what it is to me, who have groped in darkness and doubt so long. I will bless Miss Gaule as long as I live." This gentleman's wife and son, now in spirit-life, were described in such a manner, and the messages given, that he was a stranger, and told of his trouble over his errand here. A friend directed him to Miss Gaule. Through her a spirit daughter came to him and identified herself in the most remarkable manner, telling him of her father's name, her given name and surnames which, as the gentleman affirms, were known only to himself. It appears that this daughter had been married just one year when her husband was killed and terribly mangled, and then she was left a widow with a small child, and a mother who lived but a few moments. "The mother lived only seven months after. She had been her parents' idol, and this last shock seemed too much to bear, especially to her mother, who was a very religious woman, a true church and rest in the hope that she was safe in heaven. His agonized cry was, "Punish me in any way, only make me know that my beautiful girl is not gone forever." Five years he had patiently waited, and then she came back, and told him of all that have been given from the rostrum each day, and many times, and even old Spiritualists of many years' experience have been startled by their graphic accuracy. What has Spiritualism done for the world? Let this man answer. He has a strategy, and tells of all that he has done for thousands of others. It lifted him from the slough of despair and shed abroad in his heart the glorious light of immortality. Everywhere it is the same. The fact of spirit-communion is spreading like wildfire all over the world.

Last evening, in company with several others, who had the pleasure of attending a seance given by Dr. E. G. Woodward and wife, and were greatly pleased to see the husband and wife, and the medium, Dr. E. G. Woodward and wife, and were greatly pleased to see the husband and wife, and the medium, Dr. E. G. Woodward is an M. D. and V. D., and is assisted by his wife, who has taken the same degrees. They are graduates of the American Health College, and their work is given in the most perfect manner. They are informed, they have done much excellent work as mediums and healers.

We have just had the pleasure of seeing another seance of the spirit communion. This was given to Mrs. Sarah Anthony Billepsier of Buffalo, one of the earliest converts to Spiritualism and for many years an earnest and devoted champion of truth and liberty. She was present at the seance, and was very much interested. My Post and all the prominent early workers. She went to Mr. Campbell for a slate-writing and painting, and after complying with the usual conditions which have been heretofore described by us, she avers that she has never seen a slate-writing so perfect as this entire sitting. Upon the porcelain plaque which was placed between two slates was painted a beautiful flower-plate of pansies. Her four children in spirit-life told her of their life, of their friends, of their home, and of their future. They were symbolized by flowers and buds just beginning to open; a butterfly was hovering above them, symbol of aspiration. Upon the other slate was written the following message:

My Friend—I was with others entrusted with a lesson that was to bring to man a knowledge of the truth that has ever existed and ever shall exist, but I was unfortunate enough to fail; and now I tell you, having been for a time away from the world, I have come back, and now I tell you I have met many dear ones, and amongst them your husband and wife.

MARGARET FOX KANE.

Probably none have done more toward convincing people of the truth of the mediumship of slate-writing than Mr. W. A. Mansfield, a man of unquestionable honor, has, through his mediumship, given messages inside closed and securely fastened slates, in Greek, Spanish, German, and Swedish languages. Also in English, to the great surprise of those present. Mr. Mansfield has never studied any language but the English, and cannot read short-hand or telegraphy. These messages were read by the persons of the particular nationality to which they were addressed, and were given by Greek scholars. He has also had other paintings of flowers between closed slates.

Mrs. Sully, proprietress of the Fillmore House, Buffalo, N. Y., at a sitting with Mr. Mansfield, received a message from the closed slates, in which the test conditions doubly sure, she cleaned the slate, and placed them securely together, and placed them then upon the floor with her feet upon them, Mr. Mansfield not touching them at any time.

At a very remarkable slate-writing which we were present at, Mr. P. L. O. Keeler to Mr. James R. Stone of Waverly, N. Y., under strict test conditions, Mr. Stone cleaned the slates and fastened them together, not at all aware of the fact that he was writing to a friend, and not to an even ask a question, or give the name of a spirit friend, but simply said: "If any of my spirit friends have anything to say to me, I shall be pleased to hear from any of them." He received a message from a friend, and it was a very interesting one. General, and was well known. Eleven other messages were given at this sitting, all of them from relatives and acquaintances of Mr. Stone, in spirit-life, and all of them were given in the most perfect manner.

In a recent interview with Mr. W. Sprague of Jamestown, N. Y., we learned what may be accomplished by persevering effort and confidence in the spirit world. For six years Mr. Sprague and his estimable wife, Mrs. W. Sprague, have been attending a seance and healer—saw regularly each evening, scarcely missing a single evening in the six years. Mr. Sprague was entirely cured of the tobacco habit, which he had had for twenty-five years, and several times his life was saved by the use of the seance. He has been cured of tobacco in any way for six years, and he and his wife are both developed as fine test, clairvoyant and inspirational mediums, and are doing a most excellent work in the healing, forming circles, developing mediums, etc.

Mrs. Wheeler-Brown—whose first husband was the late Dr. S. Wheeler, so well and favorably known as a lecturer and teacher—is at the Reed Cottage, and is a clairvoyant and test medium of the highest order.

The gifted compiler and publisher of "Antiquity Unveiled," has been on the ground for the last two weeks, being called on for advice, intelligence, and efficient part she has taken in conference, writing, and in organizing reform societies. Her connections with the Oriental Publishing Company and labors for the cause of the oppressed, have brought her in touch with many inquiring minds.

W. B. Rowley, M. D. of Cleveland, O., has been here several days working in the interests of the National Spiritual and Liberal Association of Deaf and Dumb. He is a very prominent and successful clairvoyant and healer—saw regularly each evening, scarcely missing a single evening in the six years. Mr. Sprague was entirely cured of the tobacco habit, which he had had for twenty-five years, and several times his life was saved by the use of the seance. He has been cured of tobacco in any way for six years, and he and his wife are both developed as fine test, clairvoyant and inspirational mediums, and are doing a most excellent work in the healing, forming circles, developing mediums, etc.

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W. B. Rowley, M. D. of Cleveland, O., has been here several days working in the interests of the National Spiritual and Liberal Association of Deaf and Dumb. He is a very prominent and successful clairvoyant and healer—saw regularly each evening, scarcely missing a single evening in the six years. Mr. Sprague was entirely cured of the tobacco habit, which he had had for twenty-five years, and several times his life was saved by the use of the seance. He has been cured of tobacco in any way for six years, and he and his wife are both developed as fine test, clairvoyant and inspirational mediums, and are doing a most excellent work in the healing, forming circles, developing mediums, etc.

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