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Written for the Banner of Light. THESE THREE.

BY INDA BARTON HAYS. If there would come to-night One thought above another From whence the years with rapid flight Chase shadows on each other,

Far from these scenes would fancy rove To one fair spot my heart laments, Around which south winds interwove Sweet drifts of rose and orange scents:

If I might gain to-night Of each vain wish the nearer. I'd clasp again, with soul's delight, Youth's old-time friends, the dearer: Though memory dies with lingering smarts, When absence blds it hope resign, Such deeper strength true love imparts, As age burns with a glow on wine.

Or could I call to-night From heaven's blue-vaulted space, Swift to my eager, yearning sight, One long lost angel face-My mother's pitying form bent low Would caim all weariness and woe, And bld me drink once more in life The Lethe of Time's bitter strife; Roll back, thou silent, shadowy gnome, And give me mother, friends and home!

The Spiritual Rostrum.

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

An Address before the Psychical Science Con gress, Columbian Exposition, Chicago, Ill., BY CILES B. STEBBINS.



OWEVER firm may be our con-viction that "through all things an upward tendency irresistibly streams," we realize that this is not by a steady and monotonous flow. There are periods of rest

and of activity, times of apparent retrogression, as though the tide recoiled to gather force for a stronger upward sweep along the shore. Sometimes waves of light and life sweep round the world with a pulsing thrill that stirs many souls. Of Spiritualism especially in this country, which to me, as to millions, is one of these sweeping waves of celestial light. I am to say a few opening words. Modern Spiritualism it is fitly called, to distinguish it from that of earlier days, which runs through history and is an element in all the great world-religions. Forty-five years ago this great move ment began in this country; its central and unitive idea the and the cords swept with marvelous power reality and naturalness of the life beyond, and of personal immortality, the return and real presence of those released from terrestrial bodies and clad in celestial forms, with the faculties and powers which were theirs on earth refined and enlarged.

me. I asked myself-am I confused by some weird glamour, or are these signs and wonders from the life beyond? In a few months proofs not to be honestly denied or explained away compelled belief, and brought knowledge. I KNOW that my friends have come to me from the life beyond.

Telepathy, mental expectation, unconscious cerebration, and this later sub consciousness theory, failed me. I have tried them all. Sometimes they seemed to give a possible solution of the case, but soon would come something they could not reach, and they were given up as unequal to the task of ruling out the power and presence of invisible intelligences. No doubt the fine faculties of our inner life may account for some remarkable experiences, and this should not be forgotten or overlooked, but still the beautiful and inspiring truth that the grave is not "the bourne" whence "no traveler returns," will stand, not weakened, but made stronger by wise discrimination. To know of the life beyond, we must know of the life within, which is akin to it.

In a farm-house in western New York, on a pleasant summer afternoon, with only a few neighbors present, all save one unskilled as musicians, I rolled the piano to the side of the large room, its face to the wall, closed and locked it, keeping the key in my pocket; the curtains were drawn to exclude the bright light, and we all sat in a semi-circle around the instrument, with hands joined. I held the hand of the medium on one side, and that of the only planist in the company on the other. We sat quietly, a familiar hymn was sung, and soon the piano took up its part, its fine tones keeping time and tune with the voices. A new hymn was sung, and the music changed in accord. We waited in silence. Soon sounds came as though invisible fingers were sweeping over the keys and cords to test their quality, and then followed varied melody, soft and sweet as the Æolian harp, and swelling to majestic power and grandeur. Familiar tupes were given sometimes at our request, but most of the music was unknown and strange, but wonderfully, perfect. .Faint strains of sweetest sound would be almost inaudible. seeming to float away and mingle with the soft rustle of leaves in the orchard just outside the windows, and then coming nearer, startling us as by the roar of a tempest, the crash of falling trees, the groan of strained timbers. and the sweep of the sounding sea as its waves rose and fell-all with such strength that it seemed as though the plano cords must break

and its strong frame be shattered. Sometimes the keys were used, then they were untouched, and skill.

open to the truth. Strange experiences startled | have sometimes been remarkable, and the grad ual change from unconscious utterande to, normal speaking, with a sense of inspiring help, has been a frequent experience.

The writing of able treatises, on subjects beyond the normal knowledge of the writers, and to which they had given no special thought or study, is also noteworthy. Some times these claim to come from a person in the higher life, and give proofs that the claim is genuine; sometimes they impress one as results of a superior condition in which the mind is open to the tides of impersonal ideas and principles-a soul-knowledge, deeper and wider than that of the outer senses.

Helps have thus come to us for a more per fect psychology. How can any one, who not clear as to whether souls build bodies or bodies souls, give us a satisfactory psychological treatise? Even Herbert Spencer fails. Ghosts and hobgobling, fit to make "each particular hair stand, on end," can no longer be called up by incantations, Fearful superstitions and lawless miracles are no more, but all comes under the divine order. The rule of mind carries us back to the Supreme Mind.

"A single will, a million deeds."

Science and religion are reconciled by a divine philosophy.

It would seem that samest desire and effort have helped spirits, incarnate and excarnate, to open new methods to bring life here and over there" nearer and in more natural relations. The Blessed Damozel of Gabriel Rossettl's poem, "Leaning over the golden bar of heaven" to watch for the coming of her beloved, gives us this fine lesson :

"' I wish that he would come to me,

- For he will come.Lshe said.
- 'Have I not prayed in heaven?-on earth, Lord, Lord, has he hot prayed?

Are not two prayers a perfect strength? And should I feel afraid?'"

These experiences lift and light up the whole being, and their memory lives and glows for years. They are like sweet strains of music, brief because one could not hear them long and live in the body. Not no earthly melody so thrills the heart as these voices from the spirit-world, while the philosophy of life toward which they turn one's mind meets the demands of the highest and largest thought, and the most natural and rational reverence.

Leaving out narrations not accurately given, great volume of facts, verified in such ways as to be above criticism, could be gathered from journals in our country devoted to Spiritualism, and foreign journals would add angreater weight of evidence than spirit pres- them one by one to the grave.

FROM AGE TO AGE.

Øriginal Story.

BY ALBERT E. ALLEN. [Copyright, 1893, by A. E. Allen.]

> Life is real, life is carnest, And the grave is not its goal Dust thou art. to dust returnest. Was not spoken of the soul. -H. W. LONGFELLOW.

The stern behests of duty. The doom-books open thrown , The hearen ye seek, the hell ye fear, Are with yourselves alone. -J. G. WHITTIER.

CHAPTER 1.

There stands close to the Erie Basin, at angles with every surrounding object, an oldfashioned, rambling-roofed farm-house, 'built two hundred and forty-six years ago, and at the time these lines are written has the honor of being the oldest house in the great city of Brooklyn.

Its antiquity was its recommendation, when first I saw it, to make it my home, as I ever held in high veneration anything that had battled through the vicissitudes of wind and weather for half a dozen generations. So I contented myself with low ceilings, blocksquare rooms and frequent running to the well, rather than become more fastidious than my old Dutch ancestors, the memory of whom has almost walked out of the precincts of the City of Churches.

It is the mania of the miscreants of to-day to desecrate the monuments of the past by modernizing them. This to me always seemed sacrilegious, inasmuch as every age should stand for itself, that the antiquarian may go lovingly back over the milestones of the past other like volume. No truth of established and view with rapt admiration the productions science-not even the theory of evolution-has of a people whose steps have long since led

Philosophers from age to age have contended with this subject, with no degree of success. Speculation, theory and superstition have in different climes accounted in different ways for the cause and effect, but the facts in every instance were wanting. Man, it seemed, must pin his faith to the faith of others, no matter how untenable, or become lost in a labyrinth of perplexity.

Brahma, Buddha, Confucius, Mahomet, Socrates, Luther, Swedenborg and a host of others were studied carefully, but to none could I affirm that complete conviction went with them; and at length I became discouraged, and concluded it was for old death to unravel the mys-

When quite a young man I had the misforune to lose the one of all others on earth I loved. We were to have been married the very month she departed, and the poignant grief l experienced seemed almost insupportable. I knew that losses by death were common to many; I had already lost father and mother, and was a hearty advocate of a man's bearing up under afflictions over which he had no control, but when my loved one died, my very life went with her. She had been all to me that one soul could be to another. She had to a great extent made up for the loss of my parents. She was the one friend that remained for whom cared, and now she was gone. Those about me reasoned that I must endeavor to forget what remembering could not heal. I must form new acquaintances and have a change of scenery. All this I believed, and in a ure practiced; but my darling was ever before my vision, and I prayed in my heart an earnest prayer that I, too, might journey to that unknown land where she had gone.

Oh! let me learn, while life is new, To do what good I can, And with a fervor known to few To love my fellow-man. Though full of fault and vice he be, Though vain and fond of show, God loves him, and this is to me All that I need to know

It is all in one inspired verse of Elizabeth Doten:

'The world has caught a quickening breath, From heaven's eternal shore, And souls triumphant over death Return to earth once more."

Facts without number have given the proofpositive of immortality, the blessed certainty of spirit return; "confirmation strong as holy writ" to millions in many lands. These facts have been, and still are, the despair of Science.

The voice within which says: "Thou shalt never die," the soul's testimony to immortality spoken by seers and prophets of many ages, is thus held as verified by methods such as the thought of our age demands.

The sweep of this movement has been wide, stirring and uplifting thought with a swift and subtle influence seldom, if ever, equalled in so short a time.

This Psychical Research Congress is the fruit and result of this great awakening. In the story of the New Testament many were healed in the pool after an angel had stirred its depths. Angels who were men and women on earth have stirred the waters of life, and we are being healed, and our blind eyes are opened.

All things come in the fullness of time. The ripening world of matter and of mind bears its many fruits, each in its season. When the growing commerce of the world needed something more than the boat olinging timidly to the shore, the mariner's compass came, and the wide seas are the highways of the nations. When slow time was a clog to the swift transmission of thought, the magnetic telegraph annihilated time and distance. When the development of man's spiritual nature made him more receptive to supernal influence, the spiritual telegraph came, in its fit time, to meet our need. To a rude barbarian the click of Morse's instrument is but a senseless clatter; pendent voices, music in the air, piano and to the inventor it was like the music of the spheres-to the waiting world a priceless benefaction. So the tiny rap, the simple mode of spirit-telegraphy, is only matter for ridioule or | healing, materializations, spirit portraits and contempt to the bigoted and the blind, but it pictures, and writing in languages unknown is the message from blessed immortals to the to the penman. Spirit messages are sometimes spiritual thinker and student, the means expressions of heartfelt good will and joyful whereby we get such glimpses of a progressive | recognition, and sometimes they affect the fate immortality that we can say of an ascended friend as Lowell said of Channing:

"Thou art not idle; in thy higher sphere

Thy spirit bends itself to loving tasks.

And strength to perfect what it dreamed of here Is all the crown and glory that it asks."

More than forty years ago I began to investigate this great subject, family relations and near friends in Rochester, N. Y., being among the ploneers. I had no wish to be a Spiritual ance of ist, and little expectation that I should be, but pation, resolved to be searching and critical, yet fairly | The ability and eloquence of trance speaking

We had the noble strains of a grand march and then the uplifting harmony of sacred music. All the time the medium on one side and the only pianist present on the other sat quietly, my hands in theirs, and all others kept their places.

I asked the medium if she knew who the spirit musicians were, and she said, "Sometimes, but not always; and at times I see them clairvoyantly."

This lasted more than an hour, a season of delight and surprise, of tender feeling and ennobling inspiration.

Was all this unconsciously cerebrated. or brought up from sub-consciousness?

If there be no spirit-return a strange delusion has gone round the world, spreading but little among the ignorant and debased, but finding its victims mainly among the thoughtful and intelligent. Thousands of messages have come in many lands, often with the names and books printed-some of lasting value, of those claiming their authorship. Has this claim always been unreal? Facts have been thinkers, men trained in mental accuracy and told to me, and to many others, of which I knew nothing, and of which all present were liam Lloyd Garrison, and preachers inspired ignorant, yet these, by due inquiry, have been found true, and their occurrence often distant and believed. Women, divinely gifted like the in time and space. For all this I can see but one simple and direct cause-the presence of invisible persons from the life beyond.

This one fact from my experience is given to illustrate like experiences of others, and to show the varied growth of these manifestations, which is the phenomenal history of Spiritualism. In discourses and books, and in journals (of which fifty or more are published in different languages), may be found its ideas and its philosophy. Some of these are of great value and wait for the wider appreciation sure to come. "The Scientific Basis of Spiritualism," by Epes Sargent, for instance, is excellent and interesting. The poems of Elizabeth Doten are rich in that inspiration which is genius. The simple rap opened the phenomena -simple yet wondrously stirring and effective. Then came alphabetic messages swiftly rapped out, automatic writing, trance speaking, indeguitar music with no visible performer, moving and lifting of objects with no visible power, planchette, levitation of persons, the gift of of nations; as when Abraham Lincoln listened for an hour, in a private room in the White House, to the wise words, eloquently spoken through the lips of a simple and sincere young woman, all unconscious of what she said, and laid his hand on her head and reverently thanked her.

Nettie Colburn Maynard had given him weighty advice as to the strong and early issuance of his immortal Proclamation of Emanci-

ence and power.

Starting with the Hydesville raps in the home of a respectable family, the whole matter was treated as a mystery soon to fade away, but instead of fading it spread. Its pioneers were persecuted and slandered, and its mediums were mobbed, or held to be deluded or insane or vile. It was a satanic device against which grave preachers held forth in their pulpits, a folly of ignorance which learned scientists treated with. pitying contempt. Physicians in Buffalo solved the matter by a toejoint theory, which soon failed and made them a laughing-stock. But all this helped rather than hindered. "What can it be?" was the question of the curious. There were waiting minds, weary of dogmatic traditions, and mourning hearts oppressed by hopeless sorrow, who turned to what might give light and hope. Societies were organized, speakers went over the land, journals were published and tracts others visionary and crude. Scholars, spiritual scientific exactness, brave reformers like Wiland fearless like John Pierpont, investigated Cary sisters, gladly accepted light from the spirit-world.

These were not a great company, for saints and martys who have the courage of their convictions do not travel in hosts along the dusty pathways of this world. They were "the glorious remnant" of Whittier's verse:

"Whose lips are wet at freedom's fountain, The coming of whose welcome feet Is beautiful upon our mountain. Men who the gospel tidings bring Of liberty and love forever, Whose joy is an abiding spring, Whose peace is as a gentle river.'

Their help and precious service came in the days of need.

Investigators to-day are apt to suppose that the phenomena of Spiritualism never had a thorough and critical sifting, such as they wish for. Let us correct this error. I knew Dr. R. T. Hallock and Dr. Grey, both eminent physicians in New York, and their thorough methods were noteworthy. The careful testing devices of those eminent scientists, Prof. Hare and Prof. Mapes, gave ample evidence of trained accuracy.

For instance, Professor Hare built a table, on which were grooves and rollers, pulleys and a disk, so arranged that the medium, seated at its end, only saw the sliding of a board beneath her fingers, and not the message spelled out by an index moving around on a disk out of her sight.

Holding the work of the scientist of large views and experience in due respect, we may rate as valueless that false "pride of science" which holds none but professional experts as competent investigators. I have attended seances with farmers and mechanics and womanly housekeepers, who were the peers of the [Continued on second page.]

The house had been little improved since the original architect had considered it finished, save that one of the two immense fire-places built to burn four-foot logs had been altered into a very small affair, with a grate to burn coal.

I resolved at once to restore it to its original dimensions, and while the alterations were going forward under my supervision, I found, hidden from sight between the floor and ceiling of the cellar below, a bundle of manuscript protected by a sheepskin covering on which clung the dust and cobwebs of many years.

The mason and his assistant stood about while I read the first chapter of what proved to be the autobiography of a very uncommon individual. After which they came every evening after work and listened attentively until its remaining chapters were finished.

To get it published I found an easier task than I had at first supposed; and now having been successful in placing it before the eyes of the public, I respectfully withdraw, that they may peruse the strange account and form their own conclusion.

GEORGE H. BUSBY, Brooklyn, N. Y.

THE MANUSCRIPT.

Thursday, July 12th, 1804. To these destructible pages I entrust the pent-up feelings of a soul that has journeyed many years through life's hard school .with no other object in view than to be of friendly service to my fellow-mortal.

It was not at first my intention to-make public the peculiar circumstances that found me in doubt as to man's true purpose on earth and left me in possession of a certainty as to his mission.

My relatives and friends to whom I made known my strange experience, it being my misfortune to be misrepresented by some and misunderstood by others, ridiculed me sadly and it fell so heavily on my heart that I held my peace from month to month until years have gone by.

The remembrance of the suspense and doubt that filled my mind concerning the cause of existence, and that must in like manner fill the minds of others to a more or less degree, leads me at last to make an attempt to bring it into notice.

Doubt in my youth seemed my sole inheritance. The more I endeavored to fathom the great enigma of creation, the more perplexed and confounded I became. Christianity, full of kindly teachings and comforting thoughts, had many other things connected therewith that failed to satisfy a hungry, inquiring soul. It did not seem complete. If heaven was the ultimatum, the difference in the human constitution did not give all an equal chance in this life to achieve the same result in the next. It was not within the bounds of reason to believe, that a long life of trouble, infirmity and self denial should be requited quite the same as if they were never experienced at all, which would be the case should one die in infancy.

What is life, thought I, that it could thus flit away and leave no trace whatever? Whence had it come? Where had it gone? Many days my mind dwelt on the questions, endeavoring to fathom the mysterious obscurity of the soul.

The knowledge she had acquired, the experience of a thousand things she had gained, her love for me, her intelligence, her soulwhence had it all gone! Surely all the attainments of a life, the most of which are not ripe until our old age, are not lost forever in the grave? Forsooth! An immediate heaven or total annihilation seemed alike untenable.

One day as I sat meditating as had become my wont since my beloved one died, I was aware of a very unnatural feeling upon me. Pondering as I had been on the anomalies of human life, I had begun to think something might happen to carry me from my lonely thoughts, and 1 almost hoped that if I could not die, I would become insane, that I could lose the keenness of my grief. The peculiar feeling increased, slowly at first, but gradually faster, until I could hear a buzzing in my head, feel a numbness in my body; and, by degrees, my understanding gave way, and I fell into a lethargic stupor.

After remaining in this unnatural condition fifty-six hours, I was aroused by my friends chafing my hands, endeavoring to bring the blood into rapid circulation. They gave me nourishment, which did much to strengthen me, but I was not myself. Life had returned, but I had not returned to my former health and activity. For days together I would lie on my bed unable to move. Even when I revived I had not the full command of all my faculties, and when totally lost to my surroundings, my senses had a sensibility and capacity never before known. My imagination was very vivid, or else all my faculties left my body, I know not which. I caught glimpses of scenes never enacted in this life and in other worlds than ours.

My religious friends thought me under the influence of the evil one, while others diagnosed the case as insanity, and proposed placing me in an asylum. Fortunately I was freed from confinement by falling into another prolonged slumber, and awaking myself-thereby losing the strange faculty I had been possessed of.

Although I had not contended with my, friends in regard to the source of my strange faculty, I had, notwithstanding, my own idea on the subject. 1 was perfectly satisfied that my vision was not the mere delusion of a diseased brain. I had been able to do wonderful things in telling what was happening miles from me; had read aloud a letter while unconscious that I saw a young man in Spain writing to his mother in America. The letter resched the lady some weeks after, and con-tained word for word all I had foretold related, as I have said before, was attributed to a "supernatural" agency, under whose control I was when my vision gave it birth; but I asoribed it to some unknown physiological law which science would some day discover.

In time I grew well enough, to resume my studies in medicine, and to a degree forgot my lost one. I regained my health and vigor, had no more unnatural slumberings, and lived once more as other beings live.

So my life ran on uneventfully, and in time I journeyed with a friend on a visit to Europe, One day, several months after my departure from home, I stood among the ruins of Athens. The sight of the vast and beautiful proportions of its time-worn monuments made me thoughtful of the time when Greece was in all her glory; when the city was the centre of arts and sciences! Her once magnificent edifices were now in a sad state of dilapidation, and many immense columns and massive blocks of marble were scattered about and partly buried. Here I beheld the remains of a great city. Here and there one edifice stood in better preservation than others; but time and destruction had touched them all.

In my rambles I had stood where Demosthenes poured forth his volumes of burning words, and now I stood by the lonely columns of the temple of Jupiter Olympus. Where, thought I, are the people who walked these halls so long ago? Where is the intelligence that shone in the great men of this ancient city? the power that created the beautiful thoughts we still cherish --- what has become of it? Had it been destroyed with the flesh, its instrument of manifestation?

While thus meditating, I was seated on a gloriously, and the mildness of the season and hour threw over the old ruins a melancholy grandeur. It was enough to make the least thoughtful man meditate, and as the twilight came on I felt the peculiar sensation stealing over me that I had felt at home. I made an effort to get back to the hotel before anything happened, but found my limbs so benumbed that I could not rise. I slipped from the stone on which I was seated to the ground. Here I lay, sometimes in a semi-conscious state which resulted in my becoming totally forgetful to the surroundings.

I felt myself traveling through space very rapidly. Soon I reached a peculiar country; more brilliant splendors were unfolded to my astonished gaze than ever my imagination had conceived. All things harmonized; the atmosphere was full of melody; vegetation was luxuriant, flowers were of such varied and fantastic shapes, possessing such delicate and blended colors, that it bewildered me to look upon them.

While standing thus perplexed, endeavoring to understand the situation, I saw a form gliding toward me. I supposed it to be an angel. His figure was clad in a robe of white, its folds falling gracefully about him. His countenance was fair and radiant with intelligence.

"Do not feel uneasy," said he; "I am but a humble creature endeavoring to do God's will by living an upright life. You are just from earth, and there is much here that you cannot understand. What I shall tell you is but a small portion of what you will in time learn. I have influenced your spirit to leave its material envelope for a time in order to gain a glimpse of a superior world, that you may be stimulated to follow the path of self-forgetfulness which leads to it."

I was shown that a master spirit of great intelligence and morality had charge of the spiritual world connected with our earth; that he made accounting to a superior being who controlled the solar system, who in turn rendered an account to some other system that was larger than ours. Where this ended, space being beyond calculation, I knew not. It could go on from system to system, from one older, but not old enough to leave the cave, the great milky-way to another for trillions of children quarreled over me, and in the mêlée years, until perhaps the fountain-head of all my thumb was almost wrenched from my hand.

the present day.

My guide said I would be held several times in a trance state during my life, and while so influenced would witness in their natural order | the professional sometimes lacks. a few of the existences I had undergone, be fore the one I was now fulfilling.

away to the ear, leaving in the vacuity it filled not going over wild ground never surveyed. a sense of soothing sweetness, so my instructor | We may well appreciate and emplate the plofaded; and I found myself lying by one of the neer investigators. Fortunate if we equal columns of the temple of Jupiter Olympus. It was early morning, and the rising sun threw shadows-as the setting sun had done! "Old temple," thought I, "I verily believe I have worshiped here, years and years ago, and may yet see thee again in all thy splendor."

As I reasoned on the things seen and the words just heard in the strange world I had ing of the great matter of spirit-presence. left, I became, naturally, a convert to plurality of existence. The inequality of men was now easily understood. Some had progressed faster | stroy, but to verify and emphasize the old their passions than others. It was plain why some were benevolent, while others were selfish; why some had an appetite for strong drink, and add to that faith knowledge. Old tradileading to murder, while others enjoyed the and fathomless gulf. Give us light! To anhigher pursuits of life, fostering every good within them and rooting out the evil.

I saw that whoever strove to do his duty faithfully was fulfilling the purpose for which he was sent, and was building up in himself a future that would know less of sorrow. Man's progress toward perfection was, as it were, by stepping-stones. What he acquired by overcoming the evil that beset him in one existence was overcome forever. He laid the foundation in one life that he was to build upon in fragment of a column; the sun was setting the next, and as soon as he deserved it, was born under happier circumstances and into better worlds.

> CHAPTER II. Man is his own star, and the soul that can Render an honest and a perfect man, Commands all light, all influence, all fate-Nothing to him fails early or too late; Our acts our angels are, for good or ill, Our fatal shadows that walk by us still.

-Beaumont and Fletcher One day, long after I had returned to America and settled down to await the coming of what had been foretold, I felt a stupor suddenly falling upon me; it increased so rapidly that I had not time to reach my bed or call a servant who was in the adjoining room, before the earth had vanished and a new world lay before my eyes.

I was born deep down in a cave. Twelve hours thereafter my mother had me in her arms as she walked about with the rest of the band. In the same cave there dwelt about one hundred others-men and women-living in common. No notice was taken of me when my mother brought me for the first time into their presence.

It happened altogether too frequently that a child was born to make any ado about it; and I may as well mention here that there was just as little attention paid to a child that died as to one that was born. In either case none troubled themselves about it; but if an adult died, there was sort of a burial given; and if that adult was a chief, a rude ceremony was tendered him.

During the day I was left in the care-if I may call it such-of the other children. Sometimes mother would trouble herself to come in and relieve my hunger, but many times 1 suffered from lack of nourishment. On the bed of leaves where I lay were several other infants, and the little ones that had us in charge neglected us almost as much as our parents.

On one occasion when they were absent playing, some animals entered the cave and destroyed two of the children-but it disconcerted no one: there were enough left to make the loss of no importance. One day when I was a little

By many of my acquaintances what I have looked quite the same as an ordinary person of Spiritualism in the United States. [Continued from first page.]

best scientists, and who showed a candor which

The aim of this Congress is to "prove all things, and hold fast only to that which is As the soft strains of melodious music die good." But let us bear in mind that we are them in zeal and care and devotedness, more fortunate if we excel them.

Magnetism, clairvoyance and other psychio faculties had already awakened interest, and their interblending with influences of the higher life was understood by these ploneers; but their leading efforts centered on the solv-

The cry of the waiting world was and is still : Give us assurance of immortality. Not to deby cultivating their faculties and subduing proofs; not to stiffe, but to awaken the voice within, which says: "Thou shalt never die." Give us a living faith, rational and inspiring, a propensity for dishonest acts and a brutality | tions fail. Materialism opens before us a black swer that cry has been the main work of Spiritualism, and the clear and inspiring reply has reached millions in many lands.

A catalogue of the workers in this wide vine yard cannot be given-only a few names among others as true and worthy. Mrs. Ann Leah Underhill (née Fox), eldest daughter of the worthy parents of the Fox family of Hydeeville, N. Y., was known for years as an excellent medium. Then, for thirty-three years, her home, with her good busband, was in New York City. For the sake of family quiet publicity was avoided, but she gave, without fee, her mediumistic services to her friends, and to such as they introduced-a goodly company of worthy and distinguished persons. This largesouled woman, faithful to the end, closed her earthly life in 1891.

Frederick L. H. Willis, forty years ago a student in Harvard University, whose trial by the professors for being a medium made some stir, is a gifted lecturer, a physician, a gentleman, trusted and beloved by many.

Selden J. Finney, of Ohio, was a man of marvelous eloquence as a trance and normal speaker, a philosophical writer of marked insight and ability, a person of high character.

Mrs. Hollis Billing, of New York, going from London to Paris, was the frequently invited guest of Victor Hugo, who held her in high regard as a woman and a medium. I have seen his autograph note of invitation to his home. The tests given by gifted persons like these, and the writings and discourses of those who have gone far along the lines of thought which such facts suggest, have had a deeper and more lasting power than many dream of. They emancipate and enlighten-not merely to smite down and break in pieces, but to build up nobler ideals.

But were there no shortcomings or mistakes? Certainly, as in all things human. They have been so much paraded and distorted that many have heard of nothing else. Measure any movement this way and you make it worse than valueless. Pick out all the rascals that have masqueraded under the garb of Methodism, for instance, keeping the knaves so near your eyes that no saints can be seen, and you make Methodists a set of knaves with a sprinkling of pious idiots. But you ignore John Wesley and Mary Fletcher and the spotless Bishop Simpson.

There are more persons in insane asylums in this country made crazy by evangelical revivals than by Spiritualism. Does that prove evangelism a school to fit graduates for bedlam? To be fair, we must count, not only the unbalanced temperaments, easily shattered, but the larger company of men and women who get truth from the best part of their creeds, and elsewhere, and lead sane and useful lives

As a body. Spiritualists compare well with the rest of mankind. Some are of the best of earth, to whom their experiences have been marvel-seeking, an unwholesome stimulus that enervates but never uplifts.

A cardinal idea of the Spiritual Philosophy, taught and widely accepted from the first, is this rule of law. Yet but a few years since an editorial in the Popular Science Monthly said :

The first article of a scientific man's faith is that Naturo never breaks her regularities, but holds true to an unalterable method of law Now the Spiritualist comes to him challenging his first principles. He denies his order of Nature as being unalterable, and says that he knows of that which is above Nature, that is greater than Nature, that interferes with it and breaches all its vaunted stabilities with infinite ease."

No jot or tittle of evidence can be brought to prove this assertion. No Spiritualist has even denied the "order of Nature as being unalterable," but they have ever affirmed that great truth. The facts of spirit presence and power they always speak of as natural. Does the Science Monthly know the whole order of Nature? It is a matter of regret that a magazine of such real merit should be so unscientific as well as unfair, for the writer of this poor paragraph must have been ignorant, or worse, and it is unscientific to affirm what one does not know. In a day not far distant this error will be seen and regretted.

The great service of modern science is worthy of high appreciation, but it must move on with broader range and deeper insight. The ideas and experiences of Spiritualism and psychical science are strong and needed helps to a basis of thinking with a clear view of the meaning of this universe, which goes beneath external nature to guiding mind. That deeper philosophy must come: to vitalize and perfect our scientific method, and thus

"Create a soul beneath the ribs of death,"

to recognize the range of the spirit as wider than that of the senses, and to realize the inner world of mind, ever shaping and ruling the outer world of matter.

Professor Newcomb says: "Science deals with the laws and properties of matter." With a deeper insight Buckle writes, "We know little of the laws of matter, because we know little of the laws of mind."

Sooner than we imagine the day will dawn when a Godless science will be an unscientific absurdity.

We should realize that, from its beginning, Spiritualism has recognized the equality of women in rights, duties and responsibilities. This recognition has been almost unanimous, and its great help to the wise and beneficent efforts for equal rights in this "woman's era' has not been fully understood or appreciated. The hour was ripe at the same time for these two great and kindred movements to begin, and Spiritualism opened its career with an instinctive perception of the intuitive wealth and fine insight of womanhood, a readiness for woman's higher education, her equality before law and gospel, in marriage or wherever she went, and a growing reverence for the sacredness of motherhood-all helping to a greater spiritual power in the world's enlarging thought.

Religion and science have gained, not by refusal to investigate, but by patient care and study, and devoted enthusiasm in the discovery and application of truth. What truth has greater significance, or is more needed, what facts open wider fields than immortality and spirit presence? If those who would serve mankind by being true teachers neglect this great matter too long, the tide of thought will sweep them aside as driftwood.

Spiritualism has been a search for proofs of immortality and of spirit-return, palpable to the soul and the outer senses. It has awakened man to deeper self-knowledge. Psychical science seeks to know more of man's interior life, and psychic powers, and infinite relations. They interblend. They are hemispheres of one globe. Each supplements the other, and neither can supplant or ignore the other. The to honest seekers for light. Local societies can do splendor of the light within opens and illu- much good if they do not attempt to dwarf a movemines the pathway to the life beyond. Man is ment by seeking to confine it. Spiritualism cannot be a microcosm; rock, earth and all flora and

fles much and prophesies much. Let us go on. courageously and sincerely, with these noble words shining as a beacon-light along our upward path:

" Beyond the dim and distant line

Which bounds the vision of to-day, Great stars of truth shall rise and shine With steady and unclouded ray."

Psychical Research and Beyond.

Condensed Report of Inspirational Lectur Given at Lake Brady, O., Wednesday, Aug. 30th, 1893.

BY W. J. COLVILLE.

"OW that the phrase "Psychical Research" is on the lips of all, it may be well to make the attempt to define the term, and also, if possible, to make plain its relations to Spiritualism.

It is quite true that Modern Spiritualism has been before the public for over forty five years, and that Spiritualists all over the world have often, at much personal cost of suffering and difficulty, lifted the standard of Spiritualism bravely and faithfully in the face of determined and unreasoning opposition. True is it. also, that the claim is just that credit should be given to these courageous, conscientious workers, not exclusively to those who, at this day, prefer to designate themselves "psychical researchers"; but granting all this-and we would be the last to withhold honor intentionally from those to whom it is so manifestly due -we are still compelled to take issue with the position of those who fail to see in the present "psychical" movement an important outcome of this faithful labor. If it be a question of words and derivations, then the principal difference between psychists and Spiritualists is that the one party takes a term borrowed from the Greek PSYCHE and the other from the Latin SPIRITUS. Psychical Research does not include any investigation not germane to Spiritualism, but the ladies and gentlemen of the "research committees" are perhaps particularly engaged in collecting evidence concerning the powers of man as at present embodied, and proceeding from telepathy and kindred phenomena to the more advanced question of life after material dissolution.

There are certainly two great branches or divisions of "occult" phenomena, the one relating to the here and now, the other to the hereafter; and as many people seem unable to begin anywhere except down here where they now find themselves, it is probably quite essential that such should be reached on their own plane, and in the way they can be approached most readily. Few there are, comparatively, who are broad enough in their sympathies to embrace the universe, therefore the phenomena appealing most directly to the majority must touch the senses at some point, and in some degree affect favorably this present existence. The great charm of mental healing is that it promises to rid the mind of anxiety and the body of suffering, and in many ways to make daily existence more desirable, and common enterprises more successful. The great boon offered by telepathy is that it virtually undertakes to annihilate the distance between absent friends, rendering the dread of hopeless separation obsolete; while to the anthropologist, who should be both psychologist and physiologist, there is necessarily a charm attaching to any study or experiment which opens the door wider for inspecting the hidden mysteries of human consciousness.

The Psychical Congress at Chicago settled little, but it opened to many, for the first time in their lives, the whole subject of "double consciousness." It may be objected that many of the papers and addresses were ambiguous, and that some contradicted others; but the best summary we can give of the proceedings is that, with very few exceptions, all the speakers and writers strove to be fair in all their dealings, while every one presented his own theory, or related his experience as his own, without seeking to hamper or convict his colleagues. Psychical Research is no substitute for Spiritualism, but it is an introduction to it, for it is not possible that intelligent persons should go far in any branch of mystical inquiry without arriving at some knowledge of direct spirit communion.

The great improvement in popular feeling to-day is that apathy and blind opposition are both being supplanted by earnest inquiry. The captious, persecuting spirit is dying; so is the supercilious ignorance which prides itself on foolish depial of unknown truth. If, without any arrogant assumptions of large prerogatives on the part of "leaders," an efficient organization of Spiritualists in every district or locality could be effected, it would be at this time a great help limited by red-tape or any form of officialism; the spirit-wo onerate conditions invite-thus it is the height of folly to raise barriers and fix limits to a movement which is essentially unfetterable We extend cordial welcome to all avenues through which truth can reach humanity; and we certainly do not think it in accord with the teachings of a spiritual philosophy to refuse fellowship with honest people because their methods may differ slightly from our own. With mere vandalism we have no sympathy; with pessimism and negativism we cannot affiliate, because these systems carry no torches, and they reveal NOTHING; but with every attempt to add to man's knowledge of his real nature, with every attempt to turn attention to the soul, however feebly or remotely, we are happy to be in fullest accord. Whatever has for its object the search for an unfound soul should receive our heartlest cooperation; but not one of us should disguise any portion of the knowledge which is ours because our neighbors do not as yet possess it.

wisdom was at last reached.

"Here," continued the spirit, "you can discover and understand solutions of many questions hitherto beyond the ken of earthly men.

I, in some of the many existences undergone, have stumbled my way over the pathway of doubt. I have known human suffering, and experienced bitter trials, but I bless them now. They purified my spirit, making it worthy of entry into a world where souls without certain I might in time have become their leader. But qualifications are not admitted.

This world is larger than your earth; its trees, flowers, animals and beings are in a higher state of perfection. Our shape is human, but our body is diaphanous-less material, less dense, and of greater specific lightness than earthly bodies. We are able to move from place to place without fatigue, as we float or glide instead of walking. Our food is in accordance with our ethereal organization: it consists of nutritive emanations. which issue from the embalmed atmosphere. consequently our bodies are not subjected to your coarse vicissitudes.

Life here is much longer than on earth, because we have no accidents or ailments to surrounded by the parties to whom they beshorten it. Our bodies being almost fluidic, longed. Every day, especially at sunset, the our dwellings are also almost ethereal, and we move from one place to another at will.

Our legislation is of the most simple kind. Having no crimes to punish, we require no penal code. No one wishes to injure his neighbor. Love and benevolence are natural features in every one. Pride and selfishness are unknown. Social difference exists only in the and on these lived an order intellectually lower intellectual and moral superiority. No birth than ourselves; while in the west, toward the can give a being precedence; nor would we respect him the more if it were possible for him to be rich. What we value is morality and intellectuality, for these a man must purchase with great efforts for good.

I will show you a sight by which, when you know its full meaning, you can better understand the problem of life. It is for this purpose and that which follows it, that you are here. What you see is a prologue to the history and development of your own soul."

I saw not far from me a number of beings. They were of various ages, and seemed also to have different degrees of intelligence. One I noticed particularly looked more like an animal than a human being, having-as near as I can describe it-the shape of a gorilla, with head and face, perhaps, more expressive of

seemed almost written in legible lines on one of the faces; another; the one most advanced,

This gave me the most severe pain I had ever felt, yet no one noticed my agony, and my thumb, through want of care, grew from its normal shape. When I was old enough to take

some care of myself, life was better worth the living; yet even then I was made to work for those older and stronger than I. My dislike for this work, and my readiness to openly refuse to do it, made me to some extent respected; and had I continued to push myself into notice, as soon as the work was taken away, I was will-

ing to lounge about like the rest, content to be nothing. Time did find me more ambitious, but during boyhood I was satisfied to gratify animal instincts, and tyrannize over those younger than myself.

The country about us was very hilly. On every side these hills seemed to rise one above another, and stretch away as far as the eye could reach. They were covered by great tall trees, and when one stood where a good view could be had there appeared here and there in the vast expanse of woodland a spot perfectly clear. These spots were the sporting grounds of different bands. Such places were always men and women would emerge from the thicket with clubs and stones to exercise and practice;

here foot-races were engaged in, and feats of strength and agility exhibited.

Among these beautiful red hills lived the order of beings to which I belonged. Toward what I will call the east there were mountains, sea, there lived still another race.

It must not be supposed that we were ac quainted with the geography of our world by what I have written. What was beyond the mountains or beyond the sea never troubled any one, unless, indeed, it was myself. I had at times felt a desire to know what was behind the mountains I had so long seen in the distance; and I resolved to visit them at some future time. What kept me from starting at once was my youth. I knew the other tribes were not very friendly, and I was afraid to trust myself alone among them until I had

grown to full strength. As I look back and compare the sun as we see it here to the one I found in that strange land, the earth is by far the most favored, re-garding heat and light. The seasons there were nearly twice as long, while its year would run into two of ours. into two of ours.

thought, and far less hair upon his person. My mentor's explanation was that he had shown me the past by means of what he called fluidio creation. He had reproduced the like-fluidio creation. He had reproduced the like-ness of some of the human forms my immortal soul *had* animated previous to the present important in the silent group of beings before me. Brutality seemed almost written in legible lines on one coast.

[To be continued.]

There has been too much attributing of all phenomena to the spirit-world, ignoring the wonders of our own psychic life, and failing to discriminate between the work of the spirit within and of spirits above. There are some who talk of obsession by evil spirits, and of their own lack of power to resist, and so seek to avoid all responsibility for their meanness. In old times the monks exorcised fiends by "bell, book and candle," and men wore amulets as safeguards against evil spirits. A pure heart and firm will are defenses sure as a strong fortress against evil powers or persons in this or any other world.

Fleeting fancies and vain imaginings have sometimes been honestly mistaken for heavenly messages, especially when the high aim of interior culture and development has been held as of small account. No great movement, however good, has been wholly without guile. The pretended or deceptive medium, and the clergyman preaching what he does not believe, are on the same low and immoral level. Heaven pity them, and send them a better mind! Let them go their way; the tried and true we can honor. These errors of theory and practice have wrought harm to some, but many more have escaped or outgrown them, and gone on their upward way rejoicing.

Reincarnation, which has sincere believers, is a side issue. We can never be other than ourselves. To suppose that possible, leads to confusion worse confounded.

abiding place in Spiritualism. It has no fragmentary creations, but only the terrestrial and the celestial body.

The conception of mediumship as merely a passive and negative control by some higher power, with the medium only a blind and irresponsible implement, has sometimes led to mental and moral shipwreck. The best mediums pray in spirit for moral growth, for interior illumination, for help to help themselves, for the opening of their own clairvoyant seership, before which the spirit-world lies open, and thus they gain in health of mind and body and in psychic power.

Mediumship is not a miracle, but a delicate susceptibility to influences and impressions, an opening of interior faculties marked in certain temperaments, and of which all have some share. The passive medium, or psychic, is psychologized by some positive spirit, as the will of the psychologist on earth controls his subiect.

How can these things be? Tell me how we live, and grow, and think, and how buds become flowers and blossoms fruit? They are all ing of the rose or the rush of this great globe along its orbit:

fauna reach up into his corporeal frame; all means of grace. There has been too much subtile forces that hold and sway suns and stars pulse through him; all ideas of freedom,

justice, immortality, and the great truths that uplift and save this world of man, and all worlds of men and angels, are in and of his spiritual being. "The same in kind am I as the Supreme Spirit, though distant in degree," said a Hindoo sage in Vedic days.

So made up and related man must have great wealth of innate and intuitive knowledge, and wide and wondrous power of discovery

This great spiritual movement of the last half century still lives, and gains more in private thought and experience than in organized public work. Its errors will die, but its truths will endure and win great victories.

It is the sweep of an ethereal wave from the evergreen mountains of life, overleaping all lines of sect and creed, walled in by

"No parallel of latitude, No mountain range or sea."

We are entering a new era, which the great awakening we have discussed has helped to open before us. The future historian will mark the closing century as one of mental freedom and activity, of inventive genius, material development, and opening spiritual light, and the century before us as one of psychical science and research, of spiritual culture, and the more harmonious development of man. We have learned much, and shall know more of the outer world, the realm

of effects and results; and we shall study, as never before, the inner world, the realm of causes. Man, "a spirit served by a bodily organization," is the special field of psychical "Elementals" and "astral shells" find no research, and the wealth of that field is a constant surprise.

Interior faculties and subtile relations open before us. We transcend the limits of the outer senses. Clairvoyance, hypnotism and their like are more powerful for good than for ill. To know the inner life of man is to know his immortality and the being of God. The spiritual body of Paul the Apostle, "renewed day by day within us," is being proved a truth by modern research. Its escape from the material body, to be the celestial form serving the spirit in the higher life, is "the survival of the fittest "-not death, but birth. It puts death under our feet. We cannot die. We can never lose our personality. How simple, yet how sublime! Whittier well said:

" No, I have FRIENDS in spirit-land,

Not shadows in a shadowy band.

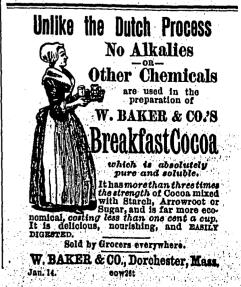
Not others, but themselves are they." I have frankly given my own views and convictions. Whether we all agree fully or not, our aims are so congenial that there is that unity of spirit which is the bond of peace between us. I am no builder of Procrustean bedsteads. I could not impose my opinions on in accord with natural law, as are the bloom- you if I would. I would not if I could. We are in accord with the hopes and needs of our time. A Congress of Psychical Science signi-

807 We cannot look at all the old problems with the eyes of our fathers, nor can we make use of all the old phrases for the expression of our beliefs. There has been movement around us, and we have been caught in its sweep. Modus, and we have been caught in its sweep. Mod-ern science has been familiarizing us with con-ceptions of the universe and of the history of the human race which are irreconcilable with some of our forefathers' conceptions. There is hothing more characteristic of modern science than the vigor and success with which the prin-ciples of the philosophy of evolution are being applied in all directions; and evolution has dis-credited opinions about the history of the world and the history of man which were once supposed to be integral parts of the system of supposed to be integral parts of the system of Christian truth.—Rev. D. M. Ross, M. A.

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Dophio-"Do you still send abwoad to have your clothes made, Awchie?" Awchie-"Yes; but not to Lunnon as fohmally. deah boy. I find that I can get a great deal worse fit right acwoss the rivah in Wind-sor, doncher know."-Detroit Free Press.



SEPTEMBER 9, 1898.

A THOUSAND YEARS AGO.

Thou and I in spirit-land, A thousand years ago. Watched the waves beat on the strand, Ceaseless obb and flow; Vowed to love and over love— A thousand years ago.

Thou and I in greenwood shade, Nine hundred years ago. Heard the wild dove in the glade Murmuring soft and low; Vowed to love for evermore— Nine hundred years ago.

Thou and I in yonder star, Eight hundred years ago, Saw strange forms of light afar In wild beauty glow; All things change, but love endures Now as long ago!

Thou and I in Germany, Six hundred years ago; Then I bound the red cross on:

"True love, I must go. But we part to meet again In the endless flow!"

Thou and I in Syrian plains, Five hundred years ago, Felt the wild fire in our veins To a fever glow! All things die, but love lives on Now as long ago!

Thou and I in shadow-land, Four hundred years ago, Saw strange flowers bloom on the strand, Heard strange preezes blow; In the ideal love is real-This alone I know.

Thou and I in Italy, Three hundred years ago. Lived in faith and died for God, Feit the fagots glow; Ever new and ever true, Three hundred years ago.

Thou and I on Southern seas, Two hundred years ago, Feit the perfumed even-breeze, Spoke in Spanish by the trees— Had no care or woe: Life went dreamily in song Two hundred years ago.

Thou and I mid Northern snows, Thou and I mid Northern sud. Ope hundred years ago, Led an iron, silent life, And were glad to flow Onward into changing death, One hundred years ago.

Thou and I but yesterday Met in Fashion's show; Love, did you remember me-Love of long ago? Yes; we keep the fond oath sworn A thousand years ago! -Translated from the German by C. G. Leland.

Spiritual Phenomena.

A New Phase.

To the Editors of the Banner of Light:

Like many others of your readers I had, after years of investigation, both of the phenomena and philosophy, settled the question in my own mind as to the beauty of the spiritual teachings and the indisputable fact of spirit-communion, as demonstrated through so many different phases of unfoldment; I have often, indeed. heard the question: "What more can spirits do to aid or elevate mankind?" and the answer has been "What more can we ask for?' Think of it; almost every demonstration, mental and physical, possible, has been given us from the brighter side of life, until one comes to the conclusion that all practicable phenomto the conclusion that all practicable phenom-ena have been accorded. Well content, I had settled down to a close and comparative study of the philosophy and phenomena; the philos-ophy giving faith and belief in "the beauty of holiness" (or goodness); the phenomena (as de-monstrators) placing that priceless gem, knowi-edge, in our hands. My recent experience has, however, brought a (to me) new phase of medium-shin for the benefit of suffering humanity. This however, brought a (to me) new phase of medium-ship for the benefit of suffering humanity. This was met with in the person of Dr. Chas. E. Watkins, the independent slate writer of world-wide reputation, who, by his gifts, has been able to confound, and possibly to convert, some of the brightest scientific minds of the day. In this new development he, in examining a patient, traces the disturbing element or cause, in many cases, back to childhood or to

BANNER LIGHT. OF

At the meeting I stood up to sing, holding a hymn-book with a gentleman, but trembled so much I had to sit down, and, while sitting, these thoughts passed through my mind, "Well, I am here to do good, and if you, the spirits, can use me for that, do so." I knew no more till I was up speaking. At that time I was very sensitive, and believed all the spirits told me. I could, and can yet, hear them speak very plainly. One beautiful morning in August, 1881, I was going to work at 3:30, when, all at once, I was surrounded by a band of spirits, and could not go further, till five o'clock, when it was too late to get down the pit. I returned home and knocked at the door; my wife letting me in, wanted to know the cause, because I looked very pale. I was soon in bed, and there I remained for three days, and could not even help myself to a drink of water. My wife advised me to go back to the chapel, but I could not, there was something better for me to do, and since that time, I am thankful to say. I have been the means of making scores of Spiritualists, and have had the pleasure of hearing some of them speak from the platform. As I went on I found I could get en rapport with any one seuding me a letter, or anything that belonged to them, and made many Spiritualists by that form of mediumship. While living at Verty Hill I frequently went

to them, and made many Spiritualists by that form of mediumship. While living at Ferfy Hill 1 frequently went into a fair-minded neighbor's house. One Sunday I went in as usual to see if he would go for a walk. I had scarcely sat down when I saw a spirit enter the room and go to the mantel-piece and try to write his name. I soon found out that his name was Davis, and a very near friend to Mr. Davis, my neighbor, to whom I mentioned what I had seen, and stated that I could not make it all out, but his name whom I mentioned what I had seen, and stated that I could not make it all out, but his name was Davis. They asked me if I could describe him. I did so, when Mrs. Davis exclaimed, "That is your father, Ned." "Yes," he re-plied, "but my father is not dead." We went out for a walk, and had not gone three hun-dred yards from the house when we saw two men coming down the lane. Davis remarked, "Here comes my brother-in-law from Spenny-moor." In a short time we met, and his brother-in-law gave him a yellow envelope. moor." In a short time we met, and his brother-in-law gave him a yellow envelope. He took from it a telegram, and, with a stern look at me, exclaimed, "Dead!" Yes. His father was coachman for a gentleman in Wales, and early that morning was riding a spirited horse, which threw and killed him. These things were common to me before I knew what Spiritualism was. I could always see things, but paid no regard to them, and many times when I saw such things and did not tell any one it made me ill; but on the other hand, when I told any one I was all right.

right. While living in Middlesbrough I received a telegram from a gentleman at Saltburn-by-the-Sea, wanting to know if I could make it consea, wanting to know if Yourd Thake it con-venient to receive three friends next morning, as they wanted an interview with me. I an-swered "Yes." About 10:30 next morning there came two ladies and a gentleman. He was a reverend. I went under the control of his daughter, and she gave her father some very striking incidents relative to one Arthur, a nephew in Australia, and said that he was dying, which the gentleman admitted to me in my normal state was true. I also wrote him a curious letter. He wanted to know if I could read it. I told him I could not, I was no scholar. He assured me it was written in the Greek language, he could read it, and that it was news for him. Shortly after, when spend-ing a few weeks in Leeds, the gentleman came to see me, and told me that he was talking to a brother minister some short time before in venient to receive three friends next morning, a brother minister some short time before in Birmingham on Spiritualism, to whom he gave Birmingham on Spiritualism, to whom he gave one of my letters, asking him what he thought of the penmanship. He replied, "That man is no scholar." Then he presented the letter I wrote under control, saying at the same time, "What do you think of this?" He replied, "This man is a good scholar, and knows how to use a pen." My friend then asked him if he thought one mon wrote the two letters." thought one man wrote the two letters. He replied "No." My friend assured him they were both written by the same person, and that he saw me write them.

On another occasion I received a telegram from ex-Councillor Lister, when living at Hetton-le-Hole, asking me to come to Middles-brough on the Saturday. On arriving at the station I was met by Mr. Lister. We walked station I was met by Mr. Lister. We walked on to his house, and went into the sitting-room, and to my surprise there were Councillor Rushford, Detective Thorpe, and some more gentlemen. This was only my second visit to Middlesbrough, and some time before this there had been a little girl, Mary Ann Cooper, murdered and found dead in the park. These gentlemen wanted to know would I consent to hold a meeting in the park to see if we could find out anything about the murder. It was a long time before I would consent. long time before I would consent. At last they persuaded me, and Detective Thorpe got the keys of the park and we went there. It was in the fall of the year, if I remember right, about August, 1886. We arrived at the park about 8:30 P. M., and went in at a side gate. There were about nine of us, most of whom are living. I asked, "Would they allow me to lead the way?" When Detective Thorpe delead the way?" When Detective Thorpe de-sired to know if I knew what part of the park the girl was found? I replied, "No, but there is a spirit friend here wants to lead me to the place." They consented. At last we stopped, ind there were some bushes, and said, "That and I looked over some bushes, and said, "That is the spot where you found the child." De-tective Thorpe asked, "How do you know?" "Simply because the spirits tell me so." He replied, "You are perfectly right." We formed a circle round the spot, sang a hymn, I offered up prayer, then commenced to describe some children playing on the ground. Close to was a man lying on the grass. I described the man. (Everything I said was taken down by the detective.) I saw the man plucking daisies. He called the little girl to him, then he led her to tective.) I saw the man plucking daisies. He called the little girl to him, then he led her to the spot where we were. . . I saw him place his trousers' pocket with his right a dirty white-hafted knife and cut the child's throat. I saw him go through the bush on his hands and knees, to a path which led to a large pool of water. There I saw him throw something away. I further traced him out of the park, describing the road he went, that it took him under a rail-way arch, which they said was right. I further said that in the second street on the left hand the houses went up with two steps. They re-plied, "They do." In the middle of that street there is a beer-house on the right hand. "There is." In that house the murderer is now haying a glass of beer. With that they had to carry me away, I became exhausted. The detective with another man went to the beer-house, and asked the landlady who had been in from 9:30 to the time he arrived, when the woman gave the exact description of the man I had described. On the Monday morn-ing, I received a note from Councillor Rush-ford asking me togo to dine with them; I ac-cepted the invitation. On arriving I found Detective Thorpe. He said to me: "On Saturday night you spoke of that man having a knife, and throwing something away at a certain place. At the place you spoke of we found a knife. If you saw that knife, could you distinguish it?" I said, "Yes, amongst a hundred." He and Mr. Rushford went into another room, and on their return Detective Thorpe held two handfuls of knives (pocket) you distinguish it." I said, "I es, anongst a hundred." He and Mr. Rushford went into another room, and on their return Detective Thorpe held two handfuls of knives (pocket) and threw them on the table, saying, "Now, Mr. Scott, pick the knife out." I therefore walked to the table and took the knife in my hand, and placed it in his, saying, "That's the one." He replied, "Yes, it is. But how do you know, as you never examined the knives?" "Because I had no need. There was a spirit-light thrown on the knife, that was only seen by myself." I opened the knife; thereon were marks of blood. This took place in the pres-ence of four persons, viz.: Mr. Wardle of Hartlepool, Mr. and Mrs. Rushford, Detective Thorpe and myself. Three of the four are living at present. They further traced the man to Hull, then let him slip through. All these things are facts to many people living amongst us and readers of your paper. [To be concluded.]

The Rebiewer.

THE BOOK OF THE FAIR, by Hubert Home Bancroft. Part II., in typographical and pictorial work, fully equals Part I. Chapter III., which treats of the evolution of the Columbian Exposition, is concluded, and is finely illustrated. Chapter IV. is devoted to a clear and comprehensive description of the site, the plan of the grounds and buildings, etc. The illustrations are exquisite in finish, and the details are brought out with remarkable clearness. Among those worthy of especial notice may be mentioned the Woman's Building, Convent of La Rabida, a fountain surrounded with feathery ferns and graceful paims in Horticultural Hall, a view of an Eskimo mother, babe and child, in front of a hut in the Eskimo village, and a beautiful Arabian lady. "Arabia, Midway Plaisance," has such a picturesque, Oriental air, that one can scarcely believe it to be an imported portion of the East. The approach to the Administration Building gives one an idea of the grandeur and beauty of the "White City." "Exposition Management, Con-gress Auxiliary and Finances." are treated of in an entertaining manner in Chapter V. Among the illustrations one is immediately attracted by the beauty of a section of the colonnade in the Fisheries Building, and the delicate workmanship of the arches that extend in almost countless succession in a portion of a Moorish palace. This superb work, which is pub lished in installments, and which is to present all the features of the Fair, artistic and industrial, will be a source of entertainment and instruction to people of all ages and places, and should be in every house hold. The Bancroft Company, publishers, Auditorium Building, Chicago, Ill.

PROOFS OF EVOLUTION. One of a Series of Popular Lectures before the Brooklyn Ethical Association by Nelson C. Parshall. Chicago: Charles H. Kerr and Company. This thoughtful and instructive little volume will be

read with more than ordinary interest by all thinkers. Its arguments are lucid and forcible, and are exhaustive in scope. In support of the theory of evolution proofs are adduced from geology, morphology, embryology, metamorphosis, rudimentary organs, geographical distribution, discovered links, reversion, etc.

THE BOOK OF LIGHT AND LIFE; or, The Essence of the Sohar, pertaining to the Mysteries of Man, the Christ, and his Coming Kingdom, by P. Davidson, is a neat volume of two hundred and forty pages, in paper covers, published by the author, Loudsville, White Co., Ga. Chapter I. treats of "The Bible of Humanity;" Chapter II., the "Mysteries Pertaining to Man;'

Chapter III., "The Christ of the Kabala, etc.;" Chap ter IV., "Mysteries of the Soul;" Chapter V., "The Christ, the Cross, the Church, etc.;" Chapter VI. Death, Ancient Initiations, etc.;" Chapter VII. The New Advent, the Coming Reformer, etc." The following have been received:

WEATHER BUREAU BULLETIN, NO. 10, THE CLIMATE OF CHICAGO, by Professor Henry A. Hazen, is sued by the U.S. Department of Agriculture.

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[From the Two Worlds.]

Mediumistic Experiences of John Scott.

I was born in 1849 in Runcorn, Cheshire, and brought up in Lancashire. When about twentyfive I became a member of the United Methodist Free Church, and was a Sunday-school teacher seven years, but I could not find rest for my soul in that sphere, therefore I launched into Freethought. In 1881 I emigrated to County Durham, and again for a short time became a member of the Wesleyan Methodists, at the little village of Middlestone near Merrington. I became acquainted with a gentleman who told me he was a Spiritualist, and invited me to a meeting, and when Sunday came I went. Several ladies and gentlemen came, among them Mr. Dobson of Ferry Hill, a gentleman well known as a prominent Spiritualist. The lady of the house put the window shutters in, and locked the door, which caused me to look anxiously around the room, thinking I should see the spirits. Singing was followed by a prayer by Mrs. Haynes. She then gave an ad dress, which fully met the requirements of my soul. At the next meeting we drew up to the table, and as soon as I placed my hands woon five I became a member of the United Methodist table, and as soon as I placed my hands upon it they commenced to vibrate rapidly, and my attempt to stop them caused the perspiration to pour down my face. Mr. Dobson advised me to take my hands off, but this made no difto pour down my face. Mr. Dobson advised me to take my hands off, but this made no dif-ference. I rose to my feet and commenced to speak, a thing I never could db before, as many a time I had tried to address the children in the Sunday-school and Band of Hope, but always failed. During the meeting I thought I saw a young man standing close to me, and putting out my hand touched the person sitting next to me on the head. It was very dark, and he wanted to know who hit him. I replied, "1 did, because I thought I saw a man standing there." He wanted to know if I could de-soribe him. I replied "Yes," and did so. He at once recognized the description to be that of his brother, who was lost in an explosion in Wales. When I replied "No, there was no one there, for I could not feel him, but caught your head instead," he answered, "You saw him olairvoyantly." I remember visiting a medium at Ferry 1111, who, on going into a trance, took me by the hand and advised me to "go on," there was a good work for me to do as a speaker. I thought he had made a very great mistake, because I felt myself quite unfit for anything of the kind. Nevertheless, after twelve months' investiga-tion, I was asked to go to speak at Middles-brough, to which I replied "No," but soon after I received another letter and could not answer in the negative. I went on the Saturday, call-

brough, to which I replied 100, but soon at or I received another letter and could not answer in the negative. I went on the Saturday, call-ing at Ferry Hill for one Mr. Marlow, one of the gentlemen I first sat with, to go with me. On Sunday, I could not eat any breakfast.

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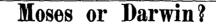
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BANNER OF LIGHT.

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

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

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

Volume Seventy-Four.

Another Volume of the BANNER OF LIGHT opens with the present number. It is on its thirty-seventh year. In the course of a history thus prolonged, covering as it does the most active, progressive and eventful half of the nineteenth century, it has been the witness to many and wonderful mutations of human conception and belief, and the practical overthrow of some of the most stupendous it becomes necessary that it should admonish but communal, coöperative, fraternal; what errors and superstitions that ever took captive

guilding its interests to establish what has ence, and is likely to have none unless funds since been known to our readers as "A God's Poor Fund."

Said fund was inaugurated by a special coterie of philanthropic spirits, in order to aid really destitute people in the mortal who might have come to want by and through various causes beyond the control of the sufferers.

We were asked if we would be the recipients of such a Fund, and dispense it to the needy as the spirit-world workers might suggest. After carefully weighing the responsibility attendant upon such an important and responsible undertaking, we complied with the request of our spirit-friends, and have ever since faithfully carried out the mutual agreement, under the careful advices of our spiritual coadjutors, from year to year—as our columns amply attest, we having relieved thousands of deserving applicants through this Fund; and we are still conscientiously fulfilling to the best of our ability the delicate mission assigned us.

It required a great amount of faith on our part, at first, we must admit, to acquiesce in the request made by the invisibles, although they promised that donation funds to carry on the work successfully would be promptly responded to-and they were. This is what determined us to continue in the special work assigned us.

There are other specialties to which THE BANNER agencies have been devoted, and of which our oldest patrons are fully aware: Among these are the North American Indian Question, the Doctors' Plot Question, and other issues that have agitated the public mind for many years.

The most important of all the work done by THE BANNER has been in the direction of the advancement among men of a knowledge of DIRECT SPIRIT COMMUNION-a subject of the deepest and most momentous importance that could or can enlist the attention of mortals. Modern Spiritualism has indeed grown from a small beginning—a mere twig—until the branches of the mammoth oak now cover the earth.

Among Spiritualists themselves a few things are essentially necessary to be kept in mind at this stage of the progress of its vital truths. Chief of all is the need of mutual respect, forbearance, friendliness and united endeavor. Rivalries cannot exist where Spiritualism is itself spiritual, and nowise selfish or inclined to conceit.

The systematic liberal education of the children of Spiritualists is the next important matter in laying the permanent foundations for the spread of its principles and the growth of its truth. It is time to begin and carry forward a broad and well concerted effort for the proper education of the children of believers, that the great Cause may be advanced in the future by those who, through life-long familiarity with its principles, are most capable of imparting its instructions.

Through varying vicissitudes and changes this work has been wrought, Intil THE BAN-NER has reached the present epoch, wherein all good and true Spiritualists-now that it we need is to be so filled with the spirit of the liberty of human thought. It has natu has opened to-day yet another volume-that brotherly love that we give freely, according

are supplied by wealthy and generous. Spiritualists. And he proceeds to put these direct and highly pertinent questions - Where are those who, with the pen of the ready writer, and the heart filled with love for the children, can write books such as will be read with interest and profit? Where are those who, from books already published, will make a list of such as are known to them suitable for use in Lyceums, and for prizes of gift books? Where are those who, with open hearts and ready

means, will listen to the cry of the faithful few Lyceum leaders-"Come over"and help us!" Give us of your wealth for the sake of the little children"? And where are those who may say: "Silver and gold have I none to spare, but I will 'give' time and service to the little ones, for of such is the kingdom of heaven "?

It is an argument and an appeal not to be resisted by professing Spiritualists anywhere. We trust it may be heeded here in America as well as in England, for the need is great and the harvest all ready for the reapers.

The True Christianity.

THE BANNER of August 19th contained a report of an inspirational discourse by that widely reputed and truly superior medium, W. J. Colville, on the true origin of Christianity, many points and thoughts in which will well repay the reader's more reflective attention. Speaking of the character itself of Jesus, the impressive lecturer observed that, simply on the literary side, it is an intensely powerful one, being such that, if it were only imagined, would make the one who could perfectly conceive it as really wonderful as his conception itself. It was pronounced infinitely complex. and so many-sided-though wholly consistent with itself-that it would repay endless study.

Jesus never tolerated the prevailing assumptions of the native inferiority of woman. His wisdom, insight and sagacity were truly marvelous. The gospels could never have been the production of illiterate, uninspired fishermen nor the work of priestly invention. Rénan portrays the character of Jesus too weakly, Strauss too dubiously. The fourth gospel is platonic, agnostic, mystical, and in these respects differs from the other three.

The common people heard Jesus gladly, while the aristocracy detested him. Ecclesiastical sacerdotalism is founded upon Paul, not upon Jesus. Calvinism and Lutheranism are almost exclusively Pauline; so much so that the epistle of James, which comes very near the teachings of Jesus, was, in Luther's eyes, "an epistle The gospels recognize intuitive of straw." perception of truth, and preach the indwelling spirit; whereas Paul, before all things, was a scholar, a cultured, intellectual wrangler. Jesus was a true seer; Paul was a sage, gifted with occasional seership.

The need of the times is not "higher critiof documents, but earnest, philancism " thropic work for humanity. "He went about doing good," is an all-sufficient biography even of the greatest character ever conceived. Es. says, dates and probabilities are only food, often indigestible for the historian, but are no part of a living gospel. We need more and more to experiment with the gospel teachings; our present societary condition is unsatisfactory; we are chiefly in want of practical reform measures. The burning question of the hour is, Do the teachings attributed to Jesus furnish the key to what we need?

Christianity and Churchianity are two, but most people confound them. We are all too narrow and sectarian; too much in love with our pet exclusiveness; we stand aloof from our neighbors when we might easily, if we chose, work benevolently with them. We shall discover truth and learn from one another when we work side by side to bless our brethren.

Not Wild Ground!

In that admirable address made before the Psychical Science Congress at Chicago, 111., and given in full in another part of THE BANNER, Giles B. Stebbins maintained to the full the prior claims of the Spiritual Revelation, and plainly told the adolescents of to day that the veterans of the years agone-who gave up their hopes of earthly advantage and preferment that they might advance the new truth, and present an open answer to the world's frenzled demand for an added assurance of immortality -carefully surveyed the field, and had demonstrable reasons for their action.

Bro. Stebbins's dignified and concise remarks go straight to the point in this direction:

"Investigators to-day are apt to suppose that the phenomena of Spiritualism never had a thorough and critical sifting, such as they wish for. Let us correct this error. I knew Dr. R. T. Hallock and Dr. Grey, both eminent physicians in New York, and their thorough methods were noteworthy.' The careful testing devices of those eminent scientists, Prof.' Hare and Prof. Mapes, gave ample evidence of trained accuracy.... The aim of this Congress is to 'prove all things, and hold fast only to that which is good.' But let us bear in mind that we are not going over wild ground never surveyed. We may well appreciate and emulate the pioneer investigators. Fortunate if we equal them in zeal and care and devotedness, more fortunate if we excel them. . . . "

The Spiritual Camp-Meetings.

It gives us great pleasure to know-from the full reports furnished THE BANNER-that these meetings all over the country have been fully attended this season from week to week by parties desiring to listen to the grand teachers of the Spiritual Philosophy, and be convinced of direct spirit-return by the many excellent test mediums on the grounds. All which betokens auspicious convocations next season. with increased attendance.

We take this occasion to cordially thank all our correspondents for their very able reports; and also the managers of the different camps for their kind expressions in behalf of THE BANNER.

Natural and "Supernatural."

A recent materialistic writer affirms that the sentiment of religion is a natural error, not a 'supernatural" perception; it is a mistake, not an insight or intuition superadded from a foreign source. On the other hand, Spiritualism declares that there is no "supernatural," and proceeds to demonstrate it. It asserts that religion, or an instinctive natural longing for immortality, is a natural testimony to that immortality. With Spiritualism all is "natural," nothing is "supernatural"; and an instinctive desire for continuous life is the natural evidence of immortality.

FT The Westminster Gazette - a London daily publication-has in a recent issue the following, concerning spiritualistic inquiries in Vienna, Austria:

"The interesting experiments of Professor Krafft Ebing with an amateur female medium (writes the Vienna correspondent of The Times) were looked upon by many medical men as inconclusive on the ground that the possibility of deception was not entirely excluded. The results obtained on that occasion, were, however, of such a striking character that both the skeptics and those who were disposed to accept the genuineness of the phenomena decided to follow the matter up. At a largely attended meeting of the Psychical Society of Vienna (composed, by the way, exclusively of physicians), which has just been held, a local doctor and his assistant conducted a further series of experiments prepared long in advance with the same lady medium. The result was to convince both Dr. Mayer, the gentleman in question, and a well known specialist for nervous diseases, Dr. Sigmund Freund, the latter of whom dwelt on the great importance and seriousness of the subject, that Professor Krafft Ebing was justified in his belief in the reality of the manifestations. Further seances are to be held, and it is evidently intended to subject the whole affair to a thorough investigation."

57 Mr. Samuel D. Bowen writes as follows: "I have forty volumes of the BANNER OF LIGHT, complete, and thirteen with from bers missing in each volume. They are in good order, and each volume tied separately. If you know of any party or institution that would like to have them, and would be willing to pay express on them, I will gladly box them up and forward as you order."

TIMELY TOPICS.

SEPTEMBER 9, 1898.

The Eirst Electric Light,-The State Department at Washington has recontly recoived through official channels an account of electrical apparatus owned by Dr. Franklin during his last stay in England. It appears that he made at that time an electric light by which he was easily enabled to read, so that his discovery and invention is a good century ahead of that of Edison. The lamp Dr. Franklin then made is in a good state of preservation, and has been recently tested by its owner, who resides near London, who finds that it works as satisfactorily now as when its distinguished inventor experimented with it, Its principle is that of the arc light without carbon points. The cylinder within which the light is pro-duced is about a foot in length and three inches in diameter. Each end is connected by attachments with the positive and negative poles of the machine, which at that stage of discovery was the only means of generating electricity with which men of science were familiar. The ends of the tube are partly closed, and the light given off is brilliant and steady. The machine used by Franklin for generating electricity for this novel experiment is, like a grindstone, turned by a crank, and was the most powerful and complete in construction of any electrical machine of that day. The crank turns a ponderous cylinder of glass, which is rubbed by brushes with slik covers. These brushes convey the electricity collected from, the cylinder to the positive and negative conductors, supported on large glass pillars, where it can be used for experimental purposes. *.*

Crowded Boston Tenements, - The latest ger port of the Massachusetts Bureau of Statistics and Labor, compiled by Statistician H. G. Wadlin, deals with the tenement-house census of Boston, the receipt of a copy of which document is herewith acknowly edged. A previous report dealt especially with the rooms and rent of tenements. Both censuses were obtained by a house-to house canvass, conducted by special agents throughout the city, all classes and grades of tenements being covered. The present report presents in a grave light the crowded condition of Boston's poor and the unsanitary state of so many tenements. Of 71,000 families, 16.77 per cent. live in tenements classed as excellent; 40.60 per cent. as good; and 30.87 per cent. as fair. Taking the city at large, 8,426 families, or 37,613 persons, live in tenements having poor or bad outside sanitary conditions. 6,014 families, comprising 26,201 persons, are found in poorly ventilated tenements. The number of sleepingrooms without outside windows is 3,657, while the population living in these tenements aggregates 14,269. There are 53,189 families renting tenements without bath-rooms; in other words, only about onefourth of the total number of families and persons living in hired premises are supplied with bath rooms. Over 17,000 families are without outdoor yards of any kind; and in one case, 41 families, comprising 219 persons, have but a single yard at their disposal. Other figures are eloquent for the reformation of present conditions.

Bestoring the Tilefish .-- The fish commission of the United States reports having recently caught twenty tilefish about ninety miles southeast of Sandy Hook, not a specimen having been seen before in fifteen years. The fish taken are fine and plump, weighing on an average from ten to fifteen pounds. One of them was on exhibition in Fulton Market. This small catch may lead to the important discovery that tilefish can be caught in large numbers once more. That would be a very valuable addition to the fish-food supply of New York and the country at large. The tilefish is a very good food fish, its meat resembling that of a big blackfish. Bolled or fried, it is firm, delicate and extremely good. It is believed to be an excellent chowder fish. The fishermen went out for them previous to 1875 or 1878 just as they did for cod, and took them in great quantities. Suddenly, when their fishery was rapidly increasing, something happened down on the ocean bottom-nobody ever knew what-and killed them by the millions; it may have been a submarine carthquake; sea captains all at once found themselves sailing through acre after acre of dead tilefish, the area of dead fish being more than one hundred miles long by twenty-five to thirty miles wide. These fish live in very deep water, and are ground feeders, like the cod. They are usually taken with trawl lines, in the same way as cod. They are not a game fish, being practically paralyzed when brought to the surface, the diminished pressure of water upon their bodies causing some of their internal organs to be materially displaced.

Employment for Idle Mands.-Col. Albert A.

Pope, of blcycle fame, sends out for general distribution a circular, proposing as an alleviation of the present distress of labor, and to provide against worthy

rally borne a laborious and persistent part in | it needs and should have them take a deep the reformatory and regenerative work of the time, and freely spent its energies in the common effort for the enlightenment and emancipation of the race:

Yet not for the reward that perishes and is seen no more, but for the inward and abiding satisfaction which ever accompanies the discharge of duty suggested by the higher powers that enlighten the soul and illuminate its pathway along the earth-life it is traveling. In this increasing consciousness of service done and permanent good achieved, THE BANNER finds the chief recompense of its labors. Greater reward there is none. To have wrought faithfully and in all sincerity for the highest benefit of others, through good and evil report, in the face of obstacles unexpected and uncounted, still confiding and still persisting, is a record of which none need be ashamed.

At so late a day as this further professions and promises should be wholly needless. The past being secure, the present should contain a sufficient guarantee for the future. What THE BANNER is to day, that it will surely be henceforth, and more continually. This simple declaration must suffice. Yet in offering and receiving the mutual congratulations that belong to the occasion, it cannot resist the natural inclination to dwell on the successes so far achieved in the long contention in which it has been engaged. Not that victory is in itself an achievement to satisfy even when it most gratifies, but that it is made perfeet to the estimation by virtue of the blessed results that flow from it as a living stream from a rebellious rock.

Herein lies the deepest satisfaction for us all. To conquer, to beat down, to overcome, to endure and fight bravely to the end, this of a certainty is a glory in which every true and courageous heart has an unquestioned right to spirit of love, sympathy and harmony may be indulge; but to realize the benignant fruits of such a victory, to feel that it brings rejoicing to others who knew not how to extricate their lives from the toils, to know that it is the race, that the indifference and apathy of the signal of emancipation to unnumbered human great mass of Spiritualists, 'especially 'those spirits, this surely surpasses far all the fleeting pleasure of mere triumph and changes every element of hostility in it to one of beneficence and blessing.

At an early date in its history THE BANNER'S

interest in extending its circulation -- deeper than ever before---if they desire it shall be as useful in the future as it has been in the past.

The Lyceum Again-An Appeal.

Additional to what was given in THE BAN-NER week before last, as the substance of an appeal for the spiritual training of Spiritualists' children by means of the Lyceum--advanced with much earnestness and force by Mr. Alfred Kitson-we are glad to refer this week to the subsequent utterances of the Two Worlds itself. in which it refers to the recent grand gathering of the district lyceums in Manchester, Eng., and ascribes all honor to the workers who so faithfully and zealously gave their service and sympathy to this important branch of labor for humanity. But, adds the editor, what is being done is not a tithe of what ought to be accomplished. The Lyceums are inadequately officered, and there is increasing need for improvement in methods. And he says with serious truth that a heavy responsibility devolves upon those Spiritualists, who, having time, means and educational advantages, neglect to exert their influence and help in the work for the rising generation. There is an imperative need, says the Two Worlds, for moral and spiritual teaching; ordinary schools neglect moral enlightenment, and what religious instruction they give is of the orthodox and sectarian kind, dealing with non-essentials rather than with basic principles.

The Lyceum method, in the opinion of the Two Worlds, should be education and permeation; for the purpose of bringing out the latent powers of the children and of influencing them by example. The object, he says, should be to set before them illustrations of love, honor, gentleness, patience, forbearance, kindness, sympathy and a truth-loving disposition. Spiritual graces need to be made manifest, and represented in conversation and conduct rather than in lessons. The Lyceum should supply the lack of the day-school by giving direction to the feelings, emotions and thoughts of the children; and roughness, harshness and impatience need to be guarded against, so that the fostered, and the soul-nature shine forth in an atmosphere of affection, regard and good-will. The ideal of the Lyceum is so high, and its office and scope are so all-important, to the who regard themselves as the educated and cultured, are regarded rightly with dismay, if not with indignation. They who, because of their attainments and advantages, should be in the front of this educational movement, lagin the rear or hold off altogether.

The editor complains with justice that our Beneric and the state of the second second

es contractor

as all have need, not because we are com manded to, but because we love to.

The mission of true Spiritualism is to move the popular will in the direction of practical, equitable benevolence. The Spiritual Philosophy is identical with the Gospel Truth, but utterly opposed to creedal assumptions. On entering the spirit-world, the soul finds itself blessed only by the results of good accomplished; not necessarily external acts, for thoughts are entities, and they travel and produce results.

"Psychical Research is no Substitute for Spiritualism," says Mr. W. J Colville, in the course of the condensation of his Lake Brady, O., lecture, which the reader will find (as made by a friendly correspondent for THE BANNER) on our second page. We are willing to acknowledge, with him, that to many, psychical research does introduce the matter of spirit-return to investigators who might otherwise not at once become drawn to a knowledge of the great fact of spirit communion; but, as he intimates, such psychicallyintroduced questioners could not proceed far before the fact of the action of an intelligence outside the medium, and not ascribable to bystanders, etc., would be encountered by them. Hair drawn phrases, full of scientific "suggestion," but meaning nothing practically in the last analysis, will never settle the great question; but the universal declaration of the manifesting spirits offers the true solution to all who dare accept it. y . minal in the

THE BANNER is of opinion-plainly and emphatically-that but a very few genuine spirit-photographs have been made since those by Mr. Mumler were produced; notwithstand. ing the fact that many persons have from year to year (up to the present time) advertised to produce such photographs. This paper has exposed many times in the past these impositions upon the oredulous, stating that such photographs were merely transfers, the process of producing which is extremely simple-so much so that any photographic artist can make them. This statement may surprise some people who really believe they have bona flde pictures of their spirit-friends; but we know whereof we speak, as we have tested this matter for many years under the strictest scrutiny, with the assistance of several of the oldest and most competent photographers of this city.

Rooms to Let

For Secular Purposes. Suitable for Lawyers' Offices or other Business. For further particulars apply to COLBY & RIOH, No. 9 Bosworth street, Boston. . . .

BT We have received, since last report, in aid of the veteran medium, ANNIE LORD CHAMBERLAIN, the subjoined : Mrs. L., \$8.00; publishers were directed by the Spirit-Band literature for the young has no practical exist. S. C. Crane, \$1.00; Mary V. Townsend, 50 cents. the Western friends and inquirers.

Address Colby & Rich, 9 Bosworth street, Boston, Mass., for particulars.

The First Society of Spiritualists, New York City-of which Mr. H. J. Newton is Pres ident-will resume its meetings at Carnegie Hall on Sunday, Sept. 10th, with Dr. Beckwith-Ewell as speaker the present month. He is a very remarkable platform test medium, we will be given at the close of each lecture.

1937 We have just learned that Professor and Mrs. M. T. Longley are on their way to the Pacific Coast. The spirit physician of the lady intimated some time ago that she needed a change of conditions for the benefit of her health. As the readers of THE BANNER are aware, Mrs. Longley (formerly Miss M. T. Shelhamer) has been the medium for THE BANNER Free Circles for the past fourteen years.

ST We regret to learn, by a private letter from our friend Dr. Fred L. H. Willis, that his beloved wife and our valued correspondent, Mrs. Love M. Willis, has recently been called to pass through a severe and almost fatal illness-as far as the physical embodiment is concerned. We are glad to be able to announce that she is now regarded as out of danger.

1 In aid of Dr. T. A. BLAND of Washington, D. C., the Indians' Friend, we have received since last report, the following: Mrs. Susan L. Porter, \$5.00.

The problems arising from foreign immigration find interesting treatment in "Questions and Answers" department on the sixth page, present issue.

THE PROBLEM OF LIFE.-This able monthly magazine (for August) came to our sanctum rather late, but contains an apology therefor by its editor, Mr. W. J. Colville, in which he says that it will appear regularly at the beginning of each month hereafter. The number before us opens with a lecture by Mr. Colville, entitled "The World's Parliament of Religions." It is rather lengthy, but deeply interesting. "The Solence of Health " is an essay by the editor. It is a curious statement of individual experience in mental healing. It is food for thought. Other interesting redity as one of God's distinct and immutable laws. cago, Ill., and for sale at the Bookstore of Colby & Rich, Boston, Mass.

Miss Lottle Fowler is located for the winter, we are informed, at 485 West Madison street, Chicago, Ill., where she will give sittings afternoons dally except Sundays, Appointments made and letters on business answered, She is a veteran worker for the Cause in America and Europe, and deserves well of

vorkmen and their families becoming objects of charity, that the State legislatures and city and town authorities should take immediate steps to furnish employment in the construction of public works, and especially in the betterment of the highways. The Massachusetts highway commission reports that the loss from bad roads in the State amounts to between five and ten million dollars a year, which is probably a larger sum than would be required to put the roads in good condition. It has been estimated that lilinois loses a hundred million dollars every year from bad roads. By thus giving the idle employment at this time, there would be a direct gain to the community, and also a promotion of health, happiness and prosperity, and the prevention of poverty, degradation and crime. It is further suggested that Congress should make liberal appropriation for the irrigation very remarkable platform test medium, we of arid lands, thus opening up vast tracts for agricul-have the best authority for stating. Tests tural purposes and returning the cost of labor. It would ultimately prove to be a profitable investment to the government. There is no question that the above suggestion is both timely and beneficent, and we need not add that it has our hearty approval.

The Phenomena and their Cause.--In the biographical English story of "Quinland," published in London in 1857, as a footnote to one of the chapters the author gives his views on the phenomena of Spiritualism, of the cause of which he professes to have no special knowledge. If we deny the phenomena themselves, however, he asserts that we not only deny the validity of human testimony but the integrity of our own senses also. As to their cause he has no opinion, denouncing opinion as the curse of the world. If we do not, or cannot, know, why forestall judgment with opinion? Give us your knowledge, but not your opinion. Let us pray for knowledge, modesty and tolerance. Nevertheless, he fancies the invisible beings influence us in mysterious ways, and in common with the devoutest Christians he believes, with one of the leading characters of his story, that children on earth may have guardian spirits. At the time of his writing the book noticed, the phenomena were more a subject of discussion than now, having long since passed the stage of incredulity.

The Plain but Dreadful Law of Heredity .--'You are no child of mine!" is a frequent frenzy of speech by an angered parent to an ungovernable offspring, on the pages of fictitious literature. "Oh yes, I ami" could be the ready response, "and this very act of mine proves it! Nature blabs her secret through me. Let us cry quits. You put the cursed taint in my blood when I could not protect myself. I am the one to complain, not you. Face your record made in flesh and blood. This life of mine is Nature's reply to your life of license and uncleanness. I am your lineal descendant!" In this just but terrible strain of denunclation of a guilty parent by a cast-out daughter, Helen Gardener preached the doctrine of heredity at one of the meetings for the promotion of social purity to an audience that was thrilled with the electric meaning of her words. That is the effective way to teach he-The sins of the fathers are indeed visited upon the children, to the third and fourth generation. There is no escape in this world from its penalty;

Dr. Dumont C. Dake, who has been visiting Lake Pleasant, Mass., has returned to New York, recuperated mentally and physically, and is ready to resume his work.

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

The Good-By Excretses

Market of Party and Charles and Charles

At Cassadaga Camp, N. Y., were held on Monday, Aug. 28th. Numerous campers left on the morning trains, but a number remained till Tuesday, W, J. Colville lectured for the last time this season in the Octagon-which is a charming lecture room-on the Anal day at 2:30 and 8 P. M.; the attendance was large its fastre as they have in its past. It sends at both sessions, and close attention was manifested. out love to all. With these lectures closed the largest and most succossful gathering which has over convened at Lily Dale. May that of '04 be its equal in interest.

THE BANNER is in receipt of the first three numbers of a new weekly paper issued in San Fran-oisco, entitled "The Pacific Coast Spiritualist." It is devoted to Spiritualism and Reform, under the editorial control of Mrs. J. Schlesinger, formerly of the Carrier Dove: Messrs. Schlesinger & Fish, publishers. Under the heading, "Our Policy," the editor says that the new paper makes its advent in response to the public demand for a weekly newspaper on the Pacific Coast, et cætera. We fully agree with her in the remark wherein she says: "It is impossible, in our estimation, to "draw the line" and set the stakes" where the conscious volition of the medium ends and the independent, perfect control or manifestation of the spirit begins." There never was a truer word uttered. It has been and still is this uncertainty which has caused much of the heartburning jealousy and misconception for so many years that have allen-ated friends and nonplussed investigators. Again, Mrs. S. truly says: "We can never expect the general public to respect us until we respect ourselves suffi-ciently to stop 'flinging mud' at one another, and stand together as a unit in all important issues," Mrs. 8. is dreadfully severe on "the olly-tongued hypocrites," and advises them to "cease their sly, underhand work of ruining reputations, breaking hearts, and destroying friendship." This admonition is just and timely. .

THE THEOSOPHIST [for August]: H. S. Olcott con. tinues his extremely interesting article relating to the production of "Isls Unveiled" under the title of "Old Diary Leaves," Mr. Olcott dwells at length upon the period at which H. P. B. accepted the doctrine of reincarnation, and also upon the proof that was constantly given of her evident control by other minds when at work on this remarkable book. "Psychological Religion" is an able paper by S. E. Gopalacharlu; "The Predictive Art in India" is contributed by W. R. Old; F. W. Thurstan, M. A., writes of "Divination and Augury in a Modern Light." Other articles not cited here, including much under the head of "Correspondence," will be read with interest. Published at Madras, India. For sale by Colby & Rich.

Lucinda B. Chandler in the September number of New Occasions relates an instance exemplifying the spirit of intolerance which actuates the "Regulars" in their perpetual warfare for supremacy. A woman physician, a graduate of both the allopathic and homeopathic schools, who had gained a wide reputation as a successful practitioner, recently took rooms in a building in Chicago. An allopathic male physician objected to having a woman and a homeopath in the same building, and, for no other reason, she was locked out of her rooms, in which were her instruments and electric battery, thus temporarily bringing her business to a standstill. The landlord's ability to indefinitely extend a legal contest in the courts is certain. and legal redress for the persecuted woman may therefore be regarded as remote and uncertain!

J. K. D. Conant, after a visit to the camps of Maine, has returned to Boston, and will resume her circles and daily sittings at 11 Union Park-as advertised on seventh page of THE BANNER.

137 Mrs. Jennie Potter, one of the veterans among Boston mediums in the past, is now located in New York City-102 East 26th street.

Reports of Memorial Service, etc., at Lake Pleasant, Mass., will appear next week.

PLAIN WORDS.

BY " LACONIC."

The late Jay Gould's daughter is doing a great deal of good in secret in these days, says the Boston Evening Record, and adds: " Possibly she has taken to heart the stout assertions that her father in his life did a great deal of harm." Her motive may be a true one; if so, I would suggest that the young lady ald at once Jim Fisk's widow, who is at present residing with her sister, and is in destitute circumstances, it is said.

NEWSY NOTES AND PITHY POINTS.

LP THE BANNER makes its best ber this morning to its many patrous and readers, as it cuters upon another volume, hoping that they will take as deep interest in

THE WEST.

THE WEST. Her strong right arm bared for its mighty task : Her face and throat bronzed, and with health aglow; Her form a Juno's; laughing, see her go To do the deed for which the world must ask: Serving mankind, and serving without mask; Beif-honored in her labor; gaining so The guerdon of all honor that may flow To powers too great in Flattery's sun to bask. Proudly she points to what her efforts give: To corn and wheat, the product of the mine; To full and fleece and fleash and flow of wine, And enginery. In strength imperative, She wields the laud with purpose fair, benign; Her deed this deed-that all the world may live. - *William Francis Barnard*.

The move to have a vigorous, systematic crusade carried on against the numerous wrecks 'of vessels now floating half submerged in the track of the world's commerce is an excellent one, and to the United States hydrographic office, which initiated the proposed scheme, particular praise is due on this account; the naval powers of England and of America are to be devoted to the work of their destruction.

[A "FIGH" STORY.]-A man in his boat, fishing near the docks of Digby, on the east side of the Bay of Funday, was attacked by a huge man eating shark. Luckily be had with him his loaded rifle, and with it. he put a builet or, two through the shark's bead, kill-ing him-but the man then swooned from fright, pitched overboard and was drowned.-Ex.

For twenty years Venice has been improving her harbor, hoping to be once again one of the great ports of the world. She has built two enormous breakwaters, one of them two miles long, giving an opening of three thousand feet wide. The works are to be finished in 1895, when the "Lido Port" will be ready for the world's commerce.

Stocks are rapidly rallying.

While Congress still is dallying.

London has gotten over the difficulty. They now London has gotten over the dimension. They now call them shop's assistants, and the disputed terms, "shop-girls" and "sales-ladies," are fast being for gotten. Odd that the solution should have been made in the metropolis where caste is recognized, instand of in this free and equal country. Or was that the yeary resears - For very reason?-Ex.

The school election held recently in Kansas exhib ited a large increase of interest in voting among the women-who there vote in school elections. They in creased their vote 100 per cent.

Sho-"What strange weather we are having this summer." Ho-"Yes; but if you remember, the sum-mer of '50 was just such another." Sho-"Sir!"-

Pearson's Weekly.

An excellent way to cure insomnia is to bandage the eyes with a handkerchlef before retiring. The compress seems to drive away the blood from the eyes and so to cure, or, at least, to temporarily relieve that feeling so often experienced by insomniacs of trying to see in the dark.

" My darling girls," the mother penned, "Stay at the seashore, dear, And if there's aught that we can send, Why, do please, let us hear." Back came the answer quick next day:

"Dear mamma, do not fail To send to us, without delay, Two diamond rings by male."

- Voque.

Iceland is being depopulated. The Canadian gov ernment is offering inducements to the people to locate in the northwestern part of Canada, and it is estimated that fully 1500 people will emigrate from Iceland this season.

THE METRIC SYSTEM IN COINS.—We have in the nickel five-cent piece of our coinage # key to the tables of the linear measures and weights of the metric sys-tem. The diameter of this coin is two centimetres. tem. The diameter of this coin is two centimetres, and its weight is five grams. Five of them placed in a row will, of course, give the length of the decimetre; and two of them will weigh a dekagram. As the litre is a cubic decimetre, the key to the measure of length is also the key to measures of capacity.

The Connecticut oyster that claimed he was not injured by late storms, now mourns over the last cyclone.

The following story of a suit for breach of promise, tried some years ago, was recently told by a relative of the defendant: The case began to look very much as if it would be won by the fair plaintiff, when one morning as the friend came down the street he ob-served the attorney for the defense waving his hat and wearing a happy expression of countenance. As he came near the attorney exclaimed: "We've beaten them! We've beaten them!" "How so?" queried the relative, wondering what new phase the case could have assumed. "She died last night," joyfully replied the attorney.—Buffalo Courier.

MEETINGS IN BOSTON. Sec.

The American Spiritanilists' Association has dis-continued its Monday in octions at the Spirit-ual Tomple until the first Monday in October next. These desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker O. Marsh, Gen'i See'y, Hyde Park, Mass,

BANNER OF LIGHT.

Eagle Hall, 616 Washington Street.-Bundays at (1 .. M. 1% and 7% P. M.; also Wednesdays at \$ P. M. E. Tuitle, Conductor.

Bathbone' Hall, GO4, Washington Street, cor-ner of Kneeland.-Spithual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-ial Hall). Thursday at 1% P. M. N. P. Smith, Chairman, (a) Indi J. Autricus M. Y. M. P. A. N. P. Smith, Consirman, Hormony Hail, 724. Weahington Street.-Meet-ings are held overy Sunday at 11 A. M. 34 and 74 P. M.; also Tuesday and Thursday 5 P. M. W. L. Laturoy, Conductor, America Hail, 734 Washington Street.-Meetings Rundays at 10% A.M. and 2% and 7% P. M. Good meetings fine music, Miss A. Peabody and Dr. S. H. Nelke, Con-ductors.

Harmony Hall .- Tuesday afternoon circle was successful. G. V. Cordingly was present, and gave writings to a number; E. H. Tuttle was a welcome

writings to a number; E. H. Tuttle was a welcome visitor; Mrs. Moody, Mrs. Chase, Mrs. Hughes, Mrs. Dade and "Wild Rose," through Dr. Lathrop, gave recognized tests; other mediums not in public con-tributed proofs of spirit presence. On Thursday afternoon Mrs. C. A. Smith and her guides gave sounsei and fine tests; Mrs. M. A. Chase and "Jennie" were, as usual, interesting; "Wild Rose," through Dr. Lathrop, gave tests and readings, which were fully recognized. On Buday the morning circle was large—the best one we have had. In the afternoon Mr. Martin pre-sided, and Dr. Lathrop Servéd & organist. Mrs. Mody, invocation, good tests and counsel; Mrs. M. A. Chase and her guides were satisfactory in their work. Mr. Jacob Edson responded to a call, and touched the right chords to arouse good feeling, Bro. Hall gave recog Jacob Edson responded to a call, and touched the right chords to arouse good (celing, Bro. Hall gave recon-nized tests, and readings' Dr. Frank's was fine in his Lests; Dr. Lathrop's "Wild Rose" pileseed all. In the evening Mrs. Hill, Mr. Hail, Mrs. Wilkinson, Dr. Lath-rop and Mr. Martin gave fine tests. Meetings on Tuesday and Thursday at 3 P. M. School of Psychomeiry, on Friday: at 3 P. M. BANNER OF LIGHT for sale at all our meetings. W. L. LATHROP, Conductor.

America Hall .- Sunday, Sept.'3d, the three sessions held at this hall were remarkable in regard to

tests and inspirational speaking. The mediums prestests and Inspirational speaking. The mediums pres-ent during the day and evening were: Mr. A. D. Haines, Miss A. Peabody, Mrs. Woods, Mrs. Forrester, Dr. S. H. Nelke, Mrs. Fredericks, Mrs. Addle Burn-ham, Mr. and Mrs. W. Anderson, Dr. Willis, Mrs. F. H. Clark, Mrs. Meilin (a lately developed instrument, who will be a great factor in the dissemination of the philosophy and also an excellent test medium), Mrs. G. Hughes, Mrs. E. Fanny Taylor (Charlestown), Mrs. Dr. Bell, Dr. Peter McKenzie, Miss E. L. Smith, Dr. Baker and others.

Dr. Bell, Dr. Peter McKenzle, Miss E. L. Smith, Dr. Baker and others. Excellent music was furnished by Miss Sadie B. Lamb, soprano and planist; Professors Rieman and Baumgartner, planists; Mr. Forsight, baritone; Dr. S. H. Nelke, basso; Walter Anderson, tenor; Mr. Fred-ericks and Herr Otto Kraemer, who gave duets and solos on the zither and flute. Dr. S. H. Nelke and Miss A. Peabody, conductors. BANNER OF LIGHT for sale at the door and at the residence of Dr. S. H. Nelke, 526 Tremont street. S.

Eagle Hall .- Wednesday afternoon, Aug. 30th. G. V. Cordingly occupied the platform one hour, and interested the audience in his usual pleasing manner. Recognized readings and tests, Mrs. J. E. Davis, Mrs. A. Wilkins, Mrs. Robbins, Mrs. G. M. Hughes, Mr. E. H. Tuttle.

A. Wilkins, Mrs. Robins, Mrs. G. M. Hugnes, Mr. E. H. Tuttle. Sunday, Sept. 3d, nearly one hundred people were present at the developing circle conducted by Mr. Cordingly, which was a great success spiritually. Both afternoon and evening the house was crowded with those who gathered to listen to the remarks of Mr. Cordingly, who held the rapt attention of the audience. The personal poetic readings were of a high order, and said to be correct by those receiving them. Questions were also answered by spirit raps. Interestion remarks were given by Mrs. M. 8. Pierce and Mrs. J. K. D. Conaut. Excellent tests and read-logs by Mrs. Conaut, Mrs. Dr. Beil, Mrs. M. A. Chase. Mr. Cordingly will be with us µcx1 Sunday, and the Wednesday afternoon following. BANNER OF LIGHT for sale at each session. HARTWELL.

HARTWELL

Commercial Hall.-Sunday, Sept. 3d, at 11 A. M Dr. E. A. Blackden opened the service with appro priate remarks. Mrs. M. Irwin and Mrs. A. Woodbury followed with tests.

bury followed with tests. At 2:30 P. M. Dr. E. A. Blackden presided. Miss Josephine Webster gave au improvised poem which was much appreciated. Her test control gave full names of spirits, which were prampily recognized. Mrs. Waiter S Anderson, Mrs. J. Woods, and Mrs. A. Woodbury followed with psychometric delineations. Mrs. Minnie Soule gave several characteristic tests, which were pronounced correct. At 7:30 P. M. Miss Josephine Webster opened the meeting with a short lecture. Mrs. E. C. Dickinson gave tests, Mrs. A. Woodbury, Dr. Smith, Mrs. Min-hie Sonle, and Dr. Wm. Franks followed with tests and readiugs. N. P. SMITH, Chairman.

Twitight Hall .- Society of Ethical and Spiritual Culture (formerly meeting in Park Square Hall) will open its meetings in Twilight Hall, corner Hollis and

uary, '04, Buffalo, N. Y.; March, Watertown, N. Y.; April, again in Baltimore, Bdd.; May, Fitteburgh, Pa.; June, Anderson, Ind. He has the month of Feb-ruary, '09, at his disposal-would like to make an on-gagement for that month with a Western society; also solicits correspondence from secretaries of Oamp Associations, relative to engagements for camp meet-ing season of 1804.

Subscribers' Notice.

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

Spiritualist Camp-Meetings for 1893.

Onset Bay, Mass.--Week-day trains on Old Colony tailroad leave Boston at 8:15 A.M., 9 A.M., 1 P.M., 3:32 . M. and 4:15 P.M.; Sunday trains leave Boston at 7:30 A.M. und 0:15 P.M.

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

Maranacook, Me.-Services Sundays for the present. Lake George, N.Y -Services Sundays for the present. Parkland, Pa.-Closes Sept. 10th.

127 Now is the time to subscribe for The Bauncr-the best paper in the world.

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FOF SALE AT INF UNICE: THE TWO WORLDS: A journal devoted to Spiritualism, Occuit Science, Ethics, Beligion and Reform. Published weekly in Manchester, England. Single copy, 5 cents, HALL'S JOURNAL OF HALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents. THE BLEARER. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

All Dopathicute of Contained Cont

ThE THEOSOFHIST. Monthly. Published in India. Sin-gle copy, 50 cents. LIGHT OF TRUTH. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. NEW HOUGHT. A Monthly Magazine. Edited by Mosses Hull. Published in Chicago, III. Frice 10 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE ProGraESSIVE THINKER. Published weekly at Ohl-cago, III. Single copy, 5 cents. THE SWER. A Monthly Magazine devoted to the inter-ests of Mediumship. Spiritualism, Liberalism, etc. Single copy, 10 cents.

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Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereen they are to appear.

The BANNEL OF LIGHT cannol well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

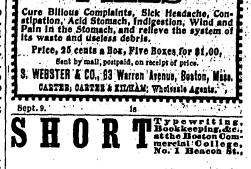
SPECIAL NOTICES.

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

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

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

James Burns, 15 Southampton Row, Lon-lon, Eng., is agent for the BANNER OF LIGHT don, Eng., is agent



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Positive Cure for PNEUMONIA and all Local Inflammations.

Posible Gure for PREUMUNIA and all Local inflammanons. DREPARED expressly for DR. J. A. SHEELMA-MEEL by a reliable Chemist. This Clutmeut contains all the essential properties of my La Grippe Specific, and is warranted to according to directions, which, with indi-cated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonial Specific at 26 cents per box, postare free. Also enough ingredients will be sent by mail to make five or sit bottles, sufficient for one month's treatment, of re-celpt of \$2.00 per package, for the following diseases: Dya-piant, Elver and Eldney Trouble, Diabetes, Liver Com-piant, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. I A SHELHAWER Magnetic Healer

J. A. SHELHAMER, Magnetic Healer,

178 Tremoni St., Knickerboeker Building, Room 40, Boston. Take elevator. Take elevator. <u>t-May 2:</u> <u>FURNISHED Lodging-Rooms to let. Gentle-</u> men preferred. 128 West Brookine st., Suite 1, Boston. Sept. 9. <u>A STROLOGY.</u>—Send time of birth, sex, ten <u>A cents and stamp for prospects coming year, with char-</u> acter. PROF. HENRY, Lynn, Mass. 2w Sept. 9.

ELIGIBLE ROOMS TO LET,

For Exclusively Secular Business. Apply to COLBY & RICH, Booksellers, No. 9 Bosworth street, Boston.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00, Weask for the united efforts of all good and true Spiritualists in its and our behalf. COLBY & BICH, Publishers.

OF

PROGRESSIVE POEMS

BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the col-umns of the BANNER OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, conven-tent and desirable form in which they are here presented. They bear the impress of spiritual thought, a liberal, pro-gressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances he may be placed and by whatever environments surround-ed.

GALAXY

When you bury an evil habit don't visit the grave too often.

The lambs that are perfectly willing to be sheared by certain wolves who claim to be legitimate Spiritualist mediums are, we fear, not yet extinct, according to present appearances.

They ask why currency is scarce; It is n't hard to tell, As all the dimes. In these hard times, Have gone just now to -Repose in the stocking!

The Texas State Spiritualist Association.

(Incorporated Jan. 17th. 1893.) A cordial invitation is extended by this society to all Spiritualists of this and adjoining States, and all others who are interested in this new and interesting religious development, to meet in Dallas City on the 20th of October, 1893, during the period of the State Fair; holding daily sessions for ten days, for social and spiritual culture and an interchange of views regarding the spread of spiritual knowledge in this region, and the expediency of establishing an Annual Meeting of delegates from all the societies in this

State, to the Texas State Spiritual Association already organized and incorporated. Speakers and mediums will be (and are hereby) in vited, and every available means used to make the

gathering one of interest and enjoyment. By order of the trustees: B. C. TABER, President.

J. C. WATKINS, Sec'y.

"As You Would Be Done By."-WHEN THEOSOPHISTS, OR CHRISTIANS, (or any one else,) tell us of serious experiences which they have gone through, we ought to listen with respect; but when these very same persons advance theories which can only be supported by summarily denying the equal validity of our experiences, and by calling our nearest and dearest friends "spooks," "hallucinations" or "devils," we have a right to say that they have gone wrong somehow, and that we do not care to investigate any theory the propounders of which found their arguments on refusing to our friendships and affections that respect which they are claiming for their OWD.-MARY EVEREST BOOLE in London Light.

A Valuable Work.

One of the very best books extant for the enlightenment of those seeking knowledge of Modern Spiritualism, its Phenomena and its Philosophy, is the grand work entitled

"IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP. OF MRS. J. H. CONANT,"

Who was a public medium at the BANNER OF LIGHT office for nineteen years.

Even the new generation of Spiritualists. who are more or less familiar with the phenomena, but have never read this book, will guin additional information by its perusal. It is for sale at the Banner of Light Book store. Price \$1.25, postage 12 cents.

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

Emma Goldman, who has been preaching red-eyed anarchy in New York recently, has been sent to prison to cool off her ardor.

Young women in search of physical culture are re-spectfully referred to the following rule laid down by Mrs. Bridget Maguire of New York: Take the scope (the high Latin name for broom) in the hands, which should be held at half-reach reversed grasp, allowing the bushy portion of the scope to rest upon the floor, and holding firmly to the upper end of the handle. Bend the body slightly forward, give the arms a hori-zontal movement, lift the scope slightly, and move one foot before the other. Repeat these novements until the scope has been brought in contact with every portion of the floor,—Boston Herald.

Dr. O. W. Holmes recently celebrated his eightyfourth year in the mortal, and has written, so says the Boston Post, the following sonnet in connection with the event. Quite in the line of Spiritualism-we think i

" If word of mine another's gloom has brightened. Through my dumb lips the heaven-sent message came If hand of mine another's task has lightened. It felt the guidance that it dares not claim."

THE SUNNY HOUR, Tello d'Apery, publisher, 59 W 24th street, New York City, has been received.

The girl baby is the first great crisis of married life. — Many a box feels he slipped up in his calculation when the slipper comes down. — The summer girl is generally loaded ta kill, and should be labeled. "Charming, but daogerous."— The man who "has the pull " at a pienic is generally the thoughtful chap who has brought a flask. — The deacon who gets up a church rafile, figures on a sure thing. At least he seldom or never takes any chances himself. — "Soled out." he murmured to himself, as the father of his best girl gave him a lift at two o'clock in the morning. — An auctioneer, even if he does not like his occu-pation himself, wants to have other people follow his calling. calling.

On Thursday, Aug. 31st, the Chicago limited express broke through a bridge on the Boston & Albany R. R. near Chester, Mass., killing some fourteen per sons and injuring over a score of others.

I think a person who is thus terrified with the im-agination of ghosts and spectres, much more reasona-ble than the one who, contrary to the reports of all historlans, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appear-ance of spirits fabulous and groundless.— Addison on Apparitions.

The recent cyclone and tidal wave which wrought such ruin at Charleston, S. C., and elsewhere along the coast, is reported by later dispatches to have submerged the Sea Islands, drowned fifteen hundred people, and put fifteen thousand others on the verge of starvation.

It is a peculiarly dangerous thing to tell your wife that you are going over to Jersey on business, when you are really going down to Rockaway Beach with another woman. That experiment has been tried many times, and in nearly every instance it has had disastrous results.—N. Y. Evening Telegram.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them. we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have acoumulated-on receipt of ten cents to cover postage.

Washington streets, next Sunday. Developing class at 11 A. M.; regular meetings at 2:30 and 7:30 P. M. Song service, followed by short addresses by Prof. Kenyon, C. Fannle Allyn and others; also psychometric readings and spirit tests; extra music, Horace Whit-ney, violinist; Prof. Rimbach, cornetist; Prof. Morris, plantst. Miss Susja Lowdow yocalist; and save and blanist; Miss Susie Lovejoy, vocalist; song service led by Prof. Pierce. MRS. M. A. WILKINSON, Pres.



Lynn.-The Spiritualists of Lynn opened their meetings Sunday, Sept. 3d, at Cadet Hall.

meetings Sunday, Sept. 30, at Cater Han. Afternoon, song by Mrs. Merrill and Mr. Kelty. Dr. Arthur Hodges gave an invocation. After a song, Mrs. Ada Foye of California was introduced, and her soul-stirring remarks were intensely interesting to all. Mr. J. H. Lewis (Boston) then made remarks. Song. Mra. Wm. S. Butler (Boston) toid why she became a medium; also gave her experience in the spiritual field, all of which was very interesting and well re-ceived by the large audience. Mrs. Dr. M. K. Dowland's control expressed some grand thoughts, not one of which was lost upon her attentive hearers. Dr. Ar-thur Hodges spoke to the satisfaction of all, and gave a large number of tesis and messages from spirit-friends, all of which were correct. Kerning services, song by Mrs. M. P. Johnson, Mrs. Merrill, Miss M. Waite, (Boston) and Mr. Kelty. Dr. Hodges delivered an invocation. Mrs. Wm. S. Butler, who is a favorite in Lynn, gave an able address, adapted to the large and inquiring assembly, after which she gave test after test, and in every case re-ceived a ready response of recognition. A song, " Beck-oning Hands," was rendered by Miss M. Waite (Bos-ton). Dr. Hodges gave one of his convincing séances of an hour's duration, riveting the attention of his hearers. Next Sunday Eben Cobb, Esq., will lecture at 2:30, Afternoon, song by Mrs. Merrill and Mr. Kelty,

Next Sunday Eben Cobb, Esq., will lecture at 2:30, and at 7:30 will lecture and give a grand Photo-Stere-opticon Exhibition. T. H. B. JAMES.

Worcester .- Our meetings opened Sept. 3d, Mrs. Clara H. Banks officiating. Excellent audiences wel comed this gifted and eloquent speaker.

Sept. 10th, Rev. E. Andrus Titus. The Woman's Auxillary will meet at 263 Pleasant street on Friday afternoon at 3 o'clock. 7 Mason st. GEORGIA D. FULLER, Cor. Sco'y.

Movements of Platform Lecturers.

[Noticea under this heading, to insurginsertion the same week, must reach this office by Monday's mail.]

E. J. Bowtell will remain in Brooklyn, speaking for the Brooklyn Spiritualist Association, through the month of September. Terminates a special course of lectures delivered on Sunday mornings, and Friday evening, Sept. 8th. Bocleties desiring his services for future dates can address 492 State street, Brooklyn, N. V.

Dr. G. C. Beckwith Ewell has put in the intervening by, G. D. Beckwith Ewen has but in the relation of the second week since the close of camp at Lake Pleasant in ac-tive work in Plantsville, Conn. Until commencement of engagement with New York First Spiritualist So-clety, Sept. 10th, will be occupied at Birmingham, Conn., where he may be addressed by societies desiring a encoder. epeaker.

Mrs. Tillie U. Reynolds commences engagement at Birmingham, Conn., Sept. 5th, where she may be ad-dressed, P. O. box 607, by societies desiring sneakers. Mrs. S. Lizzle Ewer of Portsmonth, N. H., will speak at Severance Hall, Stratham, Sunday, Septem-ber 10th.

ber 10th. Prof. J. Madison Allen and Mrs. M. T. Allen in-cluded in their engagements during August, Mon-mouth, Pittsburgh and Wallula in Kan., and Catalpa Camp, Liberal, Mo. They will make a few more en-gagements for the coming season. Societies desiring the united services of these faithful and efficient workers may address them at Liberal, Mo. Mag. Add Force inspirational leatures and platform

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, 111., P. O. Box 517.

nos minediately at chinargo, in., F.O. BOX 517. Oscar A. Edgorly, having returned East after a year's lecturing tour in the West, is for the first two Sundays of September engaged to lecture, and give mainder of the season of 1803-964 are as follows: The last two Sundays of September, Worcester, Mass.; he entre month of October, New Bedford, Mass.; he weniber, Dayton, O.; December, Baltimore, Md.; Jan-Veniber, Dayton, O.; December, Baltimore, Md.; Jan-

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F If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the cir-culation of the paper will be speedily doubled.

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obtained by a perusal of its table of contents, as follows:INTRODUCTORY.(ONWARD!INTRODUCTORY.(Ikipit at Last.)(An Aborghinal Aspiration.)THE CHARIOT OF FIRE.(Granchi Aspiration.)THE CHARIOT OF FIRE.(An Aborghinal Aspiration.)THE CHARIOT OF FIRE.(An Aborghinal Aspiration.)THE CHARIOT OF FIRE.(An Morghinal Aspiration.)THE CHARIOT OF FIRE.(An Morghinal Softh Centress.)"THE ART PRESERVA-
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BANNER OF LIGHT.

Message Department.

The should be distinctly understood that the Messages published in this Department indicate that spirite carry with them to the life beyond the characteristics of their earthly ilves-whether of good or evil; that those who pass from the mundame sphere in an undeveloped condition, event-ually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expresses much of truth as they perceive-no more. If is our earnest 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 25th, 1893. Buirt Invocation. Once more we turn to thee, oh! Parent of all Life, seeking

thy blessing and a consciousness of thy presence here in our midst. Once again we would become receptive to the teachings of thine angel ones who delight to minister unto hu. man needs and to give instruction to those who are *sking for light and knowledge. We would drink deeply at the Fountain of Truth, and become refreshed. We would partake of the bread of wi dom that comes from the life be yond, and grow strong and become filled with spiritual power because of the sustenance which it can afford. May we, as thy human children, come together in the holy bonds of sympathy and kindly feeling, dispensing unto each other that love which is of the spirit, which is fraternal and tender, so that each one may be fed with a spiritual magnetism not drawn from the external things of earth, but coming from the interior life of humanity; which, in its highest sense, is divine. We praise thee for the blessings that are ours. We thank thee for all that the past has given to bu-manity, and that we, as conscious, thinking beings, are able to study that past with its experiences and achievements and to profit by them. We are grateful for the present with all its privileges, with its opportunities for study and growth d we look forward to the future with hope, feeling that it will open to mankind new storehouses of strength and wisdom, greater fields of exploration, and higher opportu-nities for spiritual and mental growth. In order that we may take advantage of these things which are to come may we aspire for that which is above us, and seek carnestly day by day to understand more and more of life and its du tles, of the purposes of existence, and of that which thou hast designed for us. We praise thee that we can commune with our angel-friends who know of another life, that we may receive from them tidings and tokens of the great beyond, and also messages of love and good cheer. We welcome all such friends, and ask that they may receive power and strength to give unto earth-life manifestations of their continued interest and of the work which they have to do.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now pre-sent your queries, Mr. Chairman. QUES.—[By "A Spiritualist."] When spirits advise their earthly friends not to prosecute criminals and thus bring them to justice, is it because the indicate the dimension of such because they wish to leave the disposal of such persons to the great Judge of all flesh ?

ANS.—That is a matter which each individ-ual must decide for himself, because each one will, undoubtedly, have his own personal opin-ion upon it. To our mind it depends very

ion upon it. To our mind it depends very largely upon the crime committed and the at-tendent circumstances. If a man should break into your house and rob you of your valuables, and you could trace that individual and have him placed under re-straint, we think you would be thoroughly jus-tified in doing so, not so much in a spirit of retaliation as with the object of preventing him from making depredations upon other in-dividuals. To our mind it is sometimes very necessary that the offender should be hunted down and captured, in order that he may be checked in his career of wrong-doing, and thus prevented from further injuring his moral and spiritual nature, and also in order that society may be protected. be protected.

may be protected. If criminals are allowed to run at large, with no restraint placed upon them, and if they will-fully continue in the wrong path, how can so-ciety or individuals be free from danger and va-rious kinds of injury? One can see at once that lawlessness would prevail, that the entire comlawlessness would prevail, that the entire com-munity would be ill at ease and in a state of disorder and affright, and that many individ-uals, who are not sufficiently developed, so to speak, in the moral principles and ethics, to conduct themselves properly, would live by preving upon their fellow-beings. We do not believe in capital punishment, nor endorse it. We are not altogether satisfied with your prison systems of restraint and dis-cipline. We believe the time is coming when a better system of restriction for the criminal will

er against the law and against the principles of good government, because it would only in-

every other individual should have the privi-lege of gaining a living and of seeking for hap-plness and a place in the world. If it wore so, you might properly welcome every one who de-sired to come to these shores. But there are individuals and individuals. There are those who go about preying upon society. There are countries who rojoice at the opportunity of sending the offscourings of their own shores, the pauper, the oriminal, the plotter against all systems of government, to other lands, and you have a right to demand of those other na-tions that they provide for and take care of their own ignorant, misguided and perverted children; at the same time giving them to un-derstand that all who come with the honorable purpose of gaining a respectable living, willing to cope with those of this country, without any underhanded scheme of seeking to out down wages or curtail the privileges and rights of others, shall be welcomed among you as brothers and sisters. We believe in the preservation of human right, and we believe in the spread and sway of human justice; but there must be adjust-ments of various questions and problems in human life by wise minds and good counselors before we can find that plane of life and experi-ence which will recognize all men and women, although of one family, as equal in the higher and more spiritual unfoldments of character and of heart.

INDIVIDUAL MESSAGES.

Gen. Daniel P. Wood.

[To the Chairman:] When I hear questions of government and affairs of state discussed, I feel like an old war-horse pricking up his ears at the sound of distant battle, or rather at the notes which tell of coming triumph; for to me the thought of improving upon the general sys-tem of things is a pleasant one, although I be-lieve that we have the grandest country that has ever flourished beneath the sun of heaven, and that here we have the greatest rights and

has ever flourished beneath the sun of heaven, and that here we have the greatest rights and privileges for general and for individual wel-fare that the world has ever known. I have, sir, been attracted back to this mor-tal plane of existence because of various af-fairs that hold an interest for me. Some of them are connected with the affairs of state and others with private individuals; but they hold a charm for me, and, like the old warfor, I come back not only to tell of the new country as I have found it, but also to take a view of the situation on these lines, and learn, if pos-sible, how the country stands.

the situation on these lines, and learn, if pos-sible, how the country stands. I left many good friends and well-tried asso-ciates on this side of life, and I have renewed friendships with many old-time friends and patriots on the spirit-side. It was a surprise to me to meet many good souls who have ac-costed me since I passed from the body. That life seems full of surprises, full of new revela-tions, which take hold of one with startling effect, but which are, after all, very agreeable, giving one a new interest in life and the com-ing time.

It was my good fortune to be magnetically and otherwise (if I may employ that term, though my friends on earth will not under-stand it as I do now,) attracted to and drawn into the environments of that grand and noble patriot, Abraham Lincoln; and you may be-lieve, my friends, that it was one of the greatlieve, my friends, that it was one of the great-est joys of my experience to find myself in the company of that exalted soul not long after I passed from the physical body. It is from that intelligence that I have gathered many truths concerning the life of humanity apart from this plane of combat and agitation. Not but what we have agitations upon humanitarian schemes and ideas in the spirit-world, for that whole life is made up of energized thought and effort, and wherever there is activity there will be agitation and there will be an inter-change of ideas and powers which only in-crease the vital action and make life more

change of ideas and powers which only in-crease the vital action and make life more lively, if I can so express myself. I was very much occupied on earth, sir, with various affairs connected with our system of government, our offices of state; and in the days of our civil conflict I had many things to attend to. My thought and power were then, perhaps, at their best, yet I know some of the old energy remained with me until the very last; and, what is more, was not left with the clay on this side of life, but went with me into the other world, to become revitalized for other expression.

speak, in the moral principles and ethics, to conduct themselves properly, would live by preving upon their fellow-beings. We do not believe in capital punishment, nor endorse it. We are not altogether satisfied with your prison systems of restraint and dis-cipline. We believe the time is coming when a better system of restriction for the criminal will obtain, which will be educational and helpful to him; but, at the same time, we believe it would be worse than folly to abolish all sys-tems of restraint and punishment for the offend-er against the law and against the principles of good goverument, because it would only inand regulte in our

cated in certain parts where I have made my-soif known, especially because of my identifi-cation with the cause of temperance, a cause which is as near and dear to me now as in the olden time. To those who have labored with me in western New York I give a brother's greeting, and say, It rejoices my heart to know that you are still laboring in the field of reform and working for that cause which deals with the best interests of humanity, and which looks only to the elevation of our brothers and sisters in the world. I will not give a discourse upon temperance or any other subject, for I do not feel I have the right to take the time necessary for doing that. I only wish to have it known that I am not silent or idle. I am still at work in the field that opened before me here, and which called for the action of my best powers. I believe the time is coming when intemperance will be swept from the land, but there is much work to be done first, much earnest striving and pressing forward by those who will not give up because they feel they have a righteous cause at heart, and there are to be new schemes of instruction afforded, new educational lines opened to growing minds, and, no doubt, a higher condition of harmony and sense of justice to be made known before the great work will be accom-plished. Therefore I feel it important and right for every individual that can, to press on in such ways as are open to him in helping along the good time coming, and in trying to suppress evil and bring forward the reign of happiness and prosperity. [To the Chairman :] I passed away, sir, at St.

suppress evil and bring forward the reign of happiness and prosperity. [To the Chairman:] I passed away, sir, at St. Catherine, Ont., and I send a friendly word of affection in that direction, trusting it may be received. 1 have no doubt that Spiritualism, as you call it, is unknown there, and possibly my message would not be accepted if one arose in full form from the grave to attest its truth, but I cannot resist speaking a few words of greeting to those I have known. I am H. S. McCollom.

Amy Seymour.

[To the Chairman:] Have n't you got some ovely roses! I love roses, and I have all the lowers I want in the spirit-world. Sometimes Is gather them and bring them here to give to those I love on this side. I would like it if they could see them and know I fetch them, but it makes me happy to bring the spirit-flowers just the same.

flowers just the same. I am fourteen years old now. I was n't when I went away, but I 've been growing just the same as I would here. I have had so many ad-vantages, and I want to say that I am happy-happy in the lovely spirit-world. There are so many beautiful things-birds and flowers and kind people and schools, with just the best training and teachers-that I can't help being happy all the time; and I want all those that are left on this side to know it. I tried so hard after I went out of the body to have mother and the rest at home know that I

have mother and the rest at home know that I

have mother and the rest at home know that I was all right. Mother was left here, but father was ready for me, and he came and took me to the spirit-world, where I found so much light and so many flowers. I want to say I am all right now. I feel well and strong, and I can know what is going on. I can take part in school life, and everything is so pleasant. I thought if all here could know about it, could know that Amy could come to them and be one of them still, it would make them all happier. [To the Chairman:] I was in Hudson, N. Y., when I passed away. Do you know where that is? [Yes.] Well, that's where I was. My name was Amy Seymour, and my mother's name is Lizzie.

name is Lizzie.

Mary Julia Benton.

Mary Julia Benton. My friends live in Portland, Me., and my name is Mary Julia Benton. I have been gone quite a good while from the earth-life, and perhaps the friends here will wonder why I should care about the things left on this side. Well, I do, because these affairs are connected with my friends whom I love just as much as I ever did, and sometimes I can ret closer to them in certain ways than L could get closer to them in certain ways than I could when here in the form.

when here in the form. I am concerned about the affairs of life with my friends here because I want them to be happy. I do not like to have trials and shad-ows come to them, and make their way as bard as I have seen it with some of them during the last winter. I thought if I could give them a few words of encouragement and good cheer it might help them along a little and I have been might help them along a little, and I have been trying all through the winter to say just a little here so that perhaps they might learn I had come back with tender love and sympathy for them.

Hannah sends her love, too, from the spirit-Hannah sends her love, too, from the spirit-side. Many who have come from the mortal state are happy and well on the other side. They are trying to guide and influence the dear ones on earth for their best good. Sometimes we would, if we could, lift the burdens from them, and yet afterward we see that these trithem, and yet afterward we see that these tri-als were for some good purpose, and have been permitted by a higher power. If any of my friends can give me an oppor-tunity of coming to them in private circles, I would like very much for them to do so. I know some of them are mediumistic, and if they would sit in their own homes once or twice a weak quietly, selving for the presence of their week quietly, asking for the presence of their spirit-friends, I believe before many months they would get all the satisfaction they need or desire concerning the other life and those there. I will try my best to reach them with what help I may be able to bring from the minit life. spirit-life.

got a chance to say a word, and I began to think I should n't. I've relatives right in this city, and affairs have gone right and wrong with them. They 're not just exactly as they used to be when I was here, but I feel that we all belong together just the same, and I've come in to send a word of greeting and say, "How do you do? I hope it's as well with you as it is with me." I've been pretty busy building up a place for myself. When I was here I was always tinkering up things that others were going to have, but I never had a house of my own, so I've been trying to build me one on the other side. It's put together in queer shape, and some of the material used locks a little odd, but, after all, it's my own, and that's some-thing. There's a party in this city that I'll call "Dan" just as I used to, and I'd like to have a good round talk with him. I do n't know as I ever shall on this side, but I think I shall on the other. He's an old man now. He don't know what's before him. It seems to him he can't see into the future any more than he could if there was a blank wall ahead of him, and he do n't know what the other world is like I'd like a chonce to tell him hu to n't is don't know what the other world is could if there was a blank wall ahead of him, and he do n't know what the other world is like. I'd like a chance to tell him, but I do n't know as I can get it. Perhaps he would n't care to hear from ghosts, but if I do get the chance I'll show him I was never dead, and that I'm fully alive, especially about this time. [To the Chairman:] Now you'll excuse me if I have n't done right by coming in, but I felt it was too good an opportunity to be over-looked, and so I took advantage of it.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 23.—Benjamin Morrill; J. V. Warner; Capt. Martin incoln; Margaret Hartis; Elizabeth Gordon; Franklin laggers; Susan Crane.

Etchings from the Extreme South BY J. M. PEEBLES, M. D.

To the Editors of the Banner of Light:

It was just joyous to be waked the other morning at daybreak by raindrops pattering against the side of the house. It reminded me of those New England showers when a flaxenhaired lad vegetating along the foothills of the Green Mountains.

Southwestern Texas has comparatively but little rain during the season. Its dry and almost constant sunshiny weather accounts for its marked healthfulness, and has also caused it to be called the Italy of America. Often for months upon months during portions of the year there is an unbroken succession of rainless and cloudless skies-perpetual sunshine. Lawns, gardens and fruit-trees are largely kept fresh and fair by ever-flowing springs, artesian wells and irrigation. Northern and eastern Texas have plenty of rains; but this portion of the State, San Antonio, the gateway city to Mexico, representing the interblending of the tropical and semi-tropical zones, has a dry, bracing, sunny climate. Last winter over eight thousand invalids from the northwest, north and northeast, wintered in this city, and some of them in my Sanitarium.

Taking three days off from the post of duty last week, I went down to the gulf-coast, the guest of C. H. Silliman, of Fort Worth. This Texan country along the gulf is luxuriantly rich in tropical productions. I rarely saw nicer banapas in Mexico or tasted of finer raisin grapes in California than I did here at Rockport. The health-giving Australian eucalyptus grows and flourishes finely in this portion of the Lone Star State.

GENUINE SPIRITUALISM.

In a recent number of the BANNER OF LIGHT occurred the following editorial paragraph, worthy a Robert Dale Owen, a Judge Edmonds, a Brittan or a Kiddle, in their higher inspirational moments:

"In their resistance to the efforts of Error for the ascendency at this day and hour, Spiritualists should work unwaveringly for the Truth as it has been given to them to see it. Side issues, false definitions, new names which popularity-seekers may have framed for its eternal principles, should be powerless to usurp the place of the Cause as they have known it in the past."

And what is Spiritualism as "it has been given Spiritualists to see it?" Spiritualism centers

got a chance to say a word, and I began to up power. See the lines stretching from this think I should n't. conter, along which electric fires leap forth. setting suns to blazing on every street corner, starting wheels into rapid motion, cars to rushing, and touching life with its tremulous and terrific power at ten thousand points. So from the divine plant of truth-the golden sun of inspiration aflame and afire with love-there is ever streaming down into the souls of mediums and sensitives, and all psychio subjects, in organizations and out of them, the truths that angels know, thus fitting John-the-Baptists, the Christs and the character-builders of . this century, to become shining stones in the . temple of Spiritualism.

THE MISSIONARY SPIRIT.

In this period of doubt, destruction and criticism, there is need of more of the martyr and of the missionary spirit; need of more Abby A. Judsons, who, not waiting for a call from some organization, goes out-apostle-like -from village to village, proclaiming the gospel of angel ministries. Verily, verily, she will not lose her reward. I have purchased several of her books, " Why she Became a Spiritualist," from THE BANNER office, and given them to Baptists, hoping to interest and enlighten them upon the subject of spiritual manifestations. She will not always find her pathway strewn with flowers. There will be thorns where'berries grow, The spiritual universe has its tradewinds. Sometimes they cause spiritual missionaries and mariners great vexation and trouble. They blow them out of their course, but it is only to find the better course in the end, and make larger discoveries on the way. They beat them occasionally till they begin to fear shipwreck; but they never cease to make them think of the harbor of rest and the homes of the angels.

By the way, I have rented my Sanitarium (except the medical supervision) to Mr. and Mrs. Dr. O. E. Dickinson-excellent people. They are both Spiritualists, and both medical graduates; the latter, Mrs. Dr. Dickinson, from Prof. J. R. Buchanan's College of Therapeutics. Sanitarium, San Antonio, Texas.

Witch-Burning in France.

In his second article on the "Witchcraft Trials of the Seventeenth Century" in the Nouvelle Revue, M. Delacroix, although writing from a skeptical point of view, and with apparently no belief in the marvels he himself admits to have been widely believed and vouched for by credible witnesses, gives an interesting addition to the history of mediaval Spiritualism. Not only the credulous and the ignorant, but some of the most noted scientific and medical withorities of the seventsenth Ignorant, but some of the most noted scientific and medical authorities of the seventeenth century, evidently took the spirits *au grand sérieux*; notably Felix Blater, who for more than fifty years was known as a Swiss prince of science, made an exhaustive inquiry into the subject, and finally acknowledged that there was no doubt that evil and other spirits might take possession of a human being

there was no doubt that evil and other spirits might take possession of a human being. Daniel Senart, a medical professor of Wit-tenburg, also recognized that those, possessed by spirits acquired the power of taking aerial excursions, in what Spiritualists of to day would call their astral bodies. As for the mag-istrates, they never doubted at all the power of spirits or the existence of sorcery. De Thou, the well-known medieval historian, was a firm believer in astrology. Nicolas, who seems to of spirits or the existence of sorcery. De Thou, the well-known mediaval historian, was a firm believer in astrology. Nicolas, who seems to have been the first writer to utter a protest against torture, declared that to deny the ex-istence of sorcerers was a sure mark of igno-rance. Many judges were afraid of condemn-ing witches for fear of the result to themselves; but a councillor reässured them by observing that "nothing can happen without the will of God; against his justice the sorcerer can do nothing; neither can the little devils who are their masters." M. Delacroix gives a striking account of Pierre de Lanert, a councillor of the Bordeaux Parliament, who was sent by the authorities to judge a number of demoniacs in the Labourd district; by his order five hundred of these poor creatures were burned to death, and he wrote on the subject of demoniac possession two important works, which gave him quite a reputation in the literary world of that day. And yet this Lanert, points out the writer in the Nouvelle Revue, who evidently believed the extraordinary confessions made him by his vic-tims. was "a man of the world. a laborious

extraordinary confessions made him by his vic-tims, was "a man of the world, a laborious lawyer, a distinguished writer, whose eloquent and easy style often rose to grandeur, and who

crease the evil that now exists

Q.-[By "Inquirer."] If all men are brothers, ought we, as a nation, to close our doors upon those who come seeking employment and a home in our land?

A.—According to the law of Divine Parent-age, we must admit that all human beings belong to one great family, and hence they are our brothers and sisters, irrespective of race, color, or creed; yet each individual has certain rights and privileges of his own which he is bound to respect, and for which he should command respect from others

command respect from others. It may be that we are all brothers, a part of the great family living upon the shores of America and other portions living in other lands, and it is only right that America should be hospitable as far as it can according to the dictates of brotherly kindliness, without in-fringing upon the rights and privileges of its own citizens, and also in the interests of good government, law and order. Without law and order there would be confusion; without sys-tem and forms of discipline there would cer-tainly be a condition of things which would create disturbance and inharmony. If you can, in justice to yourselves as Amer-ican citizens, open your homes and your lands to those who come to you from foreign shores, giving them greeting and welcome, and assist-ing them to obtain a **pince** and gain a liveli-hood in this country, it is right and proper for you to do so; but you have the right to demand certain conditions of these new comers; namebe hospitable as far as it can according to the

certain conditions of these new comers; name-ly, that they shall affiliate with you and live in harmony with and obedience to the laws, cus-toms and system of government which you, as a nation, have set up and enacted, and which you feel are for the best good of the greater number of individuals. If these new comers will thus become a part of the Ameri-can people, you would be wanting in hospital-ity and brotherly kindness if you denied them

But if there come to your shores hosts of in-But if there come to your shores hosts of in-dividuals, seeking only their own advance-ment, happiness and interests, regardless of the rights and privileges of your own people or of those who have gained a footing here; if there are individuals coming to this land who have no respect for the brotherhood of man, but who are seeking to dictate and to be au-thoritative in the exercise and spread of their opinions you, as a pation, have just as much opinions, you, as a nation, have just as much right to close your doors upon them as you, as right to close your doors upon them as you, as individuals, have a right to maintain that your house is your fortress, your sanctum, your saored place of livelihood, your home, and to close your doors against the marauder, or those who seek an entrance only to prey upon you and the dear ones of your household. You have a perfect right to close your doors upon the individual who heartlessly and willfully seeks to do you wrong and to gain entrance only for the purpose of forwarding his own ends, and yet he may be your brother in very truth, one of your own household, as well as a brother according to the common law of Di-vine Parentage. You are not, however, called upon to give him welcome and to provide for his wants when all the while he is seeking to enrich himself at your cost, and perhaps through and by the condition of his entrance into your home and his hold upon you, bring-ing want and despair to the dear ones of your family.

be for the general good of others. I am, sir, Daniel P. Wood.

William Morrisey.

It gives me pleasure to follow in the line of the old general who has preceded me, for I feel that he is a positive power, that, in a measure, corresponds with elements in my own nature. It seems just right, then, that I should be the one to step in here, and, through such an avenue as this, give greeting and a few thoughts to my people and friends in Ports-mouth, N. H. In certain lines of public affairs I, too, have

been known, and I sought to discharge the du-ties incumbent upon me as best I could. We are all limited here by conditions and by the view we take of things, and I think if one *tries* to do the best he can, nothing more should be expected of him Since I went out of the body I have been

trying to get a new insight into life, to enlarge my view and get a broader outlook concerning the present and the future. I have been strangely moved by such forms of life as I have scale of the second by such forms of the as 1 have seen. I have been astonished at the various activities of human life in the spirit-world, and if I could I would come to my friends on earth and tell them many things of this won-derful land which I find after death closes upon us on the mortal side.

I am not the only one from Portsmouth who is here to-day. Other citizens join me in send-ing greeting to the people of that place, and unite with me in an earnest wish that means may be afforded by which they and all who defriends here may be given an opportunity of

doing so. Josiah Morrison is here, and wishes it known that he now realizes spirit-communication with earth-life to be a fact. C. M. Gignoux also wishes to have greetings sent to his friends, also wishes to have greetings sent to his friends, because he, too, in certain lines had a power and force in external ways of earth-life, and he would not like to have the world think he is cold and silent in death. And I, Mr. Presi-dent, feel that no greater blessing can be given me than to have it publicly and privately made known that I am a living man, with interests and thoughts and energies, and with my vari-ous faculties alive within me; that I am seek-ing to give them expression in material ways that former friends may understand them, as well as endeavoring to manifest them intelli-gently in this great, practical, natural world gently in this great, practical, natural world called the spirit-country. You may, sir, just announce me as William

Morrisey.

H. S. McCollom.

Each one who comes to you seems to have a special errand and purpose in mind, and I come to give my former colleagues and broth-ers in the good work more than a friendly greeting if possible, a fraternal love with a clasp of the hand, which in spirit is fresh and warm and true. I come in purity, friendship and love, which are the three beautiful princi-ples of that Order that I espoused and the inter-ests of which I sought earnestly and constantly

Tom Haggerty.

[To the Chairman:] Do you let any one come in? [Any one at all.] Well, I'm not quite such a fine gentleman as some of them that have been speaking to you. I had to work hard for my living, but it was in different ways from what those fine people work. I suppose they do all work, some with their hands and some with their heads. They told me on the other side to come right along. So I make hold to sten side to come right along, so I make bold to step forward and say: Will you be so kind as to tell the people of Manchester, N. J., and round about those parts, that Tom Haggerty has got back?

I went out in a queer way. If you was to slip out of the body into the company of the next world you would n't be very likely to want next world you would n't be very likely to want to be blown up; but I was n't asked how I'd like to go, so I had to go according to the way I was sent, and it was by being blown up in the factory, sir. Well, I did n't know much about it, that's one comfort, and Bill he did n't know as much about it as I did, I take it, for he was the most surprised man you ever saw, and I think I was the next

as much about it as I did, I take it, for he was the most surprised man you ever saw, and I think I was the next. I'm feeling pretty good now, and I'd like to have my friends know I am. I'd like to be able to do them a bit of good-make things easier and better for them. I'm trying to do that, and I think I can after awhile. It seems to me it's about four years since I went out in that queer manner, as near as I can reckon it, but I'm not keeping much track of time. I'm just going along, picking up some knowledge here and there, and I'm not hanging around the old places very much, be-cause I'm very glad to get free from them. I do n't know as there's anything more to say. I can't make myself a fine gentleman, with great knowledge and elegance of speech, but I come just as I am. Perhaps some of the people will know of it and say, "Well, Tom's not so bad a fellow after all." [To the Chairman:] I'm obliged to you, and when you get shut of the body, I'll help you in the spirit, if there's any such thing as a chap like me doing you a good turn.

Joseph Martin.

seess to used to your whole and to hand the latter of the good work more than a friendly ends, and yet he may be your brother in very truth, one of your own household, as well as a brother according to the common law of Di-vine Parentage. You are not, however, called npon to give him welcome and to provide for his wants when all the while he is seeking to enrich himself at your cost, and perhaps through and by the condition of his entrance into your home and his hold upon you, bring-ing want and despair to the dear ones of your family. We are to study these questions from all sides. Admitting that all men are brothers, we cannot admit that all are equally willing that

in the fundamental proposition, complex yet clear, that man is an immortal spirit now, and a conscious immortal spirit after the death of the physical body, retaining his personality and general characteristics, with the power under proper conditions of communicating with earthly mortals, thus demonstrating the factthe all-important fact of a future progressive existence.

And how painfully pitiable to veteran Spiritualists, that a class of quasi-Spiritualists should seek to engraft into and impregnate Spiritualism with the wild, dreamy Brahminical vagaries of the Orient. And further: this shilly-shally Theosophy is absolutely sickening to the scientific investigators and the solid. logical thinkers of the Occident. Spiritualism stands in need of no mud-rake metaphysics. hatched in Hindoo huts; nor of any Buddhistic or Brahminical kite-tails, with such wordy figure-headings as "Thibetan Mahatmas," "Karma Loka," "original elementals," "holy avatars" and "Devechan." Such words and phrases may sound big, but what have they to do with the magnificent phenomena and sublime philosophy of Spiritualism? Having traveled extensively in Asiatic countries, visiting Brahmin and Buddhist temples of worship, conversing with their priests, studying their musty volumes, and measuring their standards of civilization and culture, I know what I am writing about when writing of the Oriental religions.

THE NEED OF ORGANIZATION.

While a National Organization, created or called for the purpose of harmonizing and spiritualizing Spiritualists, would be eminently timely, national organizations with doctrinal beliefs and tenets, have thus far proved, in the yet unwritten history of Spiritualism, gigantic failures. In one sense organization means power; but what kind of power-financial, political or spiritual? Organization may direct but cannot create life. If Spiritualists were all spiritually-minded, inspired, tolerant, unselfish and self-sacrificing, they might safely organize upon the basic facts-the immortality of the soul, a present spirit-communion and future progression-nothing more. But would even this organization beget and impart more spiritual power, or incite to a higher, heaven lier life?

Whence come spiritual life and heavenly inspirations? Certainly they are of heavenly origin, for only spirit can beget spirit and spiritual forces. There are in our ranks clamoring wants; there are earnest, pleading calls from millions of hearts for harmony, for more unselfish love, and for a deeper, sweeter spiritual life among us. The realization of these demand not organization but a central outflowing spirit-motor, which of necessity must be centered in the spiritual world—the world of causation.

Look, consider that electric plant, with storage batteries trembling, quivering with stored-

was so far in advance of his century that in one of his works, the 'Livre des Princes,' he was not afraid to say that the law was greater than the kings."-Review of Reviews.

For scrofulous disorders and mercurial diseases the best remedy is Ayer's Sarsaparilla.

SPIRITUALIST MEETINGS.

Lynn, Mass.--Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Munroe street, Sundays 12% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Scoy. *Ohidren's Lyceum* meets Sundays, 12%, at Exchange Hall, 14 Market street. T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Socy. Worcester, Mass.-Association of Spiritualists, Arca-num Hall, 656 Main street. Loctures at 2 and 7 P. M. Ohil-dren's Progressive Lyceum at 12. Geo. A. Fuller, M. D., Pres-ident; Woodbury O. Smith, Vice-President; W. C. Keyes, Recording Beeretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary. . Springfield, Mass.-The First Spiritualist Society. G.

Springfield, Mass. The First Spiritualist Society, O. I. Leonard, President, Worthington street. The First Spiritualist Ladies Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening.

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

Dhicago, Ili.—Ine Kirst Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Spear-er, Mrs. Orra L. V. Richmond,

Cleveland, O. - The Children's Progressive Lyceum neets 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 ovening meetings free at Army and Navy Hall, at 74 o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Buffalo, N. Y.-First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. N. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hail, corner Baltimore street and Post Office Avenue, Edwin W. Wright, 1314 North Broadway, Scoretary.

Providence, R. T .-- The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P.M. Progressive School at 1 P.M.

Pittsburgh, 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-er, Secretary.

er, Secretary. Grand Rapids, Mich.-Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% F. M., also Thursdays at 8.⁹ M. in Lincoln Hall, 64 Pearl street. L. D. Sanborn. Secretary, 265 North Lafayette street. Grand Hapids, Mich.-Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10% A.M. Josselyn, President.

Josselyn, President. Dayton, O. - The Spiritualists' Library Association holds meetings every Sunday at 7% P. M. 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-ter gives lectures and tests Sundays at 2% P. M. Coloradé Clivy, Col. - Meetings are held in Woodman Hall, Sundays, at 20 clock. Springelad Ju. - The Social Wheeled Theorem

Hall, Sundays, at 2 o'clock. Springfleid, III.-The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% r. x. in G. A. R. Hall, on 6th street, between Monroe and Adams. Rev. Anna B. Leoper, speaker. D. N. Lopper, President; Miss H. A. Thayor, Secretary. Norwich, Conn.-First Spiritual Union holds services in Grand Army Hall every Sunday at 1% and 7% r. Ohli-dren's Progressive Lyceum meets every Sunday at 11% A. M. in the same hall. Mos. -Spiritual Association holds meetings every Sunday at 10% A. M. and 7% r.M. at Howard Hall, s001 Olive street. A welcome extended to all. M. S. Beckwith; President.

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

New Orleans, La. Association of Spiritualists meets every Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

SEPTEMBER 9, 1898.

BANNER OF LIGHT.

Bunner Correspondence. If You Have Scrofula, Sores, Boils, or

take

California. TERMINAL ISLAND.—During a brief stay at'that delightful beach, Ella Lucy Merriam of Los Angeles writes as follows: "Real knowlor Los Angeles writes as follows: "Real knowl-edge is what the mind cons from Nature's lim-itless encyclopedia. How may we acquire it correctly? Not safest or surest in the crowded marts nor in the densely populated cities; not in the whilpool of conflicting ideas and theo-ries, but apart from all these-in solitude and comparative isolation of short duration. There alone you can cull the grandest inspirations, solve the deepest mental problems, and grasp the highest in your capacity to utilize when you resume your place among the world's peo-ple. There you get close to the heart of truth, which is Nature; there you can come en rap-port with the sweetest, the divinest, and the most enduring; there you breathe in heal-ing and uplifting influences that will buoy you up in trial and enable you to impart help to another needy one. Cultivate these occasions of congenial seclu-sions, if only to repair the wear and tear of labor, mental or physical; that that pure store-house of undying knowledge may not only ze-main replenished but increase. Your spiritual nature will thus become refined; it will almost unconsciously reach out beyond its ordinary level, and plume its wings for ever-increasing flights. But to acomplish all this, dismiss care and all unworthy emotions and desires, climb skyward and angelward, and unseen hosts of excarnate philosophers, philanthropists and ministering angels will meet your aspiring edge is what the mind cons from Nature's lim-

Skyward and angelward, and unseen hosts of excarnate philosophers, philanthropists and ministering angels will meet your aspiring mentality, and lead you tenderly into fairer fields of unfoldment, that the busy, blundering world knows not of. Then joyfully return to your earthly calling, bearing your theories with you for the sustenance and enjoyment of your languishing fellows."

Canada.

HAMILTON.-A correspondent writes: "Mr. G. W. Walrond, trance and inspirational lecturer, attracts an audience that fills the hall every Sunday evening. The services are of a religious and educational nature, comprising a hymn, invocation, trance lecture on subjects chosen by the audience, answers to questions and a benediction. Sometimes the guides at the close of the lecture give a number of spirit delineations with messages from spirit-friends. Mr. Walrond lectured last Sunday on 'The Practical Investigation of Psychical Phenom-ena.' The speaker clearly showed he under-stood the subject, and pointed out the mani-fest growth of Spiritualism throughout the strictest and most scientific inquiry possible, and a thorough investigation by educated men open to conviction would produce the most turer, attracts an audience that fills the hall

open to conviction would produce the most beneficial results.

Deneficial results. In Canada there is a knowledge of it in every city and town, but there are no public speak-ers, Mr. Walrond (from Scotland) being about the only one who has attempted its dissemina-tion in public for the last five years. In Mon-treal, Toronto, Guelph, Welland and many other places besides Hamilton, he has lectured nearly every Sunday. May the work con-tinue."

Massachusetts.

PITTSFIELD.-J. M. Kingman writes: "As it is impossible for me to visit any of the camps this year, an irresistible desire com-BANNER, telling the many friends whom I night meet there how I have been with them in spirit. I also wish to give my testimony to the invaluable worth of the BANNER OF LIGHT, giving, as no other paper does, such extended accounts of the doings at the camps every-where. I eagerly peruse them all, which is the next best thing to being there in my bodily form. form.

form. I am rejoiced to learn through the columns of THE BANNER of the inevitable progress of the truth of Modern Spiritualism. The weap-ons of voice and pen are mighty in this fast advancing struggle for a government of the people, for the people and by the people. I tremble not for Modern Spiritualism; its ad-vocates will not turn a deaf ear to the needs of the hour, as did the advocates of Chris-tianity when the rights of the black man were at stake. It is with pleasure I hear many ministers in

the churches taking up this subject earnestly and discussing it, showing that verily the spirit of progression is abroad."





Song and Chorus by F. M. PAINE, "The Summer-Land."

Price 25 cents. For sale by COLBY & RICH.

Das Buch glebt Auskuuft über Manches, was bisher noch in Dunkel gehült war, und beweist klar den Spruch, dass es mehr Dinge giebt zwischen Himmel und Erde, als unare Schulzeisheit sich träumen ilast. Für Vieles, das als übernatürlich seither betrachtet wur-de, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnot, welches ein Segen für die Menschneit zu worden verspricht. Das Fortbestellen des gelstigen Lebens nach dem Tode ist klar und vernunft gemäs, is sogar au der Hand völlig materiellen Wissons umwiderleglich bewiesen und so wird das Werkschen zum reichsten Behutze zu einer Festerzhe für Gemüth und Ver-

New York.

LILY DALE.-Mrs. A. Johnson of Cleveland. O., writing in commendation of the good work accomplished by the gifted medium, Miss Maggie Gaule, of Baltimore, Md., adds her tea-timony to the marvelous accuracy of the tests given as follows: "I was on the grounds but two days. On one occasion I went to the post-office, where I received two letters, which I put away without reading. Returning, I en-tered the auditorium, where Miss Gaule was giving tests. During the séance she said to me: 'Your daughter, Katie, is here by your side and says, "Mamma, that letter is from Abby; she tells you Fred is sick. Do n't worry; he is out driving to day."' I was dumfounded, as I had never met the lady. I opened the letter, and it read: 'Dear Mamma, Fred is quite Ill. Don't worry; the doctor says after a while he may drive out. Mamma, see if dear Katie has a word for me.' Since then a letter came saying that my son had gone out riding. Maggie Gaule, of Baltimore, Md., adds her tes-

.

had gone out riding. What a blessing to earth these grand mediums are! God bless Miss Gaule, who brings such comfort to bleeding hearts."

Missouri.

OREGON .- "Holt" writes: "According to Spencer, all grosser matter perishes, or rather passes into invisible conditions. First it propasses into invisible conditions. First it pro-ceeds by integrating matter and dissipating motion, and this continues until slowly the general motion ceases, and it finally dissipates matter and absorbs motion. This is death, to which suns, systems and individualities are all sentenced. But the mere sublimated things proceed in a manner totally the reverse—they absorb motion continually and dissipate such matter as may approach them—living or con-tinuing by the very process which we term death. Spiritual envelopes may then continue forever, as the law of life and death does not apply." apply.

September Magazines.

CASSELL'S FAMILY MAGAZINE.-- A graphic description of "The People's Fair," by F. M. Holmes, is the opening article of this issue, and is followed by an installment of "Davenant"; "Work and Play at Charterhouse School" is an entertaining sketch by Raymond Blathwayt; "Pyrography Upon Glass: A New Art"-which is simply a new departure in "poker work"-is fully described by Ellen T. Masters; lovers of flowers will be delighted with the article on the care of carnations, which is given under the title of "How a Wilderness became a Garden "; " What to Wear: Chit-chat on Dress," is fully illustrated. Other articles not mentioned here are given, together with a large number of entertaining stories. Cassell Publishing Co., 104 and 106 Fourth Avenue, New York.

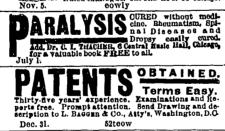
THE ATLANTIC MONTHLY opens this month with chapters V. and VI. of Oraddock's story "His Van-ished Star," wherein glimpses of the wild, free life of the mountaineer-so different from that of the wearyeyed civilizes—are given with the true local color, Agnes Repplier contributes a poem in prose, "A Kitten," which all admirers of "nature unadorned" will enjoy; "Edwin Booth" is written of by Henry A. Clapp; E.V. Smalley depicts the sad "isolation of life on prairie farms "; these, with other articles, the departments, "New Books," " Contributors' Club," etc., make an excellent display. Houghton, Mifilin & Co., publishers, Boston, Mass.

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Apr. 15. 53W Mechanicsville, Iowa. Mechanicsville, Iowa. Medical Medium. Six questions answered by mail, 60 cents and stamp. Whole Life-Reading Si.0. Magnetic Bem-edies prepared by spirit-direction. Address 98 Oak stroet, Lowiston, Me. 2w Bept. 2. MY EXPERIENCE; or, Footprints of a Pres-byterian to Spiritualism. By FRANCIS H. SMITH. An interesting account of "sittings" with various me-diums, by a Baltmore gentleman, which ied him to reject Presbyterianism and embrace Spiritualism. Many interest-ing messages are given. Oloth, 75 conts, postage free. For sale by 102.BY & RICH.

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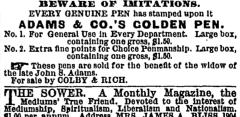
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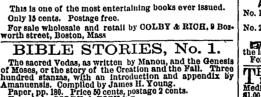
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OF LIGHT. BANNER

Spiritualist Camps.

Verona Park, Me.

To the Editors of the Danner of Light: Thursday, Aug. 17th, Dr. Talmago's sermon ou "The Consolations of Christianity" was thoroughly "The Consolations of Christianity" was thoroughly reviewed by Sidney Dean, and the reverend doctor's position clearly presented in its relation to Spiritual-ism. "He declares he is not a Spiritualist, yet goes on to say, 'Angels of light are our own friends and come back to us.' Ahl brother, you have stolen our thunder and given forth our ideas. Had you given uttrance to such thoughts forty years ago, you would have been turned out of the church that to-day ac-cepts them." Friday morning an interesting conference meeting was held in the Pavilion. In the attennoon Mr. Free-hensive discourse on "The True Realities of Life."

Friday morning an interesting conference meeting was held in the Favilion. In the afternoon Mr. Freeman W. Smith of Rockland gave a brief but comprehensive discourse on "The True Realities of Life." The closing words are well worth remembering: "This world is but the shadow of life, while the spirit-world is the substance. The contemplation of the real home of the soul, bathed in eternal sunshine, where once again we shall meet all our precious loved ones, where all the deep aspirations of our souls will be satisfied, cheers and encourages us in earth-life. Happy are those who can commune with Nature, whore ears are attuned to harmony, whose vision enables them to see into the future, and who can discover glimpses of the grandeur of the better land, or see the fillumined features of loved ones who have passed over the silent, silvery stream of death. — As the process of evolution goes forward in the world, newer, brighter and better themes shall come to the dwellers of earth, diviner strains of harmony shall thrill the soul, sweeter and diviner love shall penetrate the hearts of God's children. Then shall we behold the union of the grandest truth ever proclaimed on earth—the universal fatherhood of God and brotherhogy of man."
Saturday brought a large accession to our numbers. Among them we gladly welcomed Mr. Anson Black-inton of Rockland, Dr. Charles H. Harding of Boston (the well-known speaker and test medium), Mrs. Nettle Holt-Harding and her husband, Mr. Forest F. Harding of Boston. An informal meeting in the afternoon, with short, enthusiastic speeches of encouragement and cheer, set afloat the real camp-meeting ardor in our little community.
Suday morning a large audience assembled to listen to receive through the real educe to the davay presided at the organ, and the volvier of Medway presided at the organ, and the volvier of Medway invested at the earden the satistic speeches of encourage. The receive through who read "The Orderly Sergeant" with fine dramatic effect. An original poem o

F. Jones of Boston, and one of the finest demonstra-tions of spirit-control that could be presented to unbe-llevers. We feel that there is no man before the public more justly entitled to be called honorable than our revered brother. Sidney Dean. For years he has labored for humanity, both in and out of legislative halls. He very emphatically requested the President to omit any title, and introduce him to the audience as "plain Sidney Dean"; for this reason I also omit the t*ttle*. but not a whit of the honor bestowed upon him by thousands of loyal, appreciative friends. The Pavil-ion was filled to its utmost capacity, and an eager crowd of listeners stood at the doors and windows listening speil-bound to the earnest, eloquent words of the speaker at the afternoon session. From the evolution of history, astronomy, geology and philology he traced the progress of the race, through the downfall of old erroneous conceptions of truth, to the uprising of the new, that is to-day break-ing down the old barriers and compelling recognition from honest, reasoning minds. "Go back to the patriarchs; go back to Moses and Sinal; go back to Calvary and Jesus, and you will find a connected stratum through the whole, a development of law woven into the whole human family. This law is-Progress." Atter eiting the substitution of arbitration for force

Progress.

The order of the progress of hadress products products in the progress of hadress products products in the progress of hadress products product

from the lower to the higher forms of life. Everything is constantly advancing and unfolding onward and upward to the grandest expression of life." A social circle was held in the dining-hall in the evening, and smaller ratiorings in various cottages. Our meetings so far have been successful and well attended. MATILDA CUSHING BMITH, See'y.

Lake Brady Notes.

By the time these notes are perused by the readers of the BANNER OF LIGHT, the last session of the Lake Brady Camp Meeting will have been held for this season. Sixty days continuously is what might literally be termed a "protracted meeting"; during which time more subjects have been discussed, more specu-lations indulged in, and more truth told than in all the old fashloned protracted meetings held in any sixty

time more subjects have been discussed, more specu-lations indulged in, and more truth told than in all the old fashloned protracted meetings held in any sixty years. The dates assigned Mrs. Colby-Luther were well filled by Moses Hull and Mrs. Colby-Luther were well filled is provided to the second set of the second and the manner in which she advocated the practical applica-tion of the philosophy of Spiritualism to our daily lives. On visiting Ohlo again, Mrs. Nickerson will find many friends to welcome her now that she has given us a sample of her rare mediumship. Sister Nickerson, as did some other of our speakers, liked Lake Brady so much she concluded to remain a week with us after filling her engagements with the Asso clatton, for which the campers were thankful in many ways; her participation in the conferences and social chats was particularly edifying and pleasant. On the 24th ult. Mrs. F. O. Hyzer again occupied the rostrum, and gave the friends another of her in-imitable philosophical talks, the subject chosen by the audience being "Thought and Justice." She said: "Thought is an element, also A substance, seeing that thought could not be without mind." "There is no ead to thought and no dying or end to the universe. is all that is, and ever will be." "There are and to thought and no dying or end to the universe." On Friday, the 25th, Dr. Street, the Chairman, pre-sented as the speaker Mirs. Anna Orvis of Chicago, styled frequently "the Emma Hardinge-Britten of the Western hemisphere." After an invocation, followed with a duet by Mrs. Lizzle Emerson and Mrs. Orvis, the speaker answered questions from the audience. In reply to "How can Spiritualism be made practical in the present impending conditions?" she said: "Through the quickening of the spirit and the desire of the soul for spiritual growth, you can practice Spiritualism in daily life." In answer to the question, " What is the purpose of physical life?" she said: "Through the quickening of the spirit and the desire of the soul for spiritual

Will Archer, Mary Wilsey, Mrs. Tuttle and child, etc., and a colored spirit talked with her child in the audi-ence. Saturday, the 26th, Mr. George P. Colby of Lake Helen, Fia., (a stranger in these parts.) was intro-duced. His initial address was based on one of Mrs. Orvis's beautiful songs, "There's a Rainbow in the Clouds." It proved particularly interesting, and illus-trated what a bow of promise Spiritualism is becom-ing to the sorrowing ones of earth who mourn the loss of their loved ones. The speaker enumerated what Spiritualism has done the last half century, and prophesied it "would do more in the next five years than it has done in all that time." He also said that "Spiritualism is about to take a hand in the public schools of the country." Mr. Colby is a fluent speak-er, and made a most favorable impression on the at-tentive audience. On Sunday, the 27th, the last but one of the big days, the Cleveland excursionists—owing to the wrecking of a coal train—were so long detained on the road that they did not arrive until the morning meeting was over, much to their fiscomfort and disapoint-ment, as well as the regret of their friends in camp; so the morning audience was a triffe smaller than usual, and the seats in the Auditorium were damp from the rain of Saturday night. Mrs. F. O. Hyzer was the speaker. Bunshine and a big crowd filled the Auditorium in the afternoon, when Humpbrey's fine Symphony Or-chestra of sixteen pleces discoursed sweet music.

was the speaker. Sunshine and a big crowd filled the Auditorium in the afternoon, when Humpbrey's fine Symphony Or-chestra of sixteen pieces discoursed sweet music. Mrs. Orvis, in fine volce, followed with a song, "When the Mists have Cleared Away"; then Chairman Street, In his usual affable manner, presented the speaker, Mr. George P. Colby, who announced the title of the song just sung as his theme. He began by saying: "There are innumerable facts in this world which demand our attention." After reviewing many of the old ideas, he said, "There are many truths being re-vealed to us in this enlightened age which a few years ago would have seemed impossible to understand. Evolution and progress are eternal. It is a wonderful age to itve in, and wonderful hands have worked it out, and back of it all is the wonderful mind. Spirit-ualism is the only antidote for all the theories of past religions. Any one who will investigate Spiritualism long enough and earnestly enough, will surely be con-verted to its truth. There is no word so dear to us as Spirituatism; it needs no prefix; it is our rainbow of hope." The whole address was full of snarkling truths and

most important of all to many people, viz. a Spiritual-ist camp-neeting ground. A number of prominent men in our ranks have pur-chased a tract of land on the borders of the lake, had it out in streets and lots, built a commodious preakors' s'_nd, and made a beginning of what they believe is uestined to become one of the most popular camp-meeting grounds in the country. It is situated at the southern end of the lake, near to railroad dépôt and steamer landing, and convenient to post-office and vil-lage.

very entertaining conversationalist. Come again, Bis-ter Glibbs, The management are well pleased by the great do-mand that is made on them for house lots. The out-look for next serand's building is good. Mrs. Myra F. Paine, who was reported indisposed in my last, recovered her normal condition, and en-joyed her last few days in camp. She left for home in company with Mrs. Dr. Glibbs on the 28th ulf. Mr. Solon C. Thayer of Canton, a prominent People's Party man, finds it hard to leave Lake Brady, so stays and lifts his voice in the interesting conferences, as does Dr. Martin,' Auntle Camp, John Jacobs, Mr. McCaslin and many others.

steamer landing, and convenient to raincan depot and lage. The grounds were dedicated July 20th, Mrs. Banks delivering the dedicatory address in the presence of a fine audience. The writer has been speaking on the grounds the Bundays of August, and, though the weather has been unpropitious and the lack of shelter a great drawback, yet the attendance has been such as to warrant the belief that when fairly under way and the necessary conveniences provided, the audi-ences will be second to thoso of no camp in the land. Being situated in the very midst of the most fre-quented resorts, there will be a large translent popu-lation to draw from, and the design is to continue the meetings throughout the entire season instead of con-fulng them to a few weeks. The following is a list of the officers of the Associa-tion: President, Henry J. Newton of New York City; Vice President, Mr. White of Albany; Secretary, S. H. Smith, Lake George; Treasurer, E. L. Seelye, Crosbyside. and first his voice in the interesting connectacos, his dues Dr. Martin, Auntile Camp, John Jacobs, Mr. McCaslin and many others. Among the late Ohioan arrivals were Mrs. M. S. Stanley of Canton; Dr. Zerns, R. H. Hamilton and N. M. Thomas of Dayton; Mrs. G. L. Shaw, Lodi; Jona-than Dent, wile and daughter, Columbus; A. W. Bol-den of W. Farmington—who has accomplished the difficult feat of enjoying two meetings at once—Lily Dale and Lake Brady. No one but an Eastern adept or an advanced member of Chleago's Order of the Temple of the Magi could possibly do this. The Clevelanders are: N. H. Chamberlain and wife, Mrs. M. W. Gliesple, H. Earnest and wife, Mrs. C. Harlow, Mr. and Mrs. Wm. Bullock, Mrs. H. Harms, two daughters and niece. Alliance, Akron, Chagrin Fais, Mantua, Garretts-ville, Canton and Warren folks are well represented here. THOMAS LEES, Special Correspondent.

Cassadaga Camp, N. Y., After the Closing.

[By Our Special Correspondent.]

Comings and goings, greetings and farewells, joys and sorrows, warp and woof, valley and mountain, and sorrows, warp and woof, valley and mountain, sunshine and shadow, and ever-varying contrasts make up the sum of human life, and perchance the shadow and the sorrow are as valuable as the sun-shine and the orrow are as valuable as the sun-shine and the orrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sun-shine and the sorrow are as valuable as the sorrow over the hill into the deserted Auditorium, where but a few days ago were happy faces and warm, throb-bing hearts, which were thrilled by the eloquent words of inspiration and sweet melody of music and song which were the charm of the rostrum. With grateful hearts we have said each year, " How wonderful are our achievements!" but this season far exceeds the .one before it in work accomplished, and in this great Columbian year Cassadaga has scored a degree of success far beyond her most san-guine expectations. The camp has been continually peopled with distin-guished personages from every point of the compass. They have been individuals of brains, seekers after truth and the signs of immortality, and so great has been the outpouring of inspired thought, and so indis-putable the phenomenal manifestations, that in fearly every instance the intelligent and honest doubter has left the grounds convinced and rejoicing in the evi-dences of immortality. An unusual number of good mediums have been present, representing every phase of phenomena, and the mental tendency has been toward thorough inves-tigation and earnest study of the psychic laws under-lying and governing the manifestations. The camp has been virtually a great open-air university, in which psychic or spiritual laws have been tau sunshine and shadow, and ever-varying contrasts

Gocar A. Edgerly bf Newburyport, who has just re-turned East from a fifteen months' sojourn in the West and Northwest, spoke for us Sunday from sub-jects sent up by the audience. His remarks were logical and eloquent. After little Miss Brainard had given a number of tests, Mr. Edgerly allowed one of his guides, spirit John. McCarthy, (who has made himself a great fa-vorite with the people of Lowell on his previous vis-its.) to address the audience in his characteristic man-ner. His speeches-generally embodying the quin-tessence of Spiritualism-are given in such a witty and quaint manner, that he puts most old Spiritualists in mind of "Ikabod." the guide of Mrs. Twing. The veteran A. B. Plympton acted as Chairman, in his usual happy manner: Messrs. J. S. Jackson and Pickup assisted the choir and rendered a duet. Next Sunday Mr. O. A. Edgerly occupies our ros-trum in the G. A. R. Hall, at the corner of Merrimack and Central streets, at 2 and 7 P. M. E. PICKUP. Lowell, Sept. 3d.

gently studied, its curriculum comprising every subject which pertains to the enlightenment and welfare of mankind. Besides the corps of old speakers, tried and true, many new lights have shone upon Cassadaga's rostrum, adding to its brilliancy and excellence; among them Mr. George P. Colby of Lake Helen, Fia., Rev. W. W. Hicks and Rev. Mr. Houghton of Bradford. The dramatic artists who have given the entertainments, which have been a very attractive feature the present season, have received a high meed of praise from the large and cultured audiences that have attended. The beautiful and brilliant Mrs. Gertrude Andrews, the graceful Miss Nellie Nichols, Miss Claire Tuttle, Mr. Fred G. Andrews, Mr. Lew Gleason, and each of the amateurs, are laurel-crowned by those who have been so delightfully entertained. Mr. Charles W. Sullivan of Boston, in his unique character-renderings, his singing and his genial ways, has won hosts of friends, and all most heartily desire bis return to the **ourne**. Mr. Fred Emerson Brooks, also new to Cassadaga, was much admired for his elocutionary brilliancy. We were informed by the Lyceum Conductors, Mr. Lew Gleason and Miss Claire Tuttle, that the membership roll has doubled in numbers since last year. No pains have been spared by the capable managers to make the Lyceum a place of enjoyment as well as instruction for the little folks. Morning meetings for development of mediums have been held daily in the Forest Temple—the open air. We were impressed with their excellent character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness. Mrs. Van Buskirk of Buffalo was the Character and usefulness.

from them. 64 Mr. W. J. Colville, the great teacher and lecturer,

Mr. W. J. Colville, the great teacher and lecturer, has been at the camp most of the summer, dispensing wisdom from the rostrum and in his paychle school. On Sunday, the 27th, two excellent discourses were given by Mrs. R. S. Lillie and Mr. W. J. Colville. There were excursions from the north and the south, and the attendance was nearly equal to any previous day of the season. Sunday evening the closing meet-ing of the season. Sunday evening the closing meet-tation, and Miss Maggie Gaulé gave a test scance which was much eajoyed. Messrs. Lillie and Lane rendered some fine music, and everybody pronounced it a rich treat and a most appropriate closing of a most delightful season. Aug. 20th, 1893. Aug. 29th, 1893.

Queen City Park, Vt.

AN ATTRACTIVE CHILD.

The Unfortunate Occurrence of Her Life,

And How It Came Near Making Her Existence Unhappy.

Her Mother Tells a Story Which Will Greatly Interest All.

Stories of children are always interesting. Parents often vie with each other in seeing who can tell the best story or most interesting anecdote about their children.

But here is a story told by one mother which, while it may awake echoes of sadness in the minds and hearts of some parents, will be to others a message fraught with hope and joy.

H. Smith, Lake George; Ireasurer, E. E. Bootse, Crosbyside. Full information and particulars may be obtained of the Secretary, Lake George, N. Y. The rapid increase in and success of Spiritualists' camp-meetings is one of the most marked attendants of the growth and spread of our philosophy. But a few years ago there were but two of any note—Onset and Lake Pleasant. To day there are about a score, some of them vieing with the above named in point of size and importance. May the philosophy taught in those natural temples remain as pure and natural as the groves which echo the voices of our inspired teachers. W. F. PROK. The child, whose short history of mingled sorrow and gladness is here given, is the daughter of the well-known Mrs. J. Learmonth, who resides at 776 Broadway, South Boston, Mass.

"At ten years of age," said Mrs. Learmonth, "my daughter became affected with a nervous condition which soon developed into St. Vitus' dance. It was pronounced by the attending physician to be a very severe attack.

"The mouth would be drawn spasmodically far to one side, the hands and arms were restless and constantly twitching. Her limbs also were weak, her ankles bent under her so that it was almost impossible



" She was so nervous that she would scream almost like a maniac and then have fits of crying. After two months' treatment without a cure, I concluded to try Dr. Greene's Nervura blood and nerve remedy.

"Three bottlefuls entirely cured her. She is now thirteen years old and has been well ever since, and to-day is a picture of health."

Children are prone to have weak nerves and delicate nealth. Neglect of a nervous condition, a pale look, a disordered digestion or a general lack of health and vigor in a child may result in fits, St. Vitus' dance, or some other serions nervous disease.

Give your infants and children this glorious children's remedy, Dr. Greene's Nervura blood and nerve remedy, in the beginning of the disease-when you see them nervous, restless, wakeful, pale, spiritless, without appetite, or with appetite irregular and bowels constinated. It will make their nerves strong, their blood pure, their sleep sound, natural and refreshing. In fact it will make them well and strong.

It is purely vegetable and harmless, and all drug-gists sell it for \$1.00. It is the discovery and prescription of a physician, Dr. Greene, of 34 Temple place, Boston, Mass., well-known as the most successful specialist in curing nervous and chronic diseases. The doctor can be consulted free, personally or by letter.

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.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

Band, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, every Sunday evening at 8 o'clock.

Fraternity Booms, corner Bedford Avenue and Booth Becond Street.—Services held under the suspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schröe-der, President, 142 Union 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 ha-manity freely discussed. Admission free. Emily B. Rug-gles, Secretary.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 66th and 57th streets, on Beventh Arenne; entrance on 57th street. Ser-vices Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker Hall; 44 West 14th Street.-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and S.P. M. Mrs. Helen Temple Brigham, speaker.

Arcanum Hall, corner 26th Street and 6th Ave-nue.-Meetings every Sunday at 3 and 6-Mr. Tatlow; also public circle at 9%. All are welcome.

Soul Communion Meeting on Friday of each week, Soul Communion Meeting on Friday of each week, 3 P. M.-doors close at 34-at 310 West 26th street. Mrs Mary C. Morrell, Conductor.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (en-trance at Hutchinson street): President, Ben! P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10% A. Mand 7% F.M. Lyccum at 2% F.M. Spiritual Conference Association meets at the northeast corner of 8th and Spiring Garden streets every Sunday at 2% F.M. 5. Wheeler, President, 472 N. 8th street.

Wentworth Grove, Ohio.

most important of all to many people, viz., a Spiritual

Harris Grove, Mass.

Oscar A. Edgerly of Newburyport, who has just re-

"Camp Progress," Mass.

The Lynn and Salem North Shore Association held grove meetings to day at "Camp Progress." The speakers were Father Locke (Chelsea), Dr. Hewett and Mr. Furbush (Lynn), Mrs. Baker (Marblehead), Mr. Whitlock (Boston), Dr. Fernald (Everett), Mr. Dennett (Beverly). Singing by Lynn and Salem

The services of last.Sunday closed our season in the grove. Our meetings have been well attended. Mr.

teachers. Aug. 29th, 1893.

The twenty-fourth annual camp-meeting of the Spir itualists of Paulding County was held the 19th and 20th ult., at Wentworth Grove, and was well attended. Excellent addresses were delivered by Prof. D. M. King and Mr. F. D. Dunakin, and interesting remarks were made by Mrs. M. Kline of Van Wert, and Dr. Stewart and Dr. Roush of Fort Wayne.

ILLINOIS.

Chicago. - During the week of the Psychical Conress in Chicago, everybody was expressing a desire

gress in Chicago, everybody was expressing a desire to see some demonstration of mental phenomena, such as all the newspapers were discussing. At that opportune time, W. J. Colville and Chauncy Palmer gave a most interesting evening's instruction and en-tertainment at Washington Temple, Ogden Avenue and Washington Boulevard, Wednesday, August 23d. The attendance was large, and so were the receipts; and what was most satisfactory of all, nearly every-body who attended seemed delighted and edifed. W. J. Colville's address on "Psychical Research" was thoroughly in keeping with the occasion, and prepared the audience for the experiments which followed. Mrs. Geraldine Morris and Miss Angelina Love fur-nished exquisite instrumental and vocal music, which greatly enlivened the excersives. When Mr. Palmer successfully demonstrated his ability to duplicate some of the most remarkable of Bishop's tests of mind-reading, he received enthusiastic applause. All the attempts were successful, but some of the tests were given with greater readiness than others, a fact largo-ly due to the quality of thought sent out. by different members of the committee. Dr. Geo. Dutton, Signor Ernesti (a famous artist) and several other representa-tive persons well known to a large part of the audience, We persons well known to a large part of the automote, were chosen to serve on the committee. Mr. Palmer, who is now located in Chicago, is the gentleman who was so successful at Lily Dale during the summer of '91. It is expected and hoped that he will shortly appear again before a Chicago audience. X.

Dennett (beveriy). Singing Cy - ... quartets. Next Sunday the children of the Lyceums are to take part. We cordially invite the Boston and Mal-den Lyceums to join with us. Refreshments furnished to the children of the Lyceums free. Exercises to commence at twelve o'clock. Lynn and Salem elec-tric cars pass the grove. MRS. N. H. GARDINER, Sec'y.

Sunday, Aug. 27th, at-2:30 P. M., the hall was well filled by an intelligent audience to listen to Mrs. Cora L. V. Richmond's closing address. At the opening of the services the Secretary read the resolutions passed by the N. E. Spiritualists' Camp Meeting Association,

V. Richmond's closing address. At the opening of the services the Secretary read the resolutions passed by the N. E. Spiritualist' Camp-Meeting Association, at Lake Pleasant, tendering its sympathy to Mrs. Famile D. Smith, now confined to her room by slekness. They were tender in expression, and the sentiments embodied were accepted as the sense of the entire meeting. A letter was also read from the Estey Organ Company of Brattleboro'. Vt., presenting for the use of the Queen City Association an Estey organ and an Estey plan. It was a magnificent gift, and bespeaks the large-heartedness and magnaulmity of Gov. Fuller and Col. Estey. A unanimous vote of thanks was tendered the generous donors.
 After a beautiful invocation, Mrs. Richmond gave an address of rare excellence, choosing for her subject. "Spiritualism: What does it Mean, What has it Done, and What is its Promise to the World?" It was adiscourse well calculated to disarm prejudice and to lead the mind to a just appreciation of the claims and promises of Spiritualism. She pleaded for the name, pure and simple, and said that we could not afford to accept any other. Bhe closed with a poem on "The Lesson of Sorrow," after which Dr. W. B. Mills of Baratoga, N. Y., gave some very satisfactory tests from the platform. The platform. The platform. The varies were highly attifactory. Dr. Mills is regarded as a candid and consolentious medium.
 Tuesday, the 20th, the usual conference was holden in the forenoon. In the attermoon Mrs. Clara H. Banks occupied the platform. The writer was unavoidably absect, but on This return he head her prises in the dat. Spiritualism and the reductive adverting a difference was bolden in the forenoon. In the atternoon Mrs. Clara H. Banks occupied the platform. The writer was builden in the forenoon. In the atternoon Mrs. Clara H. Banks occupied the platform. The writer was builden in the form the platform. The writer was builden in the foreno the platform. The writer was builden in the form the

[Mrs. A. W. Crossett, and Mrs. Carrie E. S. Twing gave the closing addresses of the season, Sunday, September 3d; the conduding installment of the Sec-retary's report will appear next week,-EDS.]

Lake George, N. Y.

To attempt to describe the beauty of Lake George and its surroundings is to attempt the impossible. It is noted as one of the most picturesque and interesting

Is noted as one of the most picturesqueand interesting bodies of water on the continent, and possesses all the requirements for a popular summer resort. From one end to the other its shores are lined with summer cot-tages and hotels, and its limpid waters are dotted with pleasure craft of every description. Fish of al-most every kind abound in the lake, affording unlim-ited sport to the disciples of Isaao Walton. Its at-tractions are many and varied, but a new one has been added this summer, which bids fair to prove the

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

RHODE ISLAND.

Providence Spiritualist Association (Columbla Hall, No. 248 Weybosset street) .- Meetings every Sunday at 7:30 P. M. until October.

Sunday at 7:50 P. M. utill Occouer. Sunday, Sept. 3d, 7:30 P. M., the following took part in the exercises: Mr. E. S. Straight, Mr. J. N. Sher-man, Mrs. Delia Smith. All were much appreciated. Mrs. Sarah E. Humes gave satisfactory tests. Sunday, Sept. 10th, the platform will be supplied by local talent. SARAH D. C. AMES, Sec'y. 95 Daboll street.

0H10.

Resumption of Meetings in Cleveland.-The Cleveland Spiritual Alliance, Mrs. H. S. Lake, pastor, and the Children's Progressive Lyceum, will resume their meetings in Army and Navy Hall, Sunday, Sept. 10th. The Alliance meets in the evening at 7:30, and the Lyceum in the afternoon at 2. T. W. King, Conductor. THOS. LEES.



Grand Bapida. -- I would like to hear from first-class talent to fill our rostrum in any one of the months of March, April and May, of 1894. Give terms and phase of work.

L. D. SANBORN, Sec'y Spiritual Ass'n.



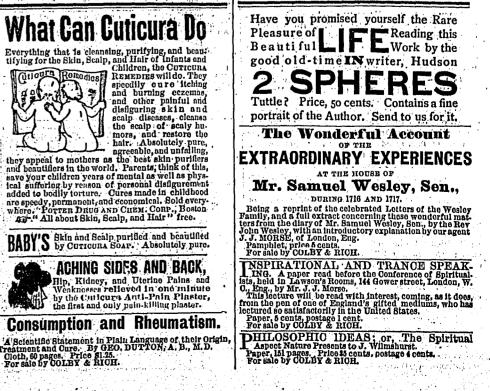


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