

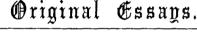
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NO. 26.

For the Banner of Light. FLOWERS. BY MARIE ADELE BATTERSON. Look around and see their beauty; Look and love-ah! 't is 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 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.



## THE DIVINE BEING. BY M. R. K. WEIGHT.

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 other languages 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,

of God and his relations to the nether world | everywhere with him, to teach him and to | difficulties, braces his back up as the burthen | Glints from our were entertained. Osiris was regarded as a kuide him in his choice; and would man but heavenly benefactor. He visited, we are told, listen to these holy intuitions he could never 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 high-

est 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 peronality, 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 cunffing. 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 dieties 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 diety 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 worshipng 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.

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 seen and communed with

the departed. And this pelief 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 "soullery," 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 1848, there began a series of manifestations surpassing in wonder all ever reported in the New Testa Ment, 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

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 REMINIS-CENCE.

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, things are true. And yet the bitterest enemy the Bay State by recommending that a statu- mark said."

# 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 earthsome months ago stirred up the good people of but you know well what the Prince of Den-

Omnipotent Ruler of the Universe, is of comparatively modern origin. While the followers of Zoroaster recognized a supreme authority in Abura-Masda, and later the Mosaic 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 assemably 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 great est 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

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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 benevo lence. 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 holv 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 thirty wishing they were not. So the world 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 | influence and wealth, whether in large meas

of Spiritualism is that very church whose existence rests on the question, "Were these good reasons, I think, for the step. things possible a few hundred years ago?" Can no evidence establish them to day? Ног.т.

## 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 himwhere 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 im. portant 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 untried 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 old, and the last 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 to choose; but can he always tell the chaff ure or small, and in the various troubles he is from the wheat? Surely not, if entirely left to called on to meet, he is hardly to be considanalogous and anomalous ideas and conceptions | himself. Therefore, God's holy angels are | ered a man. But if he rises in spite of his | ble menace to nineteenth century civilization!

"Fast Day" be abolished, giving very tory

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 tithing-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 he began: 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 sway 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 religton ; 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 inter ruption 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 -an absolute divorce of Church its own way and State. WILLIAM FOSTER, JR. 10 Peace street, Providence, R. I.

The armies of Europe have grown since the Franco Prusslan war from 6,958,000 to 22,248,000 men: A terri-

'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.

'llere, Käthie,' said he, 'set my glass afloat again;' and as 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,

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 yessel 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 Oer 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 sixtleth 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 1 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 snowwhite beard.

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

there was a ohlly trembling in my hands. Angry with myself for yielding to such a feeling, make acquaintances, and here is one of them sitting in my cabin and aiming his jokes at me." But as I stood there with this thought in my mind, I noticed that upon his head he wore a cap such as captains wear, and that his clothing showed him to be a true seaman. I stepped forward into the cabin. "You, sir," I was about to say; but the words stuck fast in my throat, for the bench upon which I had just seen him sitting was vacant, and I was alone.

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I tapped my forehead; I rubbed my eyes, but there was the fact; the bench was vacant, and I had but a minute before seen a man sitting on it. My back was gooseflesh, yet I was no fool; I was still fully in control of myself; a man of common sense, with a level head. I said to myself: "Have you, old fellow, put a few glasses too much behind your waistcoat?" No: I stood as firmly and erect as my mainmast; my sight was as clear and as sure as ever. For a while I stood there as if rooted to the spot. Then I took my log-book and made the entry. As I was about to leave the cabin and go on deck again-in fact, I was already at the door-I turned my head to look back; what made me, I don't know. What I saw seemed to congeal all the blood in my body; for there, not three arms' length from me, sat the man at the table, just as before, his outstretched finger on the chart; his steady, piercing look directed to me.

Then it was all over with me. In fright, I lost my calmness and self-control. As if the very devil incarnate were after me, I slammed the door, rushed on deck and called my two officers. They saw at a glance that something had happened. "Lads," said I, "we have a blind passenger aboard," and as I said this I was conscious that my voice was scarcely audible. When I told them what I had seen, Billy?" they laughed, just as I saw you laugh a short time ago. But as I showed my displeasure at their stupid laughter, and, trembling in every limb, leaned against the rail, they tried to persuade me that I was ill and had a fever; but I felt as sound as a fish in the water. They endeavored to calm me, and agreed to go down with me into the cabin and investigate the matter.

This they did; we found the cabin empty; the whole ship, from upper deck to keelson, was searched. It came to our minds that some times fellows conceal themselves in the cargo of vessels to get a passage to some point and the winte and income and are discovered by accident. This might be her tail. "There was a day of evil hap in Isaac's cal-"There was a day of evil hap in Isaac's cal-"There was a day of evil hap in Isaac's calwe were sitting then in the cabin, talking about this strange affair, Hanse Kollins, my first helmsman, was sitting with his arms resting upon the the table; I can see him now as he was then-he suddenly bent over the chart, and, pointing to one spot, exclaimed, "Captain Petersen, did you do this?"

'What?'' said I, "what is it that I have done?' "Here," said he, "is a mark as if made with a finger nail, bearing north north-east from our course, exactly from the very place we are now in.'

I rose quickly and looked at the chart; it was just as he said. That mark, I swear, was not on the chart a half hour before. For a time, we looked at each other in silence; then I said: "Lads, there is a meaning to this, and I know what I am going to do."

I threw my cloak about me, pulled my cap over my head and went on deck. I gave the order to change the course, and in two minutes the Mary Anne had answered the helm, and we were sailing the course which the mysterious passenger had marked on the chart.

me, as if an loy hand was rubbing my back, and starving ones back to life. Thanks be to God, wo succooled.

We placed them in the warm cabin and they I shook my head as I said to myself: "It must slopt till morning. After a good breakfast, be one of the passengers -- little time have I the white bearded man told me that he had had so far to concern myself about them, or to been the captain of the whaling ship Holfert, and three days before he had lost his ship and fourteen of his men in a storm. I urged him to tell me how it happened that, in the moment when he was nearly frozen to death, he should have seen the Mary Anne; he replied that he knew absolutely nothing about it."

Claas Petersen, looking round upon us, said, Now, youngsters, what have to say?' We were silent; at last Steffen Sundag made

some remark that showed his disbelief of the story. Captain Petersen stroked his beard and said, 'Steffen Sundag, did you ever know Claas Petersen to tell a lie? Now, then, that you may know that what I have told you is the truth, the white-bearded man's name is Jürgen Folding, and he is sitting to-night with his wife and children in his cosy little house at Lönborg. Hanse Kollins is also still alive, and sails the Denderah, between Hamburg and Valparaiso. You can find them easily; and you may ask them if this is not as I have said. Steffen Sundag, what one man does n't know another may. Now, good-night.'

Captain Petersen emptied his glass, and putting his hands into the pockets of his coat, left the room."

## The Soul of a Poacher's Dog. BY R. KEARTON.

"Noo, I'll tell ye what it is, John, I really believe dogs hev souls." This was Billy-wid-een's conviction, and he was a man of wide experience amongst dogs, horses, mice or men. To boot, a converted glpsy, who could make Lunn's Meeting-House groan, wail and shud-der over a reoltal of his sinful career. The women would sob in truly babe-bereft fashion, yet doclare they had had a real hearty time of it because Billy-wid-een had spoken "his expe-rience at t' Love Feast."...

"Because they dream dreams, John -- dreams "Because they dream dreams, John —dreams that set their tails a-waggin' with delight, and give forth the full-moothed music of the chase, grool and bristle their hair in anger, or whinge and croodle with a fear and distress akin to that of a man wrestlin' with a dirty-complex-ioned night-meer. Noo, I'll tell ye as mickle of the history of a lurcher as I can mind on: "Isaac Nichol was a gipsy lad belongin' to my tribe. He was also a poacher, well varsed in the pranks of nature and her folks. He had a varra clever dog named Myr. Isaac loved

a varra clever dog named Myr. Isaac loved her with the devotion a fond husband lavishes on a bonny wife. She delighted in it, poor thing, and showed all the affection of her doz soul through a pair of great broon, 'telligent een, that stared up sweetly and confidently at him the while she licked his hand and wagged

"Myr, always sharp in the uptak, had read her maister's terrible fix at a glint, and, judgin' from the long, white lines on the limestones, had vainly tried to scrat him oot. Fallure sent her off in a hurry to my hoos on wheels, and she waked me in the tail end of the neet by rattlin' the sneck of my door. I let her in and got a leet. There was such distress and pain in ivery line of her coontenance that it was hard to think of her as owt but a human body. She kept rushin' off doon Bluidy Loanin every minute and then comin' back with a strange, and whinge, pawed at my legs. I saw there was something wrong, and, rousin' two or three of my kinsfolk, we followed her as fast as we could stumble in the direction of Beldy passenger had marked on the chart. To the objections of my officers, I had but one answer: "I am going to find out what this means." I had in my heart the conviction that something extraordinary was before us. but the objection of Beldy Hill. We were too late; Isaac had been crushed flat as scrip. His reet hand was still hungry grip. When a man's come by that sort

meant parting with the only thing on earth I loved or that loved me: my Myr. It was a fearaome wrench for a man to face. "Fear and persuasion at last whipped me into a sad decision, and I made up my mind to kill her. The dog seemed to read my thoughts: her tail dropped atween her legs, and she be-gan to tremble. Murder was in the air, and she smelt it, and kent why I had fetched her to the river's brink. She fixed her een on me with a look of intense anxiety, licked timidly the hands that were tyin' the millstone aboot her neck, and then prodded her smoot, in the old familiar way, inside my palms, beggin' for a caress. My heart started thumpin' wildy, a plaguey drought took held of my threat. The blood was beatin' in my temples like the threb of a great machine. I stopped to take breath and counsel of myself, but heard Brother Lang Dode, as fair as the dong of a chapel bell, sing oot — Theo's feelin' t' sook o' t' draught that carries all chaff into hell. Droon her, droon her, man!' "l put my arms under Myr's neck and flank,

her, man!' "1 put my arms under Myr's neck and flank, and was aboot to hoist her into the black depths of Lang Wath, when she gave me such a sad, reproachful lock, vented a dismal, long-drawn hool, and shook with such pitceus a tremblin', that my heart seemed to stop beatin'. I became dizzy-like and swimmy, and my een got a nasty mist in 'em. I sat doon to think, and wait till I felt better and steadler aboot the knees; but all the brethren in Lunns seemed to be bawlin' in my lug, 'Droon her, droon her, an' save thy sool from t' torments of hell.' I looked at my poor little dog, and her face answered their clamor for her life. That face was an open book to me, and in it I read: 'Thou whom I have loved, trusted and labored for ungrudgingly, could'at thou, would'st thou, be so ungrateful as to forget the past and blot it oot by treacherous murder? Art thou so cowardly and weak that thou darest not face and do battle with the future and its temptations, trustin' in thy newly gained poor and strength, withoot any in nocent blood on thy head? future and its temptations, trustin' in thy newly gained poor and strength, withoot any innocent blood on thy head? Remember that I, too, am a God-made creature, whose odd orime has been the carryin' oot of His behests, mainly for the pleasure and profit of arbitrary, thankless man. Take not the life of even a dog leetly, but think of the awful responsi-bility of endin' what thou never could'st give, and what every breathin' thing 'cept man prizes aboon mention.' "I could not stir another finger against her, but whipped oot my knife and like leetnin' cut the rope from her neck, and we walked into Lunns together !'- The Humanitarian.

## The Reviewer.

PHILIP CARLISLE: A Romance. By Carlyle Petersilea, author of "The Discovered Country," "Oceanides: A Psychical Novel," "Mary Anne Carew: Wife, Mother, Spirit, Angel," etc. London: J. Burns.

The hero of this thrilling romance is introduced to the reader as a bright, manly lad of twelve years of age, residing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, however, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the village, they are of great assistance to each other in many ways.

The hermit, who is a musician of rare endowment, teaches young Philip his wonderful art, and in time the latter becomes equally skilled. He prospers in all he undertakes, and is thus enabled to secure the musical education he craves. He accepts a professorship in England, and there, at the zenith of his fame, meets a nobleman of the same name as that he bears The latter soon discovers that the celebrated musician is his long-lost son, whom he had mourned as dead so many years, and it is also discovered that the old hermit is the nobleman's father, who, in despair at the death of his beloved daughter, the misery inflicted upon him by an unhappy marriage, and the indifference of his young son, had abandoned his home years before.

After many and varied experiences, Philip returns to America, and weds a young girl whom he had admired from childhood for her nobility of character and gentleness of heart. Becoming enchanted with the Pacific slope, and feeling more at home in the new world than the old, he makes his home in California, devoting his life to his musical profession and the work of the unseen beings, by whom he is conscious of being surrounded, and who use his organism for the nurpose of writing such truths as they desire to give to the world.

The fact of spirit return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistre, had been gradually developed until he proved a use ful instrument for the spirit-world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists.

## Address to the Spiritualists of the World.

BY THE COMMITTEE OF THE PAHENT FOX MEMO-NIAL ABSOCIATION, BROOKLYN, NEW YORK, (102 COURT STREET.)

For the purpose of attracting and concentrating the attention of those who believe in a future spiritual life; of interesting those who are investigating the life; of interesting those who are investigating the psychic discoveries of the age; of organizing a league or guild and federalizing the Spiritualists of Europe and America; of establishing a platform upon which all who believe in spirit-return can stand, and espe-cially for the erection of a GRAND TEMPLE to mark the epoch and the practical union of the two worlds, the physical and the spiritual, and to commemorate the lives and services of the founders of Modern Spirit-ualism, the undersigned, with kindly and earnest in-tentions, and in the interest of humanity, have as-sumed to place the following address before the Spir-itualists of Europe and America and the Islands of the Seas. the Seas.

the Seas. Among the important aspirations of the human soul, the sentiment of hope is preëminent; the desire to continue to live is universal; the dread of annihi-lation in human and animal life is everywhere appar-ent; even the vegetable kingdom perpetuates itself. This principle, in animate matter, is a part of the in-telligent energy, pervading all visible and invisible substances - the God force, so to speak, behind all phenomena. phenomena.

In the memorable civilizations that have appeared

In the memorable civilizations that have appeared on this planet there has been an unceasing demand for absolute and indisputable proof of the immortal-ity of the soul; or, at least, for positive evidence of the survival of the spiritual selfhood after the death of the earthly body. Notwithstanding the fact that portions of the hu-man race have worshiped a plurality of gods, feared a personal devil, and have been satisfied with the theories, dogmas and traditions handed down to us by former generations, and that another portion of the human race—the lower, so-called semi-civilized and barbarous—have rested on a belief or faith, founded upon superstitious stories, legends, visions, dreams, omens, etc., etc.; still, common sense, philos-ophy and science have cried aloud for absolute evi-dence—tangible proof of the continuity of the human spirit.

dence-tangible proof of the continuity of the human spirit. Prophets, seers, sages and philosophers have pre-dicted that the evidence of immortality would, in time, be forthcoming; that the demand would surely be supplied. At last it is here. Proof positive that we do survive has been received. The evidence is clear and convincing. Living witnesses are ready to give their evidence of its truth. The intelligent peo-ple of all countries are beginning to admit the possi-bility of spirit-return; the thoughtless and ignorant have moderated their violence since the light has come; the pulpit has withdrawn its opposition; the ecclesiastical and so-called religious forms and dog-mas are seriously considering the forces of invisible matter, and are adopting spiritualistic views concern-ing the same. There is a growing desire on the part of intelligent people to study the psychic effects of the spiritual upon the physical, or unscen upon the seen. It is admitted by a large number of persons that

or intelligent people to study the psychic effects of the spiritual upon the physical, or unseen upon the seen. It is admitted by a large number of persons that the spiritual must exist before the physical; that all visible forms are the result of invisible, or spiritual forces; that air, electric fluid, aura, ether and all the gases known to exist, although invisible, are now admitted to be material, as much so as a column of steel. Indeed, we may say that the perfume of the rose is just as material as the rose itself. The divisi-bility and attenuation of matter are now more than ever before claiming the attention of students of the laws and principles of nature. Everything that is, is substance; a spirit, we re-peat, is a material thing, as much so as the planets that revolve in unlimited space. We cannot avoid the conclusion that matter always was. It is not possible to imagine a time when it indestructibility, therefore, must be conceded; and further, that all physically visible forms come from invisible spiritual material and are the result of an invisible intelligent energy. In disappearing from the physical eyes, all forms return to the invisible from which they came. The using that is, that invisible matter is superior to and is more potent than the forms appear to our physical eyes and to cause them to disappear-to materialize and dematerialize. The spiritual, there-fore, is the real; physical forms are unreal; the spiritual, as connected with humanity, is continuous and immortal as an organized entity; physical forms ephemeral and mortal. The facts of nearly half a century have arrested the public wind. They connected with humanity, is continuous

ephemeral and mortal. The facts of nearly half a century have arrested the public mind. They cannot be dispelled, because they are true

are true.

public indu. They cannot be dispelled, occalise they are true. It was in the small and obscure village of Hydes-ville, State of New York, that the first messages from the spiritual world were received by rapping or knock-ing sounds, and communication intelligently estab-lished by means of the alphabet. The mediums of communication chosen by this mysterious intelligence at that time were three sisters of the Fox family, one young woman and two young girls. Nearly every phase of the phenomena, except materialization, has occurred in the presence of these remarkable medi-ums. The sounds continued for forty five years, until the last of this wonderful trio passed to the spiritual side of life in the forty-fith year of the modern spirit-ual era.

ual era. Had it not been for our form of government, which protects the life and liberty of the humblest citizen and guarantees free speech, free press, free schools, and the pursuit of happiness to all, the Fox slaters would certainly have become matters, which go is would certainly have become martyrs-victims of ig-norant fanatics, or objects of the brutality of mobs. In less than twenty years after the appearance of he Fox sisters, mediums in great numbers appeared

people and established in the minds of the hopoful and the faithful the absolute truth that there is no death but that of the body. The history of modern spiritual manifestations would not be complete without the story of the Fox mediums. The better parts of their earthy lives were devoted to spreading and defending the newly found truths. They were plain country girls, and in their solute it is not death but their solute in the two provides and earthy lives were devoted to spreading and defending the newly found truths. They were plain country girls, and in their solute is not been and projudice, they were faithful, patient and gentile. Their solute is and troubles at times were almost uncharable is liveled. Shadcred alu bars all and troubles at the stream of the responsibilities of their mediumship; but their spirit guides would not consent. At has, after many fullo efforts to evade the responsibility, they consented, and for more than a third of a contury they battled for the truth and the Gause. Their herds incontestablet Up to the latest hour of their existence here the raps continued in their presence. Now that they have "departed" this is and wreathe their misfortunes and faults with the for the dup assed into the spiritual world, let us remember the better parts of their lives, forget their fraitles and wreathe their will a wis with the misfortunes and faults with the for the dup assed into the spiritual world might have it meanifestations to prove to us that our relatives, friends and were making then and the spiritual world might have it the spiritworld to give the first demonstrations to prove to us that our relatives, friends and were making themselves known. The Fox Memorial Association was formed in the growthes know it the spiritworld to give the first demonstrations to prove to us that our relatives, friends and were making thenselves known. The Yox Memorial Association was formed in the growthes know it the spiritworld to give the first demonstrations to prove to us that our relatives, frien

pose of erecting a memorial temple, to especially mark the beginning of the modern era, and to perpet-uate the names, memories, proofs and witnesses of its founders. To carry to a successful termination an enterprise of such magnitude and importance, funds, friends, time, labor and materials will be required. Every spiritual society, association, league and guild will be appealed to, and, as far as possible, every medium will be requested to give schemes for the benefit of the memorial temple. Investigators, psychologists, mes-merists, sensitives and students of the occult will doubtless take an interest in the project. With this address will be sent a Constitution. By-Laws and printed forms for the formation of auxiliary societies. This parent Memorial Association consid-ers it a duty we owe to our Cause, to the age in which we live, to posterity and to ourselves, to erect an ap-propriate BULDING or MONUMENT of indestructible material, in which there shall be a crypt wherein may be placed the bodies of the Fox sisters, enclosed in granite sarcophagi; also bronze tablets, containing the names of the early reformers in the Spiritual Cause and a Record Book of parchment, in which will be written the names of life members and those who bequeath legacies or annuities to the Tomple. The Temple is to be of such character, size, design and architectural superiority as will attract the atten-tion of the civilized world. It will be worthy of the Cause we advocate—the truths, haws and philosophy we teach. The erection of such a Temple at this time by those who were contemporaneous with the great mediums of our generation —with the Fox sisters and the phenomena that occurred in their presence—would be, in itself, a grand and proper thing to do. It would be a contribution to the proofs of immortality of more value to mankind than all the evidence heretofore produced. Future generations would congregate around this Temple on each returning anniversary; disembodied spirits would return in thousands, mate-rialize and m

Committee on Address: WILSON MACDONALD, President P. F. M. A.; M. A. GRIDLEY, Secretary, 102 Court street, Brooklyn, N. Y.

Minnie-"Did he kiss you when he proposed?" May-"Certainly; I would n't consider any but sealed proposals."- Vogue.

#### For Over Fifty Years

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

## SPIRITUALIST MEETINGS.

Lynn, Mass-Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Munroe street, Sundays at 2% and 7% r.M. Mrs. E. I. Webster, Prosident; Mrs. E. B. Merrill, Socy, *Children's Lyccum* meets Sundays, 12 M., at Exchange Hall, 14 Market street. 7. J. Troye, Conductor; Miss 8. S. Collyer, (18 Smith street) Sec'y.

Worcester, Mass.-Association of Spiritualists, Arca-num Hall, 566 Main street. Lectures at 2 and 7 r. M. Ohli-dren's Progressive Lyceum at 12. Geo. A. Fuller, M. D., Pres-

"There was a day of evil hap in Isaac's cal-endar. Myr 'set' a rabbit among the loose stones of a mine billock, and the poacher be-gan to work doon after it, pllin' the lumps of blasted rock up to reet and left in two high unregular walls. He had been expensive of his strength, for it had cost him much labor before he came within seet of his prize. By lyin' doon flat on his belly and stretchin' forth his ret hand he had managed to grap the rab. lyin doon hat on his belly and stretchin' forth his reet hand he had managed to grab the rab-bit. Maybe the effort caused him to stretch oot one of his legs until his boot-heel touched the piled up stones. Anyway, the whole bag-o'tricks had given way, and slithered doon upon him like the pillars of the temple upon blind Samson.

something extraordinary was before us. The night passed; in the gray of the morn-

ing I was already on deck; the lookout suddenly cried : "Icebergs ahead !" A few minutes after, in the straight line of our course, rose a blue, shimmering mass over the wide rolling sea. I strained my eyes through the telescope. but it was too dark for me to distinguish anything clearly. Then Hanse Kollins-the fellow has even like a hawk-took the glass from my hands. Scarcely had he glanced through it when he called out: "Captain Petersen, I see something."

"Well, my lad, what do you see?" I inquired. trembling with excitement.

"I see a topmast, and on the topmast a red flag of distress is flying."

Now let me tell you youngsters that upon the Mary Anne things were pretty lively then. Crew and passengers crowded to the bows. Nearer and nearer came we to the iceberg, and we could now see with naked eye the red flag, a red blouse torn by the wind. The Mary Anne was hove to; we lowered a boat, Hanse Kollins at the helm, eight meu at the oars, and I with the glass at the prow. So we went to the ice-berg. We made fast to a projecting shelf of ice, and with loud volces called out: "Boat ahoy!" No answer. But Hanse Kollins—the fellow has feet like a cat—had already climbed the jarged wall of ice, and soon he called to us: Now let me tell you youngsters that upon the the jagged wall of ice, and soon he called to us: 'Here are lying three men."

In a trice I was up there with him, and in a depression in the surface of the ice I saw three men, wrapped in their cloaks, stiff and apparently lifeless. Among them was a face that I had already seen-about the fourth day before -the face of the man who sat behind the table in my cabin; the same deathly-pale, careworn face; the same snow-white beard. The eyes I did not see, for the lids were closed.

Half an hour later the three poor, exhausted men lay well sheltered in our boat. I held the mained without struggle or yelp of protest head of the white hearded man in my lap. I until I unbundled her on the softest part of head of the white-bearded man in my lap. I rubbed his face with brandy; I poured brandy upon his lips, and at length he began to swallow, and I felt that there was a motion in his breast as he lay on my knee. Very slowly he opened his eyes, the same water-blue eyes that I had seen before in my cabin. Looking at me long and intently, he murmured: "The captain-of-the-Mary Anne?"

hungry grip. When a man's come by that sort of luck withoot help, 'cept from his own indis-cretion, small's the use and big's the bother of blabbin' and a Crooner's quest, so we buried him handy, and just burnt a few tussocks of ling on his grave, and no man in that parish, savin' oorselves, kent of the wronghap. "As soon as the ling had burnt itself oot we scattered the ashes roond and fattled for de

scattered the ashes roond and fettled for de-partin' from the place where oor unlucky brother was to tak his last long sleep; but not brother was to tak his last long sleep; but not so Myr; she began to whinge and scrat on the top of the newly filled grave, then to run roond and roond, lie doon with a groan and a long sigh, then get up again as if a sudden thought had hit her, begin to scrat, dig, and sniff with great earnestness. She grooled and tore the ling stalks and roots up with her teeth in furious fashion, stoppin' noo and again to look roond on us with a pitiful, heartbroken stare, that seemed to say, 'Cruel men, you have taken my maister oot of one prison hoos to put him into another, but I 'll deliver him from his bondage and we 'll roam the hills

mail lyin piceously huddled up in the hole she had vainly dug in effort to reach her dead maister below. After twice tryin' to rise and orawl forth to give me welcome she fell back with a heart-fetched sigh and shivered all over. This sad plight, brought aboot and endured cheerfully for the love of a dead maister, touched the heart even of a oruel, sin-pickled heathen like myself. I could not stand the orast of those unbappy beseeching en meheathen like myself. I could not stand the cast of those unhappy beseechin' een on me-they were too full of meek misery and dumb appeal. I, who had thrashed men blind, stiff and silly, felt what I had never felt afore-a pang of pity and reproach. I folded the faith-ful animal tenderly in my sleeved walstoat and slung her over my shoulder, where she re-mained without structed or valu of protest

until I unbundled her on the softest part of my own bed. "The moorgam were donning their winter stockin's in the fall of 1862 when an accident befell which laid me low for many a weary neet and day. I was knocked doon and run over at a hoss fair, and my spine mauled that bad I had to lie sick and aweary at Lunns all winter. My kith — never a tender lot—soon left me quite alone and journeyed for the green commons and sheltered lanes of the Sooth. But Myr did n't; she remanied my sole companion and friend, sayin' the kind

captain—of—the—Mary Anne?" "Yes, my friend," said I in a voice almost un-controllable from excitement. "Have you ever seen me before?" Heshock his head: 'Never—and yet—it seems —I do n't know—as I began to grow stiff—and every hope of—help—had gone—I seemed to see before me—a schooner—and I read—on her— bows—the name—Mary Anne — and then—it seemed as if—I were sitting in a strange cabin —behind a table—and—and—" He could say no more, and again became un-conscious. Not long after we had reached the vessel, and every means was tried to bring the frozen and

CONSOLATION. By the Rev. Chauncey Giles, author of "Man as a Spiritual Being." "Our Children in the Other Life," "Why I am a New Churchman," etc. Published by Wil-liam H. Alden, N. E. Corner 22d and Chest-nut streets, Philadelphia, Pa.

This little volume, dedicated to those who are be reaved of the physical presence of their dear ones teaches valuable truths concerning the proximity of friends who have laid aside the earthly form, and their continued love for and interest in the welfare of those they have left in sorrow and distress on the earthly side. The writer gives to spirit, form and substance -thus affording to those who are sitting in the dark ness of ignorance concerning the nearness and reality of the spiritual world something tangible to which their thought and love may still go forth.

It is, however, a pity that this able writer, who in tuitively grasps so many truths which have been clearly revealed by Spiritualism, does not take just one more step and admit the possibility of communication between the denizens of the spirit-world and those of earth.

The error of those who weakly succumb to sorroy instead of bravely taking up their daily duties, seeking to make the most of what is left to them in this life, and endeavoring to grow in spirituality by the affliction laid upon them, is most clearly set forth.

ABRAHAM LINCOLN: Was He a Christian By John E. Remsburg. 28 Lafayette Place, New York: The Truth Seeker Company.

The author presents the statements of twenty witnesses who claim that Lincoln was a Christian ; which he then reviews and refutes, adding the testimony of more than a hundred witnesses to prove that Lincoln was not a Christian, but a Free-thinker. Among the latter witnesses are relatives, law partners, private secretaries, members of his cabinet, and some of his intimate friends. Whether a Christian or a Freethinker, Lincoln's loyalty, magnanimity, love of justice, and all those noble qualities so familiar to the public, and which, we would add, go to make up what is understood as the character of a true follower of the teachings of the loving and gentle Nazarene, are not only unquestioned but elaborated by the writer.

NOT ANGELS QUITE IS a wholesome modern love story, written in an entertaining manner by Nathan Haskell Dole. The sweet womanly attributes of the two chief characters are ably depicted, and the noble renunciation of the one is equalled by the keen appreciation of the other. Occasional flashes of humor serve to light up the sombre and pathetic passages. 10 Milk street, Boston: Lee & Shepard, Publishers.

the Fox sisters, mediums in great numbers appeared in almost every part of Europe and America. New phases of the phenomena were developed; sensitives were chosen from every rank of society; many were forced to become mediums of communication against their will.

their will. The phenomena appeared in families who never dreamed that such things were possible. After the raps had been acknowledged by honest investigators, scientists, thinkers and philosophers, mediums be-came more frequent; immense masses of matter were intelligently moved; even human bodies were trans-ported through the air without visible contact; per-sons were inspired to speak eloquently in different tongues, of which, in their normal condition, they knew nothing. Little children wrote in various lau-guages; mediums were inspired to improvise long poems and repeat them orally; many mediums were impressed to touch and heal the sick; sensitives of a high order were empowered to heal maladies which were pronounced incurable by simply coming en rap-port with the patient; unnatural appetites have been removed, mental maladies cured, and, strange as it may appear, healing powers seem to have been given to some of these spiritual physicians which have enabled them to effect permanent cures of disease at a distance of hundreds of miles from patients. The weak and weary have been made strong, and the in-sane restored. Colairvoguce and clastraudience have proved to be the sixth and seventh senses of the hu-man mind. The proof of these spiritual and psychic phenomena The phenomena appeared in families who never

sane restored. Clairvoyauce and claraudience have proved to be the sixth and seventh senses of the hu-man mind. The proof of these spiritual and psychic phenomena is as portect as human evidence can make it; suc-cessful denial is impossible; the testimony is incon-trovertible, unimpeachable, conclusive. The rappings at Hydesville were the harbingers of hope; the revelators of joy; the telegrams of immor-tal life. That obscure village of Hydesville may prove to be the Nazareth of our age, and this island by the sea the Mecca of modern times. When the truth of spirit return was acknowledged, the agnostic paused to consider; the ordinary materialist was astounded that anything should exist that he could not see; the doubter was silent; the weary and disconsolate be-came hopeful. Various phases of the phenomena continued to be developed: slates, tablets, walls and other surfaces were written upon; pletures were drawn and even colored; photographs were produced without visible silters, and the faces and forms of friends and rela-tives who had "passed over" long ago were repro-duced; ordinary telegraphic instruments gave forth messages without wires or human contact; signatures were reproduced by this spiritual power which were frecognized as the handwriting of these without volition by the hands of medums, which were far be-yond their mental capacity to produce; speeches and lectures were spoken, without preparation; by persons claimed to be inspired. At last hands, faces and imbs of spirits were made to appeared in earth-life here. Good likenesses, in full form, of men and wo-men and children have appeared, whose bodies had in the grave for years. These phenomena have been repeated on thousands of occasions, in pressuce of large audiences. The forms have materialized and dematerialized in plan twere. Loving hearts listened for the rusting wings, and they were heard; old memories were revived; the loved and lost the truth.

these wonderful phenomena accumulated, millions were convinced of the truth. Loving hearts listened for the rustling wings, and they were heard; old memories were revived; the loved and lost had returned; the horrors of eternal punishment were dispelled; fear and despair vanished before the veritable facts. The manifestation of in-visible intelligence was constantly being demonstrat-ed; individuality was proved, identity revealed, for-gotten occurrences recalled. The resurrection and materialization of the sublime Nazarene were believed to be probable, and the aphorism of the greatest of poets, so long accepted, has been nullified: The trav-elers "from that bourne" have returned! The present spiritual era has accomplished more than has been achieved in a decade of centrices or the world's progress heretofore. It has produced " a cloud of witnesses" ready to testify; it has estabilished ineffaceable testimouy of the furth of spirit-roturn; it has transformed the "king of terrors" into the messen-ger of immortality; it has closed the gates of darkness and thrown wide open the door of light and progress; it has given scope and confidence to the inhabitants of this earth that nothing clas has ever done; it has removed the spectres of doubt, destroyed the dun-

dren's Progressive Lyceum at 12. Geo. A. Fullor, M. D., Pres-ident; Woodbury O. Smith, Vice-President; W. O. Keyes, Recording Secretary; Mrs. L. E. Dodgo, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield, Mass.-The First Spiritualist Society, C. 1. Leonard, President, Worthington street. The First Spir-itualist Ladies' Ald Society, Mirs. T. M. Holcomb, President, Mirs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, overy Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening.

North Scituate, Mass.-Children's Progressive Ly-ceum holds sessions at Gannett Hall at 2 P. M. each Sunday. Silas Newcomb, Conductor.

Chicago, Ill.-The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond.

67, int. One L. Y. Atomican. Oleveland, O. - The Children's Progressive Lyceum meets regularly every Sunday, 10% A. M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; Edward Mapes, Secretary, 120 Dare street.

Cleveland, O. The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, st 7% o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Biack, Chairman.

Buffale, N. Y. - First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 3% and 7% F. M. Henry Yan Buskirk, President; L. O. Beesing, Secretary, 648 Prospect Avenue.

Beesing, Secretary, 548 Prospect Avenue. **Baltimore, Md.**—The Religio-Philosophical Society meets overy Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Edwin W. Wright, 1814 North Broadway, Secretary.

W. wright, Mik North Broadway, Scoretary. Providence, B. I. - The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M. Pittaburgh, Pa. - First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-or, Secretary.

pr, Secretary. Grand Rapids, Mich.-Spiritual Association holds ublic meetings overy Sunday at 10% A.M. and 7% F.M., also Flursdays at 8 P.M., in Lincoln Hall, 64 Pearl street. L. D. Sanborn, Secretary, 205 North Lafayotte street. Grand Rapids, Mich.-Progressive Spiritualists' So-oloty, Elks' Hall, Ionis street. Meetings Sundays, 10% A.M. Josselyn, President. Davident.

Josselyn, President. Dayton, O.-The Spiritualists' Library Association holds meetings every Sunday at 7½ r. N. at its hall in Central Block. second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary. Detroit, Mich.-Fraternity Hall: Mrs. Minnie Carpen-tor gives lectures and tests Sundays at 2½ r. M.

Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, III.-The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 75 P.M. in G. A. R. Hall, on 5th stroot, between Monroe and Adams. Rev. Anna B. Lopper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Deprot, Freshent; Miss H. A. Thayer, Scoretary.
 Norwich, Cenn.-First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Ohli-dren's Progressive Lyceum meets every Sunday at 11½ A. M.
 in the same hall. Mrs. F. M. Marcy, Conductor:
 St. Louis, Mo.-Spiritual Association holds meetings every Sunday at 10% A. M. and 7½ P. M. at Howard Hall, 5081 Olive street. A welcome extended to all. M. S. Beckwith, President.

President. Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 602% Ohurch street. Mediums with remarkable gifts officiate. C. H. Stock-all President.

cll, President.
 New Orleans, La. - Association of Spiritualists meets overy Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Bonson, Fresident.
 San Francisco, Gal. - The Society of Progressive Spir-itualists meets every Sunday morning and evening in Scot-tish Hall, 105 Larkin street. Also a Mediums and Confer-ence Meeting overy Sunday at 2 P.M. Good mediums and speakers always present. S. B. Whitehead, Scoretary.
 Onkland, Cal. - Mission Spiritualists meet every Sun-day at 2 and 1% P.M. at Native Sons' Hall, 918 Washington

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOURTY.--INFORMATION and assistance given to inquir-ers into Spiritualism. Litorature on the subject and list of mombors will be sent on receipt of stamped envelope by any of the following International Committee: America, Mirs. M. Palmer, 300 North Broad street, Philadolphia; America, Mirs. M. Palmer, 300 North Broad street, Philadolphia; America, Mirs. M. Wondster, 5 Peckville street, North Molbourne; Ganada, Mr. Woodcock, "Waterniche," Brockville; Holland, Van Stratton, Middelian, 623; India, Mir. Thomas Hatton, Almodabad; New Zealand, Mr. Graham, Huntloy, Walkato; Sweden, B. Fortenson, Ado, Christiania; England, J. Allen, Hon. Soc., 14 Berkloy-torrace, White Post-laue, Manor Park, Essez; or W. O. Hobson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne. 1 Manchester street, Brighton, Eng.

SEPTEMBER 2, 1898.

# 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 orime,-James Russell Lowell.

> Men counted him a dreamer? Dreams Are but the light of clearer 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 nurst, Was called an "idle dream" at first. -[Ernest Jones

Walls 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 coursels of the wise impart No holler words in all their language hath; For light divine is kindled, where the heart Lets not the sun go down upon its wrath. -[Eliza Cook.

He removes the greatest ornament of friendship who tak s 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 .- Emcrant.

The ship may sink and I may drink A hasty 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 CLAIRVOY

ANCE. The first time Miss Record and I were in-vited to Mr. Jagger's of Halifax, Miss Record said to him, "You are being robbed, Mr. Jag-ger!" 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." 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 plok 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 could "When wen think you can the more the 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."

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.

Wold 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, "Mrs. Jag-ger, I think there is something wrong, and I feel I ought to tell you. Mr. — [the young man previously described] wants me to meet him down the lane 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 of it in his pocket-book. Miss Record advised

## BANNER OF LIGHT.

and asked if I could tell her anything about her daughter. She said it was her first visit to a Spiritualists' 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

to a spiritualist? 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 ministor, 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. 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 anteroom, 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, itell 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 daughterstill 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 fret no more, but hope for the time when she would be reinited with those she loved. Some people ask, "What is the good of it?"

those she loved. Some people ask, "What is the good of it?" When the Salvation Army was coming down Haley Hill, Halifax, I stood a moment to watch Haley Hill, Halifax, I stood a moment to watch them, when a gentleman standing near by said., "Exouse 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. so to be.

So to be. Again, the wife of a police inspector, who used to attend our circle when off duty, told us that she thanked God her husband ever 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.

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 botton man and women better methods 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 strengthening the weak, so that they may each and all know the will of our Father God and do it. do it.

[Note.—In transcribing these wonderful me-diumistic experiences, I have been favored with a number of private letters from grateful 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 place on the memo-riam cards of deceased friends, all appropriate to the character of the person whose name and life they were to commemorate, and evincing good poetic powers. There is one curious feanot 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.—A[fred Kitson.]

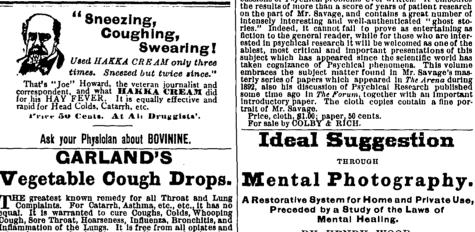
declared that the testimony of experts should be carefully considered, but within reasonable limits. We must in general appeal to edu-cated common sense entirely on its own basis. New facts must be on the basis of human exper-lence. Prof. Hodgson's statements, though somewhat cautious and conservative, were pro-ëminently just; nothing could be fairer than his declaration that even though five sensitives were proved fraudulent that would be no just reason for condeming a sixth. Prof. Myers read Rev. M. J. Savage's paper on "Spiritualistic Interpretation of Psychic 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 c'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 phe-nomena which have been witnessed in Brazil and other parts of South America, as well as in Spain, Italy, France, Germany and many other foreign as well as English-speaking lands. On Wednesday, Aug. 23d, during the morning exercises Judgé A. H. Dailey 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-

wood gave a very valuable account of alto-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

commits himself to a single theory of their origin.
Mrs. E. L. Watson of California was warfuly welcomed by her many friends: so also were Miss Lilian Whiting and other capable and inspired women. Mrs. Bundy, of the *Religio-Philosophical Journal*, was an active worker throughout the week. Mrs. Margaret E. Parker of Dundee, Scotland, was a delegate; so the platform was by no means exclusively masculine. "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. Mr. Hudson spoke himself on Aug. 24th on "Evidence Favoring the Theory of the Dual Nature of the Human Mind"; his remarks were very suggestive, whether they carried conviction to his hearers or not.
There has been comparatively little discussion of any of the appers, and none at all of many-a fact due in large measure to the unusual 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 orowded; the Fair grounds are thronged, and everybody is reaping a harvest after the temporary depression in the early summer. Board and lodging are plentiful, and rates are not exorbitant.

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When Mr. Jagger returned he made an entry of it 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<sub>9</sub>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. 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 include

two and one-quarter yards to make his mother a jacket. On another occasion, while sitting for a cer-tain lady in Halifax, her husband 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.

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 hay 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 ab end noth-ing but this to guide her). She said she got into 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 anything like that? I twas 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 lettar 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 er motors in Yorkshire. Lower of the room of the room. 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 pres-ent; and at times she has detailed their con-versation.

## 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 accommodation

The first paper was presented by Prof. Elliott Coues, who is a very able speaker; his resonant 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 sister, sciences. Hypnotic, psychometric and other phases of psychic experiences were intelligently reviewed. Psychometry, he said, appears to be related on one side to animal magnetism and on the other to trance. Attention was specially called to Reichenbach's theory of odic force. There are certain peculiar but not rare instances of the working of a subconscious ego. Among attempted explanations 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. *Telecurnesis* is a newly coined word to designate certain unusual physical manifestations; this whole subject should be made the basis of careful investigation. Phan-tasmal objects seen by some people of extraor-dinary subjectivity should be carefully con-sidered. sidered

Teleplastic phenomena is another new phrase freely employed at the Congress. Telecoustic 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

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 dogmatize as to where

me. She could not only see but describe the hallocination will not account for the phenom-room, furniture, and the people who were present; and at times she has detailed their conversation.
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 olothes close to my back. I did not mention the circumstance in any of my letters home, to see what would come of it.
On my return to London Miss Record said:
"I always know when you are ill. You were you some medicine in a oup. Did you feel me put the bedolothes close to your back?" and I replied, "Yes." "Then why did you not mention it?" she asked. "Because," I said, "I wanted to be sure it was you."
On the 3ist of July, 1887. I was engaged to speak at Halifax. At the close of the evening service, a lady in great trouble came to me,

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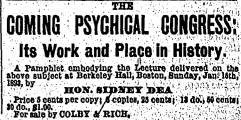


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# Banner of Bight. BOSTON, SATURDAY, SEPTEMBER 2, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Definition of the second secon

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Plerpont.

### New Trial Subscriptions!

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.

FT 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-EMBOD-IMENT, 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 !" - Whittler. through suggestion and by means of the imag- given is that the high-born women of India ination, as to demonstrate its presence. And surrendered their rights and retreated into this is precisely what millions say is done.

painful shock, he says, when the evidence They were anything but dependent weaklings. comes in the guise of a moving table, a tele- Adult equals contracted marriage. Women graphic 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 vulgarity 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, whither 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 in one of our magazines well says that men 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 oue, 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."

the home. In the early history the part they The average mind or imagination receives a played in India was a most important one. 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 hotbed 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 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 descrip tion 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 wo, man 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 coëxist with vanity, avarice, selfishness, worldliness, cruelty. The Psalms of David and others show the United States is gained, even though our govern-

#### 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 Pavillon by one of the guides of the noted trance medium, Mrs. SANAH 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. Frizzell and Miss Mabel Waite, with organ accompaniment by Miss Helen M. Folger (the organist at the First Spiritualist Temple, Exeter and Newbur y 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 at-tention. 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.

at Maranacook. We are unable at this limited time to give our readers a statement of the points made by

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 sensibly gratified with our brief

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 Plerpont, Wm. Berry, Miss Achsa W. Sprague, and others:-who earnestly admonished us to and others.—who carnestly admonshed 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 over-joyed to be able to commune with us, saying that she was our friend and should always re-main so main so.

S Spiritualist mediums-who consent to be publicly known as such-at present seem to be under the ban of Theosophistic, Psychical, and Churchianic foes, to say nothing of the speers 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"?

10 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

F The [London] Medium and Daybreak announces that Prof. Carlyle Petersilea 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. м. and 7:30 P. м., on "Our Present Political Crisis."

197 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. Coudert, expressed himself as quite satisfied. He said the object of the United States was to protect their property in seals, and if and even with lust, vengeance, malignant that is the effect of the decision, then the object of

Special Notice-A New Volume.

THE BANNER begins Volume 74 with its issue for Sept. 9th, 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. ,

107 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 Lancel-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.

part. "Eight thousand voters [says he], each influencing one or more votes besides his own, will receive atten-tion if they make a concerted demand before election. "Personal work with the several legislative candi-dates before election will command respect. The work should be done next summer, before the State election. Let the three State Medical Associations, Eclectic, Homcopathic and Regular, appoint commit-tes, say of three each, who shall together constitute a joint committee, to propose a suitable bill, look after its interests during the legislative campaign, and lobby it through in Columbus in 1803-4. 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 leg-

Of course, the pretext for this proposed leg-islation 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 1 would invoke an absolute, total, ir-recoverable defeat. I care not which political party the doctors "train" with—for that party I desire an overwhelming rout!

If medical men were in possession of public confidence as to their competency in their call-ing, there would be no occasion to invoke spe-cial legislation to keep off others. They seek cial 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 medi-cal 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 Marque the Antonine; and ever since, under one pretext or another, every innovator in medicine has been persecuted—and when legislation could

been persecuted—and when regulation could be procured, it has been resorted to for the same unhallowed purpose. As a Swedenborgian I would describe the spirit as the love of ruling, which is directly antagonistic to the love of God. It is certainly

in mortal conflict with all philanthropy and love of humankind. Results are showing: For years past the membership of the American Medical Asso-ciation has been steadily diminishing, and a olation 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 pro-fession a part of the Federal and State Govern-ments. 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 cor-poration! Prattle as they may with their drivel about "all schools" in medical bills, *there* is the cynosure on which their eyes are fixed. An Eclectic or Homeopathist, who co-öperates with them, betrays his fellows—I do not say his principles, "the five barley loaves and two small fishes." To such I would say: "Go where you belong." But with the practice of medicine made gov-ernmental, and its favored practitioners nota-ble as adroit politicians, the rank and file of the profession can have no further occasion medical journal declares that it is but an ernmental, and its favored practicioners nota-ble as adroit politicians, the rank and file of the profession can have no further occasion for organized societies of medical men. These all become obsolete. Medical unions to admit, exclude and keep down the number, 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."

### The Psychical 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 unreceptive.

Think of a future life as I will, he says. 1 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-self 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 subtile 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 so act upon what we call matter, and so operate upon the mind,

### 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 can- loss by being transferred from one of his mannot always evade or defer in the parliament of

reason now in open session. pressive in the lessons it teaches on this question. For almost a thousand years the thought and attention of woman in that country has shall bring loss and suffering to the transgresbeen 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.

this; and it would be no more just to fix the ment should be denied the satisfaction of maintaining stigma of hypocrisy upon modern exhibitions all its theories. The propositions contended for by of devotional feeling which we find in such bad company, than upon David and Asaph. Thus devoutness may ber 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 per suaded 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 sep aration 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 sions to another. He will of course do all things well for us as well as for the universe. The history of woman in India is most im- Mr. Parker insisted strongly on the advantage to the sinner of God's retributory action, both here and hereafter. The decree that evil doing sor, 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 What is the reason of it? Why this difference truly say of his dealings with us: "Thy rod in their respective destines? The reason and thy staff, they [both] comfort me."

us as protection for the seals were-close season from May to the end of July; this close season to be ob served not only in Behring Sea but in the north Pa cific 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 fire arms 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.

#### Decease 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 deputy 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 Septemher. but it is now stated that the stone is all ready to receive the inscription, which will read, thus;

"Grand Depute a la Convențion Nationale (Ans I.-IV. de la Republique) 1792-'95." Dans Cette Maison Vivait Thomas Paine." (Ans

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 Victories. Paine lived at what is now No. 3. 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 each one of them has come at the beeded 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 re-suit of them had they come a hundred years before 18439' 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 witch-es.—Then again, it remarks, since the new revela-tion by Modern Spiritualism infidelity has been ar-rested in its visible progress, and liberal Christianlity has made enormous strides. Rank and blank infi-delity 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 unand will continue to do it indefinitely, till the last un believer in immortality confesses himself overpowered by the visible proof offered by Spiritualism.

Such is medical ethics, stripped of its sub-terfuges; such are medical statutes, undis-guised! An honorable and self-respecting man must repudiate them all. Newark, Aug. 26th, 1893.

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

#### Special Notice I

The many friends of W. J. Colville, in Chicago and elsewhere, intend presenting him with a slight testimonial of their esteem on the occasion of his approaching birthday, Tuesday the 5th of September.

The presentation will be made in Masonic Temple, Randolph and State streets, room 1535, on that evening.

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

[We regret the non-arrival of this notice in time for last eek's issue.-EDB.]

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

## Spiritualist Camps.

## Onset Bay Grove, Mass.

(By Our Regular Reporter.]

The interest in the meetings during the week has been kept up to the highest point. All the services are reported by Dr. Storer to be far ahead of any prevlous week.

vious week. Tuesday, Mr. J. Clegg Wright spoke in answer to the following question, which was given to him by President Storer: "Is the soul of man first individ-ualized at birth? or was the individual soul a con-scious entity in the soul world before birth?" The latter part of the question was answered most em-phatically in the affirmative, and Mr. Wright's intel-ligent control proceeded to trace the soul-germ from the soul-world to its birth in the mortal, giving a thorough exposition of the whole theory of a con-scious, continued existence from the soul germ on forever.

forever. Wednesday, Mr. Joseph D. Stiles was advertised, but was unable to be present, and a conference was held at the Auditorium. A conference meeting was held Thursday also, and both were of unusual inter-

Friday, Mr. J. Clegg Wright spoke in reply to the following: "Does mediumship rise to other modes of consciousness than those possessed by persons who depend on the physical senses, so as to qualify any medium to test authoritatively the nature of life in the spirit-world?" which was answered in the affirm-ative.

ative. Saturday, Mr. Joseph D. Stiles returned to the grove and gave a brief lecture, preceded by a poem and followed by one of his inimitable scances. A beautiful poem was given to President Storer by Mrs. Keith of Hanson, under the inspiration of William Lloyd Garrison, which the doctor pronounces one of the grandest he ever heard. Sunday morning the weather was very propitious, and a larger audience than usual was present, large delegations coming from New Bedford and surround-ing towns. The morning service opened with congre-town, and accompanied by Prof. E F. Pierce of Charles-town, and accompanied by Prof. Maynard upon the organ.

Mr. Moses Hull was presented as the speaker of

gational singing, led by Prof. E. F. Pierce of Charles-town, and accompanied by Prof. Maynard upon the organ. Mr. Moses Hull was presented as the speaker of the morning. He read a beautiful poetical inspira-tion, written by Mrs. Mattie E. Hull. Mr. Hull an-nounced as his subject "Bible Spiritualism," taking as his text a verse from *Eccl. 111.* 15. "That which hath been is now; and that which is to be thath already been; and God requirelt that which is past." The author, he said, had often made assertions like this: "There is nothing new under the sun." Spiritual-ism, he asserted, was as old as the existence of any spirit. We claim to celebrate the anniversary of the beginning of Spiritualism only forty-five years ago, but it goes back thousands of years. Many say that the day of miracles is past; that God does not work miracles as of old; and some say that the devil has taken up the work. The speaker said that he would take the Bible in one hand and Spiritualism in the other, and show that what is contained in the Bible may be also found in Spiritualism. The first case he gave from the Bible was the return of Samiel to Saul, through the agency of the woman whom Dr. Taimage calls " the Witch of Endor," but the Bible does not call her a "witch "anywhere. Saul, you will remember, had pronounced banishment upon ali persons having "fa-miliar spirits," etc.; but, in trouble. Saul sought out this old lady, and she brought up to him the spirit of Samuel, whom Saul regarded as his enemy, because when in earth-life he prophesid to Saul that the kingdom would be wrested from bim; and the old proble as untrue. The logical conclusion is that if Samuel returned to Sau, then the gates between this world and the other are still open and the dead can return. The Bible history taken by the speaker was Eiljah, the prophesi, or "medium," as we would call him. Eiljah saw things as they should be. He headed one political party and King Ahab another. They said terrible tilting against each other, and probably both to dit the tr

#### BANNER LIGHT. OF NEWSY NOTES AND PITHY POINTS.

## MEETINGS IN BOSTON.

The American Spiritualists' Association has the continued its Monday evening meetings at the First Spirit-us Temple until the first Monday in October next. Three desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker U. Marsh, Gen'l Hod'y, Hyde Park, Mass. Eagle Hall, 010 Washington Street.-Bundays at II'A. M., 3% and 7% P. M.; also Wednesdays at 8 P. M. IC. Tuttle, Conductor.

Buthbone Hall, **GD4** Washington Street, cor-ner of Kneelaud.-Spiritual meetings every Sunday at 11 A. M., 23 and 74 P. M. (13 P. M. meeting in Commer-cial Hall.) Thursday at 34 P.M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.-Meet ings are held every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Mall, 724 Washington Street.-Meetings Rundays at 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-ductors.

Harmony Hall .- Tuesday afternoon the weekday developing circle was a decided success. Mrs. M. A. Moody, Mrs. G. M. Hughes; Mrs. C. A. Smith, Dr. Thomas and Dr. Lathrop gave recognized tests and

Thomas and Dr. Lathrop gave recognized tests and readings. On Thursday afternoon a good attendance. Mrs. Chase, Mrs. Moody, Mr. Huise and Dr. Lathrop Inter-ested the audience deeply in proofs of spirit presence and counsels. On Sunday the morning developing circle was very successful. Many tests were given by mediums who are not in public, and our regular mediums as well. In the afternoon Mirs. Hill, Mrs. Hughes, Mrs. Chase, Mr. Hall, Dr. Thomas and Dr. Lathrop rave tests and readings that were recognized and fully appreciated. In the evening there was a large attendance, and the audience was edified by the mediums present—Mrs. Hughes, Mrs. Trask, Mrs. Hill, Mrs. Chase, Mr. Hall and Dr. Lathrop. The music of the day was supplied by the Conductor. Meetings on Tuesday and Thursday at 3 P. M. The School of Psychometry, Dr. W. L. Lathrop, lec-turer, will open a course of ten lectures on Friday, Sept. 8th, 1803, at 3 P. M. BANNEH OF LIGHT for sale at each session.

## BANNER OF LIGHT for sale at each session. W. L. LATHROP, Conductor.

America Hall .- Sunday, Aug. 27th, we had very good meetings. At the morning session Miss A. Pea-body, Mrs. Gate (a new medium), Mrs. Woods, Mrs. Fredericks and Dr. S. H. Nelke participated. In the afternoon we listened to remarks by Dr. S. H. Nelke, followed by Mr. Edson; Dr. James Magoon delighted us with well-chosen, scholarly sayings. The mediums present were: Mrs. J. Woods, Miss A. Peabody, David Brown, Mrs. Forrester, Drs. Blackden and S. H. Nelke.

H. Nelke. At the evening session Dr. Baker made a short ad-dress full of good advice. Mediums in attendance: Miss A. Peabody, Mrs. Forrester. Mrs. J. Woods, Mrs. Fredericks, Mrs. Gate, Dr. Willis, Dr. Black-den, Mrs. Anderson (of Chelsea), Dr. S. H. Nelke. Music turniahed by Miss Sadie B. Lamb, soprano and planist; Herr Fredericks, zither soloist; Herr A. Baumgartner, professor of music; Herr Rieman, com-poser and planist; W. Anderson, tenor; Dr. S. H. Nelke, basso; and others; Dr. S. H. Nelke and Miss A. Peabody, conductors. BANNER OF LIGHT has each Sunday an increasing sale at this hall.

Engle Hall .- Wednesday afternoon, August 23d a good meeting; remarks, tests and readings, Mrs. S. F. Davis (of Medford), Mrs. M. A. Chase, Mrs. G. M. Hughes, Mrs. Fredericks, Mr. E. H. Tuttle.

Hughes, Mrs. Fredericks, Mr. E. H. Tuttle. Sunday, August 27th, the morning circle, under the direction of Rev. G. V. Cordingly, was a success. Both afternoon and evening services were attended by large numbers, who gathered to listen to Mr. Cordingly, who held the rapt attention of the audi-ence as he gave his discourses and poems on subject. suggested by those in attendance, which were handled in an eloquent and able manner; questions were also answered by spirit-raps. Excellent remarks, read-ings and tests were also given by Mrs. M. E. Pierce, Mrs. J. E. Davis, Mrs. S. E. Buck, Mrs. M. A. Chase, Dr. Allen Toothaker, Mr. E. H. Tuttle; musical se-lections, Mrs. Neille Cariton. Mr. Cordingly will be with us next Sunday, and the Wednesday afternoon following. BANNER OF LIGHT for sale each session, HARTWELL.

Commercial Hall .- 2 o'clock P. M. The meetings were well attended throughout the day. Mrs. A. Woodbury, Mrs. M. E. Soule gave readings and tests;

Woodbury, Mrs. M. E. Soule gave readings and tests; Miss A. J. Webster, remarks and tests; and Mrs. Irwin, readings. 7:30 p. M. Evening exercises opened by Dr. Blag-den with experiences of spiritual intelligences; Mrs. Quint followed in an impressive manner; Mrs. E. Dickinson gave readings from articles; Mrs. M. E. Soule, readings and texts from spirit "Subeam"; Miss A. J. Webster, an improvised poem, "Good-by," followed by impersonative tests; Mrs. Woodbury, problems for prophecy; congregational singing, as-sisted by Miss Calaban, planist. A. J. WEINTER.

#### WP Now is the time to subscribe for The Banner-the best paper in the world.

## MEETINGS IN MASSACHUSETTS.

Lynn .- The Spiritualists of Lynn will open their Sunday services at Cadet Hall, 28 Market street, Sunday, Sept. 3d. Mrs. William S. Butler of Boston and Dr. Arthur Hodges will occupy the platform, after-

### A CONUNDRUM .- Why is it that Mr. Gerald Massey, the English poet who lectured on Spiritualism in this country several years ago, has ceased to wield his facile pon in behalt of the Cause, as in former years?

The brave arctic explorer, Lieut, Peary, is reported to be "dog bound" at Okkak-that is, he can't get four-dollar dogs for forty cents each, as the cuuning Esquimaux, who have learned the value of the ca-nines, have refused to sell, and his draft burros (mules) are all dead,

Dr. O. W. Holmes, New England's veteran litteratour, was eighty-four years old Aug. 20th-and his friends remembered the fact quite pleasantly.

Chicago, on Aug. 24th, had a conflagration, whereby over two hundred and fifty houses were burned, seven thousand people made homeless, and a loss of about \$1,000,000 was inflicted.

Fifteen persons were killed and thirty injured in a collision near Long Island City, N. Y., Saturday, Aug. 26th; a Rockaway train dashed into a Manhattan special.

The last week has been one of alternate storms and scorching weather. The American and Dominion sea-coasts have been swept by gales-said to be a sort of bequest from dying "West India hurricanes"-whereby some one hundred sailors were drowned, and numerous vessels (steam and sall) were de stroyed; beach resorts also suffered immense property losses. Virginia and Georgia were special sufferers-forty persons being reported as killed by a tornado in Savannah.

The Century has just come it possession of one of the most unique and important historical documents of the age. It is a record of the daily life of Napoleon Bonaparte on board the English ship which hore him into captivity at St. Helena, as contained in the hitherto unpublished journal of the secretary of the admiral in charge. The diary will be published in early numbers of that magazine.

[WHERE ARE THE SABBATARIANS?]-Bro. Watson -"Ah, Brother, I am alraid Bro. Merrick will have to be read out of the church." Bro. Hupley-"Where-fore, brother?" Bro. Watson-"He painted his fence last night, and he's allowing it to dry on the Sabbath." -Puck

Ayer's Sarsaparilla will cure your catarrh, and remove that sickening odor of the breath.

#### The Spiritualist Excursion

On the steamer John Brooks from Boston to the Isles of Shoals, Friday, Aug. 25th, proved a complete success.

cess. Several hundred people from Lowell, Salem, Lynn, Boston and other adjacent places were on board, and all seemed pleased and happy. Informal meetings were held, and several well-known speakers, medlums, singers and elocutionists entertained the company; in connection with these the concerts given morning and afternoon by one of the best orchestras on any steam-er made the day full of happiness and mental and spiritual profit. While at the "Shoals," about one hundred Spiritual-ists gathered in the old church, and with Inspiring power sang some of the songs of yore. The steamer John Brooks is the largest excursion boat that sails from Boston; she is complete in all ap-pointments, and well calculated to meet the demands and pleasure of the people. The management have made every effort to please the public, and have admirably succeeded.

the public, and have admirably succeeded. The commander, Capt. W. E. Pearson, is well adapted to his position, and is always solicitous for the com-

for to his position, and is always solutious for the con-fort of his guests. It has been decided to have another excursion on Tuesday, Sept. 5th, at which time many who went on this trip, and others well adapted to interest, will be

presen For further particulars, see advertisement in another column.

### Movements of Platform Lecturers.

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

Geo. A. Fuller, M. D., lectures at Parkland, Pa., Camp-Meeting, September 8d and 10th; for the First Association of Spiritualists, Philadelphia, the 17th and 24th, and also the Sundays of October. Has a few open dates in 1894. Address 7 Mason street, Worces-ter, Mass.

Mrs. Ada Foye, inspirational lecturer and platform test medium, has postponed her visit to the Pacific Coast until next year. Spiritual societies desiring her services during the coming season will please address her immediately at Chicago, Ill., P. O. Box 517.

Bishop A. Beals speaks at Santa Cruz. Cal., the month of September; and can be addressed there for engagements the coming winter months. Helen Stuart Richings, who has this summer served the North Star, Merrimac Island, Mount Pleasant and Vicksburg Camps, begins her regular season's work with the Sundays of September at Dubuque, Ia. Cor-



## CURED HIM.

The following is the testimony of Mr. Frank A. Wadley, a well-known Blacksmith of Lakeport, N. H. Mr. Wadley had been a victim of Piles for many years, and after exhausting the catalogue of so-called remedies, he finally tried X-ZALIA:

LAKEPORT, N. H., May 4th, 1893. For ten years I suffered with the Piles. So severe had the pain become that I was compelled to quit work. My suffering was intense in the extreme, and no one that has not experienced it can tell the misery I was in; life had actually become a burden, for I had despaired of ever find-ing any relief. A friend told me of X-Zalia, and what wonderful things it had done, and ad-vised me to try it. I was incredulous, and told him I had tried so many remedies and failed, that I had despaired of ever being relieved. He brought me part of a bottle of X-Zalia, which I used with the most salutary effect. I then procured another bottle, and continued to improve with its use. I have used in all six bottles from the time I began, a period covering six months, and I am practically a well man. I do not feel that I can say too much for it. If I was suffering now as I did last Septem-ber, and knew what I know now of X-Zalia, I would give ten dollars a bottle for it rather than be without it.

ber, and knew what I know now of A-range, I weigh 150 pounds. be without it. When I began using it I weighed 122 pounds, now I weigh 150 pounds. I feel safe in saying X-Zalia is incomparably the best medicine for Piles. in existence. I know whereof I speak, for within the past ten years I have thoroughly tested all the so-called remedies, and X-Zalia is the only one that afforded me any relief to speak of, and that has prac-tically cured me. I take pleasure in giving my testimony as to its merits, if by so doing I can induce any one who is suffering with this dreadful malady to give it a trial. FRANK A. WADLEY.

This new and wonderful remedy positively cures PILES of every form, ECZEMA, CUTS, BURNS, POISON FROM PLANTS or the BITE OF INSECTS, and all surface inflammations. X-ZALIA-an external remedy-in ten ounce bottle, delivered free anywhere in New

England, and east of Chicago. Price \$1.00 per bottle. Address all orders to

## X-ZALIA MEDICINE CO.,

2 Bromfield Street, Boston, Mass.



W. J. COLVILLE'S course of lectures on subjects specially discussed at the Psychic Congress will be held in Masonic Temple, Chicago, Ill., beginning Tuesday, Sept. 5th, at 8 P. M., continuing Thursday and Saturday. His lessons in Psychic Science are given daily (Saturdays excepted) at Health College, 8 South Ada street, at 3 P. M. On Sundays, Sept. 10th, 17th and 24th, he will lecture in Washington Temple, Ogden Avenue and Washington Boulevard, at 3 P. M. and on the same days at 7:30 P. M. in a large hall on the South Side. Mr. Colville's lectures at Cassadaga, Aug. 25th, 26th and 27th, were very warmly received. He is now at Lake Brady.

Never were the crockery stores of Boston more attractive than at this season. Their autumn novelties are opened to meet the demand of Southern and Western families returning from the seashore and mountains. Jones, McDuffee & Stratton's exhibit has duplicates of many of the artistic pieces in the ceramic exhibits of the World's Fair.

IP Now is the time to subscribe for The Banner-the best paper in the world.

## Spiritualist Camp-Meetings for 1893.

**Conset Bay, Mass.**—Week-day trains on Old Colony Railroad leave Boston at 8:15 A. M., 9 A. M., 1 P. M., 3:32 P. M. and 4:15 P. M.; Sunday trains leave Boston at 7:30 A. M. and 8:16 P. M.

Harris Grove (near Lowell), Mass.-Sunday meet-

Water of Life

Is sold absolutely pure, as it is pumped from the spring, without the addition of any drug whatever. It is Nature's Remedy, pure and simple, and not a manufactured article. The success it has achieved has come mostly from its friends who have been cured by using it. Send for a pamphlet free, containing photo-engraved letters and recommendations from those who have used it, giving a forty page history and all particulars about this remarkable water, to

J. R. PERRY, Manager, 34 South Main Street, Wilkesbarre, Pa.



By the request of many who were out of the city, or for other reasons could not attend the EXCURSION to the

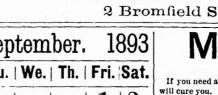
## ISLES OF SHOALS.

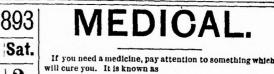
Friday, Aug. 25th, another one has been ar ranged for

TUESDAY, Sept. 5th. rut Speakers, Mediums, Singers and Elecutionists have promised to be present.

1893

September. 1893





The Water of Life,

And is adapted to curing, more especially, all forms of Stom-ach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heal all sorts of inflammations of the internal organs, such cases as Piles, Typhoid and other fovers, Bowel diseases, Uterine and other forms of Female Completing. It is a Blood Purifier, and is an excellent remedy for Oatarrh and Lung and Throat inflammations. It will heat the nerres, restoring lost vigor of mind and body, creating a good ap-petite and producing sound sleep. It acts steadily upon the urine, cleansing the blood by means of the *kidneys*, and acts mildly apon the bowels, thereby producing bodily habits which are so essential to good health. This

church is ready to swallow it, but ho greater stories in Spiritualism will choke a church-member every time. Mr. Hull gave some very interesting experiences of his own with Dr. Slade, where the articles in the room were moved by one of his guides, "Owasso," which were in keeping with many of the physical manifestations of the Bible. In Ezekiel you have the story of a spirit taking a man by the hair of the head and carrying him round. But to return to Elljah: we say that he was a won-derful developing medium, developing Ellsha, who asked that a double portion of Elljah's power might be given him. Elljah was taken to heaven, and seen by Elisha, the same as a clairvoyant may see a spirit rass from the body now. We read in Chronicles that a writing came from Elljah to King Jehoram after Elljah had been away fourteen years. One more message was reported in the book of Daniel-the hand-writing upon the wall, which was interpreted by the old medium, Daniel. Our text tells us that "the things which were shall be;" but before passing from the Old Testament to the New, we will read the prophecy in the last verse of the Old that Elljah the Lord. Did Elljah come? See the frest chapter of Luke, and you will find that the angel Gabriel came to Zechariah, and told him that his wile would give birth to a son who should be clothed with the spirit and power of Ellas. This power was shown by manifesting many of the lidosyn-crasies of the old prophet, denouncing the sins of the people, and John the Baptist was clothed with the power and spirit of Elljah. The speaker gave some of the contradictions of the aposites. The speaker gave some of the contradictions of

people, and John the Baptist was clothed with the Down and splitt of Elight.
Dree more we find in the transfiguration the appearance of Moses and Elias upon the mount as seen by the posites.
The speaker gave some of the contradictions of Scripture. John said that he was not Elight, but Jesus says that Elias had come in the person of John. But the question arises: "How does the church meet all the Splittualism foundain the Bible?"
In three ways: First, slience; it says, "let it alones and it will die"; accond, ridicule; it laughs at it as prey foolish, and says that note but the ignorant are appealed to by it; and hastly, it says that it is the work of the devil, a forerunner of the last days, etc.
The afternoon service opened with convregational singling, led by Prof. Pierce, after which Mr. J. Clegg Wright was presented amid great applause. In opening, he said that "there comes a time in human experience when opinions entertained must be given up and laid selfe. We are the children of law, subjects of natural power, and this is the proper study of the human mind. The habits of this power we call law.
A law of nature never had an institutor, but it always was. The universe always existed, and the world could not have been made out of nothing, but the elements of which it is composed always existed.
There is a grandeur in the order and stability of natural power, and the order and stability of natural power is a contained out of nothing, but the elements of which it is composed always existed.
There is a grandeur in the order and stability of natural progress is the basis of splitual improvement, and the great be obted of the own world all its missry, while knowledge makes of one race the human family, and give the world freedom and power. Materia world world the integet way ower a free, intellectual people. Materia world with the days wave and the sole of one instability of nations our propile among us. Fraternity is a definition. Above the plane of these of t [Continued on eighth page.]

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noon and evening, 2:30 and 7:30.
The Society has secured the following speakers and mediums for the season: Mrs. Wm. S. Buller, Dr. Arthur Hodges, Mr. Eben Cobb, Dr. F. H. Roscoe, Mrs. R. S. Lillie, Rev. Minot J. Savage, Rev. E. A. Titus, Mr. J. Frank Baxter, Hon. Sidney Dean, Mr. F. A. Wiggin, Mrs. Carrie F. Loring, Mrs. J. E. Davis, Mrs. 1da P. A. Whitlock, Mrs. Dr. M. K. Dowland, Dr. George A. Fuller, Mr. Joseph D. Stilles, Mr. Edgar W. Emerson, Mrs. A. H. Luther, Mrs. Ada Foye, and others. Example Common street. others. 88 South Common street.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.



Chicage. - Edgar W. Emerson, the well-known speaker, seer and platform test medium, will hold public test séances, under auspices of the "Chicago Harmonial Society," at 3 and 7:45 P. M., on the Sun-days of Sept. 2:th and Oct. 1st. One meeting will be held on the West Side and one on the South Side each Sunday. Location of hall will be given later. A. WELDON, Chairman. P. O. Box 381, Chicago, Ill.

with the sundays of September at Dubuque, Ia. Cor-respondents may address her accordingly. Mrs. Maggie Waite of California has engagements as follows: Grand Rapids. Mich., September and Oc-tober: Brooklyn, N. Y., November; San Francisco, Cal., December and January; has a few more dates for '94. Address 205 North Lafayette street, Grand Rapids, Mich.

Mrs. Dr. M. K. Dowland, inspirational lecturer and hits. Dr. h. R. Dowland, inspirational fecturer and platform medium, wishes to arrange with societies for dates in the coming fall and winter. Address, 15 City Hall Square, Lynn, Mass. Mr. T. H. B. James writes us from Lynn, that she was an early worker, and is now returning to the field: "She can do a grand work —one of the best," he says.

-one of the best," he says. J. Frank Baxter closed a most successful engage-ment at Lake Pleasant last Sunday, Aug. 27th, and left Monday to fill his appointments elsewhere, as follows: Wednesday, Thursday, Friday and Sunday, Aug. 30th, 31st, Sept. 1st and 3d, at Etna, Me., Camp-Meeting; Tuesday and Wednesday evenings, Sept. 5th and 6th, in Belfast, Me.; Thursday and Friday evenings, Sept. 7th and 8th, in Stockton, Me.; Sunday, Sept. 10th, in Bangor, Me., and Saturday and Sunday atternoons, Sept. 16th and 17th, at Island Park, Fair-field, Me.; on Sundays, Sept. 24th and Oct. 1st, in Lewiston and Bath, Me., respectively, or vice versa.

tor Now is the time to subscribe for The Banner-the best paper in the world.

Jackson's Grove, Mass. (Upper Swampscott).-Sun-

Queen City Park (So. Burlington, Vt.) .- July 30th to sopt. 3d. Maranacook, Me .- Services Sundays for the present.

Minntic, Conn.-Closes Sent. 5th. Etna, Me. (First Maine Association). – Commencing ug. 18th, closing Sept. 3d-including three Sundays. Lake George, N.Y. – Services Sundays for the present. Parkland, Pa.-Closes Sept. 10th. Lake Brady, 9 .- Continues to Sept. 3d. Ashley, O.- Closes Sept. 4th. Liberal, Mo.-Aug. 19th to Sept. 4th.

#### Camp-Meeting officers and managers

hould at this time remember the long and arduous services of the BANNEB OF LIGHT in the past—as well as the good it is doing now -and exert their influence to increase its circulation, thus widening the circle of its great usefulness.

### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present Seats free. All cordially invited.

Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fuiton Street.-Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 651 Franklin Avenue, every Sunday evening at 8 o'clock. Fratewaity Booms, corner Bedford Avenue and South Second Sircet.-Services held under the auspices of "Beacon Light Ladles' Ald." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroe-der, President, 13 Union Avenue.

acr. rresugent, 12 UDION Avenue. The Advance Spiritual Conference meets each Wednesday evening at 102 Court street. Good speakers and test mediums. All subjects pertaining to the good of hu-manity freely discussed. Admission free. Emily B. Rug-gles, Secretary.

## MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street,-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. 11 A. M. and S.P. M. Arts. Hean Temple Bright, Speaker. Arcanum Hall, corner 35th Street and 6th Ave-nue.—Meetings every Sunday at 3 and 3—Mr. Tailow; also public circle at 9%. All are welcome. Soul Communion Meeting on Friday of each week, 3 F. M.-doors close at 34-at 310 West 26th street. Mrs Mary C. Morrell, Conductor.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritalists meets at Girard Assembly Hall, Ninth street and Girard Avenue (an-trance at Hutchinson street). President, Beni, P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10% A. M. and 1% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 6th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

SPECIAL NOTICES.

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

**Clairvoyant Examinations Free.** Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition. age. July 1. -

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., will act as agent in Eng-land for the BANNER or LIGHT and the publi-oations of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is sgent for the BANNER OF LIGHT, and keeps for sale the publications of Colby & Rich. CAR GAMOR MARTINE

A fam. and the way No.

Dinner can be obtained at the Isles of Shoals. All are at

TO BRING THEIR LUNCH BASKETS. There will be plenty of room and time to eat on board. Tickets 75 cents for the round trip. Children under 12 years

Steamer leaves Snow's Arch Wharf, 430 Atlantic Avenue, at 9 A. M. All Atlantic Avenue cars pass wharf. Sept. 2.



## Dr. C. E. Watkins,

The Psychical Doctor,

WILL continue to diagnose disease free, by his wonder-ful new gift, until further notice. Send ago, sex, lead ing symptom, and 22 cents in stamps. DR. O. E. WATKINS, Sept. 2. Lock Box 491, Ayer, Mass.

Rev. G. V. Cordingly,

THE celebrated medium, is in your city for a few weeks Seances Monday, Wednesday and Saturday ovenings Private sittings daily at 132 Chandler street, near the cor ner of Dartinouth street and Columbus Avenue, Boston. Sept. 2.

CHART FREE by Astrology. Send hand. and hair. Address GEO. WELLES, No. 22 Clinton street, Newark, N.J. Aug. 26.

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A STROLOGY.-Send time of birth, sex, ten cts. and stamp for test. PROF, HENRY, Lynn, Mass Aug. 23.

## SPECIAL ANNOUNCEMENT.

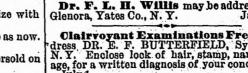
Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$19.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

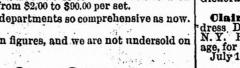
COLBY & RICH, Publishers.

## WORLD'S FAIR TEXT-BOOK FOF ; Mental Therapeutics,

COMPRISING TWELVE LESSONS DELIVERED AT THE HEALTH COLLEGE, & SOUTH ADA STREET, CHICAGO, BY W. J. COLVILLE:

STREET, CHICAGO, BY.W. J. COLVILLE: LESSON I-Statement of Being Relation of Man to Deity II-Prayer and Unction: A Skiudy of Desire and Expects-tion. III-Faith: Its True Nature and Emicaoy: (V-Chomicalization or Orlsis. V-Divine and Human Will, VI-The Oreative Work of Thought: Our Thoughts Build our Bodies. VII-Telepathy, or Thought: Transference and Hypnotismit with Practical Directions and Statement of Benefits. VIII-Intuition the True Educator. IX-Diago. noeis. X-A Fractical Lesson on the Most Direct Method of Spiritual Healing. XI-Concentration, its Development and their The Yasel Arrived Stresses between Mental States; Leatherette, pp. 139, price 50 cents. For sale by COLBY & BIOH.





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# China and Glass Novelties. By Steamships "Ottoman" and "Bothnia" from Liverpool, the "Sorrento" from Ant-werp, and the "Steinhofft" from Hamburg, we have landed many of the novelties selected by our foreign buyers the present season, duplicates of which will not be seen elsewhere on sale in

- OLD BLUE DELFT specimens, and reproductions of Plaques, Tiles, Flagons, Vases, etc., just landed from Holland, and similar to those in the Netherlands exhibit at the World's Fair.
- **JARD INIERES**, for holding Plant Pots. Extraordinary specimens from Burmantofts, Min-tons, Doultons, and the genuine old blue Nankin; all sizes, from the ordinary up to the large and very large for Palms, Hydrangeas, etc., with pedestals or without, costing from 50 cents up to \$150.00 each.

OUT ORVSTAL GLASS, for Wedding Gifts. All the variety of single presentation pieces also elaborate sets of rich table glassware.

In the rich color and gold Vienna glass will be seen choice Hocks, Flagons, etc., exceeding any display ever made by us. Patrons requiring pieces of cut glass made to match old sets, will inquire for Mr. Souther or Mr. Lapham, formerly with the Boston and Sandwich Glass Company.

DINNER SET DEPARTMENT.--We have an extraordinary stock now on display, more valuable and comprehensive than ever. More than 40 decorated stock patterns to choose from, including Mintons; Royal Worcester, Doultons, Pouyats and Canton, costing from the ordinary to the most expensive sets to be seen on sale. Also rich course sets.

In addition to the stock patterns, which can always be readily matched, are many fine sets, duplicates of which are not to be had in this country.

On one table in the Dinner Set Hall are some choice sets, which will be sold at one-third off the lowest price hitherto sold, to close and make room for autumn importations. A rare chance to secure a good set at an advantageous price.

RESDEN CABINETS, quite new, with the Watteau China medallions, having the "em-Ire green " decoration, exquisite productions, costing from \$15 to \$90, specially adapted for resentation pieces. Now on view in Art Pottery Rooms, in which is also an extensive expire green ' hibit of China Engagement Cups and Saucers.

CHINA BED BOOM SETS.-New chintz decorations, and new colors to harmonize with modern wall papers, carpets, draperies, etc., costing from \$2,00 to \$90.00 per set.

Never at this season of the year were our various departments so comprehensive as now We invite inspection.

Prices throughout the seven floors marked in plain figures, and we are not undersold on equal wares if we know it.

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## Mlessage Department.

It should be distinctly understood that the Messages published in this Department indicate that pirits carry with them to the life beyond the characteristics of their earthly ityes—whether of good or evil; that those who pass from the mundame sphere in an undersloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is onrearnest desire that those who recognize the messages of their spirit friends will verify them by inform-ing the publishers of the fact for publication.

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

## Report of Public Séance held April 21st, 1893. Spirit Invocation. 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 onward toward that which is abiding, and which cannot fade because it be longs 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 the human heart. We know that ofttimes it makes thy children cry out with pain or in rebellion because of the rod laid upon them as if 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 ligher, sweeter and truer qualities of the soul. We realize that as gold is refined by the furnace fire and the dross is left behind when the pure molten metal is drawn forth, so are the spiritua 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 because of material limita tions 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 pros perity 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 pres ent it may be clouded and crowded by external vicissitude 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 spirit intelligences who can minister unto our needs, who can sympathize with us in our weak ness and pain, and who can influence our lives with their beautiful unlifting 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 pre-sent your queries, Mr. Chairman.

sent your queries, Mr. Chairman. QUES.--[By "Inquirer."] As the Jewish na-tion 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 pres-ent day, whose inhabitants are gratifying the animal at the expense of the spiritual nature, meet a like fate in coming time f 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. Noth-ing that is temporal can be eternal; nothing that is of the material alone can be abiding. Change is written upon the air everywhere

Change is written upon the air everywhere throughout the physical universe.

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 nationali-ties 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 alone, those spiendid institutions and kingdoms of the past were swept away by the processes of decay, and no doubt if like states of domi-nant 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 bingdoms and nations of the earth.

kingdoms and nations of the earth. It is true there is too much of plutocracy, too It is true there is too much of plutocracy, too much of dominant authority exercised on 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 hope for the human race and for

A.-We do not think you will need any one new Messiah, when the entire world is at the present time and no doubt will be visited by any number of Messiahs who come from spiri-life to preach the gospel of love and good.will, when you have upon the earth many thousand instrumentalities that sorve 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 histen to his pleadings and his teachings, and reach out for something Godlike from his nature that may be imparted 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 no deride them and to persecute him at every step he took. It was the lowly ones, those who filt the need of something better and purer than they had known, those who feit 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

Such humble souls are to day gathering up words of wisdom and instruction which are poured upon them from spiritual realms, which poured upon them from spiritual realms, which are given out by gifted and inspired minds everywhere, whether they are known as teach-ers 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 loving 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 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 stand here again to give any external word or thought to the weekers that are pressing along the by again to give any external word or thought 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 jour-ney 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 stimu-lation to our minds that certain powers may increase within us, which, in later years, may be acted upon and sent out as so much new force in the direction of imparting as yet un-known truths to mortals, and of helping to bring forward a new line of spiritual manifes-tation through external processes that will be tation through external processes that will be of practical use to mankind.

Spirits have by no means exhausted their resources in reaching earth and communicat-ing with mortals here. The various phases of ing with mortals here. The various phases of mediumship 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 convic-tion. 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 re-ality of spiritual things. So every one of these various departments of spirit-expression are needed upon the earth, and new ones are yet 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 bution, in order to deal with the elements of matter more thoroughly than they have done in manifesting intelligently to mortal compre-hension. Others are earnestly studying the law of electric force and its adaptation to ex-ternal 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 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 compari-sons in regard to that which I have before me. Therefore, we are limited in expressing our thought by means of your language here, for 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 circumscription of this planet earth, and the circumscription of this planet earth, and come in contact with spirit-worlds that belong to other planets; for every planet that is inhab-ited 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 highly cultivated, stronger in many directions and compared with whom the inhabitants of this world seem as mere pigmies. I learn that these 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 force, and we pattern out 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 the modes of life and condition of things upon their physical counterparts. This is the line of travel I am about to take up, sir, with friends who have been my teach-ers and guides during many years, and I feel grateful and truly privileged at having the op-portunity. 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 to give a word, not of parting, but of love to my many friends, and to give a thought and an expression of good cheer to those who are still tolling along the pathways of this struggling life below. The Spiritual Cause is as dear to me as ever more is to the thought of the same the set of the same the -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 do in the olden time, and 1 realize the depth and power of its purpose, which is to reach out through all the avenues of life and conscious-ness and make its utility felt and known. Be-cause I go away for a time is no reason that I lose my interest in the work of Spiritualism. I only go that I may increase my forces and in-formation, and so be ready to do greater work when I return. These spirits who are to go forth, and who, for some reason, have kindly invited a humble individual like myself to ac-company them, are seeking new light and new elements of power, that, on their return, they may assist in developing mediums whose use and service will be of great value to a coming generation. And I believe, Mr. Chairman, that early in the dawn of the new century there will be unfolded mediumistic powers which will be of the greatest use to investigating minds that are looking beyond the pale of ma-terial things for knowledge and light concern-ing the future of mankind.

Give my greeting and love to every friend, and say that I shall carry with me many happy memories of past associations and pleasant an-ticipations of remnions 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 cir-cle? [Certainly.]

cle? [Certainly.] I do n't know, sir, as I shall be recognized or received by friends on this side of life. Per-haps 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 on the spirit-side and find life so full of activity, so vitalized by conscious-ness 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 dimly, it seems as if we are those who are alive and that it is you who linger here among de-caying things that are dead, if any can be so

called. I do not come in to speak at length. I only 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 do n'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 in-tended; and I ask that the privilege may be given me to thus come near my former quar-ters.

I have friends in other parts of the country I have friends in other parts of the country. My thought goes out to associations formed 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.**

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 Bangor, 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

them benind. 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 into 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 oth-ers, 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 after he goes out of the body. [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! a good many years have gone by since I lived on earth, and I stayed here a good while. I had long years of experience, and many pleas-ant ties and associations ware formed by me

I had long years of experience, and many pleas-ant ties 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 out-ward 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 day when I went out—Thanks-giving Day—and it was full of rejoicing to me when I opened my eyes and saw the loyed ones

when I opened my eyes and saw the loved ones that had gone before waiting to give me wel-come 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. Somehow I have been following up that trials in the arisid

Well, I want to tell my friends that I see the way out of some conditions that have been oramping 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 powor to change conditions. I believe that by an-other winter these conditions will be wholly changed, and that the old effects will pass away. Thope 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 under-stand 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

side.

I want to tell my friends that I remember just what was done for me and by me in con-nection 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 Morrisey; H. S. Mc-Collon; Amy Soymour; Mary Julia Benton; 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

Some new cottages have been erected since last year, and others are in course of construction, but many of the old campers have passed be-yond, 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, Mrs. L. B. Barnes, the noble President of the Ladies' Aid Society of Boston, Mr. David Bar-ber mether and family of Nashya N H. and

Ladies' Aid Society of Boston, Mr. David Bar-ber, 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 Brocklyn, N. Y., are now at their beautiful cottage. Mr. and Mrs. Charles Morse and daughter of Som-erville, 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. her work

her work. Mrs. John Smith, late of Bridgeport, Conn., who is one of our stanchest Spiritualists, is here at her cottage on Broadway, corner of Coburn Square. The hotel is filled with guests. Mrs. Katie Metter Wentworth, the success-ful magnetist and clairvoyant, is doing well, and has a fine practice. She merits her success, for she is following in the steps of her noble angel mother. 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 Tues-

While seated at the breakfast table on Tues-day 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. Al-len 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, ac-companied 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 ap-peared to us conclusively. The husband and daughter of Mrs. Cooper-

another spirit who came from the cabinet-re-ceived a good test, as did also several others, and great satisfaction was expressed with the success of the scance."

forms us, under date of Aug. 19th, that she at-tended the Merrimack Camp-Meeting this sum-mer, 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 mediums I ever met, and Mr. Johnson of St. Louis is a grand trumpet me-dium. Mr. Winans and Mrs. Aspinwall were the materializing mediums present, and gave great satisfaction, their scanes 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 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."

10 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 ":

ualist Creed ": "Spiritualism is deeper and broader than any oreed 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 en 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

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.

the soul. Fifth. Spiritualism believes that God, spirit 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 mat-ter is to your physical senses, and that, there-fore, the canon of inspiration or revelation never has and never can be closed. Sixth. Spiritualism depends on no external or consume proofs of delife, power: it sees

or sensuous proofs of deific power; it sees, hears and feels God in spirit, as the eye sees light and the ears hear sound. It says: "Blessed are the pure in heart, for they shall see God."

God." Seventh. Spiritualism, while it does away with the kingship and all other anthropomor-phisms of the God.idea, still feels and recog-nizes 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 many how great teacher, in showing in many ways how a man can be exalted to a oneness with all that is divine.

a man can be exaited 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 forever. 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 oreed 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 command-ment: 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

We have more hope for the human race and for We have more hope for the human race and for 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, selfish-ness and corruption: oh no! ness and corruption; oh, no!

because of their internal immorality, selfish-ness and corruption; ob, 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 as guides to those who are reaching out 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 coun-try called civilized by the voice of man, who will be cast down from their high estate and made to understand the true value and sig-nificance of life and duty. Undoubtedly sys-tems will be overthrown, and institutions that are now in favor will also be demolished; but ruin will not ensue for whole nations, because the spiritual nature of the people is 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 beau-tiful quality of life called religion, are all exer-cising their powers for the development of cising their powers for the development of human intellect and for the advancement of numan intellect and for the advancement of buman welfare, through a line of instruction which shall appeal to the spiritual as well as to the mental nature of humanity; and be-cause, 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 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 illuminated by its light and warmth to see and to understand more and more of thesignificance 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.

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 wrong and cruelty-that which be-longs to the iron age of despotio rule-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 exalt to a worthy position such as are fitted to be leaders and guides un-der the dominion of a humane law of equity and right. 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 in. dulgence, with Mammon as its lever ?

the best expression I could. Somehow I have been following up that trick in the 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 changes have taken place

brighter to me all the time. Now I know that changes 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 influ-

live. I want to give greeting and a warm influ-ence of cheer to all the world. [To the Chairman:] I was living in Irving-ton, N. Y., when called higher, and, my good sir, my name is Asa Worthington.

#### Charlotte Anderson.

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 con-nected with it and what mediums have to say. I am pleased to think, they are getting that much interested, because I think it will in-orease in interest and become a great truth in their souls at some future time.

orease in interest and become a great truth in their souls at 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.

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 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.

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 they gave me of love and sympathy. I have never forgotten those times and the many pleasaut 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 look-ing after good friends in the city of New Bed-

ford. It was only yesterday that I came in contact with a friend of mine in Fair Haven, and fol-lowed 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 weight and some of my friends

are not of great importance to the public, but they do concern myself and some of my friends on this side of life. If I could 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 its results have gone on until the present time, I think, bearing some strange experiences to those who were left here.

### 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

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

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 relig-ious field, through the liberalizing and spirit-ualizing 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 phe-nomena 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.

Belougn 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. We know how he uttered the thought that was given him, though contrary to accepted teachings; 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.

why not? To the Ohristian, Jesus was God; to the Lib

Why hor? To the Christian, Jesus was God; to the Lib-eral, if he lived, a man; to the Spiritualist, a medium; to the Christian Solentist, a healer through the power of God or spirit; to the The-osophist, 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 understand-ing him from an occult or interior standpoint, we might, rationally even, look for the coming of another who should go a step further and express 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 columns of The BANNER con-

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 lowest, and rejects falsehoods, though they were told by prophets and sages, and have become boary 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."

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 ROSIE, 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 waft its messages of hope and cheer to be-Norwich, Conn. MBS. 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 communica-

tion. 'Mr. Thomas was a man of marked individu-ality, broad and kind in his opinion of other people, but plain and unassuming in his con-versation and manners. He was a firm be-liever in the philosophy and phenomena of Spiritualism, and in *all* forms of liberty and justice. The rugged discipline of an industri-ous and practical business life served to strengthen his undaunted and indomitable native energy, and he hated tyranny with all native energy, and he hated tyranny with all the intensity of a peculiarly positive charac-ter, and was ever ready to aid and encourage the weak and oppressed. A man of sterling integrity, he possessed the confidence and es-teem 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.

#### A Cultivated Taste

Would naturally lead a person possessing it to prefer the best things obtainable and guard against imper-fections. The Gall Borden Eagle Brand Condensed Milk is unequaled in quality, as a trial will prove. Gro-cers and Druggists.

## SEPTEMBER 2, 1898.

THE COOK. God bless the cook! To him we look To him we look For overy earthly blossing; The poet's lyre Would lose its fire But for his skillful dressing. In every land 'T is said: "The hand Moves earth that moves the cradle." It seems to me That it is helds the ladle. Seek for the cause Of broken laws And lunsoy's delusions In sogy bread, Which fils the head With crimes and wild confusions. The devil's own The stews of stone; The soul depends on eating— Our daily cares And night's nightmares Are nature's stern entreating. When girls are taught The things they ought They won't for mates be striving; Then no old maid Will droop and fade-And men will take to wiving. And then will come The "millennium," And earth will be an Eden, "Paradise found" Will compass round A world without a weed in. - Albany Journal.

### ITEMS BY THE WAY. BY PROF. J. MADISON ALLEN.

To the Editors of the Banner of Light :

Under the shadow of Pike's Peak, whose snow-clad creat pierces the sky some fourteen thousand feet above the sea, and near to the wonderful Garden of the Gods, lovely and picturesque Manitou and rugged and charming Cheyenne Canon, lies the beautiful gem of the Rockies, Colorado Springs, with its wide, clean, shady streets, magnificent residences (and no liquor saloons), splendid educational facilities and high culture, and with a physical atmosphere so pure, rare and exhilarating as to render it a luxury to simply breathe. Here, during the month of May, at the hospitable home of the noble ploneers, Dr. E. C Kimball and wife, I passed a most agreeable interim between the winter's work on the Pacific coast and summer's "vacation" further east.

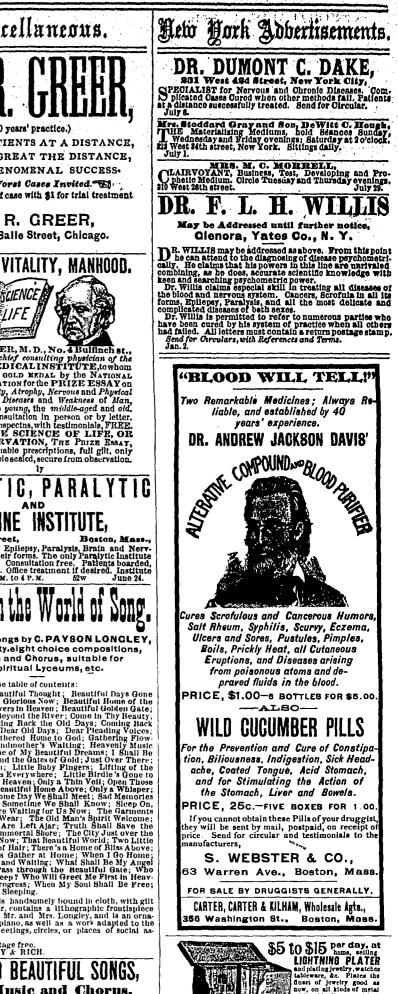
The Cause in Colorado Springs is represented and upheld by a good number of earnest, intelligent and progressive souls, and is growing in strength and influence as rapidly as is compatible with health. The society is legally incorporated, has good home talent, and several mediums of excellent promise.

From Colorado Springs I proceeded to Cherryvale Kan., for the month of June. The society in this place is young, but there is good material for effective work, and our meetings were unusually enthusiastic and full. So the good work goes on, in spite of all opposition or misrepresentation; for immortality inspires it, the undying love of the dear ones gone before vitalizes it, the accumulated wisdom and power of the ages guides and guards it.

At the close of June I made a brief stay at Liberal Mo., and was glad to see again the old familiar faces While there I was called upon to officiate (in connection with Brother Wheelock) at the funeral of the wife of G. Thompson, president of the local society. Mrs. Thompson was an excellent medium, and will be greatly missed. The Cause is not likely to die in that community so long as the local society and the camp continue to exist. A large majority of the inhabitants accept the Spiritual Philosophy. During my stay it was my pleasure to unite in legal marriage at Springfield, Mr. A. D. Allen and Miss Mollie Ingram. The bridegroom and the bride's father are well known bankers of that city. It was a charming home-wedding, and followed by the best wishes of their friends. The happy couple took their departure for southern California.

On the following Sunday I lectured for the society at Springfield, and received a very cordial greeting. The attendance was large. Mrs. Allen arrived in a few days from eastern Missouri, and we held meetings the following Sunday, attended by excellent audiences. It was our lot to hold a funeral service at the hall on the day we left Springfield, the arisen spirit being this time a lovely little babe. What a consolation Spiritualism offers in the hour of bereavement. As the casket holding the mortal form is laid away, and we realize that the physical presence can be with us no more, then the blessed consciousness that the sweet breath of immortal love is being waited





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unto us from the higher life, soothes and comforts our weary spirit, and we feel that mortal existence may, after all, be worth the living, for it will be hence forth hallowed by the sacred presence of the cherished one gone before, enshrined in its angelhood, in our inmost heart of hearts. All is life; there is no death.

#### September Magazines.

THE ARENA opens this month with a lengthy paper on "A Money Famine," by George C. Douglass, which is followed by "Seven Facts about Silver," by Hon. W. H. Standish ; " An Inquiry into the Laws of Cure," by Dr. M. W. Van Denburg, is an able presentation of the views of a scholarly homeopathic physician; Rev. Howard MacQueary contributes a thoughtful paper on "Moral and Immoral Literature"; "Japan and Her Relation to Foreign Powers" is an able essay by Mrs. Annie E. Cheney; Mrs. Ella Wheeler Wilcox discusses spiritual phenomena from a THEOSOPHIC view) "A Study of Benjamin Franklin" is a charmingly written biographical sketch by E. P. Powell; "Verdict No. 2" in "The Bacon-Shakspeare Case" is rendered by Rev. M. J. Savage, Gen. Marcus J. Wright; L. L. Lawrence, William E. Sheldon, George Makepeace Towle, and Mrs. Mary A. Livermore; in his paper on "The New Education and the Public Schools," the editor emphatically declares that "character development, not religious dogma, must be the keynote of the education of to-morrow"; other artiales of interest also appear. Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

THE MAGAZINE OF ART.—An exquisite frontispiece, a photogravure, embellishes this excellent number entitled "A Siesta on the Lido," from a picture in the collection of W. Y. Baker, Esq. The opening article is by Claude Phillips, "The Salons-The Champs Elysées-I.," and is finely illustrated; M. H. Spielmann follows with a paper on "Our Graphic Humorists. Linley Sambourne"; "Mr. W. Y. Baker's Collection at Streatham Hill, II,"; "The Foreign Pictures," by Alfred T. Storey, is accompanied with six choice illus trations: Prof. Hubert Herkomer continues his article on the work of "J. W. North, A. R. A., R. W. S., Painter and Poet"; the wild scenery of Iceland, the country where the hardy liberty-loving Norsemen sought refuge from tyranny at home, is vividly desoribed by T. G. Patterson, and fully illustrated from drawings made by W. L. Telbin; "Sir John Gilbert's Gift to the City of London" is still further described, etc. Cassell Publishing Co., 104 and 106 Fourth Avenue, New York.

WORTHINGTON'S MAGAZINE, -J. Stanley Brown contributes the first of a series of papers on seals and sealing, entitled "At the Pribilof Islands," profusely illustrated from photographs taken by the author; "Hours with Percival," by Richard Storrs Willis, contains exceedingly interesting reminiscences of the poet and scientist, James G. Percival; Mary A. Liver-more contributes her ninth paper, "In 'Ole Virginny'"; more than the usual number of, complete stories appear, interspersed with poems, and the de-partments are fully sustained, the "Health Talk " on "Physical Bankruptoy" being especially instructive and valuable. A. D. Worthington & Co., publishers, Hartford, Conn.

THE QUIVER .- "Out with the Coastguard" is a graphic description of coastguard stations along the British shores, together with the life and duties of the guardsmen. The article, which is fully illustrated, is from the pen of F. M. Holmes. "How we made the Children Happy" contains hints which may be useful to those who labor to instruct the little ones in an entertaining way; an installment of each of the three serials appears, together with many articles not mentioned here. 104 and 106 Fourth Avenue, N. Y.: Cassell Publishing Co.

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FINEST IN THE WORLD.

Apr. 15.

TWO GOLD MEDALS.

## 20teow W. L. DOUGLAS \$3 SHOE Gentlemon.

Best Calf Shoe in the World for the Price. Best Call Snob in the World for the Frice. W. J., Douglas' name and price is stamped on the bottom before they leave the factory to protect you against high prices. Dealers who make the price on unstamped shoes to suit themselves, charge from \$\$ to \$\$ for shoes of the same quality as **W. L. Douglas \$3.00** Bhoe. If you wish to get the best shoes in quality for your money it will pay you to examiner W. L. Douglas Shoes when next in need. Sent by mall, **Postage Bree**, when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail. W.L. DOUGLAS, Box 551, Brookton, Mass. 

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THE LOST WORD may be found by looking care-fully within. Eden may be regained by wise cultivation of the "garden" of the soul, the Microcosm.

## The St. Louis Magazine

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## KNOW THYSELF,

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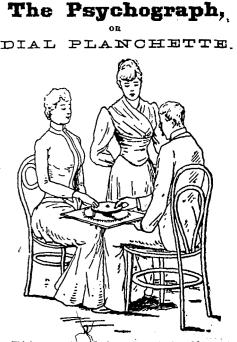
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to receive estonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Fsychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Glies B. Steblins writes: "Soon after this new and curious instrument for getting spirit measages was made known, I obtained one. Having no gift for its uss, I was obliged to wait for the right medium. At last I found a reliable person, under whose couch on a first trial the diak swung to and fro, and the second time was done still more readily." Price glio, securely packed in box and sent by mail post-paid. Full directions. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, -4 Under existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & BIOH.

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#### BANNER LIGHT. OF

## SEPTEMBER 2, 1898.

### SPIRITUALIST CAMPS.

#### [Continued from Afth page.]

[Continued from fifth page.] of the world. It has affected a revolution that shall make Nature omnipotent, and we shall have a nat-ural communion with the world of spirits. Spiritnal-ism gives us a science that shall raise this life to a condition where every man shall have porfect free-dom and equality. The lecture was listened to with deep interest and often applauded. Dr. Storer, at lis close, spoke of the desire of this Association to give advanced thoughts regarding our civilization from year to year. After a song by Prof. Maynard, Mr. Joseph D. Stiles proceeded to give delineations and names. The first spirit who came gave the name of Cyrus. He was accompanied by a group of ten, all recognized. An-other came saying that he was well known at Onset among friends and neighbors as Dr. Randall, and had learned more in his short life in spirit than he ever knew in earth-life regarding medicine and its uses. A group of about twenty were given, and every one of the we conguized by a lady present as having been residents of the town where she lived more than fifty years ago.

residents of the town where the first size intermediate years ago. A lady spirit came to her husband with a loving mes-sawe and a promise of her support in all the conflicts of life, and also said that she would meet him when he passed to the future life. She gave the name of Lydia Prescott, and was recognized by her husband. Capt. Lyman Wing and several others once living in New Bedford were recognized by Mr. Wm. F. Nye wind several others.

New Bedford were recognized by Mr. Wm. F. Nye and several others. Another came from Maine, giving the name of Wil-liam Whitehouse, accompanied by a group of neigh-bors, and was acknowledged by a lady present. At this point Prof. Maynard sang very finely "Back-ward, Turn Backward, Oh Time, in Thy Flight." Your reporter acknowledged the names of Justin E. Smith, Samuel Btoddard, Oliver D. Norcross, Alien D. Niles and several others with whom he was intimate-iv acquainted when living in the city of Hallowell, Me., and whom Mr. Stiles had no possibility of having known. Capt. Daniel B. Nye and several others were ac-huowledged as having been known all over the Cape.

Iv acquainted when living in the city of Hallowell, Me., and whom Mr. Stiles had no possibility of having knowa. Capt. Danlel B. Nye and several others were ac-knowledged as having been known all over the Cape. From Providence, R. I., came Philip Allen with sev-eral others well known. Among them also was Craw-ford Allen and Cyrus Builer, well remembered. Two hundred and, eighty names were given very rapidly, and not one failed of recognition, which was simply remarkable. In the evening Prof. Maynard gave a fine concert in the Arcade, assisted by two other blind musiclans, Mr. C. E. Coffin and Mr. J. J. Griffin, which was largely attended. Your reporter was very much pleased to attend an-other scance at the cottage of Mrs. C. B. Bliss, where several forms presented themselves and were kindly greeted by filends present. With the public service of to-day (Sunday) the camp-meeting closes, but it is proposed to hold a pub-he s-rvice at the Auditorium every Sunday in Bep-tember. Mrs. Kate R. Stiles will be the speaker next Sunday, to be followed by other talent upon the ground which will be announced hereafter. Dr. John Dooley of St. Louis, Mo., delivered a lec-ture at the Arcade, Saturday morning, Aug, 19th, upon "Aucient and Modern Spiritualism." The Doctor proved by ancient records that the # sacred histor-ical books" of the Chinese, are repiete with spiritual manifestations, and communications even more won-deriut than those we have at the present; and among other "oiden times, are repiete with spiritual manifestations, and communications even more won-deriut than those we have at the present; and among other "oiden times" whose footprints were encircled in the light of spiritual plenomena and in-spirational truths, uttered by seers and oracles (whom we call mediums), are those of Egypt, China, India, Syria and Persia. Bhagavat-Gita, so marvelously rich in thought relating to Spiritualism, was written in the Sanscri language of the ancient Brahmans of India was a ducher only in a sure areant a funch Syria and Persia. Bhagavat-Gita, so marvelously rich in thought relating to Spiritualism, was written in the Sanscrit language over four thousand years ago. The language of the ancient Brahmans of India was a richer and in every respect a finer hanguage than even the Greek of Homer, and a complete record of spiritual manifestations. We have proof that the Sanscrit was a written and spoken language, replete with the evidences of the truths of the phenomena and communications of spirits with mortals, hundreds of years before Abraham appeared upon the plains of Shinar. Long before Moses saw the tables of stone on the mount, long before the oldest Hobrew prophets sounded the alarm on Judean mountains, there were millions of Spiritualists, prophets, seers or medlums in India. Mediumship was known more than three thousand years ago, and was practiced and taught by the Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was edu-cated. This accounts for Moses's wisdom, spiritual knowledge and mediumship. And on down through our own Bible, from the beginning to the end, is re-corded the phenomena of materialized spirits and inspired communications. Our present manifestations are but the continuation of the ancient teachings of Spiritualism. POINTS. Spiritualism,

#### POINTS.

floor. The son of Major (irifith manifested very strongly, and, on taking his hand, it seemed to melt away, and the whole form appeared to be perfectly ethereal. Mrs. Fay will remain through Boptomber, and will give scances for private parties. Dr. J. Wyman of Boston will locate here for the winter. He has a large practice in the surrounding towns. He is having a flue cottage built at the corner of Highland Avenue and South Twelfth street. Onset is flourishing, and the prospects for another season are very encouraging. F. ALEXIS HEATH.

## Cassadaga Camp, N. Y.

## (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 voiced 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 read-

ers. Last Saturday a gentleman from Buffalo who has

which are only samples of hundreds of others, it is our duty as well as pleasure to present to your read-ers. 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 campa flying vist, and was told of Maggle Gaule's wonderful powers. He sought her, and received such convincing proof that his doubts were forever si-lenced. "I have found to-day," said he, "something that will make me a better mian for all time. I have received the proof of immortality. You can never know what it is to me, who have groped in darkness and doubt so long. I will bless Miss Gaule as long as 1 live." This gentleman's wife and son, now in spirit-life, were described in such a manner, and the mes-sages given in such a way as to be unmistable. Another gentleman from Buffalo, who was suffering against hope that something would come to him to prove that those who bad departed this life still lived. This gentleman was a stranger, and told no one of his trouble or of his errand here. A friend directed him to Miss Gaule. Through her his spirit daughter came to him and dientifed herself in the mostremark-able manner, telling the circumstapces of her death, giving names and instances which, as the gentleman affirms, were known only to himself. It appears that this daughter had been married just one year when her ubshand was killed and terribly mangled, and the hour of his death witnessed the birth of their child, who lived but a few moments. The mother lived only seven months after. She had been her parents' lolo, and this last shock seemed too much to bear, espe-cially to the father, who could not accept the doo-trines of the church and rest in the hone that she was safe in heaven. It is agonized cry way, "Punish me in any way, only make me know that my beautiful writed for this evidence. Many such tests as these have been given from the rostrum each day, and many times and evented and silf, and were greatiny bleased with the manifestatio

sage.

POINTS. On Tuesday next Mr. Thomas Grimshaw will give a farewell address prior to his departure for his new field of labor, and on Wednesday a reception will be given to Mr. Joseph D. Stiles. Mrs. Maggie Waite leaves early in the week for Grand Rapids, Mich., where she is engaged to speak and give tests during the months of September and October. We have the assurance of her manager, Mr. Mullen, that she will be in Boston during the month of March, particulars to be given later on. We wish to make a correction, in justice to several parties. In last week's report of the séance given by Joseph D. Stiles, we said that "Richard Bartlett was not frue, as Mr. Bartlett is still living. The facts were that [Spirit] Mrs. Jane Best Bartlett of Guil-ford, Conn., gave her name, stating that Richard Bart-lett was her husband. Her son, who was in the audi-the name of Edward Benton and George Kimberly who came with her were recognized as former resi-had unusually fine meetings during the week. Dark séances with physical manifestations have been the more prominent. Mrs. Wilkingon leaves Onset on Tuesday, closing

them securely together, and placed them upon the floor with her feet upon them, Mr. Mansfield not touch-ing them at any time. Another very remarkable slate-writing which we knew about was one given through the medlumship of Mr. P. L. O. A. Keeler to Mr. James R. Stone of Wa-verly, N. Y., under strict test conditions. Mr. Stone cleaned the slates and fastened them together, not at any time allowing them to be out of his hands. He did not write or even ask a quesilon, 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 signed "R. A. Elmer," who was Assistant Postmaster-General, and was well known. Eleven other messages were given at this sitting, all of them from relatives and acqualutances of Mr. Stone, in spirit-life, and all of this was done within half an hour. I nan interview with Mr. E. W. Sprague of James-town, 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. C. A. Sprague—who is also a test medium and healer—sat regularly each evening, scarcely miss-ing a single evening in the six years. Mr. Sprague was sentirely curred of the tohncon babit, which he had had for twenty-five years, and several times his life was saved by spirit interposition. He has not used tobacco in any way for six years, and he and his wife are both developed as fine test, clairvoyant and inspi-rational mediums, and are doing a most excellent work in the line of healing, forming circles, develop-ing mediums, etc. ing mediums, etc. Mrs. Wheeler-Brown—whose first husband was the late Ed. S. Wheeler, so well and favorably known as a lecturer and teacher—is at the Reed Cottage, and we can attest by personal knowledge that her ability as a clairvoyant and test medium is of the highest order and his' northern principles nearly cost him his life. Formerly a Methodist, hereins "have the true we can attest by personal knowledge that be ability as a clairvoyant and test medium is of the highest order. The jffted compiler and publisher of "Antiquity tree-hand, samples of which are shown at Headquar free-hand, samples of which are shown at Headquar effs, suburday morning at the conference Hattle C. Web-ber of Stoneham, a young medium, under the control of Wendell Phillips, gave a short but eloquent address. Mrs. Webber's seances have been very interesting and instructive, and convincing tests havo been given. Trivate sittings are also satisfactory. Her little con-trol, "Chile," has been well named "The Laughing perses the clouds. Trot. Asa Dolph and wife leave the ground the com-ing week. He has been very interesting and material to clogg wright leaves the present week to fill an engagement in St. Louis during September. He sends his kindest regards to The BANKER and the sends his kindest regards to The BANKER and the sends will be remembered when he may be far away. The *Stand Home* makes it is last trip to conset from New Bedford next Bunday. The fine little napthra stamer of Capt. Neison A. Hucklins will continue that the conset for make daily eccursions down the bay until the conset from New Bedford next Bunday. The fine little napthra steads his kindest regards to The BANKER and the marge apple are already planning. Lo go there the conting volta generation. Some of the spiritial education and cobperation. Some of the spiritial ecursions down the bay until after the anegagement in Bt. Louis during September. He sends his landest regards to The BANKER and the section and an early date. Mr. J. Olegg Wright leaves the present week to fill an engagement in Bt. Louis during September. He sender and the set will be remembered when he may be far away. The *Stand Home* makes its last trip to conset from New Bedford next Bunday. The fine histhe anay the senny be a fill be a fill be the wey the sense of the

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#### Lake Brady Camp, O.

## 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-

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 with no Chicaxo attraction to divert Ohioans from this popular resort is hardly worth worrying about, for the managers of Lake Brady have had about all they could well fake care of; in fact, the attendance part of the time was so large as to cause some.little incon-venience to those who always want things *just so*. Another season we opine these crudities and make-shifts will give place to commodious, comfortable and well-regulated quarters. Conferences, lectures and platform tests atill supply the mental pabulum, to fandwich with the material feast one can always enjoy here. The fresh air, ra-tional anusements and enjoyment, such as pleasant drives in and around the towns of Kent and Ravenna; steamboat and row-boars on the Lake; bathlorg, fish-ing-gives one a splendid appetite for the very whole-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 unioidment can obtain it; and those who come for quiet and rest can enjoy their 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 papers to the very readable, newsy and bight literary, spiritual, reliable BANNER OF LIGHT; yes, even to that remarkable work of Margaret B. Peake's, enti-tied "Zenia, the Vestal." The interest in the platform excelses has been well maintained by Mr. Geo. W. Wairond, Mr. Edgar W. Emerson and Mr. Frank T. Ripley. On the 15th, Mr. Wairond discoursed on "The Destructive and Constructive, as pertaining to the growth of Modern Spiritualism," making some very excellent points-and on the 17th this rising trance-medium gave his last discourse. "Mediumslip—wha

Jane White. The platform tests, by the various mediums who have occupied the rostrum this season, have been ex-cellent, and without doubt have started and encour-aged many investigators to continue their researches until the proof positive of continued life comes to them.

aged may investigators to dobe and encour-aged may investigators to continue their researches until the proof positive of continued life comes to them. Still they come! Prof. Geo. Marklay of Pittsburgh, graduate of The American Institute of Phrenology (N. Y.) after getting confortably settled on the 18th, appears regularly at the conferences. His explana-tion of "The Science of Phrenology" demonstrated he was master of it. All these branch sciences are in line with and part of the great spiritualistic movement, adding interest and instruction to all students in the occult. Where is Mrs. Colby-Luther?—Certainly not here, as per schedulei Luckily enough a good subsitute was found by the ever wide awake chairman, Dr. J. C. Street. Lo and behold! Moses Appears]—a day ear-lier than schedule time. Moses Hull arrives in camp with his wife and youngest daughter, Alfretta—a wave of relief rolls over the camp: The gap is bridged over, and all unite in welcoming Moses Hull, "The pearance before a Lake Brady audience; his theme was "Jesus and the 'Mediums'; or Christ and 'Me-diumship.'' All know, that on such subjects Mr. Hull is unsurpassed. At the close of his masterly ad-dress, an ovation awaited him. On the day following (his regular date) his audience was greatly increased, and again he took a Scriptural spiritualistic subject "The Resurrection of Jesus in the Jight of Modern Spiritualism." Inspirational poems by Mrs. Mattfe E. Hull, and congregational singing from her own book of songs, preceded and interspersed, the inter-esting session; and Mr. Frank T. Ripiey held an un-usually interesting platform séance at the close, giv-ing many well attested tests of spirit-presence. Sunday, the 20th, was a "big day." Eleven coaches full of excursionists came into camp from one point only. Cleveland, besides those from various other places, and then the tegms, apparently without end, until the whole camp was alive with oity and country people. The speaker of the morning was Mrs. Celia M. biny, Oterado, Denies Lioss from validus under places, and then the teams, apparently without end, until the whole camp was alive with city and country people. The speaker of the morning was Mrs. Celia M. Nickerson of Boston—a new lecturer in these parts; much interest is always manifested in new speakers, especially when their fame precedes them. Mrs. N. is no exception. The services began before the Cleve-landers arrived, as usual; her theme was. "The Reli-gion of Spiritualism"—starting out with the positive declaration: "We know no higher religion than the recognition of truth" The audience was in full ep-joyment of the spiritual; feast presented by this elo-quent lady, when the fall of rain (though sadly needed) inopportunely came, and marred what all appreciated as a splondid effort, and the kind of lec-ture that lifts one up 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 those desiring to attond could gain admission. Every nook and cornef was facked with earnest auditors, seeking to hear one of the best and most widely known of our speakers, Moses Hull. For a large and diverse crowd there are none to surpass him. His subject was a continuation of the day before, and might be called "Biblical Spiritualism." His strong physique, earnest and 'eloquent manner, held his audience spell-bound, and as he. bible in hand, cited the numerous instances of mediumship to be found therein, thus clinching his strong and optical arguments, the audi-ence responded appreciatively with applauee, and all present feit that they had been amply renaid for the inconvenience and squeezing they had, through the rain, been subjected to. The Nickerson-Hull day was one long to be remembered. Miss Margie Gaule and other modlums here have

been in camp since its opening, have had a most en-joyable time, and entertained many of their friends. The steel steamer and row boats on the Lake have been a source of much pleasure to the campers and pleuleers, as well as profit to the Association. Capt. Geo. W. Walrond, during hits short stay, in-gratiated himself into the hearts of many solourners here by his genial and frank nature. Mrs. Alfretta Janoke of Milford, Mass., the young-ent daughter of Moses Hull, spont a short time here during her father's engagement, and left for homo with him on his starting to fill his ongagement at Onset, Mass., on the 24th. Mrs. Mattle. E. Hull left Brady at the same time to spend a few days with her mother and sister in Oleveland. Moses Hull and Solon C. Thayer of Canton, on invi-tation, held an open-air meeting in Kent, and orated on the political and financial situation—both speakers being identified with the Poople's party. All are ready to welcome the return of Mrs. Cora L. V. Richmond and Mr. W. J. Colville, the two dis-tinguished speakers who are to attend the last week of the camp-meeting and hold joint session on Sun-day. Sept. 2d; special attractions, special exercises during the day, and at night the grounds are to be illuminated; a grand concert by Humphrey's Great Westorn Orchestra of Akron, concluding with a Ball in the Pavilion and fireworks on the Lake. Comé one, come alli and make the closing of the second season's camp-meeting at Lake Brady, like the opening, a come all and make the closing of the second season's camp-meeting at Lake Brady, like the opening, a grand success. THOMAS LEES, Special Cor.

#### SUPPLEMENT.

As illustrating the wide area of country whence the Lake Brady guests come, the names of a few are submitted:

Mikted
 Miss C. D. McCarty, Cold Water, and T. Moore and wife, Detroit, Mich: Mrs. F. A. Hughes, G. W. Blaine, Geo. For-sythe, Pittsburzh, Pa.; J. D. Walker and wife, D. Zim-merman, J. W. Thompson, Erie, Pa.; D. R. Rowen and wife, Mr. Weber and wife, John Smith, Guelph, Ont.; Anna L. Rohnson, Port Huron, Mich. The Ohloans are: J. S. Cow-dery, Sandusky Judge A. Munson and wife, Mrs. A. Brown, Medina; Mrs. McFarland, Akron; H. H. Ribiets, Lewis Moatz, Vermiltion; A. S. Pahmer and wife, Lakevilie; Wm. Thompson and wife. Atwater: Miss M. La Voo, M. Elliott, Alliance; Caroline D. Davis, Randoinb; Mrs. Lucretia Pe-reira, Mrs. Nancy Tibbala, Beren. Chevelanders: Mr. Bert Newcomb, wife and family, Mrs. H. Warner and daughter; Mr. and Mrs. T. Moore; A. E. Davis; W. H. Latiern, Jr.; M. W. Chamberlain, wife and children; Mrs. O. Vangow, and Mrs. M. Mantua; Mr. and Mrs. D. H. Hall, Chardon. T. L.

T. L.

## Queen City Park, Vt.

On Sunday, Aug. 20th, at 10 o'clock A. M., a good audience assembled in the hall. Mr. Wiggin delivered his closing lecture, which was well received, and his

his closing lecture, which was well received, and his descriptive séance, which followed, gave the greatest satisfaction. His private sittings, so far as I have learned, have been especially gratifying. In the afternoon the hall was packed with an intel-ligent audience to listen, for the first time on these grounds, 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 not disappointed need 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 ten-der invocation she answered in a clear and satisfac-tory way several questions sent up by the audience. Her address, on "Total Depravity, Heredity. Ob-gession and the Life Math." was logical and instruc-tive. The speaker closed with an excutisite poem. The "Reindeer" came loaded with people from Burlington in the afternoon. In the evening Mr. Wiggin held a public séance in the heat of satisfaction, some of the tests being very striking. \_\_\_\_Monday, the 21st, there was no regular speaking.

the hall, nearly two hundred being present, and gave the best of satisfaction, some of the tests being very striking. Monday, the 21st, there was no regular speaking. The hall being at liberty, Mrs. Glibert of Boston gave a lecture on "Heredity," which was well received. Tuesday, the 22d, a conference was held in the morning. In the atternoon a good audience had the pleasure of listening to Hos. A. B. French. This was Mr. French's first visit to Queen City Park, and he ob tained the good will and sympathy of the people at once. His address was a magnificent one, and an-swered the high expectations of his hearers. Wednesday, the 23d, there was a conference as usual in the forenoon. At 2 r. M. Mr. French again occupied the platform, to the delight of his many hearers. His address was on the line of theological and religious progress. Among other things he said: Progress is change; the law of progress is from the simple to the complex; 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 never so intensified as it is to day. Science is not atheistic in its last analysis. Evil is the shadow-side of pood, the dust man raises on bis way to the other world. The entire address was replete with good things. In the evening an "Old Folks' Concert" was given.

world. The entire autross was represent things. In the evening an "Old Folks' Concert" was given, under the direction of Prof. Maxham. Interspersed were recitations, songs, selections on the guitar, vio-lin, etc. It was well patronized and in every way a

were recitations, songs, selections on the guitar, vio-lin, etc. It was well patronized and in every way a success. Thursday, the 24th, 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 drenching rain to the hall to listen to her address in the afternoon, which she prefaced with answers to questions submitted by the audience. Her ability, to answer, on the moment, intricate and profound ques-tions, in a clear and satisfactory way, is a distinguish-ing feature of her mediumship. The subject for her address was "The Moving Force in Nature." She made clear the distinction between force as such and applied power. Intriligence is a divine force, and inspiration is of it. A government without intell-igence. She closed with a poem, "Sunset at Queen City Park"-subject suggested. In the evening, in the parlor of the hotal, Mrs. Richmond entertained a large circle of friends, being controlled by "Ouina." She answered maay and di-verse questions in a highly interesting and acceptable manner, after which she gave some character or soul-readings of different individuals. Music owas fur-nished by Miss Withell. Miss Arkison and Messrs. Maxham and Withell. Friday, the 25th, a conference was held in the morn-ing. In the atternoon Mrs. Richmond again occupied the platform. She spoke in answer to questions from the audience. Owing to the holding of the annual fair of the La-dies' Ald Society on Saturday, the address of Mrs. Richmond was given in the foreuoon of that day. The subject selected was one which had been submitted by the audience for elucidation, viz., "The Origin and Destiny of the Human Soul." Fine as had been Mrs. Richmond's previous discourses, this was regarded by those who were so fortunate as to hear it as the ablest and mest upiliting of any yet given. The Ladies' Fair continued through the afternoon and evening, and was well attended our slaters, who through all the years of t

gard the change as beneficial in every respect. A new speakers' stand, with covered auditorium, will doubt-less be orected before another season. Several build-ing lots have been sold this year at good prices. At the annual business meeting on Monday, the old board of officers was reliced without opposition, the Association being nearly unanimous in each case. Taken as a whole, the outlook for 1894 is very au-spicious. The session will be from July 20th, contin-ulng for thirty days, and a big one is confidently ox-pected. In this closing correspondence for this tweet

In this closing correspondence for this year we would express thanks for many courtesies and favors from friends of THE BANNER, especially to the mem-bers of Battery B Band, who tendered us a fine scre-nade 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, 1803.

#### 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.

lifting 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. Julicite Yeaw arrived on the 24th in the driv-ing storm, but she brought cheer and comfort to us, giving us three grand, eloquent lectures. The losling addresses on the 27th were 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 heartleft hanks of those who have enjoyed the meetings are due Mrs. Eunice K. Morgan, who has taken the brunt of the battle. The outlook was discouraging, and it was uphili work, yet the brave spirit of a noble woman conquered, and with the generous assistance of the Ladies' Aid Asso-clation 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 meet-ing the 26th. 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. H. E. Newman; Assistant Secretary, Mrs. H. E. Newman; Assistant Secretary, Mrs. H. E. Newman; Second the anotkwood, Mrs. Neilie L. Robinson. It is expected the meetings will be extended through several weeks uext 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 Marble-head. Mrs. Adams and Mrs. Atherton of Lynn, Dr. Fernald of Everett; singing by Lynn and Salem quar-tettes.

tettes. 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 giv-

treated. His tests were very remarkable—being giv-en mostly to strangers— and all were recognized. Mr. Edward S. Varuey 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, in the Hall. E. PICKUP.

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 medi-ums will be in attendance. All are cordially invited to be present. M. S. BEITZ. Grand Rapids, Wood Co., O.



scances with physical manifestations have been the more prominent. Mrs. Wilkinson leaves Onset on Tuesday, closing her meetings here Monday evening, to open in Twi-light Hall, Boston, Sunday, September 10th. Prof. George Morris is getting fine music under in-spiration from the representatives of different coun-tries, his last improvisation being from the Chinese. Mrs. Kate R. Stiles will remain through September and hold circles at Dr. Prati's cottage on Pleasant Avenue. She is open for engagements a small por-tion of the coming season. Address, Onset, Mass. Property is continually changing hands, showing that the place is advancing yearly. Forty more cot-tages have been built the past season, every one of which is occupied. Several have been sold at liberal prices.

which is occupied. Several have been sold al liberal prices. We were very much pleased to visit the residence of Mr. William F. Nye on Sunday and partake of his generous hospitality. We have reason to know that but for his timely interference, Onset would long ago have been in the hands of a syndicate, and the Spirit-ualists would have been nowhere. There'is one very remarkable person upon the ground whom we have been pleased to see at every public advice, and to hear his hearty "Amon," as he gives it now and then when some sentence has been rounded out by the speaker. Heman Hitkes is his a hale and hearty old man, as is evidenced by his walking to and fro every Sunday from hit home, two miles from here, and doing the mowing for himself and neighbors in haying time. When the war broke out in [d], he was in the South in the limber business, and his northern principles nearly cost him his life. Formerly a Methodist, his marks "have the true ring.

Formeriy a methodist, in an an an are just ring. Mr. James Barber and wife of Charlestown are just from the World's Fair. He will be remembered as having produced fine artistic drawings under spiri-control without compass or rule of any kind, simply free-hand, samples of which are shown at Headquar-

"Pure and Sure." Ceveland's Baking Always makes wholesome food.

It is not like any other; it is stronger, therefore of more value to the consumer.

### ITEMS OF INTEREST.

Miss Maggie Gaule and other modiums here have done a grand work. I know of no better place to get rid of a musty belief and gain a living knowledge than a spiritualistic camp-ground, when the meetings are in easilou

rid of a musty *Vellof* and gain a living *knowledge* than a spiritualistic camp-ground, when the meetings are in session. 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 to be fould here, have really put in a summer's work that will in time pay good literest on the investment. Everybody is asking what has become of the late suggestion to start a Children's Lyceum here-ditto tas regards the kindergarten talked of by Miss Network and eact on early next eason. Every officer of the Lake Brady Association was present last Bunday (20th) oven the secretary, Mr. Louis Rausom, of Akron, O.-who has hitherto this season been an uncertain quantity, owing to a very important invention he has been busily at work on the there will a nour's talk upon the subject, "Choose ye this day whom yo will serve." This was Mrs. At one of the morning conferences Mr. Chas, H. Mathews of New Philadelphia offered a motion, early day whom yo will serve." This was Mrs. Mr. Oscar A. Edgerly of Newburyport, Mr. Socar A. Edgerly of Newburyport, Mr. Socar A. Edgerly of Newburyport, Mrs. F. Dieboit and her son of Cleveland, who have

tion have is bored so unselfably 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. A goodly audience assembled to listen to Mrs. Clara Banks, who received a hearity welcome, and her kind-ly opening remarks met with a warm response from the hearts of her many friends. Her theme in the main was "Spiritual Growth, and How to Attain It." Her suggestions that we cease attacking old theories and dogmas that are virtually dead and under our feet were full of common sense and were pat. She advo-cated self-criticism rather than the criticism of others. The battle without is ended; the battle within has just berun.

berun. Mrs. Banks is full of enthúsiasm, and imparts her spirit to her hearers; of deep add far-reaching sympa-thies, she endears herseif to all. A. E. S., Seo'y.

### Lake Pleasant, Mass.

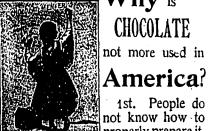
### [From Our Regular Correspondent.]

The twentieth annual convocation of the New Eng-land Spirituralists' Camp Meeting Association closed to-day.' The attendance was one of the largest ever

today. The Attendance was one of the largest ever witnessed on the closing Sunday. Five large excur-sion trains came heavily loaded, and a careful esti-mate gave the number of people upon the grounds at seven thousand. The Battery B Band gave fine con-certs, morning, noon and evening. At the Auditorium the service opened with singing by the Hayes Family of Haverhill. Mr. J. Frauk Baxter of Chelsea then gave the address upon the subject. "Spiritualism, a Destroyer and a Builder." Mr. John Blater closed the service with an exercise in mediumship.







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.



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 addreffing the American Branch, 86 W. Broadway, cor. Leonard, N. Y. City.

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

SPHERES Tuttle? Price, 50 cents. Contains a fine, portrait of the Author. Send to us for it.

The Wonderful Account. OF THE EXTRAORDINARY EXPERIENCES AT THE HOUSE OF

Mr. Samuel Wesley, Sen.,

Being a roprint of the colobrated Letters of the Wesley Family, and a full extract concorring these wonderful mat-ters from the diary of Mr. Banuel Wesley, Son., by the Bey John Wesley, with an introductory explanation by our agent J. J. MOREL, of London, Eng., Pamphict, ptine A conta. For sale by COLDY & RICH.