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Written for the Banner of Light. PAIN VERSUS PEACE. BY MARY WOODWARD WEATHRRBBE.

Pain, like a whirlwind, blew one gloomy day : Shook all my casements, battered more and more; Ere I could gather of my strength to plead, My poor protection in this hour of need, She laughed, and fiercely strode across the floor, This grisly guest, unbidden at my door.

Stormed all uer minions at my gates! Round and around my feeble fortress clashed Their trumpet voices, till my soul was dumb-Myself a prisoner in my walls become; Like a lone hulk upon the strand, when lashed By crested waves, oh mercilessly flashed.

Sudden there came to me a strange, sweet calm; A peace supernal; and from out the light. Where had been dark, a still small voice was heard Whereat my inmost being was bestirred: ' Child of my love, so precious in my sight,

Know I am with thee in the darkest night."

The Spiritual Rostrum.

TRUTH.

A Lecture delivered in the Pavilion at Marana cook, Me., Sunday, Aug. 27th, 1893, by MRS. SARAH A. BYRNES.



Light by Flora S. Russell, M. D.] ZAN is ever thirsting for TRUTH. The desire is incorporated with-

(Synoptically Reported for the Banner of

does not respond to this feeling. But truth is our every-day lives reach up to the highest complex, and ever exhibits itself in form and parts consistent with the nature and condition | fruition in this life which Spiritualism teaches; of man. What is a truth to one, is not necessarily truth for all, and no one people ever had the whole truth. We may fancy we have the whole, while we have but a part. That part, then, is only, relatively speaking, a fact.

In all ages man was never willing to credit the existence of a thing which could not be physically demonstrated to one or more of his five senses; all phenomena which could not be grasped by his feeble conceptions as tangible fact, were said to be born of the devil. Friends, you are phenomena to yourselves! Can you explain all the mechanism by which your body is enabled to perform its functions? How, then, can you, being ignorant of the properties of your grosser bodies, dare to declare the them in their course? We may as well

av they are so secretive, so dark: but does not Nature herself manifest in the dark seance every twenty-four hours, during which she is weaving silently that which shall give grace and beauty to the coming day? Look at these flowers. They have matured through the same graces of Nature that we have-all the same, only differing in degree, according to the forces employed.

As we feel our way along against the landmarks with which we have become familiar in science, and patiently hold out our hands ready to grasp at newer truths as they are presented to our unfolding perceptions, so it is with the facts of Spiritualism. Science keeps on undiscouraged through all the disappointments which experiment yields; even so should investigators of the Unseen, still wait with patieuce for the full fruition of their labors. Unlike any other form or ism, Spiritualism requires individual research and investigation. The facts which it presents us individually are not adapted to the masses. Remember that what is truth to one may be fallacy in the eyes of another. Every truth must come within the realm of separate individuality. Many facts may be told you; but they do not come into your special province, therefore they are not

faots to you. If your hearts are attuned to spiritual communion you shall hear the messages which they bring. If we who are made selfish by education and environment can feel sorrow for and mingle our tears with those in bereavement. in his being, and expresses it- how much more can the spirits above, who self in words from the earliest look into our hearts and read our griefs-those inception of reason. There is spirits who are not only above but with usno place, nation or race that mingle their sympathy with ours! Not until moral standard can we hope to reap the full until then we cannot truly say that we are living out its teachings in full.

Some people remark that they are afraid Spiritualism will reveal too much! Should we not so live as to be willing to stand before the tribunal of the spiritual world and let it show unto us our real selves? This is the grand mis sion of Spiritualism-to reveal the truth.

Although we have lost the terror of a literal hell, we still realize that we have a hell; but it is constructed wholly by ourselves through our fear and lack of faith. Spiritualism has shown us how to overcome that "hell"; how to avoid it: how to escape from it. Hell is not a locality, but a condition; heaven is not a locality, but a condition. Take, for instance, the situamanifestations of the spiritual portion a delu- tion of the financial world to-day: It is the sion? Can we explain the mysterious work. result of the mental condition which has been ings of the planets, or control the laws which aggregating, not for a few days, but from the atmosphere of selfishness, greed and cunning of the past, actuated chiefly by fear. Spiritual-Science, so-called, has endeavored in vain to ism lifts us out of this condition of cringing, selfish fear; it shows us the relative insignifi cance of this life; it impresses upon each soul the sublime fact that not only shall we live live to bless others. By so doing we shall become a blessing unto ourselves. Remember this truth. In the speaker's view all past institutions should be respected, because they depict the intellect of their age; but they have for the present time no mission to perform. Why do people now change their political opinions so often? It is because they must keep up with the spirit of the times and heed their convictions. It is legitimately just so to do, and in perfect keeping with the requirements of the age: Cannot we carry that thought into a higher sphere? While conceiving a new truth, or obtaining deeper insight into a fact heretofore seen but dimly, cannot we adjust our thought to the plane to which we have risen? When we confront the spiritual demonstrations, we ask, "To what end?" Let every one begin to think for himself, and he will surely find answer to his inquiry. It has been said that Spiritualism has marred the happiness of families, caused contention in the churches, and imperiled the moral welfare of nations My friends. Spiritualism, per se, has done no such thing. If some of its so-called followers have been instrumental in doing that, charge it to them-not to Spiritualism / If we make improper uses of this divine gift which has come down to us from ages past, it is we alone who should be responsible, and who in the end will suffer for the evil done. See the stairway over which our feet have trod in our ascension in the line of advance ment-from the shuttle of the handloom to the highest pinnacle of art. As in artso in thought: we grow with the knowledge we feed upon. The ridicule and sarcasm which such enthusiastic followers of truth as Franklin and News ton suffered, are in keeping with the skepticism of their age, and must ever be the tribute paid by martyrs and heroes who have saorificed all to their inspiration. The arrogance of the present age blinds to our sight the majestic

opposed to the manifestations because they though we who are liere assembled may not peradventure again mingle with the breezes which fan us to day, these trees shall still wave over others their protecting branches; this lake shall ripple against its cool margin nextyear as to day; and all Nature(will be sure to welcome with as sweet a simile those who shall follow in our footsteps. "To be, or not to be," has been answered by the angels. "Our mother, at whose knees we bended in early childhood,

is beaming upon her?children to-day. Our children, who have been taken from us by the ministering angel called death, and cared for by the angels, are again with us; nestling as closely as before, and clasping our necks with hands as loving, though unseen.

The speaker then closed the services with a beautiful eulogy to this great blessing-the advent of Modern Spiritualism-asking that the desire may be given us to look upward; to realize the gates of love and beauty which are already open to welcome those whose eyes are yet sealed by fear and unbelief. Oh! that I had the power to, rend the veil which hangs between you and those you love-to reveal to you the excellencies which shall be yours, which may, like the beauteous flowers, enrich your lives with a divine beauty; that, like the bread which sustains your physically, shall become a sustainer and a staff of spiritual strength!

Original Essay. THE THOUGHT-WORLD.

EY ED. S. VARNEY.

All worlds are thoughts, all thoughts are worlds; In every brain there lies Concealed the light of every star,

The scheme of all the skles."

This is the initial verse of a beautiful poem from that grand, wonderful inspirational epic of T. L. Harris, "A Lyrio of the Golden Age." Let us glean what thoughts we can from its several verses.

"All worlds are thoughts!" How brief, yet comprehensive, is this true statement! The various worlds and planets of God's immeasurable universe are the outgrowth of infinite thought. Man may be, and is, a co-worker with God in the development of the individual, but it is as a subordinate. While he works the Almighty plans and manages.

"All thoughts are worlds!" This is equally true. We lead two lives-the exterior life that is seen, and the inner life that is not seenthat life of deeper meaning to our souls that is passed in the secluded realm of thoughtland. And in that domain of the highest verities, how many worlds of aspirational conception rise in embryo, luring the mind to a discovery of their secrets, and spurring the mental energies to the noblest heights of attainment! When we consider what thinkers have accomplished, especially in the lines of scientific delving and astronomical observation, it seems almost as though all knowledge lies imbedded, piece by piece, within the human mind, awaiting the natal day of its evolution into the realm of the demonstrable. Can it be, as the poet says, that

FROM AGE TO AGE. BY ALBERT E. ALLEN.

Øriginal Story.

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CHAPTER II-CONTINUED. It would have been an easy matter for a naturalist of the present day to trace the gradations between man and beasts among these different classes of men. We were next to the highest known. Those above us were far lower in human attainments than the most ancient beings of this world. They were less civilized, ess inclined to the arts and customs that advance a people, and even more cruel than any people we know of.

The class of men to which I belonged were still more ignorant and animal-like. Our pursuits were, in some respects, similar to those of the North American Indian, but we were not so intelligent. We knew nothing of our sun or moons, (of the latter we had three,) nor did any one manifest a desire to know. We knew not the sources of our rivers, the length of our year, the extent of our ocean, the number of inhabitants.

In fact, almost everything that interests civilized people had no interest for us. To live from day to day, to while away the time by fishing, hunting or swimming, and go through a few wild ceremonies in the beautiful moonlight nights, were all that we cared for. We were too primeval to care even for traditions, and I do not remember to have ever heard one.

When I grew to be about ten years old, I was obliged to shift altogether for myself. Long before this my mother had given up her charge of me, and I had been huddled in the cave with other children to take care of the infants.

But now the time had come for me to learn how to handle the clubs which we used for weapons. For this purpose I would go with others on hunting expeditions, but when I was sufficiently skilled to depend upon my own exertions, I roamed short distances over the hills alone.

How expert 1 became with these weapons one can hardly imagine. Had not my food depended on my skill, perhaps I would never have learned to throw so accurately. Each male provided for himself. I never volunteered few clubs to face ferocity itself, is not a reto help the women, who had to get their own {markably pleasant situation in which to food as well as that of the children; but I did what I could to suppress any objection they raised against the work all falling on them. Occasionally there would be a general fight between the sexes on this account. When this took place it was my delight to see how many women I could prostrate by using a single club a great number of times. To do this I had to go after the club when thrown, and ofttimes this was dangerous to do; more than once I was prostrated by a blow; more than once I was almost maimed for life; but I looked on such things as a part of my existence, and never complained at what I believed to be inevitable. When such a disagreement was over and the women had submitted, (as they generally did,) the victors compelled the vanquished to furnish food, not for the children only but for the whole number, until every one had eaten to satiety. When this servitude was over and they had explated their "wrong-doing," our lives resumed their wonted course, and a and to fight with them, or to be friends, as the stranger would not have known anything discordant had happened. One day I left the cave, and resolved to take the long journey I had for years contemplated. Since no one else cared to investigate the mountains in the distance, I concluded to do so alone. But before I started I promised myself to be afraid of no one-to fight and destroy on the smallest provocation. By acting in this manner I hoped to intimidate any enemies I might encounter. Nor was this thought of destruction unpleasant to me; for I must frankly state that inflicting pain had ever been my chief delight. When I had gone a short distance on my journey, I met some of our tribe laden with game from the hunt. Why they commanded me to return with them I know not. Perhaps they suspected my intention and were unwilling that I should leave, for it was one of our few laws to retain every one born in a company. It would have been easy enough to return and select another time to depart, but instead of complying I fled. Immediately a club sped past my head; I did not stop to return it, they being too near and numerous, but being swift afoot I soon gained ground enough to pause a moment, and, taking careful aim, I threw a club and brought one of my late companions to the ground. I saw him fall bleeding at the mouth without a pang of remorse-greatly pleased, in fact, with my aim. By running swiftly I was, in time; out of their reach · · · Jonate 1 Once more alone, I fell to examining the ground, hoping to get on the track of some game. Several miles were traversed in this manner, until a neighboring band's exercising grounds came in sight. Not wishing to be seen I turned aside, and after, walking a mile or two sat down by a brook to rest. I had not tarried long before a | with his leg broken would be indeed great child wandered near: It had lost its way Pre-tending to set it on its journey homeward, I ... When it came for me to throw, I made great watched it until the little one had gone a short pretence of looking at the inanimate mark, but tending to set it on its journey homeward, I

distance, and then brought it to the ground lifeless by a blow on the head with one of the clubs.

That 1 could continue my journey, with a light heart, that I could fall again to examining the ground and forget what I had done, shows only too plainly the total depravity of my nature and the barbarous state of life I led. All that day was spent journeying on, re-

freshing myself occasionally with wild fruits from the forest and water from the brooks. As twilight came on 1 lay my head against the trunk of a tree and fell asleep. The following day saw me trudging onward until evening. When the summit of the mountains so long seen in the distance was reached, I could now perceive other mountains higher and more majestic. It would not be the truth to say that I loved the grand and sublime, or that I had any real ideality in my nature; there was an undefined desire in me to reach the top of any height, so I resolved to continue my wanderings.

When evening set in I once more threw myself on the ground to sleep. This time I was very hungry. The wild plants I had gathered the previous day were not to be found on the mountain-top, and I had eaten nothing since morning.

This did not affect me seriously, however, for t was common with us, as with savage tribes of this world, to go great lengths of time without food. But being hungry I did not sleep as well as I might otherwise have done, and it turned out well that I did not.

During the night I was awakened by a cry I knew to proceed from a very savage animal of the forest. Hastily arising, I stood as much as possible on my guard, and soon saw it emerge from some bushes near by. Notwithstanding that my clubs were in readiness, and that it was very light (two moons were in the heavens), I was much concerned at so sudden an appearance of this formidable enemy.

Alone in a trackless forest, miles away from any human being, and baving to depend on a

undertake to set aside the one as the other.

give a tangible reason for the vibration of forces which produced the first physical evidence of the presence of spirits, known as the "raps." But the science of the Old World and hereafter, but that we shall live for a purposethe New has not yet been able to demonstrate the agency, or to give one single "scientific" explanation. Then the world became afraid, and ran away from all investigation; the superstitious regarding it as the work of the devil; and the credulous - but guilty ones, those who live a double life-giving it a wide berth from fear of exposure, well knowing that this religion of light delights not in deeds of darkness. So both took refuge under the wings of a righteous fear (?) and fled from "the works of the devil." Who has seen this "devil"? Who knows him?

When the spirits brought the "raps," it was the opening of the way for the inflowing of the great ocean of future development; this ocean, dotted over with the wrecks of affliction and bereavement, acting as messengers to bring comfort and hope to the sorrowing; for, could we live without bereavement of friends, we should never ask, "Why?" or "Where?" or Whence?"

If Spiritualism has accomplished nothing else, it has accomplished a grand thing in this: It has given us the hope of reunion with our loved ones; it has robbed us of the terrors of the grave. The home rejoices when the light of Spiritualism has been allowed to brighten it; when a child is born therein, and when it is borne from it to be re-born into its heavenly home, we still feel to rejoice the same; for have we not now a spirit of reconciliation and perfect trust. from the knowledge which this blessed belief gives us, knowing as we do that the little one is with us as ever. though olothed in a body too pure to be seen. by mortal eyes?

The advent of Spiritualism came at a time when we were ready to receive it, and in a manner best adapted to our comprehension; these orude physical manifestations alone have carried us up to the psychical conditions of today. When we contrast the crude, rappings by which spirits made their appearance known to that obsoure family, with the abundant and indisputable proofs of spirit-power to-day, and see its thousands upon thousands of followers, who are eager to testify to its reality, who can doubt, or wish to doubt, its truth ? And then, my friends, what is it but a tangible answer to prayer? If our friends had never left us, we should never have had recourse to prayer. is a How can the scientist analyze these plienomena? He finds it impossible to give exact formula of Nature's compounds, or to tell the action which takes place within the compass Nature herself tells us in every place that man of the molecule. Substances palpable to our can never dia. At no time do we have forebod-Bight, and touch, are yet, unsolved, problems, ings that the trees will never again but forth Qan the spirit, be less easily brought into the their leaves; we hever have forebodings that orucible of finite thought and be analyzed by the winter will last forever." We have learned our brude perceptions? For what can wa do the lesson that frost will come; but we know with the Ohemistry of Thought? Many are that spring and summer will return. Yes,

simplicity of truth as, shown to the red men, whose souls, imbued with the silent grandeur of the forest, knew naught of fear or distrust, nor had they the desire to question that which their own intuitions told them was far above their mental conceptions.

Go learn the lessons which' Nature teaches. She gives us the type of immortality. Here in the lap of summer, sitting beneath the widespreading branches, can memory carry you back, and shall reflections sadden this hour?

" In every brain there lies Concealed the light of every star, The scheme of all the skies "?

The second verse reads:

"The thinker need not look without To find Creation's plan: The life, the form of all the worlds. Prefigured, dwells in man."

It has been said that man is the resultant of all the lower forms of life, of all preceding evolutions: that all forces and powers, whether minute or grand, culminate in him as Creation's masterpiece. Certain it is that man. insignificant as he seems in physical stature. possesses within himself a varied, a wonderful dormant thought-world. ready to be unfolded and expanded as opportunity or occasion allows or requires.

When we consider the stupendous works of Nature-the impressive ocean, the mighty forest, the majesty of the mountain-and then ponder upon what man, whose material body is but as a speck in this wide universe, and whose brain, in point of exact material dimensions, may be, as Shakspeare says, "bounded in a nutshell"; when we ponder upon what

man has done in making these immensities of God the servants of the human will, we are appalled at the marvelously diversified capabilities of the brain of man-powers that are well-nigh limitless in the breadth, the depth and the height of their range.

"And all within, and all around, As voice and echo blend, All human thoughts take shining forms, And unto outness tend."

The ennobling ideal, the uplifting sentiment. the wise conception, born in the world of thought, and growing stronger with the passing years and their accompanying thoughtagitations, tend to universal expression, blessing the outward world with their light when the joyful period of general acceptation arrives. The Rev. A. J. Canfield once said: "A thing is the outside of a thought; a thought is the inside of a thing." In this terse utterance a great truth is embodied. When we look at a powerful steam engine it appears strange that that big piece of mechanism should have been born, so to speak, from the" thinking cap" of a lad while watching his mother's teakettle boll. But so it was. That initial discovery by James Watt of the explosive power, the inherent force of steam, was the first in a series of evolutionary experiments which eventuated in 'the utilization of steam for wise and beneficent [Continued on seventh page.]

awaken and find one's self. Seizing a club, and taking as good aim as time would permit, I threw with deadly force, then springing up into a small tree near by awaited the result. Had the missile missed its mark I should here have to record my death. But as my aim had been true, the unfriendly visitor rolled over and over down the declivity until it lodged between two trees dead. Securing my weapon, I laid it at the foot of the tree 1 had climbed, and resting my head on its roots went to sleep. The hunger I had felt during the evening, the distance I had gone, and that which I was to go, were alike forgotten under that mantle of forgetfulness with which nature covers her tired children.

When morning came, and the bright sun cast its rays into my sleepy eyes, I arose greatly refreshed, and continued the journey. My object in all this undertaking had originally been to gratify my curiosity, and quench my thirst for adventure; to see strangers, case might be; to kill game, to encounter wild animals, to see new scenes and learn new things! This was what I wanted, and this, I may add, was about what I could expect from such an undertaking. My intention when starting was not to remain away, but since I had met some of my band, and so unkindly parted with them, I did not like to renew the acquaintance.

For this reason it was very desirable to join some other company. All that, day was passed in search of exercising grounds without finding any, or any indication of one. Walking up and down hills was my chief occupation. Food was very scarce, my appetite was alarming. . But when the day was done, just as evening set in, I came suddenly upon a party of the order next lower than mine.

Quite as surprised were they to see me as I was to meet them. They made no disposition to attack me, so I fell in with them, and joined their exercise of throwing stones... A mark had been set, at, which, we threw, Had the missiles been clubs. I would have felt more at a todzili 6886

At the mark, to throw back the stones, stood the largest man of all the band. This great sunburnt creature stood there, entirely naked. waiting to return to us, the stones we threw. Every one was larger than I, and the glant was a foot taller than any one. I conceived a design to injure him, as I saw his immense figure towering above his companions. His savage countenance and small eyes irritated me from the first. dellara (A. 22)

He was, I well knew, a man of authority; for next to the chief in importance was the giant. It occurred to me that it would be exceedingly pleasant to hit him with one of the stones, and to see his great body bend, and watch his contortions. To see him trying to hop toward me

24.5 × 30.1 (1)

LIGHT. BANNER OF

my mind was on the glant. They crowded about me, their high proportions towering above my head, and their flerce, small eyes resting upon me. Provious to me their chief had thrown. They wanted to see if my aim was more accurate than his; had it been so they would have fallen on me to a man; no common pebble like me could be allowed to outshine their brilliant gem of a chief.

2

I took no notice of them, however, but threw when my turn came. A wild howl rent the air; the man at the mark, with one leg broken, came hopping toward me quite as I had anticipated. I sent a club at him, which finished the work of destruction. I saw I had made no friends. I saw, moreover, that if 1 was to make any one else feel the unpleasantness of my company, 1 must do so immediately. By my side stood the unsuspecting chief, overcome with surprise. Seizing a club, I dealt him a most dreadful blow on the head, and with a bound fled, before they had time to colleat their scattered wits.

It was now my object to lie in wait, and reconnoitre, in order to learn if my viotims died, for in that event it was according to custom that the slaver of the chief and giant was thereafter leader, providing he could combat any member of the band that came before him

In giving vent to my wish in wounding these men, I had not done so with a view of becoming leader; but the thought of being one, now that it entered my mind, and the opportunity offered, were very pleasant indeed. I concluded this would be my home if I could make it so; that were I to become leader the time would come when I could return to my own band, and revenge myself for their having wished to prevent my leaving them.

When the long night had passed away, and the moaning of the wounded chief had ceased, I stole noiselessly toward the spot from which I had lately made such haste. There I saw the bodies of the giant and chief stretched out on the ground, dead. The children, the little innocent ones who even in that savage state had not learned the meaning of death, were led, according to a meaningless custom, to view the remains of their departed chieftain. They were too young to even pretend they felt any interest in the matter-their faces betraying neither joy nor sorrow. When the hands and feet of the dead had been tied, their hair bound closely to their heads, and their faces had been painted blue, they were rather rudely carried to a great hole in the earth and therein dropped.

The dull splash of the waters far down in that strange receptacle for the dead told the living ears that the great men of their tribe were no more. That these departed heroes would not be greatly missed by their followers, I well knew, as the dead and the past (as in my own order), were soon forgotten.

Having at a little distance secretly followed the funeral party, I suddenly started from my place of concealment, and with a weird yell rushed among them, throwing my clubs promiscuously about. From that moment I was undisputed leader and chief of over three hundred men and women-in a measure admired and always obeyed.

There was not one man in the company but was larger than myself. This fact in time had some weight with them. They learned to wish for a leader of their own stature, and the consequence was that my dominion over them was only maintained by cruelty extreme.

In my exalted position I indulged my propensity of destruction to a most wicked extent. killing many of the sick and weak as well as quite a number of children. For pastime I hunted, bathed in the beautiful lakes which abounded in that locality, and indulged and gratified every brutal desire that entered my unevenly balanced brain.

About two years after becoming chief, I

the figures I give are those I am able to draw from memory.

To the men we had captured, we proposed that they join our number, become companions with us in everything, having equal privileges, and sharing equal privations. They agreed. A share of the spoils we were to get at my old company's cave tempted them. In truth, there was scarcely anything there that was worth one's while to plunder; but one thing was certain, there would be fightingand that we valued more than great riches. Finding my victory so complete and so easily effected, I determined to attack several small tribes before I made my onslaught on my old acquaintances. While turning this thought over in my remarkable brain, the idea came to me: What if I continued my war-after I had vanquished all these comparatively little bands -and gave battle to the great seashore race that lived to the north of us!

These people I knew to be very numerous. They were in some respects more civilized than we; but to offset this they were less given to war, and on this account I thought I could overrun their land with impunity, concluding peaceful people kept few or no weapons of defense, and were in no way prepared for war. But that I was mistaken in some of my views will be seen.

I began the enterprise by overcoming all the small companies I knew of, including the one in which I was born. In each instance the men were bribed with promises to join our increasing numbers, while many of the women and all the children were slain.

Finally I had about one thousand men. all skilled in club throwing, but none so well as those with whom I started. To engender a desire to be expert in their aim, I offered places of rank in the army to the best throwers; but the men. not used to such things, did not value my offers, and there was but slight competiton to win.

I found at length that offering rewards of any kind was a failure, because the men were wholly unused to it. Moreover, women among us made the men less easy to manage. I resolved to do away with them, and in a moment of passion they were destroyed.

My own companion gave up her life with her sisters. It cost me a pang to think of her, for in my coarse, selfish nature there seems to have been a manifestation of love. It had for months struggled for life, and had come at last to make itself felt, now she was no more-although through my order. I laid the charge to

sacrifice in anything; if sacrifice must be made let it fall on other shoulders! One thousand men was more than I could

manage successfully. I had already shown some slight ability as a soldier, but so many men I had never before seen together. There was among them a tendency to divide into small companies and act independently of me. This would have ruined my project of becoming chief of the great race I hoped to vanquish. Although I had too many men for me to control, I had scarcely enough to accomplish the work in hand. If there was a division amongst us there would likewise be enemies, and then I

would have more than ever to contend with. My brain could rapidly comprehend that there was trouble in the camp, but it could not help me out of it. When I devoted my mind to pleasure, I was well satisfied that I was smart enough, but now that it came to thinking, devising schemes, planning in advance for a thousand men, I felt my insignificance keenly. I resolved to lessen the number of my men and still keep the best! Setting up a mark to be thrown at from a certain distance, I gave orders that every man who could not strike the mark at least two times in five should be instantly slain.

No murmur was raised at so audacious an announcement. The men fell immediately to resolved to make an expedition to my old com- practicing. At the expiration of three days, pany-with my superior force add the best of the time allowed for preparation, we all gaththeir number to mine, and murder what re- ered about the spot where our utmost skill was mained. The more I pictured their resistance, to be exhibited. The largest man amongst us was placed at the mark to throw back the mispected, but of those who followed me over started for the sea. When we had journeyed about a week we they were many times our equal. They outstripped us in intelligence, but I was conceited enough to think my very meagre knowledge of war sufficient to overcome all other difficulties. Dissatisfaction among the mon again threatened failure. One of the largest men in our

The Rebiewer.

The Domon Theory of Rev. Mr. Dadmun Endorsed.

A few weeks ago THE BANNER noticed in its | ture of the laws and forces by and through which Philosophy, its author affirming the possession experience he claimed to have ascertained the cause of all modern psychic phenomena, we confess to having been possessed with a lively curiosity-not in the Rev. Mr. Dadmun (of whom we had never before even heard) but in the book and whatever it might teach. To us it was of little moment whether it harmonized with or was antagonistic to our experience. We found

'a back number," a stale rehash from the spiritualistic journals of a quarter-century or more ago, with weak comments and weaker explanations, clothed in a vulgar style, extracts of which we made part of our article. We found its pages sprinkled largely with weak sophistries which the merest tyro in reasoning could detect at a glance, and gave an example as a specimen of the falsification of history. We dealt as leni-ently with the reverend author of this mass of platitudes, sophisms and old orthodox speculations, as our sense of justice and a true charity would admit.

We looked for a fair statement of modern phenomena in its new and varied phases; as fair a statement of the accepted philosophy of Spiritualists, and the findings of so-called modern scientific investigators, but found neither. We were carried back to the age of theological superstition, to the creedal faith of Cotton Mather which governed the whole orthodox | tality of nature and being included? church of New England, and to the gallows trees upon which innocent men and women were hung by the order of a church judiciary issued to the executors of the civil law.

What is the cause of this late series of strange phenomena? the learned and the unlearned of the orthodox churches are inquiring. The reverend author of this book replies: Demons l In thus asserting he testifies to his ignorance of the wise, loving, helpful and unselfish forces and teachings wrought practically for the comfort and blessing of humanity through these new manifestations. They disclose human intelligences, who, in proving their former condition in earth bodies as relatives, friends or neighbors, settle the great question of the conthe men, and resolved to never again make a tinuous life of the soul after the body has perished.

> The Rev. Mr. Dadmun, medium, author, compiler and publisher, seems to have as sturdy a faith in demons, and demons visiting earth and disclosing themselves, as any of his orthodox predecessors in theological thinking back to the age of the supremacy of the Roman Church in Europe, the Greek Church in Russia and Greece, and the Puritan Church in early New England history. Their descendants in shame have abjured their ignorance and credulity and would blot out the bloody record of injustice and murder if they could. The Rev. Mr. Dadmun will find no believers or advocates of the demon theory for these psychic manifestations, not even among the most stalwart of his orthodox brethren. The civilized world has had enough of churchly obedience, through the civil state, to that old Jewish edict claiming its paternity in the bosom of a loving God: "Thou shalt not suffer a witch to live.'

> We believed, after examination, that the titlepage of the book did not set forth facts; and to guard the readers of THE BANNER from an investment in the work which they would not make, if advised, we exposed its character, and were content to dismiss it from any further notice

The Weekly News and South Jersey Advertiser, published in Palmyra, N. J., now editorially assumes to come to the defense of both the Rev. Mr. Dadmun and his book. As both the harmony with our true inner tions and desires of our souls. reverend author and his book hail from Philations and desires of our souls. In the evening the concert was repeated, and a large audience fully appreciated the musical and literary selections rendered. Sunday morning Messrs. Wheeler and Tisdale occu-pled the platform. The subject treated of was "Truth" and its application to Spiritualism. Mr. Tisdale gave a grand inspirational poem on "The Religion of Spiritualism," and Mrs. Fairfield's inspi-rational improvisations on the organ closed a grand out-of-doors session. delphia, and as that city contains some of the ablest journals and journalistic critics to be found in this country, as well as some of the most reputable publishers of books, we confess to some surprise that no imprint of any of the latter appeared upon the title-page of the book, rational improvisations on the organ closed a grand out-of-doors session. In the afternoon Mr. Tisdale recited impressively "There are no Bahles in Hell." He said "Truth is the essential Christ. Old truth comes under new names. Keep the fount of inspiration clear, and God will take care of the rest." Our venerable brother, Sidney Dean, followed with a few impressive words, closing with the statement that "A Spiritualist is an emanci-nated soul." and no home editor opened his columns to its defense or recommendation. An examination of its inanities, sophisms, and literary style convinced us of the cause in both cases. Our New Jersey contemporary, in defending a very weak and puerile book and its author. does himself and his paper an injustice. He pated soul. pates soul." Dr. Charles H. Harding and Mrs. Nettle Holt-Hard-ing followed with satisfactory tests, and thus closed one of the most enjoyable meetings of Verona encamp-ment affirms that THE BANNER attempted "to suppress the book by ridicule." A plain citation of statements sometimes makes those At the business meeting Wednesday a'ternoon, Aug. 23d, the following officers were chosen for the ensuing year: President, Dr. Charles F. Ware, Bucksport; Vice-President, Mr. Freeman W. Smith, Rockland; Scretary, Mrs. Matilda Ousbing Smith, Rockland; Treasurer, Mr. Rufus H. Emery, Bucksport; Direc-tors, Mr. Peter Abbott, Verona, Mrs. Kate O. Pishon, Augusta, Mr. Joseph Smith, Bucksport, Mr. Samuel Wheeler, Philadelphia, Mr. Oliver O. Eddy, Brewer, Mrs. Susan Stubbs, Bucksport, Mrs. H. M. Ware, Bucksport. It was voted to commence our next meet-ing Friday, Aug. 17th, 1894, and continue ten days, also to have an admission fee of ten cents Sundays, Thursdays and entertainment days. At the business meeting Wednesday atternoon, Aug statements themselves appear ridiculous, and presents their author and responsible patron in the same light; neither does their thoughtless endorser escape. We honestly assure our New Jersey contemporary that we do not wish 'to suppress the book," for the more of such sophistries, inane platitudes, and old, exploded, repulsive, theological theories are sought to be folsted upon an intelligent and inquiring public to day, the worse for orthodoxy and its "demonology," and the better for the cause of truth as disclosed in both the Queen City Park. Vt. spiritual philosophy and phenomena, Friday, Sept. 1st, there was a conference in the forenoon. In the afternoon, in the absence of the speaker Has the editor of the New Jersey News read who was engaged for the day, an experience meeting the book he so earnestly defends? We judge (if I may call it such) was held, conducted by Mrs. Twing. Many gave their reasons for becoming Spirit-ualists, and the meeting proved very interesting. Mrs. Hattle C. Mason of Boston made remarks which were well received, as were also the tests which fol-lowed. that he has not. Will he please do penance in behalf of his friend, and set himself to its careful perusal? When the penance is completed, were well received, as were also the tests which fol-lowed. At 5 o'clock r. M., the elegant cottage of Mr. John Withell of Montreal was dedicated to the fallen sol-dier who died for his country and the cause of liberty. Mr. William Gardner presided, and the exercises con-sisted of fine music and speeches. In the evening there was a large gathering in the hotel parlor, the occasion being the presentation to the Association by Mr. Lucius Webb and his beloved mother, of the portraits of Mr. Lucius Webb, the father and husband of the donors, now in spirit life, and his companion still spared to us; also the gift of a painting from Mrs. J. E. Thompson, obtained by her at the Fair. Dr. Smith presided with his usual grace, and altogether it was an enjoyable occasion, the ex-ercises consisting of good music and speeches. Saturday, the 2d, the last conference of the season was held in the forenoon. These meetings have been well attended, and have been a source of great pleas-ure and profit to many. In the afternoon Mrs. Twing gave an excellent address, full of comforting and sen-sible suggestions. Mrs. Mason followed with tests. In the evening an entertainment was given under tho direction of Mr. Maxham. It was suddenly gotten up, but was a success. will he kindly review it and note in his article any feature which to him seems new, strong, scholarly, or even passable under a clear literary criticism? We judge from the tone of the critical editorial of this New Jersey contemporary that he does not read THE BANNER, and has not examined the philosophy of Spiritualism, or its teachings of later years, or studied its phenomena with special reference to what those phenomena teach or must teach, or else be relegated into the limbo of orthodox "miracles," and the vast crypt of "mystery" which has been a kind of receiving tomb for all the perplexing questions which have troubled the orthodox mind and heart for long centuries. If he had so read and, kept himself advised, he would hardly have, preferred the following re-quest to even so genial spirited a man as the vetoran editor of the BANNER. of LIGHT, a paper which he generously acknowledges to be "the chief Spiritualist paper in the United States": "We should be pleased to hear a logical argument or some positive proof that the soul is immortal, ex-cept through Jesus Christ. Will the BANNER of Lionr accommodate us?" This courteous request must be answered alone by the veteran editor of Time BANNER. of Lionr accommodate us? If he had so read and kept himself advised, he

columns weekly upon the intellectual, moral and spiritual world of thought and inquiry : chronicling the advent of our celestial friends: publishing their measages; giving the partiou lars of their exit from earth; their descriptions of conscious life in excarnate realms; the na-

columns a book with a very protentious title they manifest themselves in modern phenomand a reverend paternity. As it claimed to be ena, answering questions, setting forth the enan examination and refutation of the Spiritual tire philosophy of Spiritualism and recording every phase of its phenomena, not a single of medlumistic gifts in earlier years, from which feature of which has failed to teach the conscious, continuous life of each individual of the human family, be he or she African or Aslatic, European or American, Esquimaux or Polynesian, Mexican or Terra del Fuegan, Brahman, Buddhist, Jew, Mohammedan, Christian, Infidel or Atheist. To either or all there is no permanent hiatus to conscious life at their exit from the mortal body. This continuity of con-scious life is not revealed as contingent upon faith in any being or person, but is the original endowment of the human race, by its all-wise and loving Creator and God. Every fact, every illustration, every message, every lecture and every editorial has been part of a continuous argument, extending through a period of nearly forty years in its several parts, and as a whole, proving man's conscious, continuous life. To reproduce it all would take a printed sheet nearly covering the whole State of New Jer-88 Y.

> Without having possessed himself of this continuous and convincing argument, can the editor of the News and Advertiser endorse the claim of the Rev. Mr. Dadmun that a loving and wise God has turned his spiritual and moral empire over to demon forces for its control and the deception of honest souls, and the destruction of every hope of man, his immor-S. D.



Verona Park, Me.

To the Editors of the Banner of Light: Thursday morning, Aug. 24th, Mrs. Mary C. Donell gave us an earnest talk on Mental and Spiritual Science, and its application to the needs of the physical, both as a healing agent and a promoter of true prog-

ress. In the afternoon Mr. Tisdale discussed the igneous and circulatory theories concerning the construction and growth of our planet. His guides preseted with great power facts to demonstrate the truth of the cir-culatory theory, and showed the inevitable upheaval and destruction attendant upon the igneous theory. In the evening, in spite of the storm, the literary and musical entertainment was held. A good audi-ence of cottagers was present, and it was pronounced a success. It was voted to repeat it on Saturday even-ing, hoping for a larger audience. Friday morning Mr. Forest F. Harding of Boston read an interesting and able cesay cutited "The voice of God." He said "The voice of God is the voice of truth in nature, and God's voice is the bound-less universe. The God of every race and people of the past has always been proportioned to the spiritual or moral unfoldment of that race. The liberal move-ment of the church to-day is due to the progressive unfoldment of the people, not because God has changed."

ment of the church to-day is due to the progressive unfoldment of the people, not because God has changed." In the atternoon Mr. Wheeler gave a powerful dis-course on "Bellefs and Uubellets," and in conclusion said, "Uubellef has done a grander and mightier work in the world than bellef has. Bellef is the cre-dence to an assertion, and is a lack of positive knowl-edge. Uubellef implies doubt, and doubt is the be-gluning of wisdom. By unbellef the torch of truth has been lighted and applied to reason. Bellef has abounded, yet unbellef has much more abounded. Each has been necessary in the world's progress." In the evening Mr. Anson Blacklinton, and the me-dums on the grounds, gave an entertainment, the pro-ceeds to go toward the purchase of an organ for the Association. Mr. Tixdale, Dr. Harding. Mrs. Nettle Holt-Harding, Mr. Wheeler and Mrs. Smith particl-pated in the everises. and the meeting was a success both financially and otherwise. Saturday morning the few who gathered in the Pavilion had a rare treat in the inspirational music given by Mrs. Gena S. Fairfield. This lady is a fine test medium also, and her prophetic visions have been verified again and again. Her musical development is marvelous. Slender and delicate in appearance, when seated at the organ a wonderful power and strength is manifested through the slender fingers, and the music carries one into the realms of harmony presided over-by the grand masters of old. We feel that the angel-world have a grand work for her in the future.

that the angel-world have a grand work for her in the future. In the afternoon Mr. Tisdale gave a lecture on "The Causes of the Present Condition of the Race." He spoke of the influence of heredity and pre-natal condi-tions; also of the influence of disembodied spirits who linger in the atmosphere most congenial to them. He emphasized the fact that we call about us those in harmony with our true inner selves and the aspira-

finely rendered. The subject of her address was "Prayer." Bhe dould hardly have taken a better or more suitable theme. It was adapted to the occa-sion, and her words dropped into the hearts of her eager and attentive listoners like refreshing raindrops upon the earth. She believed in prayer, she said, but believed that he prayeth best who worketh best. The exercises throughout the five weeks have been satisfactory to the public, and the season of 1894 will be looked forward to with fond auticipations by those wire have been so abundantly blessed the present year.

Wild have been so abdudately been at the sup-year." The call for mediums has been greater than the sup-ply. It indicates a growing interest in the Gause, and an earnest effort will be made to supply every need another year. The camp has been visited by people from every section. Montreal has been well represented. Mr. James W. Withell, of the latter place, who has been here, is endowed with good bealing powers. Being a gentleman of means, his-ministrations are gratuitous, and his motive is to do good. A. B. S., See'y.

Memorial at Lake Pleasant, Mass.

The closing Sunday at Lake Pleasant was rounded to completeness by a service memorial to those friends to completeness by a service memorial to those friends who, during the past year, have gone to the higher life. The suggestion of such a service was made by Dr. G. Beckwith-Ewell at the meeting of the Ladles' Im-provement Society the Wednesday previous; it had come to him some weeks before from one hitherto prominent in public work at the Lake who had passed on some eight months ago. It was received with unan-imous and enthusiastic approval, and to Dr. Ewell was entrusted the work of carrying the proposition into effect. A committee of seven was selected by him to provide floral decorations, airange the hall, secure speakers, etc. Although the day had been crowded with spiritual exercises as well as the foregoing weeks, and it was the eve of departure with most from the camp, yet the hall was full. A large half-circular table occu-pied the centre of the platform, draped in white and bordered with green, and across the front in large gilt letters were the words "In Memoriam." Around this on the floor were potted plants in great variety, con-spicuous among which was the paim. The top of the table was covered with bouquets, each tied with a white fibbon, with name of the departed one attached, for whom it was specially contributed. Dr. Ewell opened the meeting with a few remarks, giving an arisen sister, Miss Marcia Hillsgrove, credit as the originator of the idea of bringing them together on this foccasion. It seemed, he said, but a day since she was conspicuous on that very platform as chairman of the Harvest Moon exercises at the close of last year's camp, and her sweet called upon to open and elose the musice to ave called upon to open and who, during the past year, have gone to the higher life.

year's camp, and her sweet animating presence was visible to every mind's eye, whether clairvoyant or not. Mr. and Mrs. Hayes were called upon to open and close the musical part of the program. and the service throughout was interspersed with solos by Mrs. Has-lam, Miss Wakefield and Mrs. Kate Wentworth. Invocation was offered by Mrs. Sweet of Hartford, which touched the hearts of all, as she stood crowned with silver hair in her feeble frame on the very verge of borderland. the oldest medium in camp, who has been identified with Spiritualism from its start. Short addresses followed from Mrs. Waterhouse, Mrs. M. V. Lincoln, Mrs. J. Clark of Worcester, Mrs. Cunningham of Boston and Mrs. Storrs of Hartford, as representatives of the older and oldest campers-addresses full of tender memories of the "gone be-fore," and such sweet hopes, nay, confident assurance of their presence and present happiness. Mr. New-man Weeks of Rutland, Mrs. H. Holcomb of Spring-field, Mrs. Carrie E. S. Twing and Miss Jennie Rhind also rendered tributes of honor to the toilers of the past, and each in his or her own characteristic inspir-ing manner considered the ever delightful theme of a progressive immortal life and retunion with the loved ones gone before. Improvisation of alternate verses, by Dr. Ewell and Mrs. Tillie U. Reynolds of Troy, followed on the sub-ject, ever soothing and restful to the tired human heart, "Going Home." A vote of thanks was passed to spirit Marcia Hills-grove for her suggestion of the meetnal. After a beautiful benediction pronounced by Mrs. H. Holcomb, the audience retired, and thus concluded an unusually impressive meeting, especially befitting the close of a camp season. H.

TESTIMONIAL TO MRS. REYNOLDS.

TESTIMONIAL TO MRS. REYNOLDS. Closing an engagement in Brooklyn in midwinter, Mrs. Tillie U. Reynolds of Troy, N. Y., answered a call from Baltimore, and from there proceeded to Texas, stopping at many places on the way. At Dallas, Tex., she ministered to the spiritual demands of the people with great acceptance for a season, and with the opening summer commenced her return north, scattering at many places the pearls of truth, and reaching her Lake Pleasant home with the camp season somewhat advanced. Her friends were desirous of publicly testifying to their appreciation of her unitring labor for the Cause, and an interesting meeting was held at Lake Pleasant on Saturday evening, Aug. 26th, in Association Hall. The grand test medium, John Slater, the inspired worker, Dr. G. C. B. Ewell, and the long-tried, trusty souls, whose words of appreciation are like apples of gold, Mrs. Storrs, Mrs. H. Holcomb, Miss Rhind and Mrs. Carrie E. S. Twing, all combined to make the weary sister realize her worth to the movement and the world. Mrs. Reynolds is one of many in our ranks who sac-rifices the comforts of home, and all that they imply, and goes forth at the call of the angels to minister to humanity; though weak physically, she is doing a grand spiritual work. The meeting did not close without a substantial ma-terial testimonital being made as well, nor did it lack a feeling, grateful response from the recipient.

Onset, Mass.

The On(i)set Wigwam Co-Workers held a meeting M rg

the more bloodshed I thought there would be, the more enraptured I became with the idea. siles. I being the leader, was the first to make So, acting upon the thought, I collected the the attempt. I succeeded better than I exmen together and explained my plan. They were delighted with the project. We spent three hundred were struck down-due to their some days accumulating stones and clubs and failure! The next day we broke camp and practicing with them. By setting up marks and throwing at them, we became very skillful in our aim. The most expert I rewarded with reached the end of our hard march. The great praise, which, although it did not do much to race was within a mile of us. In numbers incite them to excel, accomplished something toward it.

The women and children acted as packhorses in transporting both weapons and food. To carry seventy to a hundred stones all day was no enviable work, but we little regarded each others' pleasure. It was very amusing to watch them struggle along, mile after mile, with their weary load.

The women, too, were good fighters, and might have been used as such had not their influence on the men made the latter unsteady. My object was to bring the men's attention to their work, and to accomplish this the women were finally left out of the number altogether.

One morning, just as day was breaking, we started. To make a certain distance that day and to attack a small neighboring company that night was my intention. By afternoon we had accomplished the distance. Lying down in ambush, we slept until after sunset; we were then called by some of the boys I had compelled to stay awake for that purpose!

Our weapons were in readiness and our minds in high excitement, for it was a long time since we had fought these people, and never in so methodical a manner. The coarse features of the men brightened when they knew that the time for the engagement was near; a savage joy lit up their faces, and I felt that a victory was certain. Giving imperative orders not to kill the men if they could avoid it, but to make their slaughter chiefly among the women and children, we advanced. With a Babel of confusion we fell on them. The battle I had prepared for never took place, for so surprised were they that we took all those we could find above ground easily; but, unfortunately for us, many of them were in their wholes, resting after a day of idleness; they were always tired. These we might have cap-

into the holes in order to make a complete vic--ptory, but so much resistance was now offered, hand we met so much loss in trying to take

the airma contained east to paido

number wanted to become leader, and had alroady many willing to follow him. I knew Es little of the particulars of this, that little thought was given it. I had introduced into this world the idea of uniting one tribe to another. It had made me in their eyes a great warrior. But the men, who were not accustomed to living and moving in such large numbers, were constantly endeavoring to separate. and leaders were easily found to head these

small companies: Had I been more efficient I might have prevented this, but as it was. I was at a loss to know how to act, and in the dilemma hurried my men on to the battle which would decide our fate.

One giant now controlled about two hundred men, and proclaimed himself their chief. Seeing there was no hope of defeating just then his ambition, I gave my consent, providing he would help me in the coming battle. The consequence of so much quarreling and dissatisfaction was that when the time came that the strength and vigor of the men were needed. they had been wasted on internal dissensions. The hour for the attack at length arrived. We crept as close to the enemy as possible before making our presence known. No one knew exactly what he was expected to do or just how he was to do anything, but we rushed wildly upon the enemy, who, to our great surprise, were waiting patiently for us.

[To be continued.]

Bor Rev. Geo: Cardew (Eng.) says, regarding the dangerous practice of vaccination: "At present, however, as our ancestors thought that our Creator had given us too were always tired. These we might have cap-tured when they came up to learn the cause of the disturbance, which must have awakened the chance pass by unnoticed. After disposing of the women and children, we bound the men with long strong weeds, igathered for the purpose. My men were sent is to the holes in order to make a complete vic-entory, but so much loss in trying to take them out, that i abandoned the idea entirely. All told we had lost ten men. Twenty-six thad been captured. We could not contract the amen of puberty, if not earlier) of our testing the dear of puberty, if not earlier) of the almost the increasing delicacy of our bodily constitution in the present gen-entory, but so much loss in trying to take the disturbance of puberty, if not earlier) of our test.

at the residence of Mrs. Bullock, Saturday, Sept. 2d, Mrs. J. R. Stone presiding. The Secretary read a very promising report of the financial condition of the Society, and under the head of new business recom-mended the purchase of a lot on Crescent Park, near the North Boulevard, upon which to erect a lodge or wigwam, for the use of those having Indian controls. The members went in a body to the ground, and upon the spot decided to purchase it for one hundred and twenty five dollars. A soliciting committee, consist-log of Mrs. Bullock, Mrs. Young, Mrs. Ross, Mrs. Wil-cox and Mr. Craudall, was appointed to obtain funds to carry on the enterprise, Mrs. Stone being *ex officio* Chairman of the Committee. The meeting adjourned to meet in one week at Mrs. Bullock's. 2K. Saturday, Sent. 2d

The meeting adjourned to meet in one week at ans. Bullock's. The Treasurer has in his hands funds sufficient for the purchase of the lot in question. All that may be donated, however, will be needed in procuring mate-rials for the wigwam, and incidentals. The object is a laudable one, and it is the desire of the members that all interested will join the ranks, which they can do by sending their names, with fifty cents as admission fee, to Jas. H. Young, Secretary. The season of the Harvest Moon is approaching, when it is expected that a regular indian powwow will be held by this Society upon its own territory. D. N. FORD, Cor. See'y.

Annual Meeting

Of the Harmonial Society of Sturgis, Mich. To the Editors of the Banner of Light:

As required by law, the Harmonial Society of Sturgis (incorporated) held its annual meeting Sept. 3d for the election of officers and the regulation of its affairs for

election of officers and the regulation of its affairs for the ensuing year. Of the prominent members, present I noticed Mrs. Mary Peck, Mrs. Susan Walt, Mrs. H. M. Francis, Mrs. Ben Buck, Mrs. Cresler, Mrs. L. P. Wilson, and Messrs. John Kelley, Peter Buck, J. Oressler, Ed. Cook, H. Rawson and Dr. A. D. Howard. The meeting was called to order by the President, H. Rawson. The minutes of last meeting, and the history of the Society for the past year, were read by the Secretary and approved. The balloting for officers was then proceeded with, which resulted in the re-election of H. Rawson to the presidency (the vote was unanimous on the first ballot). Dr. A. D. Howard was redicted Secretary and Mrs. Cresler elected Treas-urer.

rediccted Secretary and MIS. Uresier clected Treas-urer. It was then moved and supported that the rules be suspended and that all other officers be elected viva voco; carried. The following executive committee (of five as required by law) was elected, viz.; Join Kelly, MIS, H. M. Francis, C. B. Buck, J. Cressler and MIS. Susan Wait. The Soliciting Committee chosen consists of MIS. Mary Peck, Mr. Ed. Cook and Mr. Peter Buck. The meeting closed in harmony. THOS. HARDING. Sturgis, Mich., Sept. 4th, 1893.

"New Publications.

JOSEPH ZALMONAH. A Novel by Edward King, author of "The Gentle Savage," "The Golden Spike," "My Paris," "A. Vene-tian Lover," etc. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

The author depicts in a vivid style the horror and misery of the life of the poor in the slums of New York: The hero, who is a Jew, is a lioble, unselfish

SEPTEMBER 16, 1898.

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Written for the Banner of Light. EDWIN BOOTH.

BY MRS. M. A. STONN. He sleepeth not, nor is he dead-A soul like his can never die! Triumphant'ever over death, in It goeth far and cometh nigh. The soul unlimited can reach, in ital. Untrammeled, endless worlds of space; New strength and power it ever gains;" And never tires in the race. I see him now with form more grand; Thear his voice in sweeter tones; He speaks, and "Hämlet " lives again; "

. in The soul a heavenly mansion owns." I look, and in the years to come Greater than he will take the stage; Whose voice with eloquence will thrill'

The people of the coming age. 'And "Hamlet" with his father's ghost Will walk again this earth of ours;

And Denmark's woes will be rehearsed With greater force and mightier powers. For Edwin Booth will touch the hearts Of unborn millions yet to come; And golden words will ever fall

From lips that never can be dumb. His voice can never more be hushed. Since first it thrilled a human beart; Like all great men he, too, must live, And ever act and take a part.

Swampscott, Mass.

• These liues were written in inswer to a poem in a Scranton. Pa., newspaper, wherein was conveyed the idea that Mr. Booth had entered upon his *tast* long slumber, and that the character of "Hamlet" had died with him

Banner Correspondence.

New York.

NEW NORK CITY.-Henry Forbes, under date of Sept. 6th, writes: "Will you permit a mere private in the ranks to again call attention to a matter of first importance, which you forcibly stated several weeks ago in an edi-torial entitled 'Hold Fast to the Truth as Known'?

There are at present various attempts being made to promulgate and popularize certain philosophical systems as being the latest and best discoveries and importations from the realms of absolute truth. No paltry modicum of spiritual truth vouchsafed to man is worthy of attention in comparison with these glitter ing chunks of Divine Wisdom, and especially ing chunks of Divine Wisdom, and especially is Spiritualism looked upon as a thing of ab-horrent insignificance. This is the invariable position taken, while, at the same time, there is not one of these pretentious cults which does not expose the conscious or unconscious appropriation of sufficient of the facts and teachings of the New Revelation, known as Spiritualism, to lend to it a certain basis or tinge of genuineness. It is neither easy nor necessary to examine

It is neither easy nor necessary to examine into the motives, often undoubtedly sincere, of the devisers and advancers of these embryof the devisers and advancers of these emory-onic sects, although facts which have been brought to light too recently to be yet for-gotten, tend to denote a deliberate determina-tion on the part of certain parties to lead the people away from the light which heavenly guardians are endeavoring to shed upon the earth at this time, by fabricating a system of marking as the sector of the system of mysticism as fascinating as it is mainly delu-sive. But Spiritualists, who realize the im-portance of the advent of their noble and be-nign Cause, should not only do all in their power to promote the success of its mission by power to promote the success of its mission by making its realities known, but also should en-deavor to prevent its light from being dimmed or hidden, by resisting the inculcation of so-phistical and infatuating half-truths or subtle intellectual creations, which have done so much in the past to retard and sturt man's spiritual growth.

spiritual growth. Mortals must share with immortals the re-sponsibility and labor of conserving truth as it has been given, so that it may be bequeathed to the 'coming race' free from error and the dross of worldliness. 'Hold fast to the truth 'I not as partisans of any particular sect, but as defenders of 'the truth against the world.'"

California.

SAN JOSE.-A correspondent sends us the following as the experience of a bicyclist on the

his character, and his, character is determined by what he has received as an inheritance, and by his environment. The *a priori* idlosyncrasies in the individual are experiential in the race. Each genera-tion is improved by the experiences of the pro-ceding one, and this proves the fact that progression or evolution is a part of the universal scheme."

Spiritual Phenomena.

Early Materializations and Predicautotions of the Phenomena.

The committee on the Fox Monument, in their most able and comprehensive address, make one mistake in asserting that materializations did not occur through those mediums. At quite an early period, in presence of Katle, I believe, some three hundred seances were held for a retired merchant in New York, in his and the well-known Dr. Gray's presence, During many of these the wife of the old merchant, Estella, materialized. In the beginning merely an eye and part of the face were visible, and the little girl became frightened and ran away."

A long and minute account of these manifestations was republished in either THE BANNER or the Religio-Philosophical Journal about 1868. It is one of the most wonderful histories of séances ever printed.

A very interesting fact connected with the appearance of the phenomena is that for a few years prior thereto mesmeric subjects startled operators and audiences by their declarations that they saw and conversed with spirits, and in Davis's "Divine Revelations," published in 1846, he declares that the spirits are preparing to communicate with earth, and that millions will rejoice at the phenomena.

Underhill, on "Mesmerism," speaks of the strange language of clairvoyants in connection with their sight of the spirits of the departed. Very little attention seems to have been paid to the prediction of Davis made two years before the great invasion by invisible intelligences from "that bourne whence no traveler returns." By the way, no traveler does return in the real sense of the words, but he often sends word and makes a temporary visit.

" HOLT." Oregon, Mo., Sept. 4th, 1893.

[From the Two Worlds.] Mediumistic Experiences of John

Scott. [Conclusion.]

While residing at Stockport, working at what is known as the Lane End Farm, occupied by Samuel Rigbay, I had about one and a uarter miles to walk to my work, down Manquarter miles to walk to my work, down Man-chester Old Road, and past a public house, the "George and Dragon," at the back of which there was a horse-stable, belonging to a man who did not rise very early. About three o'clock one Saturday morning, fully four hours before his time, as I turned the corner I saw a man of medium height, standing close to the wash house, and I naturally thought it was some one looking for "little Abraham," as we used to call him. I crossed the road with the intention of telling the man that "little Abra-ham" did not come so soon, when, on getting ham" did not come so soon, when, on getting close, he vanished from my sight. I looked around, but could not see him anywhere. I be came very nervous, and began to tremble, not knowing anything of Spiritualism at that time. Action of the set of t day. The following morning (Sunday) I went to attend to my horses as usual, and my mate asked, "Have you heard about Tipping of Lan-cashire Hill?" I said, "No; what is the mat-tor?" He replied, "They found him almost out to pieces on the railway this morning; he is at the 'George and Dragon'; we will go and see him when done." We did so, and right un-der the very window where I saw the man on Saturday morning, lay the same man, dead. I recognized his features directly. I never knew the man therefore it could not be a tick of

Trecognized his features directly. I never knew the man, therefore it could not be a trick of memory or imagination. I could enumerate many such cases. Speaking at Sunderland one Sunday, I de-soribed to a gentleman in the audience, named Blacklock, some spirit forms, which he recognized. After the meeting he invited me to his house to spend the night. On arriving, to my surprise, I found a large number of ladies and gentlemen-one was very skeptical. I com-menced to describe something to him which had taken place many years ago, when he told me to stop, that I knew too much for him. A spirit the desired me to ask if any one present could speak the Italian language; the same cago. spirit then desired me to ask if any one present could speak the Italian language; the same gentleman asked, "Why?" I explained that a spirit present desired to speak in that tongue through me, as it was his native language. Another gentleman said, "Let the spirit speak," which I did, and the gentleman said, "Only a good scholar could speak that language so plainly, as it was very difficult for an Englishman to learn." This was speaking with an "unknown tongue," such as St. Paul speaks of in Corinthians, as, being only a working man, I do not know foreign languages. as, being only a working man, I do not know foreign languages. Some time after, when in the United States of America, I lived with an Italian, and we frequently entered into con-versation, but I was not, nor am I now, able to understand the nature of the discourse which be ride: ahead struck something. He was thrown forward and hit on his head. I was use how was been and his one, mouth and ears. The sight was horrible, and I fainted and fell from more waited the nature of the discourse which are well of the next thing I knew I was stretched out of a bianket in the ridbing down room with a for well and the interest of the riders for being Miss Norens of Surflexina, we have a stretched out of a bianket in the ridbing down room with a for well and passed along the come wall to the other. At a physical scance at Ferry Hill, the medium are simple to the stretched out of the discourse which a stretched out of a biank that in the lend.
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 When I spoke of a rider that I was trying that seen the medium she would have been that you much when a there are the medium and as to whether I the was a spirit or the medium. It seemed that the same there was the set of the other similar diroumstances when the set of the streng that the streng that the set of the streng that the streng that the set of the streng that

crossed by a road, which ied through the wood on to Altonia, about one and one half miles from Frugality. As we were orossing the road a peddler came up: "Hello, there!" said I. My mate asked, "Who are you speaking to?" I replied, "To that man," but he could not see any one. I saw him very plainly, with a pack on his back, and I told my mate what he was like in features and how he was dressed. We passed on, and on reaching home my mate said to an old man who was living with us: "Scott saw a spock at the crossing in the wood." The old man gave me a strange look. "Yes, if you call 'it a spock, I did see one," said I. Tho old man asked what he was like. I gave him a full description. He then said: "That man was shot, there, right on the place you saw him, three years since this fall "-at which time I was ut me was Henry Birch, and his parents" are living in Leeds." While living at Haddock, in Lancashire, we were awakened very carly one morning by an old man calling out, "Old man, is it not time to get up?" This was heard by three. We thought some one had got into the house, there-fore, the three of, us went down stairs and looked all round, but could not find any one. We went to bed again, and all slept too long for our work, and one of the ment, named Christopher Parkinson, grumbled very much; but about eight o'clock that morning the pit fired, and almost every man in the pit was lost. What for whose was the volce, or where did it come from? We did not know, but it was a fact to us, and was the means of saving our lives. The name of the pit was, and is yet, the Queen Pit, Ashton-on-Willows. I predicted the explosion at Clipton Hall Tit, a month be-fore it happened, to Mr. Jackson, Mr. Brown, Mr. Prindle, and others too numerous to men-tion. These names are given as proof of the accuracy of my statements, and the people can be called if required to very this fact and Mr. Prindle, and others too numerous to men-tion. These names are given as proof of the accuracy of my statements, and the people can be called, if required, to prove this fact and many others likewise. We are permitted to speak of the past through the press, but are forbidden by the laws of an intelligent country (?) to speak of the future, but I hope and pray that the time is not far distant when man and woman will be allowed to speak of the things transmitted to them from the higher spherer. The time will come, and ere long, when these things will be looked upon as coming from in-telligent beings who once lived and talked telligent beings who once lived and talked with us upon earth, and are yet interested in the welfare of the people, and are ever waiting to prove to mankind that they are not dead but gone before.

but gone before. I hope my record of facts will be the means of causing many more to investigate for them-selves, for God is no respecter of persons. Let them "try the spirits," and see whether they are of God or not; and if they go into it for the sake of good and truth they will be rewarded tenfold

Gail Hamilton's Orthodoxy !-- In a recently published book entitled "A Washington Bible Class," Gail Hamilton, though born in orthodoxy and still fully adherent to it, calls Genesis a pictorial representation of creation, and the story of Adam and Eve an allegory. She affirms that the story of a snake talking cannot be received as historical; that the marvelous stories told in the Old Testament are either purely allegorical or else picturesque descriptions of actual occurrences by inexperienced writers; that God's speaking to Abraham and Moses was in no way different from his manner of speaking to us; that the Mosaic law was not necessarily a divine law; that the Jews were not "a chosen people" in the sense commonly accepted; that the idea of the popular hymn-"There is a fountain filled with blood "--is frightful, ghastly and repulsive, and that only long usage prevents us from seeing its bideousness; that blood does not cleanse, but stains; that, as to the inspiration of the Bible, no translation of that collection of books is infallibly inspired, and when we go behind the translations to the original Scriptures, we are launched on a whirlpool of contradictions; and that our own reason must sit in judgment, and show us where error ends and truth begins. Finally, she declares that "everything which substitutes authority for reason is to that extent paganism; reason is God's own revelation to every man; he may use his reason in judging author. ity, but nothing has authority except so far as it is founded on reason." She says of the contradictions in the Bible: "They are there. One might as well deny

day and night as deny the contradictions."

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Some Said That it Could Not be Done.

All Waited with Deep Interest and Breathless Anxiety. anno 12 - . 1 Sa. dend glyin

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A rumor had gained circulation that the well-known Edward T. Feron, Esg., of 507 East sist street, New York City, was utterly broken down in health, had become unable to attend to his duties, and was really in a condition beyond cure.

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The Nervura was used, and everybody watched its effects with deep interest and almost breathless anx

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racing track narrated in the words of the latter:

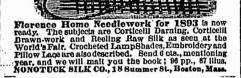
ter: "In the beginning of the ninth lap, as I was tolerably well in the lead, I thought I would spurt alittle, each of the riders having done this in turn before me. I had been in the lead seemirgly only a second, when, to my surprise, I saw just ahead of me a strange-looking rider on an old style solid tire wheel. I had not seen him pass, and did not know that any such man had entered the race in the first place.

seen him pass, and did not know that any such man had entered the race in the first place. The stranger was well in the lead, and I felt so much ashamed of myself to think that I was plodding behind on a new style racing pneu-matic while he was making the pace at a swing-ing gate on a solid tire that I did my utmost in an attempt to pass him. It did no good, how-ever. I could not decrease the distance.

ever. I could not decrease the distance. I felt that he must tire out at last, so I did not relax, but rather increased the great strain to which I was putting every fibre of my being. When we neared the grand stand I could hear When we neared the grand stand I could hear thunders of applause rolling up to greet us, and when I was within fifty yards of the soratch I made a last desperate effort to pass the stran-ger. When I crossed the tape I looked up just in time to see a terrible spectacle. The wheel of the rider ahead struck something. He was thrown forward and hit on his head. I was sure his neck was broken, and blood gushed forth from his nose, mouth and ears. The sight was horrible, and I fainted and fell from my wheel.

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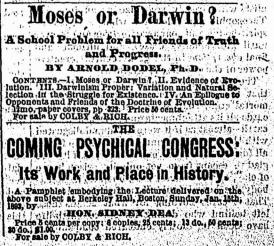
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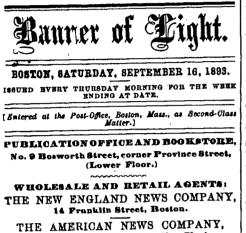


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"The Body of Desire" -- "Pictures in the Astral Light," etc.

In an article in the September issue of The Arena, Ella Wheeler Wilcox regards spiritual phenomena from a theosophical view. She says: "Spiritualism is merely the ante-room to the vast cathedral of the 'wisdom relig-She does not hesitate to say that "only ion.'" the ignorant, the egotist or the fool to-day disputes the fact that Spiritualism is founded on a great truth." She states that "to investi- this writer, that "the dead who die in selfishgate so called spiritual phenomena, we need ness, avarice and lust, and with the higher rst to realize that death does not permit a soul to step from this brief earth-life into another life which is final and eternal." Her conception is that what mediums see are but apparitions, lacking in spirit and intelligence: and she asserts that most mediums communicate with "these shells which once held the spirit." She says we are surrounded by the astral light, in which are photographed all thoughts, words and deeds ever committed by us; and the clairvoyant, or possessor of the sixth sense, is like one who should step into a vast photograph gallery whose walls were composed of the negatives of its patrons. He has but to look about him to see who has been there, and in what attitudes they were pictured, and yet it is easy to make a mistake in these negatives. She says the astral world, or the one adjacent, contains the "body of desire,' which the spirit drops behind it in its upward flight, just as it dropped its body of clay in the grave. This " body of desire " retains a certain amount of memory and intelligence which it received from the spirit during life, even "after that spirit goes about its business." This "body of desire" is called an "ethereal double" of the physical body. It becomes magnetized from the spirit, and retains this magnetism some time after the spirit has gone. We have repeatedly used the expression "she says" advisedly; surely a string of such confident assertions ought at least to be supported with the shadow of a foundation; but in this case there is absolutely nothing but the bald assertion itself (whether 'the assertion be that of the lady herself, or of the whole Theosophic movement). One might most naturally ask how she knows what she so complacently affirms. Who has told her that we live here surrounded by the "astral light," in which all our thoughts, words and deeds are photographed? Or that the clairvoyant sees only the "negatives" of those photographs, which are no more than "apparitions," as lacking in spirit and intelligence "as an old suit of clothes"? How does she know that when we leave this earth-life and the physical form, it is only to cast off also our "ethereal double," this so-called "body of desire" (which Spiritualists will directly recognize as an intonded spirit-body), and soar away forever and forever until individuality ceases, and ultimate and final absorption in the great central creative power of the universe is attained? The theory thus expounded assumes to teach that the spirit of man no sooner leaves the mortal state than it entirely drops and discards all its attachments and associations with earth-almost as if it were tired and disgusted with them-making unnatural haste to forget all former friends and experiences, as if it were រដ្ឋធម្ម ហ្គឺៗអធិថារូ ដ

throwing away its last shred of love and sympathy for them all, changing its nature wholly by the more not of physical separation called

death (as also taught by the old-style Orthodox orced, though in somewhat different fashion), and leaving them a mere shell of appearance to represent its former embodied self, while it goes on its solfish way to realms where the past and all concerned in it can be soonest and most completely forgotten - although that "spirit-body" thus left behind has a dving magnetic power, left to "pain" its "sorrowing friends" with the admixture of "truth and lies" in its "messages" to them. And this is the naked assumption, the bald and featureless theory, erected into a quasi-belief, in most respects as heartless and cruel as any creed or catechism with which we are boldly confronted.

THE WHOLE HISTORY OF MODERN SPIRIT. UALISM, FROM ITS ADVENT TO THE PRESENT DAY, IS ONE UNITED TESTIMONY TO THE UTTER FALSITY OF THIS POSITION ! The multiplied thousands of honest, intelligent men and women all over this continent and the world who KNOW that they have received direct and reliable messages from their "loved ones gone before," should hurl back with indignation this theosophic vaporing to "the Hindoo huts" wherein (as the veteran Eastern traveler, Dr. J. M. Peebles, rightly states,) it mainly originated !

The self-chosen professors of Theosophy pat ronizingly mention Spiritualism as a convenient and pleasant vestibule to their gorgeously visionary and vague temple, named the "wisdom religion," and simultaneously accuse those who investigate it "by following after mediums, and attending séances" of being "still greater fools" than those who dispute the fact that "Spiritualism is founded on a great truth" -unless (mark the qualification!) they are 'armed with such defensive knowledge as Theosophy alone can give "! Oh, immensity of conceit without knowledge! Dreams more misty and nebulous than the recorded imaginings of the blindest faith! Assumptions stuffed out with a complacency unmatched by any of the creed-builders, synods, councils and conclaves of entrenched sacerdotalism! Whence cometh this superhuman wisdom, this universal, all-embracing, exhaustive, remainderless knowledge of life beyond this life, beginning on this little mortal threshold and suddenly gyrating after the style of a balloon away through the interstellar spaces, vast and uninhabited, to the dread goal where a cormorant creator swallows his own offspring with a relish whose description could not be cast in

the terms of human phraseology? "Many a 'sensitive," says this writer in The Arena, "sees an apparition which is as lacking in spirit and intelligence as an old suit of clothes; and most mediums communicate with these shells which once held the spirit.' She is willing to admit that "now and then we (she) find one who can call back some spirit which has not broken all earthly ties, and which is more strongly attracted by the interests it left behind than those which urge it onward." More precipitous and perpendicular a handsome commission." assertion could with difficulty be crowded into the same limitation of type. And yet, if, as she admits, a medium is to be found who can 'call back some spirit which has not broken all earthly ties," and whose interests do not vet urge it onward into the vast untried and unknown-why is it not quite as easy to "call back" (as she chooses to express it) some other spirits, in whom human sympathies are not yet wholly extinct and cast off like "old clothes"? Does Theosophy, as thus interpreted, presume to discriminate in its assumption of superior if not supreme wisdom between spirits that can communicate with mortals and spirits that cannot? Yes, it assuredly does presume to do so; asserting, in the words of

The Steerage Passengers on the Ship. of State.

An article particularly portinent to and illus trative of the relations sustained by labor to capital, written in the style of a narrative, rocontly arrested our attention in The True Commonwealth, from the pen of J. L. McCreery, It puts the case quite as practically as it does ingeniously, ...

Having listened to a lecture on the labor question, full of optimism and cooked statis tics, in which the speaker asserted that there is no real cause for complaint in the condition of the working masses to day, that it is as good as could justly be expected, better than it ever was before, and growing, still better every year, the writer says he started homeward in a mathematical frame of mind, doubting the accuracy of the speaker's statistics, yet unimpressed by them, even taking them at their face value. And there were still other statistics that set him to musing as he walked. With none of either kind have we either time or space to deal now. The lecturer gave an eloquent peroration relative to the Ship of State, and that it was that colored the writer's dream that night. He dreamed he had taken passage in an ocean steamer, belonging to a line of which he was one of the owners and directors. He-thought, too, that every one on the vessel was's stockholder as well as himself, having a right to a voice in its management.

He went wandering all over this magnificent and luxuriously furnished specimen of naval architecture. He stumbled upon things that troubled and shocked him, because they were in such strong contrast to what had first been shown him. He found dark and narrow rooms down in the hold that he could scarcely believe to be meant as receptacles for human beings. They were dungeons, in fact, dimly lighted, admitting not a tenth of the air needed for health, reeking with filthy odors, and alive with vermin; and into them men, women and children were indiscriminately crowded. Ragged and hungry, they clamored for a crust of bread or a cup of water. When food, such as it was, was thrown down among them, they scrambled for it, trampled one another, and crowded one another over the railing into the water. Shrieks, groans and blasphemy filled the air.

Upon this he hastily sought the captain of the ship, and first of all asked him if there were not provisions enough on board to fur. nish a full supply to everybody on the vessel. He was answered - "Certainly." Next he asked if there were not rooms enough to comfortably lodge every one on board. Again he was answered-"Certainly. That portly gentleman," exclaimed the captain, "yonder at the gaming table, has twenty rooms, beside those occupied by his own family; and he is quite ready to dispose of them at a reasonable advance on what he paid for them at the clerk's office when we started out; and nearly all these other gentlemen have more than they need, that they bought on speculation on purpose to sell again. If you will bring them purchasers, I have no doubt they would give you

The dreamer at this began to grow heated. He protested that that was no way to carry out the published declaration and promises of the company, the invitation to all people to take passage, and the pledge that all passengers shall be treated alike, be regarded as having equal rights, and be guaranteed equal opportunities for life, liberty, and all the comforts and luxuries the boat affords. At this the captain smiled, wondering greatly that he should have taken things in such dead earnest. He told the inquiring and indignantly protesting passenger that he evidently did not fully understand the system on which the affairs of the boat were conducted, which, said he, is the only true and safe system ever tried. and whose key-note was expressed in a single word-Competition. The word means simply, hangon get all vo can, ai to all get." And he went on to explain how it was the lucky ones locked up all the rooms on the vessel, while the majority were saying fare wells to their friends on the wharf. He said all had the same opportunity, but only the shrewd ones - meaning the selfish - knew enough to improve their opportunity and se cure for themselves all they could before the others thought of it. And so on with explanations of how it was that the food as well as the rooms on the steam er had been locked up; so that the poorer class were forced to buy of them; and how this selfcreated aristocracy of the passengers occupied the cabin and drove the others into the steerage, afterward employing them to sweep the cabin, make up beds, care for children, set the table, wash the dishes, and perform like menial service; all of which the captain considered a great kindness on the part of the cabin passengers. And the same way in respect to the food they allowed the steerage passengers -the corn, pork, liver and other coarse but wholesome food, which was thought to be good for them. As for the protestation that some of these poorer passengers got nothing at all, and lost their very lives in the vain struggle for sustenance, the captain said that was the crowning beauty of the system, for nature's great end, the "survival of the fittest," was thus perfectly accomplished. The puny and feeble are weeded out.

The Old-Time Boston Whipping-Post.

Not very long after the settlement of Slinwmut peninsula, now Boston, by the early Puritans, they set up a public whipping-post for the primary correction of all classes of offenders, before they received more severe punishment. The first whipping-post in the town was set up in front of the meeting house, the First Church of Boston, an unpretending wooden structure, located near the head of State street, where Brazer's building now stands. In this first meeting, house preached John Wilson and John Cotton, and there worshiped John Winthrop and Richard, Bellingham and all their zonious puritanical followers. In 1640 this meeting house was removed across what is now Washington street to a point nearly opposite the head of State street, on the site of what is now the Rogers building, directly in

front of Young's Hotel. The whipping-post, however, remained after the meeting house was moved away, and was not disturbed until its removal, some years afterward, to near the West street gate of the Common; and public whippings continued to be inflicted up to as late as the year 1803. In his Recollections, Samuel Breck describes the whipping-post as painted red and standing conspicuously and permanently in the most public street in town, on State street, and directly under the windows of a great writing school, from which the scholars could witness all kinds of punishment. Women were taken from a huge cage on which they were dragged on wheels from prison, and tied to the post. Thirty or forty lashes were laid over their bare backs, while they screamed and the crowd kept up an uproar. The public pillory was a little further along in the same street, where three or four fellows could be seen on almost any day, fastened by the head and hands, and exposed to the grossest and most cruel insults from the multitude, who pelted them continually with rotten eggs and all kinds of garbage. In the early days of Harvard College, President Dunster whipped publicly two of his students for some offense, applying the lash himself without mercy. In August, 1677, Margaret Brewster was publicly whipped for "making an horrible disturbance on the Lord's Day, and affrighting the people in the South Church in Boston, in the time of the public dispensing of the word," etc. This charge is specifically contained in Bradstreet's warrant for the arrest of a number of women. Her offense consisted in taking off her riding clothes and shoes and going into the South Church in time of meeting, in sackcloth, with ashes upon her head barefoot, and with her face blackened. She originally came from Barbadoes, and on her arrival warned the people of the speedy approach of the black-pox, which did indeed come soon after and carried off no less than eight hundred persons.

Not long afterward a number of harmless and unoffending Quakers were publicly whipped at the post. Almost every kind of misdemeanor was punishable with whipping. One man was whipped in 1630 for shooting at a fowl on the Sabbath day. Another was not only whipped at the post, but had his ears cut off besides, for using his tongue too freely against the public authorities. In 1632 a man was severely whipped for "cursing, swearing, 'then justifying the same and glorying in it." Another was whipped and branded in the face with a hot iron, for selling a gun, pistol, powder and shot to Sagamore James, an Indian. A Mrs. Oliver was whipped in 1640 for reproaching magistrates; afterward she wore a cleft stick on her tongue for half an hour for reproaching the elders.

In 1651 Obadiah Holmes was whipped with exceeding severity for being a Baptist; yet he told the magistrates it was as with rods of Shelhamer-Longley, whose connection with roses, although the blood was streaming from | THE BANNER as its public medium closed last his cut and bruised body. In 1657 a woman July, as our readers have already been inwith a child at her breast was whipped for being a Quaker. In the midst of her sufferings she kneeled down and prayed the Lord to forgive them. In 1725 a lad of seventeen was whipped for a felonious assault on three little | the other side of life ample opportunity to comchildren, receiving seventy-seven lashes in all. In 1769 a negro drummer received one hundred lashes for beating time at a concert of music at the Manufactory House, between School and Winter streets, where manufactures in the town were carried on. In 1774 a man was whipped for striking a boy. In 1779, one Capt. Taylor was whipped for larcenv. and sold into servitude. In 1784 nine persons were whipped on State street at one time for burglary. In 1791 sixteen persons were whipped with the "nine-tailed cat" for various offenses. In 1792 eight men and three women were whipped on their bare backs at the post in State street. A sentiment of humanity began to awaken not many years after; whippings became less frequent, until in 1806 the whipping-post was banished altogether. It was only a cruelty in itself, and tended to brutalize the whole community.

SEPTEMBER 16, 1898.

and their descendants in Berlin, Portugal and Spain, are practicing it to day.

But it is on its sanitary side that oremation is every year making friends and supporters. The revelations of the past are no longer sufficlent to sottle the question. Even admitting that the Greeks and Romans burned their dead. and that Christians, inaugurated, interment to make more plain and impressive certain teachings of their own, nothing in Christian teaching stands affected by oremation; the sentimentality that attaches to, burial could be ensily transferred to oremation. "When Sir Henry Thompson," says The Transcript, writes understandingly of the dangers encircling burial, especially with reference to zymotio diseases, one feels inclined to hold one's breath, and wonder whether the risk of infection and contagion from corpses is duly conaidered. Be this as it may, the clergy are no longer silent, and one of their number, holding a prominent position in an adjoining city, has allowed his name to be associated with this method, and written with good effect in favor of it. Other conversions, like the recent one of the Duke of Westminster, may assist in disarming prejudice."

The only contention now is between the sentimental and the sanitary; the religious element has been effectually taken out of the question by the searching powers of science. And as for the sentiment that is rooted in the custom of burial, it ought to be comparatively easy to effect the steady and quiet removal of that. One has but to indulge his imagination in reference to the slowly changing condition of bodies buried in the earth to turn his preference sharply to incineration. Fire does not at any time come in contact with the dead body it is reduced to ashes in a comparatively brief time by sheer heat. It is decomposition in the purest manner possible. Then in the sanitary aspect of the question there is nothing what ever to be said for inhumation, but everything against it. That alone ought to determine it in favor of the cremation of the dead and the protection of the living.

Our Spirit-Message Department.

In accordance with not only the consent but by the special advice of the Band which inaugurated THE BANNER SPIRIT MESSAGE DE-PARTMENT, the publishers of this paper have decided to permanently close its Free Public Circle Room.

In this step, we repeat, we have the concurrent advice of Spirits Henry Clay, John Pierpont, S. B. Brittan, Wm. Berry, Dr. Kitredge and many others who have given us their aid in the past, and will continue to do so in the future.

Instead of the Public Circle so long held, the séances, whereby individual spirits can communicate with their mortal relatives and friends, will be given in private - as was the case many years ago, when this Department was first organized - and be published from week to week as usual upon our sixth page. It is our intention to engage a trance medium for this purpose at an early day; and also another competent medium will be employed to answer such proper questions as may be sent to this office for the purpose. It is necessary that such questions as the friends may desire to have considered should at once be forwarded, preparatory to the inauguration of the new arrangement, which will follow the conclusion of the residue of the messages given through the organism of Mrs. M. T.

spiritual qualities dormani hover about the borders of this astral world, and are eager to communicate with earth."

These, then, are the spirits who really communicate with mortals, all the higher ones leaving nothing but their "shells" behind to deceive mediums and torture still loving friends and relatives. This is the "stone" Theosophy tosses to men and women for the bread" they crave with a never satisfied hunger! How exceedingly small must be the number, according to the estimate allowed by this theoretic assumption, of those whose 'higher spiritual qualities," while on earth, emerged from their "dormant" condition sufficiently to start them on their boundless career through the vast spaces of the universe toward the destiny that is at last to swallow them up! It seems-according to the theory under consideration-that the most spiritual of those who leave earth are the only ones who "fool mediums" with the "shells," "negatives," and "cast-off suits of clothes" which they leave behind: while the only honest, sincere. and true spirits, those who can be "called back" by mediums, are "these earth-bound spirits." Of the two classes-the "earth-bound spirits" and the "cast-off clothes!" spiritswhich would one say was the most truthful,

the most humane, the least disposed to torture the feelings of those left behind by practicing a needlessly cruel deception upon them? Every reasonable person will at once say that the former class is, and will take his chances by communicating freely with them. Yet Theosophy, thus stated to us, affects a deep sympathy with "sorrowing friends" for the "deceptive illusions which mediums most frequently encounter in the trance state," and nevertheless insists that these same "deceptive illusions' are wholly and entirely the work of those who at death were possessed of "the higher spiritual qualities"! The, poor "earth-bound spirits," in whom those higher spiritual qualities are "dormant," are at least above the cruelty of deceit and are perfectly willing to announce themselves to "sorrowing friends" as noth. ing more nor less than what they are, and not an apparition of "old clothes" or a magnetized bundle of photographed memories. What Theosophic equivalent for what is called the a travesty of childish conceits and absurd con. tradictions is not the whole of it? It is wholly senseless to call it, in the language of the writer in The Arena, "a knowledge which is the marriage tie between Science and Religion, and an armor of strength to every soul who seeks and finds it." Even Science would ridicule one who seriously proposed the banns of a marriage like this!

"S. D.," in another column, gives reference-really amounting to an answer-to a speglad to escape from not only its prison-house olal request made of us by the editor of a paof clay, on the mortal side, but also its spirit per published in New Jersey (which journal body, "ethereal double" of that mortal form: |endorses the Rev. Dadmun's book vs. Spirit-That it cares nothing for what befalls these, ualism). We are thoroughly content to adopt left behind who during its entire earth-life this answer as our own-meeting as it does, have been its closely endeared companions; succinctly and to the point, the question raised I in the public patronage.

Then, after a number of explosive epithets by the dreamer and writer, the captain proceeded to give some of the statistics of the vessel's experience with passengers in a single vear.

"In short," concluded the captain, "statistics show that we have only to keep right on in the course we are now pursuing in order to achieve a grand success in the administration of the affairs of this mighty and majestic steamer." ... Great are statistics, beyond all question. They will pull in and 'chew up human beings as machinery does cotton and wool, and afterward turn out a product of any required pattern!

The explosion of the dreamer's honest indignation at the unblushing statements of the vessel's commander made sploy reading, and fairly conveyed an idea of the injustice and rapacity practiced, chiefly from custom, by one class toward another, though all possess equal rights originally.

ED Miss Maggie Gaule, 514 Dolphin street, Baltimore, Md .- widely known to the Spiritualists of the country as a superb instrument for the giving of platform tests-writes us a kind letter in recognition of what this paper has wrought for her, in the way of mention of her services the past summer, etc. We thank the lady most cordially,----While on this kindly theme, we would ask all Spiritualist workers

The Progress of Cremation.

Referring editorially to the fact that a public prematory is about to be set up in Boston, The Transcript recites the progress of this method of disposing of the dead. The cremation of a human body in a closed receptacle first took place at Milan, in January, 1876. Cremations had occurred before that, in 1869, and later, at Breslau and Dresden, the former under the charge of Professor Brunette. In Italy, where the custom has rapidly gained favor, there

were five hundred bodies cremated in 1888, and at Dresden two hundred and fifty. The custom has of late increased in Germany, and received a wide endorsement in England through the encouragement of Sir Henry Thompson. This year it has been legalized in Denmark. though Bishop Clausen has addressed a pastoral to his clergy concerning the introduction of what he calls a "heathen rite." A crematorium in Gotha disposes of six hundred bodies annually, and two more are now in operation, one in Ohlsdorf and the other at Carlsruhe. One branch of the legislature of Australia has unanimously indorsed it, while in the other it has been discussed but not confirmed. The clergy have not seen 'fit to interfere in any way.

When 'the Church Congress at Manchester, Eng., discussed the matter, one member advanced the plea that it would imperil belief in the resurrection of the dead. To which Lord Shaftesbury feplied with the question: "What, then, had, become of the holy martyrs who were cremated ?" 1 Other members referred to the words of the church burlal service, "ashes to ashes," as being convincing evidence to them that this method of disposing of the dead by reducing them to ashes had at least a quas to mention. The BANNER at their meetings induction to ashes had at least a quas thus doing what they may to afford it a share induction to achieve the down. Byen the Jews in peculiar circumstances, allowed cremation,

formed

These séances will be held twice a week, as in the past, thus giving the anxious ones on municate with their loved ones in the earthlife. Their messages will be reported verbatim, as in the past, by a competent stenographer.

The names of the mediums to be employed by us will be made public as soon as our new arrangements are completed.

----The Foreign Element of our Population.

The Census Bureau has issued a bulletin showing the foreign born population of the United States in its aggregate, from the year 1850 to 1890. The statement is so tabulated as to indicate the principal foreign countries of birth, with the increase of each nativity for the four decades. The comparative total at the beginning and end of these four decades was as follows: In 1850 the foreign-born numbered 2,244,602, or 9.68 per cent. of the total population; in 1890 they numbered 9,249,547, or 14-77 per cent. of the total population. The foreignborn population increased 2,569,604, or 38.47 per cent. in the last decade, 1880-1890.

The principal countries from which this increasing element of our population came in 1890 were-Canada, Mexico, South America. Cuba, Ireland, England, Scotland, Wales, Germany, Austria, Holland, Belgium, Switzerland, Norway, Sweden, Denmark, Russia, Hungary, Bohemia, Poland, France, Italy, Spain, Portugal, China.

The largest foreign-born population in the cities of the United States are in New York and Chicago. In New York there are 639.943. and in Chicago 450,666. In other words, 42 per cent. of the population of New York is foreign born, while that of Chicago is 41 per cent. In Philadelphia, which is the third largest city, it is only 25.7 per cent; in St. Louis 25.5 per cent.; but in Boston 35 per cent.; or over one-third of the whole population of the city.

These plain facts would seem to sufficiently disclose the urgency of laying down and strictly adhering to a new policy in regard to immigration that shall impart a substantial value and a fixed responsibility to oitizenship that have heretofore received far too slight a consideration. "Above all, it is rapidly becoming. a purpose with, at least, all native-born citizens to insist on a rigid compliance with certain restraining and qualifying conditions, as a guarantee of worthiness for the possession and enjoyment of the broad and large-privileges of American oitizenship. It is none too. 17 early to shape and enforce such a policy, of safety at once.

That well-known medium, Mrs. S. S. Martin, 1971 will, resume her, public seances at 55 Rutland street; Boston, the first of which will take place on Sunday afternoon; the 17th inst., after which they will be held as specified in the advertisement on our fifth page,

SEPTEMBER 16, 1898.

Reflections on the Great Exposition.

Writing on the subject of the Fair, Mr., Ed. ward Atkinson remarks that the great armored battleships of war, which will barely float, which can be readily sunk at an instant, have had their day. The future dominion of peace, good will and plenty will be established on food, fuel, timber and metal. Events move quickly in these modern times. Great forces which are now beginning to, exert their, influence will accelerate the progress of invention. The next exposition will be established at a tithe of the cost of the one now open at Chicago, but it will be something yet more grand. It may be assumed that in the year 1900 or before, another exposition may be called for. By or before that date we may have perfected the art of converting materials of low cost into a true artificial stone of which the "staff" made use of at Chicago is but a beginning. The age of clay and of cohesive tiles will have been reached.

We may then have exhausted the age of timber, of iron and of steel, in the art of construction. A fireproof building will then be within reach at as low a cost as the slow burning building is of the present time, at far less cost than the so-called fireproof buildings are now constructed, which so often betray the confidence of those who have trusted them. The art of combustible, architecture will then have, become a lost art, buried deep in the ashes of property consumed by fire at the present rate of nearly one hundred and fifty millions of dollars a year, which may be mainly attributed to its practice. And the next exposition may be held in the neighborhood of some great city, having an area equal to the requirements of a model town, laid out with a view to being a true centre of industry, in which every building and its contents will mark the progress of science and invention in the useful arts.

Within buildings thus constructed with a view to permanence, among which dwellinghouses may be mingled for the purpose of exhibiting progress in domestic architecture and in the fitting of houses with simplicity and good taste, all the arts on which modern life rests for its comfort and welfare may be exhibited from the beginnings to the present stage in the progress of their development. By, that time, or sooner, it may have become safe to call upon the professional architect to aid the engineer in putting up industrial buildings. to the end that the architect may subordinate or develop his artistic sense so as to render it consistent with the motive of the building which he is called upon to plan. And the building devoted to manufactures will be a factory glorified by the imagination of the architect, who can conceive of all the services that are rendered by him who builds and those who work in the factory, and in that conception may find inspiration.

ET Mr. James Worthen, late of Melrose, Mass., formerly of Amesbury, recently passed from the physical to the immortal life, at the ripe age of ninety years. He was a personal friend of ours; we knew him well; he was a leading business man of the town, and was greatly respected, not only in Melrose, but in Boston, where he had a large circle of friends among business men. He was a man of independent mind, and never was slow in express. ing his honest opinion, whether in regard to politics or religion. Since his demise he has paid us a visit, through the influence of Mr. George W. Morrill, who was one of the first to greet him on his arrival in the Beyond.

Sicop Walking. - The Hartford (Conn.) Daily Times says that not every person who rises in the state of somnambulism and goes out of the bed-room, gets through his night stroll safely. This à propos to certain recent illustrations of the fact in Philadelphia. It admits that deaths have sometimes occurred. Most cases, no doubt, it adds. Illustrate the reality of an inward sense of sight, a sense seemingly not belonging to the mortal body. These questions therefore arise: What is that unknown sense? Is it trustworthy? How comes it that it acts only in sleep? And, if there is a spiritual sense of sight, that wakes when we sleep, how happens it that it sometimes fails so disastrously? The Times makes reference to the familiar couplet of Milton, about millions of unseen spirits walking the earth, "both when we wake and when we sleep." Also to Eliphaz, one of Job's comforters, who de clared that they can be seen. Likewise to Jacob's experience "in the dim tract of Penual." It declares the Bible, Old Testament and New, to be full of this testimony : that it is the life of the Scrintures. And it asserts that there is no proof that this great influx from the other side of life ceased with the biblical record. It insists that inspiration may be a perpetual fact. At all events, it concludes, the philosophers who deny the reality of these things, without explaining them, may as well begin in the primary class, if anywhere, and explain the phenomena of sleepwalking.

A Pleasant Auniversary. The many friends of W. J. Colville, on the occasion of his birthday anniversary, Tuesday, Sept. 5th, presented him with a tokon of esteem previous to bis lecture in Masonic Temple, Chicago, On that evening exquisite flowers made the hall very attractive. The presentation speech, in poetry, was made by Mrs. V. Doane, at whose residence, 707 W. Mouroe street, Mr. Colville is giving a course of spiritual teachings."" After the presentation, to which Mr. Colville replied

in an effective inspirational poem, and brief address, reviewing his work in Ohicago-and extending cordial thanks to friends-Mr. Homer Touries of the Isabelia Conservatory, Van Buren street, rendered some fine music.

Mr. Colville then delivered a powerful address on "What is the Soul, and how may we discover it?" followed by answers to questions.

The large audience greatly enjoyed the exercises, and the spirit of goodwill pervading the assembly was truly delightful. Friends from a distance as well as those near by contributed to the testimonial, and the result was good.

LT Mrs. Ada Foye made us a pleasant call last week; she is as full of energy and determination in her mediumship as at the first, and is capable of doing much and good work in the coming days. On the 17th and 24th of September she speaks in Conservatory Hall, Brooklyn, N. Y.; during the month of October she will officiate for the friends in Milwaukee. Wis. She exhibited with pleasure a testimonial presented to her some time since by the society and officars of the First Spiritual Church of Aspen, Col.mention of which was made in THE BANNER at the time: The gift consists of a finely written document showing the society's estimation of her labors-the MS, being contained between two celluloid obvers, on the outside of which are painted in oil an inscription setting forth respectively the nature of the present, and a weird scene of gorge and mountain travel in Colorado, entitled "The Frying Pan."

mr. A. C. Ladd of Atlanta, Ga., a prominent Spiritualist worker in the South, passed to higher life at Los Angeles, Cal., Aug. 31st. Resolutions in view of his transition have been forwarded us, which we shall print in our next issue.

NEWSY NOTES AND PITHY POINTS

Lieut. Peary, the arctic explorer, is now in camp at Falcon Harbor, thirty miles north of his previous winter quarters.

The late Pan-American Medical Congress in Wash ington did n't seem to pan out very largely.

"Pay me the six-and eightpence you owe me," said the Irish attorney to one of his ellents. "For what?" "For the opinion you had of me." "Faith, I never had any opinion of you in all my life."

Every time a wise man makes a mistake it teaches him something.

"Don't hoard your money," says The Foice of New York ; by so doing you intensify the present stringency and run the risk of having it all stolen from you. "If you do n't trust the bankers, and will take your money out anyhow, take it to the post office and buy money orders payable to yourself. This will keep the currenev in circulation, and you will be absolutely safe for twelve months, when the money orders must be renewed."

Alfred H. Love has been reëlected president of the Universal Peace Society.

Advertising is to business what steam is to machinery-the great propelling power .- Lord Macauley.

The parade of the Grand Army at Indianapolis, Ind., was a big affair. Twonty five thousand Grand Army men were in line. Massacausetts veterans were well represented.

A little four-year-old created a ripple by remarking to the teacher of her Sunday-school class, "Our dog 's dbad. I bet the angels were scared when they saw bim coming up the walk. He is so cross to strangers."

HIS VERSION .- A contemporary gives this morceau 'as a Frenchman reads aloud the details of a little accident ":

"The one, named Jean Tirrelle, mounted before "The one, named Jean Tirrelle, mounted before yesterday in the evening the board of the steam shepe. The foot coming to him to fail, he fell to the sea. They succeeded to refish him, and he has been con-ducted to the Hospital Centrale, where to him have been prodigaled the cares necessaire. Not having re-ceived the wound, he has been able, this to-day, to wander to his affairs."

Sad, but true! There are Chinese lepers in New

MEETINGS IN MASSACHUSETTS.

Worcester .- Hev. E. Andrus Titus dollvered two practical and forcoful addresses before our society, Sept. 10th) Good audiences. , Br. Oscar A. Edgerly will occupyjour platform Sept. 17th and 24th,

BANNER OF LIGHT.

Will occupy/our platform Sept. 1(in and 25th, A benefit circle will be held at 200 Pleasant street, on Friday.evening at 7145, to Taiso funds for the des-titute among our Spiritualists here. Mrs. Helen E. Smith and Mrs. Amanda. Brown will denate their ser-vices as mediums. Circles will be held for the benefit fund during the sonson. T Afason st. GBORGIA D. FULLER, Cor. See y.

Lynn .- Sunday, Sept. 10th) at Cadet Hall, afternoon services opened with a song, "Love's Golden Chain," by Mrs. G. D. Merrill and Mr. Keity; invoca-tion by Mrs. Gold. D. Merrill and Mr. Keity; invoca-tion by Bben Cobb of Boston; song, "Beautiful Thoughts of Heaven"; poem. "The Angel Mission," by Mr. Cobb; song, "Golden Dream." Mr: Cobb then gave an able and interesting address on the difference between Spiritualism and religion, and the reward of each individual for. the deeds doue in this life; his remarks were well received by the large assembly. "Eventag.—Appropriate insile by Mrs. M. P. John-son, Mrs. Merril: and Mr. Keity. Mr. Cobb bectured on "Psychic and Material Universe," and his stere-option exhibition was truly an enchanting repast; while the eyes were given a feast of good things, the mind was led into a field fresh with new and highly instructive thoughts. The vast diversity of views presented in one unbroken line of application took the people by surprise, and held them in the land of won-ders for two hours. Next Sunday, at 2:30, Mr. Cobb will lecture, and Dr. Arthur Hodges will give tests: At 7:30 Mr. Cobb will continue his lecture and stereopticon entertainnent, and the large hall will be packed to its fullest capaci-ty. T. H. B. JAMES. noon services opened with a song, "Love's Golden

88 South Common street. T. H. B. JAMES.

Waltham.-Spiritualists' meetings will be held in Shepherd Hall, Waltham. Supday, Sept. 17th, evening at 7; lecture, tests, etc.; Mr, and Mrs. Atherton, Conductors.

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

Prof. Silas W. Edmunds, inspirational speaker and psychometrist, with Spiritual Society, East Saginaw, may be addressed 209 North Sixth street, East Sagi naw Mich.

Societies wishing the services of A. E. Tisdale for the months of December '03, and March and May of '94, may address him at 547 Bank street, New London,

Andrus Titus, South Abington Station, Mass., E. has still some open dates for the season of 1894—from January to July. Address as above.

Mrs. Dillingham-Storrs has returned from camp, to her home 122 Clark street, Hartford, Ct., and is ready to do the spirit bidding.

Mrs. Kate R. Stiles is still at Onset, Mass., where she will (probably) remain until the last of September. Oscar A. Edgerly's address is 43 Market street, Newburyport, Mass.

G. V. Cordingly will remain in Boston until Septem ber 21st, going thence to Chicago, Ili., for October.

Mrs. N. J. Dowd is now at her home, 89 Clark street, Hartford, Ct.

Mrs. A. E. Cunningham has returned to her home 247 Columbus Avenue (Suite 8), Boston. Dr. and Mrs. P. J. Barrington are arranging a tour

for lectures, organizing societies, etc., and can be ad-dressed for the present at Clinton, Ia.

Mrs. Ida P. A. Whitlock of Boston is at present alling an engagement at Buffalo. N. Y., in which beautiful city she is drawing large and enthusiastic underscare audiences.

J. W. Fletcher will be located for the present at No. 14 Ashburton Place, Boston. Annie Lord Chamberlain's address is now Box 56, Mattapan, Mass.

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles

[A Neatly Put Query!]-The Burlington (Is. Hawkeye having recently taken the ground that Sunday opening at Chicago "undermined the day of rest. and to that extent endangered the libertles of the people and the permanence of the republic," the Evening Post, of this city, asked it " whether these results had followed in Iowa, where, for a number of years, the State Fair has been open on Sundays with a large number of visitors." The Hawkeye makes no reply to this inquiry, "which," says the Post, "is a virtual confession that the experience of its own State lends no support to its argument." Another Iowa paper answers the Post's questions in these words: ' We have never noticed any demoralization from this source."-American Sentinel.

Berkeley Hall .- By the request of many Boston Spiritualists, G. V. Cordingly, the celebrated platform lecturer, poet and test modium, will hold meetings in this hall, Sept. 17th, at 2:30 and 7430 P. M.



¹ THE TWO WORLDS: A Journal devoted to Spiritualism, Occuit Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents, IMALL& JOURNAL OF HEALTH. A Propressive Family Realth Magazine. Published monthly in New York. Single copy, 10 cents. Health Magazine. Published monthly in New York, Dingre copy, 10 conts. THE CARLINE DOVE, Illustrated, Published monthly in San Francisco, Cal. Single copy 30 cents. THE BLARNE. Norths AND OURINS, with Answers in all Departments of Literature. Monthly, Single copy, 10 cents.

RELIGIO-PHILOBOPHICAL JOURNAL. Published weekly in Chicago, Ili. Bingle copy, 5 cents. Tila TRUTH-SkekBR. Published weekly in New York. Includes and the set of the set

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Special Notices for special position. Special Notices forty cents per line, Minion, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column \$7-16 inches.

LY 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 wherean they are to appear.

The BANNER OF LIGHT cannot 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 per your are using our advertising columns, they are at once theredicted. We request patrons to notify us promptly in case they dis-cover in our columna advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Olairvoyant 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 publi-cations of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby and kee & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

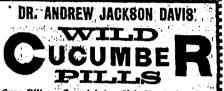
the lf each subscriber to the Banner of Light will charge himself with getting one new subscriber, the cir-culation of the paper will be speedily derived.

87 Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in





is a light, portable instrument, capable of reporting in print go words a minute. It is practically noiseless, and can be used anywhere: It willrent readily to studiographers, spe-writers and others at \$1.00 per week. Many shorthand re-porters, typewriters and business men lisve examined the instrument and signed the endorsement, next quoted : " We have examined the dorsement, next quoted : " We have examined the dorsement, next quoted : " We have examined the stenotype invented by Prof. Zachos and find its very ingenious and yet a simple instru-ment. We believe it will do all that is claimed for it." Prof. J. O. Zachos, the inventor, has been an educator in the Cooper Institute, New York, for over 20 years. The Gompany is legally organized; and invites investiga-tion. The patents are bottom patents running if years, and are pronounced perfectly solid by the atorner for the Com-pany who has examined them. The Charter runs 60 years. The denoral Misnager, Mile. J. W. FightED, will be at the Patents in the data of the strument. Spe-cial rates wilfbe given to the carly subscribers. The denoral Misnager, Mile. J. W. FightED, will be at the Patents in Chiengo, fill, from Sept. 15th Of the Inst.; *affermant* at the Home Office in New York City, 100 Broadway, Equitable Building, Room 50, 8th foor. By Come and size this office for profinde insert. ZACHOS, STRENOTYPE COMFANTY.



Cure Billous Complaints, Sick Headache, Con-stipation, Acid Stomach, Indigestion, Wind and Pain in the Stomach, and relieve the system of its waste and uscless debris.

Price, 25 cents's Box, Five Boxes for \$1.00. Sent by mail, postpaid, on receipt of price.

S. WEBSTER & CO.; 63 Warren Avenue, Boston, Mass. CARTER, CARTER & KILHAM, Wholesale Agents. ****** is



Sept. 9.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for DR. J. A. SHKEYLHA-MEER by a reliable Chemist. This Continue 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 Pneumonia Specific at 22 conts per box, postage free. Also enough ingredients will be sent by mall to make five or six bottles, sufficient for one month's treatment, on re-celpt of 5.00 per package, for the following diseases: Dre-pentia, fiver and Kidney Trouble, Diabetes, Liver Com-pant, Stone and Gravel, and all Nervous and Lung Troubles.

J. A. SHELHAMER, Magnetic Healer, 178 Tremont St., Knickerbocker Building, Room 40, Boston. Take elevator.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays, Thursdays and Saturdays, at 2:30 P. M.; Wednesdays at 8 p. M. Bept. 16. tf GEORGE T. ALBRO, Manager.

OBESITY Bately Cured. by one who has been a fellow sufferer. STOUT rect means-Safe, Easy. Permanent. Debility and Short Breath a Specialty. Four Years of Foreign Study. Address with stamp, Dis. EDITH BER-DAN, 113 Ellison Street, Paterson, N. J. Sept. 16.

A STROLOGY.-Send time of birth, sex, ten A conta and stamp for prospects coming year, with char-acter. PROF. HENRY, Lyna, Mass. 2w Sept. 9.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$13.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.



If you need a medicine, pay attention to something which will cure you. It is known as

The Water of Life.

doubled.

the world.

A Very Daring Author.-A book entitled "Joys beyond the Threshold," translated by Miss Abby Langdon Alger from the French, and published by Roberts Brothers, Boston, takes the open ground that science and philosophy offer more help to a person in meeting death than, do any of the existing religions. And the author proposes views regarding man's future also, which the reader of his book is at liberty to accept or not, as he chooses: such as, that man is finally absorbed by the sun, etc. The omniscient Boston Herald treats it in this condescendingly flip. pant way; "It will be a waste of time," it says, "for any to read this book, and a waste of money to purchase it. The boldness of the author's views is inexcusable [think of it1], and his explanations of the destiny of man after death are simply ridiculous, and not to be for a moment seriously considered." The audacions author should have written to The Herald for permission to ventilate his speculations, taking out a ticket-of-leave, both religious and literary.

Samuel J. Wheeler of Philadelphia, Pa., called on us recently on his way homeward from Verona Park, Me., and reported a very pleasant and profita-ble season there. While in Maine Mr. Wheeler was married at Augusta; to Mrs. Maria F. Edmunds, and was then taking his bride to his home in the Quaker City. We wish the newly-wedded couple health and happiness.----During his visit Mr. Wheeler spoke in highest praise of the efforts of Dr. J. H. Mac El'rey of Trainer, Pa., at Onset, Mass. [where Mr. W. also spoke in conferences frequently]. This gentheman was for years an Episcopal clergyman, but has now entered the service of the New Revelation. His remarks at the conferences were highly appreciated. He can be addressed as above for engagements to lecture.

Mrs. N. J. Willis, on her way homeward from the Etna, Me., camp, stopped at THE, BANNER office. and reported that the season there was successful and satisfactory, both as to attendance, speakers and me diums present, etc. . The meeting closed Sunday, Sent. 3d. She is to lecture soon in Lawrence, Lowell, Malden, and at other points.

By a notice in another column it will be seen that Mr. and Mrs. H. O. Berry-very prominent workers for Spiritualism in Portland, Me .- have been called to meet with a sad bereavement. Our sympathles are extended to the sprrowing ones.

Ayer's Sarsaparilla, highly concentrated, is the most economical blood purifier that can be used.

<u>_</u>____

1. J

York City. Clean 'em out.

Mrs. President Cleveland has another daughter. so little Ruth's nose is "out of joint." Everybody is happy at the White House, of course.

The Boston Post (daily) (in which office we served twenty years' time with that clever editor and grand man, Charles Gordon Greene,) made its appearance Sept. 10th with a Sunday edition, full of wide-awake news, and plenty of ads. Well, if it keeps on at this rate, of 32 pages for five cents, it will certainly beat The Herald and The Globe. Hail to you, Mr. Post, where we learned how to become an editor.

How to legally close the World's Fair on Sunday is now the perplexing problem in Chicago, remarks a Washington daily.

Just think of from ten to fifteen thousand being turned away from school because the provision of school room and school teachers is not sufficient to accommodate them all. And right in the great and rich city of New York, too!- Heraid.

THAT HE WHO READS MAY RUN .- [Deacon, looking at a loaded fire extinguisher upon whose nozzle is the bold legend " Do not Drink," remarks :] " I'll bet that's one of them patent beer machines. But the W. C. T. U. has scotched the sarpint by its warning sign."- World's Fair Puck.

The English House of Lords (many members where of have n't seen the premises for years) was lately "drummed up" to veto the liberation of Ireland from the iron rule of the English aristocracy-voting against the decision of the Commons by a large majority. What next?

If Boston desires to keep off the cholera it should keep its public baths in working order in the winter as well as in the summer time-as "cleanliness is next to godliness" in more senses than one.

The old, vicarious system of religion is no longer honestly believed, and for mankind to keep it upon the earth is to manifest a tenderness for things which men and women of ordinary attainments must look upon as belonging to a period of human existence when man is not able to go alone.—The Boston Inves-Hartor

A New Hymn Book.

To the Editors of the Banner of Light: Permit me to call the attention of your readers to a new collection of Inspirational Hymns and Bongs of Progress, by Clementina W. Dinning a lady in private life, possessing rare talent as an inspirational writer.

life, possessing rare talent as an inspirational writer. The book contains—including several hymns written by mysell off-baud for special occasions—one hubdred and twenty-eight metrical pieces, all adapted for sing-ing in public or private gatherings. Oolby & Rich will send one copy to any address, postpaid, on receipt of twenty-eight cents. Societies desiring quantities for use in meetings can obtain a supply at greatly reduced rates. In my extended travels and work in many places, I find a good book of hymps for congregational singing a great want. In this volume I consider a need is well met. All the places are adapted to spiritual gather-ings, they breathe a noble sentiment, and are thor-oughly unsectarian. Yours sincerely. W. J. COLVILLE.

118 South Ada Street, Chicago, RL.

Special Notice.

The many friends of Dr. C. E. Watkins who live in Worcester, Mass., will please remember that he will be in Worcester, at. Bay State Hotel, Sept. 16th, 17th and 18th, when he will be pleased to see all who are sick, consultation free. Your case diagnosed by indenendent power between slates, \$3.00 and \$5.00. No charge for 'diagnosis when treatment is taken.', Posttively ho seance only to his patients. DR. C. E. WATKINS, Ayer, Mass. 3.84111

The Grand Tour and the World's Fair.

Those making the journey to Chicago to visit the World's Fair who, at the same time, wish to see as much as possible of interest on the way, should travel via the Baltimore and Ohio Railroad at least in as induce as possible of introper and oble Railroad at least in one direction. The most attractive combination of routes offered is that via the B. & O. through Wash-ington and over the Allegheny Mountains, returning via Niagara Falls, or vice versa. The B. & O. sells excursion tickets going out via its own line and re-turning via Niagara Falls, and all the roads leading to Chicago via Niagara Falls, and all the roads leading to Chicago via Niagara Falls sell excursion tickets going out via their respective lines and returning via the B. & O. and Washington. The price of tickets via this combination of routes is the same as of tickets which carry the passengers over the same route in both directions. The principal ticket offices of the B. & O. are at 211 Washington street, Boston; 415 Broad-way, New York, and 833 Chestnut street, Philadelphia, where full information will be given upon call.

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 gain additional information by its perusal. It is for sale at the Banner of Light Book-

store. Price \$1.25, postage 12 cents.

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 accumulated—on receipt of ten cents to cover postage. **EF** Now is the time to subscribe for The Bunner—the best paper in the world. **Bunner**—the best paper in the world. **Bunner**—the best paper in the subscribe for The

Subscribers' Notice.

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

Spiritualist Camp-Meetings for 1893.

ted platform meetings in And is adapted to curing, more especially, all forms of 8tom ach, Liver, Kidney and Bladder troubles. By injecting this water, it will heal all sorts of inflammations of the information organis, such cases as Plies. Typhoid and other forers, Bowel diseases, Uterine and other forms of *Female Complaints*. It is a *Blood Puryler*, and is an excellent remedy for Catary to visit the wish to see way, should a t least in a trianst in the towels. The second producing bodity habits which are so esseutial to good health. This

Water of Life

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

J. R. PERRY, Manager,

34 South Main Street, Wilkesbarre, Pa.

Adelaide E. Crane,

PSYCHIC. Sittings daily. Writton communications an swered. 445 Shawmut Avenue, Boston. Sept. 16. CHART FREE by Astrology. Send hand-and hair. Address GEO. WELLES, No. 22 Clinton street, Nowark, N. J. Swis* Aug. 26. CLAIRVOYANT Diagnosis free. Send look U of patient's hair, one leading symptom, age, sex and three 2 cent stamps. Hours 1 to 7 P. M. DR. CARPENTER, 80 Berkeley street, Boston, Mass. Iw Sept. 16.

OF THE Old Testament. BY KARL ANDERSON.

The Astrology

Professor of Astrology.

A volume replote with interest, with instructions in As-trology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and *judge* the figure. This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the science of Astrology, purely magnetical and math-ematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying — the source of all knowledge, prophecy and wisdom of the nat-cient pooples, and of the ten great religions of the past. MASONIC TEMPLE. BOSTON, 576, 17th, 1853.

Cloth, 8vo, illustrated, pp. 502. Price \$5.00, postage 25 cts For sale by COLBY & RICH.

WORLD'S FAIR TEXT-BOOK 037

Montal Thorapoutics,

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

Colby & RioH; Publishers.
 Spiritualist Camp-Meetings for 1893.
 Onset Bay, Mass. Week-day trains on Old Colory Railroad leave Boston at 8115 A.M., 9 A.M., 1 P.M., 331
 Jackson's Grove, Mass. (Upper Swampscott).-Sunday spruces.
 Marannacoek; Me.-Sorvices Sundays for the present.



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 Lightr and elsewherd, will meet a carefully selected number of them in the neat, conven-ient 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. A single glance at them will convince any one that they are not ephoemeral productions, to be once read and them laid aside, with no chought of future reference; but of that class which one feels called upon to read many times, and each time with a certain sense of invari satisfaction which, while many experionce, fow can describe. To readers of the BANNER OF Light the book will be of special interest and value, even asile from its intributh merits. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and fits endt, as they up to every Bpiritualist to become an irre-sistible incentive to every Bpiritualist to become the own-er of a copy. Bome ides of the scope and value of the volume may fee obtained by a perival of its table of contents, as follows?

Some idea of the scope and value of the volume may be obtained by a portusal of its table of contents, as follows: INTRODUCTORY. THE WHITE DOG SACRIFICE. (An Aboriginal Aspiration.) GUARDIAN ANGELS. (Bpirit Mearness.) JACK. (Animais in Spirit-Life.) SpringeLower. (Doutonstration of the Inner Vision.) Work and Francischer (Dig of Fatherland.) THE EMIGEANTS. (No Hell.) THE Scharts.) (No Trustsi) Wink of THE SPIRIT. (Eternal Progress.) FOREST SPIRING. (A Legend of Cape Ann.) (ADMAINS DEPARTMENT) SPRINGFLOWER. (Demonstration of the Inne Vision.) A WOMAN OF HUNGARY (Died for Fatherland.) THE EMIGRANTS. (NO Hell.) TO A SEA-SHELL. (A Moral from the Deep.) "O.GRAD-EMI" (NO TRUSI) WINE OF THE SPIRIT. (Elemai Progress.) Forest SPRING. (A Legend of Cape Ann.) Price **81.00.** postage free.

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ON The Genesis and Development of the Body, Soull and Spirit,

MOBALIZATION OF THE HUMAN, FAMILY. Offered Especially to Woman for Study and Contemplation Not to the Phenomena-Munter, but to the Spiritual Stu-

Hunter, but to the opinitual Stu-dent and Deep Thinken. THE TRUE #ELIGION. Magnetism---Materialization---Ro-incarnation.

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BANNER OF LIGHT.

Message Department.

6

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

Report of Public Séance held April 28th, 1893.

Spirit Invocation. We bow in worship and praise before thy glorious shrine of truth, oh! Infinite Spirit. Our souls reach out in adora-tion at the great and beautiful knowledge which comes as a revelation from spiritual realms. We are thankful that from beyond the shadow and the mist of earthly experience and of the change, that man calls, death, there is a bright and holy land where human souls may gain now inspiration and develop new powers for the expression and the activity of their conscious lives. We praise thee, oh! then Supremi Spirit, that love is not dispelled at the doorway of the tomb, but that human affection grows and becomes intensified in the breasts of those who have passed onward, leaving be hind them the limitations and the shadows of earthly conditions and tribulations. We are more than grateful that there has come to mankind on this planet in this nineteenth century a knowledge of immortality, that hope has been quickoned in the human breast, doubt dispelled, and fears banished by the glorious sunshine of truth which returning spirits bring as a beacon for every mourning, questioning

To-day we would come into a higher understanding of these things. We would gather up new inspirations, that our minds may expand and our spiritual perceptions become quickened to take in and appropriate to ourselves more of that great light which streams around us, and which comes from the world immortal. May we be blessed, consoled and uplifted by the ministration of spirit-friends; may each one present feel the influence of the dear ones who love him; may all be bathed in the atmosphere of purity and peace brought by those true souls who desire to bless humanity; and may this occasion prove one of benediction to all who are here, whether in spirit or mortal guise.

We ask thy blessing, oh! Heavenly Parent, to rest upon each one, upon the pauper in his hovel, struggling along amid the narrowing conditions of life, that he may dispense the light and wisdom for which he seeks unto others: unon the student who is rich in knowledge, that his mind may be still more enriched; upon those who occupy lofty places, that they may be stimulated with a new desire to be of service tomankind; and upon the sick, the suffering, the nourning and those who are degraded because of the exercise of habit, that they may be strengthened and uplifted

QUESTION AND ANSWER.

CONTROLLING SPIRIT. - Your queries may now be presented.

how be presented. QUES.-[By Nathaniel Freeman, Washington, D. C.] What did Paul mean when he said, "If by any means I might attain unto the resurrec-tion of the dead"? Dr. Lyman Abbott, in a ser-mon delivered April 2d. 1893, seems to question the immortality of all men, and says the meas-ure of one's immortality depends upon his life here; upon his loves, his aspirations and his ser-pice.

ANS .- It would be very hard to explain the meaning of every expression made by Paul or by any other of the apostles and old-time teach-ers, more especially as we are not satisfied that all these expressions and utterances have been given to the modern world in their full-ness and strictly to the letter of the text. We heres and strictly to the letter of the text. We have no doubt that Paul believed in the resur-rection, but we do not think he accepted it in the light in which it is commonly interpreted by the evangelical church. We think that Paul believed the resurrection would come to humanity at the death of the body, and that 'interpretation of the term we accept. The resurrection is an enclose and the resur-

Interpretation of the term we accept. The resurrection is an arising, and the resur-rection of the soul is a rising above the tram-mels of clay and the external conditions of matter into a larger field of operation, of thought and of life. St. Paul said: "There is a natural body, and there is a spiritual body. The one is sown in corruption; the other is raised in incorruption." What did that mean? Why, that the soul should rise out of the envi-ronments of olay and express itself through rough the sould should rise out of the envi-rouments of clay and express itself through the spiritual body, which is raised in incorrup-tion, and which has power over material things, or to rise above them. We cannot accept the reverend gentleman's idea that immerally descend gentleman's

idea that immortality does not exist for all souls. We believe every individualized soul possesses within itself the germ of that immor-tal and infinite nature which is derived from the Supreme Spirit itself. Possessed of this

Well, my good sig, you can say I am Benjamin Morrill. J. V. Warner. My home was in North Beverly, Mass., and I come here as an old veteran, hoping to get a word to those I left on this side. I want all to know what a good place I have got now, the glad relinions I have had, and to realize that il is well with me. I do not belong to the battery, but I belong to zero the sector world like to have known

know what a good place I have got now, the glad relinions I have had, and to realize that all is well with me. I do not belong to the battery, but I belong to the great army of the new world that is working along the lines of resistance to send its force into every camp and tent on this side of life with power and help. Ours is a peace-ful warfare, and we carry it on as best we can. To the Chairman: I thought, my good sir, if I could come here and let It be known that I am alive and well, it might do some good work-it could not do any harm-and I knew it would be a great gratification to me. When we were out in the tented field at the time of our 'little unpleasantness with the South, it used to rejoice us mightly to get a letter from home; and when we could send any news from our point to those who were at the dear old places, it gave us joy. Now that is the way we feel on the spirit side. To get news from those we left on this shore is very pleasant, and to send a message through the lines back to the old earth-life and friends makes us glad enough. So I am sending my words with a great deal of regard and affection, and I am sure no one can be hurt in any way by my doing so. I am J. V. Warner.

Capt. Martin Lincoln.

Next in order I come. 1 like to have things done decently and in order, according to law

and precept, for it seems to me that it pre-vents confusion and works the best results. [To the Chairman:] I suppose I must tell you that I should be better known by the designa-tion of Captain than by any other name or title, and so Lapital than by any other hams or title, and so I will announce myself as Capt. Mar-tin Lincoln, from Cohasset. I do not know as you have many visitors from that pleasant little seaport town, and I feel that I would like to wake up some of the good old friends that are there concerning this life called the spirit-ual ual

ual. I may say here, in passing, that my title was derived from my connection earlier in life with the militia. I may also be pardoned for say-ing that my life here was one of activity, for 1 was engaged upon various boards connected with town affairs at different times, and also in business circles, in insurance, banking, and so on. Consequently I feel as if I had left a great part of myself identified with and stamped upon/the old place and its surround-ings.

Now pardon me if I seem to be a little egotistical in saying that, for I do not mean to be. I find that every individual has an atmosphere find that every individual has an atmosphere of his own, and that it impresses the place and the conditions of life where he happens to be; and as I was so long interested in the affairs of my town. I feel that I have left something of my atmosphere and magnetic life there. It attracts me back, it makes me keep up an in-terest in all these things, and it makes me want to have the good friends know that I am alive. As the gentleman who came earlier said. I do not feel like an old man; I feel as if I had dropped that old body entirely, with its condi-tions of age and weariness, and had taken up a new life and a new career.

I do not know as there is anything special for me to say. Perhaps my friends would like to know of this other country where I live. It is a broad and active world, and we have much is a broad and active world, and we have much to do there; but how can I describe its manner of life and its forms of occupation? Why, they are as different as individuals are different, and each one applies to the person who is en-gaged in it. Those who are here might not understand me at all if I should try to tell them of these things; but if those who have known me wigh to bear and will some the mark known me wish to learn, and will open the way for me and others to come from the spirit-world, we will do our best to give satisfaction and a knowledge of all these things that to me seem so wonderful and yet so grand.

Margaret Harris.

Margaret Harris. I have been trying to come for quite a little while, to tell my dear friends and loved ones that are so near to me here in Springfield, III., that I love and care for them, that I am inter-ested in their welfare, and try with my influ-ence to make them as happy and comfortable as possible. When the shadows come and af-fairs seem hard, I try, as other dear friends in spirit do, to brighten their lives and make the conditions seem less trying; and when it is sunshine, and things are moving smoothly and pleasantly along, I come with sympathy, re-joicing in their happiness and trying to make them feel the presence and the glory of the spiritual life. spiritual life. 1 am glad to say that this is not new and

strange to many whom I love, that Spiritualm is a beacon to them, and that it can give

body a good deal quicker and earlier than I had thought to. For some reasons I would like to have known that this change was upon me; for others I am satisfied as it is. It is a very good way for a man to go out, if he has everything settled to his mind and satisfaction, although I can see that sometimes one may have an idea to settle certain matters in special ways and not do so, and perhaps, later on, the settlement that is made is botter than if he attended to it. I won't say whether, I think that is the case in some of my affairs or not. I am only express-ing a thought in that direction. 'I would like very much to have an opportu-nity of talking quietly with some friends (and they will know to whom I refer), if I can find an open way to get to them. There are mat-ters connected with material affairs that have been on my mind ever since I went out of the body, and I would like to relieve myself of them by discussing them with those who deal most closely with those matters. They do not concern the public, and I have no wish to give them to the world; but I am looking, sir, for a means of getting nearer the old place and con-ditions for the accomplishment of special lines of work. ditions for the accomplishment of special lines work.

of work. It may seem strange that I should speak of such things in doming back, but why not? I am about the same man that I was when here. I do not know that I have changed in any spe-oial manner, although I see life a little differ-ently. I see many things I do not understand, and I have got to study them up and learn what they mean—and I have the time in which to do it. Yet the things that interested me here still concern my thought, and that is why I come back speaking of them, and seeking for an avenue nearer home through which to ex-press myself. Franklin Jaggers. press myself. Franklin Jaggers.

Susan Crane.

All the rest have come from different places. All the rest have come from different places, but I may say that I come from Boston, for I went from this city into the spirit-world. I come back to day looking for my friends-my sister and brother, and other relatives and friends that are near and dear to me, and hop-ing for an opportunity to see them closely and have them know that I come. [To the Chairman:] My name is Susan Crane. I cannot tell you how long it is since I left the body, but some years have passed, and I know that other affairs than those which belonged to me concern my friends now. It will be like

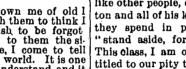
that other affairs than those which belonged to me concern my friends now. It will be like calling up something from the past to have them hear my name or be told that I have come back to claim their attention; but I know they have loved me tenderly—they have been so watchful of my happiness, and have wished to do all they could for me in old times; and so I feel that they will give me welcome now if they can really believe it is I who come. I bring to Hattie a beautiful token of protec-tion and care from the spiritual realm. It is a semblance of that lovely rose, sweet and beau-tiful, that she placed in my hand after the spirit had left the body. I say in "my hand," because it was the hand that had served me in my earth life, but that was buried from sight.

spirt had left the body. I say in my hand, because it was the hand that had served me in my earth life, but that was buried from sight. I held the counterpart of the lovely red rose she had brought me, which was my favorite flower, in my spirit-hand. I bring one here with me for her to day, with my love, and say it is full of sympathy and peace and kindly thoughts that I hope will prove to her a talis-man of protection and care. To all those who have known me of old I bring greeting. I do not wish them to think I forget any one, nor do I wish to be forgot ten. Out of what has been to them the si-lence of the great unknowable, I come to tell them it is not an unknown world. It is one that they may hear of and understand, and it is not a silent world, but one full of vital force, of music and song, and the sweet rustling of

of music and song, and the sweet rusting of happy hearts that are busy in doing good works. If they care to hear of these things, surely they can find some means in this great city by which they can gain information, and I will do what I can to reach them in this way

INDIVIDUAL SPIRIT MESSAGES

free Thought.



TO BE PUBLISHED NEXT WEEK. May 2. – Mary Webster; Elizabeth Blake Lake; Fred Brown; Andrew Horton; Charles Peabody; William B. Al-len: Annie Chase; Susan Stone; Mary Ann Rogers.

Experiences in Materialization.

to us while at Onset if we would give him an opportunity. This spirit came to us in his Orlental costume, with turban on his head. Ho was very tall and straight, and we took his nomena was not anything of the kind, but fraud proffered hand. To the large party present we but neither they nor any one in Onset knew of rely upon me as a friend, and I only charged the promise of this spirit, or our relations to him with fraud because I knew it was a fact. him,

It is not my intention in this narrative to write of individual cases, but to relate only what will be of general interest.

There was one other phenomenon that particularly interested me, as it presented some exfrom the cabinet, and came to me; she she took my arm, and expressed a wish that I should introduce her to all present. She gave her name, and said she came from Wheeling, West Virginia. After we had got nearly around the room a male spirit parted the curtains and attempted to come out. He was a tall gentleman, with iron-gray hair and moustache; heseemed weak, and unable to advance beyond the curtains. By this time we had got to the cabinet, and I said to the spirit on my arm, "Perhaps you can help this man to come out, as you seem very strong." She then took

hold of his arm, and helped him out beyond the curtains.' Just at this juncture the controlling spirit spoke from the cabinet, and said, "This spirit has never been here before"; which was probably the reason, through weakness, why the spirit could not talk the first time he came.

Here was a female spirit on my arm, a male form beside me trying to make himself known, and the controlling spirit trying to explain why some who came were strong and others weak, as above alluded to. The woman, I understood, was a frequent visitor at the Ross séances. The vocal organs of the medium, it seemed to me, were used to do the talking from the cabinet.

There is a large number of self-styled investigators who go to séances with a belief which dominates their mental machinery, and they see only what harmonizes with their personal belief. There is another class who are controlled by an insatiate ambition to gain a reputation for being smart, wonderfully shrewd, and capable of seeing all the hidden machinery of the medium. This class have been called "fraud-hunters," and, according to my observation, are the worst frauds that infest the ranks of Spiritualism. They are not only willing but often anxious to attack and utterly wreck the character of an individual, if by so doing they can increase their reputation for smartness. Spiritualism has brought to the surface no more despicable characters than these: none which exhibit poor human nature in such weak mental condition.

There is still another class who make some attempts to investigate this important subject. These are the immaculate - the Pharisees heaven's favorites, who spend, at least, half their time in thanking God that they are not ton and all of his kind." The rest of the time they spend in placarding themselves with 'stand aside, for I am holier than thou"! This class, I am of the opinion, are more entitled to our pity than our scorn, as they don't know any better, being weak intellectually and hardly capable of progressing sufficiently to understand and appreciate their true position or see the ridiculous figure they make before an intelligent public.

In my investigation of the phenomena of Spiritualism I have confined myself as much as possible to a method that would establish, if possible, the fact that these phenomena do occur. If I could not succeed in establishing this fact, then the major part of my interest in the so-called phenomena would come to naught. Therefore I have never been interested in the investigation of the morals of mediums, as to whether they are holy or otherwise.

When I investigate the sidereal heavens I use a telescope; the success of my investiga-

intimate relations, promised to show himself .vinced him that he had not sufficient mediumship to make a living by. He gave up, and went into another business. When I first told him that what he was presenting to me as spirit phepure and simple, he was exceedingly angry. were strangers, except to Mr. and Mrs. Ross; But after a while I satisfied him that he could

He has seemed a good friend of mine, and has become a useful ditizen. 'I mention these facts, and ask the question,

Is not this the better way? It is a great thing, to be absolutely just in your dealings with your kind, and he who succeeds will need no better traordinary features: A female spirit came or more potent savior when the time comes to from the cabinet, and came to, me; she settle accounts on this plane of human expe-seemed very strong, and able to talk freely; riende." "New York, Aug. 25th, 1893."

For Over Fifty Years Mils. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for Diarrhœa. Twenty-five dents'a bottle.

September Magazines.

THE CENTURY opens with a narration of humorous incidents in the "White Olty," by Gustav Kobbe, entitled, "Sights at the Fair," which is illustrated with equally humorous sketches by A. Castaigne; 'William J. Stillman," with portrait, by Wendell Phillips Garrison, will be perused with much interest by those who read Mr. Stillman's entertaining sketch of an outing in the Adirondacks, which appeared in the August number; "The Taormina Note-Book," by George E. Woodberry, is an extremely interesting de-scription of his solourn among the Sicilian scenes around Mount Etna; "A Woman in the African Diggings" is a thrilling account of the hardships of a trip to the gold fields of the Orange Free State, by Miss Annie Russell; Bret Harte contributes the first part of a novelette called "The Heir of the McHulishes," the hero being the American claimant for a Scotch estate; "The Census and Immigration" is a thoughtful paper from the pen of Hon. Henry Cabot Lodge. Other entertaining and able articles, together with installments of the serials and complete stories, appear, interspersed with choice poems, among the lat-

ter being a most charming illustrated poem entitled "When Polly Takes the Air," by Lizette Woodworth Reese. The Century Co., Union Square, New York. THE NEW ENGLAND MAGAZINE opens with an emi-

nently interesting article by James T. Cutler, entitled "Literary Associations of Berkshire," the most picturesque county of Massachusetts, whose traditions are full of the names of Hawthorne, Channing, Holmes, Thoreau, Fanny Kemble, the Fields, Rose Terry Cooke and many others; the pleasant town of Fryeburg, Me., the birthplace of many famous lawyers, poets and statesmen, is also charmingly described by John Stuart Barrows; A. B. Ward contributes an instructive paper on the Agricultural Experiment Station at Amherst. where scientific methods are designed to aid the farmer. The departments of fiction and poetry are well sustained, and other delightful articles appear, all of which are fully illustrated with exquisitely fine and choice engravings, the frontispiece being a beautiful gem of the printer's art. Warren F. Kellogg, publisher, 5 Park Square, Boston.

MISCELLANEOUS NOTES AND QUERIES. - "The Stellar System-The Sun and the Earth," is an astronomical theory of an anonymous author, who printed like other people, especially "this fellow New- it first in 1868; "Observations on the Illad and the Odyssey" follows; " Master Eckhart's Sermon " is a beautiful poem of unknown antiquity, descriptive of God's love for all humanity, "Master Eckhart" being a Dominican and professor of theology born in the thirteenth century; curlous "Coincidences" are related by David M. Drury. Conducted and published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

THE ST. LOUIS MAGAZINE. - "The Egyptian Princess" is the subject of the beautiful frontispiece which embellishes this number; the usual amount of fiction is contributed and the departments are fully sustained; under "Timely Topics" many homely truths are presented, especially in the short article on the vulgarity of "Parading Poverty," which is decried by the author as much as parading riches. Pub lished at 2819 Olive street, St. Louis, Mo.

For Headache and Nervousness Use Horsford's Acid Phosphate.

Dr. J. S. WHITAKER, Millville, N. J., says: "It has been thoroughly tested, and especially in certain forms of dyspepsia, headache, nerv-ous affections and restoring the waste to the nervous and muscular system especially caused by overwork."

the Supreme Spirit itself. Possessed of this germ of infinitude, it cannot possibly be quenched, or annihilated and sent into obliv-ion. Thus believing, as we must, that every soul is an offshoot of vital intelligence from the Great Supreme, we believe also that the soul must be eternal; that it must possess within itself the ability of attaining immor-tality; and that, however crudely it may ex-press itself through its incarnation on earth, it may and will be subjected later on to such It may and will be subjected later on to such conditions and environments as will assist in conditions and environments as will assist in stimulating the inner powers and unfolding them into active expression. Therefore, we think that the loves, the purity, the higher emotions and sensibilities belonging to human nature will be aroused and quickened into vitality in the human soul by and by that now may seem to be degraded and lost to all ex-pression of these beautiful attributes; and, balleving in the power of the future and in believing in the power of the future and in the infinite wisdom of the Supreme Spirit as applied to the outworking of these faculties and energies in man, we have hope for the race, expecting that every individualized soul race, expecting that every individualized soul will sometime reach the high and beautiful goal of spiritual progress and of liberty of ac-tion. We think, Mr. Chairman, that if immor-tality is denied to one conscious, intelligent, animated being, the whole race may justly fear that at some time annihilation will be their fate also fate also.

INDIVIDUAL MESSAGES.

Benjamin Morrill,

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I think, Mr. Chairman, that every one in the place that I hall from who is acquainted with me will remember my life and its dealings with

place that I hall from who is acquainted with me will remember my life and its dealings with them, and perhaps my coming here may arouse a thought in their minds of something con-nected with the future. I do not feel like an old man in coming here. I feel like one renewed in spirit and power, as one who has, dropped the garment of age, and taken up a new mantle that is fresh and strong. I come to give my greetings to the good friends in Grafton County, N. H., and to tell them I have come from a heavenly shore to give them remembrance, and to wish them well. To my particular friends in Orfordville, of that county, I would say: Oh! if I could lend you my eyes and ears for a little time, that you might see and hear the wonders of this great-world I am in, you would rejoice in spirit. Now, good friends, do not say this is all a sham, or a mistake, and that the Deacon has not come back from beyond the grave, for no one can do that; but just say to yourselves. "Perhaps here is a truth that I do not under-stand, and if it is possible for him or for any one else to come back from beyond the grave, I want to know it, and I will study into this bhing as far as I can, for the truth is what I am looking after."

Jooking after it is not not in a what I am / I think the truth is what we are all after, but sometimes we are a little willful about our way of going after it. I have found a great truth on the spirit-side. It has opened a world of light to me. It has given me new ideas and thoughts that I never dreamed of before, and I want to share it with my people and friends on the earthly side, that they may know of it and rejoice with me.

rejoica with me. I am not running a post office or doing any-thing of that sort in the spirit-world, but I am interested in this kind of a post office, that brings the news from the other country, and scatters it abroad over this land, giving tidings of great joy to those who are ready to receive it. I am interested in this work, and I am busy trying to do my part in helping it along."

ism is a beacon to them, and that it can give them comfort. It gave consolation, help and strength to me when I was here, and it gave me much enjoyment. I could feel the near-ness of the angels, and realize that my loved ones who had stepped out of the mortal were beside me in their immortal robes; and when the change came, and I was borne to the higher home. I fait no shrinking no sadness but the change came, and I was borne to the higher home, I felt no shrinking, no sadness, but opened my eyes with joy and with confidence upon the spirit-life, knowing that I should be welcomed and met by the darlings of my heart. [To the Chairman:] I come back to-day, sir, to tell the dear friends of earth that all is sweet as a summer morning, with the fragrance of flowers and the beauty of sunrise, in that home which I have found, and it is my desire and my work to patiently go on, doing what I can to make others see the light and gain the truth, and waiting for the time when all that have been near to me by ties of friendship and of love will find a sweet home and congenial work and study in the spirit-world. I am Margaret Harris. 1 am Margaret Harris.

Elizabeth Gordon.

Elizabeth Gordon. [To the Chairman:] My name, sir, is Eliza-beth Gordon. My friends always called me "Libble," and I come to them in that way now, with the old-time name and affection, looking at them through the mists not of my life, but of theirs in the mortal, and trying to bring a ray of sunshine from the higher life to brighten their path. My friends live in Philadelphia, and I was there when I lived on earth, but some time has passed since I was summoned to the spirit-world.

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world. I did not at first feel reconciled, for, although life had some burdens here, and the way was sometimes a little rough, yet I had pleasant associations and kindly friends. I knew and understood life on this side, but I knew noth-ing of the other life, and what, it might bring to me. I was pleasantly surprised when I found life so real in the spirit, and when I saw friends looking so natural who had lived on earth and died, it all seemed like a home-com-ing. I forgot then that I had not been re-signed, and I had no desire to come back here and live again.

and live again. I have tried so often, to come to my friends with some message or word, but the way has been closed to me. I have come very near to been closed to me. I have come very hear to those who cared so kindly for me, and who tried to add to my happiness, and I come to-day bearing a white lily. My friends will know that it is a symbol. It is one snowy, fragrant cup that to me is full of spiritual love, and I would pour it out upon their heads in blessing, and with the prayer that it may be helpful, that its incense may sweeten their lives with a new, spiritual perfume, and give them strength to bear the trials that sometimes press upon them. I know there have been shadows, and I know that these nearest to me are passing through deep waters even at the present time. The clouds seem heavy, but, they, will roll, away, the clear light with its warmth and radi-ance will come, and happiness will make itself away, the clear light with its warmth and radi-ance will come, and happiness will make itself felt again. I say this because I can see that the shadows are already lessening, and that a brighter day is close at hand. I think my message will be seen by some of my friends. I have heard that one or two have become interested in Spiritualism, and are trying to learn all they can concerning it,

Franklin Jaggers.

Agreeable to my promise, I send you a brief tions will depend mainly upon the perfection account of our seance for materialization on Sunday evening, the 13th, at Onset. The medium we selected was Mrs. H. V. Ross. I had never witnessed the phenomenon through this medium, but had wished for several years to more perfect.

do so, more especially as she and her husband were present at one of Mrs. Roberts's séances held at Onset several years ago. At this mance Mrs. Ross was called to the cabinet by a spirit in appearance an Oriental, who was at least six feet tall, and a man of remarkably fine apnearance. Mrs. Ross wen't to the cabinet protesting all the time; when she came up to the spirit he put his arm around her, and took her into the open compartment of the cabinet.

This cabinet was one with two compartments; one was what is termed an open compartment, the other division was a wire cage, in which I securely locked the medium, who was admitted through a door opening into the room in which the scance was held.

It was into this open compartment the spirit led Mrs. Ross, and then took her through the wire partition into the cage where Mrs. Rob. erts was securely locked, and in a couple of minutes brought her through the wire door into the séance-room.

This, I admit, is a large-sized story, but it does not depend entirely on my word, as there were more than twenty present who witnessed this remarkable manifestation.

I called next morning on Mr. and Mrs. Ross for the purpose of learning what her sensations were during this extraordinary exhibition of spirit-power. I was satisfied that Mrs. Ross was a medium who could give manifestations under the same test conditions I had subjected Mrs. Roberts to, and urged Mr. Ross to make a cabinet for his wife like the one I was using. He promised to do so, and the result has been that Mrs. Ross has been sitting for a private party in Washington, D. C., for the last three or four, winters, securely looked up. . The fact that she has continued year after year to sit for these Washington people is fair evidence of her success under such severe test conditions.

The seance on the Sunday evening we spent at Onset was held in the parlor of the Ross cot tage. There was no pretense to test conditions; a curtain was drawn across one corner of the 'room, and the medium seated behind the curtain. The scance, for several reasons was quite a remarkable one. I counted the forms that, came into the room from behind the curtains, but not those who simply parted the curtains and called their friends up, and I think I succeeded in not counting the same form twice, r According to my count fifty-six different ones came out, of all variety of sizes, from six feet tall to small children, and fifteen times two at a time, and three at a time three

of my lenses. When I investigate the spiritual heavens I use a medium. Men make our telescopes, and when we discover imperfections we know what should be done to make them In reference to mediums, the popular idea seems to be that the Almighty makes them: and if this is a fact, we know something about where to place the responsibility for their frailty and weakness. Infinite Wisdom and Omnipotent Power have never suggested to me

that my advice in this matter was needed, or that it would even be acceptable. A great many, however, are willing and even anxious to advise and suggest improvements in regard to our mediums.

Nature has provided human hearts, and made some of them full of kindness and sympathy for the weak and unfortunate of the human family. In this way (which is Nature's method) I can see and understand how Nature can improve her work. Of course I wish all mediums were angelic, but they are not. I go further, and wish all were good and lovely, but they are not. And, as a looker-on, I am inclined to the opinion that mediums, as a rule, average a little better than the whole herd with the mediums left out.

We don't know enough about mediums or about the occult laws governing mediumship to place with unerring acouracy the responsibility for what at first sight seems fraudulent or irregular. I have never found the person who could accurately define the point where the responsibility of a trance medium begins 'or ends.'

With the labor of forty-five years devoted to the phenomena, what do we know about the laws governing them? "Absolutely nothing." In my investigations with mediums, in some cases I have had to repeat experiments several times in order to settle conclusively the question of their genuine character. This I could only do by changing the conditions under which the phenomena occurred, so as to preclude the possibility of deception; and in most cases where I have patiently worked on this line when the evidence pointed to deception, I have found I would have been mistaken had I so concluded, and had not repeated the experiments under changed conditions. There have been. it is true exceptions to this rule. I have detected several mediums practicing deception in my own house, and I am of the opinion that I am the only person in New York City who can say this, because they know that any medium ever tricked as a medium. I never publish such discoveries, because I have a method which to me is infinitely better, which is to stop the medium from indulging again in such practices." So far I have succeeded; and I call To the Chairman i] They told me, my good times, before we (Mrs. Newton and self) left home fraudulent practices on me, one of whom I Before we (Mrs. Newton and self) left home fraudulent practices on me, one of whom I ay at 2 and 74 P. M. at Native Sons Hall, 918 Washington is treet.

SPIRITUALIST MEETINGS.

Lynn, Mass.-Spiritual Fraternity holds meetings at Bodwoll's Hall, 84 Munroestreet, Sundays at 2% and 7% r.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Scoy. *Children's Lyceum* meets Sundays, 12 M., at Exchange Hall, 14 Marketstreet, T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Secy.

Worcester, Mass.—Association of Spiritualists, Arca-num Hall, 566 Main street. Geo. A. Fuller, M.D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secotary; Woodbury O. Smith, Secretary; Edgar F. Hewe, Treasurer.

Treasurer. Springfield. Mass.—The First Spiritualist Society, O. I. Leonard, President, Worthington street. The First Spir-itualist Ladies' Ald Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the ball in Foot's Block, cornier Main and Statisterets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and avening

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

Ohicago, Ili.-The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, cornor Ogden Avonue, every Sunday at 104 A. M. and 74 P. M. Speak-or, Mrs. Corn L. V. Richmond.

er, Mrs. Cora L. V. Richmond. Dieveland, O. – The Ohildren's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor. Cleveland, O. – The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7% o'clock. Mrs. H. B. Lako, permanent speaker. Everybody invited. Thomas A. Black, Chairman. Buffalo, N. Y. – First Spiritualist Bociety meets Sun days in A. O. U. W. Hall, come Court and Main streets, at 2% and 7% F. M. Henry Yan Buskirk, President; L. O. Bealingse. Md. – The Boligio. Bullscaphicaph Sector

Becsnig, becreatry, etc Prospect Avenue. Baltimore, Md. - The Roligio-Philosophical Society meets every Sunday at 11 A.M. and 8 P.M. at Knines Hall, corner Baltimore street and Post Office Avenue. Edwin W. Wright, 1314 North Broadway, Secretary. Providence, R. I. - The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 3% and 1% P.M. Progressive School at 1 P.M. Bitté herber De Einst Owupb of Scholart 1 P.M.

Pitisburgh, Pa.-First Oburch of Spiritualists, 6 Sixth strote. Moeilings Sunday, at 10% A.M. and 74 P. M.; Thurs-day, 74 P.M. Nicolaus Schenkel, President; J. H. Lohmey-er, Scorelary.

r, Beerstary. Grand Rapids, Mich.-Spiritual Association holds ublio meetings every Sunday at 10% A. M. and 7% P. M., also hursdays at 8 P. M., in Lincoln Hall, 64 Poarl Street. L. J. auborn. Secretary, 205 North Lafayette street.

Grand Hapids, Mich.-Progressive Spiritualists' So-clety, Eiks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P.M.; Thursdays, S P. M. and S P. M. Mrs. Eme F., Josselyn, President.

Josselyn, President. **Dayton**, O. The Spiritualists' Library Association holds. moetings every Sunday at 7% P. M. at its hall in Contral Block, second floor, corner sin and Jefferson strepts. J. O., Cox, Cor, Secretary. Detroit, Mich. Fraternity Hall: Mrs. Minnie Carpen-ter gives lectures and tosis Sundays at 2% P. M.

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

Springfield, III.-The Social Wheel of Frogression, or First Society of Spiritists, will hold public worship every Sunday at 75 P. M. in G. A. R. Hall, on 5th street, botween Monroe and Adams. Roy, Anna B. Lopper, Speaker, D. N. Lepper, President; Miss H. A. Thayer, Secretary, H. 2011

Norwich, Conn.-First Splittual Union holds sorvices. In Grand Army Hall every Sunday at 1% and 7% P. M. Ohll-droi's Progressive Lycoum meets every Sunday at 11% 4. M. In the same hall. Mirs. F. M. Marcy, Conductor.

St. Louis, Mo. Spiritual Association holds meetings every Sunday at 104 A. M. and 74 T. M. at Howard Hall, 3001 (11) (11) Dive street. A welcome extended to all. M. S. Beckwith, all

President: Nashville, Tenn, Tho First Spiritualist Onirch holds' (2014) mootings every Sunday at 11 A. M. and 8 P. M. and every. Monday for "spirit communion at 8 P. M., at 602% Ohurch street, Mediums with remarkable gifus officiate: C. H. Stock.

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

P. Bonson, Freislant. Sam Francisco, Oni. The Society of Progressive Spir. itualists meets every Sunday morning and avening in Scot. Sector tish Hall, 108 Larkin street. Also a Mediuma' and Confer. onco Meeting every Sunday at 2 P.M. Good mediums and speakers always present. S. B. Whitehead, Secretary.

SEPTEMBER 16, 1898.

第二人 如何不可以有的情况的

THE THOUGHT-WORLD.

[Continued from first page.]"

purposes. By a simple experiment with a kite and a key in a thunder storm, that remarkable genius, Benjamin Franklin, harnessed the steed electricity to the wagon of liuman scrviceability. Years ago a man picked up a shell by the seashore, and put it to his ear to hear the murmur of the ocean. Thought stirred a "sweet tumult" in his soul, and as a result he constructed a crude musical instrument; some one else improved upon it; another went still further, and so on and on, until to-day we have the king of instruments. As "a thought is the inside of a thing," so the little shell produced the mighty organ.

"Man in his earthly state is but The moth in his cocoon; Joy that the circling web of time

Must lose its tenant soon."

This earth-life, this imperfect thought-world of ours, is but a preparatory stage; a training school for the real life of the upper regions; and when the time comes for the soul to leave its earthly cocoon, and spread its wings for its glorious heavenly flight, we should rejoice rather than grieve that the house of clay is to lose its tenant. There was a time when death was fearful; when it meant to many utter annibilation, and to others a fate worse yet; but now Spiritualism, the bright-eyed evangel, has touched the dark waters with her wand of demonstration, and lo! death gives way to change, the fogs and mists roll away, the future's evergreen shores are seen, with the dear welcoming angels thronging the banks.

'Man sleeps to dream; his dreams unfold Their bright celestial wings,

And bear him where the spheres of heaven Unwind their shining rings."

S. B. Brittan, himself an intellectual giant, used to say, and the Rev. Dr. George H. Hepworth has more lately voiced the same conception, that the source of high thoughts is invariably the heavenly realm : that they are dropped into our minds at receptive moments; that "whatever you can see with the natural eye, whatever you can conceive of with the spiritual part of your nature, exists somewhere in the spiritual world;" that, to use Dr. Hep-worth's language, "The angels are everywhere. You do not breathe a word, think a thought or do an act but you are helped...by those you cannot see." If that be so, why cannot the angels, when man glides into a peaceful slumber, unfold his celestial thought-wings,

And bear him where the spheres of heaven Unwind their shining rings "?

Numerous cases are on record attesting the fact that during sleep the spirit has left the body temporarily and visited the heavenly spheres, subsequently giving rational descriptions of what it saw and heard. To delicately attuned natures, the two worlds are so interblended that in the words of a spirit message "The melodies of heaven float downward from on high, according with the voice of earthly love like golden strains from the harp of eternal harmony.'

When soaring upon the pinions of aspiration through the blue skies of our glorious thoughtworld, we are suddenly brought to solid earth by a realizing sense of the hamperings of the flesh, the practical needs of the unspiritual body, how we groan in spirit and murmur with W. H. H. Murrav: "What a hindrance and impediment this body, in its necessities and conditions, is! How it weighs me down! I cannot rise; I cannot soar. I am held back and down. I cannot mount. I can only prove my aspiration, only demonstrate the divine instinct in me, by flutterings. What a God in knowledge; what an angel in apprehension; what a giant in power man might become but for the body !'

"On, gentle death; oh, gentle dream; How sweet your mild control! Ye both unbar the body's gate



VON USEG.

R

ASTONISHING OFFER.

CEND three 2-cest stamps, lock of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. July 15.

Mrs. Hattie A. Young,

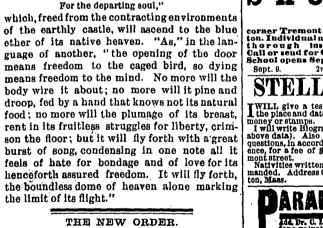
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your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy-sent free for trial. Mention Post-Office and Express address. Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. Dec. 31 lyeo₩ Typewriting, Bookkeeping, &c., at the Boston Com-mercial College,



The old lives are dead and gone and rotten, The old thoughts shall never more be thought, The old faiths have failed and are forgotten, The old strifes are done, the fight is fought. And with a clang and roll the new creation Bursts forth 'mid tears and blood and tribulation.

There shall rise from this confused sound of voices A firmer faith than that our fathers knew.

A deep religion, which alone rejoices In worship of the Infinitely True. Not built on rite or portent, but a finer And purer reverence for a Lord diviner.

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5

There shall come from out this strife and groaning A broader and a juster brotherhood, A deep equality of aim, postponing All selfish seeking to the general good. There shall come a time when each shall to another Be as Christ would have him—brother unto brother.

There shall come a time when brotherhood shows Than the narrow bounds which now distract the

world; When the cannon roar and trumpets blare no longer, And the ironclad rusts, and battle flags are furied; When the bars of creed and speech and race, which

Shall be fused in one humanity forever: -Lewis Morris.

Passed to Spirit-Life,

Mrs. Myra Rogers-Reynolds, of Grand Ledge, Mich., Aug. 23d. 1893.

Mrs. A. E. Sheets performed the funeral rites; and the beautiful manner in which she filustrates the transition from this to the life beyond is truly comforting. She filu-minates the "darkened way" with phritual brightness until eorrowing hearts rolote and say "There is no Death!" Grand Ledge, Mich.

From her home in Worcoster, Mass., Mrs. Lottic E. Whit-

From her home in Worcester, Mass., Mrs. Lottic E. Whit-man, formorly of Maine. After long months of suffering in the physical she has been released, and, as she wished, has joined the loved and loving mother, who only a year are preceded her. I rend to her the beautiful story. "Mary Greew"—that so long co-cupied THE BANKER's first page—as long as she was hele to listen, and often described and conversed with the any-lous mother as she came in spirit to the bedside of her suf-foring oild. "Bhe expressed gratitude that I had lighted the way to what used to seem to her the dark valley of death, and asid that only these beautiful truths of spirit communion and recognition with the asymene of a rolution in the happy "by-and by, could have made her so willing to leave hueband and father. I rejoice that I could be the humble instru-ment for the angels to bring peace to one more soul-aise to speak words of comfort at the funeral. Mins. II. W. HILDERTH.

From Anderson, Ind., Sept. 1st, Mr. Joseph McCauley

From Anderson, Ind., Sept. 1st, Mr. Joseph McCauloy;
 born at Georgetown, Ky., Juno 2lst; 1823.
 He leaves a companion advanced in years to mourn his
 debarture. Two children—a son and daughter—preceded
 him early in life.
 He was loved and respected by all who know him, as an
 bonorable man, a true friend and a kind neighbor.
 His aged companion las the sympathy of a host of frienda
 and beighbore in her sorrow: but hims conforting of all;
 ab has the Arousiedge which, in the lips of subs abod, our beautiful Thilosophy conveys. The sorvices wore conducted by the writer.



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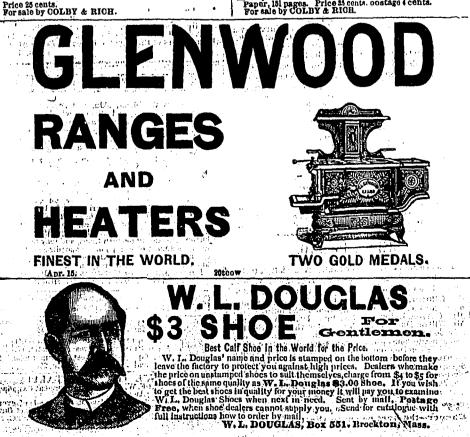
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VOIN USHG: Das Buch globit Auskunft üher Manches, was bisher noch in Dunkel gehült war, und beweist klart den Spruch, dass es mehr Dinge giebt zwischen Himmel und Erde, als unsere Schulweisheit sich träumen läzst. Für Vieles, das als übernatürlich solther betrachtet wur-de, finden wir de uatürliche Erklärung, und dadurch wird ein noues Feld der Forschung eröffnet, welches ein 8egen für die Menschheit zu werden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode jat klar und vernunft gemäss, ja sogar an der Hand völlig materielten Wissens unwiderlegich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Fostgabe für Gemitth und Ver-stand, bestimmt, uns über die Plackereien des täglichen Lebens zu erhoben. Es globt uns nehr als die Röfnung, es globt uns die Gowissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Roich, weiches wir das erige nonnen.

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The interfamilies of the intervalue is not a from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Fsychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-naism is indeed true, and the communications have given my heart the greatest connfort in the severe loss I have bad of son, daughter and their mother." Glues B. Stebbins writes: "Soon after this new and curious instrument for gotting spirit messages was made known, I obtained one. Having no gitt for its use, I was obligd to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price SLO, securely packed in box and sent by mail postpaid. Full directions. NOTICE TO RESIDENTE OF CANADA AND THE PROVINCES. Under existing the under whose touch on a first crist be of the sup of the states and Canada, PLANOHETTER cannot be seen through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLEM & RICH. 6000

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Syiritualist Camps.

Lake Brady Camp-Meeting. CLOSING EXERCISES.

It is well to be able to say, after sixty-three days' continuous meetings, that the last week was as successful as the first, that the attendance the last day was the largest of the season, and that, with contin-

ued good management, the future success of Lake Brady is fully assured. The speakers in camp the last week were Mrs. Cora L. V. Richmond, W. J. Colvillo and Mrs. Anna Orvis-a trio that would compare favorably with any three speakers on any platform, be it spiritual, secular or solantific.

this that would compare haverably with any check sequators on any platform, be it spiritual, sequal or selentific.
Mrs. Richmond was one of the speakers at the opening of the camp-meeting, and also at its close. Among the subjects treated by her during her stay were "Dual Soul," She said: "To suppose the soul had a beginning, is to give the materialist the full benefit of the argument in his favor." "The soul, past and future, is indestructible." "The beginnings of nature are dual." On "Marriage" the speaker said, "There can be no perfect expression of life without it." "The outward ceremony of marriage is yet necessary." "Those who are truly married on earth will be as one angel in heaven." The poems given at the close of her beautiful philosophical discourses are marvels of diction, imagery and depth of thought.
Mr. W. J. Colville alternated the last few days' speaking with Mrs. Richmond, Between these two speakers there seems to be almost perfect harmony of thought.

Mr. W. S. Colville alternated the last few days' speaking with Mrs. Richmond. Between these two speakers there seems to be almost perfect harmony of thought.
 On the 30th ult, the subjects Mr. Colville took from the audience, were: "The Economics and Wastefulness of Life,"" The Psychic Congress." In speaking on the latter question, he said: "The great good to be derived from the Psychic Congress will be the representative thought from all parts, the knowledge of soul-growth and spirit-culture." "The great good will be the agitation of all religious science. The Congress of Mrs. E. L. Watson before the Congress." In speaking of progress, Mr. Colville referred to the address of Mrs. E. L. Watson before the Congress: the large audience she addressed all realizing: "she spoke as a Spiritualist, influenced by unseen intelligions." "It was a triumph for the Cause."
 At the conclusion of this admirable lecture, Mrs. Orvis sang a fine solo, and a poetic duet (subject suggested by the audience) was given by Mr. Colville and Mrs. Richmond, who improvised aliernate verses. On Friday, Sept. ist, Mr. Colville again spoke, taking a multiplicity of subjects from the audience, all of which were ably treated. Singing by Mrs. Orvis and a poem, "Lake Brady and Its Future," by Mr. Colville and the inspiring music of "Humphrey's Northwestern Band" of Akron filled every one with good foeling and the spirit of refoloing.
 The closing conference at 10:30 A. M., brought out a large audience. Dr. Street briefly reviewed the good work done at these morning gatherings, and the great benefit here who and ence of the audience. The following.
 Mrs. McCasila, Thomas Lees, C. F. Christian, Charles Bonsail and 1. W. Pope. Upon the latter speaker saying that Mr. John Slater, the well-known test meduum of San Francisco, was one of the audience. The following tey marks and in one of his characteristic lively ten minute speeches. stirred up the audience to the higher being the more index

Ladies' Auxiliary" with that proposed National flower. Superintendent Stoffel and a corps of assistants spent a busy day in preparing for the evening's illu-mination of the camp, and the cottagers and tenters had each hung Chinese lauterns, and put up artistic decorations, so that when the evening approached the entire camp looked like a veritable paradise. The first thing on the evening's program was the dedication of Mrs. D. B. Clark's cottage, near the botel. "Oulna," through her medium, Mrs. Rich-mond, offered the poetic dedicatory address, naming it the "Clark Cottage." A few of the friends made congratulatory speeches, and brief thanks by the hostess, and a "good night" poem by "Oulna," closed the interesting exercises. The band played its best, the balloon ascended ma-jestically, the fireworks elicited the highest praise, and called forth the usual number of "Ohst" The grand ball was a perfect success, "a jam," and the Annual Banquet reflected great credit on Landford Kane, and was thoroughly enjoyed by those who sat around the festal board. Beyond the partial destruc-tion of the banquet hall decorations, which accident-ally took fire, nothing occurred all day to mar the festivities of what was termed "Lake Brady's national day." The Last Day.-Early Sunday morning the crowd

festivities of what was termed "Lake Brady's national day." The Last Day.—Early Sunday morning the crowd began to pour in —teams, bleycles and railroads brought thousands from all guarters. The excursion-ists from Cleveland filled nine coaches. The day was a perfect one, and all seemed inspired for the occa-sion. W. J. Colville was the speaker of the morning, and the subjects for his discourse, given by the audi-ence, were "The Burdens of Life" and "The Aspira-tions of the Soul." The general verdict was that Mr. Colvile was at his best, and cellpsed all his former efforts. Such being the case, what need of further words from me? Mr. Frank T. Ripley followed with his usual satisfactory tests, and in closing thanked the friends for all the sympathy and kindness ex-pressed and tendered him during his long stay of situ-three days in camp. the friends for all the sympathy and knumes ex-pressed and tendered him during his long stay of sixty-three days in camp. Oh! the tremendous crowd at the afternoon meet-ing! A full hour before the time appointed every seat was taken, then gradually, as Humphrey's Symphony Orchestra of Akron discoursed its usual sweet strains, Nature's hillside seats in her beautiful temple of wor-ship began to be taken, so when Chairman Street opened the meeting the sea of faces that lined the nat-ural amphitheatre was in itself an inspiring sight. At the conclusion of an exquisite instrumental selection by the orchestra, Mrs. Cora L. V. Richmond, on be-hait of many friends, presented the leader, Mr. Hum-phrey, with a silver-mounted ebony baton. The sub-iect of Mrs. Richmond's discourse was "The Spiritual Harvest of 1803," which wasfollowed by an impromptu poem "To-morrow," rendered in a liternate verses by Mrs. Richmond, W. J. Colville and Mrs. Orvis. It is next to an impossibility to convince a skeptic that such a poem as they jointly improvised was im-promptu. Mrs. Else of Gallon, O., then paved the way, with a bieautiful song, to a fine test séance by Mr. Harry W. Archer.

on Resolutions, offered a series of resolutions protest-ing against any legislative enactments against the in-torests of Spiritualism and Spiritualists. They were unanimously accepted, and ordered printed in all our spiritual papers, and as many secular ones as practi-cable. cable. Miss Abbie A. Judson of Minneapolis was frequent

spintum proces, and a summy occasion of Minneapolis was frequent-ly hoard in conference, her gentle spirt, sweet volce and sincere manner wonfor her a host of friends while here. Bhe gave one or two classicssons in the science of "Terrestrial Magnetism." Becretary Chas. H. Palmer did the amiable in ar-ranging several pleasant excursions around the lake on the fast steel steamer "Winona," Capt. A. Brown. Your reporter was one of a very pleasant company, consisting of the speakers and mediums of the Ladles" Auxilary and other campers. Early Sunday forencon, the 3d, Mr. Palmer officiated as pilot, and took the distinguished party sately across and around the beau-tiful Lake Brady. Messrs. Thomas and Pope, First and Second Vice Presidents, called the attention of the passengers to the various points of interest, and explained the improvements the Association contem-plated making in railroad entrances to the grounds before another season. Chairman Street read, at the last session, a very in-teresting statistical report he had compiled of the number of meetings-field this season, the number of speakers and mediums participating, the total attend-ance, and number of articles-tost and found. All the articles lost wore returned to the owners through the Ladles' Auxiliary, except the pocketbook lost by Mrs. Tillie V. Cooke of Cleveland, containing between forty and fitty dollars. If this should happen to meet the eye of the finder, please return it to the unfortunate loser. The Last Social Gathering.—A very pleasant party.

Tille V. Cooke of Cleveland, containing between forcy and fifty dollars. If this should happen to meet the eye of the finder, please return it to the unfortunate loser. The Last Social Gathering.—A very pleasant party, numbering between thirty and forty, met at the col-tare of Mrs. H. S. Lake the last Studay evening, the following persons taking part in a literary and musical program outlined by Mr. Francis Barry, and an-nounced by Tillie H. Lees: Mrs. Anna Orvis, Charles Bonsali, Mrs. Philleo, Thomas Lees, Solon C. Thayer, Mrs. Cora L. V. Richmond, Mrs. Maitle McCaslin, Dr. J. C. Street, Mrs. H. S. Lake and Mrs. A. Black. All were in good trim, and a particularly pleasant and joyons time was had by all. A "Good Nicht" poem, given by "Ouina" and another spirit through the organisms of Mesdames Richmoud and Orvis, con-cluded the pleasant evening's entertainment. *Bracking Camp.*—Murmuring voices from the La-dies' Auxiliary tent before daylight, and from other tents and cottages, increased in intensity, until at sub-rise all the campers were up stripping their temporary domiciles, packing, anxious to catch the early trains for "home." What changes a few hours makel Suu-day afternoon thirty-five hundred were on the grounds —Monday at the same time only thirty-five p"rsons, all told. Trestdent Lee and Supt Stoffel, with his corps of assistants, the kotel landlord and one or two of his helpers, alone remain to mourn the denilse of our second camp ground the enjoyable place it has been the past sixty-three days. Good-by, speakers and mediums, good-by, President Lee, Chairman Street, Supt. Stoffel, Landlord Kane, Miss Kane. Mary Moran, Capt. Brown, Engineer Goodyear, Boatman Davies, Ticket Taker Taylor, Miss Switchback Merrill. Good-by, charming Lake Brady, brother and sister correspondents, friends one and ali, and a hearty good by and sincere thanks to the stanch old BANNER or Light publishers and their entire staff. Thomas AND Tillie LERS, Special Correspondents.

Mount Pleasant Park Camp-Meeting opened this year on July 30th and closed on Aug. 27th; it was one of the most pleasant and profitable sessions ever held in the West.

year on July 30th and closed on Aug. 27th; it was one of the most pleasant and profitable sessions ever held in the West. Mount Pleasant Park is situated just within the limits of this beautiful little city of Clinton, a place of some twenty thousand inhabitants, and located on the western bank of the Mississippi river. This is one of the finest and best equipped camps in the country. The property-a valuable one-is owned by the Mississippi Valley Spiritualist' Association, and this year completes its cleventh annual camp-meet-ing. The grounds are on a bluff in horseshoe shape, with the Auditorium in the basin in the center. The cottages and tents are located on the crest of the cir-cle, an dvantage fully appreciated during a rain, as the grounds are dry and nice in less than two hours after a shower. There are about one hundred tents here with floors, and about thirty cottages, some of them two stories' high, and fine enough to grace a city; also a hotel, scance rooms, a large and commodious boarding-bouse, a pavilion eighty by one bundred feet in dimen-sion, with seating capacity of nearly one thousand persons. The Auditorium, under the shady branches of those grand old oak trees, also seats something over a thousand people. The tatendance of campers this year would average about five hundred people for a general attendance, besides the transistents, who often filled the hotel to overflowing. The conferences were well attended, and pertinent (uestions were very ably and anicality discussed, with a liberality of thought and has week. The conferences were well attended, and pertinent questions were very ably and anicality discussed, with a liberality of thought and has one heresion said the forenoon conferences this year were the best he had ever attended. We would make honorable mention of some of the prominent mediums who contributed much to the suc-rest of the meeting. Edgar W. Emerson, public test medium, is the prince of the rostrum, and his tests bring the spirit word so near that heaven and earth see

an original poem by Mrs. Baker (Marblehrad), fol-lowed with remarks by Dr. Allen (Boyorly). J. B. Hatoh, Br., J. B. Hateh, Jr. (Conductor of Boston Ly-ceum), Mr. Pottor (Conductor), Mr. Hnow (Assistant-(Conductor Malden Lyceum), Arthur Hodges (Lynn). Roditations by Miss freiand and Willie Sholdon (Bos-ion). Miss Isahol Grant, Jonnio Grant, Margio (Hant, Amy Adams, Eddio Newhall, Ethol Shoroy (Lynn), Miss Allee Thorner, Edua Peach, Bertha Beals, Mary Conant, Addie Conant, Flossie Libbie, Mabol Free-man (Salem). We are to hold grove meetings two more Sundays-the 17th and 24th. Lynh and Salem electric cars pass the grove. Miss. N. H. GAILDINER, See'y. Salem, Mass., Sept. 11th, 1803.

MEETINGS IN BOSTON.

The American Spiritualises' Association has dis-continued its Monday ordning meetings at the First Spirit-ual Temple until the first Monday in Cotolor next. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker C. Marsh, Gen'l Sco'y, Hyde Park, Mars.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M. 3% and 7% P. M.; also Wednesdays at 2 P. M. E. Tuttlo, Conductor.

Hatbono Hall, 604 Washington Street, cor-ner of Kneeland, -Splithal meetings every Sunday at 11 A. M., 24 and 74 P. M. (7) P. M. meeting in Commer-cial Hall). Thursday at 23 P.M. Ni P. Smith, Chairman. Harmony Hall, '24 Washington Street.-Moet-ings are held every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday and Thursday 5 P. M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.-Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Miss. A; Peabody and Dr. S. H. Nelke, Con-ductors.

Twilight Hail, corner Washington and Hollis Streets.-Meetings Sunday at 11 A. M., 21/2 and 71/2 P. M.; Taesday at 21/4, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, Freshent.

Amorica Mall.-Sept: 10th, the meetings were well patronized. Skeptics present who were really "truth seekers" became also "truth inders," if one may judge by their (cautious) admissions.

"truth seekers" became also "truth finders," if one may judge by their (cautious) admissions. At the morning 'meetings Miss Å: Peabody, Mrs. J Woods, Mrs. Fredericks, Dr. S. H. Neike, Mrs. G. Hughes, Mrs. Anderson, and Dr. Willis, all well known mediums, participated. Our musical talent was: Miss Badia B. Lamb, platist and vocalist; Herr Julius Fredericks, zither sololst; Dr. S. H. Neike, basso, and W. Anderson, tenor. At the afternoon meeting Dr. Baker, Miss A. Pea-body, Mrs. Forrester, Mrs. Woods, Mrs. Fredericks, Mrs. Breck, Dr. Willis, Mrs. Anderson, and Dr. S. H. Neike were with us. Our musical talent: Frod. Thur-ber, tenor; Herr Fredericks, zither soloist; Miss Sadia B. Lamb, vocalist. W. Anderson favored the audience with a bighly appreciated (original) song. The evening session was largely attended --even 'standing-room' taken. Our mediums received the thanks of all present, as the tests were most convinc-ing. We had with us Dr. Baker, Miss A. Peabody, Mrs. Forrester, Mrs. Woods, Mrs. Fredericks, Dr. Willis, Miss L. E. Smith, Mr. W. Anderson and wile, Dr. S. H. Neike, and many others. Gen, Dunham gave some of the experiences which made him a Spir-itualist. The musical entertainment was furnished by Miss Sadia B. Lamb, soprano soloist, Frod. Thur-ber tenor, Herr Wallack, the original harmonica con-cert soloist. Hris playing took the audience by storm. The meetings are conducted by our well-known good mediums. Miss A. Peabody and Dr. S. H. Neike. BANNER OF LIGHT for sale at the door, and at the residence of Dr. S. H. Neike, 56 Tremont street. S. **Twilight Hall.**--The Society of Ethical and Spir-

Twilight Hall .- The Society of Ethical and Spiritual Culture opened its meetings in this newly furnished and beautiful hall last Sunday, with a large attendance.

attendance. Great harmony and power marked the morning cir-cle. Prof. Kenyon's addresses in the atternoon and evening were convincing arguments of the truths of Spiritualism. The psychometric readings and tests given by Mrs. Forrester, Mrs. M. Adeline Wilkinson, Mr. David Brown, Dr. Wm. Franks and others, brought solace and comfort to many. The music furnished was exceptionally fine. The fiftcen-minute congrega-tional song-service, led by Prof. Pierce, is a feature of these meetings. Among the musical talent present were: Mrs. Susie Lovejoy, Prof. Rimbach, Messrs. Whiting and Dodge, Mr. and Mrs. Anderson, and Little Eddle, the child vocalist.

Mr. and Mrs. Anderson, and Little Educe, the clink vocalist. The large donations of beautiful flowers received are here gratefully acknowledged. Next Sunday Rev. E. Andrus Titus, an eloquent champion of our Spiritual Philosophy, will occupy the rostrum; Prof. J. B. Kenyon will also be present and give especial attention to psychometric readings. David Brown, Mr. Stiles, Dr. Franks, Mrs. Forrester and other good mediums will be present. Meetings will be held every Sunday and Tuesday afternoon; also a Sociable and dance every Friday evening. Opening dance Friday evening, 15th inst. MRS. M. ADELINE WILKINSON, President.

Engle Hall .- Wednesday afternoon, Sept. 6th, a large and interesting meeting; G. V. Cordingly en-tertained the audience with remarks, tests and per-

harge and interesting meeting; G. V. Cordingry entertained the audience with remarks, tests and pertained the audience with remarks, tests and pertained the audience. A Chase, Mrs. Robbins, Mrs. G. Wilkinson, Mrs. M. A. Chase, Mrs. Robbins, Mrs. G. Wilkinson, Mrs. M. A. Chase, Mrs. Robbins, Mrs. G. Sunday, Sept. 10th, the morning developing circle conducted by Mr. Cordingly was very successful. The meetings both afternoon and evening were crowded by those who, gathered to listen to Mr. Cordings was been and been so subjects suggested by the audience. These he handled in an eloquent and able manner. His personal poetic readings were of high order.
Duets, Mrs. Carlton, Mrs. Shepley; select reading, Miss Piper, vocal solos, Mr. W. S. Anderson; Mr. Robinson, former chairman of Eagle Hall. entertained the audience with pleasing thoughts; fine remarks, Mrs. Robbins, Mrs. M. A. Chase, Mrs. S. E. Buek. Meetings every Sunday at 11 A. M. 2:30 and 7:30 P. M.; also Wednesday afternoons at 2:46.
BANNER OF LIGHT for sale each session.

MEETINGS IN NEW YORK.

The First Modisty of Mpiritualists holds its meet-ings in Carnegie Music Hall Building, between 5th and 5th streets, on Seventh Avonnes entrance on 57th street. Ser-vices Sundays, 10% A.M. and 7% F.M. Henry J. Nowton, Prosident.

Prosident.
 Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualistic Society meets each Sunday at 11 A. M. and 8 P. M. Mirs. Holen Temple Brightam, speaker. Arcunum Hall, corner 25th Street and 6th Ave-nue.-Meetings every Sunday at 5 and 5-Mr. Tatlow; also public circle at 9%. All are welcome. Soul Communion Meeting on Friday of each week, SP. M.-doors close at 34-at. 310 West 26th street. Mirs-Mary O. Morrell, Conductor.

Carnegie Hall .- The First Society of Spiritualists opened its hall Sunday morning, Sept. 10th-after the usual vacation-with a good andience in attendance. Dr. G. O. B. Ewell, the speaker, was fresh from his round of the various camp-meetings and full of instructive inspiration. His lecture was upon the work of Spiritualism -or what has it done for the world.

bind of the Various camp-meetings and full of the structive inspiration. His lecture was upon the work of Spiritualism—or what has it done for the world.
While many looked for great public awakening through this or that meeting, the true work he said, is from within, and must come through your own personal experiences. His discourse was very interesting, closing with an improvised poem upon the three studiets from the audience, "Mother love," "Violets," and "Mediumship."
The afternoon meeting was largely attended—with many new faces present—and the results were most interesting. Several persons spoke of their summer experiences, and among them Mr. J. F. Snipes (Presence, who cited divers sittings with mediums in Chicago, during his visit to the World's Fair, in which each medium gave messages from his particular spirit friends upon iddontical subjects. Dr. Ewell gave interesting experiences at the camps, and read, psychometrically, articles from the audience, giving excellent evidence to several of spirit presence. Miss. Henderson, always reliable, gave excellent tests, in two or three, cases calling, forth atrong approval. Mrs. Florence White followed with quiet sympathetic utterance of messages from anxious ones in spirit who sough to send word to earth friends; sile gave a number of striking tests; turning to the chairman she said, in closing: "Let me take your hand. I want your help, friend R—, to come back and tell you I am glad I was a Spiritualist and knew something of its trutus. This knowledge has helped mo in my entry into spirit life. I am flad to be with vou all to-day, as I always was while in this ilfe. I am Theodore D. Bunce, whom you all know."
The chairman then stated that on August 26th he was in the bank where Mr. Bunce had been ieller for nearly thirty years, and had a chat with him about this very opening meeting, its were that ded form the dide very shortly after.
The evening discourse was upon questions presented by the audience, which were han

poem. Dr. Ewell speaks the remaining Sundays of Septem-ber, and will give tests and spirit-readings after each lecture when the time permits.

MAINE.

Portland.-Harry M. Berry, only son of Mr. and Mrs. H. C. Berry, passed to spirit-life, Aug. 27th, aged sixteen years ten months and fourteen days.

He was a true and noble son, upright in character and manly beyond his years. The parents hoped that their darling might still be spared to them, but love

and maily beyond his years. Ine parents hoped that their darling might still be spared to them, but love more tender than theirs knew that the sensitive soul could attain a nobler manhood in the harmonious con-ditions of spirit-life. The body rested in a white velvet casket trimmed with smilax and buds, and covered with flowers placed there by the loving hands of his mother. The lioral offerings were beautiful and very elaborate. Among them "Gates Ajar," from parents, and plilow and roses from grandmother. The services were conducted by Mrs. N. J. Wills, who spoke eloquently and teelingly words of consola-tion and love. Bhe made an able presentation of the beauties of the Spiritual Philosophy, and the consola-tion it brings to those who *know*, as the parents of the deceased do, that their loved one still lives. No ser-vice in Portland for years has seemed to bring the comfort and peace to the mourning friends that this did, and many expressions of satisfaction were heard from those who previously knew mothing of the spir-itual revelation. His mother was wonderfully sus-tained throughout the trying ordeal by her spirit-friends, and at the close of the services was controlled by her guides, and took a touching farewell of the earthly body. It was a very affecting and beautiful scene. May the ministry of their loved ones sustain them in their hour of need.

Rockland.-The First Spiritual Society opened its

SEPTEMBER 16, 1898.

MEETINGS IN BROOKLYN.

Conservatory Hall .- Mrs. Ada Foye has been engaged for the last two Sundays in September by the Spiritualists meeting at this hall; Mrs. Maggie Walte, California's wondrous platform test medium, for No-vember; John Wm. Fletcher for October, December and March. Others will be announced later on. W. J. RAND, Son'y First Brooklyn Society of Spiritualists.

Careful Preparation

Is essential to purity of foods. It is wisdom and econ-omy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care; and infants are assured the best. Gro-cers and Druggists.

NEW YORK.

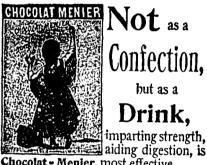
Wateriown.-The season at the Temple opened most auspiciously the 3d instant, Mr. F. A. Wiggin officiating. 'The subject in the afternoon was: "The officiating. The subject in the afternoon was: "The Object and Purpose of Spiritualism;" his remarks were listened to by a large audience with the closest attention and the highest appreciation. In the even-ing the Temple was crowded. After the lecture on each occasion numerous tests were given, all of which were recognized. The friends are certain that the same advantageous results will follow the work of Mr. Wiggin on this occasion as in the case of his min-istry here a year since. He will remain with us dur-ing the entire month. Any one desiring to corre-spond with him may address Mr. F. A. Wiggin, care C. H. Mattison, 26 Main street, Watertown, N. Y. Sept. 6th, 1893. F. N. FITOH, Cor. See'y.

CONNECTICUT.

Hartford .- Spiritualist meetings will be opened at Melodeon Hall, 385 Main street, Sept. 17th, with Mrs. Clara H. Banks as speaker, at 2:30 and 7:30 P. M. On Wedneeday evenings there will be a social circle, and on Friday afternoons a circle for spirit-commu-nion at the same place. MBS. DILLINGHAM-STORRS.



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Special Correspondents. Olinton, Is. To the Editors of the Banner of Light:

BREVITIES.

BREVITIES. The benefit entertainment given to Mr. Charles Barnes, the worthy trumpet-medium, on the 29th ult, in the Payilion, was one of the most successful of the season. Mr. Francis Barry of Kent opened with an original and eloquent speech. Recitations, songs and music followed, rendered by Mrs. Anna Orvis, Mr. Fischer, Prof. Ptuhl, Mrs. Cella M. Nickerson, Dr. J. C. Street, Frank T. Ripley, and Mrs. Richmond. The proceeds were then presented by "Oulna" to the beneficiary, Mr. Barnes. Presentations were numerous during the entire camp meeting, the last week, however, more so than usual. On the 30th ult, Dr. J. C. Street was the sur-prised recipient of a gold watch-chain from his many camper friends in appreciation of his faithful services as Chairman. Unlike many surprised ones, the genial Doctor was enabled to couch his thanks in appropri-ate language.

ate language. Mr. Daniel Kane, the hotel manager and his worthy

ate language. Mr. Daniel Kane, the hotel manager and his worthy sister, the housekeeper, were the next to be surprised, the former receiving a gold chain, and the latter a ring, broch and ear-tings as a testimolal of love and respect from the hotel guests. Then came another surprise that caused the Super-intendent to open his eyes a little wider still, as a val-uable silver waich was handed him, engraved on the inner back case of which was: "To Wm. Stoffel, from friends, and the L. B. A., Sept. ist, 1893." Even the President, Capt. B. F. Lee, was corralled, and a gold watch chain, with Masonic symbols, was attached to his ample light vest. Mr. L. was ovidently the most surprised of all the surprised ones, and talk-er as he is, by nature of his legal profession, words failed him. Mrs. Cora L. V. Richmond, controlled by "Ouina," was the one chosen to make the becehes and right royelly did they together do the honors and bestow the tokens of triendship on the worthy quartet. Preceding the last session held in the Auditorium Sunday, Sept. 2d, the Chairman. Mr. Chas. H. Mathews of New Philadelphia, O., on behalf of the Committee

S. 19. 33

efforts with telling effect; and at 4 o'clock the Pavil-ion was filled to its utmost capacity to listen to Mr. Emerson's tests. At 8 P. M. the closing exercises of the meeting began with short speeches from the lecturers and workers present, the *inale* being an original poem by Mrs. P. J. Barrington, for which she received a unani-mous vote of thanks. MBS. P. J. BARRINGTON. "Wild Rose" (Geneseo, III..) writes: "This camp closed after a most eventful season. The speakers addressed large and appreciative audiences, while the subject matter of their discourses was of a high and inspiring order. Mrs. Helen Stuart-Richings in her usual excellent and gracious manner inspired all minds that heard her. Her lectures were loty, elo-quent, rhetorical and full of knowledge. She is a bright star in the firmament of spiritual lights. Mr. Wyllard J. Huil and the others did nobly, and their words and thoughts were timely and eloquent. The writer received at one of Mr. Winan's scances a rose as fresh as if just plucked, handed to him by a spirit hand, and a message written in sight of the sit-ters from one of his guides; other mediums, both for trance and materializations, did well. Edgar W. Emerson drew unrivalided throngs, and gave brilliant tests and delineators."

Rocky Rest. Conn.

A grove meeting of Spiritualists will be held at this

place on Thursday, Sept. 14th. Many are expected from Hartford, New Haven, Bridgeport and adjoinfrom Hartford, New Haven, Bridgeport and adjoin-ing towns. Dr. G. C. Beckwith-Eweil and Mrs. Tille Reynolds of Troy are engaged as speakers. Other taient is invited to participate. The nearest stations are Birmingham, Derby or Shelton, Conn. Meetings of this character are valuable in awaken-ing and continuing an interest in our Spiritual Philos-ophy, and it were well if every large town, or county at least, could hold one each season. H.

Camp Progress, Mass.

The Lynn and Salem North Shore Association held grove meetings to-day at "Camp Progress," upward of two thousand people attending. The Lynn, Salem, Boston and Malden Lyceums were represented. The exercises were opened by congregational singing, and

Harmony Hall .- The Tuesday circle was fine in forces and tests. Mrs. Chase and Dr. Lathrop did good service.

good service. On Thursday afternóon Mrs. Smith was particularly interesting in her work; Mr. Huise was practical and scientific in his remarks; Mrs. Chase, Mrs. Trask and Dr. Lathrop and their guides were convincing in proofs of spirit-return: The Sunday morning circle was well attended. Tests were given by many public and private mediums—all recognized. In the atternoon Mrs. Buck, Mrs. Chase, Mrs. Hill, Dr. Magoon, Mrs. Davis, and Dr. Lathrop spoke earnesity, and gave recognized tests. In the evening Mrs. Chase, Mrs. 'Hill, Mrs. O. A. Robbins and Dr. Lathrop held the closest attention by their tests and readings. Mr. Martin presided at both meetings, and gave a wonderful test at night. Our attendance is increasing. The *Lifted Veti* is kindly commended. Meetings Tuesday and Thursday at 3 F. M.; psycho-metric lecture, Friday at 3 F. M.

Commercial Hall.-Sunday, Sept. 10th, services were held in this hall morning and evening, the largest audiences of the season attending. At 11

Charlestown District .- "The Home Rostrum"-E. M. Sanders, Chairman, 21 Soloy street. Meetings are held every Sunday, Tuesday and Thursday evenare neid every Sunday, Tuesday and Thursday even-ing at 7:30; all the sessions have been well attended by appreciative audiences. Last Sunday evening the meeting opened with praise service, followed with poem, Mrs. Williams; thvocation, Mr. Sanders; inter-esting remarks, readings and tests. by good mediums present. It was an harmonious and pleasant service. Our new mediums are developing rapidly; good vocal and instrumental music at each session. C. B.

The Ludics' Industrial Society will open its meetings Thursday, Oct. 5th, at Dwight Hall, 514 Fremont street. We shall be glad to welcome our old riends, and many new ones as well, at our new and pleasant hall, and shall endeavor to make the season of '93-'94 one of profic to all. Supper as usual at 6. 19 Oak Grove Terrace. H. E. JONES, Sec'y.

RHODE ISLAND.

Providence.-The Spiritualist Association met at Columbia Hall, 248 Weybosset street, Sunday, Sept. 10th. The exercises of the evening were conducted by 10th. The exercises of the evening were conducted by the following talent: Invocation, Mrs. Delia Smith; poem and essay. Mrs. Mary Goodrich; followed by Mrs. Garton, Elder J. N. Sherman, Dr. F. H. Roscoe, Mr. Wilson MacDonald; President of the First Spiritu-alist Society of Brooklyn; N. Y.-on a Visit to our city —also made some pithy remarks, which were well re-ceived; exercises closed by clairvoyant delineation on paper. (by pencil) by the spirit-artist Mr. W. B. H. Spencer-a pleasing phase, and the recognition of the plotures rendered it an attractive feature. 05 Daboli street, BARAH D. C. AMES; See'y.

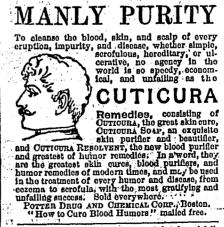
Bunner-the best paper in the world.

Rockland.—The First Spiritual Society opened its meetings on Sunday, the 10th inst, Mrs. Matilda C. Smith gave the opening address, which was listened to with rapt attention. This was her first appearance before a Ricckland audience. Mrs. Gena S. Falfield gave a beautiful original poem on the "Entrance of a Spirit into the Life Be-yond." Mrs. M. J. Wentworth of Kuox followed the address with a fine improvised poem on the heresies of the past. Dr. Clark of Harmony, Me. was con-trolled by his Indian-guide and made brief remarks. Mrs. Fairfield rendered inspirational music upon the "Ministry of Angels," advancing beautiful thoughts; Mrs. M. Cushing-Smith read an original poem entitled "Our Vanished Friends"; Dr. Chas. H. Harding of Boston gave some excellent tests. Altogether it was a grand opening meeting. Bervices will be continued every Sunday for the present. A. E. Tisdale, the wonderful blind medium-orator and musician, will occupy our platform during the five Sabbaths in October, and certainly a rich treat is in store for our people. F. W. Smitri.



Cleveland .- Mr. Jno. Slater on his way to Chicago, Ill., from Lake Pleasant (Mass.) Camp-Meeting, stopped in Cleveland, took a flying peep at Lake Brady, afterward returned to this city, where he held two fine scances in Army and Navy Hall, to the as-tonishment and delight of all that were present. The *Cleveland Plaindealer* of the 5th inst., speaking of the first night, said: "Jno. Slater, a spiritualistic medium from San Francisco, gave quite a peculiar and re-markable test scance in Army and Navy Hall last night. He called on the audience to deposit some ar-ticle on the table during his absence from the room. Many responded. On reëntering the room he played on the plano and sung, presumably to call up the spirits. Then he held each article in his hand, and told what the dispositions of the owners were, repeat-ed conversations they had had at different times, and many other things which the owners claimed to be true. All testified they had never met the medium be-fore, nor were they in any way acquainted with him." Mr. Slater gave a number of private sittings at The Hollenden during his stay, here, and convinced, through his wonderful mediumship, many investigat-ors who still lingered among the doubters, ..., ..., It was Mr. Slater's first visit to Oleveland; should he come again, he would be overrun with sitters, and would de great good for the Guese in this dity, such stopped in Cleveland, took a flying peep at Lake

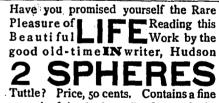
It was Mr. Blater's first visit to Cleveland; should he come again, he would be overrun with sitters, and would do a great good for the Cause in this city; such crisp, clear-out demonstrations of mediumship, that give the *proof positive*, are rarely met with. Mr. 8. left for Chicago to fill an engagement before the members of the Psychic Research Committee. THOS. LEES.



PLES, blackheads, red, rough hands and fall-ing hair cured by Curtouns Boar,



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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Grard Assombly Hall, Ninth street and Girard Avenue (an-trance at Hutchinson street). President, Benj, P., Bonner, Vice-President, James Marlor; Sceretary, Frank H. Morrill, 221 Obstnut street; Treasurer, James H. Marvin. Services at 10% A.M. and 7% F.M. Lycoum at 2% F.M.

Spiritual' Conference Ashociation meets at the northeast corner of 8th and Spring Garden streets every Sunday at 24 P. M. S. Wheeler, President, 472 N, 8th street.

THE SFIRITIALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY.-INFORMATION and assistance given to inquir-ors into Spiritualism. Literature on the subject and list of members will be sent on receipt of stampod envelope by any of the following International Committee: America, Mrs, M. Palmer, 200 North Broadstreet, Philadelphia; Ame-tralia, Mr. Wobsch, of Peckville street, North Melbournet Canada, Mr. Woodccck, "Waterniche," Brockville; Holland, Van Stratton, Midoliaan, 632; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, H. Fortenson, Ado, Christiania; England, J. Allon, Hon. Boc., 14 Borkley-terrace, White Post-lane, Manor Park Essor; or W. O. Robson, French Correspondent, 168 Rys Hill; Newcastle-on-Tyne, ROBERT COOPER; Pres., 3 Manchester street; Brighton, Eng.

and the shuffer of the second s She is right.

> The thrifty housewife cleaves to all Good things that are allowed her. And in this 'land of lands' she cleaves To Cleveland's baking powder.

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