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NO. 3.

Children's Department.

TO GROWN-UP LAND.

Good-morrow, fair maid, with lashes brown, Can you tell me the way to Womanhood Town? Oh! this way and that way—never stop.
'T is picking up stitches that grandma will drop,
'T is kissing the baby's troubles away.
'T is learning that cross words will never pay,
'T is helping mother,'t is sewing up rents,
'T is reading and playing,'t is saving the cents,
'T is loving and smilling, forgetting to frowu—
Oh! that is the way to Womanhood Town. Just wait, my brave lad, one moment, I pray. Manhood Town lies where—can you tell me the way

Oh! by tolling and trying we reach that land—
A bit with the head, a bit with the hand—
'T is by climbing up the steep-hill Work,
'T is by keeping out of the wide street Shirk,
'T is by glwings taking the weak one's part,
'T is by giving mother a happy heart,
'T is by keeping bad thoughts and actions down—
Oh! that is the way to Manhood Town. And the lad and the maid ran hand in hand To their fair estates in Grown up Land.

THE GIANT'S HEART.

BY GEORGIANA FEATHERSTONHAUGH.

There was, once upon a time, a very good little maiden, who all day long gathered fagots in the forest. Now this maiden Little Lightfoot's step mother was exceedingly jealous of her daughter's beauty and goodness, and said that Little Lightfoot "was far more giddy than the birds, and more fickle than the winds,"

than the birds, and more fickle than the winds," and often when her bundle of fagots was small this wicked stop-mother sent Little Lightfoot to bed with nothing to eat.

Now, beyond the borders of the kingdom lived a giant who did great harm to the king's subjects. This giant had two heads and two hearts. One head always said no, while the other head said yes; one heart throbbed with wickedness, the other heart with goodness. But the wicked heart beat perpetually, while the good heart always remained silent.

So great had become the depredations of this giant that the king sent out his armies, and promised that whosoever should bring into the palace at the expiration of a year the heart of the giant that always beat with wickedness, should be given a great reward, and elevated to a state of high degree.

Little Lightfoot's mother, hearing of the

to a state of high degree.

Little Lightfoot's mother, hearing of the king's offer, thought that in sending her daughter to fill the almost impossible mission, it would be a laudable excuse for ridding herself of her presence, so she took her one day into the depth of the wood bordering upon the giant's domain, and after giving her a crust, bade her gain the reward offered by the good king, and departed.

Wandering one day, weening, through the

Wandering one day, weeping, through the forest, Little Lightfoot came upon a wolf, lean from starvation, lying upon the ground.

"Ah! my beautiful maiden," the wolf said, "find me but a morsel to eat, for many days have I been without food."

Overcome with pity at the sight of the dying search of food; but after wandering about thoughts concerning God and nature. He many hours she came upon nothing save a says: "Who is the author and preserver of the black crow with a broken wing lying dying

upon the grass.

"Alas! alas! pretty maiden," a voice said,

"Alas! alas! pretty maiden," a voice said,
"in pity do not carry me as a morsel to eat to
the dying wolf, but go yonder in the forest,
and bring me a drop of juice contained in the
stem of the mandrake flower; it is the only
thing that will restore me, and heal my wound."
Although Little Lightfoot was very hungry
herself, she went and gathered her apron full
of wild berries, and took them to the wolf; but
it had vanished. In spite of her weariness she
remembered the crow, and going deep into the
forest where the mandrakes grew, stooped to
pluck a single stem; but as she did so the mandrakes rustled their many heads in wild commotion, and a voice said, "Spare us, beautiful
maiden, for at harvest time the Ice King is to
marry the Snow Maiden, and should one mandrake fruit be missing, the Ice King will send
his bitter winds to freeze our stalks and roots."

"Alas!" cried Little Lightfoot, "I know not
what to do for the poor crow that lies dying in
the forest with a broken wing!"

"Be not sorrowful," the voice said, "but
take a single drop of dew from a mandrake
leaf and carry it to the crow."

Hastily did Little Lightfoot obey the voice;
but when she approached the spot the crow
had vanished.

Starting once more to walk through the

had vanished.

had vanished.

Starting once more to walk through the forest, Little Lightfoot came upon a magnificent orchard where the fruit hung abundant and luscious upon the trees; but no sooner had she entered than an immense giant seized her.

"Ha! ha! pretty maiden," the giant said, "know you not that this is the orchard of my master, the great giant?"

But instantly there appeared a great pack of wolves, and rushing upon the giant quickly de-

wolves, and rushing upon the giant quickly de-voured him. In terror Little Lightfoot fled from the or-

In terror Little Lightloot ned from the or-chard, never stopping to gather the ripe fruit, or pausing until she came to a magnificent garden, in which were growing innumerable flowers and trees, but on entering she was again seized by a hideous giant. But suddenly the air became darkened with a cloud of black crows, that screaming flew down and plucked but the ever of the cloud.

crows, that screaming flew down and plucked out the eyes of the giant.

In terror Little Lightfoot ran weeping through the garden, without pausing to behold the beauty of the flowers or to inhale their fragrance. On she sped, until her course was impeded by an immense iron gate which led into the mighty giant's palace; but the gate was guarded by a giant even more hideous than the other two.

"Ha! my pretty maiden," the giant said, seizing Little Lightfoot by the flowing tresses. But as he did so the air became laden with the perfume of the mandrake's flower. More intense it became, until so overpowering was their odor that the giant was suffocated by the sickening perfume.

their odor that the giant was suffocated by the slokening perfume.

When Little Lightfoot beheld the prostrate giant she fled through the iron gate to the palace, where she beheld the master giant sitting upon his throne, shaking his head, that always said "No," and she heard the beating of his heart, whose every throb was wickedness; but the good heart was still.

When the giant's courtiers saw Little Lightfoot they would have seized her, but the giant shook his "No" head, for he was struck with the beauty and goodness of this maiden, and one single throb stirred his good heart, and he commanded that Little Lightfoot should be released and given the liberty of the palace and garden.

garden.
Then the courtiers wondered, not only at the

became motionless, and throughout the palace and garden and orchard was heard the giant's good heart throbbing; but his bad heart re-mained silent, and no longer did he deal out trouble to the subjects of his enemy, the King. One day, when Little Lightfoot had been in the kingdom of the giant many months, she came upon him as he walked through the gar-den.

den.
"Most beautiful of maidens," the giant said, "Most beautiful of maidens," the giant said,
"though once a very wicked giant, your goodness and beauty have caused my bad qualities
to be overcome by those which are good; for
your generosity to the wolf and the black crow,
and for listening to the pleading voice of the
mandrake flower, I will reward you. I know
well your good king's promise to the one who
shall bring unto him my wicked heart. The
reward is yours." And instantly the giant
plucked out his bad heart and placed it upon
the ground at Little Lightfoot's feet. But no
sooner had he done so than he vanished, and,
upon the spot where he had stood, sprang up a
beautiful rose-bush laden with crimson roses.
Grieved at the act of the giant, because he
believed she, desired the reward, Little Lightfoot took her apron, and, after filling it with
roses, covered the heart of the giant. But as
she stood by and wept, there appeared a prince
robed in garments gorgeous as the tints that
clothed the garden.
"My good maiden, you little know the ser-

robed in garments gorgeous as the tints that clothed the garden.

"My good maiden, you little know the service you have rendered me by refusing to carry unto the king my heart; for had it been burnt in the furnace he has built for that purpose, I would have suffered a cruel death. But, believing a good act greater than the reward, you have delivered me from a wicked enchantment under which I have been held for many years."

Then Little Lightfoot dried her tears, because the prince had been restored to his former self, and they were married with great pomp and ceremony.

Original Essay.

THE DIVINE BEING.

BY M. R. K. WRIGHT.

[Concluded.]

In speaking of the word God, Sir Isaac Newton says: "This term is a relative one, and has respect to servants." Then he further adds:
"The dominion of a spiritual being or Lord constitutes God." He believed that God existed necessarily, always and everywhere. He was all eye, all ear, all brain, all arm, all perception, intelligence and action. He was destitute of both body and shape, could not be seen, heard or touched, and should not be worshiped through any form of physical or material representation.

Annaeus Seneca, the celebrated moralist, who was born at Cordova, in Spain, just beworld? Does he condescend to consider us, or is his attention wholly given to himself and other affairs? Was his work originally done, once for all, or is he still in action? Is he a part of the world, or the world itself? Did he make matter, or find it ready to his hands? Was matter first, or the idea of it?" Then again he remarks: "The truth lies deep, and we can only reach it by degrees. Nature is full of mysteries which we can only gain a knowledge of by diligent thought and contemplation. The truth of the divinity is profound and obscure, or else, perhaps, we see it without understanding it. What it is we are not able to determine. If we gather some idea of God, the greater part of his being is still hidden from us." Seneca was naturally noble and generous, and his opinions in regard to an omnipotent ruler partook very much of his own logical and kindly reflections.

How different were the views of this sage philosopher from those entertained by Epicurus, a wise thinker and teacher who lived in Plato's time, some three hundred years B. C. His doctrine was that God possessed no power to do special things, or change his own fate: that he was above the influence of fear or favor himself, and as little to be feared or favored. He located God among the shining orbs of the sky, solitary and idle, out of all reach of mankind. He neither heard the prayerful utterances of mortals, nor paid any attention to

their concerns. Some of the ancient philosophers and statesmen entertained very singular notions about Deity. Anaxamander, for instance, employed the word Infinity as expressive of the identity and purpose of the Divine Being who supervised its operations. His general conception was that all things proceeded from the Infinite, and must terminate or continue in it. Anaxamenes entertained a very different idea in regard to this subject. He taught that the first principle of all things was air. The air was God, because it contained all elements and was diffused through all nature. It was always active and creative. It was ethereal in its composition and possessed of Divine Life, which embodied itself in the various forms of the vegetable and animal kingdoms.

Xenophanes pronounced the whole heavens to be "the unity of God," while Xenocrates made unity and diversity in creation the real instigating cause of things and of life. He made unity the representative or father-principle, while diversity was the mother or feminine attribute. His view was that the firmament was Divine, that it was ruled over by the celestial divinities, that the demons occupied an intermediate station, and like human beings were partakers, in a limited degree, of the passional emotions, fears and feelings, and, altogether, presented and manifested a great diversity of character.

honor bestowed upon a subject of his enemy, but the head that never said "Yes" began to move and nod consent, while his "No" head First Cause, as do those of our modern atheists, differed as widely concerning God, or the great is what is thought by

materialists or agnostics. Heraclitus taught that the "All," as he designated nature, was first made conscious in man; that man was a reflection of the powers and principles of the universe. He asserted that fire was the basic element of all phenomena, and the substance from which all things have been evolved.

It is a wonderful truth that the most comprehensive thinkers and scholars of all ages have been unable to reach a knowledge of the Divine Being, or to so define the nature of his actuating life and presence as to render his existence a matter of uniform belief or definite understanding. The methods of the Divine Cause or Creator are so permanently and fully commingled with the phenomena and operations of the heavens and the earth that in case we consent to accept the hypothesis of his independent personality we at once become involved in mental inconsistency, and our confidence in the stability of universal law and order is beclouded by apprehension and thoughts of uncertainty. If we suppose Deity to be independent of nature, we acknowledge his existence to be of limited or finite capacity. Hence, as the permanent and substantial can only be predicated upon the basis of the Infinite, we become confused in reflection and faith by any supposition less comprehensive. It is no doubt true that the ideas of God and nature have been too circumscribed. Our misconceptions regarding the dimensions of the universe, and our want of knowledge concerning the motive-energies that are associated with and control the movements of matter, have tended to limit our ideas and reflections in regard to the instigating and governing cause of all things. The broader our views become, the less tenacious we are as to the strict measure, condition or state of the Divine Cause or Life.

"The Egyptians," says Porphyry, "worshiped animals, because they supposed that the attributes of Deity were prominently represented by many creatures of the material kingdom. They idolized the bull, dog, ibis, cat, hippopotamus and crocodile, which were honored by statues and images during many gene rations, as symbols of their sacred convictions."

In the very earliest periods of human history we find every nation had its God or gods, and these were worshiped in accordance with their good or bad qualities and characteristics. The early Scandinavian tribes adored As as their chief divinity, with Odin, who was transferred from Asia by the emigration of this people. They recognized and reverenced a divine conclave of rulers in the sky, which was composed fore the Christian era began, and who is said of twelve members, each being a counsellor, to have had correspondence with Jesus of and having his own heavenly province of pow-Nazareth, presents us with some very pleasant er and his duties to perform. These gods were retains all the prejudices it had in the flesh. It associated with twelve goddesses, who exercised great influence, and were often importunate in their demands upon their divine husbands, compelling them to obey their suggestions and commands, often even against reason. Odin was venerated as the god of the Germanic race for more than a thousand years previous to their conversion to Christianity, which occurred during the third and fourth

centuries of our era. The term As, plural Asi, seems to have been one of the oldest appellations of Deity. It is frequently met with, in various forms, in the several languages of Europe and Asia. In the Coptic, Os signified lord or Deity. The Persians called the good and wise divinities Ized, while by Borosus, an educated priest of Babylon, we are informed that the gods were termed Isi. In the Sanscrit we find the word Isha, meaning lord or master, of which the feminine is Ishana. Among the ancient Gauls God bore the name of Esus, a word that carries us back to the periods of Druidical worship. Among the Finns the Divine Being bore the appellation Ess or Oss, while in the early Etrurean nomenclature Aesar signified Supreme Deity or God.

Free Thought.

WHAT I THINK.

To the Editors of the Banner of Light:

While at Onset Bay, during the present campmeeting, I had occasion to listen to several discourses from speakers who are well known in the ranks of the anointed. I mean, of course, those who claim to be Spiritualists of long standing. To my very great confusion I heard the whole-souled and Simon-pure doctrines of the old Orthodox church. What does it mean? Have those who of old were gifted with prophecy gone back into the fold? Who shall say what is the right road, anyway? Time alone can prove.

In the days of old, when the bible stood for something in the religion of the world, it was all very well to say that "God was all-in-all" to a good Christian; but now when we are all standing side by side upon it, and looking upward for something better in its stead, why do those who are chosen to tell the story of Life's Pilgrimage to those of this age, fail, and sell out to the enemy in the very heat of the battle?

I went up to Lake Pleasant, called the "Mecca of Spiritualism" only a decade ago, when lo and behold! the same incongruity was manifest as at Onset! What upon earth is the matter? Are we to be overslaughed by quasi-orthodoxy at this late day? Would it not be well for some of our outspoken platform speakers to wake up, and call a halt?

Spiritualistic ideas are not wanted either at Onset or Lake Pleasant, it seems to me, but instead, apostolic dissertations by those who The opinions of the pre-Christian pantheists have the prefix of "Rev." to their names. That

Yours sincerely.

Griginal Story.

FROM AGE TO AGE.

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

CHAPTER II-CONTINUED.

We were certainly good throwers, but had not enough clubs, and when our little supply gave out our foes rushed upon us with long knotted sticks. This was very disastrous to our side, as we were prepared for no such method of warfare. Moreover, we had no means of defending ourselves. The prospect was not so bright as I wished.

It was pleasant, however, to see so many men lrop about me. Had I only been at a little distance such a sight would have been glorious. I had thrown my last club. The giant was a little to the left of me, struggling for dear life with two foes. One was trying to cripple him by breaking his legs. Presently a club struck him on the forehead, and he fell headway to the earth. How agreeable it was to see him drop! I never enjoyed myself more in my life. Just in front of me was one of my men endeavoring to resist three enemies. He called loudly for my help, but I was too well pleased at the spectacle to take any part in it. Finally he fell. I saw the blood spurt from his wounds, and wondered how he felt now.

There were two others of our number against wo of the seashore race. This being so ever a contest was well worth looking at. I chuckled as one of the enemy fell, and another ran to ake his place. Then one of my men fell. I stood watching how hard the other was fighting, when, woe to me, I felt a terrible blow upon my own head, an awful buzzing was in my brain, and a darkness before my eyes. I fell heavily upon the ground, with a fractured skull, never again in that life to recover con-

The blow I received deprived me of consciousness, but life yet clung a little while to the clay that so long held it. It is not easy for things so closely bound together as are the flesh and soul to separate.

The life is the soul; when in the body it aniis sensitive to mental pleasure and pain, just as it always was. It has at first the same feel-

very often it does not know it is separated from the body.

sleeping, bodily pain of any kind, as well as appetite, that have birth in the flesh, are alike no more. When a man dies nothing remains but what he has been in the habit of calling his mind. This contains all his thoughts, his whole thinking capacity, memory, knowledge and will-power. In the flesh we live an existence, in the spirit we live another. We pass alternately from the one to the other over and over again. We have trials in one as well as in the other, and we are rewarded for good deeds in both.

When a man does a charitable act, especially if such charity costs him sacrifice himself, then such a man has progressed one step forward. When he comes to live again he will feel the benefit of this good deed; perhaps he will be in easier circumstances than he otherwise would have been, perhaps he will be beset with fewer temptations, but certain it is that he will feel the benefit in some way.

No good deed is without it's reward; no bad deed without its punishment. The law which regulates this is simple and natural, and easily understood. That element in men that leads them to do wrong will punish them; that which makes them do good rewards them. The elements of doing good and bad are in every one. In our present imperfect state the bad element if left alone will act of itself, and leads us to misery, while the good element generally needs some cultivation and encouragement to be brought into action. Yet there is something in every one which tells us that the good and not the bad is the right one to assist; according to how we divide our time between these two elements will we find ourselves after death. A good earthly existence necessitates but a short spiritual preparation for another life in the flesh, but an evil one entails suffering while in the spirit, and is followed by another life in some peculiar situation which will give us an opportunity to expiate our wrong-doing.

I had lived a life altogether for self. I had gratified every desire. I had caused others pain and suffering. I had been harsh, relentless and cruel. Nevertheless, I had always known there was a better way to act-a way which something told me was more just-but it did not offer me the immediate gratification which my other mode of living did, so I refused to

Nothing in my life had been unselfish, noth ing had been pure—all I did was to benefit myself. I forgot that others were in need of things I deprived them of. I was not forgetful of self and mindful of others. In short, I led, as you have seen, a cruel, selfish, wicked life,

battle field and saw the men still fighting. I did not know I was dead. I watched the struggles of those I had encouraged and led to battle; I went from one place to another watching the movements of the enemy, planning, seeing that had we five times as many men we could not be victorious.

I called loudly for them to retreat! They had better be with me among our own hills than be slain and leave me alone. They did not hear me call; perhaps the noise was too great; so I waited awhile, and called again. But even the men nearest me took no heed whatever. I concluded to wait until they stopped of their own accord.

When the fighting ended and the few survivors retreated, I went with them back to the woods, where we rested.

There were not more than seventy of them. asked questions, talked with them about the blow I had received, but they heeded me not. This set me to thinking there was something wrong. Presently two or three began conversing about me in my presence, yet they spoke as if I was not there. By what they said, I learned that I must have died, which seemed to me very strange.

I went back to the battle field to look for my body, which, after a long search, was found. Now, indeed, I knew death had overtaken me. The house of flesh I had inhabited, that I loved so well, now as I saw it upon the field, looked mean enough. A mass of flesh it was which had never been worthy, when animated, of the life within it, but which was now mere material, ready for decay and disintegration.

When fully conscious that I was alive no more, I began to look about for means of amusement in this new mode of living. To go from one place to another gave no trouble whatever, yet it gave me no pleasure.

Some time was spent in trying to find amusement, and, when I failed, some time was spent in trying to content myself with my new life; mates it, gives it all it possesses above rocks but I failed in this also. By degrees, as the and earth. When this life leaves the body it months and years went by, I gave up frequenting the favorite haunts of my old corporeal self and sought to endure my present surroundings, which were literally no surroundings ings, desires, hopes and fears that it had, and at all. I was absolutely alone. A sense of loneliness first stole upon me, and a knowledge of it grew rapidly and strong. Finally Any effect that the body had on the mind is a terror of still solitude took possession of me, obviated at the separation. Eating, drinking, and this lasted, it seemed to my troubled soul, countless ages.

The more fully I realized my situation the more miserable I became. The better I understood the reason I suffered, the keener such suffering was. That I had lived to improve my talents, and that I had not improved them, was now very clear to me.

For a long time I would not acknowledge that I had not done as well as was possible under the circumstances, and endeavored to convince myself that I had not always known what was right to do, but upon examination it was plain that what I had known I had not observed, and learned that no pain was inflicted for having done wrong unconsciouslyone paid the debt he owed, no more, no less. The life led had had a purpose: it was to overcome my desire to inflict pain and to subdue my extreme self-love. I was bound to acknowledge that I had accomplished but little.

My suffering was not connected with the flesh-that had decayed, as all animal matter does. It was a pain, an agony, that grew in my soul and was nurtured by solitude, darkness, dread of the future, horror of the past. All hope was gone. My loneliness fattened upon the darkness, and my memory and fancy combined in sketching pictures most fearful. A time came when the sufferings decreased,

and some one came and talked to me. I desired to live another life, and try again to overcome self and destructiveness. I learned to repent for what had been done, and to crave forgiveness wherein I had offended the laws of nature and the rights of man. The words, "How shalt thou hope for mercy,

rendering none?" had not yet been spoken; indeed, I had rendered none, but implored that some be shown me. All my lone suffering had kindled in me a wish to be better, and another life was granted me. I was to come on earth.
The country was ancient Expt.
With the best intention that can fill the soul

of man, I entered the long corridor that leads from the intangible to the corporeal. I passed through the doorway of birth, and, placing foot upon the first step of the stairway of life, began again to climb.

CHAPTER III.

On this great world I have a will To choose between the good and ill. My thoughts, as yet, are small,
But still if I with all my might Will try to practice but the right,
I need not fear the fall.

Under Sesostris, King of Egypt, I was born. The physician who helped me into this world, helped my mother with rapid strides out of it. He had his rules laid down for him centuries and now I came to die, the evil followed me. previous, which he had to follow, even though when life had ebbed out of my body, and my he killed every patient. In truth, no dishonor spirit was free from the flesh, I looked over the fell upon him should he depopulate a country. so long as he followed the sacred book. But if lated, or ever could exist. Apophis did not the villain acted on his own judgment he lost patients than be killed himself, so he followed instructions written for physicians to follow. and the consequence was he sent my mother to the gods before her natural time. But no one thought of blaming the poor man. The truth is that the physician so often made mistakes that my father was probably surprised to see either my mother or myself come out of the ordeal alive.

Being motherless at the commencement of life's pilgrimage, my father's other wife took me in charge. How I was treated when I was an infant was not so much of a consideration to me in my boyhood days, as it was how I was being treated then. I thought there was room for improvement, and do not doubt it yet.

When my father was about I had no reason to complain, as my step mother (it was she who ill-used me most) took pains to treat me with great affection. But when he was absent, many was the cudgeling I fell heir to. I had great reverence for her, even though she did belabor me, and while a child I believe I was always dutiful to her-at least she never said to the contrary.

We lived on the Nile, about twenty miles from Memphis. Our house was placed on a little knoll, which my father's grandfather had built. If the knoll had been a little higher it would have been more effectual in protecting us from the inundations of the river, for which purpose it had been put there. But my father always said that he never would think of changing anything his grandfather had made. It would have been a lack of respect to his memory. I thought so myself, so we continued to live at the risk of being drowned each flood season, in order that we might pay deference to the memory of a man who had not sense enough when building a hill to make it high

My father sustained himself and family comfortably by raising cattle. He was one of the fortunate men who did not go to war. I call him fortunate, yet many considered themselves unlucky if they missed the chance. This was because soldiers, as a class, were above husbandmen and shepherds, and also because the king was especially kind and generous to them.

enough for the purpose it was intended.

Indeed, Sesostris was a most excellent king to all, even the meanest of us, and we dearly loved him. He was just and liberal in his dealings, and had a most unrivaled respect for the gods; accomplished noble victories, brought into Egypt vast wealth and many captives from strange lands, and built to his honor and the glory of the gods many temples and monuments. He was also good in having all the governmental drudgery done by foreigners, Egyptians acting chiefly as task masters.

My father did not have to go to war, as l have said. He was rather infirm to endure the hardships incumbent upon soldiers; so he remained at home and raised cattle to feed the men who were fighting, and many were the cattle that were taken from us by the king's officers. They were by right allowed only one-tenth our products, and so strict was the law that they could take no more than their tenth, but we often gave them more, that we might both please the king and keep them from stealing them.

My father was an ordinary man of his time. But the time was extraordinary for one thing, at least, and that was the routine in which son followed father, and generation walked in the footsteps of generation. Beside that, it was a time when all the known world was almost mad with nonsensical religions and brainless superstition, and Egpyt had the glorious honor of having the most gods and of being the most religious country existing.

My father reveled in such honors. He was a very religious man, indeed. He paid particular attention to crocodiles and onions, which were deities with our nation. I conceived a great passion for the ichneumon, which we also dreaded it because it was warm, unpleasant his little animal was serv to us, because it killed many crocodiles, and also destroyed their eggs. It may seem a little strange that we should worship erocodiles. and worship also an animal which killed them. Perhans, when I think of it, it was odd, but we had a great deal of faith in those days, and paid no attention to such things.

The chief thing in our minds-although we did not see it in that light then-was to worship, and so long as we did so our deities might have been a broom-stick or an old tin boiler. it made no difference to us.

As I grew up, and year by year passed me almost unheeded except as they made a change in my stature. I was given a scanty education in the knowledge of the Egyptians. More strictly speaking, my education was such as was always given to those of my class, but it was scanty at best. It encompassed among other things an exhaustive knowledge of the gods. what I was to believe, and how to ride a horse. The love of everything conventional, due to my surroundings, was strong enough within me but they tried to make it yet stronger, and doubtless they succeeded.

I was taught to respect old age, to almost adore my father, to give precedence to anything that was old, or stale, or worn out by antiquity. Above all things I must do nothing new, but try to follow the exact steps of my ancestors. All this pleased me well; I would have done it without teaching; I was naturally a machine, and would have run in any groove in which I was set to go; I especially loved to do things as other people did them. My mainstays in life were conventionality, authority and antiquity. When sixteen years old my education was complete, and I was prepared to learn and follow my father's vocation, as was the law. We employed no Egyptians, but owned three slaves. These, with my father's help, were able to attend to quite a number of cattle.

Apophis, one of the slaves, about my own age, I was attached to. He had been born in Ethespia, and brought to Egypt in his infancy. Together we had grown up, and almost together we had passed our lives. My fare was somewhat better than his, but I frequently shared my food with him. The one thing, however on which we could not agree was our gods. He had his and I mine, and many a disagreement we had on the subject. But, having more judgment than myself, he usually avoided this topic unless I insisted upon discussing it, which I ofttimes did. On such occasions, being a slave, he was bound to ac-

quiesce or hold his peace. One day my father sent me to Memphis on business for him. Apophis was to accompany me. We started out very merrily, reached our destination without mishap, and accomplished our errand, and while returning fell to conversing on the delightful subject-the qualities of the gods. Mine I knew to surpass anything in the line of delties that had ever ex tion, use Ayer's Sarsaparilla.

agree with me. I spoke sharply to him for behis life. Of course he would rather kill his ing of a different opinion, and warned him not to disagree with me in the future. He had always been my friend., We had acted as companions, therefore he doubtless felt hurt to have me suddenly hurl him beneath my feet. But I was very augry to find him ever so cold on a subject that was growing dearer to me every day. In the past, if I became angry, he was wont to pacify me, but I had wounded his feelings, and he retorted sharply:

Do you say that Osiris is the father of every god, including those of my country?"

"He is the creator of every good god," said I "and if you have any he did not create they are evil.

"You know no more than the Hebrews," he replied, "whom your fathers drove out of your land. They said that Jehovah was the maker of all things good, and they have as good a right

to say so as you." "Then the curse of Ra be upon you!" exclaimed I, beside myself with rage, and before I knew what I did, my knife was plunged deep into his back, and he fell with a feeble cry, dying, to the ground. No sooner had I done this dreadful deed than I repented. Nay, I would now have given my own life rather than have his blood on my hands, but it was no time to repent. I must act. It was a lonely spot A few feet distant was the steady flowing river. The crocodiles lay lazily sunning themselves upon the water's edge. I drew the body to one side, disrobed-that no tell-tale blood stains should mark my clothing-threw sand over the great crimson spot where my companion had lain, and began before life had fled to dismember legs, arms and head from the body. throwing them one by one far out into the Nile. The trunk I placed upon a log, and had the satisfaction of seeing two crocodiles com bat for it. Then washing myself and knife thoroughly in a small pool and adjusting my dress, I continued my journey homeward, full

of misgivings and apprehension.
On reaching home, "Father," said I, "poor dear Apophis, while reaching for a flower at the river side, fell in and was drowned." The mention of his name caused me to cry so bitterly that my parent comforted me, promising another slave quite as good to fill his place.

At the absence of one who had been my friend and companion for so long a time I was quite disconsolate; but my mind was particularly grieved and troubled when I thought of the manner of his taking off. If it was ever discovered it would deprive me of being buried with my fathers, and if never discovered on earth the body of judges who examine us after death would surely condemn me for it. Suspicion and dread had taken prominent quarters in my cranium, and the only relief I found was in forming new acquaintances, and thereby driving my thoughts into other channels than the festered subject they were wont to

A young man about the same age, living near as, and engaged in the same work, now grew quite friendly to me. I had always known him, but we had never until now become confidants. He was a much better soul than I had imagined, and had many traits of character l would have done well to copy, but which I never did copy notwithstanding. We grew to think more and more of each other, took long walks after the farm-work was over, and although I was given to be morose and taciturn, his superabundant spirits had a cheering effect making me happier than I would otherwise

When I became of age, I went in company with my father, as was the custom, to the magistrate, where I registered my name, occupation and means of existence. This done, my father told me of his intention to bequeath to me, at his death, the estate. This happened in March, our harvest month, and full soon the unhealthy south wind began to blow. We and pestilential. It brought with it a disease séance she was identified which spread among the cattle, and which killed more than half our number. Growing manifestation took place before all present, in age and growing in grace do not go hand in' hand. There was a time when the loss of the cattle would not have given me discomfort, but now that I knew they were all to be mine some day, I was greatly worried to see the disease spread.

Sesostris, who had been away nine years, conquering the world, and causing foreign realms to render tribute to Egypt, now re-

He was a young man, and all his principal officers were young men also; in truth, they were exactly his own age. He marched into our land with glories heaped upon him. Being a favorite with the gods he had been successful in almost everything he undertook, and though he had some interruptions in his career, he had been on the whole as victorious and fortunate in his wars and government as any man could reasonably hope to be.

Not a subject in the land but loved him, not a soldier in his ranks that would not have died for him, and when he came to Memphis, we formed a little party in our neighborhood and went to the city to pay our deferences.

While there, Bethos, my new friend, and I bought two slaves each. We did it with the consent of our parents, who knew slaves were to be cheap on account of Sesostris bringing in so many captives.

Bethos had brought to Memphis with him his sister. We made love in those days and in my country without any great ado or ceremony. Being fond of the young lady, Sesesta by name, I gave her one of the slaves I had purchased, in order that she would have a lady's maid. This was a very munificent thing to do, but I consoled myself by thinking I would make Sesesta my wife, and thereby lose nothing.

"In the spring a young man's fancy lightly turns to thoughts of love." So it was with me, but I had grown so narrow in all my views that I even hesitated about getting a wife, when most men about me had two or three of them. At last I determined to marry Sesesta and have the vexed question over.

All along the thought that had absorbed my mind was whether I should or should not marry her. Now that I concluded to do so, I made my proposal through her father, and was surprised to see him hesitate. I went then direct to Sesesta herself, and learned that she intended to marry her brother Bethos.

Like many people who have lived after me. I wanted a thing more than ever when I found I could not get it, Hitherto I was in doubt whether I wanted Sesesta at all; now that I stood but little chance of getting her, I loved her to distraction, and determined to have her

at all hazards. [To be continued.]

After a sea diet, to prevent bolls and assist acelima

THE DEAD KING.

The king was dead. His body lay In splendor, stern and grim, While round him fell the solemn day Bifted through windows dim.

His sword was clasped within his hand As firm as when in life 'Mid battle clouds that dreadful brand Had flashed, and led the strife.

Beside his gray and stately head His jeweled crown was set In readiness, as though the dead Had need to wear it yet.

And flags from many a battle plain, Standing about his bier. Told of rebellious chieftains slain, And nations taught to fear.

And there with plumes of tufted snow Creating their figures tail, Stood steel clad sentinels, arow Like pillars of the hall.

And all day long with curious stare
And timid, bated breath,
The people passed, and eyed him there,
Dead, yet defying death. Right royal seemed his upturned face, For on it lingered still The majesty of all his race And of his own high will.

The king was dead: before God's throne A SOUL STOOD IN THE LIGHT,
Shrivelled, misshapen, stripped, alone,
And trembling with afright.
—George Horton, in the Century.

Spiritual Phenomena.

Manifestations at Lily Dale. To the Editors of the Banner of Light:

On Aug. 14th a few friends gathered at the rooms of Mrs. Stoddard-Gray and son for a seance. The manifestations of full-form materializations were strong and distinct to a marked degree. The light, and other conditions, were very good, and all in the séance were visited by spirit-friends; the full details of the sitting would be too lengthy to report, therefore only a brief mention of a few of the more remarkable manifestations will be in order.

Col. Baker, who we understand presides at Mrs. Gray's séances, came from the cabinet to the center of the circle. His form was perfect, step elastic, and he presented the appearance of a noble specimen of manhood, dressed in military uniform. We mention this manifestation because it was so remarkable in form and feature. These remarks apply as well to a male spirit, who gave his name as McClure of Philadelphia. Both manifested with an unusual degree of power. No person in the séance looked more solid and substantial in form than did these two spirits who stood before us.

The spirit-wife of J. B. Daniels of Denver materialized by his side, six feet or more from the cabinet. As the spirit-form became perfectly materialized, and knelt by him, they conversed for five minutes in low tones. Mr. Daniels then ded her to a table, where they were seated, when she wrote him a communication. He then bade her adieu, and his spiritwife passed into the cabinet, and was lost to sight. This spirit was before the audience some twelve minutes, in beautiful form and graceful movement-with a light sufficient to enable all to observe every motion. A manifestation at once so natural and perfect seldom occurs in our séances for this class of phenomena.

Dr. Baker, who is one of the medium's spiritband-an old gentleman with bent form and gray hair-passed out of the cabinet to a part of the room outside of the circle (the friends were seated in a semi-circle before the cabinet), after which he dematerialized over fifteen feet from the medium, who sat in the cabinet. He gradually diminished in size, until there was nothing to be seen on the floor where he stood but a few seconds before. In less time than it takes to write these lines, the tall and beautiful form of a female appeared on the very spot where the doctor had disappeared. He was dressed in black. The spirit that appeared in his place was clothed in spotless white. Passing to a gentleman in the as a dear friend after which he led her to the cabinet. This with nothing to obstruct the view. It was repeated again by the doctor, who stood the second time by Mrs. Stoddard-Gray, while she sat in the center of the séance, between the cabinet and the audience.

Later on four spirit-forms were seen at the same time, as the curtains of the cabinet parted. Two of them were children. They were the friends of H. Augusta Kimball, M. D., and Dr. Augusta Stow Gullen, who stood by the cabinet and recognized them.

At least thirty forms appeared at this séance. We fully believe that Mrs. Stoddard-Gray and son rank among the best instruments we have for form materialization, and we do not feel that they need any recommendation or vindication at our hands. The manifestations occurring in their presence speak for them more potently than anything that can be said in their behalf; to investigate the phenomena through them is to be convinced, if demonstrations will convince.

The undersigned were present and affirm this statement:

C. W. Eicke, West Monterey, Pa.; A. G. Wilkins and wife, Meadville, Pa.; Sydney Kelsey, Erie. Pa.; J. B. Daniels, Denver, Col.; Dyer Cochran, Meadville, Pa.; H. Augusta Kimball, M. D., Philadelphia, Pa.; Dr. Augusta Stow Gullen, Toronto; Canada; B. B. Hill and wife, Philadelphia, Pa.

I must not overlook in this report other ma terializing mediums who have done a great and good work here; as well as those for wonderful phenomena for slate-writing and pictures upon porcelain plates, produced between slates fastened together; these pictures are executed in oil and with pencil in a few minutes. One hundred years ago the mediums for this phenomena would have been hung or burned as

Surely art is to be an important factor in the demonstration of truth by the silent workers in the realms of spirit. With all the wonderful phenomena and remarkable evidence at hand, we often hear the cry of "fraud": Not only from the bigoted and thoughtless, but from many who call themselves Spiritualists. To shout "fraud" means nothing-proves nothing-explains nothing; but demonstrations settle the question in all mediumistic phenomena. Carefully investigate, and then draw conclu-B. B. HILL.

Philadelphia, Pa.

Scance with Mrs. Allen. To the Editors of the Banner of Light:

Being attendants at Mrs. Allen's materializing seances, 496 Washington street, this city. my wife, myself and several other friends were invited to her house on Sept. 9th; while there in all-and Mrs. Allen sat outside the cabinet; ment Exhibit" is by F. T. Bickford, Secretary Board

she was not entranced. We darkened the room, as is necessary in all such manifestations; in a few minutes our spirit-babe sat on my wife's lap: the little one held out its arms, as if it saw something on the floor, and very soon a form appeared-that of my little daughter; she came and greeted us, also kissed the baby, who evidently saw the form before any one else. My son and daughter, also my wife's mother, appeared. All the other sitters had spiritfriends come to them.

Mrs. Allen asked my wife to go into the cab inet, and in a few minutes she came back to her seat with a form by her side; the same manifestation occurring with other sitters.

There were twenty-seven forms in all. think I am only doing justice to Mrs. Allen in speaking of this seance, and giving my endorsement of its genuine and satisfactory character. Spiritualism is a grand truth, of which fact I am fully convinced-my wife being a medium. I have good proof in my own family. THE BANNER finds its way into my home every week, and will continue to do so as long as I can obtain a copy. JAMES WILSON.
Providence, R. I., Sept. 11th, 1893.

Proofs by Materialization. To the Editors of the Banner of Light

While visiting the Camp at Onset, Mass., attended several of Mrs. H. V. Ross's materializing séances; one of these was a small circle, only thirteen in number. After sitting a few seconds only, several forms appeared, all gladly recognized by their friends present.

We were all singing, when two female spirits walked from the cabinet into the middle of the room and joined in quite distinctly, one a very sweet soprano, the other an alto voice: they retired to the cabinet, and in a few moments appeared with a male spirit, who also joined in the song.

Several little children came from the cabi net. Two beautiful spirit forms materialized in the middle of the circle—quite distant from the cabinet.

At another séance a lady appeared with a little babe in her arms; the grandmother being present, her daughter carried it to her to

At another séance a spirit walked out of the cabinet and approached alady, saying: "Come, mother, I want to talk with you"; after standing a short time, talking all the while in a low voice, she exclaimed: "I will bring my husband; remain where you are, mother, and give us strength"; she returned to the cabinet, opened the curtains, and there stood the materialized spirit of her husband. The form speedily walked out, with his young wife on

Another evening a certain lady came to me as a spirit. I said it could not be, as she had not yet passed over; but in three days thereafter I received a letter from her daughter informing me that her mother died suddenly at the dinner table; her body was not yet buried when she appeared to me, told me she was gone, and sent a message to her dear husband, whom she had left sorrowing for her.

I have seen as many as sixty spirit forms materialize during one evening, in the presence of this most wonderful medium.

Washington, D. C. MRS. A. M. J.

To the Spiritualists of the Pacific Coast. The Spiritualists of San Francisco, Oakland, and surrounding country will hold a camp meeting at Treatle Glen, East Oakland, October 1st to 22d, in

Every effort is being made to render this one of the grandest retinions of all zealous workers in the great

grandest relutions of all zealous workers in the great and noble cause of Modern Spiritualism ever held in our State; and we hope that you will give us your aid in making the enterprise a grand success spiritually and financially.

The grounds selected for the holding of this campmeeting are delightfully located in Indian Valley, among the hills of East Oakland. Treste Gien is easily accessible, being located at the terminal of the East Oakland street railroad. Cars leave Eighth and Broadway or Clinton Station, running direct to the Gien; all street railroads in Oakland transfer to the Gien for a single five-cent fare. The grounds are reached from San Francisco (by using the Davie Ferry) for ten cents, which will bring thousands from

Gien for a single five-cent fare. The grounds are reached from San Francisco (by using the Davie Ferry) for ten cents, which will bring thousands from that city to the grounds, it costing no more to go to camp-meeting than the Cliff House.

A Pavilion has been erected with a seating capacity of two thousand, with acoustic properties that are seldom found in structures of this character, which is a matter of importance equal to the audience and speaker alike. The Pavilion and grounds are brilliantly illuminated with incandescent electric light at night, and present a fine appearance on the approach. The camping ground is located on a level plaza only a few steps to the west of the Pavilion, and is surrounded on all sides by stately oaks and evergreen laurels. Water has been piped to the grounds, and campers will be supplied with fresh sparkling cold water direct from springs in the surrounding hills.

To those who desire to camp upon the ground during the meeting, most liberal terms are offered. Those owning tents can erect them upon the grounds free of charge, for ground and water will be furnished. Those not owning a tent can secure one from the management at small evenance.

Those owning tents can erect them upon the grounds free of charge, for ground and water will be furnished. Those not owning a tent can secure one from the management at small expense, the charge being according to size of tent and furnishings required. Orders for tents must be placed with the management as far in advance as possible, that in making our contract with the tenants all may be included, and all erected at once; thus reducing the expenses to the minimum. Campers have the privilege of doing their own cooking if they desire, or they can get first class meals at the restaurant on the grounds.

To accommodate those who live at a distance and desire to attend the meeting and remain upon the ground two or three days, or a week, arrangements have been made to provide tents furnished complete, for their accommodation; but it is requested that all who contemplate visiting the camp in this way, notify the management of the date they will arrive and the accommodations required, that they may be reserved for them.

The meetings will be held in the Pavillon at 2:30 and 7:30 upon each day, except Sunday, when three meetings will be held, as follows: 10 A. M., 2:30 and 7:30 P. M. Friday only one meeting will be held, at 2:30 P. M. Every Friday evening has been set apart for dancing and literary exercises and a general good time for the young people, who must have their share of recognition, and giving all a better chance of becoming acquainted with each other. Saturday afternoon will be devoted to Lyceum work, with regular meeting in the evening at 7:30.

Connected with the Pavillon will be a large tent to

noon will be devoted to Lyceum work, with regular meeting in the evening at 7:30.

Connected with the Pavilion will be a large tent to be known as the "Circle Tent," in which circles will be in progress at all times when the Pavilion is not being occupied, and where mediums will form circles and give tests. This tent is for the purpose of interesting visitors, giving positive proof of the return of the so-called "dead,"

The graunds will be onen free at all times and the

the so-called "dead."

The grounds will be open free at all times, and the public are cordially invited to attend. A general admission of ten cents will be charged to the meetings in the Payllon and circle tent; all else is free.

A choir is now being organized to render music at each meeting; and special soloists will be present and render selections suitable to the occasion.

For further information address

THOMAS ELLIS, JR.
1217 Magnolia street, Oakland, Cal.

THE COSMOPOLITAN-8 World's Fair number-is

September Magazines.

unequalled in point of excellence as regards illustrations and faithful and interesting descriptions. "The Introductory: the World's College of Democracy," is written by the editor; Walter Besant gives "A First Impression," which is followed by a description of "The Foreign Buildings," by Price Collier; George Frederick Kunz contributes "Notes on Industrial Art in the Manufacturers' Building"; "An Outsider's View of the Woman's Exhibit," is from the pen of Ellen M. Henrotin; Julian Hawthorne writes of "Foreign Folk at the Fair;" Murat Halstead treats of "Electricity at the Fair," after which appears the editor's paper on "Transportation, Old and New"; "Mines and Metallurgy" is contributed by the Chief of the Department of Mines and Mining, F. J. V. Skiff; Hobart C. Chatfield-Taylor tells how Chicago we formed a circle around the cabinet-twelve entertained distinguished visitors; "The Govern-

of Management Government Exhibit; Franz Boas writes on "Rthnology at the Exposition"; ex-President Benjamin Harrison concludes this capital series with a paper entitled "Points of Interest." Other articles not mentioned here are given, and the illustrations throughout, which number nearly a hundred, many of them full page, are exceptionally clear and elegantly finished. Published at Sixth Avenue and Bleventh street, New York.

MCCLURE'S MAGAZINE opens with an article of more than ordinary interest by Herbert D. Ward, entitled, "The Man with a Country: E. E. Hale," which contains a personal sketch and entertaining account of an interview with the eminent and venerable clergyman. The paper is fully and finely illustrated from photographs taken for this magazine. Portraits of the Emperor of Germany, Eugene Field, and Col. Albert A. Pope, taken at different periods of their lives, are presented under the head of "Human Documents"; "Pasteur at Home," with an account of a visit to his laboratory, profusely illustrated, is a valuable contribution from the pen of Ida M. Tarbell; R. L. Garner's article written from the wilds of Africa, entitled "Among the Gorillas," with portrait of Mr. Garner, author of "The Speech of Monkeys," will at nce attract the reader's attention. Several entertaining stories, interspersed with poems, appear, together with other interesting matter. Published by S. S. McClure, 743 and 745 Broadway, New York.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.-The portrait of Edgar William Nye appears on the cover, and the frontispiece is an engraving of Charles Darwin, which accompanies the opening article by Louisa A'honesty Nash, entitled "Memories of Charles Darwin"; under the heading of "Race Studies," F. L. Oswald, M. D., analyzes the character of the Italiaus; "Negative Days" is a thoughtful paper by Harriet E. Ijams; "How to Study Strangers," by Nelson Sizer, is an instructive article, illustrated with engravings of prominent individuals possessing the mental temperament: Charlotte Fowler Wells contributes entertaining phrenological biographical sketches of Dr. Joseph Hurford and Dr. Samuel Irwin. Much instructive matter, as well as curious facts, are contained in "Notes on Anthropology," "The Science of Health," etc. Fowler & Wells Co., publishers, 27. East 21st street, New York. THE LADIES' HOME JOURNAL opens with an arti-

cle on the culture and care of ferns, under the title of Nature's Lace Work": two interesting blographical sketches appear—"The Daughter of Andrew Johnon," by M. V. Moore, and "The Widow of Stonewall Jackson," by Mrs. Jefferson Davis; the Brownles, in their exciting tour, visit Holland and Russia; the editor speaks a timely, sensible and forcible word concerning the strain that is placed on merchants (and others) by the demands of churches, societies and organizations for contributions to Fairs and bazaars, and he also expresses the belief that a goodly portion of our methods of charity are inoperative of the best results; other excellent articles are contributed, and the various departments teem with valuable suggestions and hints. The Curtis Publishing Co., Philadelphia. NEW Occasions opens with a thoughtful article on

Reconstructing the Saloon," by M. C. O'Byrne; The Way Out-A Sermon in the Desert," by Pax, is a description of the method employed in successfully running the most noted of cooperative factories that exists, namely, that situated at Guise, in the Department of Aisne, France; "Money and Banking' an able paper by D. H. Lamberson; B. W. Ball, who sees in the present the "elements of a terrible civil and ecclesiastical convulsion," writes of "The Future." Timely topics are fully discussed in other interesting articles which appear in this excellent number. 175 Monroe street, Chicago: Charles H. Kerr



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which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or nomical, costing less than one cent a cup. It is delicious, nourishing, and BASILY DIGERTER.

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SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Bodwell's Hall, 34 Munroestreet, Sundays at 2% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Sec'y.

Children's Lyccum meets Sundays, 12 w., at Exchange Hall, 14 Marketstreet, T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Sec'y.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 556 Main street. Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Hewe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

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

evening.

North Scituate, Mass.—Children's Progressive Lyceum holds sessions at Ganneit Hall at 2 P. M. each Sunday. Silas Nowcomb, Conductor.

Ohicage, Ili.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

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

invited. Thomas A. Black, Chairman.

Buffalo, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Battimore, M.d.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines 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 2½ and 7½ P. M. Progressive School at 1 P. M.

Pittaburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 103 A. M. and 7½ P. M.; Thursday, 7½ P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Grand Hapids, Mich.—Spiritual Association holds public meetings overy Sunday at 10% A. M. and 7% P. M., also Flurradays at 8 P. M., in Lincoln Hall, 64 Pearl street. L. D. Sanborn. Secretary, 205 North Lafayotte street. Grand Rapids, Mich.—Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10/4 A. M. and 7/4 F. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Eme F. Josselyn, President.

Dayton, 0.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block. Second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

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

Springfield, III.—The Social Wheel of Progression, or First Society of Spritists, will hold public worship every Sunday at 1½ P. M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N.
Lepper President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spritual Luign holds services.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 114 and 75 r. m. Children's Progressive Lycoum meets every Sunday at 114 A. m. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10 M. A. M. and 7 M. P. M. at Howard Hall, 2001 Olive street. A welcome extended to all. M. S. Beckwith, President.

4.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 60% Church street. Mediums with remarkable gifts officiate. C. H. Stock-ell, President.

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

P. Benson, Fresident.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Stunday morning and evening in Scottish Hall, 105 Larkin street. Also a Mediums and Conference Meeting every Sunday at 2 P. M. Good mediums and speakers always present. B. B. Whitehead, Secretary. Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

Pearls.

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

Daily wickedness is wrought; Tyranny is swoll'n with pride, Bigotry is deffied; Error intertwined with thought, ·Vice and misery ramp and crawl. Root them out, their day has passed; Goodness is alone immortal; Evil was not made to last.

- Charles Mackay.

We are living in a time full of unrest, but possibly matters will again flow calmly. Anyhow, there is hope, so let us hope that science, commerce and labor will flourish, for the shedding of blood is a thankless business .- Bismarck, to the Holstein Students.

The Soul's true self is that which closest lies To that dumb Mighty Heart whence all things rise.

Blessed is the man who is cognizant of the fact that he has a few imperfections, for by this knowledge shall he climb the golden stairway to a perfect exist ence in the life to be.- Wildwood Messenger.

Old laws are spent! What need commandment more With crash of Sinal's thunder, not to rob, To murder, covet, bear false witness? Those Were chains for hatred-Love is done with them! Love standing with the children at His knee Spells the new lesson that the neighbor wronged, The poor left comfortless, the foeman slain, Were kinsmen used unkindly, lovers lost, Being one household, with one Father—God.

Banner Correspondence.

New York.

FARMERSVILLE STATION. - A correspondent writes: "I was educated a Pharisee of the strictest sect-the Presbyterian, with its inerrant Bible, its partial deity and its vicarious atonement. I say this with no unkindly or disrespectful feelings toward the best of parents, who were so taught by their ancestors. At the age of fifteen I assented to those doctrines and 'joined the church.' Take notice, I say assented, I did not believe those monstrous doctrines then, and never did during the twenty years I remained in the church. I assented the same as the ancients assented ing the twenty years I remained in the church. I assented the same as the ancients assented to the popular teachings of astronomy; nor do I believe, in the true sense of belief, anybody does now, or ever did believe in these creedal enigmas. To believe anything it must be established by logic—facts that are verified by the senses, and are reasonable and just.

After spending twenty years of what should be the best part of man's life imprisoned in the church, bound by promises unthinkingly made, I was suddenly, and in a very singular manner, converted to Spiritualism. At once the fetters that had bound me within the narrow limits allowed to thought in the church.

the fetters that had bound me within the nar-row limits allowed to thought in the church were broken, and to this day I seem to see them fall as I sprang to my feet, while a radi-cal change of feeling and as radical a change of belief came to me at once! The truths of Spiritualism came to me with the force of an overwhelming conviction, confirmed by all my senses, fortified by reason and a sense of jus-tice.

More and more do I value the New Revelaanore and more do I value the New Revela-tion for the comfort, the light and knowledge it brings; plainer and plainer I see what a power it has already become, and with tears of joy and unspeakable gratitude I look forward to the time when every religion will be taught of it, and evolved into one religion under the teachings of the highest wisdom and

der the teachings of the highest wisdom and an enlightened reason!

To teach the doctrines of Spiritualism by precept, and a life corresponding, is our highest duty. I think the most earnest and enthusiastic among us have not begun to realize the power ready to aid every individual in his efforts in this direction.

Spiritualism's great mission is to establish an

Spiritualism's great mission is to establish an intelligent and reliable intercommunion of the intelligent and reliable intercommunion of the two worlds—to fulfill the glowing prophecies of the good, the great and wise of all times. Among all the people in the world Spiritualists should be the last to say impossible, or 'can't be done,' whether it be a material, a social or a spiritual reform. Emerson says: 'Do what is assigned thee, and thou canst not hope for too much, nor dare too much.'"

New Hampshire.

STRATHAM .- "H. F. A." writes: "It has been a pleasure during the summer season to meet with the many Spiritualists of this town, and I feel that our friends elsewhere will be glad to know that the interest in the Cause has not waned. Many home circles have been continued throughout the season just passed with good results.

A scance for physical manifestations was held Saturday evening, Sept. 9th, at the residence of Mrs. J. B. Severance, a generous and earnest worker in the Cause. Friends were present from Boston, Malden and Portsmouth. Sunday, Sept. 10th, the first public meeting of the season was held in Severance Hall. The morning costile was devoted to conference.

morning session was devoted to conference: Mr. Byron Haskell of Boston added greatly to the occasion by relating many interesting per-sonal experiences.

The hall was filled to repletion in the after-

The hall was filled to repletion in the afternoon—parties coming from many of the surrounding towns. Miss S. Lizzie Ewer of Portsmouth, N. H., occupied the platform most acceptably. She is a fine inspirational speaker.
Her remarks on the theme 'From Death to
Life,' were received with appreciative attention, and the tests which followed, mostly to strangers, were so positive that they could not fail of recognition."

Maine.

EAST PITTSTON .-- Mrs. H. J. Marson says: "I saw in the BANNER OF LIGHT of Aug. 26th a message from WATSON GOODSPEED, which I am glad to be able to verify. I have known him from boyhood. He says he is not all used up and starved out now. I will say that after the death of his mother, who was his best friend, he did not wish to live without her, and friend, he did not wish to live without her, and at last refused to take any food, or other nour-ishment, and finally succeeded in starving himself out of life. I am very glad to hear of his better condition, and also to learn he is feeling 'first-rate,' as he says, in the spirit-world. This is a great test to those who have read his message, as it speaks of his mental condition, and also of the way he passed out of this life.

We all thank you for the Message Department; long may The BANNER wave, to bring glad tidings of great joy to all who believe in the Spiritual Philosophy."

(The Message Department will continue to

[The Message Department will continue to do effective work in our columns in the future -as it has done in the past. We thank our correspondent for her kind wishes, and shall see to it that THE BANNER ever maintains to the full the position it has won.-EDS.]

A Correction.
To the Editors of the Banner of Light:
In your issue of July 22d is a communication from "Rosie, to her medium," and in your issue of Sept. 2d appears a verification from the pen of my dear friend, Mrs. J. A. Chapman of Norwioh, Conn. While prizing beyond words the value of The Banner Circle Messages, holding in highest esteem the medium through whom they come, and grateful for the love that whom they come, and grateful for the love that prompted your correspondent's letter of verification, I am forced by my sense of right and justice to correct the mistake into which Mrs. Chapman (and others) have fallen. The message is not from my daughter. It contains statements that make this a self-evident fact to me. In addition to this, however, she herself declares it is not her message, but that she

believes it to be the message of an Indian guide to a test medium in Minnesota. Remembering how a message I have received from my daughter through the mediumship of Mrs. Longley filled my heart with joy, I am anxious that this one should not miscarry by being delivered to and tacitly accepted by the

wrong person.
With best wishes for The Banner, and its faithful standard bearers,
I am its and their friend,
Helen Stuart Richings.
240 Alpine street, Dubuque, Ia., Sept. 11th, 1803.

Glints from our Foreign Exchanges.

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

SPIRITUALISM IN ITALY.

[From the Italian Review, La Lux di Roma.]

We note with the greatest pleasure the increase of interest in psychic phenomena that is now taking place in the Academy of Rome. There is, on the one hand, the bitter struggle with the enemies of the Cause, who do not shrink from resorting to any means to degrade it: these are the everlasting opponents of the truth, whether it be moral, philosophic or scientific. We pity them, but the annals of human progress are in great part the story of their warfare and defeat. On the other hand, new phases of mediumship are constantly developing to offer to the adversaries of Spiritualism greater and greater evidence of the

Signor Aleggiani, a noted Roman painter, and an old disciple of Kardec, recently invited some members of the Academy to his house to assist at a sitting for psychic phenomena. There were to be sixteen and no more, and among the guests we were glad to see many men of illustrious names.

The table selected for the experimentation was a large one, weighing thirty kilograms. The cloth that covered it was removed; a lamp, protected by a transparency of rose-colored material, was lighted, and suddenly powerful blows were heard upon the furniture. The lamp was extinguished, and a very distinct phosphorescent light of the size of the two hands was seen to be resting on the shoulder of Signor Fontana; thence it moved to the centre of the table, accompanied in its passage by a tremendous rap.

The spirit was requested to moderate the strength of his blows, and, if possible, to materialize his hand. To this he replied affirmatively. The hand was extended above the table, many psychic lights appeared, and a large, cold, perfectly formed hand came and clasped that of one of the sitters, beating it with such force that all present could verify the phenomenon; it went then around the circle, and touched in turn each one; the hands of the fifteen who sat about the table were all the while rigorously united in a psychic chain.

The spirit was invited by one of the party to write something upon a sheet of letter paper placed in the centre of the table. In the silence which followed his assent, we clearly heard the sound of a hand moving upon the paper. The light was called for, and by it we read the following words in the German language, but written in Latin characters: "Gott. ich dank. I thank God." At the request of Signor Dezi, the spirit gave his name as Peter. and said that he was from Nuremberg, and in reply to a question, he added that he was sent to take an active part in the labors of the academy.

Invited to repeat the phenomenon of direct writing, he assented; the light was extinguished; in a few minutes the sound of writing was heard, followed by a rap upon the able. This time the phrase was in French, and as follows: "Je vous salue et vous remercie." "I salute and thank you." At a third repetition the spirit wrote in Gothic characters this phrase: "Lieben Sie Gott; er ist sehr gut." "Love God; he is very good."

This was the last phenomenon of the evening; after which the spirit said that he had discovered among those present mediumistic power for physical effects, and urged us to persevere in the development of these faculties.

In Memoriam.

To the Editors of the Banner of Light:

By the mutations of earthly affairs, and by the operation of those laws which govern the phenomena of being, it becomes necessary to chronicle the going being, it becomes necessary to chronicle the going forth of one whose absence from his accustomed haunts will be a sorrow to many. On the 27th day of August, 1893, HARRY, the only son of our honored friends, Mr. and Mrs. H. C. BERRY, passed from the scenes of earth to realms beyond. A young man of amiable character and sterling worth, with prospects particularly cheering, his severance from the opportunities of life seems, to the finite mind, untimely. With due acknowledgment of his merit, and appreciating the distress of the parents, who for a season must tarry here, bereft of his dear companionship, it is

It 18

Resolved, That to our associates in their affliction, wefollows with them in promulgating the doctrines of Spiritualism, and co-partners in a faith that illumes the highway
to the Hereafter—do extend our earnest sympathy, and the
assurance of our high regard.

Resolved, That a record of the sentiments herein expressed
to them be tendered, and a copy of the same be forwarded
for publication to the BANNER OF LIGHT.

N. H. LORD,

MRS. L. T. B. KING,

MRS. MARY B. REDLON,

Portland, Me., Sept. 10th, 1893.

Sunday, Sept. 9th, from South Boston, EMILY DODGE, one of the early Spiritualists, who, long since, passed out of the sphere of faith into that of knowledge, entered the higher life, at the ripe and venera ble age of 86 years 6 months and 25 days.

ble age of 86 years 6 months and 25 days.

In the dawn of the New Revelation she took her stand, and though opposition was bitter, she firmly threaded her way, finding strength, consolation and comfort in the knowledge that there are no dead. Husband, children, and those that were near and dear preceded her, yet these partings were only steppingstones for her to ascend higher and higher, till now she has joined the vanished host, where age has disappeared, and time no more shall wrinkle her brow and palsy her limbs.

Her transition was speedy; as she lay enrobed for the last rites there was a smile on her face, an expression which said: "It is sweet to die." She has only passed behind the veil; we shall meet again in that "sunny, sunny land." WILLIAM FOSTER, JR.

Providence, 16 Peace street.

FRANCIS R. REED, of Winchester, Mass., passed

to spirit-life Aug. 30th, aged 66 years.

to spirit-life Aug. 30th, aged 66 years.

He was a firm Spiritualist for many years, and a constant reader of THE BANNER. He will be missed in Boston and vicinity by the many friends he used to meet at circles and meetings—which he loved to attend. He was a kind and devoted husband, a good father and a firm friend.

The funeral took place at his home in Winchester Friday, Sept. 1st, and was conducted by Dr. Drisco of Lynn, who delivered a most able address, which was very consoling and comforting to the relatives and friends who had gathered there to pay their respects to the loved one. Saturday the remains were taken to Forest Hill Cemetery at East Derry, N. H., and there laid to rest by the side of his daughter.

East Derry, N. H.

In South Braintree, Mass., Aug. 21st, very suddenly of cerebral apoplexy, Mary Amelia Stiles, wife of Nelson E. Hayden, went to spirit-life, aged 56 years 2

At Onset a telegram was received by myself, announcing the sad intelligence of my youngest sister's

sudden departure. She was stricken at eleven o'clock at night, and before the clock had sounded the midnight hour, she passed beyond the confines of earth.

The intelligence was a shock, but not a surprise; for she had suffered severely at intervals from heart dimoulty. I can hardly realize that my merry heatted sister is gone, and that I shall never more meet her genial presence in this world.

A hubband, eleven children, three sisters and a brother are left to mourn the departure of a kind and loving wife, mother and sister. The family line is sundered. Who will be the next? Fare thee well, dear sister Mary. We shall meet again. Come to us in spirit when you can, and tell how you are faring, how you like your new home, and if you have seen father and mother.

Weymouth, Mass.

At Los Angeles, Cal., on the night of Aug. 31st, our greatly beloved brother and friend, A. C. LADD, a resident of Atlanta, Ga., and one of the first and most able teachers of the Spiritual Philosophy, passed from this life. At a meeting of the Atlanta Society of Spiritualists the departure of our beloved brother and teacher was discussed, and a committee appointed to draft a suitable expression of our feelings:

draft a suitable expression of our feelings:

Whereas, In the failing asleep of Bro. A. C. Ladd, an active and efficient co-worker has passed out of this life, whose guidance and assistance we shall ever miss in the walks of earthly experience; therefore,

Resolved, That we tender our heartielt sympathy to the bereaved family and friends of our brother—not in the grief of those who mourn without hope, but as those who miss temporarily the form of a loved one on whom we could lean, and whose advice and teachings would guide us in the way of the higher life.

Resolved, That in his departure from the active participation in the events of this life, he has simply fallen asleep to wake in that beautiful sprift-realm; togo on in growth to perfection; and dwell forever in the presence of the Great Master, under whose approving smile our brother shall solourn in life eternal.

Resolved, That a copy of these resolutions be sent to the bereaved family of our deceased brother, and also to the BANNER OF LIGHT, Progressive Thinker and Light of Truth.

G. T. BRUFFY, Sec'y. C. A. Harris, Chatrman.

G. T. BRUFFY, Sec'y. C. A. HARRIS, Chairman.
MRS. RACHEL LYNN,
PROF. BOSWELL,'
Committee. PROF. BOSWELL, W. G. FORSYTH,

Camp-Meeting Echoes.

Impressions at Onset.

To the Editors of the Banner of Light: By a warm sense of gratitude and duty, I am impelled to beg your permission to make, through The BANNER, some expression of my thanks for the many friendships begun at delightful ONSET, and which, I trust, shall continue in unending time.

trust, shall continue in unending time.

My brief stay—for me too brief—was from August 13th to the 15th P. M. But it was filled with spiritual benefits which refresh, comfort and build me up, and settle me on "the sure foundation that standeth steady": The foundation of the "many-mansioned" spirit-land, the ver expanding theme, and enrapturing joy, of the spiritually minded: the actual revelation and demonstration, that have come in upon this mixed world-life and being of ours, afresh (when man became too earthly), concerning the continued or unending nature of our psychal being after separation from contact with body-life in this present state.

The realizing, the actualizing, the verifying, of that all deciding fact, in this present ime, is, as I understand it, the very ACME and supreme NEXUS and vital essence of real this-day Spiritualism.

Actual, as the complete opposite of the theoretical. "longed-for, looked-for, hoped-for, and believed for," merely faith-founded theories of the churches, one and all; not only about their present spiritual life and salvation, but also about the salvation and life that is hoped-for to come to their members after death:

It is this actualness of Spiritualism, as against the natural uncertainties of "faith alone" as the only supplier of soul experience, which my soul and my reason and my experience constrain me openly to proclaim!

It was in obedience to such impulsion that I accepted the kind proffer of my friend Mr. S. Wheeler, to

claimi
It was in obedience to such impulsion that I accepted the kind proffer of my friend, Mr. S. Wheeler, to
"switch off" from his prearranged route at Boston,
and escort me to Onset, although he had never been
there. I had for some time occupied the platform of
the Association of which Mr. Wheeler is President in
Philadelphia. It was there I made my first distinctively spiritual address, and openly espoused Spiritualism. My conversion was quite slow, extending
through several years.

through several years.
Unknowing and unknown to the people of the East

through several years.

Unknowing and unknown to the people of the East in name and person, I realized myself a stranger in a strange land. I anticipated no more at Onset than as unobtrusive onlooker might hope for by such use of appropriate demeanor as should, by proper advances toward the approachable, develop that mutual comity which springs out spontaneously between persons of similar type. I made my advent to the (by me) everto beadmired grove and people, and found my highest expectations ardently realized.

The section of nature in bay and landscape is of the most restful I ever anywhere felt. I shall not attempt any physical description of the place, as that has no doubt been more graphically done than my hand could draw.

It is more than an ordinary experience for one but a few degrees above the general status of those who prefer the study of the sensuous and material things of this world, to things more spiritual and divine, to come into a large company of superiorly sensitive, contemplative people—many of whom are clairvoy-ant and clairaudient. Thus it was with a spirit of proper receptivity I heard the speaker of the morning illustrate the love of God for mankind by describing the love of the human father for his children, and then depicting the "Orthodox" theology and its God, by showing how its God eternally reprobated the

Ing Illustrate the love of God for mankind by describing the love of the human father for his children, and then depleting the "Orthodox" theology and its God, by showing how its God eternally reprobated the greater portion of his children by providing no salvation for them. This is not like as our fathers pity their children! No marvel that Mr. Wiggin, the speaker, was distellowshipped by the Baptists, as I was told, for whom he was some time a preacher, but speaking under spirit control gave them the orthodoxy of the truth, instead of the diabolism of Calvinism, which is the theology of the "regular" Baptists.

The P. M. discourse was given by the spicy Mrs. C. F. Allyn, who is never at sea for a word, and a grip of whose hand and a flash of whose eye tell how earnest, bright and true hearted she is; and the greetings her auditors give her tell how well they know it. Monday A. M. was used for recreating, as one wished. I voyaged on the Bay and had introductions. Camp conference opened at 2 P. M. Dr. Storer made a bright new speech—as he seems to do every time! He said that was "Presidents' Day." The doctor introduced several presidents, and notably of them, Mr. Henry J. Newton, President of the New York Association, who gave a semi-scientific discourse on Spiritualism, suggestive in many ways.

President Wheeler then did the honors for Philadelphia Spiritualism; closing somewhat abruptly by making a sight demand upon the undersigned "to tell whatever he had to say about his conversion to Spiritualism." In response, I did what I could. At the close of the meeting Dr. Storer announced that if I would remain till to-morrow morning I should have all the conference time to speak. I felt that such an honor should not be declined but for imperative cause, yet the acceptance of it would be to me embarrassing. Developments of that day indicated that I should remain. I had quite a number of interviews, and seven volunteer and remarkable descriptions by superior mediums.

should remain. I had quite a number of interviews, and seven volunteer and remarkable descriptions by superior mediums.

President Newton arranged and invited me to a special circle. Although he was the only person there whom I had ever met or heard of, the revelations given for me were demonstrations which could have but the one solution as to their source. Departed clergymen, intimates of mine in former years, were minutely described, and their words, personal experiences, and facts—known only to them and myself—were detalled correctly. Mrs. J. W. Miller, Hoston, and Dr. G. W. B. Ewell, deserve special mention for that kindness. Mrs. E. E. R. Nickless, Mrs. Warren, Mrs. Pierce, Mrs. Chase and Mrs. G. W. Cutter gave me great encouragement by descriptions. The latter lady brought me a special message from the late Bishop Phillips Brooks, which, taken in connection with what is reported of him in The Christian Union of March 4th, 1893, is peculiarly remarkable and interesting to Episcopalians, and to Spiritualists, of course.

A more kindly and sympathetic assembly of people than I had the privilege of addressing that Tuesday morning in Onset Grove, I never met.

To the people I publicly and personally met there, who, one and all, made my experience in their presence precious to me, I return the thanks of their deeply obliged friend and servant,

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A Timely and Instructive Address.

The wholly admirable résumé of Spiritualism in the United States, on its historical, critical and prospective sides, which formed the address by Giles B. Stebbins before the Psychical Science Congress at Chicago, and was published entire in THE BANNER of the 9th inst., merits many readings and much reflection. It is an open, candid and familiar presentation of the facts, the reasonableness and the promise of the case, by one who was brought to a thorough personal knowledge of adding them as such, but who nevertheless refused to be blinded by ignorance and enchained by prejudice, and was willing and even glad to come to the light of the truth by whatever means it might be made plain to his sight.

Modern Spiritualism, as Mr. Stebbins told his hearers, is so called solely in distinction from that which runs through history, and is an element in all the great world religious. Beginning in this country forty-five years ago, its central and unitive idea was the reality and the naturalness of the life beyond, personal immortality, and the return and real presence of those released from terrestrial bodies and clad in celestial forms, with their faculties and powers refined and enlarged. He accepted the Psychical Research Congress as the fruit and result of this awakening. Angels who were men and women on earth have stirred the waters of life, and we are being healed and our blind eyes being opened. All things come in the fullness of time. When the idevelopment of man's spiritual nature made him more receptive to supernal influence, the spiritual telegraph came to supply his need; conveying the message from blessed immortals to the spiritual thinker and student. and the means by which we get such glimpses of a progressive immortality. To know of the life beyond we must know of the life within, which is akin to it.

If, said he, there be no spirit-return, a strange delusion has gone round the world, spreading but little among the ignorant and debased, but finding its victims mainly among the thoughtful and intelligent. Thousands of messages have come in many lands. The varied growth of these manifestations forms the phenomenal history of Spiritualism. Its ideas and its philosophy may be found in discourses and books and journals. Some of these are of great value, and wait for the wider appreciation sure to come. The simple rap opened the phenomena; then followed alphabetical messages swiftly rapped out, automatic writing, trance speaking, independent voices, music in the air, piano and guitar music with no visible performer, moving and lifting of objects with no visible power, planchette, levitation of persons, the gift of healing, materializations, spirit-portraits and pictures, and writing in languages unknown to the penman.

Fearful superstitions and lawless miracles are no more, but all comes under the divine order. Science and religion are reconciled by a divine philosophy. No truth of established science, not even the theory of evolution, has greater weight of evidence than spirit-presence and power. One remark of the speaker deserves to be kept in mind continually; it is, that "investigators to-day are apt to suppose that the phenomena of Spiritualism never had a thorough and critical sifting," and he hastens to correct this error by citing the careful work of investigation and weighing done by Drs. the excellent trance medium, informs us that Hallock and Grey of New York, and Professors | she will return to her home, from her Western Hare and Mapes. We are not going over wild tour, some time this month.

ground never surveyed, said he. "We may well appreciate and emulate the pioneer inves tigators, fortunate if we equal them in zeal and care and devotedness, more fortunate if we excel them." These pioneers understood the interblending of magnetism, clairvoyance and other psychic faculties with influences of the higher life, but their leading efforts centred on the solving of the great matter of spiritpresence. The cry of the waiting world was and still is-"Give us assurance of immortality. Give us a living faith, rational and inspiring, and add to that faith knowledge. Old traditions fail; materialism opens before us a

black and fathomless gulf: give us light!" To answer that cry has been the main work reply has reached millions in many lands. The and discourses of those who have gone far along the lines of thought which such facts suggest, have a deeper and more lasting power than many dream of.

"Elementals" and "astral shells" find no mentary creations, but only the terrestrial and the celestial body. Mediumship is not a miracle, but a delicate susceptibility to influfaculties marked in certain temperaments, and medium, or psychic, is psychologized by some positive spirit, as the will of the psychologist on earth controls his subject.

The ideas and experiences of Spiritualism and psychical science are strong and needed helps to a basis of thinking with a clear view of the meaning of this universe, which goes bedeeper philosophy must come, to vitalize and range of the spirit as wider than that of the ever shaping and ruling the outer world of matter. Sooner than we imagine, the day will destination. A motion at one end repeats dawn when a "Godless" science will be an unsignificance, or is more needed?—what facts presence?

Spiritualism has awakened man to deeper self-knowledge. We are entering a new era, which the great awakening discussed has helped to open before us. We have learned the realm of effects and results; and we shall realm of causes. Man-"a spirit served by a simple, natural conditions of life the world bodily organization "-is the special field of over. When it is recognized as the most natupsychical research, and the wealth of that field | ral thing in life, then disease will vanish and is a constant surprise. Interior faculties and | be gone. subtile relations open before us. We transcend the limits of the outer senses. To know the inner life of man is to know his immortality.

Industrial Pugilism.

In discoursing on labor, and the benefits of galls remarks that the situation of the wage-In the minute subdivision of labor which machinery compels, the workman no longer competes with the employer nor with his fellows, but with the pitiless and inexorable energies of nature. He becomes cramped and dwarfed. He is like a part of the machine which he supplies with oil and fuel, or feeds with the metal that it turns into utensils and implements with opportunities of the world. The things that almost human intelligence and more than human uniformity. Hence sympathy between the employer and the operator ceases.

them with no intention of accepting and aclas execrable as the tyranny of capital. He somebody else, the opportunity for common sketches a strike of labor in the graphic lan guage of which he is a master. He stigmatizes all strikes and lockouts as examples of industrial pugilism, in consequence of which the general public has to suffer. And he justly acinsurgents, and declares that all the interests of society are deranged that the gladiators may tug and wrestle till one or the other is exhausted. Both parties are insurgents, he says, who should be censured as public enemies rather than be encouraged in their senseless. irrational and costly combat. And he says it is a direct appeal to force, to determine an issue susceptible of determination by reason, and is liable at any instant to result in the destruction of property, personal violence, and the shedding of blood.

The interstate commerce law and the antitrust law came to signalize a triumph of popular rights over monopoly. But these beneficent statutes, for which so much was expected and predicted, missed the capitalist, the millionaire, the corporation, the employer, but the laborer is on his back. Four national judges. in four quarters of the country, in one breath utter four opinions that cut the breaching of every labor organization in the United States. Hereafter the nation is supreme in this matter. In all future conflicts of this nature, the people's comfort and welfare are not to be wantonly disregarded and indifferently sacrificed. And now the country stands in an attitude of eager, if not impatient, expectancy, waiting to hear from some national judge the accents of a decision against railroad discriminations, evasions, frauds and abuses, trusts and other combinations of capital in violation of law and to

the great detriment of the American people! For such a conflict, darkening the whole social landscape and threatening the overturn of all accepted rules of life for the community, there must be and there unquestionably is an adequateremedy which ought not to be far to seek. Where the two potent energies of our modern civilization are arrayed in hostile attitude against one another, the supreme power of the nation, representing its supreme good, should be fully equal to the great emergency. And it is equal to it. There is but one way of settlement for this difficulty. It is arbitration; not voluntary arbitration, to which one side or the other can agree as it thinks fit, but enforced arbitration, in the name and by authority of the whole people, to which both sides in a prolonged and wholly wasteful issue will be compelled to submit. It should be arbitration that will bind both sides alike, and from which there can be no appeal nor escape. This is the only present way of permanently adjusting these constantly recurring disputes and differences. Let us at least give it a trial and see.

To anxious inquirers: Mrs. B. F. Smith,

Common Idle and Common Things.

Why is not the common the uncommon as well? What is common, and what is uncommon? Are not all things one and the same? Our mere estimate is not enough to constitute the difference. Why is not the glory of what we choose to call a common life the glory of every life, of all life? It cannot be denied that God is in the commonplace of every day, and is not that enough to make it uncommon? In what other way may we find God, or Good, than in the common, every-day experiences and obediences of our every-day lives? We do not, in human life, need the great man nearly so much as we need the common, unobserved people of the world. We want the honest meof Spiritualism, and the clear and inspiring chanic, grocer, dealer in life's necessaries, far more than we want the millionaires and the tests given by gifted persons, and the writings | Napoleons of finance. We need the faithfulness of the common soldier before the general who commands him, and can do nothing without him. The beauty of the world, too, is in the common things of the world, in the things of which no one can have a monopoly, in the abiding place in Spiritualism; it has no frag- things that are open to the vision, the enjoyment, the inspiration of the humblest and the poorest. The grass is far more beautiful in its actual use to us than the most gorgeous and ences and impressions, an opening of interior | the rarest flowers. This beauty of the world is to be found in the commonest things. The of which all have some share. The passive poets see it, the painters see it, and then it seems to us uncommon.

Steam is one of the commonest things in the world, the simplest, the most natural; it has been in existence as long as water and sunshine, since fire was discovered and a kettle was boiled; yet it is simple steam, and the most natural and simple application of it, that neath external nature to guiding mind. That has wrought a revolution in human life. The telephone has always existed; whenever we perfect our scientific method, to recognize the | speak we set in motion the air, like waves that follow one another. They are to appearance senses, and to realize the inner world of mind, generally lost in space, but by the road provided by the telephone they travel to a fixed itself at the other end, reproducing the effect scientific absurdity. What truth has greater there which started it here. That is all. So with electricity, which has rightly been called open wider fields than immortality and spirit- the life of the earth. And so are use and beauty and power common and commonplace things.

Take the matter of health, about which so much thinking of one kind and another is done the question of health is the simplest thing in all the world. Health is really a matter of much, and shall know more, of the outer world, | cleanliness, of sanitary regulation, of food and drink, of exercise. We are the victims of those study, as never before, the inner world, the who will not join us in trying to find out the

When we come to learn the methods of this wondrous universe, we shall know that the great things, the sublime things, are the common things. It is almost a disease with young men to want to get better places than those they now hold. The best advice for them is to fewer hours and higher wages, ex-Senator In. fill the ones they are in till they will hold them no longer. The true and only way for us to worker is so much like personal servitude that | find greatness is to serve. That is the law of the average American turns from it with aver- the kingdom of humanity, as Jesus asserted it. sion. The engines of Massachusetts do the It is one of the eternal and unchangeable prinwork of a hundred million men. Capital irre- ciples of human life. The greatest man is the sistibly concentrates into vast aggregations, be- greatest servant, who fills the place he is in, cause the greater the production the smaller and shows his capacity for more. When the the cost, and profit depends upon expansion. opportunity comes it will not change him; it will simply give him room to show what he is, and what he can do. So that the greatness of the world is simply common, every-day faithfulness meeting an unusual opportunity.

Happiness-where is that to be found? Not in striving after it; not in great or high positions; not in conspicuous places, in the great enter into the happiness of human life are not the unusual things, the things that are beyond the reach of the masses. Happiness does not Mr. Ingalls further observes that while all belong to the few and the favored. A friend, a tyranny is detestable, the tyranny of labor is book, a picture, the ability to do something for service, health-these simplest things in all the world are the elements of human happiness And so with the divine; the world has so long gone astray hunting after manifestations of the divine; a law kent is no sign of God's presence cuses both parties (labor and capital) of being it must see a law broken before it can believe it to be there!

An Old Disease by a New Name.

A writer in an English contemporary-subscribing himself "Dr. Watchman"-has coined Latin name from the prevailing love of-money disease, calling it Pecuniamania. He knows of but one other creature outside of mankind that is afflicted with it, and that is the magpie. Diagnosing this disease, jocularly, Dr. Watchman defines it to be, in many cases, hereditary, and often acquired, not exactly by contagion, but by sympathy or imitation. The disease has spread as civilization has advanced. It is more than probable that it had its origin in the first 'safe-box," since we find that the natural tendency of very young children is to squander and destroy, instead of save and keep. They will go with their half-pence naturally to the nearest candy-shop, instead of putting them into the "safe-box," and exchange them for the sweet things they take pleasure in eating. Extremes in anything show an unbalanced mind, which is another name for disease; and when the child ceases to enjoy the sweet things pennies will buy, and begins to hoard them in the "safe-box," it shows the first symptoms of the disease, and great care is then required. After a certain stage the disease becomes incurable.

To increase its store of money the child will very often beg and sometimes steal, and as it grows older will not scruple to do many acts of selfishness that will add more and more to the heap; and this, too, long after it has acquired enough to satisfy the wants of the whole life-

What untold misery has not this disease of money madness brought upon its victims! Highwaymen have murdered innocent people under its irresistible influence; sons and daughters have murdered fathers and mothers to possess themselves of the family store before natural death permitted its distribution. It is like a mighty cancer that has the power to creep insidiously over the whole body, and then attack the inward affections-love, sympathy, benevolence, tenderness, charity—until at last the individual enters the spirit-world a

pauper These cases are to be met with every day in every class of society. Those who have bread enough of their own will not hesitate to feed on that of the widow and fatherless. The sweater, the unscrupulous dealer and the grasping bishop are alike afflicted with the disease. All who have it have moral blindness also, and cannot distinguish between themselves and others who are sane, and who show it by the lawful use of their money, taking no

service from any one for which they do not give adequate remuneration, and making it a means of discharging a neighborly or friendly duty to those who may need their help.

No true Spiritualist, says this writer, ought to suffer from this disease, because he has opportunities for studying it which others have not; yet so insidious and pertinacious is it that we seek those with ample wealth and lucrative appointments who consider it a sin for a platform worker to get more than the merest pittance weekly. It is a calamity that so effectually fixes the eyes that they always look outward and never turn to look upon the individual within. All truly philanthropic physicians should warn every one of its dangerous character, do all they can to prevent it, and, above all, warn those having the symptoms that it thrives on greed and is cured only by unselfishness.

Dr. Talmage Heard From!

We certainly have no criticism to make on Rev. Dr. Talmage's views on woman in her distinctly home relations, as he expresses them in the September issue of the Ladies' Home Journal. There is no dispute over her supreme dominion in the home and her silent but resistless influence over its clustering affections, its unselfish aims and its purifying power. That, however, is but the sop with which he would betray her rightful sovereignty as man's equal in the affairs of life at large, embracing the care of the common public interests and the management and direction of what intimately concerns public morality and the general welfare.

To say that she is intrinsically unequal to the discharge of the plain duties of citizenship by reason simply of her sex, is to propose an argument which has lost all its force and meaning at this stage of the case, and is the last residuary resort of ignoramuses. Dr. Talmage uses only strutting and wing flapping phraseology when he speaks condescendingly of "women of most undesirable nature, who wander up and down the country, having no homes of their own or forsaking their own homes, talking about their rights," and he says that he knows very well that they themselves are fit neither to vote nor to keep house.

He heads his article in the Ladies' Home Journal: "Male and Female Created He Them," and proceeds to comment on women as above described and denounced by him. He says "their mission seems to be to humiliate the two sexes at the thought of what any one of us might become. No one," he asserts, in the true Talmagerian way, "would want to live under the laws that such women would enact, nor to have cast upon society the children that such women would raise." In this manner does he presume to speak of those noble, self-sacrificing women, the acknowledged ornaments of their sex, who have the courage to advocate, as prophets of the coming time, the equal rights and coordinate responsibilities of the sexes, and spend their lives in the work of hastening the desired consummation of a theory so completely in harmony with the influences of a progressive civilization and an expanding humanity. Mr. Talmage autocratically announces that "the best rights that woman can own she already has in her posses-We should advise him to crawl into his shell and close up the entrance.

The Banner Message Department.

In the last issue we gave our readers to understand that the Spirit-Message Department of this paper would continue to be held twice a week, and that two mediums would be employed instead of one, etc.; that one would answer Questions propounded by inquirers; that the other would attend to Individual Spirit-

the urgent request of many of our patrons, we have engaged the services of Mr. W. J. Cor. VILLE to fill the position, through his guides, of answering important questions for publication the coming season on our sixth page. Therefore all those who are interested in this phase of spirit-manifestation, are requested to send at once to the Publishers of THE BANNER all proper questions for answer through this most wonderful and scholastic medium.

The medium for the expression of individual messages, which messages are to be published spirit existence; that life has its own sequences fixed with the Questions and Answers on the sixth page, has not as yet been engaged. We are quietly waiting to ascertain who the person is to be-according to the promise made by our active band of spirits (which Band has always in the past selected the mediums required).

A correspondent writes: "Over the whole globe, civilized and uncivilized, the spirit-world through a vast agency is scattering the seeds of everlasting truth. I had the opportunity of beholding and realizing the fact of what I say in a quiet séance in Pekin, China, some time since, in a family belonging to people of high rank called Heikong. There were five members of a family around a small table anxiously awaiting the results they might receive. The oldest daughter was the medium. They communed with departed friends, who were able to give their names and short messages of importance to their friends, communicating for some time by table-tipping. At length the medium was entranced by a spirit whose name was Alkein, who is quite intellectual and fairly developed. With my assistance he controlled her very nicely. This family was led into the light by information received from a British soldier belonging to the garrison stationed there. I. hope this family will be the foundation head, from which a large portion of the population

of China may receive the light of truth." From the tenor of the above it might possibly be inferred by some that Spiritualism was introduced into China of late years through the agency of a British soldier, when the fact is the physical manifestations were known there and intelligent answers by spirits given hundreds of years ago. The late Capt. Hunt of Salem, Mass, once informed us that while a resident of Canton, China, he often attended spiritual séances there. He was much surprised, he said, at being told by several wealthy Chinese merchants that they had historic records of similar scances, with like manifestations, which were known there the length of time above stated, if not longer.

THE CONGRESS OF EVOLUTIONISTS WIll be held in the Memorial Art Palace, (Michigan Avenue, foot of Adams street,) Chicago, Ill., Sept. 27th, 28th and

A Searching Analysis of Spiritualism.

A very able, instructive and impressive series of articles appeared in the Nashville (Tenti.) American not many weeks ago, from the pen of Prof. John Moseley Clarke, who has been lecturing in the First Spiritual Church in that city, and attracting the attention of all thoughtful people. Prof. Clarke is a scholarly man in the truest sense, and a very elequent and magnetic speaker. The First Spiritual Church of Nashville is indeed fortunate to secure the services of a speaker of such admitted attainments and power. The four elaborate articles from the pen of Prof. Clarke are on—"Spiritualism and its Phenomena;"
"Spiritualism;" "Spiritualism, Its History," and Spiritualism and the God-Idea." He sets out with the statement that Spiritualism properly sustains a threefold relation to us-that of the Phenomenal the Ethical and the Religious. He points out the necessity of guarding against the prevailing conception that the word phenomena denotes something unusual; the phenomena of Spiritualism are simply realities evidenced by our senses; only such as occurring under natural law mark the lasting display of universal life.

The Spiritualist affirms that every manifestation of force in nature, all activities of men, all labor productions, are Spiritual Phenomena; that industries of every kind, all physical motion, all force exerted by the worker, all movement in the universe, and every appliance of physical strength, are spiritualistic. The organs of our body are powerless till they are made mediums of our will. The effecting force is just as invisible in material forms as in the immaterial formless. May it not be true that we, the real ourselves. are always unseen, and that matter even is but crystallized mind? We may rationally conclude that as force here in the form is invisible, so it may be identical with force beyond the form; that whatever power can accomplish when exerted through the mediumship of the body, it may accomplish the same through other organisms than our own, or indeed without any at all. If the invisible can cause the mesmeric phenomena, why can it not also move a chair or a table, rap on the wall, overcome gravitating law for the time being, send musical instruments flying through the air, and supplant the slow process of natural growth with more rapid methods? If it be true, then all that can be done in the body may be done out of the body, or without bodily agency. Jesus recognized this when he declared that faith had power to remove mountains.

When freed from corporeal limitations Spiritualists believe that our capacities for the exercise of power in a material sense will be vastly increased. We now have power over organic matter only as we bring muscular activities into action; but when we enter upon more spiritualistic conditions, we shall deal more easily with that inorganic substance which is the primal condition of all entity. Methods and activities of growth and decay, chemical construction and destruction, will be within the scope of our powers; and materialization and dematerialization, now in part accomplished by growth and decay, may be effected by direct spirit activity, and independent of the limited process of now known organic development. The ancient phrases-"Building of God," · House not Made with Hands, Eternal in the Heavens "-seem to favor this view. Spiritualists believe that spiritual power can form directly out of infinitesimals of the infinite all known shapes, substances and combinations; that a spiritual body is in the possession of every one; that all power is to spirit universal. The phenomena of Spiritualism cease to be wonderful when we recognize as a fact that they are the result of invisible forces working upon invisible matter unrevealed to our senses.

To the Spiritualist, so-called miracles are thoroughly natural—unfolding only the powers we have over incorporealized matter. The day is dawning when the unseen shall be life's main motor in the creation of that which shall supply human needs. These phenomena mark a transitional phase in the great evolution now taking place in relation to mind as connected with matter. The time is coming when visible organic matter will be recognized by every one as acted upor by unseen agents only, and also that the media through which these forces act will be largely unseen. Spirit Phenomena! They comprise all workings of possible power. All natural philosophy, so-called, is but its elemental manifestation. Spirit, love, will, are the soul of all law; the heart of all order; the essence of all being. Spirit phenomena are only natural ap-pliances of that which in our finite weakness we call natural laws. No miracle exists in nature, for her vast domain is omnipotence, omniscience, omnipresence. If spirit career a star, shall it not avail to rap on a table? We are able to state at this writing that, at | Shall endless "I Am" be regardful of the vast only, and the minute be devoid of his watchful care? Let us reiolce that spirit-phenomena life-giving thought to the world; that we are our Father's children; that the works He can do we can do also; that the Spiritual is the only Real: We, too, like Him, shall be "immortal, invisible." All possible powers shall blend in the many-in-one of the universe.

In its broadest sense, Spiritualism may be defined as the functions and forces of spirit, with the knowledge of conditions in which they shall avail to produce results perceived by men; in its more limited use, as the development of its great central theory-the possible intercommunion of ail mind. Spiritualists hold that interblending is a necessary, primal factor in all in the very law of existence, entirely independent of penalty or reward; that substitution of merit for demerit is impossible, as annihilating cause and effect and outraging the most elementary conceptions of justice; that heavens and hells are possible in all stages of being; that sin and holiness are ever developing factors of the universe, by which "the whole creation groaneth and travaileth together in pain till now, waiting for the manifestation of the sons of God"; that physical things have exact correlation to things spiritual: that idepravities are of the material as well as the immaterial, meaning thereby the unwelcome and undesirable. The Spiritualist conceives spirit as not bounded by space or form; the real entity is limitless as thought, conception, will or desire. Consequently the terms "gone," "come back," "return," do not express our idea; come and go should be used of physicalities only. Spiritualists deny the existence of the supernatural; as well say super-infinity, super-eternity, super-space. They believe that all possible manifestations of power are as perfectly natural as the most familiar happenings of daily life; nature is to them the synonym for universe. They limit the possible by self-evident antagonisms alone.

Only one article of agnostic faith do Spiritualists recognize as their own—never to believe, or claim to believe, without evidence. The Christian scheme which makes faith essential and bids reason be silent and makes creeds (credos) authority, they reject, regarding even the best as but imperfect utterances of a partially discovered truth. They believe conversion to be an eternal, instead of an instantaneous work, resulting from myriads of forces varying in power and duration. They believe that change is imminent in all existence; that all psychic qualities are insepara-bly connected with the universe, and that the universe 'aggregation vast" of the to be. They care not what it is called-Cosmos, Destiny, Law, Jehovah, Jove, Deity or God; they propose only to live; death is to them but a garment, powerless alike to confer the orthodox raptures of heaven or torments of hell. They believe inspiration to be the breath of divinity, existing in every age, glowing in every truth, lighting every soul; Bibles numberless, oracles countless, opinions limitless have felt its touch divine. Spiritualists believe much more than all others in inspiration; not so much the handmaid of truth, as the perfecting animus of high endeavor. They regard socalled belief or disbelief as unessential to character. except where it is held at the expense of reasonable distriction (Constitution) Section (Constitution) investigation.

Spiritualists believe in good deeds rather than external devotion, philanthropic yearning rather than words of formal prayer. They believe that prayer is 'the soul's sincere desire," but far oftener "unexpressed"; that prayers are answered according to the asker's intelligence and power to do his part in producing favoring conditions. They believe that all spiritual gifts are realized by according conditions, some of these conditions being within our control, and some not; and that the same law is found in the physical world. They recognize good as a varying, yet eternal, factor in being; evil as an immature, ab normal development of the same, varying not only according to the act but with the conditions of the actor. They hold that media appear as modes, where-by motion, which pervades the universe, is made known; and that water, heat and electricity are illustrations of this principle.

Spiritualists affirm that religion is the science of the soul, the essence of obligation; they are not propagandists, as others are who avow certain tenets of be lief; but, while working earnestly to advance their principles in all ways that commend themselves as fitting, they feel fully impressed that to all things there is a season, that conditions of people often make the most well-meant efforts almost fruitless, that to learn to labor to the best advantage we must learn to wait, and that the gross materialism, love of greed, and hurrying rush for power and place, are barriers impassable to the spiritual forces that we can utilize now. They hold to fitting, but never premature, endeavor. They believe that all levitation, all activity, has its source not in muscle, but in mind. These various beliefs may not be held in common by all Spiritualists, but they are endorsed by a very great majority of them, so that they may be taken as representa-

No objection that has been made against Spiritualism has shown the dense ignorance of common opintons and the all but complete prejudice that sways the mass of people so much as has this one, and no more flagrant falsehood could be supposed or devised than that Spiritualism is immoral; that lust is its only love, and license its only liberty: that we, who hold that as a man soweth so shall he also reap: that the very thoughts of our hearts must all be known: that every word or tracery of thought shall either bloom in the innocence of purity and fruit in the harvest of happiness, or sting in the blight of sorrow and pain: that we, who believe in the ineffable purity of the angel-world, that are yearning with their out reaching arms for all their loved ones: we who feel, see and know these scraph evangels; we who hear the plaint of those who were shadowed on earth, uplifting a tribute to the pure and noble-that we teach or trend toward immorality! By what data are such assertions sought to be verified? Only by this, that certain individual Spiritualists may not be what they should be. But are all others? Are all Christians true? Are not the lives of the great mass of Spiritualists generally irreproachable? The tendency of Spiritualism is to enlarge our ideas of life, to unify it, to make applicable to it that glowing phrase of Webster, "one and inseparable," to dissipate all fear of the grave, to real ize that however in the good we find happiness or in the bad misery, both are the results of eternal law, that no innocence of earth is ever exiled from us, that the enjoyable is the only goodness when it springs from spontaneous lovingness of humanity, that heaven is in the temporal and is introit to the eternal, that we cannot part with friends except as we part with the infancy of children in this life only to see them in more desirable forms, that death gives us a glorious body if we act our part here.

The history of Spiritualism is coëval with the his-

tory of man; no age has been devoid of its presence; no period unthrilled by its power. Spirit voices, visions, inspirational endowments have linked the hereafter to universal life, and made the shadow of the tomb luminous with the radiance of ceaseless existence. The development of spiritual phenomena since the first raps were heard in the humble home at Hydesville is a familiar history. Since those days of trial and struggle for Modern Spiritualism, trance mediumship, psychometry, materialization, independent slate-writing, and inspiration of the most exalted nature, have become household words in every city, town and village in our own land, in other lands, and in the far-off isles of the sea. At the first, as an ethical system, Spiritualism was exceedingly fragmentary; beliefs were largely negative; but in these chaotic be ginnings it had one corner-stone, its Magna Charta, that has been and ever will be its life-the hereafter of the life in man! Upon this Spiritualism in all its phases has ever firmly built, rising out of agnosticism and skepticism like the sun from cloud and gloom. Continuous life was its anchor, and evidence its only pilot. As manifestation assumed more varied phases and more copious expression, the interests and curlosities engendered by the various phenomena were turned into lively, earnest thought. The whole range ic science was placed in the crucible; the false was sought to be fully revealed; and error, so long enshrined in ecclesiastical and earthy hiding places, was exposed and flayed by trenchant criticism from the unseen world. In these formative years Spiritualism was rather destructive than constructive; the work of unfolding the true was to a considerable extent secondary to exposing the false. It remained for later years to build connected systems of thought, to impress system with obligation, to submerge, as it were, these revelations of truth in the baptism of a universal love.

Immortal honor is due to those reviled pioneers of our precious faith, who early battled against error enthroned in place and power. It can be truly said of them that, while assailed as infidels, they more effectually sapped the foundations of infidelity than did ever creed, sect or church; while anathematized as atheists, to them more than to any champion of theologic lore is the world indebted to-day for practical conceptions of Omnipresent Spirit. While they did not formulate spiritual ethics directly, still their unraveling of superstitions, their heroism in attack, made them indispensable to the growth that is of today. From these obscure but noble beginnings Spiritualism rapidly moved forward in her enlightening conquest. The spirit world poured forth treasures of fertilizing, resurrecting ideas on barren fields of thought and on the tombs of fossilized dogmas. Numerous shining lights of our Cause were brought forward, compelling the attention of the thinking world, silencing cavilers and convincing skeptics. As the new faith became more and more a recognized power, ridicule gave way to misrepresentation, misrepresentation to abuse, and abuse to defamation of private character.

Utterly failing in attack upon it as a science, baffled when seeking to show it hostile to the highest religion, driven from their biblical guns that have been turned with telling effect upon themselves, routed on the public rostrum, dismayed at its rapid growth, our opponents have completely changed tack, and now admit that "it's true, but it comes from the devil." Thus, in one despairing throe, admitting its facts and phenomena, but vainly imagining they can stem Niagara by denouncing its fountain head! And such is the history of Modern Spiritualism; with little organization it has brought millions to its standard; unrecognized by the worldly-wise, it has claimed the love and homage of numbers of human hearts; denied by its opponents the very name of a religion, it nestles in the heart of universal love, and finds its chiefest unction in the words and life of the sainted Nazarene. Taunted with agnosticism, it is the only philosophy the agnostic fears. Condemned as immoral, it teaches that there is no possible escape from the results of wrong doing. Of Spiritualism it may most fittingly be said, "it is sown in weakness, it is raised in power."

The history of Spiritualism is yet in embryo only; its fullness can only be recorded in throbbings of universal nature moving the forces of the Infinite Being.

The delfic personality recognized by Spiritualists is mirrored in the phrase: "God is love"; whether "manifested in the flesh" or "seen of angels," it is realized divinity. Love—living in endless power, thrill-ad by a resistless will, moving in the perplexities and conflicts of the now, drifting in the gorges of disaster darkening in the drapery of sorrow, whitening in the death frost, shall yet emerge a universal victor. Spiritualism teaches that this love is enshrined in "Thou shalt love thy neighbor as thyself"; that to "love the brethren" is the only God-loving; that the words of good is my religion," convey the truest conception of may be expected.

God-worship yet given. Let "God manifest in the flosh" be the mainspring, not of speculation but of scarchful labor. Let worship be represented not so much by spired cathedral and imposing ritual as by energized will and deed. Let us make betterment of being our adoration. Then shall worship of God find fittest expression in featigation of Being's brotherhood and the God-idea be wrought out in infinite man, living the likeness of God.

TIMELY TOPICS.

The Clergy and the Bill.-In an editorial setting forth the recent action of the British House of Lords in rendering a majority against the "Home Rule" measure, The Voice of New York makes the strong point that "Every bishop voted against the bill," and goes on to say, most pertinently, " In this is shown the character which a State church, dependent upon the State for its resources and its temporal honors, comes inevitably to assume. The constant temp tation is for it to become a mere tool of the powers that be, the wealthy classes, the ruling aristocrats.'

Trentment of the Insane. - Dr. Charles Williams, physician to the Psychic Hospital and Dispensary, Liverpool, Eng., issues a small pamphlet stating the reasons for the immediate adoption of a new method of treating the insane-i. c., by an appeal to the interior spiritual forces, etc. While the causes for the alarming increase of lunacy are perhaps not wholly remediable, owing to the prevalence of intemperance, domestic trouble, business anxieties and mental strain, it is none the less true that a more satisfactory and successful treatment is urgently called for. Dr. Williams's explanation of the lack of success attending the treatment of insanity is that those who are entrusted with the care and cure of the insane start with a wrong theory. They imagine that every abnormal symptom indicates necessarily some pathological change. One of the main contentions of his essay is, that "seeing visions" and "hearing voices," which are generally considered to be symptoms of insanity, do not necessarily mean anything o the sort.

Dr. McGlynn has in all ways shown his active sympathy with our democratic life, and has accepted the greatest risks for the sake of emphasizing and illustrating that feeling. He has in the September Forum an article which, indeed, is a revelation, show, ing very clearly what an astonishing upheaval is taking place in the Roman hierarchy in this country; it is significant of the fact that the arbitrary rule of action by the individual prelates of the church is fast nearing an end; and that, to the extent that it can be done without affecting the order and system of the Roman church, it will be led to conform as time proceeds to the free spirit of American institutions and the open character of our American life.

Luncheon and Life !- It is recorded that a Harvard class-day orator once said: "What have we learned here? and for what has this four years' friction with restless humanity fitted us? Some of us have learned the bitter lesson of going without luncheon for the sake of an education; some have en loved regular luncheon, and have gone without the education." What a grim presentation of the outcome of human life generally! How hard the mortal experiences and privations which give the spirit its education for the sky! The ones who pass through earth-life with the path " macadamized" before them by wealth or the smiles of "good luck," may be said of a truth to have had the luncheon, "and gone without the education" that would fit them for the next

The Extensive Robberies of railroad trains recently, by masked highwaymen, have been widely descanted upon by the secular press; to this murder of employes, the villains show themselves ready to add that of the general murder that follows trainwrecking. The strong arm of the government even should be extended in repression of these outrages. Incarcerate these human brutes for life! do n't send them to the spirit-world (by hanging them) to return and multiply their kind on earth by direct action upon receptive minds here.

Gone Home.

DR. O. H. WELLINGTON, who has long been known to the Spiritualists of Massachusetts, and of Boston, particularly, passed to the higher life (after severa months of severe illness) at his residence on Belvidere street, in this city, on Saturday, Sept. 16th, having exceeded by one month the venerable age of eighty years in the mortal. Dr. Wellington was born in Lexington, Mass. In early life he entered the Unitarian ministry, preaching in New York, and elsewhere; he then became a doctor of the regular school; subsequently giving in his adhesion to the Water Cure system, he established a large Sanitarium in New York City. From its very advent he has been identified with the cause of Modern Spiritualism, as his own personal experiences had fifty years ago prepared him for its full acceptance.

Married.

In Boston, Mass., June 26th, Mr. Charles N. Dike and Miss Ida F. Burnham.

Many friends throughout the State will recognize in these names a gentleman well known for his active business qualities and notable liberal views, and that of the young lady as the accomplished "soloist" and only daughter of the popular lady speaker and medi um, Mra. Abbie N. Burnham.

The best wishes of a host of friends go out to this young couple for their success and happiness through out a long life.

" Ballots, not Bullets."-Mr.W. J. Colville struck the nail squarely on the head when he asseverated in a recent lecture (synoptically reported in THE BAN-NER), that "Ballots, not Bullets," must settle disputes in coming generations; that "the Swiss system of Initiative and Referendum could be successfully introduced into this country," which we fully endorse: that we need educators-not demagogues, not "lead ers." not " anarchists"!

The BANNER OF LIGHT, published in Boston, Mass., by Colby & Rich, is the oldest spiritualistic journal in the world. With the number for Sept. 9th it commenced the seventy fourth volume-is in its thirty-seventh year. All who are interested in the Spiritual Philosophy should subscribe for this instructive paper. Price \$2.50 per year. Address Colby & Rich, 9 Bosworth street, Boston, Mass. - Deutsche Zeitung, Charleston, S. C., Sept. 11th, 1893.

Onset, Mass.

Sunday, Sept. 17th, Prof. J. W. Kenyon of Boston lectured at 10:30 A. M. and at 2 P. M. at the Auditorium-good audiences attending considering the late ness of the season. Both services opened by singing by Mr. and Mrs. Kenyon.

by Mr. and Mrs. Kenyon.

Questions were presented, and answered by the Professor, giving great satisfaction to his hearers. At the close of each service psychometric readings were given by him, in which many tests of spirit presence were embodied in a clear, concise and pointed manner.

We understand that Prof. K. leaves for Boston this week, where he will take up his work for the season, and will lecture and give tests each Sunday afternoon and evening in Twilight Hall, corner of Washington and Hollis streets.

Camp Progress, Mass.

The Lynn and Salem North Shore Association held grove meetings Sunday, Sept. 17th, at Camp Progress—upward of fifteen hundred people being present. oseph D. Stiles of Weymouth and Mrs. Butler of Lynn occupied the rostrum. Singing by the Lynn and Salem Quartet.

Next Sunday, the 24th, we hold our last grove meetings for the season. Lynn and Salem electric cars pass the grove.

MRS. N. H. GARDINER, Soc'y.

Salem, Mass.

Harvest Moon Festival.

The friends in this State should bear in mind that this annual festival at Onset will take place the present season on Saturday and Thomas Paine: "The world is my country, and to do Sunday, Sept. 23d and 24th, when a grand time

BOOK FORM!

COLBY & RICH,

9 Bosworth Street, Boston,

Have just published in a neat volume the choice and instructive Story.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL,

By PROF, CARLYLE PETERSILEA,

Which won such general and highly deserved commendation from the readers of THE BAN-NER.

As we have previously said in relation to this Story, the personal experiences of an excarnated spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood: and vivid pictures are given of the gradually unfolding beauty and glory of the celestial spheres to those who enter the Summer-Land pure in heart, leaving earthly duties well performed.

The Story is charmingly told, and with it are interwoven inspiring and uplifting truths, which appeal strongly to heart and reason

The realities and the naturalness of spirit life are more significant and more easily apprehended by this personal narrative than they could possibly be by the most lucid generalities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Prof. Petersilea introduces to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond to the progressive soul, beside which earth-with its little span of toil and trial and suffering-and death (with its theologically cultivated vague terrors) sink into insignificance.

The Book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations.

Issued in cloth and paper, pp. 252. Price, per copy: Cloth, 60 cts., paper, 40 cts. Postage free.

Send in your orders to the publishers, as above.

Mrs. Annie Lord Chamberlain, the veteran spirit-medium --whom we and other friends have from time to time aided pecuniarily-is still ill and in need of assistance. Through her instrumentality much has been accomplished in the past by way of phenomena in proof of the spiritual revelations; but her work is done. The Spiritualists whose unselfish hearts are in the Cause should remember Mrs. C.'s necessities. Those who feel to assist her will remit to her address, P.O. Box 56, Mattapan, Mass., the receipt of which will be duly acknowledged in THE BANNER over her own

By reference to the list of announce. ments of spiritualistic meetings in this city for the season of 1893-4, it will be seen, among others, that Mr. Lyman C. Howe, trance speaker, has been engaged for the Sundays of October by the First Spiritual Temple, corner of Newbury and Exeter streets. This gentleman is well known as one of the most efficient platform speakers in our ranks.

Our thanks are returned to Mr. Wm. Harris, of Boston, for a fine New Year's card according to the Jewish calculation-the number 5654 appearing in gilded letters on a blue satin field, accompanied by the inscription, in English and Hebrew: "Happy New Year." We wish our active friend many such.

A pleasant letter from our former medium, Mrs. M. T. Longley-who is on the way with her husband, Mr. Longley, to the Pacific slope-will be found on our eighth page. She informs us in a private note that her post-office address to Sept. 29th will be in care of J. C. F. Grumbine, Geneseo, Ill.

We learn that our good, earnest spiritualistic friend, Mr. George A. Bacon of Washington, D. C., is on his way to the World's Fair, where he will remain for a brief period. Hope Bro. Francis, of the Progressive Thinker. will take good care of him while in that famous

PLAIN WORDS.

BY "LACONIC."

I have seen a flower good to look upon, but vicious and with a scent irresistible to insects. That flower represents the world; and what is the folly of its vic tims but the madness of men who yield themselves with too easy faith to the seductions placed in their

Some men are always asleep when a golden oppor tunity knocks at the door of their house.

† † † † If men did practice what they preach This world might quickly virtue reach; And then grand preass would arise To ring with glory through the skies! While grandly sweet th' angelic throng Would fill the earth with heavenly song

CONSUMPTION CURED.

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

NEWSY NOTES AND PITHY

BEPTEMBER. The changing that of summer leaf,
The gold of ripening corn.
The wealth of golden-rod afield,
As of a fairy born,
The richness of the autumn skies,
Make up for glories gone.

And life is sot we lose the rose, We miss the summer bird. But golden fruitage comes instead, And deeper songs are heard. We know the glory of the field, And holier thoughts are stirred.

Chicago has had her "World's Purliament of Religions"-largely attended and interesting in character may the fruits thereof tend in future to the "parlia ment of peace."

There is an apparently well-authenticated rumor to the effect that Dr. Briggs contemplates connecting himself with the Episcopal Church. However, one of his Chicago friends telegraphs that the doctor desires to remain in the Presbyterian fold if he can do so with honesty toward his own religious convictions.—Hart ford (Ct.) Times.

Gen. N. M. Curtis of New York has a bill to abolish the penalty of death in capital crimes committed within the exclusive jurisdiction of the United States courts, which he proposes to force through the House of Representatives this session if he can secure an op

There is, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is the most discoverable, in the greatest geniuses and most exalted souls.—Cicero.

The Cherokee strip has been opened at last, with all the accompaniments of thirst, hunger and mad race of thousands for spots that will accommodate hundreds, pistol shots, knife stabs, and to wind up with, a disastrous prairie fire, by which hundreds of settlers were compelled to abandon wagons and tents and flee for their lives on their horses

The most interesting part of the Electrical Congress proceedings at Chicago was the discussion on the transmission of power from Niagara Falls by means of electric cables. The wires will be carried partly on poles and partly in subways. The aim is ultimately to supply power not only to factories in the vicinity of the falls, but to Buffalo, Rochester, Utica, Syracuse and Albany, and perhaps also to supply power to propel the boats on the Erle and other canals in New York State. Fancy the placing of such tremendous power in the handy of speculators. It is stark madness to permit private capitalists to exploit the motive power that may run a thousand mills.—The New Nation.

The cholera is spreading in Russia, and other foreign lands, although it is not particularly severe in any one place yet. America has been fortunate enough as not to have any trouble from it yet; and as the health officers are vigilant in looking after all immigrants, there is every reason to hope it will get no footing here.

UNPLEASANT.—College Professor—"Gentlemen, I beg your indulgence for a few minutes. I have lett my manuscript at home, but my little son will bring it to me immediately." The little son (entering)—"Mamma could not find the manuscript, so she sends the book from which you copied it."—Filegende Blaet ter.

On Sept. 18th, 1793, "Grand Master J. P. George Washington, Worshipful Master of Lodge 22 of Virginia," laid the corner stone of the U. S. Capitol. And now, one century afterward, the Congress of the United States and the people of the District of Columbia have celebrated the centenary of the event.

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

Mr. Edgar W. Emerson has the month of November disengaged. Address him at Manchester, N. H., 240 Lowell street.

Mrs. Tillie U. Reynolds of Troy, N. Y., gave the A. M. andress at Camp-Meeting at Rocky Rest on the 14th, and closed her engagement at Birmingham, Ct., Sunday, 17th. She lectured in Bridgeport the following week, and will be in Troy the last Sunday of the month, where she may be addressed at 1637 6th Avenue. G. W. Kates and wife are engaged indefinitely at Colorado Springs, Col., where the local work affords them a congenial field. Their address is Manitou, Col. Mrs. Ida P. A. Whitlock is at present speaking at

MIS. Ida P. A. Whitlock is at present speaking a Buffalo, N. Y. Oct. 1st she speaks in Greenwich, Mass.; Oct. 8th in Kingston, Mass.; Oct. 15th in Salem; Oct. 20th in Hanson, Mass. She has Oct. 22d, Dec. 24th and 31st, 1893, Jan. 14th and 21st, April 8th and 22d, May 6th, June 3d and 10th, 1894, disengaged. Societies desiring her services may address her at "Station A." Boston, Mass.

Dr. G. C. B. Ewell opened the lecture season at Bridgeport, Ct., Sept. 12th; gave the P. M. address at the opening of Rocky Rest Camp-Meeting on the 14th, and will speak again in Bridgeport on the 26th. He has November, '93, open for engagements. Address Birmingham, Ct.

Dr. J. Rodes Buchanan's address is San Francisco Cal., Market street, Murphy Building.

Mrs. Julia E. Davis will speak in Lowell, Mass.. Oct. 1st; Lynn, Oct. 22d. Has open dates, and would be pleased to correspond with spiritual societies in regard to ergagements. Address 232 Windsor street, Cambridge, Mass.

Mrs. Abbie N. Burnham has some open dates. She may be addressed for engagements at "Station A," Boston, Mass.

Edgar W. Emerson will speak and give tests at Lodge Hall, 11 North Ada street, Chicago, Ill., at 3 P. M., on Sundays, Sept. 24th and Oct. 1st.

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 earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

Spiritualist Camp-Meetings for 1893. Onset Bay, Mass.—Week-day trains on Old Colony Railroad leave Boston at 8:15 A.M., 9 A.M., 1 F.M., 3:32 P.M. and 4:15 P.M.; Sunday trains leave Boston at 7:30 A.M. and 8:15 P.M.

Jackson's Grove, Mass. (Upper Swampscott).—Sunday services.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 192 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays Il A. M. and 7% P. M. W. J. Rand, Secretary.

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

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The Messages published from week to week from xuarnated individuals under the above heading are here-titer to be given in private, and reported as per dates—as uir Public Circle-Room has been permanently closed.

our Public Circle-Room has been permanently closed.

ETP Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this omee by mail or left at our Counting-Room for answer.

ETP It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no decirine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. Letters of inquiry in regard to this Department should be addressed exclusively to COLDY & RICH.

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

Report of Public Séance held May 2d, 1893.

Spirit Invocation. Spirit of Life and Love, thou holy presence, whose infinite splendor radiates throughout the universe, making light on every hand, thine influence, like a baptism of peace, rests upon all the land, and we who are thy human children ask to be uplifted into thine atmosphere, that we may be bathed in its glory, and be strengthened and re-freshed by its power. We know that thou art everywhere; we know that thou dost dwell in every point of space, and that thy presence infils all things in Nature. We ask to become conscious of thy presence within our own lives; to feel our nearness to thee, and to realize that we are not only held in the hollow of thy hand, but that thy spirit breathes through every human heart. May we at this time be drawn more closely toward that which is spiritual, that which is quickening to our own inner sense and spiritual faculty. May we feel our relationship to that which is divine, and thus, realizing our own possibilities and inherent qualities, put forth greater effort and activity to reach that which is progressive and strong and sweet for the mental and moral faculties of humanity. We desire to be drawn near to those invisible ones who are intelligent, who are exalted, who reach out through various avenues of expression in ministration unto mankind, who are apostles of freedom, ever aspiring to higher altitudes of being, ever seeking to bring consolation, peace and comfort to weary hearts, inspiring benighted minds and revealing great truths to the understanding of those who a.e eager to learn. It is toward such beings as these that we desire to be at tracted, and we invoke their presence this hour. May we tracted, and we invoke their presence this hour. May we be uplifted by their atmosphere of purity and strengthened by the influence which they bring. May we be fitted as companions of the good and true of heavenly life, so that we may extend to them something that is pleasant and grateful to their sight and sense—a sympathy and a purity of thought and aspiration which they will understand and approve; and may we gather from them a baptism of light and power and strength, that shall be as food to our souls and as a sustaining force to our inmost life and thought.

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, we will consider them. QUES.—[By R. W. Way, Wilmington, O.] Are we employed, in the spirit-world in the same vocations that distinguish us here? It we are dissatisfied with our terrestrial calling, can we adopt another on the spirit-side of life?

Ans.—There are many phases of human activity, and its external expression may be as varied as individuals are different from each

other.

In the spirit-world opportunity is given to every human being to outwork his inner possibilities, and develop his powers and talents along such lines as are best adapted to the unfoldment and growth of the interior qualities, and it is not necessary for one in that other life to be employed in uncongenial pursuits. Owing to force of circumstances and external environments on earth, many individuals here are obliged to follow a certain calling, or engage in some line of manual labor for which they are not at all adapted, and toward which they are not attracted. Consequently every hour spent in such employment is one of unea-siness to the individual. Instead of unfolding the interior nature and talent, this line of labor seems to dwarf or to cramp his natural powers, so that, perchance, they may never find full expression along these lower lines of

earthly existence. earthly existence.

In the spirit world the field of occupation is broad. Many of its phases are similar to many phases of employment followed by man in this lower sphere, while many other employments in the spirit world are very different from what you have one earth, and as you have nothing here by which these higher employments. ing here by which these higher employments may be compared, it would be impossible for us to describe them to you by your forms of

The man of studious habit here, who desires to search into the mysteries, so-called, of na-ture there, to study her laws, and their opera-tions in any chosen field, will not only have tions in any chosen field, will not only have the desire increased when he goes to spirit-life, but will also find the opportunity of following such lines of study and research. He who is interested in astronomy will find the entire heavens open to his gaze, and he will be assisted in his studies by intelligences who have, perhaps, visited various planets, and who understand much concerning their movements, their stage of development, and the conditions of life upon their surface. He also who in other fields of scientific lore desires to gain knowledge and understanding of certain other fields of scientific fore desires to gain knowledge and understanding of certain branches, will be enabled to do so when he has become fitted to understand or to take up such lines of thought and research.

If, however, a man is of a carnal nature; if his likes, attractions, habits and tendencies are of a gross, coarse character; if he has developed the animal nature more fully than he has paid attention to the spiritual, he will not at once be enabled to cast off those weighty ele-ments which bind him to the physical state,

ful to his nature, and more spiritual.

It would be impossible for us to describe to your correspondent all the various branches of your correspondent all the various branches of labor, thought and study which engage the attention of mankind in the spirit-world; but he may rest assured that if he aspires for spiritual things, if he desires to learn and to grow into a spiritual atmosphere and a line of life that is uplifting, purifying and instructive to the human soul, he will not be obliged to devote himself to employments that are uncongenial to him. He will be given scope and opportunity to take up such an occupation as will be adapted to the unfoldment of the best part of his nature, employing to the full the part of his nature, employing to the full the energies of mind and heart, and bringing out the highest and sweetest possibilities of his life.

INDIVIDUAL MESSAGES.

Mary Webster.

[To the Chairman:] I used to visit the Banner office occasionally, and speak a word from the spirit-life to the workers here in the field of truth who were sowing the seed, that by-and-by fruitage might come for the blessing of man; but it is a long while since I have spoken, and to-day I feel just like making myself known once more to the good friends that knew me as an old, very old lady, and a medium for the spirit-world, one who was glad and happy to have her organism used by the angels in doing their work as best they could for humanity through its agency. Since I have been among those bright spirits in the higher life. I have tried to keep along with them in their efforts to do good.

their efforts to do good.

I was a medium here, and I am a medium in the other life. I am proud to say that my organism is used by spirit-intelligences in higher departments of life to communicate with those

Elizabeth Blake-Lake.

[To the Chairman:] The good lady who has ust spoken to you has helped me with her just spoken to you has helped me with her magnetism to come. I have approached your medium quite a number of times since I went from the body, but every time I seemed to feel a terrible shock and sensation of pain and horror in my head. To-day it came again; but the good spirit who has spoken has taken it from me by passing her hands over my head, and I feel grateful to her. I know she is a good soul, and has done just such blessed work many times when on the earthly side.

Now, sir, I come to give my love to my friends in Amesbury, and to tell them I am getting along beautifully in the spirit-world. At first I was very anxious and unreconciled at the change which had come to me. You know, I was walking along the street when this dreadful accident happened that sent me from the body. I was not prepared to go, al-

this dreadful accident happened that sent me from the body. I was not prepared to go, although I had thought of the other life. I knew of the spirit-world, for I was myself mediumistic and felt the influences that came about me; but, for all that, I did not expect to go in such a way or so suddenly, and I did not feel that I was prepared for the change. So for a little while I was anxious and restless. I thought more of the business I had left here so thought more of the business I had left here so unsettled, and other affairs, than I did of the spirit world; but now that has passed away, and I am satisfied with my new life. I feel that it is all for the best, and I have met with pleasant associations, bright surroundings and good friends that have done me a great deal of

good.

I had many things to perplex and trouble me on this side, especially for a few years before I passed away, and there were days when it seemed almost as if I was beside myself for fear of what was to come, worried and made anxious, as I was by other persons and conditions. Now all that has gone by, and I come to my friends here with a great deal of love and with gifts of flowers, sweet and lovely, which I hope will give them strength and make their hope will give them strength and make their hearts glad because of the spiritual love and presence that comes from the other life. Tell them all that I hope to accomplish some work yet. I am busy with a dear friend of mine here who is a medium, and I think I can assist her in her work so that she will be able to carry out certain plans and views that she has in mind that are for her own good and for the good of others. In trying to do that I feel stronger and better myself.

I am Elizabeth Blake. I was Elizabeth Blake-Lake before I passed away; but I have dropped the latter name in the spirit-world.

Fred Brown.

Good afternoon, Mr. President. [Good afternoon.] It is only a step, so to speak, from Amesbury to Newburyport; so I feel I can come in now and say I hail from Newburyport—as far as this life is concerned. I really do feel as if I belonged, in a way, to the quaint old town.

old town.

I was a young man when I passed out of the body, and I was known to my people as Fred Brown. I have been gaining something of experience since I laid down the mortal form and went from earth, and I really believe I have grown in many ways, although I am not at all what I hope to be by and by. Some years have passed since I went to the other life—
years that have brought dissipling and hard years that have brought discipline and hard study, and years that have brought some changes into the lives of my friends on this side; but I feel to day that all is well, and that I am in a better condition now to take hold of

vital things, and try to make of them and of myself, than I ever was before.

The good friends of our town who are with me in the spirit world would like to have their people remember that they are alive, and not dead Vanne Bits in the spirit world would be to have their people remember that they are alive, and not people remember that they are alive, and not dead. Young Pike is here to-day, and sends his greeting to his family and friends. He wishes them to know that he has been growing and studying in the other life, and is trying to make a useful man of himself. As it is with him and with myself, so it is with many others, and we have only a good word to bring from the spirit world. from the spirit-world.

Andrew Horton.

[To the Chairman:] I suppose I must give you the name by which I was known on earth. [That is what we want.] Well, sir, I was Andrew Horton, and my home and my people were, and some of them are, in Worcester of this State. this State.

To those who are on this side I extend my To those who are on this side I extend my hearty greeting and warm expressions of friendship and regard. I would certainly like them to learn something of this great, good life of the spirit, which may be so different from what they dream, but which is so real to me and to all who abide in it that I wonder you do not know and take hold of it. Why, it seems now as if this earth was the shadow, and that the life around me is the substance. That is a pleasant thought too, because if this ments which bind him to the physical state, and enter upon those higher pursuits of which we speak. For a time he may be obliged to delve in contact with earthly things and gross people until his indulgence of the lower tendencies and habits has a cloying effect on his life, and he becomes disgusted with his evil doings. This experience will bring to him a new force and impetus to rise above these conditions, and a new desire will be born within him for higher things. Sometimes it is necestiated in the properties of the lower tendencies and habits has a cloying effect on his and the life around me is the substance. That is a pleasant thought, too, because if this of earth was the real, the substantial, it would be a heart breaking thought that we must give it up and take hold of that which is vague, shadowy and unreal, for one, at best, can only live here a little time. Why, eighty years are anothing to a spirit that expects to live through eternity, and to give up the substantial part of life in fourscore years and plungs into a mist would be a terrible thought to a practical mind; so I am glad that the true state of

a mist would be a terrible thought to a practical mind; so I am glad that the true state of affairs is just the reverse.

My folks may wonder what I am talking like this for. It is because I want to give them a positive idea of life as it is apart from the mortal frame. I want them to understand that life is earnest, and that the grave is not its goal by any means, but really that the grave is only the beginning of the inner, which is the greater life. Earth to me now is only a vestibule which we must pass through to gain the inner temple of activity and of expression.

I was an earnest man when here. I took hold of things seriously that attracted my attention. I spent a great many hours in busi-

tention. I spent a great many hours in business pursuits, and I gave a great deal of thought tention. I spent a great many hours in business pursuits, and I gave a great deal of thought to what you of earth call practical things. Perhaps I was better qualified to talk of material affairs than I was of spiritual things. No doubt I was, for I certainly was not ready to understand spirit life at first. Although, as I have said, it is a practical and substantial life, yet there is very much connected with it that appeals to the interior thought and power of humanity, and, if these are not developed, one cannot very well understand those spiritual things. However, I have been gone a good while, and I have been trying to improve myself. I have taken some uphill steps. Some of them have been hard, but when I succeeded in gaining higher ground I felt so satisfied and blessed that it was only a joy.

I would like to communicate personally with any friend on earth who desires to open communication with the other life, and I will do my part in coming to them if they are determined to find an instrument that I can use.

Charles Peabody.

Some years ago I lived in the good old city of

Some years ago I lived in the good old city of away.

who are around me and in other spheres below me, and I feel that it is blessed to be an instrument for higher powers in their work.

I bring my greeting to all who have known me, not only in Alnesbury and those parts, Mr. Chairman, but here in the city; and I want to say to my dear friend, Mr. Colby, that I often think of him and the good work he has done. I know how many years have passed since he began to sow the good seed, and I know that it has sprung up, grown, and borne beautiful flowers that human beings wear on their breasts here and in the spirit-world, and they are made happler and brighter and sweeter because of their fragrance and beauty. I know the spiritual world has held him to the work, and that he has had strange experiences; but we who are instruments for the dissemination of truth, have all passed through a strange discipline that sometime seemed very hard, but which, after all, has been for our own best good.

To all who care to hear from me I say: Keep at work; do your best; fill up your time with the effort to do good and to make the world better because you are here. You will not regret such action when you pass onward, but will only feel glad that you tried to do what you could for the benefit of humanity.

I come to say a few words, not to preach a sermon, and to tell my friends that Mary Webster remembers and loves them.

Elizabeth Blake-Lake.

[To the Chairman:] The good lady who has ing here from the spirit-world, but if I can give a thought to awaken a consciousness of spiritual life in the minds of any here, I shall be very pleased. If I can open the way to some mortal by which he may seek for enlightenment upon the spiritual things of life, I shall feel I have done well by coming here to day, and so I have ventured to speak and make myself known, with the hope of arousing some one upon the busy way of material life long enough to think of what may lie beyond the mortal veil.

My name, sir, is Charles Peabody.

William B. Allen.

William B. Allen.

[To the Chairman:] My name is William B. Allen, and I did not live any further away from your office than the South End of this city.

I cannot tell you how long it is since I went from the body. It is a few years, more or less. When I think of it in a spirit way it seems no time at all; but when I look back to earthly things and think of it in their light, it seems as if a generation had gone since I was here. That is the difference between calculating by the measurement of external things, and by those of the interior life.

When here I employed my time in different ways. I tried to do what my hands found to do. Sometimes I would use a paint-brush for special work, and sometimes I would wield other tools of handicraft; but I always liked to be busy: I could n't bear to spend an idle hour,

other tools of handicraft; but I always liked to be busy; I could n't bear to spend an idle hour, for somehow it grated upon me, as if I was wasting time. I have taken the same characteristic with me to the spirit-world. I like to be busy, if not at one thing, it is at another. Sometimes I come hustling into such places as this where a line is thrown out to communicate with the other life, and to day it is my good fortune to try to see if I can do something in this way. in this way.

In this way.

I have relatives in this city to whom I send my greeting. I hope they will be interested in my coming, but more especially in the spiritual truth that I try to bring to them. I hope they will want to know something about the other life, and something of themselves as immortal beings, and I come here with the idea of reaching out in magnetic ways toward their life and trying to send a force to them which will be helpful, and which will perhaps stimulate them to grasp a new understanding of life late them to grasp a new understanding of life as it is here, and as it will be for them after

I will not take up more of your time. There are a good many others standing about who want to say a word, and I feel that I should be robbing them of their privilege if I remained longer. Good day, sir.

Annie Chase.

My name is Annie Chase. I went away before I had reached my twentieth year, and it seems as if I did not have much experience in this life. At that time it seemed very hard for me to

At that time it seemed very hard for me to have to leave my friends and associates and pass into an unknown country; but it was pleasant after I reached that condition where I understood the might and the strength of the spirit-world. It did not take me long to grow out of the condition of weariness which had left its mark upon me, and it seems so good to be strong and well and able to go about from place to place, far and near, not only in this earth-life, but in the spirit-world, where there is so much to see and learn and enjoy. Since I have been living in the other life I have been trying to become stronger and better, and to deserve the beautiful things that are provided for me.

I come back here to send love to my friends in Lynn, and to tell them of that fair country where those who try to be good and do good live and form pleasant and congenial associalive and form pleasant and congenial associa-tions and friendships and have the power to work out the energies (hat are within. I loved music when I was here, but I could not enjoy it as I wished. In the spirit-world I can do so, and I have been able to study its princi-ples and laws with those whose compositions are so grand that I feel I am truly privileged. If my friends could understand what this has been to me they would rejoice with me at the been to me, they would rejoice with me at the home that is mine.

I cannot express my affection (I wish I could) for those who have been so kind, who have knit themselves into my heart by their sympathy and regard; but I try to bless them, I try to bring a peaceful influence to soothe them when they are in pain or have troubles to bear, and to make their lives a little brighter because I have come to them from the other world. They may not know of my presence or of the presence of those other dear friends who come, but we can do our best to help make their lives sweeter, even if they do not understand it.

Susan Stone.

I heard that the Spirit-President of this Circle intended to give those who had lived somewhere around these parts an opportunity of coming to-day if they could take possession of his medium, and I hastened to apply for the privilege of coming. I have been to these meetings many times during many years, and never had a change to say a single word not never had a chance to say a single word, not even to give my name, which is Susan Stone, or express a thought of love for the dear ones who are here, the little ones growing up with-out a mother's love and care in outward life,

out a mother's love and care in outward life, but with all a mother's tenderness and watchful care from the spirit side.

I am grateful that I can speak to day, and say to the dear ones who are on earth and for whom I feel such a love and respect: "You do not know of the great life all around you. You only see the outward, with its cares and duties, its responsibilities and its every-day experiences; but there is something more than these, important as they are to you. The spirit world is all around you, peopled by friends who have passed from the earthly state into the other life, filled with influences and forces that are surging toward you and others forces that are surging toward you and others for helpful results. I come to give you not only my love, but that of many who are with me in that spirit-world, and we ask that you will do what is right, be faithful to duty, seek earnestly for the best unfoldment of character that way may not only he leving up for

My friends live in Cambridgeport and near-by places, and I think some of them will hear that I have come to your Circle. I was never here before. I do not know you, but I feel as one who is at home and with friends, because the way is opened to me here to reach out with a thought of love to the dear ones that are close to my soul.

Mary Ann Rogers.

I was told at an early hour to-day that if I would be on hand and could do the work, I should have an opportunity of saying some-thing; and I thought to myself, what shall I say that will be helpful and instructive and that will be evidence of my identity to my dear friends, who do not know that spirit-life is broad and free?

broad and free?

My friends think of the spirit-world as a pentup heaven where the good dwell, but whence they can never come to learn of earthly things, or else of a dark condition where spirits suffer torment because of past sins; but I am glad to say to them that no matter how sinful a soul has been, he will not be consigned to an eternity of torture and of pain because of that chapter in his career. If he has been sinful and willfully done wrong, he will have to suffer and walk through darkened ways until he cries out for the light and for help and strength from above; and when he has repented and tries to do better and atone by helpful service to others for that which he has done, he will be given a chance to rise, to grow, and to become sweeter and purer.

ers for that which he has done, he will be given a chance to rise, to grow, and to become sweeter and purer.

I like that plan so much better than the old scheme of salvation found on earth, because it seems to be more in accordance with infinite love and divine guidance. We are all weak creatures; we have all done wrong sometime; we would like to have mercy and wise judgment extended to us; we would all like to be treated as human beings that are capable of doing better if the opportunity is given; and so I think we can all feel a little sympathy for those who do wrong, and hope they will find the way to do better and reach a higher state.

[To the Chairman:] Well, sir, I do not come to preach on these things; but they seemed to strike me as I wondered what I could say to my friends that would do them good. I am here with love and sympathy, not taking up the old thoughts of earth-life that concern my mortal state, that deal with daily affairs of trial, and little things that were full of annoyances, as well as with other things that were pleasant and sweet, but taking up the affairs of spirit that belong to my present condition.

I had some very strange experiences when on earth, and the discipline was like a cross to me for a long time. I did, for a time, murmur at what was given me, because I felt it was unjust, and I wondered why the Infinite Father should allow these things to be in the life of one of his children. I speak of this because my friends will understand and know to what I refer, but I tell them the shadow has all passed away. I think no more of that experience as a cross than I would of the trials which came to me as a child, and which seemed so hard to bear, but which to people of greater age seem hardly worth their notice. I souly treasure up the memory of those times

seemed so hard to bear, but which to people of greater age seem hardly worth their notice. I only treasure up the memory of those times and events because they serve to make brighter the present state, and cause me to realize what blessings I have now and what are in store for me in the future.

I want to tell my friends that I would like to communicate with them. I am the same woman I was when here, and they need not expect to find me greatly changed. I always said (and it was characteristic of me) that if ever I got to heaven I thought I should be the same outspoken person, whether the angels same outspoken person, whether the angels liked it or not, and I come back in the same way. I have a sweet, happy thought of all the dear friends and the loving ties of the past, and I would like to have them realize that I hold them in remembrance.

I am Mary Ann Rogers, and my friends are in New Bedford.

Controlling Spirit.

We wish, Mr. Chairman, to convey our thanks to the good friends who have provided us with sweet flowers for our Circle, for they certainly give strength and pleasure to many spirit intelligences who have been present today.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEER.

May 5.—Gen. Irwin McDowell; Mary Conley; William B.
Harris: Jim Cassidy; Joseph E. Howard; Sarah Harding;
Anthony Whiting.

For the Banner of Light. TRUTH MAKES US FREE.

BY DR. DEAN CLARKE, In vain he boasts of liberty

Who is by error bound; No other form of slavery More servile can be found.

A victim of his might,

No dungeon walls can closer hold A pris'ner in their grasp, No gyves were ever forged of old With firmer iron clasp. No despot ever bound with chain

More tightly held than he whose brain Is robed in error's night. It shrouds the mind from all that's grand In Nature's vast expanse,

And thus eclipsed 't will ne'er expand. Nor heavenward make advance. A mind thus bound will cling to creeds And dogmas long outgrown, Which blind the eye to light it needs

To find the truth unknown. At Superstition's olden shrine 'T will nod a rev'rent head, And hold to Scripture as divine

No voice of God hath said. To custom's way it yields assent, And follows with the throng, With their opinions e'er content.

However dark or wrong. But truth is man's deliverer From all such bondage vile: It lights the minds of those who err,

And guides them right the while. It is the Spirit's two-edged sword Which cuts the gordian knot That tied him to the ancient Word.

Whose spirit liveth not. Truth is a bold iconoclast Who hurls all idols down. And makes all tyrants stand aghast.

'T is God's good angel to dispel The mental bonds of all. Like one who came to Peter's cell And caused his chains to fall.

Who wear the robe or crown.

'T is truth that flames from Freedom's torch, "Enlightening all the world"-'T is truth that speeds Progression's march With banners bright unfurled.

'T is truth whose wand proud Science wields O'er Nature's wide domain. And gleans the fruit from all her fields That bear its golden grain. Truth is the living Word of God

Supplying man with needed food For his immortal mind. It is the brilliant Bethle'm star Which shines o'er life's dark way.

Which everywhere we find,

And guides us to the "Gates Ajar," That ope to Heav'n's bright day. 'T is man's true Savior from above Whom all have longed to see, Proclaiming now, with added love,

Horsford's Acid Phosphate For Impaired Vitality and weakened energy, is wonderfully successful.

"THE TRUTH SHALL MAKE YOU FREE."

Colorado Springs, Col.

To the Editors of the Hanner of Light: The associated Spiritualists of this place meet every Sunday in Durkee Hall, and attract quite large and interested audiences. Meetings have been continued all summer. Mrs. Kates occupied the platform during June and July; Prof. Lockwood succeeded her for the month of August; Mrs. Kates and self resumed the work, Sunday, Sept. 10th, and will continue indennately, we hope, for a long time; for the friends here are congenial to us, and the prospects ripe for a good harvest.

I commenced a Children's Lyceum here on a recent Sunday, which promises to become interesting and well attended. I am glad to see so much said lately favorable to the Children's Lyceum, for which I have given much toll for many years. Truely, it is the surest method to perpetuate an interest in the facts of Spiritualism: for minds should be developed so as to be receptive to truth, else they will not aspire there-

I hope to have something to say frequently about the work in this section, where we have good leaders in Dr. Kimball, Mr. Durkee and others. There is some prospect of a local edifice here for the Spiritualists, and in time, not far ahead, a camp meeting among these grand mountains, and a Colorado State Associa-G. W. KATES.

Mánitou, Col.

Starved to Death

in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gall Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those nost interested to inform us.

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MRS. S. M. STRUKTY, Stocchem,
MRS. E. H. BATCHY, BATCHY, MRS.
MRS. E. H. BATCHY

*Will also attend funerals.

Spirit of the Press.

Death Valley-Strange Discoveries.

W. D. Barton for some time past has been at the head of an exploring expedition through Death Valley, along the Amargosa River to Ash Meadows, the Charleston mountains, and other almost unknown localities in the wildest parts of Inyo County, Cal., and Lincoln County. Nev.

The expedition was composed of six persons, all frontiersmen and prospectors of many years' experience. They went for a party of capitalists, and indirectly for Prof. Blake and others, who are building a railroad from the noted Vanderbilt gold mines to Ploche.

Mr. Barton tells a strange and remarkably interesting story of the curious resources of this far-away region. Dead men marked their pathway. He says they discovered the dried-up bodies of no less than five men, who long since expired from thirst. There was nothing on them to identify them, for like most men under such circumstances they had stripped themselves of their clothes in their delirium. The few scattered clothes they found contained no clew as to the identity of the dead.

One of the strangest things Mr. Barton and his party saw and examined was a mountain of kaolin at the mouth of the Amargosa River, in Inyo County. This is the material of which the finest china-ware is made. The mountain looked like a great chalk cone, and was about half-a-mile in circumference.

the finest china-ware is made. The mountain looked like a great chalk cone, and was about half-a-mile in circumference.

"But there were many other things along the line of our route," said Mr. Barton, "that challenged attention and elicited our surprise. It is a country full of wonders, and you never get through being surprised at what is being constantly revealed. Up the Amargosa from the Kaolin mountain we came across great nitrate or soda deposits. So far as I have learned they are the only extensive ones in the United States. I located one hundred and sixty acres of the nitrate there. Twenty-five miles north of the nitrate beds, and on up the Amargosa river, we came upon sait mines so miles north of the nitrate beds, and on up the Amargosa river, we came upon salt mines so strange that 1 do not believe there are any like them anywhere. This salt looks like the frozen waves of the ocean, and I never heard of it in such fantastic shapes. It is almost white, and quite so in many places, but changes to ultramarine blue. The white in it looks like ocean surf. In the blazing sun it affects the eyes, and in a general way it takes the form of a crater, and there is a rift or gorge in it in one place one hundred and eighty feet deep. All along the Amargosa river are innumerable minerals. There were the salts of soda, borax, arsenic, gypsum, kaolin, nitrate of soda, and the firest quality of talc. In the deepest part of Death Valley we found a rock that looked for all the world like an umbrella. It rose from a big flat rock, had a stem six feet high, while on top was a curious overhanging cupola.

feet high, while on top was a curious overhanging cupola.

In what is known as the Ash Meadows in Lincoln County, Nevada, we saw some strange sights. These meadows cover about two hundred thousand acres. It is a curious soda and mineral salt region, and on it good grass grows through the white beds. Scrub ash trees grow also all about. These are the only kind of trees that do grow there. In this queer valley are some queer holes they call horse holes. They reach to underground rivers, and horses coming along over the plateau sometimes fall into them. That is the reason for the name. I saw in one unusually deep and wide hole, at a depth of some fifty feet in the water, something that looked exactly like a tree. It might have been a tree, or some fantastic mineral formation. It was green in color, even to the branches. a tree, or some fantastic mineral formation. It was green in color, even to the branches. There is another strange thing about this valley. Cattle grazing over the surface do well for a time, but if they are there too long the white mineral deposit of the surface injures their feet, giving them a sort of rheumatism or paralysis of the lower parts. As a result I have seen, I suppose, as many as fifteen or twenty cattle grazing about on their knees, which were worn through to the bone. These cattle never could be got out, of course, but, strange to say, I have seen some of them in pretty good condition. The Indians usually kill and eat them.

Beyond Ash Meadows in the Charleston Beyond Ash Meadows in the Charleston mountains, fifteen miles to the north, we found a mountain of alum. It was as white and pure as ever seen in a drug store. Put to the mouth it had the same taste. I also tried it in fire, and it spluttered, and blisters were raised on it.

In the torrid Death Valley, where the thermometer rose to one hundred and forty decrease. I witnessed one block night a flarge alea. grees, I witnessed one black night a fierce elec-

grees, I witnessed one black night a fierce electrical storm. Two rows of electricity, one from the north and the other from the south, seemed to meet, and there was the most fearful lightning, coupled with thunder, that could be conceived. It was louder than all the artillery of battle, and the valley was so light that you could pick up a pin anywhere.

Except in Lincoln County, Nevada, where for some distance is a large area of fine agricultural land, the country is gruesome and awful in character. It is hot, rocky, and cut up with defiles and queer dry river beds. I am not speaking of Death Valley proper, which is as level as a floor. There are almost no wild animals, but two or three kinds of rattlesnakes, the sidewinder and some Gila monsters... There are some big turtles, or land terrapins, on the desert, and they are about the only animal there that can stand off the little coyotes. When the terrapins see the coyotes they simply draw their heads and feet into the shell, and close up, and I have seen the little coyotes standing around watching for them to come out.

The Amargosa River is usually dry, and in some places it is eight miles wide. I have gone

The Amargosa River is usually dry, and in some places it is eight miles wide. I have gone into camp at night along the Amargosa, and in a few hours awakened and found the water waist deep, owing to a sudden cloudburst. The cloudbursts are usually accompanied by a great

On the recent trip Mr. Barton and his party went on mules some of the way, and on foot during the remainder. It was a very rough and wild experience.

The First Sight of Gibraltar.

The first sight of Gibraltar is, I think, disappointing. It means so much, and so many lives have been given for it and so many great ships sunk by its batteries, and such great powers have warred for 1200 years for its few miles of stone, that its black outline against thesky, with nothing to measure it with but the fading stars, is dwarfed and spoiled. It is only after the sun begins to turn the It is only after the sun begins to turn the lights out, and you are able to compare it with the great ships as its base, and you see the battlements and the mouths of cannon and the clouds resting on its top, that you understand it. And then when the outline of the crouching ion that has faced all Europe for a hundred years comes into relief you remember it is, as they say, the lock to the Mediterranean, of which England holds the key.

And even while you feel this and are greedily following the course of each rampart and ter-

following the course of each rampart and terrace with eyes that are tired of blank stretches of water some one points to a low line of mountains lying like blue clouds before the red sky of the sunrise, dim, forbidding and mysterious—and you know that it is Africa.—R. H. Davis, in Harper's Weekly.

Unusually Bald!

An old Methodist was complaining to the presiding elder of the pastor who had been sent to his church.

"What's the matter with him?" asked the

"What's the matter with him?" asked the elder.
"Well, he's bald-headed," was the reply.
"That's nothing," said the astounded elder.
"Many of the most intellectual men of the day are bald-headed."
"I know," returned the old man, "but our minister's head is bald outside and inside, too."
—The Voice.

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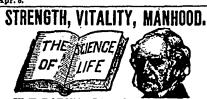
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Oct. 8. Zitcow

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Aug. d.
Aug. d.

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 23, 1803.

Observations Along the Way. To the Editors of the Banner of Light:

It gives me much pleasure to once again communicate with the valuable spiritual paper that I have been identified with for so many years; and from this great city of the West I send, through THE BANNER, my greeting and my love to the many dear friends who scan its pages from week to week, and whom I know will accept these lines as a personal message from my heart to each and every one.

How favored we who are public workers in the great field of Spiritualism are, in having the columns of the spiritual press so freely open to us, as through its means we keep in touch with the sympathies of the mundane world; and I for one deeply appreciate the blessings thus bestowed upon us, and am grateful to all on both sides of life who thus afford to the mediums and all others in our Cause the opportunity of reaching the reading classes in our ranks.

And now, my dear friends, who are waiting for a Mr. Longley and myself left Boston en route to Chicago on Wednesday, Aug. 80th, reaching Suspension Bridge, Niagara, early the following morning, where we spent four happy hours, which will ever linger in pleasant memory.

We were told that in order to visit the Falls, and other interesting localities, we should engage a carriage, at the rate of \$5.00 for a morning ride, and we would thus be able to view the glorious spectacle that remains one of the greatest revelations of the grandeur of omnipotence which the world presents; but, through the courtesy of a feflow traveler—a business man, undoubtedly—affindigh a stranger to us, we were started on the following course for the small sum of one dollar and fifteen cents for both of us, which enabled us to see all the wonders of Falls, Rapids, Rainbow Mist, that Niagara reveals.

Passing on foot—a short and pleasant stroll—over Suspension Bridge, we reached the Canadian side, where electric cars waited for passengers to Chippewa and return for the low price of thirty-five cents the round trip. A more enjoyable ride than that afforded by this trip to Chippewa I have never experienced, and t is one that all who visit Niagara should indulge in for along the route the magnificent spectacle of Niagara is presented in all its glory, breaking, as its suddenly does, upon the sight of the enraptured traveler.

Others have written of these Falls, and I will not

Others have written of these Falls, and I will not

traveler.

Others have written of these Falls, and I will not attempt to depict them to the minds of those who have not visited them. I only advise all who can to do so, and to set it down in their book of intentions as one of the most important places they must not overlook.

On our return from Chippewa we rode to Prospect Park in an electric car on the American side, and regaled our city-tired eyes with another grand view of water and wood and glen. On our way to Chippewa Lotela made herself known, bringing her own cheerful greeting, and bearing us messages of love and assurances of protection from our guardian and household angels, among them "Father" John Pierpont, Dr. Brittan, our sainted parents and many others, a circumstance that gave added enjoyment truly to the experiences of the hour. After an uneventful journey we reached Chicago Friday A. M., finding comiortable and harmonious quarters at the home of Mrs. M. A. Reed, 330 Bowen Avenue, about three miles from the World's Fair grounds. Here we were met and welcomed by whole souled friends, who came to give us greeting, among them being Mr. F. M. Kuight, whose wonderful discovery in the art of preparing unfermented grape syrups, etc., has created great interest at the Fair, and won him much success and attention in all large cities, and Mr. J. C. Joyce of St. Louis, whose outspoken Spiritualism does credit to his head and heart.

The Banner has published much concerning the

and heart.
THE BANNER has published much concerning the THE BANNER has published much concerning the marvel of the ages—this exposition of all the results and achievements of the arts and sciences, the industries and the thought of the earth, called "The World's Fair," and I will not repeat what has been penned by abler hands than mine upon this subject. It is simply impossible to give any idea of the stupendous structures, the magnificent creations of architecture, the ample gardens, and the beautiful exhibits that represent the life, labor and development of every nation that this "Fair" presents. I only wish every man, woman and child in the land could visit its grounds, for I think it would enlarge their conceptions of life and of human power to an immeasurable degree.

tions of life and of human power to an immeasurable degree.

But all our time here has not been expended at the Fair. We have attended several spiritual meetings, come in contact with many whole souled workers in the Cause, taken part in several impromptu circles, and been hospitably entertained on two occasions at the beautiful home of Mr. Francis, editor and publisher of The Propressive Thinker. Of my band of spirit-guides, John Pierpont and Lotela have made themselves most prominently known, giving instructive and comforting words, and receiving the greeting and attention of many interested friends in the mortal, including Mr. and Mrs. Francis, Dr. Geo. Dutton, W. J. Colville and Mr. F. M. Knight.

On Thursday evening, Sept. 7th, we attended the Band of Harmony meeting of Mrs. Richmond's Society, at which most interesting exercises were held, many mediums giving choice inspirations and messages from the spirit-world. It was my privilege to give testimony to the value and reliability of Indian guides in mediumship at this meeting, and Mr. Longley was induced to sing "Only a Thin Vell," his ever-popular composition, which won the applause of all. On Fri-

induced to sing "Only a Thin Veil," his ever-popular composition, which won the appliance of all. On Friday, the sth. a visit to the Medical College of Dr. Geo. Dutton, No. 8 South Ada street, brought us in contact with the great work that cloquent teacher is doing in his classes and with his published works. Dutton's extensive volume on Anatomy is gaining students in every State. It is eminently fitted for class or private instruction. One of our recent—Old School—medical journals has noticed this excellent work in most favorable terms.

every state. It is eminently fitted for class or private instruction. One of our recent—Old School—medical journals has noticed this excellent work in most invorable terms.

While at the college on Friday was tepped into Mr. Colville's class room, and listened to the profound thoughts which flowed in a stream of eloquence from his inspired lips. I was much surprised at being suddenly called upon by Mr. Colville to come forward and address his class, to which I responded in a few remarks of greeting and of spiritual instruction as the inspiration was given me to utter.

Sunday, Sept. 10th, being the opening of Mrs. Richmond's work for the season, we visited her hall in the morning, and listened to an admirable address from that lady's guide, who closed the services with an impromptu poem upon "The Soul's Return Home" (suggested by a gentleman in the audience), which production was one of the finest efforts in that line which, I think, the spirit world has given. Lunching with Dr. and Mrs. Dutton—the latter is a lady of rare culture and of mediumistic qualities—we returned to the same spacious hall at 2 P. M., where Mr. Colville delivered an address upon "The New Year of the World," which for clearness of thought and eloquence of diction was unsurpassed. At the close of his discourse, in a few well-chosen and graceful words, he did me the honor to present me to his people. Before I could express a thought in my own words, Mr. Plerpont, in his own name, voiced his ideas to the audience, taking occasion to emphasize the statement that he, as spirit, and previously as mortal, had listened to most of the grandest speakers and thinkers of the age, not only upon the spiritual rostrum, but on the intellectual platform, as presented by Lyceum Bureaus and others, but not once since the year 1858 had he listened to a lecture surpassing the address of the afternoon delivered by Mr. Colville's guides.

"The Parliament of Religions" is nession at the Art Palace in Chicago the present week. Jew and Gentlle, Buddhist and Christ

the way.
Our love and sympathy go out to all our friends who may read these lines.

Chicago, IU., Sept. 14th, 1893.

NEW YORK.

Watertown.-Our meetings were opened the first Bunday in September at the Temple, Mr. F. A. Wiggin, the talented lecturer and test medium, as speaker for the month. The outlook for the cause of progress never was brighter, and as usual when Mr. Wiggin is here, a large attendance is the rule. If he could be retained with us for a few months we are sure that the seating capacity of the Temple would be taxed at every meeting, and that many would be convinced of the truths of our beautiful philosophy.

Sept. 17th Mr. Wiggin alsocursed in the afternoon upon the subject "Pilgrim's Thraildom." In the evening (entranced) upon "Spiritualism the Morning Star," It was a masterly effort of his controlling influence. The tests that followed were numerous, and all quickly recognized.

Mr. Wiggin is to be in Pittsburgh, Pa., for November; he informs me that he would like to make arrangements for week-evening engagements with societies within easy distances from that city during the month. He can be addressed during November at 10 Kirkpatric Street.

The trance speaker, Mr. Lyma vil. Intenders. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's lileve the address. This will not be Mr. Howe's first introduction to this society, as many will recall his inspired words from this platform this platform the platform the platform the least on time he has continued the lessons then taught, on the continuity of life, and our communication with the denizens of another life, in many camps and halls throughout the country.

Mr. Howe will speak at the Temple Sundays during the platform. Strangers stopping temporarily in or near Boston are welcome, the seats being free to all.

Commercial Hall.—11 o'clock A. M., Dr. E. A. Blagden pr gin, the talented lecturer and test medium, as speaker

MEETINGS IN BOSTON.

First Spiritual Temple, corner Newbury and Excter Streets.—Spiritual Fraternity Boolety: Sundays, 2M. p. M. Lyman U. Have, trance speaker, during October. Sunday School & H'A. M. Boclabe Wednesdays at 75, p. M. Citier meetings announced from platform. Scata free. All are welcome.

The American Spiritualists. Association has discontinued its Monday evening meetings at the First Spiritual Temple until the first Monday in October next. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parkot O. Marsh, Gon'i Sec's, 1940 Fark, Mass.

Engle Hall, 610 Washington Street.—Sundays at

Eagle Hall, 616 Washington Street.—Sundays at it A.M., 31/2 and 7/2 P. M.; also Wednesdays at 3 P.M. E. Tutile, Conductor.

Hathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 24 and 7% P.M. (1% P.M. meeting in Commer cial Hall) Thursday at 3% P.M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meet ings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.—Meeting 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 Hall, corner Washington and Hollis Streets.—Meetings Bunday at 11 A. M., 2½ and 7½ P. M.: Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adoline Wikinson, President.

Chelsen — Pitgrim Hall.—Spiritual meetings overy Sunday at 2% and 7%. W. Anderson, Chairman.

Berkeley Hall .- Mr. G. V. Cordingly of St. Louis word as to our personal welfare, allow me to say that Mo., held a public meeting in this hall Sunday after noon and evening. Sept. 17th, with large audiences at each session. After a few opening remarks, in which

each session. After a few opening remarks, in which he advised the most perfect harmony and avmpathy with himself and his assistant, Prof. G. W. Miner, who is a line psychometrist, Mr. Cordingly sat at the platform-table writing messages to persons in the audience to be read, at the close of the service. The meeting opened with congregational singing, led by Mrs. Kate Shepley.

Mr. Cordingly then proceeded to answer questions which had been previously gathered from the audience. In answer to one, "What is the reason my spirit-friends do not come to me?" It was replied that the person asking it might not be in condition to receive an intelligent communication from spirit-friends—too impatient or expectant, perhaps. To another query: "Who was Christ, and what think you of him?" the speaker said: The Nazarene was just and pure, and was guided by love for the human race. We are the children of God, and are working under the same power, whose proofs are seen in the gifts of healing, etc., which he foretold.

"What is the greatest benefit to be derived from being a Spiritualist?" was asked. It takes from us (said the speaker) the fear of death—for we know that death only opens the door to a beautiful life beyond. Spiritualism gives us the greatest truth ever presented to the world; it teaches us that life is eternal; the future life knows no ending, and is just what we make it, either good or evil.

future life knows no ending, and is just what we make it, either good or evil.

Mr. Miner gave some interesting exhibitions of psychometry by finding articles hidden by persons in the audience—being limiself blindfolded. The meeting was closed with recognized tests by Mr. Cordingly and Mrs. S. E. Buck.

The evening session opened with a song from Mrs. Shepley; many questions were presented by the people present, and all were satisfactorily answered. In reply to several the speaker said: Sometimes our own loved ones are kept from coming to us because the guides know what is best for us. We can develop our spiritual gifts by living pure lives, and drawing around us good influences. The spirit-body is continually changing, just as the material body does, etc., etc.

Fine inspirational poems were given.

Mr. Cordingly afforded several very clear tests of spirit-presence, after which Prof. Miner gave successful experiments in psychometry, followed by poem by T. M. HEATH.

Engle Hall .- Wednesday afternoon, Sept. 13th G. V. Cordingly gave eloquent addresses and poems on subjects suggested by the audience, also personal

on subjects suggested by the audience, also personal poetic readings; Mrs. G. M. Hughes, Dr. C. Huot, presented excellent tests and readings; pleasing remarks, Col. S. P. LaGros, Bucksport, Me. Sunday, Sept. 17th, the morning developing circle conducted by G. V. Cordingly was largely attended; the power of the spirit was strong, and its workings with many were visibly manifested. Atternoon, invocation, inspirational remarks and poem, Mr. Tuttle; Mrs. M. E. Pierce gave fine personal readings and tests; Master Eddie Sheldon rendered select readings, which were received with applause; appreciated re-

tests; Master Eddle Sheldon rendered select readings, which were received with applause; appreciated remarks, Mrs. J. K. D. Conant; correct tests by Mr. C. W. Capel in various phases; excellent tests and readings, Dr. O. F. Stiles, Mrs. M. A. Chase, Mrs. G. M. Hughes, Mrs. Conant, Mr. Tuttle.

Evening, invocation, remarks and personal readings, Mrs. M. E. Pierce; correct tests and readings, Mr. and Mrs. Trask, Mr. Tuttle. Mrs. M. Knowles made her first appearance before the public—the tests and readings given by her being all recognized. The three meetings were very satisfactory. Musical selections, Mrs. Nellie Cariton.

Meetings in this hall every Sunday at 11 A. M., 2:30 and 7:30 P.M., also Wednesday afternoons at 2:45.

The Banner of Light, which is a paper of true excellence, is always for sale at our meetings.

Harmony Hall .- The Tuesday's circle was an extra good one in developing forces. Mrs. Chase, Dr. Lathrop, Mrs. Fogg, and other mediums, participated, and gave very fine tests. The Thursday afternoon meeting was fraught with good things for all who came. Mrs. Hill and her guides gave the opening address. Mrs. Smith, Mrs. Chase, Dr. Thomas and Dr. Lathrop gave fine tests. All were very interesting.

The Sunday morning circle was the largest we have held and every one spoke hindly and truly of the

The Sunday morning circle was the largest we have held, and every one spoke kindly and truly of the wonderful power manifest. Dr. Huot, Mrs. Chase, Mrs. Hughes, Mrs. Pogg. Dr. Lathrep, and other fine mediums, made it a very helpful and comforting meeting. We feel gratified and much encouraged by this circle. In the afternoon Mrs. Chase, and her everwelcome guides, opened, and gave grand tests. Bro. Martin presided both afternoon and evening, and gave fine tests. Mrs. Hughes, Miss Wheeler, Dr. Thomas and Dr. Lathrop were very entertaining in their work. In the evening Dr. Lathrop opened, and gave fully recognized tests. Mrs. E. C. Dickinson came to-day as a fine addition to our corps of workers. Bro. Hall, Mrs. Hill and Miss Wheeler gave fine tests and whole souled counsel.

souled coupsel.

Meetings on Tuesday and Thursday at 3 P. M.
The BANNER OF LIGHT is for sale at all our mee
ings.

W. L. LATHROP, Conductor.

America Hall. - The meetings here were largely attended on the 17th. Dr. S. H. Nelke's addresses are scholarly, and bring conviction to those who listen to them. He was highly complimented by many, and hopes were expressed for his recovery, which is a doubt, as he is a great sufferer through an open wound. the result of an operation which he underwent twenty

the result of an operation which he underwent twenty months ago.

The mediums in attendance during the day were Miss A. Peabody, Mrs. Woods, Mrs. Fredericks, Dr. Thomas, Mrs. Forrester, Dr. S. H. Nelke, Mrs. T. H. Clark, Mrs. Georgia Hughes, Mr. Cullis, Mrs. A. E. Cunningham, Dr. Thayer, Mrs. Dr. Bell and others. The musical talent: Miss Sadie B. Lamb (vocalist and planist, who is a great favorite with all), Herr Fredericks (zither soloist, who is highly appreciated by the audiences), Prof. Thurber, who (as well as the other planists, always ready to assist) receives merited praise. Next Sunday, in addition to these, Prof. Wallack, the harmonica concert soloist, will be present.

The meetings are conducted by Dr. S. H. Nelke and Miss A. Peabody.

BANNER OF LIGHT for sale at each session, and at the residence of Dr. S. H. Nelke, 586 Tremont street.

Twilight Hall.-Society of Ethical and Spiritual Culture Sunday meetings. The developing class was especially harmonious and successful; many felt the power of mediumship for the first time.

power of mediumship for the first time.

Seldom have Spiritualists an opportunity of listening to a more eloquent, moving exponent of their religion than E. Andrus Titus, who spoke in the afternoon and evening. The readings and tests by David Brown, Mrs. Forrester, Miss Lizzie E. Smith and Osgood F. Stiles were remarkable and recognized.

Next Sunday Prof. J. W. Kenyon will occupy the platform in the afternoon in a few minutes' talk and psychometric readings, followed by David Brown, Mrs. Forrester, Miss Lizzie Smith, Osgood F. Stiles, and other good mediums. Evening lecture of half an hour, "Mediums of the Bible," followed by readings and tests by the speaker, Dr. Wm. Franks, Mrs. M. A. Wilkinson, Miss L. E. Smith, and other good mediums.

MRS. M. ADELINE WILKINSON, President.

Spiritual Fraternity Society.—The first meet ing for the season of 1893-4 will be held on Sunday, October 1st, at 2:45 P. M., in the First Spiritual Temple, corner Exeter and Newbury streets.

ple, corner Exeter and Newbury streets.

The trance speaker, Mr. Lyman C. Howe, will deliver the address: This will not be Mr. Howe's first introduction to this society, as many will recall his inspired words from this platform several years ago; since which time he has continued the lessons then taught, on the continuity of life, and our communication with the denizens of another life, in many camps and halfs throughout the country.

Mr. Howe will speak at the Temple Sundays during October, and other meetings will be announced from the platform.

Strangers stopping temporarily in or near Boston are welcome, the seats being free to all.

D.

Houle participated in the exercises. 7:30 P. M., Mr. A H. Quint opened the meeting with remarks; Miss Josephine Webster followed with tests and improvised poems Mr. O. Littlefold, Mrs. Dickinson, Mrs. Irwin and Mrs. Wondbury gave tests. Prof. Bent assisted in misical exercises.

Meetings in this hall every Thursday at 2:45 P. M. Take clevator.

N. P. SMITH.

Chelsen.-On Sopt. 17th the spiritual meetings in this city were responed, and with success, Mr. W. Anderson, Chairman, at 2:50 P. M.; speaking by

W. Anderson, Chairman, at 2:30 P. M.; speaking by Mrs. Vornbrock, excellent tests by Dr. Willis and Mr. and Mrs. Anderson. 7:30 meeting, a plane duet by Master Willis Turner and Mrs. Anderson; speaking by Mrs. Vornbrock: recognized tests and readings by Dr. Franks, Dr. Willis, Mrs. Buck, Mrs. Houghs and Mr. W. Anderson.

Next Sunday Dr. Franks will be with us.

D. Anderson.

OH10.

Lake Brady.-The subjoined, under date of Sept. 1st, 1803, were officially submitted to the Chairman of

Lake Brady.—The subjoined, under date of Sept.

1st, 1893, were officially submitted to the Chairman of the Lake Brady Spiritualists' Association:

Your committee, appointed Aug. 10th, 1893, to propare a preamble and resolutions expressive of the sense of this Association in regard to the persecutions of Spiritualists and mediums by the legislative bodies of several States beg leave to report.

IPhereas. Article of the Amendments to the Federal Constitution reads as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." I religion, or prohibiting the free exercise thereof." In April, 1893, the Obio legislature passed a law entitled—"An Act to provide a license on trades, business and professions,... and providing for the enforcement and collection of lines and penalties for carrying on business without a license."

Among the persons taxed by the law being "astrologers, fortune tellers, clairvoyants," and [section 36, page 139] providing that "Spiritualist mediums shall pay on annual license of (\$300) three bundred dollars."

IPhereas, At the late session, 1803, of the Ohio legislature, another law was passed (the Bruok law), which taxed "clairyoyants and seers" (\$200) two hundred dollars per annum.

IPhereas, Such legislation is a deliberate insult to a numerous and sincers body of people, and in plain violation of the Constitution of the United States and of the State of Ohio, which latter instrument expressly provides [Art. 1, Sec. 7, Ithat—"All men have a natural and indefeasible right to worship Almighty God according to their own conscience. No person shall be compelled to attend, erect, or support any place of worship against his conscience. No person shall be compelled to attend, erect, or support any place of worship against his consecution and persecution in the State of Ohio and elsewhere meet our unqualified disapproval; and we urge upon all Spiritualists, and on the State of Ohio and elsewhere meet our unqualified disappr

In."

Resolved, That Abraham Lincoln was a Spiritualist, and as a pure-minded President he is entitled to all the veneration that the American people can bestow upon his memory.

Resolved, That the present social and financial distributes in our country are the legitimate conse-

turbances in our country are the legitimate conse-quences of erroneous ethical, religious and social edu Resolved, That the officers of this Association de

Resolved, That the officers of this Association deserve the thanks of the Spiritualists of Ohio for the establishment of this beautiful tabernacle.

Resolved, That these proceedings be printed, and copies thereof forwarded to all Spiritualist publications in the United States and Canada, with a request that they publish them.

Respectfully submitted,
C. H. MATHEWS, New Philadelphia, O.,
THOMAS LEES, Cleveland, O.,
MRS. T. A. BLACK, Cleveland, O.,
On motion the preamble and resolutions were unapplead.

On motion, the preamble and resolutions were unan-

imously adopted by one of the largest assemblages

convened at the camp during the season. Honor to whom Honor is Due .- One of the most pleasing incidents of the grand closing day at Lake Brady Spiritualist Camp-Meeting - where thousands brady Spiritualist Camp-Meeting—where thousands have assembled during the present season—occurred at the opening of the afternoon session on Sunday in the presence of a magnificent audience. This was the presentation of a baton to Mr. Humphrey of the Akron Band, and a tribute to the musicians as well as their leader. Mrs. Cora L. V. Richmond of Chicago, the speaker of the afternoon, was chosen to make the presentation, which she did in the following impromptus address.

leader. Mrs. Cora L. V. Richimond of Chicago, the speaker of the afternoon, was chosen to make the presentation, which she did in the following impromptu address.

Mr. Chairman and Friends, During the nine weeks of the meeting of the Lake Brady Association, there have been skies stormy and fair; these beautiful groves have been restless with the winds or tranquil neath the summer sunshine; the lovely lake has sometimes been favorable and inviting for the pleasure-seekers and sometimes turbulent—but our musicians have never failed us! Not only have they never failed in making their appearance at the appointed time, but they have more than fulfilled the expectations of the vast multitudes who have listened to the exquisite rendering of the beautiful music that has been theirs to perform. We would gladly-speakers, management, audience, all—liave given to each member of this band some token of our regard, but it was not in our power for many reasons to do this; we do bear testimony to their value as musicians and gentlemen, for in honoring their leader we do honor to them.

Mr. Humphrey, on behalf of these friends assembled here, in appreciation of the services you have rendered this Association, and the cause of exalted music, and in consideration of your many gifts and qualities as a gentleman that we admire and respect, we offer you this small token of our very profound regards (presenting him with a beautiful baton).

[She closed with an improvised poem addressed to the Band, which called out general commendation.]

The complete surprise and emotion was entirely too much for Mr. Humphrey; he however thanked briefly the friends who had contributed to the handsome present, stating that the success which had attended his orchestra, during the camp season was due to the competency, efficiency and good-will of the respective members compositight, saying: "I am pleased to receive this present, and thoroughly appreciate what it indicates. Most sincetely I thank you."

RHODE ISLAND.

Providence.-Spiritualist Association, Columbia Hall. Sunday, Sept. 17th, at 7:30 P. M., our platform was supplied by local talent. Invocation and remarks, Mr. E. S. Straight, followed by Mr. J. N. Sherman, Mrs. S. A. Gorton, Mr. McDonald (Brooklyn).
Mr. William Spencer distributed a number of pen
sketches drawn by himself and seen clairroyantif
during the evening. Many were acknowledged as tests,
Mrs. Sarah E. Humes also favored us with recognized

Sunday, Sept. 24th, G. V. Cordingly will speak for us at 2:30 and 7:30 p. m. SARAH D. C. AMES, Sec'y. The Progressive Aid Society resumed its meetings Sept. 6th at Columbia Hall. Sept. 18th the Society net with Mrs. Ames, 53 Daboli street. Our President, Mrs. Whipple, proposed making it an experience meeting, and interesting experiences were given by our own members, also by Mrs. Ross of Washington, D. C., and Rev. Mr. McDonald of Brooklyn, N. Y.

NEW HAMPSHIRE.

Newmarket.-Miss S. Lizzie Ewer of Portsmouth spoke in Webster Hall Sept. 17th, her subject in the morning being "What is Spiritualism?" showing that

morning being "What is Spiritualism?" showing that a more and more spiritual religion is answering to a more developed consciousness.

A gentleman gave her "Here and Hereafter" for the afternoon theme. She eloquently explained that we make our own heaven by our acts and loving kindness to our fellow-man; contrasting the past and present idea of heaven, she led us to Higher Life by teaching to live good, pure lives here—inding heaven all the way along, taking it with us into the future life and not going to it.

Both services were supplemented by delineations

and tests, which were in most cases fully recognized. Generous of her time and strongth, unmindful of self, even after the close of the exercises, she continued to volce leving messages from the spirit-side to the waiting earth-friends who pressed and crowded around her.

ing cartificiats who pressed and crowded atomic lier.

The friends in Banger and Lewiston, to whom she is soon to go, may anticipate a spiritual feast of good things. Added interest was given the occasion by the fine rendering of music by our local talent. As old "Coronation" rang out in acknowledgment of the higher mediumship of our Elder Brother, we felt the beautiful inspiration of the hour.

Com.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Huilding, between 88th and 87th streets, on Seventh Avenue; entrance on 57th street, Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton,

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and —Mr. Tatlow; also public circle at 9½. All are welcome.

puone circie at 195. Ali Bre Welcome.

New York Psychical Society, Spencer Hall, 114 West lith street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representativo speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 31—at 310 West 26th street. Mrs Mary C. Morrell, Conductor.

The New York Parchical Society will resume its interesting meetings for the sixth year at Spencer Hall, 114 West Fourteenth street, on Wednesday evening. Oct. 4th. All honest inquirers, as well as its constant friends, are cordially invited to the opening. The exercises as usual will consist of congregational singing, brief addresses, summer experiences and spirit-tests.

singing, brief addresses, summer experiences and spirit-tests.

Mrs. Florence White, formerly of Boston and now domiciled at 47 East Forty-fourth street, will be the regular "minister" of the Society for the coming season. During September Mrs. White has been conducting her own meetings at the same hall, and attracting full houses. On the 13th inst. she concluded a séance of more than an hour with a remarkable instance of spirit-vision, as follows:

A lady present, having seen the advertisement, came to the city that evening from Bedford Park. Before leaving home she addressed in writing a question to her spirit-father concerning certain property in England, signing her name, and putting the paper in her pocket. The medium, after giving numerous recognized tests to other strangers, turned to this lady, called the name of her father, and said that she (the daughter) had asked a question of him; that she had it written down in her pocket-book, and the words were —, signed —, adding appropriate advice. The visiting lady then opened her pocket-book, and exhibited to the audience a paper containing her signature and her question verbatim, exactly as stated by the medium!

Mrs. Mary Wakeman, 145 West Fourth street, continues, as for the past twenty years, her good work of transmitting evidence and comfort in spirit-tests and reliable prophecy in social and business concerns. A few nights since, while five were in waiting for private sittings, the writer intercepted an intelligent gentleman and his wife, who said that on their way to the house they had remarked: "Mrs. Wakeman is a stranger to us; I wonder if our son George will come through her," and that the first words addressed to them by the entranced medium were: "Father, George is here." followed with convincing proof by names, and otherwise, of the personal presence in spirit of many other members of their family.

Carnegie Hail.—Dr. G. C. B. Ewell spoke for

Carnegie Mail.-Dr. G. C. B. Ewell spoke for the First Society of Spiritualists Sunday morning, Sept. 17th; subjects furnished by the audience. His remarks were full of eloquence and practicality.

At the afternoon meeting the hall was filled with eager is juirers. We were favored with interesting remarks by Mrs. S. Parker, who spoke of her early life as a Presbyterian, then Spiritualist, a disciple of theosophy, a student of Mohammedism, etc. She will probably give a lecture soon upon "the women of the East and their lives," before a New York auditable.

nce. Mrs. Florence White, Mrs. Henderson and Dr. Mrs. Florence White, Mrs. Henderson and Dr. Ewell gave interesting remarks and most excellent and entertaining tests and messages to many present —which were acknowledged and recognized in most cases. There was great interest shown by seekers for evidence of spirit-return, which gave marked encouragement to our workers for the coming winter. Mr. Luther R. Marsh and Mrs. Milton Rathbun were appointed additional delegates to the National Convention to be held in Chicago, Sept. 27th, 28th and 29th, for the purpose of organizing a National Association of Spiritualists, Mr. Henry J. Newton, our president, was appointed last June as first delegate.

gate.

On the evening of the 17th inst., Dr. Ewell spoke upon subjects presented, these being chiefly upon the general moral aspect of Spiritualism, and as to whether it is in its present form a finality. He spoke to the point that spiritual thought was sweeping like a wave over the world, touching all mankind as they were able to receive it. The people of the church and of no church would have a clearer conception of its force and application, but no menorally of its here. ts force and application, but no monopoly of its bene

its.

After the lecture Dr. Ewell gave several fine readings, which were pronounced very correct, showing marvelous insight and knowledge of facts in the lives of those read. The doctor is doing good among us, both as a speaker and a psychometric reader, and is winning golden opinions as a man of high thought and pure aspirations. He speaks again next Sunday morning and evening, and gives readings after each lecture if time permits.

Mr. J. F. Snipes and Mrs. Morrison sang a duet in the afternoon and another in the evening, to the gratification of the audiences.

It is hoped that the mediums will remember our afternoon meeting.

Mrs. Lake in Cleveland, O.

To the Editors of the Banner of Light: Our meetings opened auspiciously Sunday evening Sept. 10th, with our pastor, Mrs. H. S. Lake, at the sept. 10th, with our pastor, hirs. H. S. Lake, at the desk. Her subject, "The True Church," was presented in her usual interesting and comprehensive manner. Sept. 17th she was greeted with an unusually large and intelligent congregation, who received the address upon "What is Living?" with enthusiastic commendation.

We feel that our Alliance is fortunate in having secured Mrs. Lake, whose lectures at the camps during the season profoundly impressed those who listened.

Many persons, not hitherto interested in Spiritualism, are among our attendants—ministers, doctors.

ism, are among our attendants—ministers, doctors, lawyers, and church-members of all denominations. Mrs. Lake will attend the Chicago Congress as the delegate of our Society, unanimously chosen to represent us.

Harmony prevails, and we look forward hopefully Harmony proteins as a control of the season's work.
Our Lyceum has started out with good attendance and interest in Army and Navy Hall, where our evening meetings are held.
Success to the BANNER OF LIGHT!
THOS. A. BLACK.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped cavelege by any of the following International Committee: America, Mrs. M. Palmer, 300 North Broadstreet, Philadelphin; Australia, Mr. Webster, 5 Peckville street, North Meibourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Midelainan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., Is Berkley-terrace, White Post-lane, Manor Park, Essex; or W. O. Robson, French Correspondent, 186 Rye Illil, Nowcastle-on-Tyne.

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MEETINGS IN MASSACHUSETTS.

Lynn.—Sunday, Sept. 17th, at Cadet Hall, the afternoon services opened with song by Mrs. G. D. Merrill; invocation by Eben Cobb; song, by Mr. Kelty; poem; Mr. Cobb then gave an eloquent and powerful address on Theology and Spiritualism, which was very interesting and well received by the large audience. Another song by Mrs. Merrill and Mr. Kelty; Dr. Arthur Hodges then gave some of his experiences in the spiritual field, which were very interesting, followed by a large number of tests and spirit-messages, all pronounced correct.

Evening, appropriate music by Mrs. M. P. Johnson.

all pronounced correct.

Evening, appropriate music by Mrs. M. P. Johnson, Mrs. G. D. Merrill and Mr. Kelty. Mr. Cobb gave his second stereopticon exhibition, accompanied by a lecture brimful of fresh and startling ideas. He well named these entertainments wonder-studies; from the first to the last one wonders what will come next. It was the expression of all that these were the most interesting of any illustrated lectures yet given to the public of Lynn. The large hall was packed. We addise societies wishink a similar entertainment to secure the services of Mr. Eben Cobb with his stereopticon.

Next Sunday Dr. E. H. Bessee of Providence D. J.

Next Sunday Dr. F. H. Roscoe of Providence, R. I., will lecture and give tests at 2:30; at 7:30 he will lecture; and Mr. W. B. H. Spencer will give one of his wonderful test scances.

88 South Common street.

Worcester .- Mr. Oscar A. Edgerly gave us lofty Inspiration and practical thought in his addresses Sept. 17th. The tests given through his organism

were clear and to the point. Mr. Edgerly will officiate for us Sept. 24th.

The Woman's Auxiliary will meet at 253 Pleasant street. Friday afternoon, Sept. 22d. Supper at 6 O'clock. Local mediums will take part in a circle at 8 O'clock.

GEORGIA D. FULLER, Cor. Sec'y.

7 Magon street. 7 Mason street.

Waltham .- Sept. 17th, the first meeting of the season was held in Shepherd Hall. A good attendance at night, in spite of the weather. These meetings are to continue through the season, at 7 P. M. sharp. Mr. and Mrs. F. Atherton, East Saugus, conductors.

Fitchburg.-The First Spiritualist Society resumes its Sunday meetings Oct. 1st, with May S. Pepper of Providence, R. I., for speaker and test-medium. The society has some of the best talent engaged, and anticipates a prosperous season.

DR. C. L. Fox. Sec'v.

Everett.-Meetings will be inaugurated at Society Hall, Thursday eve., Sept. 21st, Mr. and Mrs. F. M. Atherton, conductors. Post-office address, East Saugus, Mass., 7 Atherton street.

CONNECTICUT.

Hartford .- We set the ball in motion Sept. 17th. Melodeon Hall was well filled with attentive listeners to two eminently practical discourses by Mrs. Clara H. Banks—delivered with all that fire and earnestness for which she is so justly celebrated.

Next Sunday our meeting will be conducted by home talent—Mrs. Dillingham-Storrs, Mrs. Nora Doud, and others.

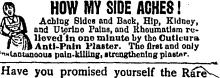
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