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(From The Two Worlds.) ANOTHER PLEA FOR PURITY.

'T is true that mediums should be pure-We all admit this fact, I 'm sure; But now, before we further roam, Let us just take a "look at home."

Do we assist them all we can To work out Reason's noble plan? Do we live pure, consistent lives, And help a medium as he strives, That he may in us plainly see A reflex of true purity? A medium's peculiar state, Its influence-temptations great-The negative must even be A state of great uncertainty,

Now, thinking friends, both far and wide. Look at this subject "open-eyed," And do n't expect there to be borne Grapes on a tree while you, the thorn, Fail to do all you can within To stem the tide of secret sin. "STICK PHAST." Walsall, Eng.

The Spiritual Rostrum.

Thoughts About Immortality.

A Discourse delivered at Onset Bay Camp, on Sunday, Aug. 12th, 1894, BY JAMES K. APPLEBEE.

(Specially reported for the Banner of Light.)

MERSON wrote: "Wherever man ripens, this audacious belief (in immortality) presently appears, in the savage, savagely; in the good, purely. As soon as thought is ex-ercised, this belief is inevitable; as soon as virtue glows, this belief confirms itself. It is a kind of summary or completion of man. It cannot rest on a legend; it cannot be quoted from one to another; it must have the assurance of a man's faculties that they can fill a larger theatre and a longer term than Nature here allows him."

While indicating, in that passage, what is, perhaps, the most powerful argument in favor of the Doctrine of Immortality-that man is conscious of faculties capable of filling "a larger theatre and a longer term than Nature here allows him"- Emerson rightly characterizes the belief as "audacious." Perhaps, however, in its very audacity an argument may be found in its support. It is certainly the most daring of all beliefs man ever entertained. This mortal life of ours is so grand a thing that no poet was ever yet endowed with capacity of utterance so perfect as to beable completely to express for us our full sense of its grandeur. The feeling that life is a burden, is a morbid feelingan indication of mental disorder and disease. The healthv state mind, says Emerson, "is the love of life. What is so good, let it endure." Only an exceptionally few men have had reason to cry out with the despairing old prophet: "Now, oh, Lord, take away my life!" If we take our earthly life at the poorest, there is more of joy in it than of sorrow-more of happiness than of incurable woe. Hence it is that in all ages men have foolishly thought of death with a vague, creeping fear; and our Spiritualism has at least done this great good to humanity-that it has taken away this old, cowardly fear of death! The great Spiritualist poet, Shakespeare, who was philosophical enough to write "the sense of death is most in apprehension," was yet too faithful a delineator of humanity to omit to indicate the vague terrors with which an active imagination, without much strength of moral backbone to support it, could surround the thought of death. Hence in his "Measure for Measure." he makes the moral coward, Claudio, say: "Ay, but to die, and go we know not where: To lie in cold obstruction and to rot: This sensible warm motion to become A kneaded clod; and the delighted spirit To bathe in flery floods, or to reside In thriling regions of thick ribbed ice; Or blown with restless violence round about The pendant world; or to be worse than worst Of those that lawless and uncertain thoughts Imagine howling!-'t is too horrible. The weariest and most loathed human life That age, ache, penury and imprisonment Can lay on Nature, is a paradise To what we fear of death." It is very true: "The wearlest and most loathed human life" is a paradise to what many men have feared of death. But Spiritualism teaches us to outgrow this fear; and enables us to see that the fear of death is but the "fear of the young bird to trust its wings." EARTH-LIFE MUST BE TAKEN AT ITS AVERAGE. In estimating, however, the value of this earth-life we must take it at its average; we must take it as we ourselves, who are but average folk, know it; for if we are not the happiest people in the world it is entirely our own fault if we are the most miserable. Take life as we average folk know it, and think of what belongs to it. Last night I sat on the knoll yonder, and saw the sun set in grandeur, and the moon rise in serene and silent majesty. I thought that the pleasure of looking on that scene, but for once, was cheaply purchased at the cost of all the troubles my earthly life had known. Everything about us is lovely. Joound day leaping over the eastern hills to arouse. the world from slumber; queenly night, wearing her coronet of stars, as she shrouds earth in her sacred darkness; the budding leaf and the insect gorgeously arrayed living happily thereon; the awful storms shaking the solid hills, and stirring up to fury the waters of the seas; all these things are superbly beautifuland we have some perception of their beauty, and some power to appreciate the beauty we perceive. But much more than this belongs to our life. Robert Browning wrote:

"God dwells in all, From life's minute beginnings up at last To man-the consummation of this scheme Of being, the completion of this sphere Of life; whose attributes had here and there Been scattered o'er the visible world before, Asking to be combined, dim fragments meant To be united in some wondrous whole. In perfect qualities throughout creation, Suggesting some one creature yet to make, Some point where all those scattered rays could meet Convergent in the faculties of man."

It is scientifically true creation converges in man. All that which is now in man had its beginnings in something beneath man. All through the untold ages Nature has kept up an accelerated march, and her present goal is MAN. He is the rich inheritor of all that the ages have produced. All the past lives in him, giving grandeur, dignity and worth to his present. And surely to live such a life, so served and so enriched, even though it be but for a few poor years, and even though, through those years there run many wrecks of hope, and fancy and of happiness, is a guite priceless boon.

To live but for one brief natural year, to witness but once the stately march of the seasons -the fresh beauty of but one spring, the rosy loveliness of but one summer, the mellow dignity of but one autumn, the fading away of the years's life into the beautiful death of but one winter-to witness this but once, with a consciousness of its moving beauty, with a perception of the endless changes of light and shade, that but one year presents, this would be a boon the entire worth of which we have absolutely no adequate means of estimating. How audacious, then, is the thought that man holds a life which no death can conquer, which no grave can hold, which time's fingers can never efface, which annihilation cannot touch, but which will spread out and out, in ever greatening grandeur, through an eternal day whose dawning will never be done, and over which the shades of night can never fall!

This is a belief so stupendous as to point to the conclusion that only a being destined to realize such a daring thought could ever be capable of conceiving it.

How did man get the belief? There never was a time when it was not held. Material Nature does not teach it. There is no process in Nature so completely illustrative of it as even to suggest it to a man who had not preyiously gotten it in some other way. We have been told that the butterfly, rising from its pupa case, is analagous to the fact of man's immortality. The analogy fails. It rather illustrates the doctrine of eternal death than that of eternal life. The butterfly lives through one brief summer day and then-dies! So far as Nature teaches there is no resurrection for the dead butterfly. Again, we have been told the spring, when the life of the year is freshly bursting into greenness and beauty, suggests the doctrine. Again the analogy fails. The flowers which burst regularly with the year's warmth into beautiful life, just as regularly fade away to death when nipped by winter's regularly recurring cold. For everything that Nature reveals there is no immortal life for any flower. These supposed analogies are no analogies at all. There is nothing in material Nature to suggest the belief.

self from his meanness if he would ever become noble.

I freely admit that a belief in personal immortality is not an essential to righteous living. But if people like George Eliot and Harriet Martineau have been able to live very full and very noble lives, without the consolation this belief is generally supposed to give, numberless other people, to whom the belief represents a priceless reality, have led lives just as full and just as noble. If the lives of the one class go to show that the belief is not essential to moral action, the lives of the other class go to show that the belief is not necessarily prejudicial to moral action. But this is not enough. Individual cases, on either side, prove nothing. Most certainly, if the belief be true, then men and women in the mass would be the better for believing in it. If the doctrine be true, then there is one thing belonging to me of which I shall never be able to rid myself. That one thing is myself-I never shall be able to rid myself of myself. The true wisdom of life consists, therefore, in making one's self as agreeable to one's self as possible. In

spite of the tremendous egotism characteristic of humanity, no mean map, no false man, no cowardly man was ever yet entirely agreeable to himself. As I must live forever, and forever be destined to find myself in my own company, then let me make myself as decent a fellow as possible. There are things from which I shall never be able to get away: ily own meanness, if I continue mean; my own falsehood, if I continue false; my own cowardice, if I continue cowardly. As my eternal destiny must be the eternal fulfillment of myself let me take care that the fulfillment of myself shall be the completion in myself of some nobleness, of some truth, of some bravery!

We see, then, what a fine incentive to virtuous action a belief in immortality may be made. Is it not as true of life as it is true of There were but three pictures; two of them every possession of life-that carefulness of use largely depends on length of lease? If I take a house for a short term I am mainly careful that it should serve me for my term. If my lease of life is bounded by the cradle and the grave, then I am only careful to make life serve me for the term I am destined to hold it. What serves me, what gratifies my taste, my | formed head and shoulders seemed rising from ambition and my desire, May not serve my neighbor-may not gratify the taste, ambition and desire of my neighbor. My agnostic friends tell me that I must live beyond myself, light brown curls, that looked as if a breath that I must crush out my tastes, ambitions and desires for the sake of the perfected humanity that is to be; that I must deny myself, get myself crucified inside out or upside down, that I if made to kiss and be kissed. may achieve an impersonal immortality-which is no immortality at all-and so join the nonexistent "choir invisible," out of whose shames your own way; who could resist such a face as and agonies the humanity which is to be will (that?" It was full of childish grace and sweetfind benefit. But selfishness is selfishness. If | ness, and I blame no man, even if he was "fit it be selfishness in one man to benefit himself | to lead an army," as Mrs. Green said, for worat the expense of six men, it is equally or more shiping such an idol. The strength of the selfish in the six men to benefit themselves at sternest man becomes weakness before such the expense of the one. Lapse of time makes | beauty, and no doubt his love guards her tenno difference. If it be selfish in me to find derly from the rough winds of this world. 1 benefit in the crucifixion of six people to-day, could hardly turn away from it, and when I it will be selfish in any six people, six millions of years hence, to find benefit in my crucifix- loving hand, as a mother would lay the coverion to-day. If it be selfish in one man to get a benefit to himself at the expense of humanity, it is infinitely more selfish in humanity to get a benefit at the expense of the one man. The companion picture. "Good heavens, how like! universe is based on the principle of fair play. The dice of the gods are never loaded. The universe to me is my conscious self in it; and justice demands that I myself should reap the ment. I shall faint if I turn away; but while harvest of blessing or of bane that comes of my action. I belong to the "choir invisible" in any case. But I belong to something more. I am one of the personal forces which have made have been gazing at would draw an angel from humanity what it is. I shall be one of the personal forces which will help to make humanity lieved you nearer God than angels, if angels what it is destined to be in the eternal ages which are before it. Assuming, then, the doctrine of an immortal life to be true, there are two things which would seem to be open to legitimate speculation: First, the whereabouts of the immortal life, and second, the nature of the immortal life. THE WHEREABOUTS OF THE IMMORTAL LIFE. The notions generally entertained as to the whereabouts of the immortal life are very contradictory. Although men have got rid of the old astronomical idea which made this little earth of ours the centre of the universe, and the firmament a solid vault, with sun, moon and stars hung about it to serve the earth as day and night lamps-although science has rent, as it were, this firmament asunder, and, disclosing illimitable space, has demonstrated that the sun, moon and stars do not give light | deceived; and as I continued gazing upon it, the to us alone, and that our earth is but one particle amid the myriads upon myriads of particles of gold dust that sprinkle universal space | tery, but no faithlessness-strange what a pow--yet this old astronomical mistake about the er that face had over me to deepen that imsolid firmament still leaves its traces on our common speech, and still lives in the notions men commonly entertain of immortality, Men still speak of heaven as up there, and of hell as down there-while yet we know that in this universe there is no "up" nor "down" at all. What we now call "up" will in a few hours be "down," and what we call "down' will in a few hours be "up." Many of the early Christian fathers believed there were three heavens—the third resting on the second, the second resting on the first, the first-the solid firmament-resting on the earth. The first heaven, the firmament, was supposed to comprise the space occupied by the denser air, and within it the clouds, the winds and the birds ranged. The second heaven they called the heaven of the stars; and all about it the death. He is only removed to another plane, planets, to give light to the earth, were hung wheat, the firstling of the flook. Go home and [Continued on second page.]

Titerary Deyartment.

"BERTHA LEE;" MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER, Author of " Dora Moore," " Country Neighbors," Etc., Etc.

CHAPTER IV-CONTINUED.

I was now free for Elmwood, and the house was open for my inspection; from the library I wandered up stairs, and after looking at the large guest chambers, I turned into an entry and soon found myself in an apartment that seemed fitted up by fairy hands. The bedstead with its white drapery and its wrought muslin canopy, falling from a wreath of flowers, and festooned with heavy silk cord and tassels; the furniture, so light and airy-looking; the cheerful carpet, with its tiny bouquets of flowers; the few choice, elegantly bound volumes; the harp in one corner; the delicately wrought little work-box; the Bohemian vases; the large oval mirror, and the cornice molded in imitation of the most delicate vines and flowers, were all in harmony, and the whole made the room a dwelling-place for a fairy. were draped, but the one over the mantel, which was uncovered, was a Cupid amid the flowers. I ventured to lay aside the drapery from one of the others. Ay! here was Miss Lillie, the fairy of the enchanted room. No wonder they called her by that name-none could be more appropriate. A most beautifully a mass of gold and purple-hued clouds; the face was fair and delicate as a little child's, and over the plump, white shoulders hung would stir them. The dancing blue eye was shaded by long, drooping eye lashes, and the little mouth, with the rich red lips, looked as

I stood and gazed in loving admiration. "No wonder, Miss Lillie, that they let you have

memory of Charles Herbert from your soul, and forget that he ever lived."

There was no sternness in the face looking so serenely down upon me, but the eyes that beamed so kindly, spoke approval. I saw my guilt in cherishing the memory of another, and felt unworthy to meet those eyes again.

Slowly and reluctantly I drew the covering over the picture, as I would lay the pall over the corpse of one who had been dear to me in life, but was now to be forever hidden from my sight. Death! it was a more complete separation than death makes, for then memory is permitted to linger upon the past, but now thought was crime. There is no death like this alienation of the living.

I hastened home. Mr. Gray was still at his ermon, and as I passed the study door, I felt a tenderer feeling toward him, as one whom I had wronged. Mrs. Deunis was busy fricasseeing the chicken, and I must assist in getting dinner on the table; but I was so fearful that my courage would fail, that I was impatient of any delay. To my surprise, Mr. Gray was very affable at dinner, praised Aunt Paul's cooking, spoke of the beauty of the day, and invited me to ride with him as far as Mount Ararat, to visit Aunt Ruthy.

I consented willingly at first, but when the orse was harnessed I recollected that it was a colt that had never been thoroughly broken, and that even Nellie, who did not lack for courage, pronounced it unsafe to ride after him. Mr. Gray had bought the horse about the time of our marriage with some money my father had given us to buy a complete dining and tea-set of china; but as I had inherited my mother's, and our house was very small, we concluded to omit that purchase. "Prince," as we called him, was vory restless, and it was almost impossible for Mr. Gray to hold him at all. "Oh dear!" I exclaimed, "I shall never dare to ride-I do wish, Mr. Gray, you would sell Prince and buy a steady family horse that Helen and I can manage; we should enjoy it very much." "I do not think it suitable or becoming for women to drive horses," said Mr. Gray, "and then I cannot afford to keep such a horse as you mention. I bought Prince cheap because he is so young, and I intend to train him and sell him after awhile for a much larger sum than I gave." I said no more, but in great fear seated myself, hoping that when we were on the high road. Prince would sober down a little. But he had no idea of sobriety, and ventured upon various exhibitions of his agility, giving us tounderstand very clearly that he had no fancy for curb and rein. Mr. Grav had all he could do to manage him, so that our ride was a silent one, for I was afraid even to confess my own. timidity. I was rejoiced, at last, when we caught sight of Aunt Ruthy's little red house, and found myself safely seated in her little parlor. Surely the striped homespun carpet, the white fringed curtains, and the polished cherry table, never looked so inviting before. The old lady was all hospitality and cheerfulness; she had on her cap, with bright ribbons, and a large figured delaine, and she stepped about with far more agility than a modern boarding school miss. We must stay to tea; she could n't think of our coming to Mount Ararat without taking a cup of tea; she would have it early, so that we could go home before dark, as 1 was timid. It was a wonder to me how she managed, in so short a time, to bring forward such a variety-the most delicious bread, cake, custards, pies, cold meat, etc. To have tasted all the specimens of her handiwork would have been too great a task for one person. Her hospitality was enlivened by her busy tongue, that kept moving, giving us a description of her farm, her neighbors, the early history of the town, all in such a good humored, happy way, without any slander, that it was pleasant to hear her. "I was so amused that I forgot my fears of Prince, and when the time came to go home was quite calm, concluding that as he had brought us there safely, he could also take us home. Unfortunately for my hopes, little Jimmy Smith came along just as the carriage was driven to the door, with his wheelbarrow, on which was an empty barrel; now I have always observed that a highspirited horse has as great a dread of a wheelbarrow as his master of a ghost, and generally. takes the same mode of escape. I had come out of the dooryard gate, and was waiting for a moment, till Mr. Gray should dispose, of a basket containing some of Aunt Ruth's nice. cheese, when Jimmy's whistle, caused Prince to prick up his ears, and turn his head a little when lo! the wheelbarrow was discovered. In a second he darted off, and we might as well have bade the whirlwind cease as try to stop him,

IT IS PECULIARLY AN INSPIRATION OF THE SPIRIT

It belongs to man as man. It is a sublimely audacious product of inspired human thought.

Emerson tells us of two Americans of dis tinction who, in their time, took an active part in American politics. They were members of the Senate; and when their public duties were over they daily returned to each other and spent much time in conversation on the immortality of the soul. At length it happened that one left the Senate, and, as their homes were wide asunder, it chanced that they never met again until twenty-five years afterward. They then met at a crowded reception at the White House. "Slowly," says Emerson, 'they advanced toward each other as they could through the brilliant company, and at last met-said nothing, but shook hands long and cordially. At length one said: 'Any light, 'None,' replied Albert. 'Any light, Albert?' Lewis?' 'None,' replied Lewis. Then they shook hands and parted, never in the flesh to meet again.' "But," wisely continues Emerson, "I should say that the impulse which drew these minds to this inquiry through so many years was a better affirmative evidence than their failure to find a confirmative was negative."..."Here is this wonderful thought, but whence came it? Who put it in the mind? It was not I, it was not you-it is elementalit belongs to thought and virtue; and whenever we have either we see the beams of this light."

There is a dangerous side to everything; and there is danger, as the history of all the churches amply proves, that a belief in the after-life may lead to a certain disparagement of this life. There is danger that men may get a distaste for this world in an over-longing for that other world; and that they may permit things of time to go to "sixes and sevens" in order that things of eternity may be sharply looked after. Here Spiritualism again comes in to help us. It teaches us that the man in time who permits things to go "sixes and sevens," will find that in the other world, for him, things will still go to "sixes and sevens," and that his only chance of making them even will be to amend his own personal ways. A mean man does not become a noble man-whatever may be his death-bed confessions-by going through that process of life which we call of being, and he must personally restrain himlaid the drapery back, it was with a tender, ing over her beautiful babe.

More eagerly, and with the usual feminine curiosity, I now drew aside the covering of the It is-it must be; no other human being could so resemble him! They are his eyes; I know them, for I feel their influence over me at this mothey are upon me I am strong. Charles Herbert, how came you here? It cannot be-no. no, no/- and yet, no wonder; such a face as I Paradise: hut in my once insane worship I becan fall."

I hastily drew away the covering from Lillie again, and looked upon the two portraits together; the perfect feminine grace of the one, and manly beauty of the other, formed a fine contrast. "Lillian Gomez-Lillian Gomez," I repeated; "can that be the name of Charles Herbert's wife?" I tried to recall if I had ever heard it; but then I remembered I had said to my father, "Don't tell me who he married; I never wish to hear the name," and the subject had always been studiously avoided in my father's family. But then he did not marry in the United States; and how could the family be here in this little country village? I tried to think that it was all a mistake-that Miss Lillie was not his wife; but I couldn't cheat my own heart. The portrait I was sure was Charles Herbert's; in that I could not be same feeling of confidence came over me as of old. He had done no wrong; there is a myspression! and as I continued to look, I stood self-condemned, for I had been faithless to the yows which I had taken. Charles Herbert was the husband of another woman, and I was cherishing his letters, reading them at stated times, and guarding them carefully from my husband's eye. "You, Bertha Lee," said my conscience, "are the guilty one, and you must now do penance for your sin. Go home and burn all those cherished letters, and those little mementoes of your early love; keep nothing back, lest, like Ananias and Sapphira, you suffer for your sin." "They are more precious to you than anything else you possess," said my heart. "So much the better, then, for a sacrifice," conscience replied. "The ancient Jews were commanded to bring a lamb without blemish, the best of the fruit, the finest of the do likewise; and when that is done, raze all

Mr. Gray was thrown upon the ground, but not seriously hurt; the carriage was broken, as we could easily perceive, for one wheel was left behind, as Prince flew down the hill and up the road to the distant farmhouses. We could see him for a long distance, and he seemed to go faster and faster, as if he thought the wheelbarrow pursuing him, intent on vengeance.

Mr. Gray ploked himself up; he did not swear, (he was a minister,) but as he brushed the dust from his black coat, his dark eyes flashed fire, and his cone-pressed lips told of wrath within. "I'll teach that horse to be afraid of a wheelbarrow," he muttered between his teeth.

"Bless the Lord for your escape, my dear child!" said Aunt Ruthy, as she clasped me in her arms. "If I had n't happened to think of that cheese just as you went out, you would certainly have be n killed. I'll always give a minister a piece of cheese when he comes to see me. Come in now, and when the milking is done, 1'll drive you home in the yellow wagon. There's no danger with old Dobbin; he knows what a wheelbarrow is, and is never disturbed by anything, any more than old Mrs. Sloan, who says nothing troubles her now, for her feet are on a rock with edges."

As Aunt Ruthy spoke, a carriage came from toward Mount Ararat, drawn by two large noble bays. A portly gentleman was driving slowly, as if enjoying the fine sunset, just then visible

"Ha! there comes Capt. John!" said Aunt Ruthy, "just in time; nothing he likes better than to help the ladies out of trouble."

He stopped, as he saw the group, and on learning our trouble, said that Prince would probably come to a halt at farmer Wood's, where he was raised, and who lived on that road, about two miles from Ararat. By this time, Aunt Ruthy's son and a hired man came to the gate, and they proposed to take Dobbin and go with Mr. Gray, to assist him in getting Prince home.

"And I shall be most highly honored," said the captain, "if Mrs. Gray will take a seat in my carriage.'

Mr. Gray frowned slightly; the arrangement did not suit him; perhaps he thought I should be safer to ride after Dobbin ; but there seemed no alternative, and he bowed stiffly to the captain as he assisted me into the carriage. The captain was a fine looking man still, though he had seen three score years; his florid complexion contrasted well with the abundant gray hair and white whiskers; he had sense enough to know that dyeing said hair and whiskers would mar the artistic beauty of his head and face.

As I sprung into the carriage, he smiled and said: "Many a time have 1 seen your mother spring as lightly as that; she was a gay little body, and very fond of a fine horse and fast riding. I shall never forget her pleasure in riding after my 'Gray,' one of the finest horses I ever owned, all life and mettle, but gentle as a dove, and when I gave her the rein, would fly over the ground like a bird on the wing. I loved to watch your mother's face; her eyes would sparkle, and she could hardly keep quiet for the pleasure. Ah, Mrs. Gray, a lovely woman and a fine horse are two of the most beautiful objects in the world!"

"And yet," said I laughingly, "you have taken so much pleasure in the society of the latter, that you have never allowed yourself to be fettered by the former."

At once his hand dropped, and the reins hung listlessly in it, while his countenance assumed a grave, sad expression.

"Mrs. Gray, I might as well tell you at once the great misfortune of my life. Your mother's sister was my affianced wife-you know the sad story of her early death. It was your Aunt Bertha whose memory is kept green in your family by your name; but no outward token was needed for me. I believe in God, in heav en, in the reunion of kindred souls, or life would have been so great a burden that I should long before this have laid it down."

OHAPTER V. . THE RETROSPECT.

NOOR Mr. Gray! I pitled him, for he was one of that class that are easily annoyed We by accidents. The carriage was almost ruined; it would cost him fifty dollars, he said, to have it repaired; the harness was broken, and, as for Prince, he supposed that he would now think he must run for every little rascal with a wheelbarrow. I had some fears about the ending of the sermon, lest the denunciations upon poor Esau would be more full of bitterness than the passage itself warranted, and my fears proved correct, for even Deacon Abram declared that the doctrine was rather "strong meat." Aunt Paul did n't say one word; her silence of late on these matters surprised me. Sunday afternoon I excused myself from attending church, and, of course, was alone in the house. There was an open fire in the sitting-room, and thither I brought my treasures-first, a large package of letters; the little printed notes signed "Charlie," where it was evident the tiny fingers had worked hard to imitate the letters in the spellingbook; then the rude attempts at writing; then the stiff schoolboy hand; and last, the handsome flowing writing that indicated the man of business. I had indulged myself in reading them once over; and, now, though 1 could hardly read for the tears that blinded my eyes, I opened the last:

"DEAR BERTHA-I leave Boston to-morrow for Cuba. Now that my mother is no more, I have no regret at leaving, save that you are not with me. It will seem very strange to have the ocean between us, will it not-we that have never been more than thirty miles apart in our lives?

It will be like losing half my own life, when I cannot see or hear from you. There is something singu lar in our friendship. It has always seemed to me as if I had met you in another world than this, and that we shall live together in the long eternity beyond. Morning .- My employers came in while I was writing this, and we were kept busy all night making out

orders. The wind is fair, and the vessel will leave in a few minutes. Farewell, my best friend on earth. CHARLES HERBERT."

This tear stained letter was added to the group. Then came little toys, boxes, and, hardest of all to part with, were some little wooden temples and chairs, that he had carved with his own hand. My tears were flowing fast, but I looked upon my work as an expiating offering; and though I shed tears enough to have quenched the flames which consumed these treasures, I saw them burn with a grim satisfaction that I was doing my duty; and if I had committed a sin in marrying without that affection which a wife should possess for her husband, I would at least never wrong him, even in thought. These mementoes should have been destroyed before marriage, but the task was then too hard.

A few minutes I sat watching the eager, hungry fire seize my treasures, as a fierce, wild gry fire seize my treasures, as a fierce, wild animal devours its prey-my heart longing to tear them away, but my conscience adding fuel to the flame, lest one stray leaf should es-cape. I have seen a man at midnight stand helpless as a child, and watch the wrathful fire, leaping and crackling round his home, knowing that in a few moments the gains of a laborious life would be all consumed; and yet he was calm outwardly. And thus I sat amid he was calm outwardly. And thus I sat amid the wreck of what had once made life so dear.

the wreck of what had once made life so dear. There was nothing left now but the watch, and a manuscript giving its history. The watch itself was very valuable, but I would have given it in a moment for one of the little boy-ish letters which I had first destroyed. I dared not destroy it, for Mr. Gray had no watch, and frequently used this. Ay, I have it! I will dedicate it to his use; it shall no longer be a memento for me, but merely a time-piece for Mr. Gray. The manuscript I will copy, lest the sight of that familiar handwriting should make my heart swerve one moment from its duty. I carried it at once and hung it over Mr. Gray's writing desk. When I came back, I sat down beside the white ashes on the hearth, weak and exhausted from my self-inflicted torl sat down beside the white asnes on the hearth, weak and exhausted from my self-inflicted tor-ture. I think there was self-righteousness in my heart, for I kneit, and thus I prayed: "Oh, my Father, accept this sacrifice, and enable me to be faithful unto death to "my husband, I tried to say, but alas! the word died on my

Thoughts About Immortality. [Continued from first page]

up. Above this second heaven was the third heaven-the heaven of the angels-wherein God had his throne, the angels their everlasting home, and where the spirits of the redeemed sternally sang praises. As for the abode of the wicked, that was supposed to be somewhere under the earth; a theory which was supposed to be sufficiently established by the existence of volcances, which were held to be the chimneys of hell, mercifully contrived to allow of the escapement of the superfluous smoke and flame! What could be more satisfactory? Hell must be down there, for there were the chimneys. The spirits of the wicked dead must there be writhing and twisting in sulphurous flames, for there, coming up from the chimneys was the sulphurous smell. According to this view, going to heaven was literally a going up, and going to hell was literally a going down. The stories of the prophet going up to heaven in a chariot of fire, and of the literal bodily ascension of Jesus, could only have originated at a time when this view of the structure of the universe was believed in.

Error is wonderfully tenacious of life. It is still a favorite notion with many very good people that some one of the stars is the heaven in which the spirits of the redeemed are living in unending glory. Wordsworth voices this idea:

" The stars are mansious built by Nature's hand, And haply there the spirits of the blest Dwell, clothed in radiance, their immortal rest." Thackeray, too, gives expression to the same idea. Writing of the great Napoleon, he says

"Though more than half the world was his, He died without a rood his own; And borrowed from his enemies Six foot of ground to lie upon. He fought a thousand glorious wars, And more than half the world was his,

And somewhere now, in yonder stars, Can tell, perhaps, what greatness is."

We may safely dismiss the notion, I think, that the locality of the immortal life is in some one of the stars. Wherever it may be, certainly it is not there. If we could travel hence to the farthest star, we should still be within the boundaries of this material world; we should still be within a region where the laws of matter, such as we are familiar with here, were paramount, nay, that star, which we call the farthest, could we reach it, would no longer be the farthest. We should see beyond it, not the blackness of night and starless vacuity, but glittering orb beyond glittering orb, resolvable into systems and dividable into spheres, enclosed within distances measurable by our faculties and conceivable by our senses. Descry, if it were possible, the entire field of matter, pass from shore to shore (if there be such shores) of the star continents of immensity, and you will never reach a point at which the material universe, ceasing to be material, becomes spiritual; you will never reach a point where matter, ceasing to be matter, becomes immaterial. Because we can see the starsbring them near to us by material appliances, measure their distances and weigh their substances-they are just as material as this earth is material, on which we daily tread. This earth on which we tread is just as sacred as any star in all the star-vistas of immensity. It is only in imagination that distance lends enchantment to the view. There is no more enchantment in a star than there is in this, some times earthquake-shaken and cyclone-ridden, grand and dear old earth of ours!

Where, then, is the locality of the immortal life? For myself I accept, as Emerson did, the theory of Swedenborg. According to this theory the material world is the rind, the envelopment, the covering of the spirit-world. Within every material thing there is a spiritual thing corresponding to it in every particular. Matter everywhere is incarnated spirit. As Emerson

Next: WHAT MUST DE THE NATURE OF THE IMMON-TAL LIFE ?*

If it be true that things exist first, in spirit and afterward in matter, then it would appear that the spirit world cannot, in the nature of its scenery and its occupations, differ very much from this natural world, Emerson commends Swedenborg for having described an intelligible heaven by continuing the like employments in the like circumstances as those we know-"men in societies, in houses, towns, trades, entertainments-continuations of our earthly experience," and says "We shall pass to a future existence as we enter into an agreeable dream." It is certain that we cannot well imagine ourselves as living in a state where there shall be no trees, nor flowers, nor valleys, nor mountains, nor streams, nor rivers, nor mighty seas, nor glowing stars; and so whenever man has tried to realize to himself tively used for the purpose the scenery of this life. Hence Dr. Watts sings of heaven :

"Sweet fields arrayed in living green. And never-withering flowers.

Dr. Watts was mistaken on one point-a flower that "never withered" would not possess an abiding beauty for a finite being like man. We admire the beauty of a flower so much because it is subject to the conditions of finite life-its changes and mutations-just as we are ourselves.

Some things, however, must be true of the other life. To be life at all it must be a conscious life. The consciousness of self we possess here we shall also possess there. Try as we may, we cannot imagine self-consciousness as belonging to the material body. To my thinking, indeed, it is impossible on the materialistic hypothesis to account for the phenomenon of personal identity. The materialist tells me that the emotions I feel are merely the results of a succession of changes in the brain molecules. If that be so, whence comes that power in me which distinguishes one emotion from another? Identity must belong to that spiritual entity in me which thinks and knows, loves and hopes, aspires and worships. It is not sick with my body's sickness, nor does it die with my body's death. The self-consciousness which will be ours in the next life can only differ from the self-consciousness which s ours in this life, in the fact of its being more marked and thorough. It will be what the flower is to the bud, what the golden grain is to the tiny green blade, when it utters from the earth its silent prophecy of the harvest. It will be a growing consciousness. Just as the child is no limit to the man, so the man is ne limit to himself. In this life our self-consciousness grows. This world daily becomes larger to all of us. Our experiences daily become vaster - our thoughts wider and more complex. All of us elderly folk, I suppose, can look back on things we said and did twenty or thirty years ago, and have great difficulty in believing that it really could have been our veritable selves who spoke and acted at that far-back time from such narrow motives and in such foolish fashion. Our experiences are ever thus widening out. There is often so much difference between the man and the boy, that, if the man could be narrowed down to the self-consciousness of the boy, he would lose his identity as a man altogether. It is only because of the connecting links of experience memory supplies that we are able to look back on our shadowy past and identify ourselves as verily a self-conscious growth of that, curly-pated, apple-cheeked boy, who, in trouble, found a fond refuge in mother's arms, and who in gladness rode "horseback" on father's knee-or of that callow youth who coaxed into reluctant growth an incipient moustache, and wrote sonnets, which he now blushes to remember, to a sweetheart's eye browl

So it must be in the other life. Our self-consciousness will grow so expansive that we shall

SEPTEMBER 22, 1894.

"Wilt thou not ope thy heart to know What rainbows teach and sunsets show? Verdict which scoumulates From lengthening scroll of human fates, Voice of earth to earth returned, Prayers of saints that inly burned, Saying, what is excellent, As God lives is permanent; Hearts are dust, heart's loves reinaln; Heart's love will meet thee again! "

THE FUTURE LIFE MUST BE REAL. If the idea of a future life represents no reality, there is, then, a fatal disorepancy between what man is conscious of being and his opportunities for becoming. "Considered in his present state only," says Addison, "a man seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately guits his post to make room for him. He does not seem born to enjoy life, but to deliver it down to others." I can, of course, only speak for myself, and, as the scenery of the other life, he has instinc- for myself, I do verily feel that I have made so great a failure of this earth-life of mine-my achievements have fallen so pitifully short of what I intended to achieve-that in all justice and fair-dealing I ought to have another chance. But it is not feeble creatures like myself who most feel the insufficiency and inadequacy of this earth-life. Men who have

made the most of this life-men who would seem to have exhausted all its realms of emotion and of thought-have the most painfully felt its inadequacy and insufficiency.

There is something infinitely pathetic in the great Newton comparing himself to a little child picking up pebbles on the shore, while the great ocean of knowledge lay unexplored before him. When Sir Walter Scott was taken to Italy, in the hope of finding relief from the paralysis which overwork and mental anxiety had brought upon him, he was heard to mutter, as he was conducted about the ruins of Old Rome: "What stories I could write about these!" "E'en in our ashes live our wonted fires;" but can it be that the fires only live there that pitiless and relentless death may crush the spark out forever? Man delights in what is long-enduring; and it is Emerson's argument that the long-enduring in which man delights is a symbol of something in man which is of longer duration still. "All great men," he says, "delight in stability; and all great men find eternity affirmed in the very promise of their faculties." Kant's argument for immortality is perhaps the strongest that can be made: There is an absolute virtue, and there are moral beings; the related ideas of absolute virtue and a moral being necessarily imply the infinite progress of that moral being toward that absolute virtue; this progress is not possible except on the condition of the continued existence of the same being; therefore man is immortal! As Theodore Parker said: "If we saw wings growing upon a young creature we should conclude it was destined to fly." Thought is not less prophetic. All the instincts, impulses, convictions, hopes of man are prescient of futurity. Far-reaching thoughts, supernal aspirations, lofty toils of disinterested usefulness-these are the pinions on which the spirit soars to immortal day! Men and women innumerable, who have thus lived for immortality, by making this mortal life ever nobler, have had confirming tokens of their deathless inheritance; they have become conscious of the great fact-they have felt themselves girt about by invisible beings-their hallowed thoughts have soared into'a region not of earth, and they have heard angelic voices which they know to belreal and full of friendly tidings for them. When they have looked upon the dark mantle of the night, spangled over with star-dust, each grain of dust a mighty world, premonitions of their own unfathomable greatness have stirred within them! Are such things false because we may not be able to experience them? Is nothing real save that which can be handled with material hands. weighed in material scales, and experimented

I was silent, for I had no words for reply. There is something in the constancy of man, in this cherishing of a youthful love amid all the stern realities of a busy life, that appeals with wonderful force to a woman's heart.

We are called more fickle, perhaps with truth; but for that very reason we may value this life-long faith in a man. There was a pause, which the captain was the first to break.

"I have told you this, Mrs. Gray, that you might fully understand the foundation of that friendship which existed between your parents and myself. It is many years since I mentioned her name; it will be as many, perhaps, before I mention it again!" and as he spoke he grasped the reins more tightly-the horses un. derstood the sign, and with heads erect they started off at a fine pace. "Allow me to drive you around by the Glen road," said the captain; "it terminates in a carriage path on my friend Gomez's grounds. I am expecting him to-day, and should like once more to see the stone cottage open."

"Where has he been residing?" 1 asked timidly.

"His home is in Cuba-[ah, me, Cuba had been Charles Herbert's home, I said to myself,] but his daughter, when quite a child, spent some time in this village, and persuaded her father to build here, and sometimes spend his summers in the village. She is a beautiful little tropical flower; lost her mother when an infant, and has been the pet and idol of the household since; can turn her strong selfwilled father, and guide him as she wishes. She was married when a mere girl [how I tried to still my beating heart] to Charles Herbert, as noble a fellow as ever trod this earth. I will some day hunt up Gomez's letter, giving an account of Lillian's marriage; it was quite a romantic affair. They became acquainted on board ship, and there was shipwreck and death, and I can't tell you all, but enough to make a modern sensational novel. As she is to be your neighbor, you will feel an interest in her history, and I will call and bring that letter with Why, yes, indeed, you will, for now I reme. member Charles Herbert was a native of your own native place. I have often heard him speak of your family. Do you remember him?" and the captain turned quickly toward me.

Yes, 1 saw him frequently when we were ohildren."

"How pale you look, Mrs. Gray! [We were riding near the edge of a steep bank.] Don't be alarmed; my bays are perfectly steady, trusty and well-tried friends. I can hardly wonder at your agitation, though, for Prince is a vicious animal, and your husband will of course part with him after this overturn."

Poor Prince! for once he was guiltless; I had Poor Prince! for once ne was guilted of the store of the

I tried to say, but alas! the word died on my lip, and I murmured, "to him to whom I owe affection and duty." Alas! alas! the peace which I sought came not, and my poor heart seemed further than ever from it. I resolved that, as I was now entering on a new period of life, I would take a retrospect of the past, then lock the door, throw the key away, and live for the present. Yes—to-moraway, and live for the present. Yes-to-mor-row I will write a history of my life thus far, and then commit it to the flames. This review

and then commit it to the flames. This review of the past is a sad pleasure, sometimes per-mitted to the dying. This garret window is very pleasant. I have washed it, and the little glass panes are clear as crystal, and admit the warm beams of the October sun. I can see the sky, which is very clear and blue to-day, and the distant hills. They are little spurs of the Green Mountains, and look blue too, because of their distance, I suppose; and nearer are orchards, where the fruit hangs ripening in the sun, catching the gold and the crimson hues which this great source of light and heat so freely gives, but source of light and heat so freely gives, but giving is not impoverished. I can see, also, many little farmhouses scattered among the hills. I know the faces of some of the dwell-ers already, for almost all go to my husband's church. I cannot see "Elmwood" from here, and I am very glad, for it would recall thoughts to which I must forbid entrance to my heart. from our guest-chamber below I can see it, and the Fairy room too, and I am not sure but I could even see the *picture*. That room would not do for me, and I am glad it is consecrated

not do for me, and 1 am glad it is consecrated to hospitality. There is a little gem of a house in a green nook at the foot of a hill, yonder. It is half hidden by trees and shrubbery, but I can see the bow window, filled now with plants in bloom; and in the yard near is a baby's carriage, and a little girl is drawing her baby brother, now and then stopping to give him flowers. We are invited to visit there to-morrow, for Mr. Reed, the owner of the pretty place, has just brought home a young wife, to cheer his own solitude, and be a mother to those two children. Poor man I he really thinks such a thing possible. How my heart yearns over the little ones! A few years, and other children will fill the house, and she who believes that she can gather these motherless ones to her little ones! A few years, and other children will fill the house, and she who believes that she can gather these motherless ones to her heart, and love them as her own, will find a new and strange feeling filling her bosom, and henceforth she will "strive to do her duty" to these; but alas for children who have not a mother's love to rest upon, in all their little joys and sorrows! 1 am told there are good mothers.in-law in this world. I believe it, be-cause I know there are angels here in disguise. But we see them seldom. Ab me! how my memory runs back to one sad night of my own childhood. I have a very shadowy, Indis-tinct remembrance of the tears and gloom, the dying bed, the weeping friends. I was aroused from sleep—as was my little brother who slept beside me—and taken to my mother, who lay pale and speechless in bed. My father lifted me in his arms, lay my check to hers, and she kissed me—oh, so tenderly!-then he gave me to my aunt, and taking my little brother. I heard him say, "Kiss mamma, Willie." And then his own grief overcame him, and he bowed his head and wept. It was all strange to me, and I wondered what it meant; for I was too young to understand death; and when all the outward symbols were there, the next day-the darkened room, the cofin, the pall, the subdued voices and husbed steps—my curri-osity only was excited; and day after day went

day-the darkened room, the count, the count, the subdued voices and hushed steps-my curj-osity only was excited; and day after day went by, and still I did not understand it. But there came a time when the full agony of a moth-er's loss came over me; and to this hour I feel

The spiritual world is the world of causes: the material world is the world of effects. Within every natural flower there is a spiritual flower which causes the natural flower to be.

Elizabeth Barrett Browning wrote that:

"Not a natural flower can grow on earth Without a flower on the spiritual side.'

You may pluck the natural flower, and so cause it to wither and die, but you have not, therefore, plucked the spiritual flower-that still blooms in its garden in the spirit-world. With in my body there is a spiritual body correspond. ing to my natural body in every particular. You may destroy my body, burn it to ashes and let the winds scatter them, but you have not therefore destroyed me. This material body is no more myself than my coat I have worn out is myself. This material body, when we lay it down, rots, perishes and passes; we need it no longer and we resume it no more. It is the broken shell, cast aside because the bird has risen into day. The spiritual body is our essential self. It is phantom-like to material touch; but it is substantial to spirit touch. What we call death is merely an event in life. There is no death! What seems so is transition;

This life of mortal breath Is but the suburb of the life Elysian, Whose portal we call death."

Death is simply a casting off by the spirit of the fleshly garment no longer needed. It is retiring from an outer room of the universe to an inner room thereof. As the good old grandmother says in Tennyson's poem, when she is told of the death of her son:

Gone for a minute, my dear, from this room into the next:

I, too, shall go in a minute; what time have I to be vexed ?"

I shall be just as much a man after the event of death as before it. I shall be in a world as much like this natural world as one pea is like another pea in the same pod. I shall not be in a world of shadows. I shall have left the shadowy world-this world of materialities which are the flimslest and most shadowy things in existence for the world of solidest fact.

This, then, is the result of our speculations as to the whereabouts of the Immortal Life. It is not on any spot of this material universehowever distant or star-glorified that spot may be. It is not anywhere outside this material universe; for the material universe has no outside. The centre of it is everywhere, and its circumference is nowhere. The spirit-world is not high up in any material sky, nor deep down in any material abyss. "The kingdom of God is within you." The locality of the Immortal Life is just as close to us as our own souls are close.

look back on the widest thoughts and highest aspirations of our present mortal life, and, only by the aid of the connecting links of experience memory supplies, be able to recognize ourselves as verily a conscious growth of that conscious existence which, when on earth, thought so narrowly, hoped so feebly and acted so foolishly. "The goal of our yesterdays," says Carlyle, "is ever the starting-point of our to-morrow."

The other life will be a social life, for selfconsciousness implies the consciousness of others. It is not a man's body which enables me to know him; it is the man's spirit within the body. If it were possible for the spirit of my dearest friend to vacate his body, and for the spirit of some person utterly indifferent to me to take possession of that body, do you think, even though its physical conformation might remain precisely the same, I should not, the very first time I came into any sort of contact with the body, find out the difference? The eye would not so kindly beam on me as aforetime, because the affection of friendliness, that souls alone can feel, would be absent. Spirits alone can love and hate, can fear and hope; and as in the other life the spirit will lose none of its faculties, but rather find them all enlarged toward a nobler completion.

THE OTHEB LIFE WILL BE A SOCIAL LIFE. It will in no wise be contrary to, it will rather be an orderly growth of our life here. We shall meet each other, know each other, have friendly intercourse, and all sorts of pleasant gossipings with each other. For myself I shrink from the notion, so often even now insisted on, that departed saints will be gathered .together in one vast multitude for unceasing worship-an old-time camp-meeting continued eternally. The universe does not exist that it may end in what Walt Whitman called one eternal "barbaric yawp!" No good could come of such infinite posturing. Modest men and women who had exemplified on earth the choicest virtues, would be lost in such a mob of shouting saints! Descending into our own hearts we find there an indestructible yearning-a yearning which belongs to that in us which is deathless-a yearning for HOMEfor that little spot where those we most love are gathered together in a special centre. This home-yearning will unerringly draw each soul to its special place. Our home is where our love is. It is so now-it must be so always. This indestructible instinct of home forbids the notion that the spirits of the just made perfect will form one vast multitude eternally twanging harps, waving palm branches and shouting useless hallelujahs! It bids us hope that in the Immortal Life we shall be literally gathered to our fathers"-gathered to that special point where those we most loved, and who most loved us, have already found a home. Emerson gives very fine expression to this idea in his "Threnody"-a poem which he wrote to commemorate the passing away of his firstborn son:

feeble hopes, and our limited desires, and our poor beliefs, and our crabbed aspirations, the full measure of human possibilities? Shall the blind mole grubbing under ground argue there can be no sun in the sky because he has never been able to see it?

pon with material instrument

THE IMMORTAL LIFE IS A LIFE OF COMPLETE-NESS.

We believe in the Immortal Life; and we believe that it will be a life in which all the energies of this life will be carried on to ever vaster completeness. It will be a life of toil and of rest, of sinning and of repeating, of failure and of triumph, of elections to Senates and of contests of opinion, of rivalries of endeavor and of far-reaching speculation ; it will be a life of retrospective and of prospective inquiry, of music and the drama, of poetry and of painting; it will be a life of ever widening effort, of ever faithful labor, of ever vaster reaches of achievment. It is not to die to pass into such a life. As Matthew Arnold wrote:

'Call me not dead when I, indeed, have gone Into the company of the ever living High and most glorious poets! Let thanksgiving Rather be made. Say, 'He at last hath won Rest and release, converse supreme and wise, Music and song and light of immortal faces: To-day, perhaps, wandering in starry places, He hath met Keats, and known him by his eyes. To-morrow (who can say) Shakespeare may pass And our lost friend just catch one syllable Of that three-centuried wit that kept so well-Or Milton, or Danté, looking on the grass,

Thinking of Beatrice, and listening still. To chanted hymne that sound from the heavenly hill!" If this were all fan unsubstantial dream-if all our Spiritual Philosphy were so much foolishness, and all our spiritual facts so many fancies, we should still say it is a dream worth dreaming, and let us go on dreaming it! But we believe that no human energy will ever be wasted. All the great workers, who once worked on earth, are at work now in the spirit-land; and each one is working in his own individual way. Poets are there singing of heavenly love in lyric verse, so soft and flowing that, compared with it, the sweetest songs of earth seem harsh and rugged; artists are there, fixing living landscapes upon living canvas; historians are there exploring the dim past of the universe and making it brightly to live again on luminous pages; John Milton has written grander epics; Shakespeare diviner dramas; Longfellow sweeter home poetry, and has celebrated another "Children's Hour;" Dickens and Thackeray, Cooper and Hawthorne, have. written storles infinite in humor, in pathos, in adventure and in mystery!

4

This is the heritage into which death will cently and safely lead us. And then, and not before, shall we be able to fully equip ourselves for following all the great ones of our race in all things useful and noble, true, beautiful and goodl

After a sea diet, to prevent bolls and assist acolimation, use Ayer's Sarsaparilla.

BANNER OF LIGHT.

Original Essay.

The Concept of Deity.

N anniversary sermon at Croydon, Eng., by Rev. John Page Hopps, on "The Uni-versal God and the Universal Religion," treats this greatest of all themes for the human mind in a correspondingly great way evincing a reach of thought such as the grand theme itself would naturally call forth, a depth and breadth of emotion that a steady contemplation of it would beget, and a spiritual exaltation of view that is the truest evidence of the preacher's sincerity and fervor. By the term GoD he means that which results as the great inference from three facts: first, that intelligence and intention are everywhere observable in nature; second, that such intelligence and intention give every indication of being unspeakably superior to our own; and, third, that continuity and unity appear to be dominant properties of the intelligence and intention revealed by nature's laws and forces. Living in such an order of things, he declares himself intellectually bound to infer God; and when he has inferred him, he suddenly finds boundless moral and spiritual indications of his preferences and his will; and he then sees it is infinitely more easy to say what he is like, and what he wishes, than what he is. The main thing is the great inference.

It is not necessary that we should comprehend the mode of his existence; it is only necessary that we should draw the great conclusion that he is. The conception of God is one, the portraits are many; in truth, they constitute a vital fact in relation to the religions of the world. These great divergences exist in the Bible itself. Names are nothing; characteristics are everything. When we disengage ourselves from all these conflicting portraits, and look dispassionately on, it is perfectly plain that God is still unknown, that he is far above us all-a great necessity, but too far above us to be understood. And yet there is a hidden link uniting all; for every vision of God, how-ever distorted and blurred, has had for its quickening the same longing of the spirit.

As, then, we emerge from the brutalities of the God-idea to its sanctities and elevations, we perceive a meaning in all, and even perceive the human link which unites them; so that, in a sense, we can dismiss the divergent pictures, and yet retain the universal God behind them all. And this is the more easy to do because not only does every vision of God proceed from the same spiritual longing, but because, behind the varying visions, some central thoughts appear. Thus: every thought of God supposes that he is above us in power-that we depend upon him-and that, in some way, he can do us good. These three central universal thoughts may be mixed with baser matter, but there they are-from Juggernaut to Jesus, from Baal to Father, from Jehovah to "the Altogether Beautiful of the Universe"; and here we find the thought of the universal God. But there is one prominent fact which shines out more and more: it is this, that an ideal God is ever emerging, just as there is always a human ideal emerging; and as the consciousness of God clears, the God idea resolves itself into the highest conception of wisdom, power and goodness; and this conception can only keep pace with the general development and emancipation of the believer. All these names, then, which we apply to the gods-Jove, Jehovah, Father, Baal, Zeus, Apollo-are only the address on the envelope. The writing within varies beyond all telling, but the underlying emotion and motive are the same.

He, then, who longs for the vision of perfect est: He, then, who longs for the vision of perfect wisdom, power and goodness, longs for God; he who believes in them believes in God; he who trusts them trusts God; he who is true to them is true to God. The human imagination will, of course, at every stage paint its varying pictures, and the tongue will tell the story in different ways, but all mean the same thing. different ways, but all mean the same thing. So with the gods, who, though seeming so different, are but one. As a learned heathen is reported to have said: "You and I, though you call me a heathen, worship the same God. We believe precisely alike, except when we come to the prophets, and then all the nations disagree." Or, as the unsophisticated peasant remarked: "How plain the Bible is till peo-ple begin to explain it." Or, again, How easy it is to believe in God till people begin to paint portraits of him! Where, then, is this universal God? Everywhere, and yet nowhere: traces of him are in the Bible, in the mysterious systems of religion known to ancient India, Egypt, China, Persia, Chaldea; even in the old idolatries, which tell as truly as the old bibles of the anxiety and hunger of the human heart. It is a human brotherhood which everywhere has groped for the Fatherhood, as Paul said : "God hath made of one blood all nations of men to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." The spirit-sense of the human seeker varies-a million pictures, colors, features, tones, but only one Spirit of Life behind the million forms. And yet there are sources of knowledge which are the likeliest to lead to lideals, or even to one great universal visioning thought of God. One of these is indicated by the wide word nature, rather than any bible; more enduring than any creed, more authorities tive than any verbal revelation, more cumula-tive in value and evidence than all the relig-lions of the world. Another is indicated by planed, means a manifestation of God; in splite of the profound (mysterles, the traif in consistencies, the dark lines in the lovely spec-trum which have forced multitudes to infer the presence of a devil as well as of God-the same underlying unity, the same welling up of progress, the same undying prophecy of hope. The splite of man is the progressive revealer of God. The divine is manifestly working through the human. As there is a common sense, so there is a common seul; and, as time goes on, the one God must plainly say the same thing to every one, but not through and through and in the God-moved, God-ided, God sense, so there is a common seul; and, as time goes on, the one God must plainly say the same thing to every one, but not through and through and in the God-moved, God-ided, God-the same so there is a common seul; and, as time goes on, the one God must plainly say the same thing to every one, but not through and through and in the God-moved, God-ided, God inspired inner self. Even now this is so, far beyond our recognitions and admissions. To day it is the that it is already done; we should have a perfect parliament of religions throughout the world are violing the infinitue is full of such area-ture who thinks he knows it all, and who will anave it demonstrated that at last the universat God has come to blie worl, has the source to religions through and in the bow, has found his inter should see that it is already done; we should have it demonstrated that at last the universat God has come to blie worl, has the numbersation for dimitor reaggine bin the coundities in the low in the should the million forms. And yet there are sources of knowledge which are the likeliest to lead to

ated human soul. And in the same way the universal God is seen in human history. It is a fatal error that God has been in Hebrew his-tory only; Paul shattered that superstition in the text of his we have already quoted. In the history of man everywhere the same laws of human life are unfolded—the same causes of growth and decay—the same conditions of ad-yancement and happiness—the same revelation vancement and happiness—the same revelation of a power beyond and behind, which works for righteousness; and there is no revelation like that; nay, but that is the revelation which in the end must in human history reveal more clearly than anything else the universal God; the supreme law of righteousness, revealed in the unfolding and working out of human history, must knit the nations of the world in one, and show one law, one bond, one hope, one brotherhood.

What a high consolation in such thoughts as these! How far they remove us from the poor provincialisms of the still dominant sects! How they emancipate us from the old depressing uncharities and fears! How full they are of hope for days to come! And all that has been said concerning the Universal God is true of the Universal Religion, which underlies all the expressions or manifestations of it known as "the religions of the world." It is the great delusion of Christendom that any one of them is supernatural, perfect and final, to the exclusion of the rest. In any case, Christianity is clearly not that, for it has produced a mob of mutually condemning sects, and is to day manifestly drifting-whither, no one seems to know. All religions have been voyages of discovery, experiments, or natural developments, at various stages of human advance and education: and all religions follow the common law of birth and growth and decay. There are religions being born, religions being transformed, religions passing to decay, and religions dead; and every stage could be accounted for in harmony with the education and march on of the human race.

There are three classes of religions: those of the senses, of the intellect, and of the affections. How obvious it is that none of these can be perfect! The senses are a poor guide everywhere, and most of all poor in relation to religion: the intellect is manifestly imperfect. and still enormously in need of the influences of a higher civilization; the influences of science and of the historic sense only beginning to be felt; and the affections are in precisely the same case. How poor, therefore, are our standards, and how poorly we apply the little we understand and approve. But, nevertheless, all through and in all forms of religion, two primary and persistent elements are to be discerned: recognition of a power above us, and recognition of our duty to obey and serve that power in some way. These are like the rough blocks of stone, from which anything can be produced, from the lowest and most groveling forms of idolatry, through all grades of insight, devotion and love, to the ideal religion as set forth by Jesus in the Sermon on the Mount.

The Universal Religion is loyalty to that which is above us, and love of that which is best, the emerging from the brutal to the human, from the human to the divine, and, in deed, that is Religion, and there is no other. PALIMPSEST.

The Spiritualist Camps.

We recently printed the first portion of an article regarding "Onset and the Spiritual Camps," which Hon. Luther R. Marsh contributed to The Conglomerate, of Middletown, N. Y. The subjoined is the remainder of the ac count, and will be found of continued inter-

turn to occupy them for the camping time. Others bring tents, which look like a military encampment. Among the more prominent ones are Onset Bay, Mass.; Lake Pleasant, Mass., already spoken of: Lily Dale, at Cassada-ga, Chautauqua Co., N. Y.; Sunapee Lake, N. H.; Maple Dell Camp, some thirty miles from Cleveland, O.: Summerland, Cal.; Verona, Ma-ranacook and Etna, Me.; Niantic, Conn.; Lake Brady, O.; Chesterfield, Ind.; Delphos and Cherry Vale, Kan.; Queen City Park, Vt.; Ca-talpa Park, Mo.; Haslett Park, Mich.; Lake George, N. Y.--well, this is only a beginning of the enumeration. It is a feature of the times. times. There must be something in it, to gather so There must be something in it, to gather so many people, at so many places, year after year, and keep them there for the summer. It can-not be ignored. It cannot be disregarded. Ev-ery year new camps are inaugurated. Thou-sands on thousands attend and stay. The audi toriums are generally out of doors, in pleasant groves, furnished with seats; though others, also, are provided, under shelter, for inclement days. The best trance and inspirational speak-ers attend. Discourses are pronounced, which days. The best trance and inspirational speak-ers attend. Discourses are pronounced, which in manner and style, the best pulpits might emulate; and in matter, far beyond the ordi-nary theology generally ladled out to the peo-ple. It is a new phase of modern life. These gatherings over-ride and far eclipse the old-fashioned Methodist camp-meetings; in order-ly proceedings, in the style and manner and matter of the sermons and harangues, in the permanence of the attendance, in the numbers that crowd them. It is evidently destined to that crowd them. It is evidently destined to become a most pronounced feature of the age, and to pervade all communities. Humdrums are out of place; indeed, not to be found. Dis-courses wholly unpremeditated—some of which

jealousies and everything unworthy should be banished. No secret thought nor overt act which angels would not approve. Not with a vain curiosity, or material seek-ing, or trifling sentiment, should any one seek communion with those who have gone before; but with solemn awe, and high uplifting. The poets have their glimpses, and sometimes catch, and garner in words divine, the truths that show to other eyes, unheeded. Thus, Tenny-son, one of the sweetest minstrels of the ages: "How nore at beart and sound in bead

How pure at heart and sound in head, With what divine affections bold, Should be the man whose thoughts would hold An hour's communion with the dead.

All nour's communion with the dead. 'In vain shalt thou or any call The spirits from their golden day. Except, like them, thou too caust say, My spirit is at peace with all." A croupt and and coupling neat where

My spirit is at peace with all." A grand and genuine poet, whose lips have been touched with celestial fire, can scarcely open them unless there issues some truths of Spiritualism. The poets oft teach us better theology than do the theologians. I must, for lack of space, make but a single reference, and quote a line or two from the greatest sacred Epic of modern days, "Yesterday, To-day and Forever," by the poet preacher, Bick-ersteth: "They err who tall us that the spirit unclathed

"They err who tell us that the spirit unclothed, And from its mortal tabernacle loosed, . Hath neither lineament of countenance, Nor limit of ethereal mold, nor form Of spiritual substance. The Eternal Word, Before he hung upon the Virgin's breasts, Was wont to manifest Himself to men, In visible similitude defined....

Yet are they each to the other visible, And beautiful with those virginal forms, That crowned the morn of their nativity.

And so the spirit inbreathed in human flesh, By death divested of its mortal robes, Retains its individual character. Ay, and the very mold of its sojourn Within its earthly tabernacle."

New Publications.

THE BOOK OF THE FAIR .- Part sixteen of this highly artistic and interesting work calls for praise. For accuracy, completeness, elegance and systematic arrangement it leads all similar publications. Mr. Bancroft, as a judge of art, demonstrates his admira ble fitness for the position of editor, while as a histo rian he is an acknowledged authority. Emineut writers everywhere praise the labors of the author, and well they may. "*The Book of the Fair*" differs from the ordinary "portfolios" and "cabinets" in that the former gives a systematic description of every feature of every building, in each of the thirteen departments into which the great Fair was divided. A large portion of the last number is devoted to an account of the Live Stock department, which was made a prominent feature of the Fair. Anthropology and ethnology is begun in the twentleth chapter, and the subjects are well presented. It is entertaining to read of the various specimens which were unearthed after the lapse of unnumbered ages. The general plan of this department was to illustrate the development of various phases and adjuncts of civilization, and the author was eminently successful. This department is alone worth the price asked for the part. The Bancroft Company, Auditorium Building, Chicago, are the publishers.

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Friday afternoon Clara Banks will address the Con

Friday afternoon Clara Banks will address the Con-vention. All the sessions, except the séances and concert, will be open and free to all. Mrs. E. K. Morgan, Lucius Colburn, Dr. G. S. Bron-son and others will be in attendance. Prof. A. J. Maxham of Bratleboro, VI., the cele-brated vocalist, will have charge of the music. Miss Ethelynd Gould of West Randolph, Vt., dra-matic reader, graduate of Emerson College of Oratory, will be present and intersperse the different exercises with choice selections. Receipts of concert and séances to assist in defray-ing expenses.

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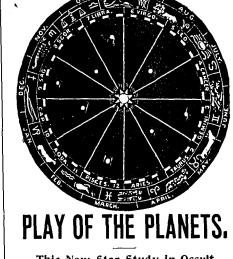
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THIS PAPER may be found on file at GEO. P. BOWELL (10 Spruce street), where advertising contracts may be made for it in New York.

To the Editor of the Banner of Light:

Col. Alexander Watts, of New York City, while a guest at the Lake George Spiritualist Camp-Meeting in attempting to ascend Prospect Mountain in company with a party of friends was overcome with the exer tion, and died of heart failure shortly after reaching the top of the mountain.

the top of the mountain. Col. Watts served with honor and distinction in the Union Army during the civil war, and was a brave and gallant soldier. At the time of his decease he held the position of Deputy Collector of Internal Revenue, Second District of New York. He had been in ill health for a number of years, being afflicted with chronic Bright's disease. He was a modest, unassum-ing man, and seldom complained of his sufferings. The people gathered at the camp-meeting adopted the following preambles and resolution expressive of their sympathy and regret for his sudden demise: *Whereas*, COL. ALEXANDER WATTS of New York City, so

their sympathy and regret for his sudden demise: Whereas, COL. ALBXANDER WATTS of New York City, so lately a visitor and companion in our midst, was suddenly translated from earth to the world of souls; and Whereas, We recognize in COL. WATTS a devoted Spirit-ualist, a pure-minded man, a brave soldier and a faithfui friend, therefore we, the Spiritualists assembled at Lake George Camp-Meeting, desire to testify our sentiments by the following resolution: Recolved, That we extend to his many friends our warin-est sympathy in this bereavement; but we are assured that their loss will be his gain in his emancipation from his suf-foring body and reduinton with the loved companion of his youth and other dear ones on the vernal shores of the Eter-nal World. S. H. SMITH. Sec'n.

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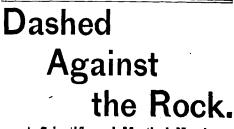
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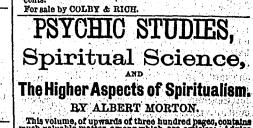
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BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

BPE UIAL NOTION. Colby & Rich, Fublishers and Booksellers, D Bos vorth Street (formerly Monigomerr Fince), gerner of Province Street, Bockon, Mass. Leep for site a complete assoriment of Spiritual, Pro-granive, Reformatory and Miscellaneous Books at Wholesale and Retail. Tanas Cash.-Orders for Books, to be sent by Expres, must be accompanied by all or at least half cash. When the accompanied by all or at least half cash. When the sent bo paid C. O. D. Criefs for Books, to be sent by Mail, must have bo paid C. O. D. Criefs for Books, to be sent by Mail, must horder. We would remind our patrons that they can remit us the fractional pair of a dollar in postagestamps -ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Express. Buscriptions to the BANNER of Light and orders for compa has an agency. Agents will give a microy that concept for the amount sent, and will forward us the money receipt for the amount sent, and will forward us the money order, stached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under 55.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

canceled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.



PUBLICATION OFFICE AND BOOKSTORE, No. 9 Hosworth Street, corner Province Street, (Lower Floor.)

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COLBY & RICH

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Isaac B. Rich......Business Manager. Luther Colby......Editor. John W. Day.....Associate Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

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

New Trial Subscriptions!

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

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from COLBY & RICH. the public at large.

What Spiritualism Has Done.

What has Spiritualism wrought? is a common question among unbelievers, intended to be destructively effective, but it is not.

For one thing, it has changed the old vague conception of the Deity into an actual and present reality.

It has further brought the future life into a

which makes it much easier to understand why the modern rage for imaterial possessions and external shows provails to the extent it does, provoking the envy of many, the dissatisfaction of more, and the deservedly hostile critiolsm of all. Plutocracy comes in on just this basis, and will stay as long as these conditions last.

There is no use in denouncing a man as dishonest, a swindler or a thief for simply taking advantage of these conditions on which the modern system of acquiring fortunes rests. It is not individuals that merit abuse for acquiescing in a system already existing, but it is the abuses themselves, in which individuals find so much pride and comfort and feed their swelling vanity to its fill. The thing to be done is the correction and removal of the abuses; the imagined offense of individuals will then disappear with that which caused it to appear. The system itself, based as it is on the innate greed of man, has come out of the distant past to us, and is of gradual and steady growth. It is a bad system just the same. For it tends directly to the establishment of inequality in the condition of men to an extent that provokes impatience and thus fosters unhappiness. It emphasizes, in the most appropriate language of another, artificially and cumulatively, the already over-powerful tendency of nature to give to him that hath-a terrible tendency, undeniable and real, real as blight or pestilence or pain, but nevertheless not a tendency to be exaggerated and cultivated by society; rather one to be minimized and as far as possible counteracted. That is a good and just statement; once conscious of the tendency of the system, we are left to correct and

restrain it with our best effort and purest as

piration.

But it may be asked-and doubtless will bewould you, then, destroy or take away from the human mind all hope of securing that coveted leisure in which, as in the nebulæ of the skies at night, clusters of new worlds of future action and enjoyment are being born? Very far from it; leisure is the one thing desired by the race; it should become an universal posession, blessing all alike with its golden possibilities. But we are all so heated with the chase at present that we do not know what to do with a small strip of leisure when we have it; we find it far better to keep on with the hurried chase, and thus are lost in the increasing excitement when we ought to be growing stronger and saner from the opportunity thus offered us. Poverty is not favorable for the performance of the best deeds or work. It cramps and chills and paralyzes, whereas the best and noblest achievements require encouraging conditions. What is done under the grinding pressure of immediate urgency is very far from being our best. In letters, it is in leisure only that great things are produced, with the freshness of inspiration on them. They alone are apt to possess the lasting quality. If we seek for progress for the race, we must do what we can to establish thrifty equality, and create the possibilities of the largest leisure.

kar The electric current does not kill, after all, according to M. D'Avsouval, a French expert on electricity. He contends that every one who has died, as reported, in the electric chair in New York, was merely in a state of suspended vitality, and really died under the The permit was granted under section two of knives of the physicians who performed the autopsy. This French expert openly challenges the New York physicians to try to resuscitate the next criminal who is electrocuted. But his challenge remains unnoticed so far. He asserts that all that is necessary in the case is merely to induce artificial respiration; nature will do the rest. And he gives an instance in which a workman at a generating station in France accidentally received a charge of four thousand five hundred volts of electricity in his body while putting up a telephone wire. He was not released from his position for three-

It has further brought the future life into a quarters of an hour, and then he was as dead. natural existence, composed of a conscious, But artificial respiration was at once tried, and in two hours the man could talk, and to-day none the worse for the accident.

The Making of Creeds.

Said the Marguls of Salisbury, before the British Association, recently, referring to the theory of evolution and the vast problems suggested by it, which solonce has not even begun to solve and does not know how and where to begin to study: "The great danger scientific research is running at the present time is the acceptance of more conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained." And to this observation he added the following: "We are under no obligation to find a theory, if the facts will not provide a sound one. To the riddles which Nature propounds to us the profession of ignorance must constantly be our only reasonable answer. The cloud of impenetrable mystery hangs over the development, and still more the

origin of life. If we strain our eyes to pierce it, with the foregone conclusion that some solution is, and must be, attainable, we shall only mistake for discoveries the figments of our own imagination." Commenting on this candid confession of ag-

nosticism, by one of the most distinguished men of Great Britain, a writer in The Nation suggests that, if the term Religion be substituted for Nature, in the above quotation, we shall have a truth quite as widely and practically im portant. So, too, if we say that "the cloud of impenetrable mystery hangs over the development, and still more over the origin" of Religion, instead of life. Then he shows that the following sentence exactly describes the way in which all the theologies in the world have been manufactured: "If we strain our eyes to pierce this mystery, with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination." It was in precisely this way that the theories of the Nicene and Athanasian creeds were devisedthose theories of Trinity and Incarnation which are called by Mr. Gladstone "the central truth of the Gospel," which he says are testified to by some four hundred millions of Christians, but of which, in spite of his assertion, the Apostolic age demonstrably knew nothing.

One needs, adds this timely commentator, only to study without bias, and purely for the sake of getting at the truth, the methods and the state of mind of the men who made those creeds, in order to be compelled to see that they went to work upon the language of Scripture and the traditions that were around them exactly as Lord Salisbury describes-" with the foregone conclusion that some solution is and must be attainable." Evidence for their theories there was none, and in the nature of the case there could be mone; the mystery of the divine nature is at least as impenetrable as that of the origin of life. All very well put. There is no wriggling around this kind of reasoning. The origin of the theological creeds is easily understood in this clear light.

A case in which non-believers in vaccination should take deep interest is now pending before the school authorities of Watertown. A parent, opposed to vaccination, procured permission for his boy to enter the school without submitting to the nonsensical rule requiring that every pupil shall be vaccimated. chapter 515, Acts of 1894, which exempts unfit subjects. The Chairman of the School Board prohibited the lad from attending school, even after another member of the same Board had granted the permit, and makes his own interpretation of the law. The townspeople are greatly stirred up about the affair, and it is not improbable that litigation may follow. Good judgment would seem to order a repeal of the law requiring such a harmful practics:

WORST ROADS IN THE WORLD .- At the first Good Roads Conference held at Asbury Park, under the direction of the Department of Agniculture, overfour hundred delegates were present from all parts of the country. Gov. Fuller of Vermont was chosen President, who said that unquestionably this country has the poorest roads the world has ever seen, with the exception of the Sahara Desert; and he reminded his hearers that they had come from the great lakes, from the Pacific Ocean, and from the Gulf States, to try and put their heads together and devise means for making them better. 1 John William Fletcher, the distinguished trance medium (108 West 43d street, New York City), has resumed his public sittings, and Thursday evening séances. He will begin his lectures before "The Spiritual Thought Society" the first Sunday evening in October, to continue throughout the season-reports of which will appear in the BANNER OF LIGHT as heretefore. Mr. Fletcher has had exceptional success both as a trance medium and lecturer. 107 Referring to the numerous cases where those desiring cremation at physical decease are after all subjected to earth-burial, through the prejudices of relatives, The Urn (N.Y.) says truly that: "As a nation, we favor fair play, and it seems to us that as a simple matter of fairness the relatives, who gladly accept the dispositions of the deceased as to his estate in their favor, should at least respect his request as to his own body."

NEWSY NOTES AND PITHY POINTS.

Princes who would their people should do well Must at themselves begin, as at the head; For men, by their example, pattern out Their initiations and regard of laws: A virtuous court a world to virtue draws. - Ben Jonson.

The highest duties oft are found lying upon the lowest ground, in hidden and unnoticed ways, in household works, on common days.

If applied immediately after attack aqua ammonia, it is claimed, is a specific for bee stings. It should be applied thoroughly, and will reduce or prevent swelling.

THE WORLD'S FOOD FAIR will open in Mechanics' Building, Boston, Monday, Oct. 1st, and continue until Saturday, Oct. 27.h. The Fair will be held under the auspices of the Boston Retail Grocers' Association. A similar exposition three years ago was a great success; and there is every indication that the Association will score even a greater success this year. The list of exhibitors is large. Everybody will want to attend this exhibition. Our readers will be informed from time to time regarding the affair. At present we can only say, make up your mind to attend. The various departments have been arranged with a view to pleasing the large crowds which will daily visit the place.

Rev. Dr. Hansom of Chicago recently lectured at Chautauqua, his subject being "Fools," Rev. Dr. Vincent, who is something of a wag, introduced him as follows: "We are now to have *H* lecture on fools, by one-(long pause and loud laughter) of the wleest men of the country." The lecturer advanced to the desk, and responded as follows: "I am not half so big a fool as Dr. Vincent-(long pause and loud laughter) would have you suppose."-*Ex*.

Some idea of the rapidly-growing cosmopolitan char acter of American life may be gleaned from the fact that a man versed in the languages recently heard ten different tongues spoken while he walked across the Brooklyn (N. Y.) bridge.

The dangerous end of a rattlesnake makes no noise. -Chirago Heraid.

It is computed that about two hundred thousand pedestrians and twenty thousand vehicles cross London Bridge every day. Each leaves behind a little shoe-leather or a little iron-just a trifle. But when litter and dust are added to these minute losses the whole fills between three and four carts. The incessant traffic across the bridge reduces to powder about twenty-five cubic yards of granite every year.

The dryest place in the world is that part of Egypt between the two lower falls of the Nile. Rain has never been known to fall there, and it is said that the inhabitants do not believe travelers when told that water can fall from the sky.

> A solense murmur in the soul Tells of the world to be, As travelers hear the billows roll Before they reach the sea

Sept. 16th a great battle was fought at Ping Yang between the Chinese and Japanese troops, in which the former were utterly routed-two thousand of the European drilled flower of the Chinese army being cut down. The victory, it is said, gives Japan full swing in Corea.

The police of Elwood, Ind., says The Sedgwick (Kan.) Pontagraph, are to take into partnership a seer: They have an unusually complex murder case to solve, and as the seer, Joe Mix, has on several occasions found the bodies of missing men, they think he can prove of assistance to them on this occasion. " His greatest feat was the finding of the body of Samuel Gard at Little Rock, Ark. Gard had been murdered and his body thrown into a stream. Mix told bis relatives all about the murder before any one knew he was dead."

Colonel'Dhomas G. Lawler of Illinois was. Sept. 13th, elected at the Pittsburgh, Pa., National Convention, commander-in-chief of the Grand Army of the Republic. Hiselection is claimed to be a "Young America" movement-masking the downfall of the conservative Pennsylvania and Eastern State influence among the veterans.

A correspondent writes to the Amesbury News in high compliment to the American House of that place, and praises landlord McLeod's ability, courtesy and liberality, to all of which we can fully attest. In every way this botel is an excellent one, and merits the large patronage it is receiving.

Diseases Cured by Riestric Light.

In innumerable instances Electricity has been employed with remarkable success in the cure of disease. The great value of Light and lectricity as remedies is recognized by intelligent physicians. The chief point desired has been a suitable apparatus for application. The invention employed by the Blectric Light Medical Institute answers that purpose well. It was admitted exclusively upon its own merits at the World's Columbian Hxposition, and likewise received the award of the Gold Medal from the Parisian Academy of Inventors. With this invention oures have been accomplished which in former years would have been regarded as miraculous. Patients suffering from Catarrhal Affections, Nervous Prostration, Diseases of the Skin and Blood, Lung and Heart Trouble, are urged to wisit the office, "The Pelham," 74 Boylston street. MES. ANNIE LORD CHAMBERLAIN, the voteran medium, finds herself again in great want. She has been forced to undergo a long illness, and is not strong enough to leave her room as yes, except on crutches. Since eleven years of age, even when she was not before the public, she has been at work for the Cause, and there was always a demand for her varied mediumship. Her blind sister, Mrs. Jennie B. Webb, and her father, are nearly belpless also. The case of Mrs. Chamberlais is worthy the attention and pecuniary atd of the generous-hearted everywhere. She may be addressed at Mattapan, Mass., box 56.

Letter from Prof. Alexander Wilder. Ancient Indian Tribes; Medical Laws; Vac-cination, etc.

To the Editor of the Banner of Light:

I presume that Mrs. Harriet Maxwell Con-

verse is more intelligent than I am on Indian matters, but I venture to correct her statement in regard to the Iroquois Indians. Each nation-as she states-was divided into eight tribes. The Confederacy was first brought into existence by Hiawatha. To secure the Onondagas to the alliance, the Atartaha, or as Morgan calls him, Tododaho, or head sachem, was placed at the head. Every nation had its own council of sachems or senators, and a Su-preme Council met at the Fire or Long House

in Onondaga. __The Mohawks lost their possessions in New The Mohawks lost their possessions in New York by reason of their participation in the Revolutionary War upon the British side; and received new grants in Canada. The other na-tions compromised the matter later by treaty in 1784, and sales of lands in subsequent years. The Oneidas did not go to Canada, but to Green Bay, Wis. I was born on the "Oneida Reservation," and saw frequently the hunters and squaws during my boyhood traversing the country. In 1842 they made their last sale of lands--the territory afterward becoming the home of the Oneida Community. The Iroquois nation attained guite a fair de-

home of the Oneida Community. The Iroquois nation attained quite a fair de-gree of civilization. They had fields and or-chards, and stored provisions for a time of greater want. They also exercised the trade of arms, and like the Assyrians of old held many other peoples under tribute. The na-tives of New England, Long Island, Eastern New York, Northern Pennsylvania, Ontario, Michigan, and the valley of the Ohio and Mis-sissippl, clear to Tennessee river. ware thus Michigan, and the valley of the Ohio and Mis-sissippi, clear to Tennessee river, were thus subjected. Capt. Jobn Smith declares that he encountered a military expedition of them on the way to try strength with the Virginian tribes. Probably, if the occupation of the country by white men had been deferred, an-other century would have witnessed an Iro-guois empire over all the region east of the Mississippi. The ambition, talent and energy were there, and all that was granted was on-Mississippi. The ambition, talent and energy were there, and all that was evanted was op-portunity. But contact with the white man soon began to weaken them; rum and its ac-companiment, smallpox, reduced their num-bers. Till 1763 they protected our forefathers from the French, Hurons and Adirondacs. Too surely, however, they found that they had only pursed a friendship more destructive than any foe. loe.

I am glad to hear that there exists a purpose to test the validity of the medical statute in your State: But be on the lookout, lest in place of your present "King Log" you do not get a "King Stork," more hungry and eager to de-

"King Stork," more hungry and eager to de-vour. It is curious how men move in circles. The first forty years of the present century were characterized by legislation making every school of medicine except the "regular" an outlaw, and persecutions were rife. The med-ical reformers appealed to the people, and went as reformers to the ballotbox, and every obnoxious law was annulled. I remember well how Wooster Beach, the first teacher of the Eclectic school, rejoiced at this. Now the fathers are dead, and those who pro-

Now the fathers are dead, and those who pro-fess to receive their doctrines and who profit by their example, are favoring and alding a repetition of similar legislation to that by which we were before oppressed.

which we were before oppressed. The trend of polities and legislation is toward: arbitrary power and the suppression of per-gonal rights. The people are steadily parting with the power to influence their Government, and they are instinctively conscious of it. In colonial times Legislatures met often to guard the rights of constituents. Now the constitu-ents vote for infrequent [biennial] sessions, as leaving less opportunity to be betrayed. This is auspicious of no good. We are having smallpox raids here and en-

We are having smallpox raids here and en-forced vaccination. Medical men who are opposed to it, and know its utter uselessness, are too timid to say so. It is time that the falfacies of modern sanitation were-published from the housetops. ALEX. WILDER. Newark N. J. from the housetops. Newark, N. A

Full of Years and Honors.

To the Editor of the Banner of Light: MR. ELI PORD of Woonsocket, R. I., on Friday morning, the 14th inst., left the mortal for the immortal sphere, for which he was fully prepared through his knowledge of the realitions of the two-worlds.

He was naturally of an active mind, and out-side of his worldly affairs, interested bimself in things spiritual. For many years he had a knowledge of Spiritualism, and boldly pro-claimed his opinious. With him, Spiritualism was a verity, and iss consolations he longed that others should possess. Hence he loved to detail his experiences as a testimony to the truth as he found. For several years he was a frequent attendant upon the materializing scances, where he always met his wife and brother Sabin, whose communication was given in THE BANNER: for Sept. 15th. He was so impressed by the manifestations. that he frequently brought his friends, that they might see the positive evidence afforded by the manifestations. Among these were Dr. Ariel Ballou, the family physician when he resided in Woonsocket, who decidedly and un-equivocally declared that the form who came to Mr. Fond was none other than his wife. Equally strong was the recognition and testi-mony of a former Rector of St. James church, where Mr. and Mrs. Pond attended, and by whom I think they were married. The rev-erend gentleman has subsequently attended erend gentleman has subsequently attended scances when in the vicinity, and in every case fully recognized his children and others. It was much satisfaction to Mr. Fond that his friend, the Exector, became an enthusiastic be-liever in the communion of the so-called dead with the denizens of earth. Mr. Pond was ninety one years of age. He was a yearly visitant to Onset until inhibited by the infurmities of age, which for some years procluded his attendance upon Mrs. Allen's scances. But my friend has now reached the séances. But my friend has now reached the goal he so ardently desired, an eternal union in spirit with his beloved companion. He has found the land he saw in visions of enraptured thought: "A land upon whose blissful shore There rests no shadow; falls, no stain; Where those who meet shall part no more, And those long parted meet again." WILLIAM FOSTER, JR. Providence, 16 Battey street. Mr. Eli Pond was father of Ex-Mayor Pond of Woonsocket; for many years he was very prominent in the business circles of that city. Though he lived to be ninety-one years of age, his mental faculties remained intact to the last. Previous to becoming a Spiritualist he was a vestryman in the Episcopal Church, His funeral was conducted on Monday, Sept. 17th, in Woonsocket, Mrs. Sarah A. Byrnes being the speaker.

individual life.

It has made immortality true in human belief, enabling us to view with grateful compos ure the long-dreaded change called death, and making it only a passing stage in this life-career instead of its culmination and ending.

It has taken away from the common mind the apprehension of death, which is far worse than the reality, by thus revolutionizing the common conception of death and its meaning: It | remarks: has effectually rolled away the stone from the gloomy tomb of materialism in which myriads of souls have lain sleeping with their hopes and

In performing this last service for man, it has banished the despair that brooded with its darkening presence over the affections of those who cannot be named for number, and brought into their hearts the sunlight of the reality that death is but the angel of life, and that we are not the mere playthings of chance or fate.

It is here that the office of Spiritualism is thrice blessed, in assuaging the pains of human bereavement and establishing the knowledge n the minds and hearts of mourners that what appears as cruel separation is only a kindly tors is that the "sick" are a sort of property drawing still closyr together. It holds the gates of theirs, to do with as they think fit. But why ajar for all, that they may freely pass through in loving communion and closer fellowship. Death has become powerless before the stronger power of undying love.

Thoughts for the Times.

Finding is not earning. Making a fortune. as the phrase goes, by getting hold of a monopoly or getting into a trust, by finding coal, or nitrate, or diamonds, and utilizing some newlyinvented process, is well enough in so far as they benefit society and the race, and when a new industry or traffic is developed in consequence; but by no law of right or reason ought such accidents, combinations and their industrial consequences to be rewarded with large fortunes, entirely disproportioned to the actual effort expended, time employed, or money enlisted. No doubt it is a comfortable feeling to own or constitute a part of a monopoly that showers down its uncarned millions so profusely into the laps of those who are esteemed fortunate in possessing them. While society continues, as it does now, to put forth its best energies for the creation of such overgrown: fortunes, and then turns and grovels at the feet of those it has enabled to wield if not enjoy them, it is hardly to be gainsayed that the best thing for the average man to do in the matter is to go ahead in sheer self-defense, and make a fortune if he can. This is about the whole explanation of the case as it stands, I veteran medium of Boston.

107 Not long ago THE BANNER printed two articles (one by Dr. F. L. H. Willis) regarding certain occult manifestations occurring among the Indians of this continent. Reference in both accounts was made to the Yaqui Indians of Mexico, and their determined character in war. It seems the Yuquis are now holding the Mexicans again at bay. A secular exchange

"Mexice is now engaged again in extermin-ating the Yaqui Indians, and with the usual success. Cortez tried his haad at it in vain, and ever since his day the various governments beliefs and aspirations for an unknown future. These people won't exterminate. Se-81100688. cure in their mountain strongholds, they maintain their own independence, and sconer or later repulse with great loss any forces sent against them. They have lately met the Mexican troops, greatly to the discouragement of the latter."

> FF The highly considerate suggestion of President Eliot of Harvard College that physicians already rich should retire from active practice and give the poor members of the profession a chance to make a living, is quite in line with the assumption of the physicians themselves. The prevalent notion of the docshould President Eliot wish to remand those sick into the hands of the young and inexpe rienced in the medical ranks? Why should he recommend that the old doctors-the fittest to remain-retire, and the "callow we uns" ' he given the whole sweep of the field?

EF Count Tolstoï, in his recent booklet on 'The Christian Spirit and Patriotism," says toward the end of his essay: "Oh! how little would be necessary to deliver men from all the evils which stifle them if only they ceased to lie; if only they would not allow themselves to repeat the lie which is whispered in their ears; if they only told what they think and what they feel. It is necessary that mankind should abandon the ancient public opinion, which has had its time, for the new public opinion. This change is as inevitable as the fall of the dead leaves in the spring."

By Very truly remarks an exchange that it s not sufficient to know that there is actual life beyond the grave to gain us admittance into the brightest spheres hereafter. Spiritual gifts must be valued and preserved as sacred. Spiritual virtues must be cultivated, and every one should aim at a high standard of goodness. "If we cultivate good habits we may delight to continue them when we become celestial beings."

Read the announcement made on the fifth page present issue, by Mrs. Augusta Dwinell-Treadwell, a

ET A recent number of the Buffalo Courier contains correspondence from Lily Dale relating to Mrs. H. S. Lake, Hon. A. B. French, and Virchard R. Gandhi, the Jain Indian of Bombay. Portraits of Mrs. Lake and Mr. French appear in the article.

105 S. Chapin, of Philadelphia, Pa., writes on renewing subscription : "The spiritual facts that have been presented to me by the BAN-NER OF LIGHT for the past six months have. been proven truths beyond all cavil."

BT A correspondent writes: "Mrs. B. F Smith is doing finely in the BANNER OF LIGHT Message Department. She is one of the grandest mediums now known in the spiritual movement."

BT Dr. T. A. Bland's new and important medical work, "How TO GET WELL AND HOW. TO KEEP WELL," is now before the public. We shall review the book next week.

Mrs. D. A. Crowell writes from Wickford, R. I., on renewing her subscription: "I would not like to miss a number of THE BAN-NER." 4

Read the practical thoughts and pleasant descriptions embodied in "The Spiritual Camps" by Hon. Luther R. Marsh, on third page.

Lottie Fowler, of Baltimore, has an advertise. ment on our seventh page, to which attention called.

Children's Progressive Lyceum. to the Editor of the Banner of Light:

At the call of Mrs. W.S. Butler for a meeting to be held at Red Men's Hall on the evening of Sept. 11th, a goodly number from the larger groups, leaders and others interested in the Lyceum movement, assembled to confer with her as to the best means of carrying on this most 'important and necessary branch of spiritual education.

There were sixty-five persons present, and a general spirit of activity and interest was manifest. Pledges of support in the labors and for financial contributions showed that the interest is increasing, and that the movement is certainly bound to progress-not only numerically but to a higher standard of spirit

uality. If the true Spiritualists of Boston, to any considerable number, would come forward and assist Mrs. Butler in this most noble undertak-ing, the Lyceum might soon be forced to seek larger quarters by reason of its growth; and would be sure to be a bright ornament to which those in the faith throughout the State might those in the faith throughout the State might point with pride as a guarantee that adequate and competent teachers would not be wanting when the present officers and workers shall have passed on to their reward. To those of your readers who are not already informed, we wish to say the Children's Pro-gressive Lyceum meets in Red Men's Hall, No. 614 'Tremont streat avery Sunday morning at

bit Tremont street, every Sunday morning at 10:45; that the services are made attractive by excellent music, singing, recitations and general remarks, in addition to a lesson appro-priate to each Sunday. All are cordially invited.

MRS. W. S. BUTLER.

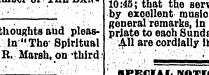
SPECIAL NOTICE.-We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

MICHIGAN.

Grand Rapids .- The Union Spiritualist Society of Grand Rapids resumed its regular meetings Sept. 2d, with F. Schermerhorn, M. D., as speaker for the month. The attendance was good.

The doctor is a modest and unassuming trance and The doctor is a modest and unassuming trance and inspirational speaker of power and grace, holding the closest attention of his hearers. Last Sunday he an-swered questions from the audience in a clear, con-clear and logical manner, after which he held a seance for nearly an hour, giving names and descriptions, the majority of which were recognized. He brings with him that harmonizing influence that can be but a power for good in any society to whom he may min-lister. Grand Rapids is the doctor's boyhood home, and he seems to have won the respect and love of the people here. Societies wishing a good lecturer and platform test medium will be fortunate in engaging him.

nim. Inasmuch as so many of our oldest and best speak-ers are retiring from the field, or have passed away, it is pleasing to see those coming to the front who give promise of being well fitted to carry on the work so nobly begun. Sept. 12th.



BANNER OF LIGHT.

MEETINGS IN BOSTON.

Ragie Hall, 616 Washington Street.-Sundays at II A. M., 3% and 7% P. X.; also Wednesdays at 3 P. X. E. Tuttle, Conductor. Bathbone Hall, 694 Washington Street, cor-ser of Kneeland.-Spiritual meetings every Sunday at II A. X., 3% and 7% P. M. (7% P. M. meeting in Commer-cial Hall) Thursday at 2% P. X. N. P. Smith, Chairman. Amarica Woll, 724 Washington Street Meeting America Hall, 784 Washington Street. - Meetings Sundays at 104 A. M. and 24 and 74 P. M. Good mediums, Ane music. Even Cobb, Conductor.

The Ladies' Industrial Society meets every Thurs-day afternoon and evening at Dwight Hall, 514 Tromont street. Ida P. A. Whitlock, President.

The Home Restrum (21 Soley street, Charlestown),-Geetings ruesdays and Thursdays at 7% P.M. Dr. E. M. Sanders, President.

Unity Hall, 784 Washington Street.-Heart and Hand Spiritual Society meets every Wednesday evening at Socieck. W. B. Hall, Conductor.

Elysian Hall, 620 Washington Street.-Meetings are held every Sunday at 11 A.M., 2% and 7% P.M.; Tues-day and Thursday at 3% and 7% P.M.; Friday at 2%, and 8 turday 7% P.M. W. L. Lathrop, Conductor.

S turday 7% P.M. W. L. Lathrop, Conductor. Harmony Hall, 724 Washington Street.--Meet-dras every Sunday at 11 A.M., 2% and 7% P.M., and every Tuesday and Thursday at 3P. M. Under the auspices of the United Spiritualists of America. Chas. E. Tobey, See'y. Hollis Hall, 789 Washington Street.-(Society of Ethical Spiritual Culture, Bible Spiritualists.) Meetings overy Tuesday and Saturday afternoon. Sundays at 11 A.M., 2% and 7% P.M. Mrs. M. A. Wilkinson, President.

Garfield Hall, 1125 Washington Street, corner of Dover.--Spiritual meetings every Sunday at 10% A. M., 2% and 7% P. M. Good mediums in attendance. Musical selections by Mrs. Cooper. Dr. O. F. Stiles and wife, Con-ductors.

Montgomery Hall, 785 Washington Street, one Flight —Sundays at 11 A. M., 2% and 7% F. M. At 32 Milford street Wednesdays and Saturdays, 8 F. M., Thursdays, 3 F. M. Dr. S. H. Nolke, Conductor.

The Children's Progressive Lyceum held its regular session in Red Men's Hall, 514 Tremont street. Sunday, Sept. 16th. Exercises opened with singing by the school; invocation by the Conductor, Mr. Wood. After the responsive reading by the conductor, Mr. wood. After the responsive reading by the school from the lesson cards, and the usual ten minutes' taik by the Leaders to the scholars, came the Banner March, fol-lowing which Mr, Wood explained the day's lesson, assisted by Dr. Root; song by Rddle Ransom; recita-tions. Ralph Ransom and Mark Abrams; remarks by Mr. Frank B. Woodbury and Mrs. W. S. Butler. On Sunday, Sept. Soth, we celebrate Harvest Sun-day, to which the public is cordaily invited. E. L. PORTER, Seo'y.

E. L. PORTER, Seo'y. A Card.-The undersigned, in resigning from our positions in the Children's Progressive Lyceum of Boston, have not taken this step because our hearts are less in the work than formerly, or that our inter-est in the spiritual instruction of the children has in the smallest degree abated. On the contrary, it is still our desire to see the Cause of Spiritualism flourish and the Lyceum move-ment sustained; and we will ever do our utmost to promote the Cause for which we have labored so many years.

promote the Cause for which we have labored so many years. At the present time, owing to other duties in con-nection with spiritualistic work, we have decided to resign as Conductor and Guardian of the Boston Ly-ceum, and do so with the best of wishes for the suc-cess of any and all good work in behalf of the chil-dren in the Lyceums of our country; and with the expression of heartfelt thanks to our many friends in Boston and elsewhere who have sustained us in our past work—hoping that in our coming labors for the Cause we shall merit a continuance of the same help-ful regards. ful regards.

MR. J. B. HATCH, JR., ex Conductor. MRS. CARRIE L. HATCH, ex-Guardian.

Hollis Hall, 789 Washington Street .- Tuesday's meeting was largely attended, and many fine

tests were given. The Saturday afternoon meeting was largely attended. At these meetings the power of the spirit is mani

The Saturday afternoon meeting was largely attend-ed. At these meetings the power of the spirit is mani fest. Morning circle opened with praise service, followed by Scripture reading; prayer, by G. V. Cordingly; song, by Mrs. Lovering; remarks, by Dr. F. Brown; after singing, Mr. Cordingly made remarks pertinent to the occasion; remarks were also made by Dr. White, Mr. Hirsch, Dr. Morrison and others. In the afternoon there was an organ voluntary by Prof. Morris, after which came a song service and Scripture readings; Mrs. Eva Hill gave way to the controlling influences and furnished us a treat in song, producing an opera, with the different volces, from low bass to high teno. David Brown delighted the audience with some of his remarkable tests, as did also Madam See. Both these mediums will be with us next Sunday. Mr. Cordingly was able in answering questions and in tests; no one could dispute their accuracy. In the evening, after an organ voluntary, song ser-vice. Scripture readings, remarks were made by Dr. Brown; Mrs. Eva Hill again delighted the large audience. Mr. Cordingly's inspiration exceeded any-thing we ever heard from his lips, and his tests were wonderful. After another exhibition of music by Miss Hill, Mrs. Butler came forward and eloquently spoke words of cheer and praise tor our glorious philosophy. Father Locke sang his song, " America," and every-body appreciated the sentiment. Madame See spoke cheering words, closing with a tew fine tests. Mrs. Eva Hill and G. V. Cordingly are under engage-ment with Hollis Hall Society during their stay in Boston. Madam See and our home talent will be present next Sunday. M.

Ragle Hall, 616 Washington Street. - On Wednesday afternoon, Sept. 12th, after an invocation by Mr. C. A. Davis, tests and readings were given by Mrs. M. Knowles, Mrs. M. A. Chase, Dr. C. E. Huot,

port THE BANNER OF LIGHT," and "THE BANNER a guide for investigators." THE BANNER is for sale at these meetings and at 32 Millord street. JAMES HIGGINS.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President). The meetings of the 11th and 13th evinced an interest in the Cause of the lith and 13th evinced an interest in the Cause in this vicinity. Mrs. Staples made remarks; Mr. Quimby gave readings and tests; Mr. Shed, imperson-ation; Mr. Kelley, remarks; Mrs. Dr. Bell, tests; Mr. Rollins, tests; Mrs. Carlton acted as organist. Sunday, praise service; poem by Mr. Shed; invoca-tion, chairman; reading, Mrs. Williams; Mr. Kelley, remarks; Mrs. Staples, remarks. and readings; psy-chometric readings, Chairman; Mrs. Staples, organ-ist. Many new converts are being made. C. B.

America Hall, 724 Washington Street.-Our morning development circle on Bunday last was was well attended. Both afternoon and evening sea was well attended. Both attornoon and evening sev-sions were of unusual interest. Eben Cobb, our able Conductor, was in his accustomed place, manifesting his old-time energy. The following speakers and me-diums took patr during the day. Dr. Augustus Hatch, David Brown, Mr. and Mrs. Walter Anderson, Miss A. Peabody, Mrs. A. Forrester, Mrs. W. H. Burt, Mrs. Dr. Bell, Mrs. Leonard, Mrs. A. Howe, Mr. F. Heath, Mrs. M. F. Lovering, Father Lucke.

Garfield Hall, 1125 Washington Street, Corner of Dover .- The meeting of Sept. 16th was a success. The following mediums participated in a success. The following instants partophoto for a success. The following instants partophoto for the following instants of the following for sale. BANNER OF LIGHT always for sale. MRS. O. F. STILES, Conductor.

MEETINGS IN MASSACHUSETTS.

Lynn .- Meetings are being held in Winthrop Hall,

15 City Hall Square, every Tuesday evening at 7:45 o'clock. As in the past, many able speakers and test

mediums will be present. Mrs. Dr. M. K. Dowland has charge of the meeting. There is also a public meeting for ladies only every Saturday afternoon at 3 o'clock.

Cadet Hall .-- Lyman C. Howe spoke last Sunday

afternoon at 2:30, and evening at 7:30, to appreciative

audiences. The subject for the evening was " Plena-

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

Mr. J. Frank Baxter, by circumstances, was obliged to change his plans from what was announced last week. He closed a successful work on Bunday, Bept. 16th, at the Hayden Lake Camp. Meeting, Madison, Me. He will lecture Sunday, Bept. 204, In Stoughton, Mass., returning to Maine the week following. Sun-day, Bept. 30th, he will speak in Bath. Mrs. H. W. Cushman has returned from Lake Pleas-ant, and located at 7 Walker street, Oharlestown, Mass.

A correspondent writes that "Miss E. Johns will answer calls to speak and give platform tests. For terms, etc., address 122 Pearl street, East Somerville, Mass."

Mass." Bishop A. Beals speaks at Rochester, Ind., October and November, and at Grand. Raplds, Mich., during December. Can be addressed at these places. Frank T. Ripley, the noted platform test medium, has just closed a most successful engagement at Lake Brady Camp-Meeting, Mr. Ripley has a few dates left; he can be engaged for lectures and platform tests anywhere in Ohio, Illinois, Indiana and Penn-sylvania. Address him at once care of *Light of Truth*, 206 Race street, Cincinnati, O., Room 7. Mr. Ripley is speaking for the Covington, Ky., Society, at Greer's Hall-also giving tests-for the month of September. Under the guidance of 'E. Unity." the spirit band

10.00

Hall-also giving tests—for the month of September.
Under the guidance of "E. Unity," the spirit-band that combined to write the book "Marguerite Hunter," "White Rose," (Rev. J. C. F. Grumbine), Lizzle S. Bangs and Mr. O. H. Horine, begin work on the spiritual rostrum. Mr. Grumbine gives inspirational lectures concerning the higher teachings of the spirit; Miss Bangs the material phenomena on the rostrum, such as elate-writing and etherealization; "White Rose" gives clairvoyant and psychometric readings and terms, address C. H. Horine, Union Stock Yards, Chicago, Ill.
Mrs. J. K. D. Conant lectured before a large audi-

Mrs. J. K. D. Conant lectured before a large audi ares, J. K. D. Conant lectured before a large audi-ence at Brockton last Sunday evening, under the au-spices of the Ladies' Aid Association. Her dates so far engaged are: Malden, Oct. 4th; Brockton, Nov. 17th, and Salem, Dec. 30th. She solicits engagements to lecture, and can be addressed at the BANNER OF LIGHT Building.

Dr. Lucy Barlicoat (of Boston) is at present located at 27 Oak street, San Francisco. See letter of corre-spondent regarding her work in California, eighth page.

Mr. J. Frank Haxter will lecture in Chicago, Ill., Sundays, Oct. 21st and 28th, also Nov. 4th, 111h, 18th and 25th. Some week-evenings during this time at liberty. Address him 181 Walnut street, Chelsea, Mass.

CALIFORNIA.

San Francisco.-A correspondent writes: "Dr. Lucy Barnicoat (of Boston) had a pleasant stay in San Diego, the extreme south of the State. The

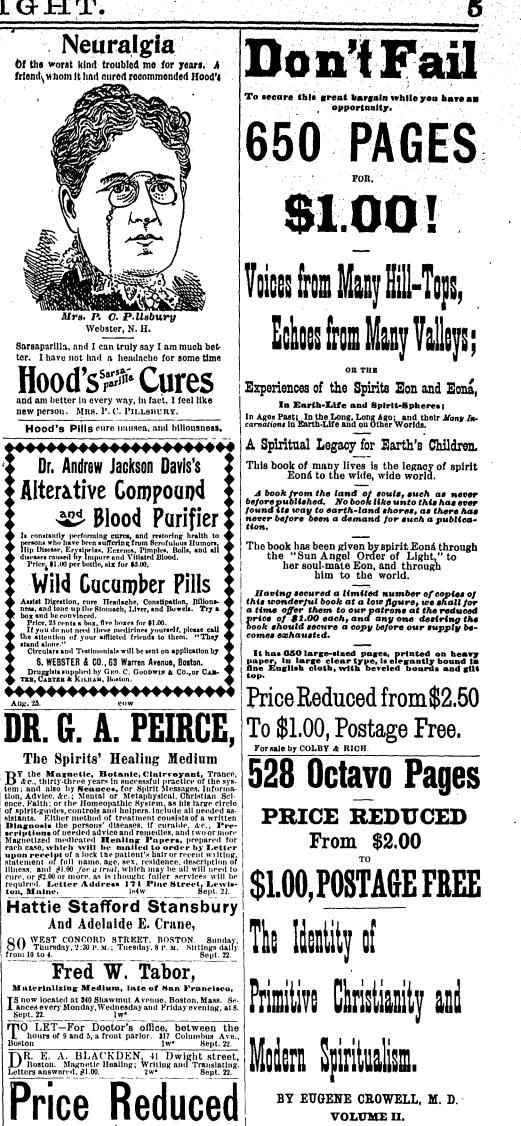
Cadet Hall.--Lyman C. Howe spoke last Sunday afternoon at 2:30, and evening at 7:30, to appreciative audiences. The subject for the evening was "Plena-ry Inspiration," and incidentally two subjects present-ed by the audience: "Eternal Visilance the Price of Liberty," and "Should all the people own the means of production, and operate them to produce the neces-saries of life, as Socialists demand; or, Should the means of production be owned by a few, and operated only when a profit can be made, as at present?" On the latter theme the speaker held that the whole question involved in the conflicts between capital and labor was deeper than any political issue, and could not be solved and settled by party schemes, nor by any socialistic theories extant. It had its origin in the radical difference in the capabilities, economic habits and tendencies and moral character of the peo-ple. Political tinkering may modify but cannot cure the difficulty. Hundreds of thousands of "all the people" are incompetent to operate the means of pro-duction so as to be self-sustaling without a business guardian to plan and direct; and hundreds of thou-sands more have not the disposition and industrial habits and moral an abition to use the means if they had the power all in their hauds. The contrasts and conflicts are due to these differences in human nature, and nothing less than the evolution of character, and progressive education of "all the people," intellectu-ally, socially and morally, can permanently eradicate the evils that afflict the nations. The aims and efforts of the split world are to in-spire the superior natures of man, osten and subdue the unrighteous tendencies of the selfish propensities, educate the moral judgment, induce higher aims and sweeter sympathiles, and extend the bonds of frater-nal love to every child of nature, until no one will wish to enjoy a temporal pleasure at the expense of human emancipation and the establishment of uni-versal justice and on destry of human conduct that right will make m First Spiritualist Society there engaged her to lecture for it, and offered her its hall for an independent meet-ing of her own, which she accepted. The President, Mr. Geo. Rogers, is a Charlestown man. By private sittings and magnetic healing, she (Dr. B.) also aroused much interest in her work and made many friends. She was the guest, while at San Diego, of Mrs. Helen Bushyhead, who is a pioneer as well as very earnest worker in the spiritual cause. Dr. Barnicoat was entertained by Dr. and Mrs. Raveiin in their rooms in Los Angeles, and was the recipient of a fine testimonial meeting at Mrs. Ste-vens's pretty home in Los Angeles. She was also pres-ent at Mrs. Willman's reception to Dr. and Mrs. Hav-elin. Prof. Carlyle Petersiles is the President of the Music Hail society in Los Angeles, and is as much ad-mired as he was in Boston. Dr. Barnicoat accomplished good work in Los An-geles. Mary A. White in The Searchlight says con-cerning her: First Spiritualist Society there engaged her to lecture

cerning her: 'Our city has for some weeks enjoyed the ministra-tions of that grand medium and magnetic healer, Dr. Lucy Barnicoat, of Boston. She also stopped at San Diego, National City, and Ontario, where she gave en-tire satisfaction as a lecturer, in addition to other me diumistic gifts. She will soon leave Los Angeles for San Francisco, where I speak for her a grand recep-tion by those who know her ability as a medium, and her personal worth as a lady. Dr. Barnicoat's address in San Francisco is at 27 Oak street.''

ILLINOIS.

Chicago.-The First Society of Spiritual Unity held its usual meetings on Sunday, Sept. 9th. Mrs. Mary C. Lyman gave most practical and instructive advice to the media present at the mediums' confer-

advice to the media present at the mediums' confer-ence in the morning. Her address in the afternoon was on "The Laws and Customs as Found in Spirit-Life," and contained much that was new and interesting. The lecture in the evening on "Come, Friends, and Rally Around Our Banner of the Light of Immortality," was a grand appeal to Spiritualists to do their duty, and was re-ceived with much enthusiasm. Most interesting remarks were made by Dr. Car-pender, Dr. White, Mrs. Ellison, Mrs. Scoville, Mrs. Dr. Preston presented fine psychometric readings, and Mrs. Lyman a large number of tests, while Mrs. Dr. Preston presented fine psychometric readings, and Mrs. Lyman a large number of spirit descriptions and messages, which were all fully recognized. The Children's Lyceum is progressing, and promises to be a good work for the Cause. The Chicago Spiritual Union was organized Thurs-day evening, Sept. 13th. [Owing to the late arrival of the account of this meeting, publication is postponed until the next issue.-ED.] Plerce. Mrs. Dr. M. K. Dowland gave an able ad-dress on "Spiritualism and Its Teachings." Dr. Wm. Franks of Boston followed with remarks and read-ings, messages and tests from spirit friends. Walter H. Rollins of Boston gave a number of tests. Miss Alice M. Thorner of Marbiehead recited "The Sol-dier of the Legion," and "Spirit Presence." Mrs. Dowland concluded services with blessings from the spirit.world Mrs. Dowland's meeting for ladies only Saturday,



Dr. J. T. Coombs, and Mr. E. H. Tuttle; remarks and tests were given by Mrs. See of New York. G. V. Cordingly rendered inspirational remarks and poems on subjects suggested by the audience, also gave tests. He will be with us Wednesday afternoons during Sep-tember.

sunday, Sept. 16th, the morning circle was large and full of interest. In the afternoon there was a plane solo by H. C. Grimes; inspirational poem by the Chairman; clear and correct tests and readings by Mrs. J. E. Wood, Mrs. B. Robertson, Mrs. M. Knowles, Dr. J. T. Coombs, Dr. C. E. Huot, and Mr. E. H. Tuttle.

Tuitle. In the evening there was a song by Mrs. N. Carl-ton; remarks, poems and tests by Mrs. See of New York; remarks and readings by Mr. F. A. Eldridge; tests and readings, Mrs. O. A. Dickinson, Mrs. V. A. Branch, Mrs. M. Knowles, with closing inspirational remarks by the Chairman. Meetings are held Sundays, 11 A. M., 2:30 and 7:30 P. M., and on Wednesday afternoons at 2:45. The excellent spiritual exponent, the BANNER OF LIGHT, for sale at each session. E. H. TUTTLE, Leader.

E. H. TUTTLE, Leader.

Bathbone Hall, 694 Washington Street Corner Kneeland. - Thursday alternoon, Sept. 13th, Mrs. Mary F. Lovering and Mr. I. Baxter sang, assisted by Mrs. A. W. Staples. Mrs. Staples made remarks and gave readings; Mrs. A. M. Ott made re

assisted by Mrs. A. W. Staples. Mrs. Staples made remarks and gave readings; Mrs. A. M. Ott made re-marks and gave readings. Mr. George V. Cordingly gave improvised remarks and tests, with psychometric readings. Miss See of New York gave individual tests. which were recog-nized; Miss Leonard gave tests; Mrs. D. K. Dowland of Lynn, Mrs. A. Woodbury, Mrs. S. Buck, N. P. Smith, gave readings. *Commercial Hall.*-Sunday, Sépt. 16th, at 11 A. M., Mr. O. W. Quimby, N. P. Smith, Mrs. Bessie Calahan, Mrs. A. Woodbury, gave readings. At 2:30 P. M. Mrs. A. W. Staples and two nieces sang; Madame See of New York gave an instructive address, with readings: Mrs. A. M. Ott, N. P. Smith, the Chairman, Mrs. A. Woodbury, gave psychometric readings; Mrs. Florence Suilivan gave tests. At 7:30 P. M. Mrs. Neile Sawtelle sang solos; Mr. Willis Quint made remarks; Mrs. W. H. Burt gave tests and Mr. Hersey readings; Mr. Williams gave a short original poem; Mrs. E. C. Dickinson, Mrs. C. H. Clark, N. P. Smith, gave psychometric delineations. THE BANNER always on sale. N. P. Smith, *Chairman*.

Elysian Hall for the week ending Sept. 16th; Tuesday, Thursday, Friday and Saturday were made interesting by E. J. Bowtell, Mr. Quimby, Dr. Davis, Dr. White, Mr. Lindsey, Little "Delight," Mr. Lathrop, Mrs. Wilkins, Mrs. Fredericks, Mr. Hersey.

rop, Mrs. Wilkins, Mrs. Fredericks, Mr. Hersey. Sunday, Sept. 10th, at 11 A. M., the circle was very interesting, and satisfactory tests and readings were given by "Wild Rose" through Mr. Lathrop. At 2:50 and 7:30 the meetings were interesting, and the wonderful proof of "spirit return" was proved be-yond a doubt. Mrs. Chandler-Balley, Mrs. Bell, Mrs. Fredericks, Dr. Mathews and Mr. Lathrop took part. Monday, Sept. 24th, at 7:30, our first concert of the season will be held, for the benefit of the Little Ran-som Brothers. Tickets, twenty five cents. Meetings are held Tuesday and Thursday at 2:30 and 7:30; Friday 2:30 and Saturday at 7:30. The BANNER OF LIGHT always for sale. W. L. LATHROP, Conductor.

Monigomery Hall, 735 Washington Street.-Three fine meetings were held at this hall Sunday last. The speaking was of exceptionally high order, espe-cially the addresses by Mr. E. J. Bowtell and Dr. S. H. Nelke. Both speakers are men of learning, and it was a great pleasure to listen to their discourses. The tests were excellent. We had with us Mrs. A. M. Ott, Mr. Wm. S. Gates, the automatic writer, Mrs. J. Fredericks, Miss C. W. Knox, Mrs. T. H. Clark of 1400 Washington street; C. W. Quimby of Everett; Mrs. J. A. Woods and others. An exceptional treat was re-ceived by the presence of Mr. Quint, who related some of his experiences, which were listened to with marked attention. Another visitor was Mrs. Maggle J. But-ler, who gave fine tests. The singing during the day was fine. Miss Badle B. Lamb, the vocalist and plan-ist, always sings well. The well known character singer, Henry Myers, received many encores. The very large audiences were proofs of the popularity of Dr. S. H. Nelke, the conductor; his evening address was; "The reason why every Spiritualist should sup-The speaking was of exceptionally high order, espe-

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Mrs. Dowland's meeting for ladies only Saturday, Sept. 15th, at 3 p. M., was interesting. At Echo Grove services were held at 10:30 A. M., 2 and 0 p. M., Wm. Wormdy presiding. Meeting opened with service of song, led by Prof. E. F. Pierce-who also made remarks on the "Power of Song." Prof. C. F. Hartmann spoke on "Spirit"; C. F. Abbott on "Home, Mother and Spirit"; Mrs. Dr. M. K. Dow-land, appropriate remarks; Dr. S. M. Furbush, re-marks and tests; Mrs. Lizzle Hartmann, remarks, readings and tests; Mrs. D. K. Watson, tests; Mrs. Wormdy, song, "Cherished Dreams"; E. B. Hines, song, "Heaven of Rest"; C. A. Abbott gave a num-ber of selections.

spirit-world.

Winthrop Hall, 15 City Hall Square, was filled to overflowing Tuesday evening, Sept. 11th. The meet-

ing opened with service of song, led by Prof. E. F.

wormdy, song, "Chershed Dreams", E. B. Hiles, song, "Heaven of Rest"; C. A. Abbott gave a num-ber of selections. Next Sunday services at 10:30 A. M., 2 and 6 P. M. The Spiritualists of Lynn will open their measures for the season at Providence Hall, Market street. next Sunday, Sept. 23d, at 2:30 and 7:30 P. M., with the well-known medium, Mr. F. A. Wiggin of Salem. H+ will be with us the 30th, and Mrs. A. H. Luther during the month of October. T. H. B. JAMES. 88 South Common street. 88 South Common street.

Hanson .- Mrs. May S. Pepper lectured and gave tests to a good audience at Hanson, Mass., on Aug. 16th, and at West Duxbury Sunday, Sept. 9th; Mon-16th, and at West Duxbury Sunday, Sept. 9th; Mon-day evening Mr. Charles Walker, assisted by Mr. Le Grande and Mrs. Pepper, gave his beautiful "Magical Mirror," which was excellent; Mr. Walker is a Spir-itualist, and organist of the Salem Spiritual Society, while Mr. LeGrande is soloist for the same Society. We would advise spiritual societies intending to give entertainments this winter to correspond with these gentlemen. J. A. R.

Worcester .- Mrs. Clara H. Banks closed her engagement with our society, Sept. 16th, by giving two able addresses. Speaker for next Sunday, Mrs. C. Fannie Allyn of Stoneham, at 2 and 7 P. M.

On Friday evening of this week, the Ladies' Auxil-iary meets at the residence of Mrs. Underwood, 48 Fountain street. Business meeting at 3. Supper as usual; social entertainment in the evening. MRS. D. M. LOWE, Cor. See'y.

628 Main street.

Letter from Lyman O. Howe.

Spiritual Progress at Lynn, Mass.

The Spiritual Association of Lynn, Mass., was organized last winter, and conducted meetings about three months before the season closed.

I find an interesting society, well organized, and under an efficient and harmonious management. The membership is rapidly increasing, and the audiences grow from Sunday to Sunday. The Ladies' Aid is well attended, and interesting and attractive.

The prospect for a splendid course of lectures through the fall and winter is excellent, and must inspire all lovers of the Cause with cheer and confidence, and a desire to share the feasts, and help move the wheels of progress by cooperative work and financial support.

Brother and Sister Kelty are recently from the church-they are not yet off the church books, although they have asked for dismissal.

Mrs, Libbie furnishes instrumental and vocal music of a high order; Mr. Kelty is also a leading singer, and full of the inspiration of his new light. In fact, a sweet feeling of unity and good-will pervades all.

Mrs. Kelty is a remarkable rapping medium; timid and retiring, she comes to the front with great reluctance; but when on the platform, she holds a common fan by the handle and raps respond to questions mental or audible so loudly that the whole audience can hear; while a skeptle, holding one end of the fan, can distinctly feel the impact of the power like a direct blow struck from above.

Dr. Hodges gave some fine tests at the Ladles' Ald Wednesday evening, and also at the lecture a week ago Sunday evening. F. Fox Jencken also touched a stand lightly and raps were made audible to all.

I like Lynn and its people, as far as I have come into their sphere, and I am pleasantly entertained at Bro, E. P. Averell's, 42 Smith street, in whose social life and family pleasantries I am quite happy and at LYMAN C. HOWE home

until the next issue .- ED.] SECRETARY.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind collc, and is the be-rémedy for Diarthœa. Twenty-five cents a bottle.

Scaled Letters Answered.

The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt. We cannot guarantee that correct letter will

We cannot guarantee that every letter will be answered entirely satisfactorily, as some-times spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

INSTRUCTIONS. - 1. Do not write upon the envelope of the sealed letter. 2. One spirit only should be questioned at a

time. 3. Those sending letters to this office for an-awer, should invariably write upon the *outside* envelope "Sealed Letter," in order that they Address all letters to LUTHER COLBY, BAN-

NER OF LIGHT, 9 Bosworth street, Boston.

Correspondents forwarding "sealed letters" must also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers.

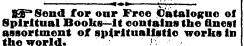
SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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



Augusta Dwinell-Treadwell,

The Clairvoyant and Massage Physician,

Also Trance Medium.

O PFIOE in Boston Wednesday, Thursday and Friday, at No. 1 Burroughs Place, corner Hollis street. Sept. 21.

Madame See,

OF New York, Clairvoyant and Psychometric Reader, Business, Social, Medical and Trance Medium. Sittings 9 to 12-1 to 5. 28 Hollis street, Bostou. 1w. Sept. 22.

(X, Y)

From \$1.25 to 50 Cents!

STUDIES IN THE **Outlying Fields**



BY HUDSON TUTTLE. Author of Arcana of Nature, Origin and Development of Man, etc.

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- Chap. III .- Scientific Methods of the Study of Man, and its Results.

Chap. IV .- What is the Sensitive State?

Chap. V.—Sensitive State: Its Division into Mesmeric, Somnambulic and Clairvoyant.

Chap. VI .- Sensitiveness Proved by Psychometry.

Chap. VII .-- Sensitiveness During Sleep

Chap. VIII .- Dreams.

Chap. IX .- Sensitiveness Induced by Disease.

Chap. X .- Thought Transference.

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Chap, XVI.-What the Immortal State Must Be. Chap. XVII .- Personal Experience-Intelligence from the

Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a vory slender hold.

The book contains 250 pages, 19mo, is well printed, and neatly bound in cloth. Price 50 cents, postage free. For sale by COLBY & RICH.

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CONTENTS.

Mrs. Hayden; The Girls at Home; A Fire and a Retro-spect; Beginnings; The Old Doubts Again; Too Good to be True; A New Hope; What the World Said; A Struggle with Self; Hints of Help; Leaving Home; Mrs. Pearl's Lecture; The True Foundation; Questionings; What is Not True; Studying and Proving; What is True; It Must be So; The Spiritual Birth; Tangles and Talks; Inspiration and the Bible; A Church Cemmiltee; Prayer; Every-day Practice; Understanding; A New Problem; Undercurrents; The Power of Thought; An Unexpected Meeting; Practical Ap-plication; Confidences; Practical Application; Grace; Practical Application; Practical Application; Found at Last: After Three Years,

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BANNER LIGHT. OF

SEPTEMBER 22, 1894.

SPIRIT Message Department.

SPECIAL NOTION.

The Spirit Messages published from week to week ander the showe heading are reported verbalim by Miss IDA & SPALDING, an experi stenographer.

Indef the above nearing are reported to the statement of the above nearing upon human life in its departments of thought is labor about the statement of thought is an example to the state of the st

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held June 15th, 1894.

Spirit Invocation. Oh: thou Divine Spirit, weask thy presence at this hour May the angels, thy messengers of light, be sent into every home, that thy children upon the earth-plane may realize the companionship of those who have preceded them to the better land. During our earthy pilgrimage we are called upon to endure many trials and afflictions; but we know thou will not place upon us more than we are able to bear. Thy kind spirit messengers are ever ready to help us and to bring us comfort; and may we be as ready to extend aid

to our brothers and slaters of earth. We thank thee, oh! Father, for thy bountiful gifts. Help us to be more charitable: forgive all that thy pure eyes have seen amiss in the past: and may we be led more and more by thy Holy Spirit and helped to rise above material conditions into a more spiritual state. Give each spirit here who so desires the power to express a few words of love that may be sent to their dear ones on earth, and may each mes sage convey a ray of light to some one who is groping i darkness to-day. May thy benediction rest not only upon those in spirit and mortal assembled here, but upon all hu-JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Arthur Russell.

[To the Chairman:] Please, sir, may I speak to you? [Certainly.] I did n't live here; I lived in Cleveland, Ohio. I want them to know at home and at the Lyceum, (I was a Lyceum scholar,) that when I went away a beautiful spirit came for me. I am a Lyceum scholar now, for I've joined the Lyceum in the Summer-Land.

Papa and mamma felt very bad because I went

humanity also, for I will not single out one here and another there. I was well known by many in this good oity

of Boston, and I remember distinctly when Charlestown was annexed. I know I am not forgotten in the short space of time since they said Benjamin Brintnall was dead.

I send my love and warmest greetings to Moses.

Sometimes in my busiest hours I have heard my name spoken, and since passing over I have learned that I possessed mediumistic powers, which enabled me to hear my spirit-friends when they addressed me. I have been aided much by the red men, for their magnetism is stronger than that of the pale-faces.

I often thought when here, "Where are those once active people whom I used to meet in the streets of good old Boston, but who have pass ed on ?" When that thought ran through my mind they were near me, and their spirit presence caused me to think of them.

[To the Chairman:] My good friend (for such I deem you), I know there are many things you have to contend with, but there are some things you have to rejoice over and be thankful for. Those who have stood beside you in many a battle, but who have passed through the change called death, are still by your side, seeking to sustain and uplift you. I was conversing with Philander Briggs not long since, and he said: The harder we struggle, the harder we fight for the right, sometimes the least we seem to accomplish." From the standpoint of mortals this is often true, but from the spiritual standpoint we perceive that every effort in a good cause is a success in some way.

Now, my good friend, I make you a solemn promise that I will stand by you and aid you all in my power while you remain in the mortal, as will the many good friends in spirit who surround you at the present time, among them being your friend and former co-laborer in earth-life, Mr. White.

Margaret Menter.

"Rest, sweet rest," mortals say is given to us who have passed through the change termed death. It is a rest in one sense, but it is a life of activity in others.

[To the Chairman :] Many miles from your city, I breathed the pure air of Scotland, for there was my home.

I would like to send a few words to Richard in Glasgow. He will be pleased to hear from me in this way. Many a time as I have listened to the words spoken here I have thought that if I could speak, perhaps some poor lad or lass might gain something by my coming. My mother did not know when in the form

that we could come and speak ourselves in this way. We are very happy.

Robbie Burns has been one of the assembly that has gathered here from time to time in the past to listen to those who speak here.

[To the Chairman:] I am pleased to say that some day in the future you will visit the old castles in Scotland, and you will be interested in the places pointed out to you-I mean when

you have cast off the garment of flesh. Margaret Menter, of Glasgow, Scotland.

Peter Kingman.

I would send a few words to Springfield, Mass. it's a good while since I kept the old tavern but death is usually a release, a return home; there. I had a son Peter and a daughter Marba

[To the Chairman:] They tell me this is a sult. When you are about to enter upon a new free meeting, but the times must be very dif-state of life which is alluring you to itself you ferent from what they were when I was here if are not disposed to cast lingering glances beyou can carry on a business without its costing | hind upon a less desirable condition. anything. Now I tell you I'm going to do my people out at Springfield.

It seems to me that if I were back here again, and had a million of dollars, I'd put it out to teach people not to be so selfish. I was selfish; ally passed in sleep; during sleep the spirit is I'm not going to try to screen myself. I've been taught by experience in spirit if one man munion with loved ones gone before. Dreams to the spirit-world. I was only ten when I is blessed with a little fuller purse than anoth- are only borderland experiences, and though persons who are directed in their sleep to diswentaway, and I think I must be nearly fifteen er, it is his duty to 'aid that less fortunate they appear to stretch over long periods of cover lost articles, missing documents, concealwealth of this land brother. more evenly divided. I can't manage that, but I can try to impress people who have an abundance of this world's goods to give a part of it where it will do the most good; then it will come back to them in the shape of blessings after they have passed out of this life. Mrs. Harriet Langdon is here to-day, and wants to be remembered to some still on this plane. 1 am very glad to announce myself here this morning, and trust my message will prove to some one that we still live on after the death of the material form.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W.J. COLVILLE,

QUES.—[By G. W. M., Fayetteville, Ark.] Will hus-band and wife be united in the spirit-world if they have truly loved on earth?

Ans.-All who have truly loved on earth will find themselves nonseparated in spirit-life, and indeed the consciousness of union will be far greater than on earth, because temporal limitations do not exist. The only real union anywhere is spiritual, but on earth there are frequent barriers to close outward companionship which are often sorely trying to affectionate natures. The fact of two persons having sustained the relation of husband and wife on earth does not guarantee or necessitate their being together hereafter, but if they truly love each other, and desire to be together, nothing can possibly hold them apart, as love is omnipotent in spirit.

Q.--[By the same.] Does a second marriage bring pain to the spirit where there has been true affinity on earth?

A.-A second marriage does not give pain to an advanced spirit who has outgrown jealousy and selfishness, nor does it wound one who. soon after entering upon spirit-life, realizes that the earthly mate is not the soul-counterpart. The strictest religious bodies allow secoud marriages, because every one instinctively feels that no earthly ordinance can create or constitute a spiritual union. Sometimes a second marriage on earth is prompted by the first husband or wife in spirit, either because such marriage facilitates spiritual communion, or because it is clearly seen to be best for the one on earth.

Q = [By the same.] Why is it that the dying shed no tears on parting with loved ones—or as a rule express no regrets?A.-As birth into earthly expression is a

clouding of the spirit, the infant sheds tears, and for that reason there appears to the spirit no cause for sorrow of which weeping is a re-

As to parting with friends, that is not a spirpart in trying to touch the pocketbooks of some itual experience, as on the spiritual side there is no consciousness of separation. Your spiritfriends know of you when you do not know of them. About one-third of earthly time is usufully conscious, and often holds delightful comey are usually completed in ry fev moments. One of the chief causes of suffering from insufficient slumber is that when unbroken rest is long denied, the embodied spirit is deprived too much of direct relation to the spiritual state. It is only mortal misbelief which affirms separation and denies communion between mortal entities in and excarnate.

the same period, then the controversy is only over a name, and if Apolonius traveled extensively in the East between the ago of twelve and thirty, and the knowledge he gleaned during those eighteen years made him wise when he commenced his public ministry in Palestine, how does that explain the marvelous knowledge displayed by the boy of twelve in the temple at Jerusalem prior to his travel for education ?

That there are many honest spirits who teach that Jesus never lived, and does not live because they are not aware of the fact of his existence, only proves that they are destitute of certain information possessed by others; and as knowledge on all subjects is greatly varied and very unequal on earth, so is it in the beyond.

Many who have passed from' earth expecting a [strictly orthodox revelation of Christ, have been disappointed, and have therefore concluded there is no Christ at all. We declare that there are authentic records of the life of the Christ now extant, and that they will soon be published. The life of Issa, translated from an Asiatic manuscript, is only a very feeble sample of what is to follow.

If Spiritualists would not be so carried away, as many are, by simply negative assertions, there would be more knowledge and less groundless discordant opinion on this and many other subjects.

Q.-[By G. R. C., Swansea, Mass.] Will Mr. Col-vilie's guides explain how best to ward off both death and pain, when small seeds lodge and seem to become fixed in the vermiform appendix?

A.-Except in extreme cases we never advocate the surgeon's knife, as far too many ex, perimental operations are performed daily in and out of hospitals. By spiritual or mental modes of healing the expulsion of the seeds would be accomplished by setting in motion a vital current of human electricity whose action would dislodge them. The theory of spiritual healing is that intelligence can so dominate and override all physical obstructions that they are simply evicted through the expulsive force of the life-giving current.

We advise in any such case as the one referred to that mental healing be employed, and if magnetic treatment is available it is quite in order, but no operation is at all necessary, in our judgment. When the method employed is purely mental, affirm constantly and vigorously that the spirit is supreme over its organism, and assist thereby in arousing the activity of the dormant psychic energy embodied in the patient. When magnetic treatment is given we advise gentle regular passes down the spinal column, and also gentle regular pressure of the abdomen. It is positively beneficial in many cases to bathe in water which has been magnetized by an efficient healer, and the wearing of fresh magnetized linen over the affected parts is also highly beneficial, but without local examination precise details cannot well be given.

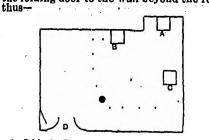
Q-[By W. P. C., Monmouth, III] Will the guides of Mr. Colville please explain the cause of sonnambu-lism? and why are sonnambulists generally of such fine texture and of slender build?

A.-Somnambulists are usually very sensitive and of a peculiarly delicate, impressible temperament, not easily satisfied with ordinary surroundings. We think actual observation proves them to be usually of slender frame and generally high strung, mentally. Over-anxiety, and, particularly, disappointment in the endeavor to find satisfaction through ordinary channels, greatly intensifies the tendency to sleep-walking wherever it exists.

The best treatment to overcome it is to create a direct interest in something purely external, and seek to afford satisfaction to the mind through an outward channel. When fear is absent, on the part of observers, somnambulism is rarely dangerous.

There are cases of somnambulism which are not attributable to weakness or discontent, and these prevail among highly mediumistic ed treasure, etc. When the sleep walker i

M. A. Keeler's, 041 "II." street. Mrs. K. is a pleasant, middle-aged lady, of good repute as a medium. Her scance room is on the first floor front of a large corner house; this is divided from the back room by large folding doors, which were closed before the scance begun. A recess (overhanging the side street, in which there were two windows with folding shutters inside), forms the cabinet, with curtains hung at front. I examined this immediately before the medium entered, and found everything solid. Returning, I took my seat amongst the visitors, who formed a segment of a circle from the folding door to the wall beyond the recess, thus—



A-Cabinet. B-Table with papers on, at which a lady sat. O-Table opposite folding doors, at which Mr. Bald-win sat. D-Entrance door.

win sat. D-Entrance door. The dots represent the sitters; the larger one myself. A light, shaded with thin, colored cloth, stood on a ledge at the marked corner. Sing-ing, as usual, was recommended and done. Shortly after the singing began, a girlish voice, through the medium in the cabinet, greeted us with a "good evening." She was the usual "control," and was followed by a more sonorous male voice, recognized as J. B. Wolfe, who seemed to be the directing spirit. One or two female forms came out who were familiar to those present; then Mr. Wolfe came, dressed in dark suit with white shirt Wolfe, who seemed to be the directing spirit. One or two female forms came out who were familiar to those present; then Mr. Wolfe came, dressed in dark suit with white shirt front. After speaking to some he knew he called me up, and spoke of his pleasure in the work of demonstrating the aiter-life, which was but the continuance of this. Several other forms came to the sitters, then Charles H. Foster was announced. I was called to the cabinet, and, standing in the entrance, he spoke to me, saying he presumed I knew he had been a chosen instrument of the spirit-world when here; that he had met thousands and given them evidence, and was still en-gaged in the work. Tknew Charles H. Foster, and was frequently in his company when in Melbourne. The form resembled him in fea-tures, stature, and color of hair and style of dress. D. D. Home came, and calling me up spoke impressively of the spiritual work, say-ing that he had aided me, and would do so to a greater extent in the future. Presently Kate Fox Jencken was announced; some of the vis-itors near the cabinet intercepted her, but she beckoned to me, and taking my hand in one of hers, rested the other on my shoulder, saying all, but she was now working out the results of her earthly errors. I told her that I had al-ways looked charitably on her shortcomings, realizing that she was the creature of circum-stances, and also remembering 'he good work she had done in her early days. She said it was realizing that she was the creature of circum-stances, and also remembering the good work she had done in her early days. She said it was the knowledge of this that drew her to me, and she hoped she would be able to be of some ser-vice to me in the future. Her voice was dis-tinct and manner earnest. A spirit named Baldwin, the mother of the gentleman who sat near the cabinet, came, calling him "Sammy," and speaking quite familiarly with him. This gentleman said that both he and his mother knew Dr. Peebles, and requested me to carry their kind regards to him. The girl spirit, who spoke in the cabinet.

The girl spirit, who spoke in the cabinet, said there were a number of bright spirits about me, and one was an Oriental one. This is the sixth time the Oriental spirit has been referred to by different mediums without any-thing being said or done to suggest it.—The Harbinger of Light, Aug. 1st, 1894.

September Magazines.

THE REVIEW OF REVIEWS .- This excellent monthly visitor has had ample opportunity to display taste in the selection of matter it produces, current themes being unusually numerous. Japan and her national leaders; recent American legislation on the new tariff matter; the report of the German bimetallists: the Hawailan constitution and Australian tax reform, being some of the subjects considered by editor and contributors. Hon. F. W. Holder has an able article on taxation. The tariff schedules, old and new, will command attention, and create not a little comment after perusal. "The Progress of the World," as well as the "Leading Articles of the Month," are replete with instructive and authentic reading. A good deal is written about Corea and her people that it will be well to read. The department devoted to new books, ntents of magazines and index to perio

now

I go to school, and I take lessons in music, painting and drawing, which all come very easy to me.

I don't want any one on the earth-plane to weep for us, for when they do it touches the chord of sympathy in our hearts and makes us suffer just the same as we would if we were here and saw our friends sad. I think it is de lightful that when we reach the spirit-world we never have to suffer from sickness, from hunger, or heat or cold any more, unless we are controlling a medium as 1 am now.

I wish the folks at home could know when I visit them; they do know some, but not enough. Grandpa Russell says when they become better educated in spiritual things, they will realize our presence more. My name is Arthur Russell.

Samuel Hazen.

[To the Chairman:] Yes, sir, we realize that we are all welcome here.

I never for one moment supposed while I dwelt in the flesh that I should be found in what is termed a spiritual meeting; but I am glad to come, and I am attracted here by the hope that I may learn a little something, not only for my own benefit, but that I may impart to others in my feeble way.

I did not call myself a Spiritualist when here, but I tried to do what I considered right. I often wondered what the future might have in store for mortals after they had passed through the portal of death. It seems to me now that we only just begin to live when we move out of this tenement of clay.

I am very happy in my spirit-home, yet I find that it is a life of learning over yonder-not just that, perhaps, for we have to learn and teach, and when we have gained some truths we must impart them to some one else.

Samuel Hazen is my name. I was well known in the suburbs of this city, and there are some in Boston who remember me.

Benjamin Brintnall.

L would speak from a spiritual standpoint to day, and say, Let us commune together, and we of the spirit-world will do you of the material plane good. You walk not alone, for we are ever with you, and we are here for a purpose. This life is not'all of existence; in one sense it is the commencement of life.

I often wish I had known more of spiritual subjects when I was a mortal, but being a busy man I had very little time to visit your meetings. However, my good friend and brother, I have been here many times since passing to spirit-life, and I have been privileged to gain a great deal that I ought to have learned while here.

I would say to Moses: I am one with you, and I am glad to leave my greetings here for you, I have a warm, brotherly feeling for all gestion, billousness. Try a box.

I am Peter Kingman.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles, through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page: June 22.—James Mason; Mary A. Moore; William S. Ar-nold; Winifred Meanes; Capt. Richard Freeman; Thomas Gales Forster; Rosie Chick; Georgie Draper.

June 29.-Martha A. Coberley; David Dale; James Wood-worth; Charlotte Colson; Dr. Beck; John Plerpont.

Massachusetts,

BOSTON.-"Truth" writes, among other interesting data: "Occasionally I drop in to but the essential unit, the true entity, which some of the halls where the spirits are making is positively changeless, is in no sense whatsome of the halls where the spirits are making their best efforts to rightly educate mortals under restricted environments, and recently met Rev. Dr. Cordingly. I was more than pleased to hear him give evidence of his having acquired a highly educated set of teachers. I found Dr. Cordingly one of those genial, humanizing natures and characters, cordial, friendly, and having a regard for all. He is the true humanitarian, brotherly and sociable, making one feel at home with him. His explanations of the many degrees or strates of life, and the characteristics that by these different strates are represented, would explain much to those who have been mystified

explain much to those who have been mystified by the sensuous and other would-be dominat-ing forces. Dr. Cordingly puts Spiritualism on an intellectual, comprehensive plane. May for-tune reward him."

Aug. 11th, Mrs. Georgiana L. Eaton, wife of Dr. Leander

Eaton. Mrs. Eaton had been a great sufferer for many years, and the Angel of Death was a welcome messenger to her threat and weary spirit. In the early days of Spiritualism in this city many speakers and mediums were entertained in her family; and as long as able to do so, sho was a constant at-tendant at the meelings of our Society. The only near relative she leaves behind is her husband, who is cheered and comforted by the knowledge of immor-tal life, brought to him through his own mediumship and researches late the Spiritual Philosophy. The funeral services were attended by the writer. GEO, A. FULLER, M. D.

(Oblivery Notices not over twenty lines in length a sepat-lished gratuitously. When exceeding that number, twent, 'con ts for each additional lines will be charged. Tes words on an ave-age make a line. No poetry admitted under the above heading.'

When So Many people are taking and deriving benefit from Hood's Sarsaparilla, why do n't you try it yourself? It will build you up. Hood's Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indi-

Q.-[By the same.] Will there be a physical resur

A.-The dogma of physical resurrection is a misconception, which has grown out of denial or loss of knowledge concerning reëmbodiment. The latest attempts in the columns of a Western paper to prove reëmbodiment a fallacy, have been so unspeakably ridiculous that thinkers must come to the conclusion ere long that when abuse is the only weapon in the hands of an opponent, the doctrine thus opposed is presumably true, seeing that nothing reasonable or scientific is ever offered against it, except in a floundering attempt to demolish a man of straw, erected by the man who fights it.

The external intellect of man is as much the subject of heredity as the physical body; ever identical with the mind, which every one admits is perpetually changing, if the common phrase "changing one's mind " is any criterion of sentiment. There is no resurrection of the dead body placed in the ground, as Second Adventists teach; but after the spirit has fulfilled a limited term of expression in the subjective state, it can assume another physical embodiment. It is the same soul, but not the same outer mind that reëmbodies. Intellect, as you know it now, is no more immortal than flesh. though it may enjoy continued existence and activity for an indefinite period after the fleshly organism is thrown aside. A new embodiment is a fresh expression of the same soul, which marks an added step in its career toward perfect manifestation. When once perfect victory is gained in matter over matter, any further expression through matter would be vol untary, phenomenal and triumphal.

Q.-[By Otto Toho, Royersford, Pa.] Will the Con-trolling Intelligence explain the diversity of opinion among Spiritualists concerning the Christ? Did such a personage ever exist?

A.-There is no more diversity of opinion among Spiritualists on this question than on any other, for diverse opinions are always plentiful where there is but scanty knowledge.

We have said publicly many times in answer to a great many questions that we consider the so-called evidence brought forward to disprove the actual existence of Jesus of Nazareth is no more testimony in the true sense than any bald assertions of denial can be rightly called evidence. If Apolonius of Tyana, or any other seer or sage performed the mighty works and

is only a psychological curiosity and should not be interfered with, but where the somnambulist is weak and discontented, the best remedy is congenial society, sufficient but not inordinate exercise, and a generally attractive outward condition at all times.

On the Wing:

NOTES OF TRAVEL, BY W. H. TERRY.

Arrived at Washington at 9 P. M., Saturday, Nov. 26th, and having fixed on a hotel near the station, made my way to Mr. George A. Bacon's, to whom I had an introduction from friend Colby. Mr. B. was from home, so arranged to meet him the following morning at Metzerott Hall, where the Spiritualists had their meet-Hall, where the Spiritualists had their meet-ings. Before going there I walked to the "Cap-itol," and inspected it. It is a fine building, built principally of freestone and white gran-ite. The palisades are marble and granite; it occupies a commanding position on high ground overlooking the city and Potomac River. Went to the hall, and met Mr. Bacon; the President (Mr. Edson) came to me, and asked me to speak at the evening meeting. Mr. J. Frank Baxter was the speaker, and his theme of address, "Who are the Spiritualists?" In it he introduced a list of notable persons, including Abraham Lincoln, Queen Victoria. In the introduced a list of notable persons, including Abraham Lincoln, Queen Victoria, the late Emperor of Russia, Vice-President Wilson, and others, as Spiritualists. The lat-ter, he said, had distinctly admitted to him his belief. His lecture was logical, and contained some strong evidence that most, if not all, the persons he named were Spiritualists. Mr. Bax-ter is versatile in his accomplishments, as he realted same and played the harmonium well recited, sang and played the harmonium well. Went in the afternoon by invitation to visit

Dr. Hansmann, to see a number of curios, of which he is the possessor. Dr. H. appears to have a large mediumistic aura, his presence adding to the power of mediums, so that he usually gets the best results. He has quite a number of pictures, most of which were done through the mediumship of the late Dr. Stans-bury in a standard sta bury; one of them (a drawing of Schiller) is a work of art, so also is an oil painting represent-ing the heads of Lincoln and Washington. The doctor has had large experience in materiali-

zation. In the evening attended the service at Met-zerott Hall, and spoke for about fifteen min-utes on "Unity Amongst Spiritualists, and the utes on "Unity Amongst Spiritualists, and the Progress of Spiritualism in Australia." Mr. Baxter gave an address on the Spiritualism of the Bible, and followed it by a number of striking tests, giving names as well as descrip-tions, and generally the cause of death of the communicating spirits; in every case the spirits were recognized. On the following morning I had a sitting with Mrs. M. Wheeler Brown a lady medium of re-

On the following morning I had a sitting with Mrs. M. Wheeler Brown, a lady medium of re-pute for trance and astrology. The communi-oations received through her were mostly of a private or personal character; the controls dis-played a knowledge of my past and present environments, which could not possibly be known to the medium. William Denton con-trolled, and said amongst other things, that though satisfied with his condition, there was so much left undone by him here, that he al-most wished he could have staid longer in the body; he would have. liked some use to have been made of his mpublished writings. Went in the afternoon to the National Mu-seum.

gave the trachings a oribed, to Jesus at about In the evening I attended a seance at, Mrs. Boston, Mass.

generally healthy and happy the phenomenon prominent feature of this magazine. Published at 13 Astor Place, New York.

> THE HUMANITARIAN .- W. Holman Hunt, R. W. S., favors a healthy, liberal and recreative observance of Sunday, in the article which follows his portrait in the fall number; "An Old-Time Humanitarian," by Mrs. Elizabeth Martyn, tells about John Woolman; Grant Allen, a bright writer of romance, writes "About the new Hedonism"; "Green Leaves" is by Mabel Coilins; "Longevity in London" is by Hugh Percy Dunn, F. R. C. S.; George Washington Moon, Hon. F. R. S. L., attacks a high rate of interest in an article on "Pawnbroking"; "The Redemption of the Criminal" is by Thomas C. Collings; "The Bondwoman and the Free" is by Zulu Maud Woodhull. The Notes and Comments are good editorial reading. Victoria Woodhull Martin, editor, Caulon Press, 20 Vesey street, New York.

MCCLURE'S MAGAZINE .-- Mrs. Robert Louis Stevenson's portrait is the frontispiece of the current number. Her husband has the opening article entitied "My First Book-' Treasure Island,'" beautifully illustrated. Robert Barr tells about "Fighting with Four Fists," which means feet as well as hands. Professor Berthelot's theory that chemistry will displace agriculture is ably discussed by Henry J. W. Dam in his article, " Foods in the Year 2,000." Florence L. Guertin has a story," With Madness in His Method." "The Flying Man," is descriptive of Otto Lilienthal's flying machine. "Are Composite Photo-graphs Typical Pictures?" is by H. P. Bowditch, M. D., which is exceedingly entertaining. There is much other interesting matter. S. S. McClure, 30 Lafayette Place, New York.

THE NEW ENGLAND MAGAZINE .- "Newport in the Revolution," by C. R. Thurston, is the opening ar-ticle of the current issue. It is fully illustrated. "A Puritan Malden's Diary" is by Adeline E. H. Slicer; 'One Afternoon" is by Lucian Child; "Damariscove" is a timely sketch by Winfield Thompson; 'Gen. John Paterson," and what he did as a soldier in the Revolution, is well told by Bulkley Booth; "A merica Through the Spectacles of the Old English Potter " is one of the most readable papers. " Quaint Essex " will please a large number of readers, the writer. Frank T. Robinson, having done bimself great credit. Warren F. Kellogg, publisher, 5 Park Square, Boston.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH .- The opening article is of "Charlotte Fowler Wells," by Edgar C. Beall, M. D. Mary Shaw makes a plea for voice culture. "How to Study Strangers by Temperament, Face and Head," is continued. The editor has an exhaustive article entitled A Chat with the White Mahatma"-Prof. S. S. Baldwin. "The Child Culture" department is ably conducted, and the other features of the current issue are well in hand. Fowler & Wells Co., 27 East 21st street, New York.

THE LYCEUM BANNER. - Hudson Tuttle has the opening article, "The King Humblebee," Capt. Wil-liam Bain continues his "Memories of an Ancient Mariner." Prof. Timson gives a sketch of J. J. Morse, editor of the Lyceum Banner, and though short, it is true and interesting. Mary Louisa Stair writes on 'Flowers." The assistant editor, Miss Florence Morse, has a nice clipping exaiting woman. A good deal of the work for the cause of Spiritualism across the water is given in the latest issue. J. J. Morse, publisher, 26 Osnaburg street, London. For sale by Colby & Rich,

S 12-14 1 1

Passed to Spirit-Life. From her home, No. 6 Chandler street. Worcester. Mass

SEPTEMBER 22, 1894.

A TRIBUTE TO CASSADAGA CAMP, 1894.

BY NELLIE E. DABHIELL. Asisome rare gem, well chosen for the centre, Outshines the other jewels round its crest, Yetibinds the whole in harmony resplendent, Detracting naught of beauty from the rest. But rather it enkindles with its lustre The latent spark in each and every set, Awak'ning, with that fire in its own bosom, The kindred fire in e'en the plainest jet.

And as the rose, with tender grace, uplifteth Its queenly beauty o'er the pansy's head, Yet taketh naught of admiration from it, But maketh all more beautiful instead; And as the soul, unfolded in its powers, Seeks not its own in doing good to all, But yearns to reach into the darkest prison,

To light with love each cold and dismal wall; So Lily Dale, amid Chautauqua's highlands, Lifts her fair image o'er the valley lands;

In deep reflection from the lakelet's margin, With soulful thought far reaching outstretched hands; So does she stand, a beacon, mid surroundings

Entreating all the better way to find, And throwing out, far in the distant gloaming, The needed light to benefit mankind.

So must she keep upon her altars burning The holy fires of Universal Love-High in the light her snow-white banners floating, "Good-Will to Men," and "Blessings from Above." And while her soul, in fervent aspiration, Calls blessings down alike on great and small, Behold! the voice of Love's pure inspiration In glorious measure to her lot doth fall.

Oh! long may Lily Dale unfurl her banners, Proclaiming oft her welcome to the world. Poor, storm-sick world! so blind and so a weary-So weak, despairing-in such misery hurled! Long may she stand, in power of Love and Wisdom, Dispensing good to Prejudice and Hate; Long may she lead, with kind but firm decision. Up to the Truth, which opens to the Gate. Lily Dale, Sept. 7th, 1894.

Spiritual Camp-Meetings and Their Influence.

BY E. W. GOULD.

To the Editor of the Banner of Light:

As you well remember, it has now been twenty-one years since the first regular spiritual camp was established.

This was at Lake Pleasant, in Massachusetts. After passing through a variety of adverse and prosperous stages, this camp still continues to exist, and the present management feel that

exist, and the present management feel that its future is an assured success. Much has been learned by the experience at Lake Pleasant, and should be profitable to others, who are hoping to establish similar camps in the near future, at other points. One of the most important considerations is that a perfect title should be secured to the land upon which the camp is to be located and

land upon which the camp is to be located, and that it should be convenient to railroad transportation, but not so near as to be disturbed

by passing trains. Pure water and good drainage are the next requisites for a successful camp. While ocean and lake are attractive features,

they are not by any means a necessity. A loca-tion free from mosquitoes should be secured if possible.

possible. Eligible building sites are far more neces-sary than thick groves of forest timber, al-though both are desirable. The popularity of camp-life, for rest, recrea-tion and health, is increasing each year, and there are now many fine substantial dwellings, called cottages, being built at some camps, and occupied the whole year round. Close proximity to large towns and cities is thought to be objectionable on account of a disturbing element liable to be attracted to the camp ground. But a more vigilant police arrangement will overcome that. The primitive features of the earlier camps will soon give place to more substantial im-

arrangement will overcome that. The primitive features of the earlier camps will soon give place to more substantial im-provements. The time is not far distant (if a proper regard to good order and decorum in the police department is observed) when these camps will be located and resorted to by Spirit-ualists, and those in sympathy with them, as permanent homes. A more judicious and eco-nomical plan for public buildings will soon be adopted, and instead of holding meetings in the open groves, the auditoriums will be built un-der cover, and available in all kinds of weather, and for all practicable purposes. There are now in the United States between thirty and forty regular camps occupied by Spiritualists every year, and more will be es-tablished from time to time, if due regard is paid to the management and the original ob-ject is not perverted, which was to promote the Cause of Spiritualism by seeking the quiet of camp-life, midst the beauties of nature, un-disturbed by the bustle aud commotion inci-dent to city and town life. Here acquaintances are formed and fellow-ships established, bringing together congenial minds and harmonious conditions, so desira-ble and necessary for the advancement of the Cause. Health and economy justify the addi-tion of many more, at points remote from those



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The following is the table of contents: Bring Us Some Beautiful Thought; Beautiful Days Gone By; Beautiful Here, Giorlous Now; Beautiful Home of the Soul; Beautiful Here, Giorlous Now; Beautiful Home of the Soul; Beautiful Here, Giorlous Now; Beautiful Home of the Soul; Beautiful Flowers in Heaven; Beautiful Golden Gate; Beyond the Miste; Beyond the River; Come in Thy Beauty, Angel of Light; Galling Back the Oid Days; Coming Back to Claim Our Own; Dear Old Days; Dear Pleading Volces; Forever Young; Gathered Home to God; Gathering Flow-ers in Heaven; Grandmother's Waiting; Heaveniy Music Fills the Air; Home of My Beautiful Dreams; I Shall Be Satisfied; Just Beyond the Gates of Gold; Just Over There; Love's Golden Chain; Little Baby Fingers; Lifting of the Veil; Loved Ones in Heaven; Only a Thin Veil; Open Those Pearly Gates; Our Beautiful Home Above; Only & Whisper; Our Native Land; Some Day We Shall Meet; Sad Memories Come, Oh: Heart; Sometime We Shall Know; Sleep On, Comrades; They Are Waiting for Us Now; The Garments We Make We Shall Wear; The Old Man's Spirit Welcome; The Golden Gates Are Left Ajar; Trutt Shall Save the Will; The White Immorial Shore; The City Just over the Hill; The Here and Now; That Beautiful World; Twe Little Shoesand a Ringlet of Hair; There's a Home of Bills Above; When the Dear Ones Gather at Home; When J(G Home; Weary of Watching and Waiting; What Shall Be My Angel Name? When We Pass through the Beautiful Gate; Who Sings My Child to Sleep ? Whon Mil Greet Me First in Heav-en? War Song of Progress; When My Soul Shall Be Free; Your Darling Is Not Sleeping. The above book is handsomely bound in cloth, with gilt Bustration on cover, contains a lithographic frontisplece

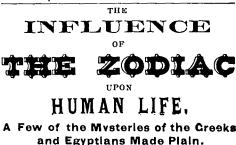
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Cause. Health and economy justify the addi-tion of many more, at points remote from those

tion of many more, at points remote from those already in existence, as the expense of trav-eling often deprives many persons from the advantages received at well-conducted, health-giving camp-meetings. A cause of danger to, the peace, quietness and good order of a spiritual camp-meeting may be apprehended from the license given by the management for the exhibition of too great a variety of entertainments, many of which are entirely foreign to the objects of the camp or the taste of the campers. Where this is the case it arises, of course, from the necessity of raising financial support. This is always a heavy tax upon the manage-ment, but ought to be removed by the liberali-ty of the visitors, who are, or should be, there

ment, but ought to be removed by the liberali-ty of the visitors, who are, or should be, there for spiritual purposes. If this was done there would be no excuse for allowing any persons or exhibitions on the grounds in any way adverse to the best inter-ests of spiritual comp-meetings, and they might be multiplied indefinitely with advantage. There is nothing in spiritual teachings that would exclude from camp-grounds any moral or social entertainments, calculated to educate or improve the mind or promote the cause of

or social entertainments, calculated to educate or improve the mind or promote the cause of humanity; but without care and due consider-ation on the part of those moving in the front ranks of spiritual reform, whether in camp-meetings or other public work, the apparent lack of spirituality among the masses of Spirit-ualists is often referred to as evidence of a low state of moral parcention and practice

tainsts is often referred to as evidence of a low state of moral perception and practice. There seems no more suitable or proper place for those to assemble who believe in natural re-ligion, the religion of Nature, than in the quiet retreat usually selected for camp-life, where, if properly protected from intrusion, and sur-rounded by the harmonious conditions always peacescup for spirit communion and develop.

 $(\mathbf{1})$

rounded by the harmonious conditions always necessary for spirit-communion and develop-ment, the best results may be realized. From some unexplained cause, the once fa-miliar custom of the Methodists, of annually assembling in large numbers at camp-meetings, has been principally discontinued. It may be well for Spiritualists to learn of the experience of this populous sect. Let us cherish, improve and multiply the system of spiritual camp-meetings as long as good results are realized. are realized.

To the Liberal-Minded.

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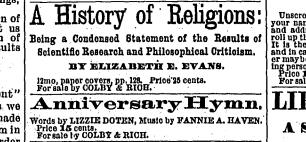
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BANNER OF LIGHT.

Camp and Grobe-Meetings.

Brady Lake, 0.

To the Editor of the Banner of Light:

8.

The closing days of the camp have been pleasant; though, owing to the opening of the schools and the return to business after vacation, the number of per-

though, owing to the opening of the schools and the return to business after vacation, the number of per-sons in attendance during the week was considerably reduced. Sunday, however, brought the customary influx of visitors from Cleveland and the neighboring towns, and the concourse to hear the lectures and the tests by Miss Gaule was as large as ever. Our speakers for the entire week have been two: Mrs. Cora L. V. Richmond being the speaker on three occasions, and W. J. Colville on four. Besides his public lectures, the latter indefatigable worker gave his excellent lessons on metaphysical healing, every day, sometimes repeating a lesson for the benefit of those who were unable to come at the morning hour. Mr. Colville is very seldom weary. His natural or ac-quired power of throwing off all care and worry, so emphasized in "The Bridge Between Two Worlds," allows an influx of spiritual power in his elastic frame that recalls an old Bible expression, "He shall run, and not be weary; he shall walk, and not faint." Every person who attended his classes derived bene-fit therefrom; and, while many differ from Mr. Colville in his theories regarding the past and the future, what he has to say of the present, and the suggestions he has to make on the use of our bodily and mental powers now, are extremely valuable, and we are thankful that he is enabled to reach so many in this practical, daily field of effort. It having been learned that Mr. Colville's birthday

In his theories regarding the past and the suggestions he has to make on the use of our bodily and mental powers now, are extremely valuable, and we are thankful that he is enabled to reach so many in this practical, daily field of effort. It having been learned that Mr. Colville's birthday fell on Wednesday, Sept. 5th, a general enthusiasm was felt to celebrate the occasion. This was accompliated by a very pleasant gathering at Captain Lee's cottage. The walls were finely decorated, the tables were lovely with fresh flowers, the addresses express ing personal interest in bis good work, appreciation of his untiring zcal and wishes for his future happines. Colville's own response to so much love and respect will not be forgotten by those present. This inities cotal a usines for his future happines. This was done, Mr. Humphrey's band, led this last week by that stilled musical Mr. Latt, Mr. Humphrey having gone to his winter engagement in New York City, gave their inspiring music. Mrs. Elser wore was accompanied by Mr. Lantz, Mr. Humphrey having gone to his winter engagement in New York City, gave their inspiring music. Mrs. His enga diverse of the campers of the greetings and the god wishes of those or frest and Mr. Lattz, Wr. Humphrey having gone to his winter engagement in New York City, gave their inspiring music. Mrs. His ensore of the Miss Gaule expressed the greetings and the god wishes of those present to which Capt. Lee earnedly explored at the cottage was dedicated and named Cottage Elysian by the joint improvision of Mrs. Richmond and Mr. Colville. Later, the whole company adjourned to the Pavilion, where they were entertained by a supper provided by the generous labors of "the mothers of the camp." Miss Maggie Gaule was welcomed here again from Cassadaga by many joring hearts. Every day be super provided that we true is integrity, yet, to make these communications "evidence ' or "a test.'' it must be proved that we true of sou communion, and is cherishat we weas there and mody, and hed distowed wea

alternate sessions in the fecture work, they have labored together, alding each other in invocations, in improvisations, some of which have been given jointly, and in benedictions. On Tuesday, in reply to questions, Mr. Colville said in regard to diet that food eaten in hatred and malice cannot be properly assimilated; that no form of diet will suit all individuals; that what one eats is of less importance than what he does with it after it is eaten; and that one should never eat when ill-tempered or despondent. A true harmonizer gives out harmony that benefits others; and, when we are what we should be, we can do all that we ought to do. On re-cognition of our friends he said that we recognized spirits, not by their names, but by their soul reality. In spirit-life there are no disguises, and we shall be just as beautiful as is our character. On the soul of an idiot, he declared that no instrument detracts from a musician's talent; though, in order to make good music, he must have a good instrument. So the man-ifestations of an idiot or an imbecile have to do only with his outer organization, but not with his soul. On this same occasion Mr. Colville gave an inspiring pro-phetic delineation of the future of the movement of Lake Brady. On Wednesday Mrs. Richmond answered questions on children in spiritelife, and on the industrial situa-tion. She said that as children grow to maturity here they do not remain children forever in the world be-yond. She thinks in At J. Davis's plan for the roo-gressive Lyceum does not provide enough spiritual, ethical and religious instruction. On the other ques-tion, she said that unless the government restrained the monopolies, there will be civil war in our country within ten years. The main subject of her discourse was Mr. Ingersoll's famous plea for "one world at a time." Bhe inquirted if this one world was a deaf man's or a blind man's world, a world in a coat mine, a world without art, or poetry, or religion. Reminding us of Ingersoll's hope for immortality to be separa

the educated firer of a bullet or the ignorant thrower of a brick bat. The government should compel overy immigrant to be educated, and to be made useful. The new system will be a coberative community. Let the public schools give better industrial training, and re-quire the learning of at least one useful trade before graduating.

Dublic schools give better industrial trading, and very quire the learning of at least one useful trade before graduating. Itemember that government is just the people or-ganized. Farents should have an allowance from the government while they are bringing up their children, for children in process of education should be main-the rest belong to the government. Let the house we live in and the land we ourselves cultivate be our own. Let the rest belong to the government-that is, to the peo-ple organized—and let the poor and the suffering have a chance on these public lands. There should be no orphan asylums, where hoys and girls are labelled as poor. Let spinsters and old bachelors take one or two into their separate homes. Do u't put a lunatic, a sick person or a criminal with one who is similarly afflicted, as that creates an atmosphere that makes each other, and be surrounded by persons who are healthy in body and in mind. In fine, let each one seek to benefit humanity by doing his own work the best possible. This heat swoonsis gives but a faint notion of a

neariny in body and in mind. In this, let each dis seek to benefit humanity by doing his own work the best possible. This hasty synopsis gives but a faint notion of a practical, original and pawerful address on the most important subject that now concerns the American mind. Several oid men said that if they were now young they would give their lives to the practical ap-plication of the principles and suggestions laid down by Mr. Colville on this occasion. His improvisation immediately following, on "A Free Land," was one of the noblest poems ever improvised in public. On Sunday Mr. Colville spoke on "God, and on the relation Between Spirit and Matter," and Mrs. Rich-mond on the thought that this may be one of the cul-minating ages of spiritual advancement. Both ad-dresses were up to the average standard of these able speakers, and formed a fitting close to the ten-weeks' session of Lake Brady Camp for the year 1834. ABBY A. JUDSON.

ABBY A. JUDSON.

Verona Park, Me.

To the Editor of the Banner of Light:

Thursday, Aug. 23d, a large audience greeted the blind orator, A. E. Tisdale, and listened attentively to the floods of eloquence that poured from his lips. We send a few thought-gems that fastened themselves in our memory:

" Religion is never better than the intellectuality and morality of the people. Rockets often hurt the one

"Religion is never better than the intellectuality and morality of the people. Rockets often hurt the one who fires them more than the one at whom they are almed. When the crutches of the church are broken, they are often replaced by others whittled out of Spiritualism." In the evening a musical and literary entertainment was given for the benefit of the Association. There were recitations by Mrs. Gena S. Fairfield, Mrs. Hovey, Mrs. Farnum, Misses Eldredge, Mrs. Thompson, and musical selections by Mr. Tisdale and Mrs. Fairfield were artistically rendered and received hearty applause from the audience. The disposal of slices of ring cake added to the general joyousness, not at all dimmed when Mrs. Rufus H. Emery was found to be the fortunate receiver of the ring that had been purchased at her husband's store. Friday forenoon was devoted to the subject of "Wo man Suffrage." The President. Mr. F. W. Smith of Rockland, presented the subject in an able and concise manner that won nuch commendation from his hearers. Mrs. Kate C. Pishon of Augusta read an article from the peu of Mrs. Livermore. Col. La Gros spoke in harmony with the views already presented. In fact, Verona seens a unit in favor of Woman Suffrage. If we are to judge from the opinions volced. If any were opposed, they maintained a discreet silence. Friday afternoon Mrs. M. Cushing Smith of Rockland spoke inspirationally on "Law." "Spiritual and material maifestations alike genverned by law and subject to law," was the theme elaborated and logically flustrated. Dr. C. H. Harding followed with remarks in harmony with the subject in an uses devices to nearly seekers. The spacious reception room of "Latchstring Cotage" was flided to its utmost cap cetty, and many most convincing tests were given by Mrs. Schofield-Peyser's little Indian mesceger. "Some who came to scoff remained to pray" for more tidings of those beyond.

to scoll remained to pray for more structure beyond. After a social conference Saturday morning the en-three encampment gathered about a newly-constructed tuble-land of earth and stone overlooking the river. Here a band of five zealous apostles of beauty have labored with plow and hoe and spade, cheered on by the undisguised admiration of all lovers of the beauti-ful who have watched their daily efforts of unselfish artistic zeal.

They have watched their daily efforts of the beaut. They have won golden opinions and unanimous votes of thanks for their success in "the beautification" of the grounds, and by their efforts "Fair Verona by the Sea" will blossom with a new and more abundant beauty in the years to come. The hieroglyphic char-acters behind which these benefactors seek to hide their identity are inscribed on a huge bouider, and to those in the secret clearly reveal these indefatigable workers for harmonious beauty; and, moreover, a daring photographer has stamped both form and fea-ture, and working implements, with a background of campers and cottages on paper warranted to endure long after the "loyal five" have passed on to higher labors.

long after the "loyal five" have passed on to higher labors. In the afternoon Mr. Tisdale's guides gave a scien-tific presentation of truth, forceful and convincing. To skeptics, Mr. Tisdale's lectures are proof positive of an intelligence, or intelligences, back of the lectur-er, possessing a fund of information on a great variety of subjects, scientific, philosophic and spiritual, which are demonstrated in language marking the cultured scholar and deep thinker. In the evening Dr. W. S. Eldridge of Portland held a circle in the dining hall, for the benefit of the Asso clation. Those attending were much interested in the experiences of the doctor while visiting with a guid-ing spirit the planet Mars, supplemented by tests

clation. Those attending were much interested in the experiences of the doctor while visiting with a guid-ing spirit the planet Mars, supplemented by tests from those who had passed from this planet to the sphere of spirit beyond our mortal vision. Sunday forencon Mrs. Schofield-Peyser delivered a written address on "Soul Culture and Spiritual Law," which she was directed to prepare by her guides, and deliver from the platform. All were interested in the thought presented and the one presenting it. Some of the gleanines will give an idea of the subject matter. "A philosophy of six thousand years has not searched the finer chambers and magazines of the human soul. In its experiments there has always remained, in the last analysis, a residum it could not resolve. What art gallery can unveil such subjine and beautiful images as those that crowd the creased and folded labyrinths of the human brain? The summer beauty of our hills. and the autumn fertility of our valleys, have been earned by the cold embrace of the glader, and so by chill trial and sorrow are the outlines of character molded and beautified. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour ar-rives when the mind is ripened, then we behold them, and the time when we saw them not seems like a dream." Mr. Tisdale spoke briefly endorsing the thought

Mrs. Susan Stubbs, Mrs. I., H. Dresser, Mrs. Mary C. Donell, Mrs. K. C. Pishon, Mrs. Lizzle Wentworth, and Messrs. Peter Abbott and F. W. Sinith; together with the invaluable counsel and encouragement of our brother Sidney Dean and others, have given to Verona a new birth of great promise, and she new bids fair to do a work for the Cause to rejoice the foundor, in his spirit-home, and all the workers here. M. CUSHING-SMITH, Sco'y.

Letter from W. J. Colville. Closing Days at Lake Brady, O.

To the Editor of the Banner of Light:

Now that the camps are closed, and autumn work is beginning along regular season lines, I will just gather up a few items of passing interest before I also, in company with nearly all the rest, forsake the haunts of summer gatherings, and return to winter quarters for less fugitive work.

quarters for less fugitive work. On Sunday, Sept. 9th, the great gatherings at Lake Brady ended gloriously. The day was perfect; refresh-ing showers had fallen the previous Saturday, laying dust, cooling the air, and freshening all nature. Every-thing appeared at its best, and the attendance on the grounds was even larger than the Sunday before. The great Auditorium in the woods was thronged morning and alternoon, and I would say that never have I stood before, or witnessed more carnest, well-bred audiences. There is no smoking, and no unasemily behavior within the gates, and more attentive listen ers to any advocacy of Spiritual Philosophy I have never seen.

Audiences. Increases and more attentive listen behavior within the gates, and more attentive listen ers to any advocacy of Spiritual Philosophy I have never seen. The Lake Brady Company charge nothing for ad-mittance to their beautiful and extensive grounds, but tan cents is charged at the grove gates in the morning, which sum includes a ticket for return to the alternoon services. The speaker's stand is in the for est, far removed from the hotel and cottages; there-fore the undisturbed quiet of a temple in the woods can be enjoyed unbroken. Mrs. Cora L. V. Richmond and your present corre-spondent were the speakers on this closing day, and as we always work together in perfect harmony, the united ministrations produced, according to universal testimony, a thoroughly blended effect. The music of Humphrey's celebrated band was exquisite; so was the singing of the choir led by Mrs. Else, a soprano of rare sweetness and compass. The flowers bloomed brightly, the sun shone gay and warm, the birds filled the grove with melody, and as the last amen was re-gretfully pronounced at the close of the afternoon ex-ercises, there was a general feeling of sorrow that trains and carriages were so nearly ready to bear away from that lovely sylvan glade many who had learned to know and prize each other dearly by rea-son of a ten week's sojourn together in united search for treasures pertaining to the Immortal life of spirit. After the great crowd had dispersed evening gath-erings were held in the Pavilion, which skirts the lake, and in several cottages. The workers were di-vided in the evening. Mrs. Richomod held a recep-tion at the dedication of a new cottage. Miss Gaule held a séance in another coitage; Mr. Archer and Mr. Pettibone (both excellent and desorvedly popu-lar medium-), held well-attended séances in their re spective places, and your correspondent conducted public exercises in the Pavilion. On Monday morning the early trains drew so heavi-ly upon the remaining company that the hote became literally empty.

On Monday morning the early trains drew so heavi-ly upon the remaining company that the hotel became literally empty. The rain poured down in torrents, as though Nature undertook to weep in harmony with the general feeling of the broken camp. As I re-mained till near 1 e. M. I saw the sun shlue on the bald pate before I, too, went away, after taking a share in 1 ake Brady Co. and expressing to Capt. Lee and Mr. Stofel, the efficient, tireless President and Treasurer of the Association, the fervent hope that my good by forever " would only be prophetic-ally fulfilled to the advantage of the Association and all therewith connected. May good be with you all forevermore! forevermoret

The there with connected, shay good be with you an forevermore! Returning to Lily Dale Tuesday, Sept. 11th, I found that beautiful retreat comparatively quiet but by no means deserted. September is a very pleasant month on the hem of Cassadaga Lake, and the audiences at public meetings are still good. In addition to my lee-tures there I speak on Tuesday and Thursday even-lings in Dunkirk, where there is a growing interest in spiritual questions among the professional and busi-ness elements of the people. Mrs. Herrick very kind-ily gave the use of her music-room on Dove street for the series of meetings, and we are having excellent audiences. I intend to visit Buffalo on my way to Washington, at which point I expect to arrive Oct. 13t.

I am in receipt of numerous letters concerning en I am in receipt of numerous letters concerning en-gagements for the coming season, and beg to say to all correspondents that, so far as I can at present see, New York will be my centre for some time to come; and as I shall probably have regular work in that city and its sister, Brooklyn, I can most readily fill engagements within a convenient distance of that section. Boston friends will not be forgotten. During No-vember I expect to be in your beautiful city a good deal, and have accepted Suuday engagements for that month in Lowell and Salem, Mass. Yours sincercly, Box 31, Lity Dale, N. Y.

Box 31, Lily Dale, N. Y.

Etna, Me.

ard Smith and Mrs. Reynolds made remarks. There were tests by Mrs. Maud Lord-Drake and Dr. Temple. 'It was an interesting session and a large audience. *Sunday*, at 9 A. M., there was a social meeting, with addresses by Mr. Burnham, Mrs. Mason, Dr. Eldridge, Mrs. Morse, ex-President Cyrus Chase and Mrs. Wheel-At 10:80 a large audience filled the Pavilion and streets around it and listened to the eloquence of A. E. Tisdale. At 2, another audience, equal in size to the morning, Itstale. At 2, another audience, equal in size to the morning, listened to a profound discourse from the inspired lips of J. Clegg Wright. Over three thousand people were in attendance dur-ing the day. On Sunday evening there was an address by Mrs. Wheeler; tests by "Sunshine" through Mrs. Mason; remarks by Mrs. Reynolds and readings by F. B. Wood-hurv.

charge of Mrs. If. C. Mason, and was a most decided success. A specialty company rendered assistance, and with other talent made up a fine program. Bunday ovening most of the speakers said a few words expressing regret that the time had come to part, feeling that a great interest had been manifested throughout the meetings. All were loud in praise of the fectures and lecturers, no one more than another. The largest interest is always in the givin of tests. In this phase Mr. Wiggin of Salem was most convinc-ing. Names written on papers which were closely folded were given by him, with place of residence, and in nearly every case the occupation of the individual while in earth life. Skeptics were invited to open and read the papers, and the name was invariably found to be given correctly. "Etna," Mores Huil says, "is a large small camp." Between nine and ten acres are in the enclosure, on which are about a hundred wooden cottages, and during the meeting time some fifty or sixty tents. There is a baarding-house on the prounds, and outside Mr. Buswell has a large board-ing-house, and Capt. William Welcome has a fine hotel. At all these places board is low and good. "The Directors are already astir planning for another year. May the camp grow and prosper. Mrs. E. B. MERRILL.

Camp Starlight, Ct.

To the Editor of the Banner of Light: This camp at Rocky Rest, Shelton, opened accord-

ing to program on Sunday, the 16th, under very auspicious circumstances. The grounds are principally of Nature's own arrangement-granite rock beneath affording seats, and forest trees the canopy. The speakers' stand embowered in vines and out branches, decorated with the abundant wild flowers of the sec-

speakers' stand embowered in vines and out branches, decorated with the abundant wild flowers of the sec-tion and a few cultivated potted plants, presented an attractive appearance. Recreises commenced with music by the choir, fol-lowed with a short address of welcome by Dr. G. O. Beckwith Ewell, An invocation was offered by Mrs. Susie Beecher Ewell, wife of Dr. Ewell, who was the speaker of the day, and gave a discourse in the morn-ing on the "Boul's Possibilities." "Standing in the midst of Nature's wealth of beauty, we realize as never before, the majesty of man in his Kdenic surroundings, the recipient of her tavish hand, to whom her innumer-able voices appeal; yet the thought is borne in upon us, 'How little he understands.' Whatever our develop-ment, we are but passing through experiences which are necessary for the advancement of the struggling, aspiring soul. Have we ever stopped to realize the futility of trying for each a God we never knew, and can only know by comprehension of a law which in-volves the development of our own individual soul? It is impossible for us to imagine what is beyond the possibilities of our attainment. The age boasts of its progress, and it may be well that gotism han to yet, ded out, as it sometime will, but turn back the pages' of history, and see how far we are behind the attain-ments of ages ago in many directions. Crystalization of opinions regarding the soul does not affect the everlasting furth, and truth, whether expressed by an Episcopalian, Methodist, Congrega-tionalist, Universalist or Spiritualist, is still truth. This is the age of reason." The surrounding towns and cities are well repre-sented by people to whom Spiritualism is unknown, as well as the believers. Dr. Hersey and wilf from Bridgeport are on the grounds.

Dr. Hersey and wile from Bridgeport are on the grounds. Miss M. J. Warren from Marlboro, Mass., is here. Miss M. J. Warren from Marlboro, Mass., is here. Mrs. Hortense Holcomb of Springfield, will address the campers Thursday afternoon, and will be present to assist on Saturday and Sunday next. THE BANNER receives daily mention as a valuable medium of the Fhilosophy. Mrs. T. U. Reynolds of Troy is daily expected to participate.

Lake Pleasant, Mass.

A Card of Thanks .- We wish to extend to the camp ers and friends at Lake Pleasant our heartfelt grati tude for the sympathy shown to us while there. PROF. A. H. HUSE AND WIFE.

MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker. The Ladies' Ald Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Scc'y.

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

Spiritual Thought Society, 108 West 48d street. - Meetings Sunday evenings. J. W. Fletcher, regular speak

Carnegic Hall.-The meetings of the First Society of Spiritualists were resumed on Sunday, Sept. 16th, with Mrs. Kate R. Stiles of Boston as speaker. The subject of the morning discourse was "The Spiritual Development of Man." The practical lessons present-**Etna, Me.** To the Editor of the Banner of Light: The President, A. E. Burnham, of this prosperous Camp, being obliged to be absent for several days, his place was filled by Dr. Bigelow of Skowhegan. Saturday, Spt. 1st, at 9 A. M., at a social meeting, reports from sister camps were in order. Verona Park and other Maine camps were heard from through Mrs. Preshon, Mrs. Morse and others; Lake Pleasant from Mrs. Hattle C. Mason. The meeting closed with read-ings by Dr. Eidridge. At 10:30, and in the afternoon, there were lectures to Saturday Evening. – President Burnham, Mrs. Pack-ard Smith and Mrs. Reynolds. Saturday Evening. – President Burnham, Mrs. Pack-were tests by Mrs. Maud Lord-Drake and Dr. Temple. First Scalard of Show Megan. Preshon, Mrs. Maud Lord-Drake and Dr. Temple. ed were of a character to be applied to every day life.



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MARION HARLAND.

RHODE ISLAND.

Pawtucket. -- The Spiritualist Association commenced their meetings on Sunday evening, Sept. 16th, in Clan Frazier Hall, Park Place, this city—having for in Clan Frazier Hall, Fark Place, this city—having for their speaker on that occasion Dr. F. H. Roscoe of Providence. He'lectured on "Spiritualism," and held the close attention of the audience over one hour. He was assisted by Mr. W. B. Hillare Spencer, the Illus-trated test medium of Boston, Mass., who gave thirty-six convincing tests. The hall was crowded to the door, many being unable to obtain admission. La Petite Ada sang in her usual happy way, accom-panied by Mrs. Grace Johnson, the skillful planist of Providence. Mrs. Marshall of Valley Falls will occup the plat-

Mrs. Marshall of Valley Falls will occupy the plat-form next Sunday. CORRESPONDENT.

Providence.-The People's Progressive Spiritualist Association had two largely attended meetings on Sunday, Sept. 16th. Wm. Hale, M. D., of Dorchester. Mass., made elequent and practical addresses in de-fense of Spiritualism; after each lecture the doctor gave marked and convincing tests; it is hoped he will soon be with us again. The singing on this occasion was fine-Miss Grey and Miss Johnson, aided by Dr. Hale

Hale. Sunday, Sept. 23d, Rev. Mr. S. L. Beale will speak for the first time for this Association. We have as our guest this week the illustrated test medium, Mr. W. B. Hilläre Spencer of Bos-ton, Mass., who is giving entire satisfaction. 181 Broadway. F. H. ROSCOE, Cor. See'y.

Spiritualist Association .-- Columbia Hall, No. 248 Weybossett street; meetings every Sunday, at 2:30 and 7:30.

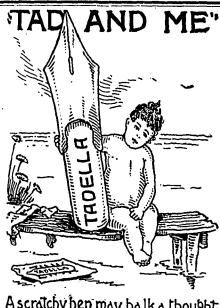
and 7:30. Sunday, Sept. 16th, Dr. F. A. Wiggin of Salem, Mass., gave us two eloquent and instructive lectures. Among the subjects (taken from the audience) for the afternoon were "Can Mediumship be Developed?" and "Are Thoughts Things?" followed by convincing tests. Evening, "The Birth of Jesus"; ballot tests that were very convincing closed the session. Sunday, Sept. 23d, Master George Porter and Mrs. Sarah E. Humes, test medium, will be with us. SAMAH D. C. AMES, Seo'y. "The Progressing Aid, South und Wedngaday. Sent

The Progressive Aid Society met Wednesday, Sept. 12th, with Mrs. Humes-one of the best known medi-ums of Providence. The numbers attending and the interest are steadily increasing in this Society; we hope to do a good work the conling winter. MRs. M. L. PORTER, Sec'y.

MAINE.

MAINL. Portinnd.—The People's Progressive Spiritual So-clety opened its meetings for the season of 1894–'95 with Mrs. May S. Pepper of Providence, who spoke on our duties as Spiritualists to make our Society a success the coming year. She gave some of her unique tests, and was as correct as usual; followed by Dr. Goodrich, Portland's successful psychometrist. In the evening very interesting remarks were made by Mrs. Pepper, followed by one of her convincing sé-ances. Mrs. M. L. Goodrich also gave some wonder-ful tests. The meeting closed with readings by Mr. Rollins, Boston's interesting young medium. With fine sluging and full attendance our first meet-ing was a grand success. There is always a good word spoken for the dear BANNER. The Society is newly formed under a State of Maine charter, with the following chaiter members: Dr. O. W. Goodrich. Joseph Thaxter, Augustus W. Grafton, Kate E. Davisou, Emma L. Thaxter, Mary Jewell, Mary Goodrich. Theophilus Morgan, Hannah Foley, Margaret Sawyer. E. L. T.. See'y.

E. L. T. Sec'y



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nity, as wide as eternity, so that it may be as high as eternity. All the universe of soul and its expression. On Thursday, on being questioned as to the relative it value of the phenomenal and the spiritual aspects of Spiritualism, Mr. Colville maintained that the value of all teaching is relative. Each kind suits some in-dividuals more than any other kind. The use of Mod-ern Spiritualism is to put us in communion with those who have ascended to greater heights. The family circle should be both church and college to every mome. Some persons, who have Apollonius of Tyana a "on the brain," declare that Jesus of Nazareth never existed. Whether he did or not is utterly unimport-ant. But to act rightcously is important. Don't say that your neighbor is harsh, but be kind yourself. Let your own light shine unpretendingly and sweetly. On Friday Mrs. Richmond said, in reply to ques-tions, that man is a free moral agent in direct propor-tion to his knowledge; and that evolution brings out only what was previously involved. Only what is in the germ can be unfolded; and every advancement in an individual indicates what the primal stamp must have been. Her main theme this day was an elabora-tion to the origin and the significance of the cross. Its horizontal line symbolizes the descent of the soul into time and sense; its vertical line, the rise of the soul toward its primal condition. Many have borne the oross for telling the truth fils their inner being, the cross is no longer a cross to them. This was followed by a joint improvisation by the two speakers on the subject, "The Cross and the Crown."

On Saturday Mr. Colville gave two short lectures, On Saturday Mr. Colville gave two short lectures, divided by music, during which the controlling spirits of the first lecture gave way to the control of George Thompson, and perhaps of Mr. Spurgeon. The first answered the questions: What is the Good of Spiritu-alian? and How is Will-Power Related to Spiritu-alian? and How is Will-Power Related to Spiritu-alian? Industrial Situation." The speaker said if happiness be the end of Spiritu-alism, the happiness sought must be universal and illimitable. It must embrace not one world, but all worlds. It shows the value of that part of us which is indestructible. Communications from murderers

worlds. It shows the value of that part of us which is indestructible. Communications from murderers have value, as well as those from good spirits, be-cause we wish to know what becomes of murderers. The pessimist says things are very bad, but we must bear it. The optimist says it is just as right to suffer for bad deeds as to be happy for good deeds. Law is immutable, and we conquer outside lions by conquer-ing the lions within. Our will is our own, just as our sight is our own. We seek not the control of spirits; we seek colperation and communion with them. On the industrial question Mr. Colville said that the land belongs to the whole people, but the improve-ments thereon belong to the persons who made them. Taxes should be shifted from the improvements on to the land itself. We have seventy million people now, and can support seven hundred million. It is the over massing of people in cities that forms the dan-gerous element. We object to tyranny, whether by

Mr. Tisdale spoke briefly endorsing the thought presented, and adding more thoughts in the same velo. after which various members of the audience received the messages of their spirit friends given

vein after which various members of the audience received the messages of their spirit friends given through Dr. Harding. In the afternoon a beautiful. spiritual and uplifting invocation was given by Mr. Tisdale, then, by his re quest, Mrs. M. Cushing. Smith spoke of "The Comfort-er" promised to the world by Jesus of Nazareth, the "Spirit of Truth" whom the world could not receive. The speaker claimed that "Spiritualism," not "mod-ern," but old as Jesus of Nazareth, was the comforter of whom he spake, bringing joy and consolation to sorrowing hearts. The beautiful whispers of the angel-world are heard even in the churches, where the Spiritualism of the Bible has been buried under a mass of dogmatic theology. It seems to be one of the missions of Spiritualism to reveal the hidden truth of the Bible and restore it to the world with its pris-time brilliancy. Mr. Tisdale followed with "In My Father's House Are Many Mansions," His tender, loving treatment of these words, dear to so many sorrowing hearts, brought tears to many eyes, yet he spoke of joy un-equalied, in the beautiful realm where infinite love encircles all. Not a flower that has existed on earth but has been transplanted to the spirit world. Differ-ent travelers on the same road, at the same time, differ in their accounts of the journey. Each spirit sees only what it is prepared to see, according to ca-pacity. Thought pushes up the organs of the brain and builds its temple there. Scientists can tell wheth-er a ma has thought much by a careful inspection of the brain. You are preparing your habitations in the spirit-world now and here. It depends upon you whether

and bunds is temple there. Scientists can fell wheth-er a man has thought much by a careful inspection of the brain. You are preparing your habitations in the spirit-world now and here. It depends upon you whether your home in spirit is a palace or a hovel. No one is so low in the scale of being that he has not at least secured, by kind word or loving deed, at least a "pallet of straw" in the "many mansions." Nature never created a demand for which she has not at least a supply. The aspirations of the soul demand har-mony, love, beauty and progress, and the supply is attainable and inexhaustible in the many mansions prepared for all. A the close of this grand and uplifting discourse, Dr. Charles H. Harding gave tests to some who anx-lously sought a tangible proof of the reality of the presence of their loved ones. In the evening we all met in the dining hall with hearts filled with gratitude for the successful season of communiou with spirits incarnate and spirits ex-carnate; gratitude to the Infinite Father and Mother God, and to the loving spirit-teachers, guides and friends who have never failed to supplement our work for the Cause. Not a cloud dimmed the joyousness of the "good-by meeting." All the frieds of Verona have railied with courage ard unselish devolton to its interest; they have con tributed generously time, talent, labor and money, and this has been one of the mong successful meetings ever held here. Money enough was raised to pay stog of the old debt, besides the expenses of this meet-ing. Owing to the generosity of Bro. Samuel Wheeter

Directory of the out user, business services and the out of the generosity of Bro. Samuel Wheeler, and Sister Nettle Holf Harding, the directors were able to reduce the amount usually paid to speakers. The generous subscriptions of Mrs. Elvira Heywood,

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On Monday, at 10:30, Mrs. Morse made an address;

there was also singleg by Mr. and Mrs. Morse. In the afternoon a sympathetic address was made by Mrs. Tillie Reynolds. It touched the hearts of all

Mrs. Tillic Reynolds. It touched the hearts of all present. In the evening there were tests by Mrs. Amelia Ste-vens, Dr. Eldridge, Mrs. Hull, Mrs. Wheeler, Mrs. Reyuolds and Dr. Clark. On Tuesday, at 9 in the morning, Mrs. Emery, F. B. Woodbury, Dr. Eldridge, Mrs. Wheeler, Mrs. Mason, Mrs. Drake, Mrs. Chapman took part. The meetings were kept up four each day. There were lectures by Mesrs. Wright, Tisdale and Wiggin, and Mrs. Reynolds, large audiences being present all the time uutil Sept. oth. On Thursday, Sept. 6th, a meeting of the Veteran Spiritualists' Union was held. A lecture on "The Past, Present and Future" of this Society was deliv-ered by F. B. Woodbury of Boston. Mrs. Drake, Mrs. Mason, and several others made excellent speeches, and a good addition of names was made to the mem-

Mason, and several others made excellent speeches, and a good addition of names was made to the mem-bership of the Union. On the evening of the same day a children's enter-tainment, under the direction of Mrs. Tillle Beynolds, assisted by Mrsi:Olegg Wright, and others, was given at the Pavilion. A very large company assembled, and the children in large numbers marched in, each bearing an American flag. A long program of read-ings, vocal and instrumental music, fancy dances, etc., was presented. All acquitted themselves well, and at the close were regaled on ice cream at Association Hall. On the 'last Sunday, although the weather was un-

On the 'last Sunday, although the weather was un-On the last Sunday, although the weather was un-propitious in the morning, an immense concourse of people was present. Mrs. Hattle O, Mason conducted the musical exercises through the entire season ac-ceptably. The friends and managers of Etna Gamp can congratulate themselves on a most profitable ses-sion, the seventeenth annual meeting being one of the best in its history. 'The undersigned, hereby returns his thanks for the warm hospitality and condust cond will, extended to

marm hospitality and cordial good will extended to him during this first visit to "Old Etna Camp." Maine Spiritualists, are to be commended for sus-taining a free and progressive platform at their camps. FRANCIS B. WOODBURY.

was in charge of the music and singing, and it need hardly be said it was most excellent. Maine has a number of excellent mediums and speakers; among them Mrs. Abble Morse of Searsmont takes high rank Mrs. Hewes and Mrs. Smith are both excellent medi-Mrs. Hewes and Mrs. Smith are both excellent medi-ums. The lecturers from other States are all well and favorably known. J. Clegg Wright, A. E. Tis-dale, F. A. Wiggin, Mrs. Tille U. Reynolds, all gave utterance to thoughts that will leave a deep impres-sion on every heart in the hundreds of hungry ones who came thither in search of spiritual food and went away filled. Two lectures and two social meetings each day, and large audiences at every session. I do not think that any other camp-meeting holds so many meetings in so short a time az are held here. On Thursday evening, Sept. 6th, the children on the grounds gave an entertainment, at which they all did grandly. This was in charge of Mrs. Reynolds, who spared neither time nor work to make it the success it was. The children were treated after the concert to icc-cream, cake, fruit and confectionery, and will long remember the happy day. On Friday atternoon, Sept. 7th, the concert for the benefit of the Association was given. This was in

the past eight years has been the ordained pastor of the First Society of Spiritualists of that city. She spoke in a very earnest manner of the needs of the hour, and our individual responsibility. Mrs. Stiles, Mrs. Florence White and Mr. Morey gave excellent tests. and several others addressed the meeting, among them being Mrs. Milton Rathbun, giving interesting facts re lating to personal experience. The evening meeting was devoted largely to tests. which were interesting and satisfactory. Mrs. Stiles will be with us during the month. M. A. N.

MARYLAND.

Baltimore .- With the advent of autumn the Religio-Philosophical Society has redpened its doors to the hundreds of hungry souls seeking the spiritual food which, like the manna of biblical legend, will

the hundreds of hungry souls seeking the spirifual food which, like the manna of biblical legend, will sustain the physical man in his search for the prom-lsed land-that " Beyond" whose denizens come to cheer and encourage us, weary travelers on the earth-planet. The glad tidlugs that our Sunday séances were resumed, with the giftled test-medium, Dr. J. D. Roberts, on the platform, brought, as usual, crowds to Rane's Hall, and it is evident Spiritualism, has spread out its roots afar during the season of rest of its fruitage. The Society has been stoadily, if quietly, a work, keeping its eves fixed on its cherished ob-ject, the building of a Temple; and, despite the hard times, there is every reason to hope that next year the Spiritualists of Baltimore will be able to worship under their own vine and fig tree. The Lyceum, fast devoloping under the fostering care of able and devoted officers and teachers, held its annual election last Sunday, when the following named members were returned: Conductor, Charles N. Stranglen; Assistant Conductor, D. Feast; Guardi-an, Mrs. Dr. Lappe; Assistant, Mrs. Kate Groome; Librarian, H. F. Gauss; Recording Secretary, D. Freast. Teachers of the five groups of scholars are respectively, Mrs. Kate Groome, Charles Gahnoway, Mrs. Dr. Lappe, Mrs. Charles Stranglen and Milton Wright. Bro. Hlakey is the Guard of the Lyceum. These ladies and gentlemen are well known as stanch Spiritualists, and the taxe of devoloping the minds of the little ones could not have been intrusted to better hands. When we reflect that the future prosperity of our glorious Cause depends on this rising generation, which will take the place of the old workers, we should spare no pains to make our Lyceums centres for the dissemination of the highest truths, and the in-culcation of that spirit of brotherhood on which the weil-being of Bpiritualism rests. *Sept.* 11th, 1894.



NEW JERSEY.

Jersey City Heights .- We are requested to announce that a meeting will be held at the residence of Mrs. Mace, 84 Waverly street, on Thursday evening, Oct. 4th. at 8 o'clock, for the discussion of the ad vanced phases of Spiritualism.

HOW TO CURE CATARRH.

A clergyman, after years of suffering, from that loathsome disease; Catarrh, and vainly trying every known remedy, at last found a medicine which completely cured and saved him from death. Any sufferer from this dread-ful disease sending his name and address to Prof. Lawrence, 88 Warren st., New York, will receive the means of cure free and post-paid. Seut. 22. liteow Sept. 22. 12teow

SPECIAL ANNOUNCEMENT.

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

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings; 7% o'clock. Good speak-ers and mediums. Mrr. M. Evans, President.

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ers and mediums.' Mrs. M. Evaüs, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening at 102 Ourt street. Good speakers and mediums always in attendance. Seats free. All welcome. Horbert L. Whitney, Chairman; Emily B. Ruggles, Seo'y.

Fraternity Hall, 860 Bedford Avenue. - The First Spiritual Mission meets at 3 o'clock for conference; 3 o'clock for lecture and tots. Mediums and speakers wel-come. S. Wines Sargent, Chairman.

Woman's Progressive Union. -- Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Leone Mason, Secretary.

573 DeKalb Avenue, between Walworth and Sandford Streets.-Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Ouster Post Hall, 85 South Sangamon street, every Sunday at 10%, 2% and 7%. Lycoum at 1%, Mrs. Mary O. Lyman, perma-nont speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogder Avenue, every Sunday at 10M A. M. and 7M P. M. Speaker, Mrs. Ora L. V. Richmond.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets as First Association Hall, 8th and Callowhill streets. Prosi-dont, Ben, P. Benner; Treasurer, James Breen; Scretz-ry, Wrank H. Morrill. Services at 10% A.M. and 7% P. M.-Lyceum at 2% P.M.

Spiritual Conference Association meets at the ortheast corner of 8th and Spring Garden streets every junday at 1, P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Hall, 12th Street, ber tween E and F.-Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.

d. O. Edson, Fres. Second Society-"Progressive Spiritual Church "---neets every Sunday, 7% F. M., at the Temple 429 (1 street. N. W., opposite Pension Office. Rev. E. B. Fairchild, Free. N.W.

To the Editor of the Banner of Light: The camp-meeting of the First Maine Association at Etna was a grand success. Mrs. Hattie C. Mason