

[Dedicated to Principles---Not Personalities.]

"I said I thought it was malaria, and that he

Rev. Thomas Dixon of New York surprised and shocked his congregation the other Sunday by saying: "What the people want is a new church, a church that will be popular, a church that will reach the masses, and that is what the churches of New York at the present time are trying to avoid. Ninety per cent. of the population of New York are tenants, the remainder landlords. The churches of today are trying to catch the ten per cent. and let the ninety per cent. go by the board."—*The Moslem World*.

The At a meeting of the Camp-Meeting Association in Tuesday morning at the Temple, a committee of the

the "Philharmonic Society" in Montreal, and, his children, who are also gifted in music, contri-

(Continued on eighth page.)

(Continued on eighth page.)

OLD-TIME DAYS.

I can see the river gliding, as it used to long ago,
Round the shoulders of the meadow where the thick-set willows
grow.
I can hear it purr and ripple, in a gentle lullaby,
To a little barefoot dreamer gazing up to the sky.
Yonder lie the brown old farm-houses, crown'd with chimney huge
and square,
And the barn, belov'd of swallows, with its weathercock in air.
I can hear the river-ripple blend with cow-bells from the hill,
And the far-off clang and rumble of the log frame in the mill.
How I loved to lie a-dreaming in the deep and quiet grass
While I watched the ghosts of noonday through the fields of heaven
pass!
I was happy—oh, so happy!—while the purring of the stream
Seemed to weave a little poem for the music of my dream!
Oh! to taste once more the pleasure that I knew in years gone by,
When my heart was full of sunshine as the summer morning sky!
Oh! to feel that out-door gladness when the days were fresh and
long,
And the bluebird climbed to heaven on the ladder of his song!
—Harper's Bazar.

PIONEER TALES.

BY T. A. BLAND.

No. 6.—The School-House in the Woods.

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CHAPTER III.

THE school was drawing to a close. It had been fairly successful. Some of the pupils had not learned very much, but some had advanced rapidly in their studies. Mary Ann Howard, Jack Millman and Amos Trublood were the best three students in the school, but Wash Bennet was not far behind them. Wash had not shown special diligence as a student until after the day on which he rescued Peggy Bradley from the embrace of Bob Harding; but from that time he was studious, thoughtful and quiet—in fact, a great change had taken place in him. There was a dignified manliness about him which contrasted strongly with his former indifference to books and his love of play. Everybody noted the change, but nobody could guess the reason for it, except Peggy Bradley. She had an idea on the subject, but she kept it to herself. Wash had not shown any disposition to claim any special attention from her on account of the service he had rendered her. They traversed the same path morning and evening daily, yet he did not offer to walk by her side, or to talk with her, save when she would ask him a question, or in some other way begin a conversation. But on occasions she had caught him looking at her over his book in school hours as though he would devour her with his eyes, and on such occasions his eyes would drop to his lesson and his face be suffused with a burning blush. She knew he loved her, and she was secretly proud of his love. Until recently she had never thought of him apart from his family, which was the poorest in the neighborhood and the lowest in the social scale. Now she found it impossible to think of him in that connection. He had shown himself a hero, not only by knocking Bob Harding down but by his chivalrous conduct toward her since that never-to-be-forgotten incident.

Christmas was the great holiday in the West in those days, as it was in the South, from whence most of the patrons of the school had come. The children learned from their parents that it was the custom in Carolina for the boys to take possession of the school-house on Christmas morning and bar the schoolmaster out, and admit him only on his promise to give them a holiday and a treat of some sort. So on Christmas morning Solomon Shintoffer found himself locked out of the school. It was a surprise to him, as he had received no hint of any such purpose on the part of his pupils. He demanded that the door be opened to admit him. But the answer came back: "If you'll give us a Christmas holiday, and treat the school to apples and ginger cakes, we'll let ye in."

"If you hadn't locked me out, I would let you have a holiday; but now I won't do it; and if you don't unbar that door instantly I'll break it down and whip every boy in there."

This scared some of the boys so badly that they wanted to surrender. Sam Phillips, the largest boy in the school, took the lead in this cowardly revolt, and assuring the irate Solomon that he would open the door, began to remove the benches which formed the barricade.

Wash Bennet sprang at him, and hurled him half across the room, and then called upon the other boys to rally to his assistance and stand by their rights. A majority stood by Wash; but by the aid of the traitors inside the teacher succeeded in getting into the house. He at once ordered the benches put in their proper places, and now get your books," he said, "and study your lessons; I will settle with you boys who tried to keep me out, to-morrow."

Peggy Bradley was one of the few girls who had got into the school-house before the door was closed against the teacher, and on the way home that afternoon she said to Wash Bennet:

"There's lots o' grit in yer. I don't believe yer afraid o' anything. Yer done jest rite, 'n' 'f I'd bin a boy I'd a stood by ye 'n' helpt keep 'ole gimblet nose' out. I hope he won't try 't' whip ye; but, 'f he does, I would n't take it, 'f I was you."

"I'm mighty glad ye think I done rite, Peggy, fer yer the purtiest 'n' sensiblist gal I ever seed in my life."

"Oh, yer don't think that, Wash."

"Yes, I do, tho'; 'n' I wish I was half 's good 's you, 'n' I mean 't' be sometime. Peggy, I want 't' tell ye som ethin', 'n' I want ye 't' promise not 't' tell 't' anybody else."

"Well, Wash, 'f you tell a secret I'll keep it so close nobody 'll git it from me."

"I'm goin' way off sum'ers whar the folks wou't know I belong to a pore family. 'N' I'm goin' to make a man o' myself."

"Will ye ever come back 't' this country agin?"

"Yer won't never want to see me agin, will ye?"

"W'y of course I will, 'f yer one o' my best friends."

"Then I'll come."

"Well, this is whar I turn off, so good-bye, Wash." And Peggy tripped lightly away, leaving her boyish admirer fixed to the spot where she had left him, and gazing after her retreating form. His heart was filled with love, courage and hope.

The master's anger cooled before the morrow, and instead of punishing the rebellious boys, he treated the matter lightly, saying: "Boys will be boys, and so I forgive you all, and will give you a holiday on New Year's day."

"Yes, but school will be out then," spoke up Peggy Bradley. "So the holiday won't do us no good."

"I see you're too sharp for me, Peggy, and so you see through the joke I was goin' to play on ye all to get even with ye for barring me out."

The children thought the master's joke was very funny, and they all laughed heartily, not to say boisterously, at it. The school closed on the last day of December, and on the afternoon of that day quite a number of the patrons came to witness the closing exercises. Two or three of the pupils gave exhibitions of their skill in reading. But the spelling match was the chief feature of the exhibition, and in this branch of learning many of the children showed great progress. A subscription paper was started on its rounds at once, and on the first Monday in January, Solomon Shintoffer entered upon the second quarter of his career of teacher in the "School-House in the Woods."

A large majority of the pupils of the first session were subscribed by their parents to the second, and enough new ones to increase the number to twenty-five. But Bob Harding and Wash Bennet were not there when the roll was called. Bob had left school the day the master gave him that well-merited whipping. His father ordered him to return to school, and on his refusal he also thrashed him soundly, and threatened to repeat the operation if he did not obey the order. Next morning Bob was missing. He had run away. Nor was he seen or ever heard from for seven years, when he surprised his family by driving up to

the bars in front of his old home in an elegant buggy one pleasant afternoon in October. He was dressed in store clothes of the most stunning style ever before seen in that neighborhood. Evidently he had prospered in a worldly way. It came out afterwards that his horse and buggy and suit of clothes comprised his entire wealth, save fifty dollars in cash. On leaving home he had gone West and hired himself to a farmer and stock-raiser in Illinois, in whose services he had remained until he started to return to his old home. Bob's return created quite a sensation in the little settlement, and his elegant clothes and handsome turnout caused a flutter among the girls, and aroused considerable envy in the hearts of the boys. Wash Bennet had also left for parts unknown, two days after the school was out. He was not heard from for over a year after his disappearance, when a letter from him came to his mother. Not being able to read, Mrs. Bennet took the letter over to the Bradleys and asked Peggy to read it for her. It was dated New Orleans, and the purport of it was that the writer on leaving home had gone to Vincennes, where he hired to a man who was building a flat-boat in which to carry a load of pork to New Orleans, and then when the boat sailed he went on her as an oarsman. Instead of returning with the other members of the crew, he got work on the levee at fair wages.

"I can study my books of nights and Sundays," he wrote, "and I can read pretty well now, and you can see from this letter how I write. I hope you nor nobody else has been uneasy about me, for I can take care of myself, and I intend to make a man of myself before I go back to Indiana."

Peggy's name did not appear in the letter, so that any one else could see it; but Peggy read between the lines, and was satisfied. She alone had been intrusted by Wash with his secret purpose to go out in the world and win success, and though he had not told her so in plain words, she felt sure that he was inspired to this heroic resolve by love for her.

"Well, I'm mighty glad 't' hear from the boy, fer I've bin jist 's uneasy about 'm 's I could be. And now, Peggy, I wish ye'd write a answer to 'm fur me rite away."

"What shall I say to him?" asked the girl, as she prepared to comply with her visitor's request.

"Oh, jist tell 'm I got his letter, and got you to read it for me, 'n' I'm glad he's well 'n' a-doin' well. Tell 'm we're all well at home, 'n'—'n'—oh, you know what 't' say better 'n' I do."

Peggy wrote the letter, and on reading it to Mrs. Bennet, that lady was delighted with it. And when it reached Wash, it gave him great pleasure. The fact that Peggy had read his letter and written the reply was enough to fill his heart with joy. He did not expect the girl to say anything for herself, nor was it necessary. He, too, could read between the lines. Wash wrote to his mother once a year, and she replied through Peggy's hand regularly. His letters were cheerful and hopeful, but not boastful. In the second letter he informed his mother that he was employed on a steamboat, but said not a word as to his duties or his wages.

It was the day before Christmas; Christmas eve it was called in that country. Peggy Bradley was making pumpkin pies, and just as she was in the act of heaping a shovelful of live hickory coals upon the lid of the oven in which she had placed a pie, a rap on the door announced a visitor.

"Come in," she said, and then faced about to be ready to give proper greeting to the visitor. The door opened, and before her stood an elegantly-dressed young man with a full, dark beard and dark hair which fell to his coat-collar in waves.

"Don't you know me, Peggy?"

"Well, I did n't know ye till ye spoke," and giving him her hand, she said: "I'm real glad to see ye, Wash."

"Well, I'm real glad to see you, Peggy."

"When did you come?"

"Only just now. I hain't been home yet. I'm jist on my way, and I thought I must stop a minit as I was passin'."

"That was right. I'd almost felt slighted if ye'd gone rite by the house without stoppin'."

"I could n't do that, Peggy, for I wanted to see you worse than I did anybody else."

The girl's eyes dropped and a lovely blush crimsoned her cheeks. Becoming herself, she said:

"Why, if I had n't forgot to offer ye a cheer."

"I ain't tired, but I'll sit down a little while if you will, for I've got something to tell ye. You was the only person that knew I was going away, but I did n't tell you why I was going. I left you to guess the reason."

"Why, Wash, ye did tell me ye was going away to make a man o' yerself, and I think you done it."

"Do you really think so, Peggy?"

"Yes, I do, and I fully believed you would when you told me you was agoin'."

"And did ye guess why I wanted to make a man of myself the most particular reason? It was because I loved you and wanted to be worthy of you. Now you know, if you did n't know before, why I went off among strangers. Like Jacob of old, I have served seven long years for the girl I love."

"And I have waited for you, Wash, as faithfully as Rachel waited for Jacob."

"Oh, I'm so glad to hear you say that," and he put his arm about her and kissed her. Then after telling his betrothed that he was first mate of a steamboat plying between Cincinnati and New Orleans, on a salary of five hundred dollars a year and his board, that he had over one thousand dollars in cash, which he had saved from his wages, he said, "I must be in Louisville to meet my boat on the upward trip in about three weeks, and I must take my sweetheart with me. So now I'll go home and see the folks."

"Won't ye take some pumpkin pie and milk before you go?"

"Thank you, I believe I will, especially if you made the pie. Well, I hain't eat as good a piece of pie as that sence I run away from home seven year ago. No, not since the time you gave me a piece at school one day."

"Do you remember that?"

"Remember it? You do n't suppose I could ever forgit, do ye?"

"Well, if ye like my pies so well, come over and take Christmas dinner with us to-morrow. Pap and mother 'll be glad to see ye, I know."

"I'll be glad to see them, and you, too, so I'll come," and, kissing Peggy good-bye, Wash mounted his horse and was off for his old home.

The wedding came off on the seventh of January, and on the morning of the eighth, Wash and Peggy started on their wedding tour to Louisville, a distance of one hundred and ten miles, on horseback. The roads were new and rough, and the country sparsely settled; yet they enjoyed the three days' journey greatly.

Peggy Bradley had a monopoly of the real reason for Bob Harding's return to his old home. He had not given up hope of capturing her. His mirror and his vanity invited in telling him that he was a handsome fellow, and surely the combination of personal beauty, fine clothes, and an elegant turnout would prove irresistible in the eyes of any rustic girl. He was mistaken. Peggy positively refused to ride in his buggy or have anything to do with the young fop, as she called him, when speaking to her own people about him. He had returned to Illinois before Wash Bennet got home; but his sister Jane wrote him all about Wash coming home a rich man and captain of a steamboat, and that he had married Peggy Bradley, and they had gone to the great city of Louisville to live. Jane did not know that her letters would prove more bitter than wormwood or gall to her brother, for she was not in his confidence, hence did not know how the fires of passion, kindled by Peggy's beauty, had burned for years in his sensual heart.

Spiritual fermentations are effected in many ways, as well in the heavens as in the earth; but in the world it is not known how they are effected: for they are evil and corresponding falsities, which being let in upon societies, set like ferments put into meal and fermentable liquors, by which heterogeneous things are separated, and homogeneous things are conjoined and become pure and clear.—Swedenborg's "Divine Providence," 25.

IS MARS INHABITED?

AND IF SO, BY WHAT KIND OF PEOPLE?

THESE questions—of the greatest attractiveness to thinkers on astronomical matters, and of special interest to Spiritualists, who through medial agencies receive information on these topics (as in the articles from Lyman C. Howe, published by THE BANNER some months since)—are considered by Percival Lowell in the August issue of the *Atlantic Monthly* of Boston. The paper containing the subjoined extracts was the last of his series on that planet, and was titled "Oases."

Paraphrasing what we would remark that this entire Martian series in the *Atlantic* has been of surpassing value to students and observers in general. What Professor Lowell remarks below, regarding the many hypotheses that man originates rather than admit that Mars is inhabited, could be by us turned profitably toward the action of present-day philosophers against Spiritualism itself. Professor Lowell says, for instance: "Hypotheses, each more astounding than its predecessor, commend themselves to man, if only by such means he may escape the admission of 'spirit-return and communion! And we might with equal pertinence further quote in favor of our Cause his words on the *Martian* theme: 'We ought to rise above it [meaning this hypothesis-invention], and where probability points to other things, boldly accept the fact.... Conservatism [or, we would add, skeptical denial of uninvestigated phenomena] sounds finely, and covers any amount of ignorance and fear.'"

As certain correspondents in England wrote us concerning the interest they felt in Lyman C. Howe's articles in THE BANNER on Mars—which were interrupted by his serious illness in the early part of the year—we would invite him, thus publicly, to recommence that series; and in the interim we give the following citation from Professor Lowell's views, as expressed in *The Atlantic*, for the benefit of our transatlantic readers:

To review, says Prof. Lowell, the chain of reasoning by which we have been led to regard it probable that upon the surface of Mars we see the effects of local intelligence: We find, in the first place, that the broad physical conditions of the planet are not antagonistic to some form of life; secondly, that there is an apparent dearth of water upon the planet's surface, and therefore, if beings of sufficient intelligence inhabited it, they would have to resort to irrigation to support life; thirdly, that there turns out to be a network of markings covering the disc precisely counteracting what a system of irrigation would look like; and, lastly, that there is a set of spots placed where we should expect to find the lands thus artificially fertilized, and behaving as such constructed oases should. All this, of course, may be a set of coincidences, signifying nothing; but the probability seems the other way. As to details of explanation, any we may adopt will undoubtedly be found, on closer acquaintance, to vary from the actual Martian state of things; for any Martian life must differ markedly from our own.

The fundamental fact in the matter is the dearth of water. If we keep this in mind, we shall see that many of the objections that spontaneously arise answer themselves. The supposed Herculean task of constructing such canals disappears at once; for if the canals be dug for irrigation purposes, it is evident that what we see and call, by ellipsis, the canal is not really the canal at all, but the strip of fertilized land bordering it—the thread of water in the midst of it, the canal itself, being far too small to be perceptible. In the case of an irrigation canal seen at a distance, it is always the strip of verdure, not the canal, that is visible, as we see in looking from afar upon irrigated country on the earth.

Starting as the outcome of these observations may appear at first, in truth there is nothing startling about it whatever. Such possibility has been quite on the cards ever since the existence of Mars itself was recognized by the Chaldean shepherds, or whoever the still more primeval astronomers may have been. Its strangeness is a purely subjective phenomenon, arising from the instinctive reluctance of man to admit the possibility of peers. Such would be comic were it not the inevitable consequence of the constitution of the universe. To be shy of anything resembling himself is part and parcel of man's own individuality. Like the savage who fears nothing so much as a strange man, like Crusoe who grows pale at the sight of footprints not his own, the civilized thinker instinctively turns from the thought of mind other than the one he himself knows. To admit into his conception of the cosmos other finite minds as factors has in it something of the weird. Any hypothesis to explain the facts, no matter how improbable or even palpably absurd it is, is better than this. Snowcaps of solid carbonic acid gas, a planet cracked in a positively monomaniacal manner, meteors ploughing tracks across its surface with such mathematical precision that they must have been educated to the performance, and so forth and so on, in hypotheses each more astounding than its predecessor, commend themselves to man, if only by such means he may escape the admission of anything approaching his kind. Surely all this is pitiable, and should be outgrown as speedily as possible. It is simply an instinct like any other, the projection of the instinct of self-preservation. We ought, therefore, to rise above it, and, where probability points to other things, boldly accept the fact provisionally, as we should the presence of oxygen, or iron, or anything else. Let us not cheat ourselves with words. Conservatism sounds finely, and covers any amount of ignorance and fear.

We must be just as careful not to run to the other extreme, and draw deductions of purely local outgrowth. To talk of Martian beings is not to mean Martian men. Just as the probabilities point to the one, so do they point away from the other. Even on this earth man is of the nature of an accident. He is the survival of by no means the highest physical organism. He is not even a high form of mammal. Mind has been his making. For aught we can see, some lizard or batrachian might just as well have popped into his place in the race, and been now the dominant creature of this earth. Under different physical circumstances he would have been certain to do so. Amid the physical surroundings that exist on Mars, we may be practically sure other organisms have been evolved, which would strike us as exquisitely grotesque. What manner of beings they may be, we have no data to conceive.

How diverse, however, they doubtless are from us will appear from such definite deduction as we are able to make from the physical differences between Mars and our earth. For example, the mere difference of gravity on the surface of the two planets is much more far-reaching in its effects than might at first be thought. Gravity on the surface of Mars is only a little more than one-third what it is on the surface of the earth. This would work in two ways to very different conditions of existence from those to which we are accustomed. To begin with, three times as much work, as for example in digging a canal, could be done by the same expenditure of muscular force. If we were transported to Mars, we should be pleasantly surprised to find all our manual labor suddenly lightened threefold. But, indirectly, there might result a yet greater gain to our capabilities; for if Nature chose, she could afford there to build her inhabitants on three times the scale she does on earth, without their ever finding it out except by interplanetary comparison.

As we all know, a very large man is much more unwieldy than a very small one. An elephant refuses to hop like a flea; not because he considers it undignified to do so, but simply because he cannot take the step. If we could, we should all jump straight across the street, instead of painfully paddling through the mud. Our inability to do so depends partly on the size of the earth, and partly on the size of our own bodies, but not at all on what it at first seems entirely to depend on, the size of the street.

To see this, let us consider the very simplest case, that of standing erect. To this every-day feat opposes itself the weight of the body simply, a thing of three dimensions, height, breadth and thickness, while the ability to accomplish it resides in the cross section of the muscles of the knee, a thing of only two dimensions, breadth and thickness. Consequently, a person half as large again as another has about twice the supporting capacity of the other, but about three times as much to support. Standing, therefore, tires him out more quickly. If his size were to go on increasing, he would at last reach a stature at which he would no longer be able to stand at all, but would have to lie down. You shall see the same effect in quite inanimate objects. Take two cylinders of paraffine wax, one made into an ordinary candle, the other into a gigantic facsimile of one, and then stand both upon their bases. To the small one nothing happens. The big one, however, begins to settle, the base actually made viscous by the pressure of the weight above.

Now apply this principle to a possible inhabitant of Mars, and suppose him to be constructed three times as large as a human being in every dimension. If he were on earth, he would weigh twenty-seven times as much as the human being, but on the surface of Mars, since gravity there is only about one-third of what it is here, he would weigh but nine times as much. The cross section of his muscles would be nine times as great. Therefore the ratio of his supporting power to the weight he must support would be the same as ours. Consequently he would be able to stand with no more fatigue than we experience. Now consider the work he might be able to do. His muscles, having length, breadth, and thickness, would all be twenty-seven times as effective as ours. He would prove twenty-seven times as strong as we, and could accomplish twenty-seven times as much. But he would further work upon what required, owing to decreased gravity, but one-third the effort to

overcome. His effective force, therefore, would be eighty-one times as great as man's, whether in digging canals or in other bodily occupations. As gravity on the surface of Mars is really a little more than one-third that at the surface of the earth, the true ratio is not eighty-one, but about fifty; that is, a Martian would be, physically, fifty-fold more efficient than a man.

As the reader will observe, there is nothing problematical about this deduction whatever. It expresses an abstract ratio of physical capabilities which must exist between the two planets, quite irrespective of whether there be denizens on either, or how other conditions may further affect their forms.

Spiritual Phenomena.

Mrs. Mabel Aber as a Materializing Medium.

To the Editor of the Banner of Light:

On Thursday evening, the 15th ult., in company with about twenty-five ladies and gentlemen, I attended a séance held at the parlors of Mrs. Mabel Aber, the materializing and portrait-painting medium, at Lily Dale. All being harmoniously seated, singing was joined in, accompanied by piano music executed by Mr. Jackman.

Most of the evening Mrs. Aber was seated at one end of the sitters, always joining in the singing. In a few moments Dr. Blackman and little Bessie—cabinet guides—materialized, and addressed all present, after which many spirit-forms appeared, parted the curtains and walked out into the room—often four and five at a time, being in full view of all present.

E. J. McRobert's spirit-wife, son and two of his guides came out at one time, remaining some minutes conversing with the husband and father.

A spirit-child, with flowing hair, robed in pure white, stepped out into the room, after which two children present went with her into the cabinet, remaining some time in conversation.

Then a lady came to James Stone, his brother, and wife of the latter, they in turn, recognizing this spirit-friend.

A spirit sister and mother came to me, giving their names, which were unknown to any one present. These two were well materialized. They both kissed me, folded their arms about my neck, expressing great joy at coming to me so tangibly. Each member—with one exception—received messages from departed friends.

An Indian of the Seneca tribe being present, was called up to the cabinet, where were materialized the spirit forms of Mr. and Mrs. Camel, who formerly lived at Salamanca, N. Y. David Jamison, the Indian, led them out into the room, introducing them to those present.

Mrs. Aber possesses a quality which renders her a portrait-painting medium, as well as a materializing one. This season, at each materializing séance, an oil portrait is produced, on a canvas being first notched in the corners as a means of identification, then placed between two slates, which, with paints, is placed on the piano, having been kept together by rubber bands. The painting is always given to some member of the circle, the designation being made by the guides of Mrs. Aber.

At the close of this sitting a spirit child, robed in pure white, walked out of the cabinet, took the slates, containing the portrait, from the piano, and presented them to E. J. McRobert of London, Ontario. In each instance the painting is executed during the materializing séance.

Space forbids further mention of the wonderful manifestations of this evening.

On Saturday afternoon at 3 o'clock a flash-light séance was held in the same parlors, by the same medium—Mrs. Aber. The persons present beside Mrs. Aber and husband were Col. Edward Shippen, Louisville, Ky.; Mr. C. C. Lyman of Chicago; Mr. Thomas Partridge, Barrister, London, Ontario, Can.; Mr. Isaac P. Walton, Tyrone, Pa.; Mr. Robert Smyth, Jackson, Ill.; Mr. A. Bradish, Decorah, Ia., and your scribe.

On entering the house we were seated in the second parlor. Soon Mr. McRobert, Mr. Walton, Mrs. Lyman and Mr. Partridge were invited by the medium to take seats in the order above named. Singing was joined in by all, whereupon the spirit-beings—five in number—walked out from the cabinet (which consists of a curtain, let fall from a cord suspended from the side walls, forming the hypothesis of a triangle), took their place behind those seated in the chairs. All being ready, the photographer made the flash-light, in which mortals and spirit-beings are distinctly photographed.

The chairs being vacated, another group of sitters were like arranged, consisting of Col. Shippen, Mr. Walton, Mrs. Partridge and Mr. Smith. Again the spirit-beings came from the cabinet, noiselessly took their position behind us as before, placing their hands on our shoulders, answering questions and patting many of us about the face and head. Soon they answered the question as to being ready. Again the flash-light photographed the mortals, with the five immortals standing behind!

These photographs can be seen and obtained by any one wishing. I will further state that any one of the parties mentioned above will testify to the facts stated, and willingly give any other information desired connected with the above transaction.

In passing, will speak of the flash-light for the benefit of those not familiar with the same: J. P. Hearne, the photographer, is employed by the Association to do the photography of the camp. When a person wishes to obtain spirit-photographs or the photos of spirit-beings, the one so desiring arranges with some medium, and engages Mr. Hearne to do the photographing. The pictures or photos are taken almost instantaneously by the flash-light. The flash-light machine consists of a metal machine with magazine for holding the flash powder, which is magnesium. When the spirit-beings announce themselves ready, the alcohol wick is ignited and the rubber bulb pressed to throw up the powder, which causes the flash-light.

At the close of the flash-light séance Col. Shippen engaged the medium, Mrs. Aber, for a sitting on the following day at two o'clock, for the purpose of obtaining a spirit-portrait on a large canvas. At the same time, aided by the spirits, he invited those whom he desired to be present as sitters. The time arrived, the parties were on hand and invited from one side of the room, in the following order: Col. Shippen, Hon. A. B. Richmond (of Meadville, Pa.), Mrs. Partridge and Mr. McRobert. A dim light illuminated the darkened room. A canvas, about eighteen by twenty inches, on an easel, with a chair on which were pallet, brushes, paints and oil, was placed in front of the sitters. After music and singing, Dr. Blackman and little Florence, cabinet guides, came, giving directions favoring successful results. They requested that the canvas, oils, paints, brushes, etc., be placed within the cabinet. This was done, and the curtains parted, allowing all present a full view of the canvas. Then came Spirit Benjamin West, the celebrated American painter. He spoke to members of the circle, and when asked if he could allow the curtains to remain parted, he replied, "I will try to stand it." However, when he was losing strength, he would ask to have the curtains let fall a brief time, during which we all distinctly heard the painting going on. The curtains were thus changed three or four times, but for full one-third of the time he painted in full view of all present.

The subject of the portrait produced was Orindo—an Atlantian, who lived sixteen thousand years ago—who stood seven and a half feet in stature. He was Parent or Ruler of the lost Atlantis Continent. Orindo has often communicated with Mr. Shippen, and had promised him his portrait two weeks previous to the sitting.

At this painting we were seated at about 2:15 P. M., and as conditions had to be established before the painting had place, and as the sitters disbanded and were out on the piazza and in the front parlor examining the painting at seventeen minutes to three, the execution could not have covered over twenty-five minutes.

I will state that the grandfather of Mr. Shippen was the first person who ever remunerated Mr. West for his art service—he having painted the portrait of Mr. Shippen's grandmother. Mr. Shippen's grandfather rendered financial aid to Mr. West to go to Italy to study painting abroad.

On this occasion, the spirit painter, Mr. West, walked toward Mr. Shippen, referring to the fact that he had painted his grandmother's portrait when in earth-life, for rendered. He further remarked that at that time he had had no thought of coming back as a spirit-being to paint another portrait for the grandson.

I have exalted communications which were given to Colonel Shippen by advanced ancient spirits. Among the many gifted ones who come to him are Zenobia, Queen of Palmyra; Agatha, daughter of Menkara, the great priest of the Nile, who existed before the Pharaohs; Marcus Aurelius, of the Roman Empire; Pythagoras, Confucius, and others.

Zenobia and Agatha have come to him, and, standing on either side, have given flash-light photographs. He has a collection of the most remarkable slates I ever saw, being covered with paintings, flowers, portraits, monuments, and on all unoccupied spaces are writings of a high order, in gold, silver and different colors—all of which were executed by spirit-power.

Orindo, the Atlantian, came and stood by Mr. Shippen in a flash-light photograph, showing his immense stature, appearing head and shoulders above the others standing in line with himself.

Lily Dale, N. Y., August, 1895.

GRACE L. PARKHURST.

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

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin Street (formerly Montgomery Block, corner of Province Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

CASH.—Orders for Books to be sent by Express, must be accompanied by all or at least half cash. When the money is forwarded, it is not sent to all the order; the balance must be paid (U. S. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit in the fractional part of a dollar in postage stamps to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to THE BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached 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 covered by sum under \$10. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 7, 1895.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowdoin Street, corner Province Street,
(Lower Floor.)WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,
69 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac R. Rich, President.
Fred G. Tuttle, Treasurer.
John W. Day, Editor.
Henry W. Pitman, Associate Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

Volume Seventy-Eight.

This is the first number of still another volume of the BANNER OF LIGHT. It will be allowed that it has fairly become at least numerically a veteran journal. Its work in the world of mortals has been continuous and faithful, with results whose extent and character will be better told at another time than now. Within a short period, as all its readers well know, a new departure has been made in the administration of its financial affairs, arrangements having been fully made for its regular publication and the transaction of its varied business by an organized Stock Company. The full announcement on the editorial page will acquaint all the readers and friends with the conditions of the new arrangement in detail and the further purpose of the organized Company. The only thing now wanting to assure the enlarged success and efficiency of the BANNER is the immediate practical cooperation of the great body of Spiritualists in the country.

The ordinarily observant and reflective mind can hardly fail to see that Spiritualism has advanced to a stage where a new class of forces would seem to be called into action under its inspiring guidance and direction. A vaster field is continually opening for progressive occupancy. There are questions of the broadest and most vital significance to be met and satisfactorily answered—questions of education, of legislation, of equal justice before the law and at the ballot box, together with others that will readily occur to the spiritualistic believer and worker. So that it would seem to be all but impossible to remain indifferent to the call of duty in a cause that includes so much that is priceless in promise and sacred in association. Where and what is the single cause existing among men that carries within itself so great a weight of obligation, that is of such elevation in its teaching, that yields such a wealth of happiness in its results, that enjoys the support of an influence so devoted to love and the cause of humanity? It is not yet fifty years since the introduction of this New Religion to the attention of the world, for which we all look forward with such fond anticipations for the future. An increased interest is developed every year throughout our own and other countries, and new developments from the spirit side of life are all the while enlarging and strengthening our faith and increasing our knowledge.

It is an indisputable fact that greater events have occurred in the last half-century to develop the faculties of the human mind and advance the cause of humanity than was done in the same direction during the whole eighteen hundred years since the Christian era. That is because the development has been spiritual. There is but one universal law, and that is the law of Love. Spiritualism preaches and teaches that only. It introduces to the common recognition the law of harmony, as universal in its operation as the law of gravitation. That is the one thing Spiritualists themselves need to know. And when that desideratum is attained in larger measure, it cannot but draw close after it the sentiment of unity, of liberality, of sincere devotion to the cause to which we confide our profoundest belief. The time has come when Spiritualists, as such, should work together, if they cherish the hope of being of help to the invisible ones who would mold anew the thought of mortals with a view to a higher plane of life in time to come. The redemption of the world lies within the active power of spirit-agency, and that can operate with success upon mankind only with the willing assistance of those still in the form.

S. E. White, Baltimore, Md., writes in renewing his subscription: "I should indeed be very sorry to ever have my name withdrawn from your mailing machine. I have not the language to express the joy and comfort that THE BANNER brings to my soul. I would that the whole world read its columns and thought as I do."

"Labor day" was finely observed in Boston; five thousand men connected with sundry organizations were in line; bright banners and unique mottoes were displayed—and music lent its charm to the occasion. The procession was reviewed by the State Governor.

The Case of Dr. Ryder.

Returning to the case of this gentleman, to whom we referred last week as being the latest prey of the heresy-hunters—this time at Andover Seminary—we remark in advance that real religion should be natural and normal and healthy, yielding a blessing instead of conferring mere authority, promoting the spirit of fraternal love in place of rankling hostility and envious hatred, and irrigating to an increased productivity the soil of human souls. If this is boastfully spoken of by many religionists as no longer the age of persecution, it cannot be successfully denied that it exhibits in a limited degree the survival of the same spirit. If we no longer permit ecclesiastical power to work physical wrong upon those who challenge its statements, other methods are followed today which are not less cruel, though more subtly refined.

If Dr. Ryder, as he is universally said to be, is widely known as a learned, sincere and devoted man, pray is not that enough? Could the most complete certification of the most authoritative power that claims religion to be its special care, express and convey more? If more is required, it must necessarily be human, and therefore faulty and unreliable, not religious and allied to the divine. What it exactly and definitely is that constitutes Dr. Ryder's guilt of "heresy" has not yet been cast in the form of a statement, neither indeed can be. Whatever it is, whether a metaphysical abstraction into the depths of which his accusers shrink from taking a plunge or the imaginary dividing of a theological hair "betwixt the north and northeast side," it is self-evident that it bears no practical relation to Christianity.

If anything real is to be accomplished by this breathless chase of the heresy-hunters after the anise-bag trail, it can be only the conversion of the Andover Theological Seminary into a keep for pursuing metaphysical game and the establishment of a place where the thought-thieves of good men cannot hope to break in. Andover is simply to be made a preserve for the exclusive enjoyment of the hunters, who are free to course in and out and up and down without fear of interference. And is that put forth as the largest and truest concept of religion in its high estate, the most and the all that is to be said for it in the name and for the sake of humanity's salvation? God forbid! Is the instinctive response of the unnumbered voices of uncounted men and women.

Is there not something more and better to be done than what these heresy-hunters are engaged about in the stirring time in which our common lot is cast? Is religion only an aimless waste of force on the part of those who ought to be the best men among us, even as they would be thought? The good Bishop Potter, who took up a month's personal residence among the populous poor of the East Side in New York, attests very differently. The Archbishop of Canterbury, in England, is a willing witness to the broad contrary. The latter confesses to being a convert to the methods of the Salvation Army among the poor and down-trodden of the earth. Bishop Potter acknowledged his special work to be the bringing together of the Church and the very poor. He affirmed it to be the problem of church life of the day, that in point of importance it overshadows all the other socio-religious questions. "It should," he said—"it must enlist all the energies of the Church, her clergy and lay helpers. There is much, very much, to be done, and it behooves us all to bestir ourselves. I confess," he voluntarily added, "that I feel that I am but a student who is grappling with the preliminaries of a very difficult subject. The extent of that subject is practically boundless. The practical aspects of the problem are as vast as are its spiritual questions, and every day widens the responsibilities of the Church and the needs of those to whom it must minister." What is religious heresy in comparison with this state of things? What is theology and its points that grow darker the more they are explained? What are heresy-hunters by the side of the salvationists in every religious denomination?

Restrict Foreign Immigration.

The report of the Legislative Commission on the unemployed, in which the immigration question is considered, is quoted from in the circular recently issued by the Immigration Restriction League, approving the statement that "the evil of non-employment is in a considerable measure due to irresponsible, ill-advised and ill-adapted immigration." Continuing the extracts, the circular in question proceeds to say that "under present conditions the United States is attempting to solve the question of non-employment for Europe as well as for itself. The immigrants who are now coming to this country are for the most part unskilled. This section of the country has an abundance of such labor even in normal times, and it cannot be said that this immigration is due solely to the working of the economic law of supply and demand of labor." On the contrary, much of it is owing to depressed and abnormal conditions abroad, to governmental persecutions, and to irresponsible and inaccurate representations in Europe of industrial conditions in this country. The League has therefore prepared a bill to be introduced into Congress at the next session. It increases the head tax from one to ten dollars, and excludes all persons between the ages of fourteen and sixty who cannot read and write the English or some other language. The reading and writing test is the simplest, most rational and most American test that can be applied. It involves no change in inspection, and will exclude a large number of the most ignorant and least desirable persons, while debarring a very small per cent. of immigrants from desirable countries.

The Medium of Los Angeles, Cal., for Aug. 17, has the following paragraph:

"The camp-meeting closed Sunday, and the grounds are now deserted. A mediums' congress has been in session this week at Music Hall in this city, with many of the mediums from the camp in attendance. Meetings have been held every afternoon and evening, with a very good attendance. Among the speakers and mediums taking part are W. C. Bowman, Mrs. Cowell, Professor Loveland, Dr. Schlesinger, Ben Barney, Miss Lydia Allen and others."

Aldridge B. Gardner, Esq., of Providence, R. I.—who is the oldest member in St. Andrews Commandery, K. T.—visited us during the late convocation in Boston. Bro. Gardner bears his seventy years without evidence of flinching in the least; he is a well-known Spiritualist, of long experience in Rhode Island, and that perhaps accounts for the kindly touch given him by Father Time.

Prof. A. R. Wallace,

England's great scientist, was led to a belief in spirit-return and communion by no attack of overpowering sympathy, but by the hard pressure of demonstrated fact. As recorded in a late issue of the *Philosophical Journal* he says, after prefacing his testimony with the assurance that he was at first so thorough and confirmed a materialist that he could not find a place in his mind for the conception of spiritual existence or for any other agencies in the universe than matter and force:

"Facts are stubborn things.... The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. There was at that time no place in my fabric of thought into which it could have fitted. By slow degrees a place was made, but it was made not by any preconceived or theoretical opinions, but by the continuous action of fact upon fact which could not be got rid of in any other way.... That theory is most scientific which best explains the whole theory of phenomena, and I therefore claim that the spirit hypothesis is most scientific. Those who believe as I do—that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us—must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

This experience of Prof. Wallace in the domain of spiritual investigation is the result which always follows careful inquiry into this profound and heart-cheering revelation by any mind which possesses the courage to acknowledge truth when traced to its source.

A Spirit Knight.

As one incident showing the progress of public opinion concerning that life of the spirit which follows the present on the material plane, it may be noted that during the recent Conclave of Knights Templars in Boston—which was so largely attended by the brethren and so warmly welcomed by the citizens—THE HERALD printed an illustrated edition in colors: on the first page was depicted the Masonic column on the march, with banners, swords and appropriate regalia; superimposed upon the front of the black column was the figure of an armed, red-crossed Crusader on his panted steed, wrought in pale colors, indicative of the principle of knightly honor, which survives in the Order and leads the movement still further on.

Time was when this spiritual leader would have been depicted as hovering on outspread wings above the marching host; but to-day, by the broadening influence of returning spirits among the people, the winged stranger is not there shown—the knight is pictured as a resolute man seated upon his horse and that horse tramping along the ground. Fit emblem is this of the modern-day conception that spiritual forces operate as active agents among and on a level with the common brotherhood of men, in a breathing world, not as floating abstractions in the viewless air of an incomprehensible Paradise!

Burying Grounds for Pleasure Grounds.

Here is another object lesson for cremation, being a practical illustration of the ultimate disposal of cemetery grounds. An area of four acres, formerly the burying ground of St. Mary's Church, Woolwich, Eng., for some years past in disuse, has, after much trouble, been secured as an ornamental space by the Metropolitan Public Gardens' Association of London, for the benefit of the Woolwich artisans and their families. The result has been to transform an uninviting churchyard into a charming garden, none the less picturesque because the Church of St. Mary's stands sentinel in its midst to remind visitors that the ground, though happily devoted to the use of the living, is still "God's Acre." So it goes. The churchyard, burying ground and cemetery are gradually converted to other uses, and the place of sepulture is forgot. It would be so after a while at any rate. The very churches in time are transferred to other uses, or else crumble and decay. The earth, itself, in fact, is but one grand cemetery—in which all organisms successively change their form and renew themselves in other expressions. All alike is consecrated ground. The pleasure ground is, in turn, laid out on the soil that is composed of the dead.

A Relic of Barbarity.

One can hardly believe, in this age of the world, that it is true that the Spanish commander in Cuba has committed so gross an offence against civilization as to set a price upon the head of the leader of the Cuban forces. We say it is almost incredible, for the reason that such a deed is nothing less than pure barbarism. Civilized sentiments revolt at the thought of such a proposal. The insurrection in Cuba has now attained the proportions of civil war, and fairly entitles the insurgents to the rank of belligerents in the eyes of the world. To presume, therefore, to treat the leader as an ordinary malefactor, is preposterously absurd as well as inhuman. The government of Spain has continued to represent to the world that the Cuban insurrection was only a local disturbance wrought by a band of outlaws, whereas it is an uprising of the native population to achieve independence and assert the right to self-existence. Nothing is better calculated to increase the general sympathy and respect for the rising patriots of Cuba than this brutal offer of the captain of the Spanish forces. It betrays the desperate condition to which he is reduced, and only urges with fresh force the propriety of recognizing the insurgents as belligerents.

The extraordinary pressure of matter on our space this week, on account of the "Labor" holiday, and the arrival at the office of two mails for treatment on the press-going date, obliges us to defer the latest Camp Meeting reports received from CASSADAGA LAKE, N. Y., LAKE GEORGE, N. Y., and QUEEN CITY PARK, VT., till our next issue.

S. L. Hard, M. D., Secretary, writes from Colorado Springs, Col., renewing the subscription of Dr. Ewell, and adding: "Its arrival is looked for more eagerly than any event of daily life; we do not wish to lose one copy of the paper. Spiritualists should awaken to the extent to demand it."

We regret to learn—by a statement from President Barrett, which we shall print next week—that the donation of \$10,000 recently made to the National Spiritualists' Association has, for some unknown cause, been withdrawn.

"Onset Aftermath" next week.

A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made.

While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

At Sioux Falls, South Dakota, a new church has recently been founded, named the People's church, the pastor being Rev. J. S. Andrew, who has been for two years pastor of the Unitarian church in that city. He proposes to gather into the fold of his new church all those persons who have grown discontented with orthodox churches, those who favor a liberal religion, and those who do not go to church at all, mainly, as he thinks, because of the lack of cordial fellowship there. These he will gather in his new church to listen on Sundays to "Interpretations of Nature, Life and the Bible." He thinks there are enough people in Sioux Falls, of his way of thinking, to make a good sized congregation. No doubt of it, and what is true there is true in a great many other cities of the country.

THE THEOSOPHIST.—The latest number received (August) has the usual paper by H. S. Olcott, the able conductor of the magazine. Lillian Edger gives "The Theosophic Idea of Creation." Nakur Chandra Biswas has a paper, "A Trace of Aryan Worship in Siberia." F. W. Thurston relates much regarding the "Oracles and Mysteries of Ancient Egypt." "Right Beginnings for New Recruits" is a reprinted anniversary address by W. A. E. "The Jain Theory of Reincarnation, or the Transmigration of Soul," is from the pen of Gual Chand. "The Necessity of Spiritual Culture" is by Manilal N. Divedi. There are other papers, reviews, cuttings, comments, etc., interesting to all who find pleasure in Theosophy. Theosophical Headquarters: Adyar, Madras.

THE LIGHT OF THE EAST.—The July number of this magazine has a variety of subjects discussed in the "Keynotes." "The Tenet of Rebirth," by Sreenath Chatterjee, is continued. The other papers are: "Bhagabat Gita with Sankar Bharya;" "Spiritualism," "Ashtabakra Saulta," "Clairvoyance," and clippings from exchanges. S. C. Mukhopadhyaya, Calcutta, India.

(From Light, London, Eng., Aug. 17.)

Cremation.

SIR—With reference to a letter of inquiry on the subject of cremation, published in your columns a few weeks ago, I quote, for the benefit of your correspondent, some information given me by a spirit-friend who acts the part of a teacher, and has known several who have been cremated:

"It is a fact that when the earthly body is suddenly dissolved the spirit often wanders about aimlessly, seeking some link with the old surroundings. But this is not any loss to the spirit, rather a gain; for it is very often highly detrimental to its development to have an earthly body drawing it away from its new conditions. When the spirit still has a link in the grave, it often becomes earth-bound, in consequence of the feeling of curiosity or morbid fancy that attracts it thither."

"It is not desirable to continue earth relationships unless for purposes of help, as they retard spirit progress. The earthly shell should be dispensed with as soon as possible. What does it matter if the spirit is a little lost for a time in consequence; is not its higher development of more account?"

The many friends of the well-known healer, Dr. Dumont C. Dake, will be pleased to hear of his successfully passing examination before the Regents of the University, Albany, N. Y. This, with his diploma, gives him full power to practice in that State. Besides being a regular read physician and a grand healer, Dr. Dake has wonderful clairvoyance, which power he employs in diagnosis and prescribing. His ability is recognized by the medical profession, many physicians calling him in counsel for his diagnosis and opinion in obscure and complicated cases. Dr. Dake deserves the great success and large practice he has achieved, by a loyal and brave adherence to his principles of reform medicine. He has a beautiful country home at Nyack-on-the-Hudson, with handsome offices in the town. At his New York City office he can be consulted Saturdays only during the summer.

Tennessee, on July 3, imprisoned eight innocent Christian men, and now has decided to work them in the chain-gang. Tennessee is neither in Russia nor Turkey. Tennessee is in "the land of the free."—American Sentinel.

NEWSY NOTES AND PITHY POINTS.

No matter though it towers to the sky
And darkens earth, you cannot make the lie
Immortal; though stupendously embowered
By art in every perfect mold of mud—
Angelo, Raphael, Milton, Handel, all
Its pillars, cannot stay it from the fall.
—Gerald Massey.

An exohange chronicles this recipe for the prevention of hydrophobia after the bite of a dog: Take immediately warm vinegar or tepid water, wash the wound clean therewith, and then dry it; then pour upon the wound a few drops of hydrochloric acid.

Patron—"Wun Lung, is it true that many of the Japanese have become Christians?"
Chinese Laundryman—"Me sabe thatee so. See how they fight!"—New York Weekly.

Old Bostonians will be interested to know that in the September issue of *The Cosmopolitan* a well-known New York lawyer relates the story of "A Famous Crime"—the murder of Dr. Parkman by Professor Webster.

Oh those who read their titles clear
To mortals in the sky,
Will wake up rudely yet, I fear,
To find in Spain they lie.
—Puck.

There is never the body of a man, how strong and stout soever, if it be troubled and inflamed, but will take more harm and offence by wine being poured into it.—Plutarch.

At a dinner given to the officers of the British army and navy, it is said Lord Stratford suggested that every guest should write on a piece of paper the name of the person whose deeds in the Crimean war would engrave themselves most indelibly in the history of the English people; and on examination it was found that every one had written the name of FLORENCE NIGHTINGALE.

Never judge people by their clothes. The man with fringe around his trousers, run down-at-the-heel shoes and battered hat, may be the editor of your county newspaper, while the man with rich new clothes and bright yellow shoes may be one of the delinquent subscribers.—Sedgwick City (Kan.) Pantagraph.

BANNER OF LIGHT.—In another column will be found the prospectus of this noted publication, the organ of the Spiritualists everywhere, a paper that is fire-proof and full of enterprise and push. If you are at all interested in these matters and are fond of good literature beside, read the "ad," and subscribe.—Weekly Tribune, Hornellsville, N. Y.

The power of the orator's tongue
For ages in praise has been sung,
But it has not a place
Beside newspaper space
For reaching the old and the young!

The supreme need of the hour is the personalizing of duty, the individual recognition of civic obligation followed by appropriate action.

If you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you, you will be as wretched as you choose.—Kingsley.

Action may not always bring happiness, but there is no happiness without action.—Disraeli.

All cannot charge or lead the van;
All can be brave and true;
And where the captain's standard waves,
There's work for all to do;
And work from which the many may not flee,
Which must be done, and done by thee.

The convocation of the Knights Templars last week in Boston proved to be a memorable affair, and was participated in by no less than twenty-five thousand of the Masonic order, beside being set off with the enthusiastic welcome of the city's entire population.

A medical correspondent to *The Healthy Home* gives this good advice to all riders of the "wheel": "Sit up straight. The nose-grinding, monkey-on-a-stick position is all right for racing, and for racing only. Don't pretend to be a racer. You simply get yourself laughed at."

When Gen. Martinez Campos went to Cuba in command of the Spanish army he left behind him with the Government at Madrid an extraordinary statement, which bristled with liberal looking (at least) sentiments. "Promises that were never fulfilled," he declared to be the cause of the disturbance, which he hoped to put down; and he uttered this epigrammatic sentence: "You can constitute nothing; right and justice will open their way sooner or later"—which subsequent events seem to prove the truth of in this case, as Gen. Campos is now declared to be "bottled up" by the patriot forces in a seacoast town of Cuba.

A mustard plaster made according to the following directions will not blister the most sensitive skin, says the September *Ladies' Home Journal*: Two teaspoonfuls mustard, two teaspoonfuls flour, two teaspoonfuls ground ginger. Do not mix too dry. Place between two pieces of old muslin and apply. If it burns too much at first lay an extra piece of muslin between it and the skin; as the skin becomes accustomed to the heat take the extra piece of muslin away.

The *New York Recorder* gives the sensational reporters of the press this stroke in criticism, which ought to reach through their pachydermatous hides:

"It is difficult to characterize in fitting terms the action of reporter or telegraph agent who sends as 'facts' baseless gossip and rumor concerning massacres in the West, whether they be done by Indians or white settlers. It may not be as easy to obtain reliable data as it is to coin imaginations, but it is hardly worth while for reputable newspaper editors to throw money away upon unscrupulous hirelings, to whom sensationalism is a St. John and profit a god."

EXTRAORDINARY GRATITUDE.—Convalescent—"Doctor, what is your bill?" Physician—"One hundred dollars, madame." Convalescent (paying it)—"I am sure I can never be grateful enough to you, doctor. If it had not been for your care and skill I should have been an angel by this time, and what would have become of little Fido!"—Chicago Tribune.

A very interesting part of the exhibit to be made by the Department of Household Economics of the Woman's Board, at the Cotton States and International Exposition, will be cooking by electricity. Electric stoves will be shown in operation, and the process fully explained. Aladdin's Oven, an invention of Mr. Edward Atkinson, the famous statistician, will also be shown. By means of this oven, the heat from an ordinary oil lamp will cook a dinner. The Exposition opens Sept. 18; closes Dec. 31, 1895. Walter G. Cooper of Atlanta, Ga., can be addressed for particulars.

Verification of Spirit-Message.

To the Editor of the Banner of Light:
I noticed in THE BANNER of July 6 a spirit-message from HENRY T. DAVIS. I was well acquainted with him; he was one of the early settlers of Kansas; he came from Vermont and took up a claim two and a half miles from Lawrence, which he developed into a fine farm, where his children now live. As he says, his wife passed over several years before he did; they were both Spiritualists; he took THE BANNER from its first publication to the time of his death. He was honest in all his dealings, and was loved by all. His children and his old friends are glad to hear from him.

Dr. J. E. BARGES.

Lawrence, Kan., Aug. 24, 1895.

Scurfala, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

On the Wing.

JOURNALS AMONG THE CAMPS.

NO. IV.

To the Editor of the Banner of Light:

Lake George! What a place for a camp, or in fact for anything else where material enjoyment is concerned. Right on the beautiful lake facing the Adirondacks and the noted pleasure resorts is the Lake George Spiritualists' Camp. Hotel Woodin is situated here. In fact, Hotel Woodin is the spiritual camp. B. L. Seelye is proprietor of the hotel, and general manager of the camp. Spiritualists who go to stay over night, must find a home either in his attractive hotel or in one of the many cottages which he controls. His fitness for all that he does is seen everywhere. As a purveyor to the needs of his large constituency he is a fine success. Hotel Woodin is all that it has been described to be in the souvenir number of the BANNER OF LIGHT. Commanding a magnificent view of the lake, Prospect Mountain, with its altitude of two thousand feet, and the new cable road, reaching to the top of this mountain, the hotel has a most charming site. It is four stories high, with a broad piazza two hundred feet long. All the rooms on the west, south and north sides have good views of the lake. There is a spacious hall, eighty feet long, where lectures, hope and entertainments are held. All the modern conveniences are supplied, four mails a day being one of them, so that business men may keep in touch with their worldly cares, if they choose so to do.

The cuisine is finer than one finds in many of the mountain houses and is a great incentive to large patronage. I did not have the good fortune to be in attendance at any of the meetings, Sunday being the only time when the same are being held, but I got good reports of them, and was glad to learn that they are successful and interesting. F. A. Wiggins had just left when I arrived, and his influence was still felt. President Newton had been at the camp, and called away for a brief time, returning before the close.

I met here that grand mother in Spiritualism, Phoebe A. F. Dusenbury of 68 West Sixty-fifth street, New York. Although along in the seventies, she is still active in her magnetic cures. It would do the BANNER readers good to hear her espouse the cause so near and dear to her heart.

Another active entity at Lake George is Mrs. Volz, wife of the scenic artist of the Empire and other theatres in New York. She is quite an addition to the social side of Spiritualism.

Landlord Seelye's wife is also a great helpmeet to her spouse, in every way contributing to his success. I found Mrs. Florence R. White ensconced here for the season, and having many demands made upon her for sittings. She was the only test medium on the grounds.

Besides the Fort George cottages, there are many private cottages, all very pretty in architecture and taste. Secretary White occupies one of them, nearest the lake.

From Lake George I went to Queen City Park, at South Burlington, Vt. I arrived at the Burlington station of the Central Vermont railroad, and had the pleasure of taking a ride from the beautiful city to Queen City Park, three miles away. It was a charming ride, and worth all it costs, though at first I thought the chairman of the excursion.

Arriving at Queen City, Dr. E. A. Smith, the President, gave me a most genial welcome. He was getting ready to take part in a masquerade, to be held the evening of my arrival. Those who have only been favored with seeing Dr. Smith on the rostrum in Boston, ought to see him on the social side of life, in which he is equally successful. Long stretches of beach, a grand success, over seventy couples taking part. Charlie Sullivan and his sister May seemed to be the moving spirits in the affair, and besides working for the pleasure of all, contributed not a little by appearing in some of the finest costumes on the floor. Charlie wore the dress of a Spanish brigand, and looked the part completely.

The next day I paid my attention to the camp and its internal arrangements. I had had a fine night's rest in the hotel, which, by the way, is finely kept by L. Webb, Jr., a most accommodating man, and a help to the camp. There are few such men in any hotel, where courtesy and ability are concerned. Spiritualists and others would always rendezvous at Queen City Park Hotel when they came to the opportunity. After a good breakfast, I took a stroll through the camp. What a scene was stretched before my eyes, as I looked out on the placid Lake Champlain! Truly, I said to myself, "this is God's country."

A beautiful forest auditorium, seats and tables at frequent intervals, pretty cottages, rolling springs, rustic summer-houses, long stretches of beach, a spacious wharf, pine groves, rugged bluffs—all these and more compensated me for my long morning stroll, and I was loath to hasten back to the Pavilion, where I had promised Dr. Smith I would be at conference hour.

The attendance was large. Dr. S. N. Gould presided, as he often does. Dr. Hubbard also relieving Dr. Smith at some of the exercises. I presented the claims of the veteran spiritualist paper, and found that a larger number of the people are subscribers than of any community I had previously visited.

Charlie Sullivan had charge of the singing, and as usual, gave some excellent solo selections. I heard good things said of his music, and found many who had received evidence of spirit-presence through his agency. He always was a good medium, and it is a pleasure to his friends to know that he is developing even more rapidly than ever.

Mrs. R. S. Lillie gave a grand talk in the afternoon, and in the evening Joseph D. Stiles announced over a hundred names of those who had been recognized. Mr. Stiles is Vermont-born, and his friends here are among the thousands. His séances are always taking features at Queen City Park.

Sunday was a great day. Mrs. R. S. Lillie expounded the Cause with fine ability, and delivered the best lecture of her tour. She was forcible, yet not antagonistic, and those who heard her on the Sunday previous and then heard her on this occasion, give her the preference as far as soundness and gratification are concerned. Ingersoll never touches the heart. Spiritualist lectures touch both heart and soul.

In the afternoon F. A. Wiggins gave a fine lecture, followed by several remarkable readings. His manner of giving tests is convincing and entertaining. He is handicapped, after the manner of the mediums, by the name of some spirit-friend from whom they would like to hear on a slip of paper. These are gathered, laid upon a table, and from these he selects one at a time as the guide dictates. The reading then follows. At the close of last Sunday's tests he bunched the slips all together, threw them into a bag, and calling one in his hand he drew out the others, and presenting the remaining one to the lady, told her that her husband, in the audience, wrote the name on the slip, which statement she acknowledged to be true. This was considered a very strong piece of evidence in favor of spirit presence.

Mr. Wiggins stays through next Sunday, when he is followed by Mrs. Emma Paul, J. Clegg Wright and J. Frank Baxter.

Sunday afternoon Mrs. Lillie and others made an appeal for the National Association, and over thirty dollars were collected.

Among those who are at the Park, mention must be made of Mrs. Ida P. Whitlock and her daughter, both of whom are able to speak spiritually and socially. Mrs. Whitlock found time to help along on the fair which was held Saturday evening, and which netted a fine amount. She gave three lectures during the week, spoke at all the morning conferences, while the daughter played all the accompaniments for the singing, and entertained friends and acquaintances.

There are many other genial people here. I found such in the family of Dr. S. N. Gould, whose daughter Ethelyn, is making her mark as an elocutionist, and her name has frequently appeared in the columns of the BANNER. She received her education in this line in Boston. Her interest in all that goes on at Queen City Park is great.

The American flag floats from the Gould cottage across the main avenue to the hotel, and can be seen from all points of the Park. All who visit Queen City will, sooner or later, see Treasurer Crosscut, whose home is near the entrance. He looks after all the dime collections very faithfully. Queen City has many attractions. Internal and external, so that visitors can find entertainment, other than the meetings or séances to interest them. A proper thing to do is to take the Red Rock ride. This is a most charming drive over a finely constructed road, winding through forest and close to Lake Champlain. It is owned by a benevolent person, and no small compensation is that good order shall prevail.

Of the beauties and attractions of Queen City, I could write indefinitely. Spiritualists should visit the spot to get anything like an adequate idea of its charm, as much has been omitted. I cannot close, however, without saying a good word for Dr. F. A. Wiggins, whose interests here are large and important. He is a busy man in many directions, yet a busy man always accomplishes much, and Dr. Smith is no exception to this statement. He can do more in a few hours than some men can perform in many days' time. He is earnest, helpful and progressive, and is a firm believer in Queen City Park. His cottage is presided over by Mrs. J. E. Thompson, and both do all they can for the comfort and pleasure of their guests. I am now off for New Hampshire, thence to Lake Pleasant.

HENRY W. PITMAN.

Appeal from Annie Lord Chamberlain.

To the Editor of the Banner of Light:

I have returned home to find my aged father suffering greatly and nearing his spirit-home. My dear mother's long illness before she left us—with father's, sister's and my own of two years' duration—has placed me in a very trying position. It is with regret that I feel obliged through the kindness of some benevolent friends who are able to render me some pecuniary help in this trying hour. ANNIE LORD CHAMBERLAIN. Box 56, Mattapan, Mass., Aug. 30, 1895.

WRITING PLANCHETTES for sale by Colby and Rich. Price 60 cents.

W. J. Colville's Work.

W. J. Colville ended his work at Casadaga Camp Friday, Aug. 30, when he spoke to a select audience in Library Hall at 10:30 A. M., and addressed the multitude in the Auditorium at 2 P. M.

On Saturday, Aug. 31, he gave two lectures to most intelligent and appreciative audiences at North Collins, N. Y., on the occasion of the great annual gathering of the "Friends of Human Progress" in that place, where a flourishing, influential society has been established for more than forty years.

The meetings were held in the fine amphitheatre in the woods which perpetuates old historic Hemlock Hall, a place where many anti-slavery speeches have been made and numerous reforms ably advocated in days gone by.

In the morning the audience chose for discussion the subject of "The Bible and Its Relation to Spiritualism"; also, "Is Woman Superior to Man?" and "Herey and Heretics." The speaker combined the three subjects in a masterly manner—so said the hearers—and then gave a poem in the same impromptu manner.

In the afternoon four subjects were proposed for a lecture, and as they all bore upon living issues they were all dealt with in a cogent and harmonious manner.

Mr. Taylor presided, as he has done at North Collins meetings for many years, with all his old-time earnestness and sympathy. Good music was a pleasant feature of the gatherings, and universal good feeling manifestly prevailed.

Through the accommodation furnished by a night express, W. J. Colville was on hand at Lake Brady Sunday morning, Sept. 1, in time for the beginning of his engagement at that very popular Camp, which holds sessions for ten weeks, and manages to offer so many and varied attractions that there is no flagging interest throughout the season.

Mrs. Cora L. V. Richmond and W. J. Colville are the two principal speakers there till Sunday next, Sept. 8, inclusive, after which they both go to Chicago—Mrs. Richmond to resume her regular ministrations there and W. J. Colville to pay a short visit on his way to California, where his work opens in Los Angeles Sunday, Oct. 6.

Friends in Denver are making arrangements for a short course of lectures on and about Sunday, Sept. 29.

All letters, etc., for W. J. Colville may be addressed care of BANNER OF LIGHT as usual.

MEETINGS IN BOSTON.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 7 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Beacon.—Spiritual meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. Meeting in Commercial Hall, Thursday at 7 1/2 P. M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday and Thursday at 2 1/2 and 7 1/2 P. M. in ante-room; Friday at 2 1/2 and Saturday 7 1/2 P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M. Tuesday and Thursday circle and meetings. At No. 518 Tremont street, Wednesday and Saturday, 7 P. M. Friday, 3 P. M. Seating capacity, 100 persons. S. H. Neke, Conductor.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2 1/2, 7 1/2. Tuesday, 3 o'clock. Conference meeting Saturday, 7:30 o'clock. Mrs. M. Adeline Wilkins, Pres.

Holla Hall, 769 Washington Street.—Meetings on Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M. J. Milton White, Conductor.

Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (Incorporated), Sundays, at 2 1/2 and 7 1/2 P. M. Mary C. Weston, President.

Harmony Hall.—James Higgins writes: The Tuesday circle was held as usual; Thursday meeting also, and both well attended. Mr. Davis, in absence of Mr. Neke, presided, and was assisted by Mrs. Collins, Prof. Hilling, Mr. Johnson, Mr. Carlton, and others.

Sunday's developing circle was very large and the power great. Mr. Neke, our President, was present, and was assisted by Mrs. J. A. Woods, Mr. Davis, Mrs. Collins, Miss S. B. Lamb, Mr. Habener. At 2:30 and 7:30, Mr. Neke in the chair. The subjects were: "Our Home in the Spirit-World," and "In the World, Not Out of the World." Both subjects were revelations to the audience. The practical lessons which Mr. Neke gave into his addresses were grand. Tests by him, as well as by those who assisted, were all recognized, and were given by Mrs. J. A. Woods, Mr. Davis, Mrs. Collins, Mr. W. B. Wood, Mr. Habener, Prof. Hilling and others.

Music was furnished by Miss S. B. Lamb. The BANNER OF LIGHT had a good sale at the hall, as well as at Mr. S. H. Neke's, 616 Tremont street.

Alpha Hall, 18 Essex street.—"Progress" writes: Society of Ethical and Spiritual Culture held its first regular meeting of the year in this hall Sunday, Sept. 1. Mrs. M. Adeline Wilkins, President, assisted by Mrs. S. P. Treen, Vice-President, conducted the exercises. A large and harmonious developing circle was held at 11 o'clock; at 2:45, organ voluntary, Miss Brehm; a song service led by Mrs. Nellie Carlton; exercises by chaplain; Mrs. Elizabeth Ricker opened the meeting with appropriate remarks; Prof. Woods spoke of the spiritualists; Mrs. Knowles, Mrs. Nutter, Dr. Sanders, Mrs. Wilkins, all gave tests.

Evening.—The meeting was largely attended. A fine address by Prof. Charles Woods; readings remarks and tests were participated in by Mrs. M. Knowles, Miss B. Lamb, Mrs. E. C. Dickinson, Mrs. J. E. Nutter, benediction, Mrs. E. C. Dickinson; solo songs were given throughout the day by Mrs. Carlton, who has been engaged for the season.

America Hall.—F. A. A. Heath writes: Bro. Eben Cobb and his estimable lady reopened their meetings in the above hall last Sunday, with large audiences. Excellent music was furnished by Prof. Peak of Medford. At the afternoon session Mr. Cobb gave an eloquent address upon "Second Childhood." We never really grow old, he said, but must be as little children in order to receive the beautiful truths of our spiritual philosophy. Mr. Flaming A. Heath, Mr. David Brown, Mrs. M. O. O. Mrs. E. A. Peck and Mrs. Julia Davis joined in remarks and tests.

Evening.—After an address of welcome from Father Locke the following mediums gave recognized descriptions and tests: Mrs. Howe, Mrs. A. Forrester, Nellie Thompson, Mrs. A. M. O'Connell, Mrs. Peak. All present most gladly joined in welcoming Mr. Cobb to the platform.

Elysian Hall.—L. L. writes: The regular meetings on Tuesday, Thursday, Friday and Saturday of the Elysian Society of Spiritual Progress, W. L. Lathrop, President, were held as usual, with good attendance and increased interest. Mrs. Hutchins, Mrs. Callahan, Mr. C. O. Lathrop, Mrs. M. Nutt, Mr. Lathrop and others were the mediums.

On Sunday our circle in the morning and meetings afternoon and evening were replete in good things spiritually. Mrs. O. R. Hatch, Mrs. M. C. Cheney, Mrs. Callahan, Mrs. Dr. Bell, Mrs. Gilliland, Mrs. B. Robertson, Mr. Redding, Mr. Lathrop and others contributed to the spiritual feast.

Our work opens grandly for this season.

Hiawatha Hall.—"H." writes: Meetings morning, afternoon and evening, Mr. Martin presiding. Invocations by L. L. Whitlock and others. Remarks by Mr. Whitlock, Miss Wheeler, Mr. Combs and others; tests, Miss Wheeler, Mrs. Irwin, Mr. Davis and others—recognized. The poems recited by Mr. Williams, indited from the spirit-land, were grand and beautiful.

A token in money was given to a worthy sick lady by the afternoon audience.

Engle Hall.—Hartwell writes: Wednesday afternoon, Aug. 28, Mrs. M. E. Pierce, Mrs. J. Fredericks, Mrs. M. Ratzel, Mrs. S. C. Cunningham, J. Hilling and E. H. Tuttle gave remarks, tests and readings.

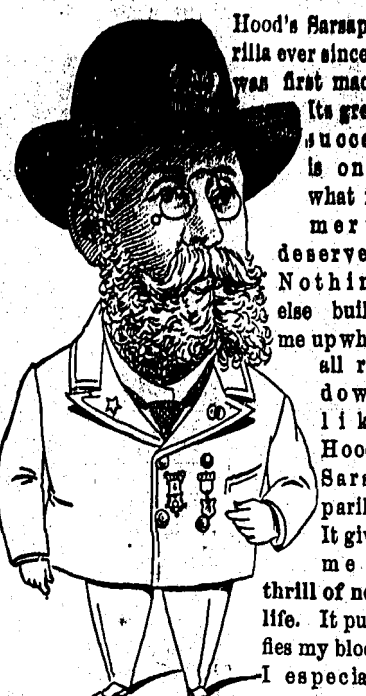
Sunday, Sept. 1, the following talent took part: Mrs. J. E. Woods, Mrs. C. H. Clarke, Mrs. Dr. Bell, Mrs. M. E. Callahan, Mrs. C. O. Lathrop, Mrs. M. Nutt, Mrs. M. Ratzel, Mrs. S. C. Cunningham, Miss M. E. Wheeler, Miss I. B. Sears, A. Wright, Mr. Hill, Mr. Hall and E. H. Tuttle. Remarks were made by Dr. J. R. Root; songs by Mrs. Hall; piano selections by H. C. Grimes.

BANNER OF LIGHT for sale each session.

Red Men's Hall, 518 Tremont street.—Irving Pratt, Secretary, writes: The first session of the Children's Progressive Lyceum for the season was held Sunday, Sept. 1. The orchestra opened with selections; the lesson was read responsively by the school, and discussed as usual by the groups. The "Banner March" was participated in by the groups, followed with remarks by Conductor Charles T. Wood, Assistant Conductor Newell B. Austin, Elmer B. Packard and Irving Pratt.

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

I Have Known



Hood's Sarsaparilla

to my comrades of the G. A. R. CAPT. J. P. THOMPSON, Register of Deeds, Middlesex Co., Lowell, Mass.

Hood's Pills cure Sick Headache, 25c.

In Memoriam.

To the Editor of the Banner of Light:

HENRY METZGER, Vice-President and General Superintendent of the Bell Telephone Company of Western Pennsylvania, passed to spirit-life about midnight of August 24th, at the age of fifty-five years. Mr. METZGER was one of the best known men in Pittsburgh, Pa., an official in many prominent institutions in that city, a director of the Chamber of Commerce, a member of our leading social club, and what is more than all this to the readers of the BANNER OF LIGHT, he was an earnest and consistent Spiritualist. He not only preached Spiritualism but practiced it, taking an active part in the councils and direction of the First Church of Spiritualists, of this city, and was, at the time of his translation, our honored and beloved Treasurer. In his removal our church loses one of its most devoted and liberal supporters. His business, political and social friends were legion, while it is doubtful if he had a single enemy in the entire community. The daily press, while minutely detailing everything about him, has scarcely mentioned the fact that he was a Spiritualist, although that fact must have been well known to its editors as many others that found their way into print. The writer has known him for some years past, and can think of no one among a large circle of friends whose loss he could feel more keenly. Surely, it was true of him, as it is of all noble spirits, that "the life of death" was but a transition to a higher life, and that his private acts of benevolence far exceed any that were made public.

Not long before his demise, in a conversation touching the future life, I asked him how he felt, in view of the fact that his recovery was doubtful, and found to my delight that the change called death, so universal and dreaded, had no terror for him. "My desire to live," he said, "is simply that I might do some good." A knowledge of the future life, gained by a patient and earnest investigation of Spiritualism, enabled him not only to look forward with hope, but with certainty, to a continuous and exalted future existence. His noble soul looked out upon the great ocean of eternity without a fear, and he met the night of death tranquil as a star meets morning.

It is fitting that this fact concerning one so well-known should find publicity. If some influential Christian had died in our community, bolstered up by the promises of the Bible or an abiding faith in the last rites of the church, our local editors would have considered it their sacred duty to point to the value of the popular religion in the hour and article of death. But Spiritualism is not yet sufficiently understood and appreciated to tell the truth about it. Nevertheless, the truth must be told. HENRY METZGER was the last man I can think of to desire that it be concealed or hidden, that he lived and died a true Spiritualist.

Pittsburgh, Pa. JOHN H. KNIGHT.

Movements of Platform Lecturers.

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

Mrs. A. Wilkins has had a successful season at Lake Pleasant, and will remain there during September. Would like engagements for November and December.

Mrs. M. A. Brown has returned from Lake Pleasant camp, and can be found hereafter at the Glendon, 252 Columbus avenue (Suite 13), Boston, Mass.

Dr. George A. Fuller lectured in Worcester, Mass., Sept. 1; at Hayden Lake (Me.) Camp-Meeting from Sept. 3 to 8; will lecture in Lowell, Mass., the 15th and 22d, and at South Hanson the 29th. He has Oct. 27 and Dec. 1 unengaged. For terms address 42 Alvarado avenue, Worcester, Mass.

Mrs. Maggie Walte can be addressed for engagements during September at Hotel Adams, corner of Jefferson and Randolph streets, Detroit, Mich., and in October at Boston, Mass.

Miss L. E. Smith of Boston, platform test medium, will make engagements for the fall and winter months. Address 68 Green street, Pittsburg, Mass.

E. J. Bowtell spoke at Yonkers, N. Y., Aug. 30. Reengaged Sept. 13. Address for the present, 563 De Kalb avenue, Brooklyn, N. Y.

Mrs. Julia E. Davis will speak and give tests for the Malden, Mass., Spiritual Association, Oct. 20, has open dates, and would be pleased to correspond with secretaries of spiritual societies in regard to engagements. Home address 49 Dickinson street, Somerville, Mass.

L. Freedman, who has purposed returning from America to his home in Australia, has indefinitely postponed his departure, and will for the present occupy his time by the conducting of classes in psychical development, etc., at 326 West 69th street, New York City.

J. C. F. Grumbine, of Geneseo, Ill., will open a class in clairvoyance Sept. 15. Applicants can address him as above for particulars.

Spiritualist Camp-Meetings for 1895.

Camp Progress, Upper Swampscott, Mass.—Meetings continue until Oct. 5.

Hayden Lake, Me.—Commence Sept. 5, close Sept. 8.

Etta, Me. (Buswell's Grove).—Aug. 30 to Sept. 5.

Liberal, Me.—Aug. 26 to Sept. 8.

Lake Brady, O.—June 30 to Sept. 8, inclusive.

Catalpa Park, Camp, Libal, Me.—Aug. 24 to Sept. 5.

Sumnerland, Cal.—Aug. 25 to Sept. 15.

Tyler Park, Tex.—one mile southeast of Fort Worth.—Commences Sept. 21, closes Oct. 7.

SPECIAL NOTICES.

IMPORTANT.

If the afflicted will send age, sex and symptoms to the "THOMAS BATTERY CO.," Cardington, Ohio, they will receive a pamphlet telling how to cure without drugs. Enclose stamp. Sept. 7.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 5.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osunburgh 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.

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

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 per six months.

READ THIS! THEN ACT. A GRAND OPPORTUNITY Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy, Astrology, Theosophy, Mesmerism, Psychology, Hygiene, And kindred subjects.

Being desirous of largely extending the circulation of the BANNER OF LIGHT, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the BANNER OF LIGHT, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among the advertised by us, either in THE BANNER or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INCITEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to THE BANNER, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

DR. CARPENTER, 80 Berkeley street, Boston. Diagnosis free 1 to 9 P. M. 1w* Sept. 7.

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY, MRS. CLARA H. BANKS, DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Lonsley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?"

This memorial sheet has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

The music of this trio of songs would be priced at least at one dollar, if sold singly, but the entire composition is offered at 25 cents. For sale at the BANNER OF LIGHT Bookstore, 9 Bosworth street.

A BOOK WELL WORTH READING.

Now reduced in price

From \$1.00 To 50 CENTS.

WOMAN, And Her Relations to Humanity

GLEAMS OF CELESTIAL LIGHT

ON

The Genesis and Development of the Body, Soul, and Spirit,

AND CONSEQUENT

MORALIZATION OF THE HUMAN FAMILY.

Offered Especially to Woman for Study and Contemplation; Not to the Phenomena-Hunter, but to the Spiritual Student and Deep Thinker.

THE TRUE RELIGION: MAGNETISM—MATERIALIZATION—RE-INCARNATION.

The contents of this volume consist of a series of communications received by the compiler from several spirits through the mediumship of Mrs. Christina Cawein, the chief dictating being Ben Hanan, formerly a general in the Persian army, of whom a portrait is given from a picture by the artist Wella Anderson; a portrait of Mrs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations. Cloth, 12mo, pp. 20. Price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Star of Progress,

WRITTEN AND COMPILED BY

MR. HENRY W. SMITH.

SPRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida L. STAUDING, an expert stenographer.

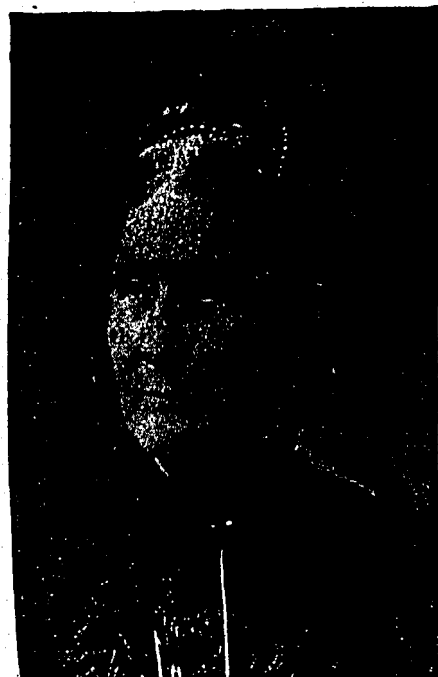
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions as much of truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. FITZMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 22, 1895—Continued from last issue.

James Furnal Senter.

I have been asked mentally quite a number of times why I did not report. Well, I don't know as I have any very satisfactory reason to give why I have not.

Alpha and Lizzie, you are about all that are left on the earth-plane of the family. Father, mother and sister Clara are here with me—and William too.

Alpha, my head is all right now—no weakness. Mother also is getting strong. We like the home you are in now; you made the change since we passed on. Father says you could not have done better, as he can see.

Lizzie, there are other changes yet to come that we can see, for our range of vision is broader than yours, and these changes will be for the better, too, you may rest assured of that. We shall hold our influence so strongly over you that you shall not be permitted to do aught that will not be for the best while you are upon the earth-plane.

I stood beside you, Lizzie, while you were talking to your friend Carrie. I well remember the time when you could not speak of these things to me, but before I passed over I was very glad to listen to what you had to say.

I would like very much, Alpha and Lizzie, to have you go to a good materializing circle where I can manifest my presence. Dr. L. has promised to come with me.

James Furnal Senter. I passed away suddenly in Malden, Mass., but I used to live in Portsmouth.

Col. George M. Atwood.

I am pleased to be a listener here, but it is more of a gratification to be one of the speakers. Whether or not my message will have even a feather's weight in settling the doubts of some one in your good city of Boston as to the truth of continued life for mankind after the death of the mortal body, I am unable to say, but I hope and trust so. It is impossible for us to measure the effects of certain acts, particularly in convincing our earthly friends of the fact of spirit-return and communion, or of immortality.

I had some kindred and many friends, not only here in the city proper, but in South Boston, who remember me tenderly.

I was interested in the real estate business, and with those who dealt in it.

I knew when in the mortal that our dear departed ones were around us. I thought of these things a great deal, for I was a stanch Spiritualist; but, like many others, I was a little reticent in regard to them sometimes.

Even as I thought here, I have found it to be a fact in spirit-life that belief in creeds and dogmas never opens to us the way to heaven, but the life we live on earth decides the degree of peace and happiness we shall enjoy in the spirit-world as we meet as ourselves again.

While here I was not ignorant of the existence of this institution, and I hope the good work accomplished through its agency will not cease until all humanity shall be so spiritualized that the spirit-world shall be as an open book to them, and they shall be permitted to walk and talk face to face with the angel-hosts, even while dwelling here on earth.

I come in all love for humanity at large, to whom I send my warmest greetings, and send out an influence for good to all who ask for aid from the world beyond.

Col. George M. Atwood.

Nancy Harrington.

Mr. Chairman, it is a great pleasure, as has often been said before, to be permitted to report here. Sometime in the past I came in the other room, but I have such a desire to make myself known again to my friends that I have once more begged the privilege of speaking here.

Eliza is here with me, and sends loving greetings to you, John, and also to the others. I would gladly single out all to whom she would be remembered, for it would be a gratification to them; but with the limited time at my disposal I find it impossible to do so.

I would like to say to mortals on this particular point, that could the veil be drawn aside so that they could see the anxious, waiting throng, all eager to send a word to dear ones here on earth, you would consider those of us who are permitted to speak very fortunate indeed to be able to secure just a few minutes apiece in which to talk to our friends.

I have friends whom I would like to reach in Providence, R. I. I often visit the halls there where spiritual meetings are held, and it is a great pleasure for me to meet them and mingle with them in the spiritual atmosphere of those places.

They used to say of me sometimes, "Aunt Nancy is plain-spoken, but she speaks the truth every time." I think I was blunt sometimes, but I did the best I knew how, and, as my mother used to say, that is all that is required of us.

It was a pleasure to me when I entered the spirit-world to see how cheerfully everybody helped his neighbor, and helped mortals, too, who needed assistance; but there are few upon the earth plane who realize the extent to which they are indebted to spirits for aid to bear their burdens from day to day.

Since I reported here a few years ago I have made great progress, and I learn that I shall be privileged to go on progressing throughout eternity, for the spirit-world is a great school of life.

Mrs. Ann Cole sends loving greetings home to her sons, Benjamin and William.

Mr. Chairman, it is a pleasure to watch the groups of children that assemble here every circle-day. They, too, have a work to do here, for their innocence and sweetness shed an influence that is uplifting to spirits as well as mortals, and their joyous, happy faces fill with joy the hearts of spirits who come here sad and depressed because of earth-conditions which still cling to them. The little ones come laden with flowers, and are under the guardianship of such beautiful spirits as Miss Emily Chase, Miss Barton and Miss Annie Thompson, whose work lies in the direction of training these young buds for a useful and happy life.

Nancy Harrington, of Providence, R. I.

Hannah Sargent.

If people could but realize the reality of the spirit-world, how much happier they would be when the time comes for them to leave this mortal existence and enter into the life immortal. I realized in a marked degree before passing on, Mr. Chairman, that death was but a change, that beyond its portals was life, everlasting life, and progress. That is the way we should be taught to regard what has been termed the king of terrors, which is only the Angel of Release. I, however, was taught differently in my earlier days.

Sister Eliza, I know you would say, were you questioned, that you do not know regarding these things; but, sister Martha, I know you are anxious to learn more, and will strive to do so.

Father and mother are here, and dear Alice stands beside me asking to be remembered.

It is many, many years ago since I passed on. My dear sister, who is living in Methuen, this State, will be glad to hear from me. I was but a child, comparatively speaking, when the summons came to me, but I have learned a great deal since then, and the memory of my earth-life is fading away.

Father has urged me so hard to speak here for the sake of sister Martha that I feel impelled to come to-day for you all.

Samuel says he is pleased to announce himself here to-day as one of the company.

I had many friends in the State of New Hampshire, but I came with my relatives to Massachusetts on account of changes which came to them.

Sister Eliza, through all the discouragements that may come to you, trust in the Father, and he will bring you safely at last to the home where you shall rejoice, for there no heartaches and sorrows are known. You have had many trials here, but you will realize their great usefulness in the unfoldment of your life when you shall have passed beyond the veil.

I know, sister Eliza, you would ask if I have seen Truworthly. Yes, I have; but do not think for a moment that we are always together in the spirit-world—we who were kin or acquaintances here. It is the attraction of the spirit, and not blood-ties, that binds us together in the spirit-world.

Alice says: "Please to say to Auntie and Tom that I am often with them in the home where Tom loves to spend his vacation with the dear, good Auntie."

Martha, I am glad in the very depths of my soul that you are anxious to learn all you can of the future.

I am Hannah Sargent. My sister Martha lives in Methuen, Mass., and my sister Eliza in Andover.

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:

March 23.—Dr. Calvin Seely; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Langley; Roswell W. Slaby; Artie Grubbs; Ida C. Cleaver; Rhoda H. Durall; Mary A. Miller; Nelson Nickerson.

April 5.—Ezekiel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Coane; Dr. Ossian C. Mansfield; Rebecca Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hamden; Eliza J. Reed; Volney Lincoln Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gorman Leland; Rhoda H. Durall; Elizabeth Eaton; Ella Spaulding; Jeremiah S. Quimby; Rachel Burns Martin; Samuel W. McPhee; Adelle L. Wilson; Hattie Robinson.

May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Parry; Frank A. Ely; Clara Morse; Prof. Henry Kiddie; Abigail Greenwood; Gertrude Booth.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here mentioned—will appear in their order as to time.

The Third Annual Convention

Of the NATIONAL SPIRITUALIST ASSOCIATION of the United States of America and Canada will be held in Masonic Temple, corner 9th and F streets, Northwest, Washington, D. C., Oct. 15, 16, 17, 1895.

Business sessions each day at 10 A. M. and 2 P. M. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening, grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the convention to entitle you to one-third fare for return trip. All who attend the convention are entitled to these rates. Remember that unless you procure a certificate ticket we cannot secure a reduction on return trip. Notice will be given in papers at what stations these tickets can be secured.

All delegates' credentials should be forwarded to headquarters by Oct. 1, 1895.

All societies not chartered are invited to do so at once, that they may have a voting representative at the convention.

Delegates' headquarters will be at Temple Hotel, 9th street, Northwest, Washington, D. C., near Masonic Temple.

All delegates are requested to report at headquarters, 600 Pennsylvania avenue, Southeast, Washington, D. C., Oct. 14, at 5 P. M.

HARRISON D. BARRETT, President.

FRANCIS B. WOODBURY, Secretary.

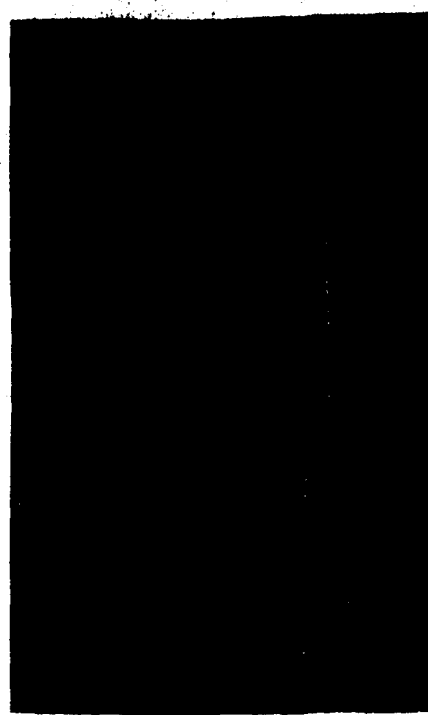
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ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By M. K. G., Youngstown, O.] Mrs. Richmond's guides, in the book titled "The Soul in Human Embodiments," seem to make a distinction between reincarnation and re-embodiment. Will you please explain the difference?

Ans.—From the strictest standpoint of etymology there is, no doubt, a decided difference between incarnation and embodiment, though to ordinary minds the distinction is not very plain. The former word relates exclusively to enfleshment, while the latter does not necessarily suggest the thought of a fleshly robe at all.

We have noticed in the book referred to that the word "expression" and the phrase "repeated expressions" are often made use of, and though we do not undertake to explain so profound and admirable a series of lessons more fully than they explain themselves to the studious reader, we will, as we are asked, give our own view of the two words especially under discussion.

The theory of reincarnation, as taught in the works of Allan Kardec and also in the writings of many later Theosophists, differs from the soul-teachings given through Mrs. Richmond principally as regards the view taken of the soul itself.

In the case of Kardec and the usual modern Theosophist, the eternity of the soul as a finite entity included within the Infinite Spirit, who is the only infinite entity, is not clearly expressed. The word *expression* and the phrase *successive expressions* of the soul seem to do more justice to the idea conveyed in the teachings of Mrs. Richmond's guides than is conveyed in the term reincarnation, though there are decided points of agreement as well as difference between the two schools of philosophy.

We have always taught that the soul unit is far greater than its expressions, therefore no embodiment fully reveals the glory and potency of the essential spiritual entity. In a series of embodiments each expression differs from all the rest, and when the series is ended the state in spirit-life expresses all the varied excellences of all the expressions which have then reached their culminating point.

As no two embodiments are exactly alike, but each is a link in a chain; successive embodiments are a better and more correctly suggestive phrase than "reincarnation." The soul never changes, and each embodiment is an out-breathing or impulsion from the soul, which is the seat of unimpaired individuality.

Q.—[By Moses Wolthelm, New York.] What are the essential differences, as you perceive them, between Spiritualism and any recognized theological system?

A.—Though there are many Spiritualists who refuse to allow that Spiritualism is a religion, and therefore exclude it entirely from the list of religious systems, we are not among their number; at the same time we are disposed to make the following broad distinction between a religious and a theological system.

There are to us two distinct elements in universal religion—that of conciliation and also of reconciliation; in our judgment accordingly a religious movement is the very reverse of what is commonly conceded to be a theological system, because the latter invariably draws rigid lines of demarcation, and so walls in its adherents that through the agency of aggressive dogmatism the unification of human ideals and interests is delayed instead of promoted.

Spiritualism is primarily a revelation, and can therefore be reasonably approached in a scientific manner; it also lends itself immediately to philosophic review. The religion of Spiritualism is not a formulated system of ethics even, based upon the dictum of a governing head, but a rational and inevitable result of the nature and teachings of the revelation concerning the immutable connection between character formed on earth and its consequences in the hereafter.

The religion of Spiritualism lays very great stress on character and very little on creed; it is therefore an ethical far more than a theological force in human society. The essential difference between Spiritualism considered in its religious aspects and any one of the ten or more great theological systems of the world with all their dimensions and subdivisions, is that the faith of the Spiritualist reposes in what is to him a direct revelation concerning life as it actually exists in the spiritual realm, not in any authoritative enunciation of a ruling body of teachers who derive their knowledge from ancient histories rather than from first-hand experience.

The various leading theological systems of the world may have all taken their rise in spiritual revelations of a singularly direct character, but as we now encounter them they are very greatly fossilized, and lean far too much upon traditions of the past. Every precise system of theology narrows the thought of intercourse with heaven to a past age, and relies for support on the assumed credibility of venerated scriptures.

Spiritualism deals immediately with the sources of inspiration, which are modern as well as ancient, and invites those who would honestly consider its claims to sift evidence in favor of spiritual disclosures now being made to incarnate humanity. There are certainly many points of vital agreements between the purest Spiritualism of to-day and that of ancient times; but the really important point which needs to be emphasized most greatly and continuously is the certainty of present-day intercourse with dwellers in the unseen universe.

To all liberal-minded religionists who are

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

drifting toward agnostic conclusions Spiritualism is a great uplifter and emancipator, as it meets the scientific temper of these times, and seeks on its own grounds to appeal to science, treating the experimental scientist, if he be but fair-minded, as a friend, an ally; not as an antagonist.

The worst of theological systems usually is that they are buttressed with dogma; that they are not open to new light from any quarter. Spiritualism is rapidly being accepted by progressive minds in all denominations, but it is of course repugnant to any sort of crystallized Orthodoxy, because of its refusal to countenance any stereotyped limitations. The truth in all theological systems (and none are wholly false) will be upheld by the new revelation, but the errors will certainly be exposed and contested.

SUNSET IN THE CITY.

Above the town a monstrous wheel is turning,
With glowing spokes of red;
Low in the west its fiery axle burning;
And, lo! amid the spaces overhead,
A vague white moth, the moon, is fluttering.

Above the town an azure sea is flowing,
'Mid long peninsulas of shining sand,
From opal into pearl the moon is glowing,
Dropped like a shell upon the changing strand.

Within the town the streets grow strange and haunted,
And dark against the western lakes of green
The buildings change to temples, and unworldly
Shadows and sounds creep in where day has been.

Within the town the lamps of sin are flaring,
Poor foolish men that know not what ye are!
Tired fathoms still upon his feet is taring,
Two lovers meet and kiss and watch a star.

—English Poem.

September Magazines.

THE MAGAZINE OF ART.—Lovers of the great Milton will open the current issue of the beautiful magazine with great pleasure, as it contains a fine photograph of Chalfont St. Giles—Milton's cottage as the frontispiece. Other full-page illustrations are "Death, the Reaper," by Millais, "Coming Home," and a portrait of the late F. H. Henshaw, made by the famous painter himself. Claude Phillips describes the "Salon of the Champs Elysees," and illustrates it extensively. Edmund Gosse, in his serial, "The Place of Sculpture in Daily Life," treats of sculpture in the house. "Our Graphic Humorists" is the opening of a new serial, and the first one is by Joseph Greco, who describes William Hogarth. M. H. Spielmann has a memorial paper on Henry Moore. W. J. Lawrence, in "Art in the Theatre," tells about scenery in the eighteenth century. "An Australian Quartette" is by R. J. R. Slade. The magazine is voluminously illustrated. "The Chronicle of Art" is well up to its former self. The Cassell Publishing Co., New York.

SCRIBNER'S.—The opening paper is of the "Last Quarter Century" series, by E. Benjamin Andrews, and takes up the third term talk, in which Grant figured as the central character. All the principal characters of those days are brought out, Garfield's death and burial being conspicuous in the recital. "An Large" is by Henry Van Dyke. "Country Clubs and Hunt Clubs in America" are described by Edward S. Martin. In the stories of "Girls' College Life," by Abbe Carter Goodloe, the interest continues. George Meredith has a fine installment of "The Amazing Marriage." Alexander Black has a most pleasing paper on "Photography in Fiction," liberally illustrated. Robert Grant, in "The Art of Living," tells of the relation of man in the great problem he discusses monthly. Anthony Hope concludes "The Wheel of Love" very interestingly. Charles Scribner's Sons, New York.

ST. NICHOLAS.—The September number opens with a poem, "A Battle on Wheels," by Edwin Asa Dix. This is appropriate to the present widespread interest in bicycling, for the hero, an inventive genius, contrives a wonderful bicycle, which had only one fault. It made remarkable speed, but the brake failed to work at the critical moment, so the wheel may still be spinning along somewhere in the world. A mail service by carrier-pigeons, established between the Island of Santa Catalina and Los Angeles, in California, is described by DeWitt C. Lockwood. James Baldwin contributes a story of the founding of the city of Athens, and of the part therein taken by a horse. Theodore Roosevelt writes of the storming of the Alamo, in his series of "Hero Tales from American History." W. T. Hornaday adds another chapter to his "Quadrupeds of North America," "Our Moose, Elk and Deer." "Antwerp and Old Antwerp," by Miss Jeannette Gilder, is an account of scenes at the World's Fair, held in that city. Charles B. Hudson tells of the Paradise fish, which builds "A Real Aerial Castle" of bubbles for its nest. Elbridge S. Brooks brings his "Boy of the First Empire" through the battle of Waterloo in the present installment, while "Jack Ballister's Fortunes," by Howard Pyle, is concluded. The hero, for his plucky fight with the pirates, is worthy of the good fortune that comes to him. There are poems in this number by Laura E. Richards, Rudolph F. Bunner, Z. B. di Zerega, Harriet F. Blodgett, and Mary Mapes Dodge. The Century Co., New York.

NEW ENGLAND.—Most opportune is the opening paper, fully illustrated, "Freemasonry in Boston," by Warren B. Ellis, a member of the craft every way competent to glean the authentic data described in the sketch. The serial, "Miss Theodora; A West-End Story," by Helen Leah Reed, consumes five chapters. "The Pioneer of China Painting in America" is an exceedingly interesting paper by Edwin At Lee Barker. "Old-Time Drinking Habits" is by Charles Northend, and this is appropriately followed by a paper, "License and No-License in Cambridge," by Frank Foxcroft. "Titles of Honor" is from the pen of William Everett. Winfield M. Thompson writes of "The New North-East." "He Served the King," by David Lowry, and "Proud Miss Fuller," by Ada Marie Peck, are two interesting stories. In the Middle Town of Whitefield," by Helen Marshall North, takes up the mill side of the serial. "The Pratt Institute" is portrayed by J. Frederick Hopkins. There are poems by Alice D'Aloia, Lema Spenser Porter, Ellen Sherman Corson, Lydia Avery Coonley, Vincent F. Howard and Morris Schaaf. Warren F. Kellogg, 5 Park Square, Boston.

THE QUIVER.—Under the head of "Great Centres of Religious Activity," Hull, England, is described. "Hard Driven" is a new serial, and is by E. S. Curry. B. G. Johns has a pretty paper on "Twilight." "The Music of a Violin" is a story by Nellie K. Blisset. "A Day at Ely" gives a brief, yet good description by Isabelle M. L. Forrest. "Miss Spratt's New Testament" is from the pen of A. B. Romney. "Some Idea of a Partisan Boulevard" is by R. Welsh. "The Bird in the Despatch Box" is a pleasing story by Frances Macnab. "The Army of Kindness" is an interview with Mrs. Buckling. S. Southwell Bone continues "The Warden's Daughter." The Cassell Publishing Company, New York.

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Written for the Banner of Light.

MY MESSAGE.

How shall I send my loving word to those
Death hides behind his curtained gloom?
I need not send, for all my joys and woes
Within their sight like flowers fade or bloom!

WILLIAM BRUNTON.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

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"MOTHER, COME BACK FROM THAT
BOHEMIAN SHORE!"

Impromptu Poem; the subject being presented by a
member of the audience. Delivered by
MRS. CORA L. V. RICHMOND,
At Lily Dale, N. Y., Aug. 9, 1895.

Where is the shore that is so elusive
To the mother's thought and the mother's love?
It is not here, where the thorn-paths press,
It is not there in the realm above,
Where the stars shine out from their wondrous height
To show the mother there their light.

Where is the elusive shore? Not here,
For though the child wanders in paths of shame,
Though poverty and crime, so dear,
Stain the all-hallowed, beloved name,
Still doth the mother look out in the gloom
And seek her child—still the light is there,
And the echo throbs through the saddened room
Uplifting her child by her soulful prayer.

Where is the elusive shore? Not the grave,
For the mother rests not in its narrow bed;
But, by potentia swift in their power to save,
New light on the orphan's path is shed.
She follows the son and the daughter on earth
In all of their struggles and trials below;
She whispers her promptings of truth and worth
To each heart that a mother's love can know.

Where is the elusive shore? Not there;
For not one inch from your side has she strayed.
No heaven for her if its glamour and glare
Debar from her loved who need her aid!
No harp-strings of gold, no crown on her head,
No snowy wings of angelic light—
But close by the side of her darlings instead
Through every long day and shadowed night.

"The elusive shore" is within your poor sphere—
In the shadowed brain of human life!
It is only here, 'mid the sigh and the tear,
The darkness of turmoil, pain and strife,
The mother has bridged the dark chasm with love;
She has made up a love to appease your sad sense;
And sends through the shadows from heaven above—
Her heaven is here, and her heart's recompense!

Oh, list! for the echoes of her are here,
Close, close to your heart, and near to your soul;
No space, no time—intermediate sphere—
No shadow of sense can keep her from the goal—
Your sad prison dungeon of darkness and sense!
Lo! here is your mother, the "elusive shore"
Is but a dim fable—a shadowy pretense.
Earth's dark is but veil to the heavenly door!

Banner Correspondence.

Our friends in every part of the country
are earnestly invited to forward brief letters,
items of local news, etc., for use in this depart-
ment.

Massachusetts.

LAKE PLEASANT—Aug. 15th, Florence
Sampson writes: "A week spent at this grand
camp gives one a new lease of life. The new
Temple, so perfect in all its appointments,
built and dedicated this season, is an ornament
to the grounds, and does great credit to the
Association and to the Ladies' Improvement
Society, through whose efforts it was built and
paid for. With such earnest and in every way
efficient workers as Mrs. Barnes, Mrs. Water-
house, Mr. and Mrs. J. B. Hatch, Jr., and Mrs.
Mrs. Longley and a corps of able assistants,
anything undertaken is sure to be a success.
The fair which the ladies are holding in the
lower hall of the Temple, meets with favor
and patronage from the people.

For the first season since the inauguration
of the camp-meeting here, Dr. Joseph Beals—
under whose efficient management the camp
grew to its present size and prosperity—is
missed from among us, ill health still detain-
ing him in Colorado.

Too much cannot be said in praise of the
lectures given by J. Frank Baxter and Dr.
C. W. Hidden. Mr. Baxter, in one lecture, al-
luded to the immortality of animals; it is grati-
fying to note that this question is coming to
the front, and being touched upon by many
of our speakers; this is as it should be; it is a
fact that should be instilled into the minds of
children, that animals show intelligence, af-
fection, memory, joy, sorrow, remorse, all of
which are soul-attributes, the dead body of a
human being showing no more of any of these
than does the dead body of an animal; and if
these soul-attributes are immortal when man-
ifested through one form of life it necessarily
follows they are immortal when manifested
through all forms of life.

Nowhere in so large a gathering of people
will be seen such unvarying kindness to ani-
mals, as among the Spiritualists; the horses
drawing the market wagons get many a kind
word and friendly caress from the people buy-
ing from the stand; many families have their
pets here with them, and a pleasing incident of
one afternoon was the visit to the platform of
a tiny kitten during the lecture; it climbed
the steps, walked gravely across the platform
in front of the speaker to a lady who was sit-
ting there, climbed to her shoulder, and after
diligently washing its tiny paws a few moments
nestled contentedly down to sleep—its intu-
ition telling it that it was among friends, and
dispelling all fear."

Connecticut.

NORWICH.—Mrs. J. A. Chapman writes: "A
new, important and very attractive feature at
Lake Pleasant, Mass., the present season, has
been the inauguration of a Children's Progress-
ive Lyceum by those earnest workers in the
Cause, Mr. and Mrs. J. B. Hatch, Jr., Mrs. M.
T. Longley, and a corps of willing workers.
The Lyceum has held two sessions weekly at
the new Temple erected on the grounds this year.

Sunday evening, Aug. 25, was the grand clos-
ing of this series of instructive spiritual les-
sons, which have been enjoyed by old and
young, Mrs. Longley being the instructor when
present; many speakers and mediums have
been present at each session, lending words of
interest and encouragement to the work so ably
and successfully begun.

A fact worthy of mention is the presence at
every session of three generations of the Hatch
family, Mr. J. B. Hatch, Sr., being in his hap-
piest mood when surrounded by the children in
this his favorite work.

Ohio.

AKRON.—Mrs. Adele Chenelwith writes:
"I have been enjoying myself, touring the
different camps, and must write you of my
pleasant experience at Brady. I have read so
much in THE BANNER OF MISS MAGGIE GAULE,
that I determined to see her. I went to her
room an entire stranger, and found her in bed,
as she has suffered all the summer with a
severe sprained foot and hip. I wished a
seance; she at first refused, then finally gave
me a most remarkable sitting. She told cor-
rectly many names, incidents and peculiar
things that had happened to me, etc. I regard
Miss Gaule as among the most surprisingly
gifted among the Spiritualist mediums. I am
an ardent Spiritualist and a lover of THE
BANNER. I hope every reader of THE BAN-
NER, and Spiritualists generally, will throw
out good and kind thoughts that our loved
Maggie may soon be restored to health."

New York.

BUFFALO.—Jacob C. Schen writes: "The
First Society of Spiritualists here will open the
season of 1896-97 on Sept. 1, at 2.30 p. m., at the
Spiritual Temple, corner of Prospect avenue
and Jersey. Mrs. R. S. Little will lecture dur-
ing September. The Society will be conducted
by the following officers: Samuel Newman,
President; Mrs. J. H. Matteson, Vice Presi-
dent; Martin Byron, Financial Secretary; L.
C. Bessing, Recording Secretary; James Dono-
van, Treasurer; Albert Atchison, Jacob C.
Schen, ushers; Mrs. Nellie Whitcomb, Mrs.
Bohnard, Mrs. Nugent, Trustees.
The following named are among the speak-
ers thus far engaged by this Society: Mrs. Car-
rie E. T. Wing, Lyman C. Howe, Mr. T. Grim-
sham, Mrs. Jennie B. Hagan-Jackson, Mrs. A.
M. Glading."

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