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NO. 2.

## **OUR FOREIGN EXCHANGES**

Translated for the Banner of Light

#### BY W. N. EAYRS.

Charity.

[From Revue Spirite.]

The old Touriri, prince of Bagdad, was very rich, very learned, and passed for a perfect sage. In his palace, where marbles and precious metals imitated with delicate sculptures, trees and flowers; in his gardens, where flowers and trees vied in brilliancy with the marbles and precious stones, he used to entertain beautiful women, asking nothing of them except that they be beautiful and well dressed, and he was not vexed with them for being capricious or foolish; he used to entertain poets, asking them nothing more than to write verses and songs when they felt in the mood, and if their songs were not good, he expressed no displeasure; he entertained philosophers; all he required of them was to reason with him about the nature of God and the origin of the world, and when they happened to talk foolishly, he took no no-

One morning in the springtime Touriri went walking in the principal street of Bagdad. The piles of oranges and heaps of roses that filled the carts of the merchants, the dresses and robes, blue, red or green, glittered in the whiteness of the street; the magnolias bent over the walls of the courtyards, and the water fell mu-

sically into the vases of the fountains.

And because of these perfumes, these colors, the all embracing joy of the season, the wise Touriri felt his aged body growing young again; he recalled with pleasure the days of the past; he no longer saw any serious objection to the existence of the world in its present condition, and he was about ready to believe that it is

good to be alive. He cried aloud, "Oh, the glorious sun! oh, enchanting warmth!"

He met a little girl of five years, fair and rosy.

Very demurely she stood, a finger in her mouth, and through the meshes of her flaxen hair she gazed, and seemed to admire Touriri's great beard, or perhaps the mysterious animals em-broidered on his mantle. And because she was pretty, Touriri bent down to her, kissed her

and put a piece of gold in her little hand.
Soon afterward he met a little boy of ten
years; the child was ill-favored, clothed in rags,
and covered with freekles to the very end of his pointed nose; his eyes were without lustre. He held out his hand, and in a sharp voice, with the appearance of one who is reciting me chanically a lesson while thinking about some-thing else, he told the story that his mother was sick in bed, that he had seven little brothers, and that he had not eaten anything for three days. Touriri knit his brows, but gave the boy a piece of gold.

Twenty paces further on he saw an old beg-

gar, ragged and dirty, hump backed, with the air of a cowed dog. His beard was as yellow as unwashed flax; his eyes were red and without lashes. In a hoarse voice he repeated slowly and without stopping, beginning anew as soon as he had finished: "Take pity upon a poor man who can't work any more. The Lord Ormuz will reward you," and the words of his prayer were uttered with a breath that smelled strong of rum.

Touriri held out to him a piece of silver, but from such a distance that the piece fell to the ground, and the old beggar kneeled painfully

A moment later Touriri met a woman, of

whom it could not be said whether she were young or old. Upon her shoulder she was car rying a recently-born babe, whose body was covered with sores. Humble as the dust in the street, and so bent that her eyes could not be seen, she followed him, murmuring in a low voice an urgent prayer for aid. Touriri was not a hard hearted man, but be

was tired of these scenes of misery; he hastened his step, but this wretchedness and this plaint followed close behind. He fumbled his wallet, but did not find what he sought; so at last in anger he threw to the woman some copper

He perceived next, thirty paces from him, a man without arms or legs, resting against a wall. The man was singing in a coarse, loud voice a song of love, a song of Fridousi, full of flowers, or sunlight, and of birds. It was horrible to hear him.

Touriri stopped, and as this man at least

could not follow him, he pretended that he had not seen him, and crossed to the other side of the street. He continued his walk for some time longer, but he felt no longer the joy of living. He cried aloud 'This sun is insupport able, and returned to his palace. Then, having spent a long time in thought,

he called his steward, and said: "Go into the Great street. You will meet her two pieces of gold. Then a man without arms or legs; give him three pieces of gold.

From this day on, whenever Touriri went out into the city a servant went before him, distributed money to every beggar, and commanded them to get out of the way, so that his master might not see them.

The wise Touriri became more and more charitable. One would say that he had sworn that there should be no more poor people in Bagdad. Every day, in the lower hails of his palace, bread was given to all who came for food or money. He founded a hospital for children, one for old men, one for the mothers, and one for the feeble and sick, and when the report was brought to him that some one was feigning sickness, or some person who was not poor was getting assistance by false pretence

he would reply:
"Leave me in quiet; I have not the time to hunt up the truth, or to distinguish it from

He spent in this way, for the relief of others, more than nine tenths of his immense riches. He even reduced the retinue of his house, and kept with him only the youngest of the women, the idlest of his poets, and the less positive of

his philosophers. the art, the industry and the mind of man; but wretched, hated them for their baseness and he never visited the hospitals that he had deformity, that is, for things for which they founded; he never went down to the halls were not responsible. where the wretched were aided by his charities.

garded him as the most venerable and holy

man that had ever lived in Persia.

When at last he felt that death was near, he dismissed the philosophers and poets, and retained by his bedside only one beautiful girl of tained by his bedaide only one beautiful girl of sixteen years, asking her not to speak to him, but only to look at him with her fine blue eyes. So he died. The poor of Bagdad followed him to the grave, and wept bitterly over their loss. He had passed beyond the sight of men, beyond the boundaries of time and space.

The soul of Touriri appeared before Ormuz for judgment. Ormuz demanded:

"What have you done while you were on the

What have you done while you were on the

earth? What are your works? Touriri, quite easy as to the sentence that might be pronounced upon him, replied with

might be pronounced upon him, replied with modesty and sincerity:

"It is true, that, being only a man, I have been weak. I have found pleasure in works of art, in beautiful colors, in music, perfume, intercourse with gentle people and the charms of conversation. But I have founded with my takes founded with my takes. riches, four hospitals; I have given to the poor

nine-tenths of my property, and have kept for myself one tenth only."

"Yes," said Ormuz, "it is true, you were not a bad man, and often you were led by a spirit of gentleness even. Nevertheless, you will not enter my paradise this time, but your soul must go down into another body and you must pass through a new life on earth in order. must pass through a new life on earth, in order to learn and to make expiation."
Touriri, much astonished, exclaimed:

"But pray, Lord, what have I to explate?"
"Reflect and know yourself," said Ormuz. "What were your thoughts when you were giving of your goods to the poor? That day when you met the old beggar, the pale woman with her child, and the man without arms or

legs, what was in your heart then? An immense pity for human suffering, said Touriri.

"That is not true," said Ormuz. "The sight of them was at first a disagreeable surprise to you. It reminded you too vividly of the existence of suffering and misery. Then you hated them for offending your sight by their uncleanness and deformity. You felt resentment against them for their degradation and the becomes mith which they begged aid of your baseness with which they begged aid of you; and you, in disgust, threw alms to them. You despised these unfortunate ones so much, that one day you were unable to endure their of gratitude; their grossness irritated you, and the delicacy of your taste refused these poor people the right to prove to you by their gratitude, that they were not unworthy of your kindness. You forced yourself to attempt to suppress misery, thinking that it defiled the world and dishonored life. I tell you, I who probe the consciences of men, that in your

charity was joined revolt and hate."
"But," replied Touriri, "what I hated was suffering, not the suffering creatures; it was evil, it was Ahriman, your eternal enemy."
Ahriman? I am Ahriman," answe answered

Ormuz. "You, Lord?"

"I am Ahriman, as I am Ormuz. Good can come only out of evil; virtue can come only out of suffering." "And is this way then the best that you have

"Do not blaspheme. Evil will pass away. It exists only to give birth to virtue and happi-ness. When the earth, the place of trial, shall have disappeared, when the souls of all the just

shall be with me, it will be as if evil had never existed.' "That is glorious," said Touriri, "but now what am I to conclude as to my own case What feelings could such vile and unsightly

creatures inspire in me but those I felt, and what did I owe more to them than to relieve their misery?" "It is to teach you this that I send you back

"But, Lord — " Touriri did not finish. Ormuz disappeared!

No more of Touriri—the abyss!

Nothing simpler or sadder\_than the life of Tirirou. He was born at Eschoub, of very poor parents. His infancy was passed in suf fering; he was badly nourished and often beaten. In his boyhood he learned a trade, from which he painfully extorted a living. He had the virtues of a poor man; he was honest enough, good enough, and very resigned; but he had not the pride and refinement that are the luxury of the soul.

In order not to be all alone, he married. Work often failed him; his wife and his two children died in misery. One day he fell from a staging, and, not having proper care, he lost the use of his legs; one arm was paralyzed,

an old beggar; give him a piece of gold. Next and the other bore an incurable wound. you will see a poor woman with a child; give her two pieces of gold. Then a man without to him, and because of his timidity and shame, he did not dare to importune the passers by, and consequently he received almost nothing but gradually he became accustomed to the act, and stood with outstretched hand, in an humble attitude, and pursued the passers with his unremitting prayers. In this way he managed to keep from starving to death, and, having no joy in the world, the few sous that remained were spent in rum. A very poor young girl who occupied a room near his wretched hovel, met him and took pity on him. Each morning she came to bathe his wound, to make his bed, prepare his soup, and mend his clothing, without asking anything of him for doing so. Her name was Krika; she was not beautiful, but her eyes were so good that one loved to meet them, and, without knowing why, Tirirou used to watch for the moment when Krika appeared at his window.

One day as Tirirou was begging as usual, a rich man threw, with a gesture of disgust, a piece of gold to him. At the same moment Ormuz permitted the soul of Tirirou to re member that it had been that of Touriri, and Tirirou seeing hatred in the looks of the rich man who was giving him alms, understood at once why Touriri had been condemned by For the rest he lived in refinement, surround-ed by the finest and most beautiful works of the art, the industry and the mind of man; but wretched, hated them for their baseness and

The next day when Krika came to dress his wound, he looked at her. He saw that she did

peacefully.
"Well, what have you learned?" asked Ormuz of the soul of Touriri Tirirou.
"I have learned, my Lord, that we must help the poor as if we ourselves were poor. We must enter into their souls and feel with them the wretchedness of their lot, not described them for the abasement to which we spising them for the abasement to which we might ourselves have been reduced if we had been overcome by the same necessities; to seek if there does not lie beneath their sordid exterior some relic of nobility and of dignity. We must serve them in all humility, and, while serving them, although our delicate sense may be offended, we must not rebel against this misery, but accept it as one of the mysterious designs of Him who alone knows the reason of things, for the purpose of the universe is not the production of plastic beauty, but of good

"This is nearly right," said Ormuz. "Now, good servant, enter into my rest!"

#### In the Danish Village of Hastrup, [From Die Uebersinnliche Welt.]

There lies, a short half mile south of Köge, a little city on the Island of Zenland, the village of Hastrup, which consists of a few farms and houses only. In one of the houses occupied by a widow and her daughter, there recently occurred a strange disturbance.
Wednesday afternoon, Feb. 23, there came

into the house an old woman whom the in-mates scarcely knew. She had been living for a time with her son in a neighboring village. The daughter was alone in the house, and the old woman, when she come in, offered her as a

gift a pitcher of milk.

This offer seemed to the daughter very peculiar; partly because the old woman was almost unknown to her, and partly because she knew

that the old woman did not have a cow, and must have begged the milk for her own use.

The daughter consequently tried to get rid of the woman kindly, without accepting the milk; but was finally obliged to accept it, in order not to offend her. When she then, out of politeness, invited the woman to come again, such fears.

she replied with these strange words: "No. | Several days later a letter came announcing Into this house come I never again," and went

The same evening the disturbance began. Knockings, at first faint and weak, then louder and louder, were heard on the walls, the floor, and, finally, in every part of the house. This grew at last into such a racket, that we were obliged to shout in order to hear the sound of our own voices. The knocking was always in has proof of it to day—will have rhythm, one, two, three—one, two, three, and explaining such phenomena. times, the same number was repeated in reply.

The noise became furious when we had gone to bed, for then it was as if some one was beating with two sticks on the floor a kind of dance, and in a very rapid tempo. Even after the lamps had been lighted, the noise con-tinued, and the racket was kept up till long after midnight.

It then occurred to us that possibly the strange woman had brought this spirit to us, for she had been heard to say that she would like very much to come into possession of the We also learned that she had been ill for several days just before the remarkable affair of the milk. We at once on the next day poured the milk into the fire to remove the influence, and yet for five weeks were we annoyed by this inexplicable noise, which was kept up day and night. Many people came to hear and the police made an investigation, but to no purpose.

Suddenly as it had come, so it ceased. The old woman had disappeared from the neigh-

#### The Cross in the Heavens.

[From La Lumière.]

The June number of this monthly, devoted to the propagation of the doctrine of the "New Spiritualism," contains an interesting account of remarkable phenomena that have occurred in the sky. These phenomena are the appearance in the heavens, at different times in the history of the world, of the Cross. Of the numerous instances reported, we select the following, which is attested as authentic by the signatures of fifty-one persons of good stand-

ing in their community:
"On Sunday, Dec. 17, 1826, we had closed the exercises of the Jubilee by the planting of the Cross, a ceremonial in which three thousand people of Migné and of the neighboring parishes assisted. After the Cross had been erected and at the moment when one of us was addressing to the faithful an exhortation in which he reminded them of that Cross that Constantine and his army saw, there appeared suddenly in the lower part of the heavens, above the lit tle square that is before the principal entrance to the church, a luminous Cross, elevated above the ground about one hundred feet, a circumstance that enabled us to measure approximately its length, which appeared to be about eighty feet. Its proportions were harmonious; its contour, determined with great neatness and vigor, was marked out per feetly upon a cloudless sky. This happened at five o'clock in the evening. This Cross, of the color of silver, was placed horizontally in the direction of the church; the foot of it toward the east and the head to the west. Its color was uniform through its whole extent, and was maintained so for half an hour. When the procession was about to enter the church, the

Cross disappeared.
"A Protestant, M. Vangiraud, Professor of Physics in the Academy of Poitiers, proved conclusively that it was impossible for this phenomenon to be the result of any trickery effected by any process of optics, or of a mirage, since at the hour when it happened there was neither sun nor moon, and not a cloud that could have received by projection the image of a perfect rectilineal Cross, that during half an hour had astonished three thousand witnesses."

#### A Modern Rat-catcher.

[From Psychische Studien.]

About the middle of this century there appeared, in the gardens of the Tuilleries, a man who excited general attention and who seemed to revive the old legend of the famous ratone day when he was walking in the city the poor people surrounded him, and cried out that this without the showing of any disgust, and to him they owed their life, and several kine lupon the ground before him, and kissed the hem of his rides. This put him into a rage, as if these testimonials of gratitude outraged him and caused him suffering. But the people re

task, he silently took her hand, kissed it and burst into tears.

That night Ormuz permitted him to die very devoted his skill to the feathered songsters of the air. By a peculiar but not remarkable art, apparently nothing more than the motion of his finger, this man was able to collect the birds about him in great flocks. At his call they left their nests hidden in the green woods, and fluttered around him with unwonted confidence; they chattered with him so loud, that this man like the Dervish in the 'Thousand and One Nights, seemed to understand the language of all the birds under the heavens, and to carry on with them a confidential exchange of

Many of the promenaders in the gardens followed the steps of this strange man, whom nobody appeared to know, and whom they spoke of only as the "Bird-catcher," and watched with breathless attention the effect of his secret art of his secret art.

#### Admonitions of Spirits.

[From Le Moniteur.]

Those whom we have loved and lost often watch over us, and give us presentiments of what ought to interest us, or put us on our guard against a danger that threatens us.

Madame P., dwelling in the little seaport of Fécamp, had, among her sons, one whom she loved much. He had gone as a sailor on one of the packets that ply between Havre and Rio Janeiro. Before he left home, he had attached to a nail in the door of his mother's room a calendar, which she used to consult each day to count the time that would elapse before her

well loved son would return.

Now, one day, while Madame P. was occupied in her room in some domestic work, she heard on the door a blow of great violence.

Frightened she turned and saw that the door was split lengthwise, and that the nail and the calendar had fallen to the floor. She picked up the calendar and went down to her other chil dren to tell them how much this fact troubled her, for she was convinced that it was to announce the death of their brother.

In vain did they try to console her and restore calmness to her mind by endeavoring to show her how foolish and unjustified were

the death of the son at Rio Janeiro, the result of an attack of yellow fever. He died on the lay and at the very hour when the manifesta tion took place.

However skeptical one may be, it is impossible not to be troubled by such a coincidence. He who believes firmly in the existence of the soul—and I think that every intelligent person has proof of it to day—will have no difficulty in

young man, dying in a hospital thousands of miles from his home, must have been directed to his dearly loved mother, and, as soon as the bonds that held him to life were broken, he transported himself, by the simple force of at traction, to her who loved him so much, and he tried to make his presence known in a way to attract her attention and to prepare her somewhat for the sad news which she was soon

to receive. Madame R., living at Brussels, had the misfortune to lose her husband during the month of\_August.

Toward the end of September of the same year, she was invited to pass several days at the house of some friends in a neighboring city, who wished to withdraw her mind from brood ing over her loss.

After her arrival, she retired at an early hour to the room that had been prepared for her, in which a fire in the stove had been made, for the evening was cool.

During the night, she felt that her hair was violently pulled. She awoke and saw her husband standing near her and looking at her with an expression of anxiety. Frightened by this apparition, she hastily rose, and perceiving that the room was intolerably hot, she found that the stove was red-hot from top to bottom. A little table stood near her bed upon this she leaned a moment, and the table moved toward the window, which she had barely strength to open. The fresh air revived her and brought her to her senses.

She was unable to sleep more that night, such an impression had the apparition made on her, and giving as a reason the necessity of attending to some pressing business, she returned the following day to Brussels.

#### Ingenious Proof of Identity.

[From Vesselio Spiritista.]

"We had resumed our sittings for spirit phenomena, assisted now by an old friend, an excellent writing medium. We had already obtained the raising of the table by spirit power to the height of twenty centimetres, and heard the sound as of a clock beneath the medium's chair. At our request, this phenomenon was repeated several times. All this took

place in full light.
"At the second sitting we were told by the table that they wished the medium to write. My father made known his presence. In order to prove his identity, I asked him to tell me what it was that I was carrying on the road from the cemetery the last time I went there. I had in my mind some flowers that I had gathered from his grave. This was the answer: 'The Only Just One was with you.'

'I confess that I was completely nonplussed I could not explain this answer. An hour later, however, I was astonished, for I remembered that I was carrying the only movable object taken from what my father had left behind, a picture of Christ. "I understood then the justness of the an-

swer, which removed from my share in the matter all suspicion of mental suggestion."

#### A Murdered Friend Manifests. [From La Irradiacion.] .

One night a gentleman was waiting the return of two friends with whom he was living. The hour at which they were to return had long passed. He began to grow impatient, and to calm himself and to occupy his time, he opened a book that happened to be near. He had read a few pages, when suddenly it seemed to him that some one was standing at his side. He lifted his eyes from the book and saw a transparent figure whose features had a vague

was still flowing freely. He did not know what to think. A sudden impulse led him to look at his watch. The time was ten minutes of eleven. The phantom then disappeared, leaving him in great perplexity of mind. His excitement and impatience were now difficult to describe, and he waited in great anxiety the explanation of his strange vision.

About half past eleven he thought he heard a carriage stop before the house. He hastened to the door and saw a converse.

to the door and saw a conveyance from which they were taking his friend, wounded and in the same condition in which the phuntom had presented itself.

The wounded man was accompanied by his friend, who said that when only a short distance from the house, his friend had been mortally wounded by an unknown person. The time of the attack was three minutes before the phantom had appeared.

#### Madame d'Esperance.

[From Psychische Studien.]

Madame d'Espérance is the only medium, so far as I know, who is not entranced during her séances for materialization, and this is the result of an arrangement made by her with the invisible powers when her mediumistic gift for

materializations was discovered. This discovery was made in the following way:

As she was visiting one day her friend, Miss Fairlamb, now Mrs. Mellon, already well known as a medium for materializations, she was detained at her house longer than usual, because of the difficulty in finding a droschke. At this time Mme. d'Espérance did not believe in materializations, although she did not in the in materializations, although she did not in the least doubt the good faith of her friend. In order to pass the time and amuse themselves a little, Miss Fairlamb proposed that Mme. d'Espérance should go into the cabinet that was arranged for the séances in Miss F.'s room and

Scarcely had Mme. E. laughingly seated herself when a form appeared. After this she was not to be left in peace; but she had already heard how mediums were accused of them-selves playing the rôle of the spirits, and realizing to how much unpleasantness she would be forced to submit in consequence of such accusations, she consented to take her place in the cabinet again only on one condition: that she should not be entranced, but remain in sne should not be entranced, but remain in full consciousness during the whole time. Could the spirits accomplish materialization under these conditions? They answered that they could, and promised never to entrance her. In this way, she thought that she would be fully secured from the suspicion of having unconsciously personated a spirit. But she was not yet satisfied. She was greatly distressed by the charge that she was the victim of illusion. by the charge that she was the victim of illusion, because, while she was sitting in the cabinet in full consciousness, her body could be brought out and made to play the part which the invisibles imposed on her. On this account, she has consented to continue her séances only when she is permitted to sit outside of the

#### Who Can Explain This?

[From Le Messager.]

M. Deneffe of the University of Gand has found upon the eyes of a woman two numbers. ten and forty five, very finely engraved, and upon the eyes of her daughter the same numbers, less clearly engraved, and inverted; the figures on the right eye of one were on the left eye of the other. This peculiarity cannot be referred to a disposition due to the colors of the iris. The figures were distinguished as if engraved by a skillful artist. M. de Parville of the Journal des Débats, re-

ferring to this singular fact, has inquired if there were any similar cases, and M. Austére Denis of Verviers has answered with the following:

"An artist, a man of seventy five years, told me that less than fifty years ago he saw at Verviers a little boy, four years and a half old, who had in each eye the face of a watch. The arabic figures were engraved on the iris of one eye; the Roman figures appeared on the iris of the other. The figures and the circle of the face were very neatly drawn, and were of a beautiful gold or copper color." This boy used to be exhibited from city to

city, and his receipts were large. He had been presented to King Leopold First of Belgium.

#### Madame Egoroff's Drawings.

[From Revue Immortaliste.]

As to the thirteen symbolic drawings that have astonished our best artists, M. Emile Michelet says: "Here are thirteen drawings characterized by a strange beauty. They are unlike anything that we know in the art of the West. They belong to no school; they follow no esthetic tradition. Until six months ago, Mme. Egoroff had never taken a pencil in her hand to draw; but then she felt that she was under the control of an irresistible power, impelling her to draw; she obeyed, and the first of these designs is the result. I have seen the remaining twelve appear in succession, executed with extraordinary rapidity. Artists from all parts come to see them, and among the number who looked at them with wonder and delight, were some whose judgment in matters of art makes the law."

#### "The Last Straw." (From Psychische Studien.)

A strange affair that happened in Mantua is reported by the Italian journals.
On the evening of the eighth of March, three

respectable citizens were dining at the hotel "Due Guerrieri." They agreed to draw straws to see which one of them would first die. The shortest straw was drawn by the youngest of the party, Antonio Carlini, aged 49. Next morning he was found in the street suffering from an attack of apoplexy, and very shortly after he died.

#### A Presentiment.

[From Annali Dello Spiritismo.]

When, after the war in Italy, Cervoni was for the first time at the camp-fires of Eckmuhl with the Emperor Napoleon, he said to Napoleon: "Sire, you have constrained me to abandon my dear Marseilles, by writing to me that the rank of a soldier of the Legion of Honor was not won except before the enemy. Here am I then; but this is the last day of my life." A quarter of an hour after a cannon-ball took off

#### SPIRITUALIST CAMPS.

For the Banney of Light. INGERSOLL - QUERIES AND REFLEC-TIONS. BY E. POOLE,

Yes, Ingersoli the orator has really been among us, And charmed a good-sized audience with his impas-sioned flow Of elequence sarcastic, and severe denunctation Of much that seemed so sacred, in the days of long

This silver-tongued Demosthenes rejects the thought of spirit,
And argues from a strong materialistic point of view;
But can it be his logic is but sublimated doughnuts,
Or his grand poetic periods are evolved from oyster

Are those brilliant scintillations of satire, wit and But wondrous evolutions from mutton chop and

What chemical analysis can find for us pure rhetoric Embodied in the mysteries of hash and johnny-cake? We list to words of eloquence from this rare gifted mind, We hear the ribald sayings of some poor, degraded

sinner; We wonder at the varied transformation that resulted From these two men's partaking of the self-same food

We appreciate true genius, never mind in what di-It manifests its presence, so it shows its mighty power; But if reason, in its argument, proves all our hopes

fallacious, It leaves us drifting rudderless in sorrow's trying hour. We do not choose to argue, for we have a sweet delu-

sion (?)
That gives us consolation in the deepest hours of grief.

And we still desire to hold it, until Spencerian science Can give us something better for our comfort and relief.

\*Sitting alone a few evenings ago, I was thinking of Col. Ingersolt and his work. I thought how strange it was that one of his ability could believe that mind was simply the product of the food we cat. Suddenly I felt inpressed to write, and taking pencil and paper I indited, without stopping to think, the accompanying verses, which I now send to The Banner.—E. P.

#### The Closing Week at Cassadaga Camp.

To the Editor of the Banner of Light:

The closing week at Cassadaga has been one of great agitation. The still waters of harmony and peace have been stirred to the very depths. But we trust it will prove to be a cleansing and purifying process, and that the result will be a wiser and better condition of things.

On Sunday, Aug. 25, the usual heterogeneous crowd of that day was present, and the vast audiences which assembled both in the forenoon and afternoon seemed highly appreciative of the two most excellent lectures which were given. Mr. W. J. Colville was the speaker of the morning. After answering a number of questions propounded by the audience, "Spiritualism versus Orthodoxy-Cooperation versus Competition," was taken as the subject of the discourse. and it has seldom been our privilege to listen to so profound, so complete and comprehensive a rendition. The vast audience was at once charmed, edified, and instructed.

Mr. Colville held that competition in its highest sense is productive of good. If people ar competitive for the sake of being better able to help each other, then competition is praiseworthy and productive of the grandest results. Self preservation is essential to the practice of the highest principles of fraternity. We do not teach self-immolation or self-abnegation.

Self-abnegation is a figment of fetish superstition. We advocate self-elevation and self-culture to benefi-cent ends. The more you know the better off you are, and the more you can teach others. You can do a great deal more good when you are strong, healthy, wise, and attractive. We believe in worshiping God in the beauty of holiness. Holiness is symmetry, and to worship in the beauty of holiness is to be unfolded symmetrically in all the attributes of our being.

Humanity in its perfected state is not revealed until the humane and philanthropic is unfolded. The philosophical doctrine of error is that if you make mistakes you have to suffer for it, and thank God you have to suffer for it, for if you did not, you would go through eternity malmed, like a bird with

Its pinions clipped.

Spiritualism is threefold: it is scientific, philosophical, and religious. It must be built on the rock of truth, not on the sliding sands of superstition. We do not believe in a historical God or a geograph-al God. We believe in an eternal and infinite God

real God. We believe in an eternal and infinite God

—a God that is too large to be put within the covers
of a book. The revelation of our God is altogether
too grand to be compassed by any human idea. No soul is lost, and there is no soul anywhere that is not eventually uplifted. The possibilities of the

archangel are within you.

When you pass to the other life, the same as here, you will enjoy as much as you deserve, and suffer as

much as you merit. No one man can make an agreement with God for your shortcomings.

Spiritualism is good to live by, but it is not good to die by. Its emphatic affirmation is: MAN. THOU SHALT NEVER DIE! Its philosophy is the philosophy of eternal evolution. Its corner stone is the resur-rection, the ascension and glorification of humanity. "Is That Curl False?" was given by some one in the audience as a subject for the closing poem. No one but Mr. Colville could have elucidated from such an uncanny subject such poetic imagery and such a delightful application to the social condition of the

In the afternoon Mrs. R. S. Lillie held the spiritual fort, and for more than an hour had the undivided attention of the vast audience by her truly philosophic and comprehensive discussion of the phenomena of Spiritualism. The speaker held that Spiritualism was a religion distinctively different from all others, in that it rests upon phenomena and actual demonstra-tions instead of faith for its foundation. It came, be-cause the people had degenerated, and had ceased to make use of the old-time ancient gifts, accounts of which permeate and pervade the Bible history—a book which is radiant with the light of Spiritualism, differing only in accordance with the age in which

they were given.

Miterialization, said the speaker, is a fact in nature.

It is also a fact in Spiritualism, and has occurred at
different times, in all ages, temporarily making itself
visible. But there are tares with the wheat—fraud
with the genuine. But no genuine medium need have any fears, for truth will prevail. Hundreds of discerning minds are going into the scance rooms with their doubt and their skepticism, and they have come away radiant and tearful, feeling that they have been in the presence of a power greater than the mortal. The mediums of the present time demand conditions, but not more than they did in the past. There was a trumpet séance upon Mount Sinai, and the multitude was forbidden to approach, or even touch the base of the mountain. The summit of the mountain was covered with a great cloud and there came the voice of the trumpet, and the cloud was rent and the

transfiguration of Moses and Ellas was seen by the enraptured spectators at that grand scance. The gates of the eternal city are not only ajar but swung back on their hinges and pressed by the hand of little children. We daily hold communion with the

of ittle children. We daily hold communion with the loved ones whom we were wont to call dead, and we can sing triumphant the song of eternal life.

A poem in which Mr. W. J. Colville and Mrs. R. S. Lillie improvised alternate stanzas closed the delightful exercises of the day.

The choir sang as though newly inspired with the spirit of song, and the selections were all suggestive and appropriate

and appropriate. A beautiful piece composed by Stephen H. Barns-dale of Rochester, N. Y., was one of the selections

sung by the choir. Uses and Abuses of Spiritualism" was the

subject discussed by the conference Monday afternoon, the 26th. It was a stormy conference, and a
day never to be forgotten in the history of Cassadaga.

Thunder and lightning, cyclones and tornadoes are
nature's processes of purification in the material
realm, and we believe that the spiritual laws run parallel with the material. If so, great good will be the dual result.

Tuesday afternoon, the 27th, Prof. W. M. Lockwood of Chicago, Ill., gave his initial lecture, and gives a series of three lectures. The basis of the first was

Correct Methods of Reasoning and Thinking."

He claims that much of difference of opinion between people, in the consideration of any postulate of society, will be found in the injudicious choice of words, in the expression of exact concepts, and in illogical deductions from chosen premises. For in-stance, many people, including some of our Spiritustance, many people, including some of our spiritualists, assume that spirit energy or energies permeate every form of matter as something base and crude, although the product of purely spiritual forces. So long as matter was in an elemental state it was regarded as something spiritual, but the moment it combined in the promotion of any visible form it was base and materialistic in the estimation of those careless

Such illogical and unreasonable conclusions, said he, were the result of careless methods of thinking and reasoning, and if the premise of spirit be accepted in the evolution of matter we would yet learn that nubbins of corn and nubbins of men are as much the result of spiritual unfoldment, under existing conditions of environment, as the more perfect corn in the ear, or the rounded mentality of our highest type of numan civilization.

This being a logical conclusion to a spiritual premise, our duw is to make, so tar as possible, those conditions of soit that yield less of corp nubbins, and
those conditions of human generation that promote a
higher mentality.

He next attacked the generally accepted idea of inspiration. Very many people, think that the era of
real inspiration began and ended with the compilation
of our Bible. Buch thinkers do not seem to know that
no less than seven so-called Bibles, or sacred cosmogonies, were in existence, much less did these careless
thinkers realize that the King James edition, no less
than the Douay, was stolen or borrowed without acknowledgment from the sacred and philosophic writings of Z-roaster, Confucius, the Brahmins, Parsees,
and the traditions of ancient India.

Particularly was this true of the central character

Particularly was this true of the central character of the New Testament. of the New Testament.

The much-quoted sentiments and sayings of Jesus
Christ were but the borrowed thought expressed in
similar language that belonged to an age a thousand
years anterior to the Christian religion or its crucified

Savior.

The inspiration of the Pentateuch, was it an inspiration of truth or error? Was Moses truthfully inspired to write that the earth was flat and stationary, and covered over by a firmament, while Gailleo's telescope discovered that the earth was round and only one of an innumerable constellation of planets? Was Moses or Gailleo truthfully inspired? If Gailleo, why do the priests and clergy persist in preaching the Mosale hypothesis? Is this carelessness and recklessness an exponent of honest methods of reasoning and thinking?

and thinking?

The Professor next criticised what he termed the indiscriminate use of law, by our writers and speakers. He affirms that there is no such thing as natural law inhering in the discovered formula of nature; but everywhere is seen the operation of eternal principle.

He introduced the figure of a balance, showing that He introduced the figure of a balance, showing that the equipoise was preserved by the equal number of molecules of energy on both sides of the fulerum, and claimed that this equation was not the result of law, but of continuous principle, since no one could think of a time when this fact of equipoise did not exist.

Several other experiments were introduced to demonstrate, not a law, or lawmaker, but the automatic action and reaction of inexorable principle.

Professor Lockwood is an analytical thinker and reasoner, and has made a very favorable impression here. He speaks again on Saturday and Sunday.

Wednesday afternoon George F. Perkins was the speaker. A prior engagement prevented our hearing him; but we heard the discourse spoken of in terms of praise.

of praise.

Thursday, 29th, the last conference of the season convened. The subject "What is the best course to pursue for disseminating the truths of Spiritualism to the world?" was discussed by several able minds— W. J. Colville, Lyman C. Howe (who has just re-turned from his labors in other camps), J. W. Dennis

of Buffalo and others.
In the afternoon Mrs. R. S. Lillie gave a lecture upon "Spirituality versus Sensationalism." It was admirably apropos to the hour, and contained truths that should be heralded all over the land. It created great enthusiasm, and she was applauded to the

great enthusiasm, and she was applauded to the echo. It was taken by a stenographic reporter, and will appear in full in due time.

J. Edmund V. Cooke of Cleveland, O., poet-reader and author, gave an entertainment at the Auditorium Thursday evening, the 29th, which was most heartily enjoyed by his audience. His dialect stories, the charming versatility of his selections, his sudden transformations from the comic and absurd to the serious and sublime, kept his audience alternating between feelings of pathetic emotion and convulsive laughter. All selections given by him are original, and his rendering as well as the sentiment conveyed disclose the rare genius of Mr. Cooke as a poet and reader.

The last Lyceum exercises of the season took place Friday morning, the 30th. Mrs. Tillinghast's address to the children, and the varied program of recitations, songs and music, were very pleasing and attested to the thorough training and good results of the Lyceum. They are to give a public entertainment this evening, which has a rich program and will no doubt be heartily enjoyed. Mr. W. J. Colville is speaking this Friday afternoon, the 30th.

A retrospective view of the last seven weeks of camp life just closing presents many prominent feat

ures which are to be contemplated with profit, pleasure and gratitude.

The program of speakers has comprised some of the best speakers in the land, and the rostrum of 1895 has presented a rare combination of logic, inspiration, philosophy, wit and wisdom, each speaker being a representative of a distinctive individuality, each differing from the other in sentiment, expression and manner, but like the stars, which differ from each other in magnitude and glory, yet all revolving har-moniously in the ether depths,

#### "Forever singing as they shine, The hand that made us is divine."

None of them have fallen short in logic or in eloquence, but all have taught the sacredness of individ-uality, the importance of purity and uprightness of self-regulated lives, and the religion of Human Brotherhood

The Conferences have been miniature republics and have been entered into in the spirit of democracy pure and simple. Everybody has been on a level, and everybody's thought, no matter how conservative, or how radical, has been treated with deference

The Marion Skidmore Library and Reading Room at Cassadaga stands as an immortal monument to the magnanimous soul who inaugurated it, and whose name it should and will forever bear in grateful re-membrance of her labors and generous contributions for it and the Lyceum which is a branch thereof. The student of occult lore, the lover of history, of science of philosophy and of romance, can find instruction and enjoyment at these library rooms, which are beautifully fitted up, and adorned with wondrous paintings. executed by both spirits and mortals, and in one of the most sequestered retreats on the Cassadaga grounds. It has between two and three thousand

olumes from the best authors in the world.

Mrs. Tillinghast, the Librarian, a woman of culture, refinement and practical good sense, has so systematized the arrangements that one has no difficulty in finding just the volume wanted.

The Lyceum, under the leadership of Mrs. Tilling-hast, assisted by Miss Moulton, and the kindergarten, with Miss Austin as teacher, have been valuable adjuncts to the camp, and have each been conducted with superior and admirable proficiency on the part of the teachers, and so far as we have been able to learn have given universal satisfaction to their pat-

The different classes in spiritual teachings, elocu tion, physical culture, dancing, etc., some of them conducted by teachers long connected with Cassadaga, such as Mrs. Richmond, Mr. Colville, Mrs. Lake, Miss Clark, Miss Danforth, Mrs. Sperra, and others new to us, have done excellent work in their specia lines

Every phase of phenomena has been represented and through it thousands of sorrowing souls have found their loved ones whom they mourned as dead. We feel that we cannot too strongly emphasize the importance of these as the rock upon which Spiritual ism rests. To the mediums, physical as well as mental, we feel ever and always to extend the right hand of fellowship and heartfelt sympathy.

The music at Cassadaga has been a continual feast

for the lovers of harmony and sweet melody. We have heard of musical hospitals, established upon the theory that every malady which flesh or spirit is heir to may be dispelled by the soothing spell of music, and we relieve the sojourner at Cassadaga would heartily endorse the theory that there is tonic, healing, sweet rest and inspiration for weary bodies and grieving, hopeless spirits in the soul-stirring strains which have pulsated and thrilled this sylvan dale like breezes from the heavenly land. The open air concerts by the Northwestern Orchestra have been the delight of all within the gates of fair Cassadaga, and the dances for which they have furnished the music have delighted old and young, and each evening the auditorium has been filled by those who "chase the glowing hours

been filled by those who "chase the glowing hours with flying feet," and by happy and appreciative spectators. And the charming melodies of the quartet choir, consisting of Mrs. Wildrick, Mrs. Moore, Miss Libble Turner and Mr. Bowen, led by that famous musical artist John T. Lillie, and Miss Georgie Tillinghast as pianist, whose every note is a throb of inspiration. They have had the genius of the very soul of melody, and their varied and soulful selections have each day been as a panacea and a benediction.

Last, but not least, the Board of Trustees: H. W. Richardson, East Aurora, N. Y.; T. J. Skidmore, Lily Dale, N. Y., Treasurer; Mrs. A. L. Pettengtil, Cleveland, O.; M. R. Rouse, Titusville, Pa.; D. B. Merritt, Linden, N. Y.; A. Gaston, Meadville, Pa., President; A. E. Gaston, Meadville, Pa., Secretary; and Dr. E. C. Hyde, who at the last meeting of the Chautauqua Lake Free Association's stockholders was elected to fill a vacancy, have each in their particular elected to fill a vacancy, have each in their particular line of work, as members of said Board, acquitted themselves with honor, and are entitled not only to the respect and esteem, but the gratitude of every camper and visitor to Cassadaga, for the wise and efficient manner in which they have labored to carry out the ideal purpose which lies at the foundation of this camp. The great and imminent responsibilities which have rested upon them and the multifarious and offtimes most unreasonable requirements of such a heterogeneous crowd of people as assemble here, would seem well nigh overwhelming to any management unless poised and grounded in principles of justice and equity and inspired by the worthy purpose of meting out the greatest good to the greatest

number.
Our honored Chairman, Prof. H. D. Barrett, de Our honored Chairman, Prof. H. D. Barrett, deserves the highest encomiums for the equirable, impartial and truly spiritual manner in which he has presided, not only this year, but during the entire seven years that he has been chairman of the Chautauqua Lake Free Association. It requires great spiritual and mental equipoise to be able to fill so responsible a place, and to encounier the many conflicting conditions incident thereto, and the able to secure and hold the friendship and universal apsecure and hold the friendship and universal approval that he has done. Wherever he goes and in whatsoever lines of duty or work he may engage, the hosts of people who have assembled here will ever hold him in high esteem and kind and loving remem-ORPHA E. HAMMOND. P. S.-Next Sunday, Sept. 1, closes the season of

Lake George, N. Y.

To the Militar of the Banner of Light: The closing week of this year's session has been one of interest, and full of enjoyment to all in attendance at this most charming of all the Spiritualist

The management were particularly fortunate in their selection of speakers, and the audiences have included representative people from all parts of the

States.

The psychic plienomens have been exemplified by mediums of most remarkable powers, and "all in all" the season has been a rich intellectual treat.

The material man has been most abundantly cared for by "Mine Host" Seelye of the Hotel Woodin. Courteous and obliging, Mr. and Mrs. Seelye have the best wishes of all who have tarried beneath their roof.

roof.

The growth of the place has been a healthy one; several cottages are added each year, and the location being upon the shore of a take beautiful for situation and renowned in listory and song, renders it a summer resort excelled by none.

Combined with this the fine intellectual programs.

as arranged by the management, will ensure a brilliant destiny to Lake George in the line of progress

liant destiny to Lake George in the line of progress and true development.

Hotel Woodfin has been highly favored the past week in having among the guests Prof. J. Jay Watson and daughter, Miss Annie A. Watson, of the National American University of Music, New York City, who during their stay gave several of their nimitable concerts. They are artists of rare musical ability, and have but few equals. Prof. Watson brought with him the rare old Cremona violin, presented him by Ole Bull, and to listen to its sweet strains was an inspiration seldom experienced.

tion seldom experienced.

Tuesday evening an entertainment was held in the large hall at the Woodfin, with an address by Mrs. Cora L. V. Richmond in the form of answering questions.

Her guide, Ouina, then gave a fine personal poem upon the subjects, "Paradise Bay," "Our Angel Boy" and the "Music of Flowers."

Prof. and the "Music of Flowers."

Prof. and Miss Watson rendered a fine program.

On Thursday evening an entertainment was given at the hall by Mrs. Florence K. White, platform and descriptive medium, of New York, who opened by reading Saxe's well-known poem of "Wishing." Mrs. S. P. Watkins of New York followed with a song, "Sweet Dreamland Faces." Dreamland Faces."

Dr. Henry Slade was then introduced, who gave a short address, including an experience in Bohemia, and also gave an exhibition of spirit-rapping, answering mental questions—an exercise of more than ordinary lutercet. nary interest.

nary luterest.

Mrs. White then addressed the audience, saying that she had greatly enjoyed the season here, and predicted a brilliant prospect for the future of the place.

Saturday evening the hall was opened for Dr. Henry Slade, the world-renowned psychic, who entertained the audience with an address upon "Haunted Houses."

The closing service was held on Sunday, Sept. 1, with a large attendance.

The surrounding country was well represented with people coming in carriages, and the trains were well patronized. Hotel Woodfin was respiendent with glory. Decorations of vines and flowers, with the national colors, were everywhere abundant; youth glory. Decorations of vines and nowers, with and national colors, were everywhere abundant; youth and beauty, together with serene old age, graced the occasion. It was a fitting close to a season of enjoyment and progress.

Dr. W. B. Mills of Saratoga was President of the

occasion. The services opened with singing by Mrs. Chamberlain of Glens Falls, N. Y., "What Shall the Harvest Be?"

Harvest Be?"

Mrs. Carrie E. S. Twing of Westfield, N. Y., was then introduced, who received a right royal greeting. Mrs. Twing prefaced her address by reading a poem entitled, "Communion With the Dead," and then spoke of the possibility of all having communion with friends who have passed beyond the veil; she alluded to the Spiritualism of the Bible, the woman of Endor, and gave something of her experience are a prefirm and gave something of her experience as a medium and lecturer upon the platform.

The lecture was listened to with deepest attention,

and tear-stained faces hore evidence of the tender memories awakened in one short hour. Mrs. Twing's work is cosmopolitan, coming here direct from the New York State Fair, whose officers had compliment ed her by asking her to speak to the thousands present. Would it not be better for Spiritualism if more of our lecturers mingled with other organizations, thus sowing seeds of truth for "the reaping by-and-

by."
The service closed with several platform descriptions by Dr. Mills, which were in nearly every case recognized.

The evening exercises were opened with an interpretation of the Lord's Prayer by Prof. S. P. Waite of

Fort Edward, which were of more than ordinary in-This was followed by a talk by "Ikabod," and descriptions by Dr. Mills, the exercises concluding with that grand old selection, "Nearer, My God, to Thee."

NOTES. Hotel Woodfin is one of the best. Mrs. Richmond will carry to her Chicago home the kindest regards of all. The management are very fortunate in having Mr. Eugene L. Seelye as one of the Board, and also as land-

ord of the Woodin.

The View from Prospect Mountain is inspiring; the steamer ride to Paradise Bay is much more so.

The Ladies' Ald Society for the improvement of the grounds will do a noble work.

Mr. J. D. Chism of Albany has a model cottage, embowered with vines and flowers. Prof. J. Jay Watson's rendering of "Anule Laurie" was a symphony from heaven. The rulns of Fort George and Fort William Henry

are of interest to the student.
Culture and refinement are adjuncts of the place. There are many charming pictures of Lake George on memory's walls. The writer of this extends thanks to all for courte

There was a remarkable interest on Sunday. Mr. Taylor of Schroon Lake was in the audience. Prof. Sirgent, the oculist, of Albany, with his bride. vas presenī W. B. Mills, the President of the Saratoga So-

ciety, is a permanent fixture here. He is always wel-Mrs. Florence K. White of New York left on Saturday evening to fill an engagement at Saratoga. As a medium, this lady has been quite popular the entire season. She is to take the platform the coming autumn and winter, and we bespeak for her abundant

success.
Mrs. S. P. Watkins of New York has contributed

mits. 5. I., Walkins of New York has contributed most eminently to the musical entertainments. This lady is remarkably gifted in this direction.

Mine host Scelye had a full house on Sunday. He is a born landford. Bro. Wiggin has been engaged for next year

The attendance this season has averaged large.
The management will devote much attention another year in the adornment of the grounds with shrubs and owers. The close proximity of this place to Saratoga will

tend to increase its popularity as a summer resort.

Mrs. Richmond will come again. Lake George would not be complete without her.

It is pleasing to meet a gentleman like Mr. Stevens
Carpenter of Glens Falls, ninety-one years of age; he is a veteran Spiritualist.

Among the audience on Sunday was Prof. S. P. Waite of Fort Edward. He is the author of the "Law of Laws," and other works, and a contributor to the Dr. Henry Slade, during his short stay, has given

universal satisfaction. There were no farewells, but lots of fond anticipations for next year.

Each departing train has carried hundreds of people who have expressed their purpose to come again next

year.

The program next year will include the best speakers and mediums in the ranks.

J. M. Y. Lake George, N. Y., Sept. 1, 1895.

#### Lake Brady, 0.

To the Editor of the Banner of Light.

Aug. 29, 1895.-The Women's National Suffrage Convention opened promptly at 10:30 Tuesday morning at the amphitheatre in the grove. The Symphony Orchestra rendered a beautiful selection, then led the congregation in singing "America."

Dr. Martin made the address of welcome, saying, 'We the representatives of Lake Brady are glad to resign the platform to you women, knowing you have truths to present that are worthy our consideration. May your efforts in the cause of truth lead onward and upward, until we shall all be governed by the law of love and liberty."

Mrs. Dr. Pierce of Boston responded. Said she:
"We thank you for this privilege, well knowing we
cannot stand alone. We must have the cooperation

Rev. Henry Frank of New York then gave the morning address, from which we quote as follows:
"Human kind is called mankind. No reforms ever
came by effervescence or hurrah! They must have a
scientific basis, a demand founded on justice." He
then proceeded with unauswerable arguments in favor of woman's suffrage, proving there was absolutely no reason why this right should be withheld from them. He closed with an eloquent tribute to the achievements of woman, all the more creditable considering her advantages compared with that of man. sidering her advantages compared with that of man.

Thursday the various women's societies were heard from through their delegates, seated on the platform. Mrs. Dr. Augusta Armstrong of Buffalo, N. Y. who has entire charge of the convention, presided. Following are the societies represented: The "Daughters of Rebecca" was responded to by Mrs. Hains of Kent; the "Maccolites," by Mrs. Ada Longcoy; the "Woman's Industrial Political Union," by Mrs. Mary Smith. of Cleveland; "The Daughters of America," by Mr. Eisle of Galion; "The Professions," by Dr. Haines of Kent; "The Legal Fraternity and Politicians," by Hon. L. V. Moulton; the "G. A. R. Ladies' Auxillary," by Mrs. Zetta Eisle; "The W. C. T. U.," Mrs. Dora Webb of Kent; "Ladies' Relief Corps," Mrs. Amela McCiellen of Kent.

Mrs. M. McCaslin spoke for unrepresented societies, including the Sorosis. Cooperative Laundry, "Bagley, Mrs. Scott, Miss McCollum, Miss Hanks and

Young Women's Temperates Union and invente Young Women's Temperates Union and layering branch.

Mrs. Carrie Onapman Cast? representing the Women's National Suffrage Association then gaye a brief history of the organization, outering an soquent tribute to the memory of Prederick Douglass and Elizabeth Oady Stanton, who preceded Susan B. Anthony in taking a stand for woman suffrage, She also gave the afterneon address, elaborating the fact that the great moral body of women's societies, representing millions of intelligent women the world over, was disfrancished, while the saloon element, that gigantic evil, was not only enfranchised, but a power in government.

power in government.

that gigantic evil, was not only entranonised, but a power in government.

Mrs. Zetta Eisle sang by request "Open Those Pearly Gates for Me."

The ball Thursdey evening, given entirely by the ladies, was a grand success.

W. J. Colville gave the morning address Sunday, Sept. 1. His discourse was made entirely from subjects chosen by the audience. About a dozen, covering wide range of thought, were given him, and he combined them into a masterly discourse. In answer to the question "Can a person be a Spiritualist and a church-member?" he declared with much vehemence that there was absolutely nothing in the teachings of Spiritualism to conflict with those of true Christianity. If one is sincere, no matter what his theological views may be, he has a right to hold and express them; but if he is not sincere he is a blasphemer, no matter how well he may maintain his false position. We can take the honest person who holds different views from our own and call him a co-worker. The We can take the honest person who holds different views from our own and call him a co-worker. The common belief in regard to our first mother Eve is an erroneous one. Even providing we take the literal meaning of the "Garden of Eden" story: If a snake did talk in another language than that of his natural hiss, what did he say to the woman? "You shall have wisdom, knowing good from evil." If Eve did fall, it was through her desire to be wise. Was it not a fall upward instead of downward. She was willing to risk the joys of Paradise, to jeopardize everything she held dear, that she might have wisdom—wisdom greater than rubles.

greater than rubles.

To the question—"Can there be competition in a copperative commonwealth?" he answered that a child may say, I will be a greater artist than Raphael, a greater musician than Mendelssohn, I will excel the bard of Avon, with my dramatic and poetic productions. Does he do all this for himself alone? Doe he paint a picture and cover it from the gaze of others? Write a book and hide it from the reading publie? Render sweet music that no one can hear but himself? No! All this goes out to the commonwealth, which may be a cooperative commonwealth, where all labor is honored. If your business justifies it, you may dress in sliks and satins, and follow what is called the higher professions, or have your red arms bared to the shoulders and immersed in soap suds six times in the week. It is all one. All labor is honor-

able.
Mr. Colville closed his address with a beautiful ex-

Mr. Colville closed his address with a beautiful extemporaneous poem.

Mrs. Cora L V. Richmond spoke in the afternoon. Wits all her high inspiration, Mrs. Richmond is not above taking up the practical questions of earth-life. In speaking of the various cooperative movements which are springing up, she said:

No movement of any kind can succeed which does not have underlying it a spirituality, a desire to do good for the sake of all. People go into such things with the same ideas that they would enter stock gambling—a desire to get all they can and give as little as possible; purely selfish and sordid molives for gain. Is it any wonder coöperative movements fail, composed of such material? In true coöperation the weak help the strong, instead of taking advantage of their weakness. Prizes offered at school are often a detriment. The smart children never dream of alding detriment. The smart children never dream of aiding the dull ones, but trample upon them, as it were, in

their efforts to gain high honors.

With an earnest desire to aid each other this would not be the case. Nor should women work for less wagos than men, thus causing a competition between the sexes. There are a hundred workers, in all de-

the sexes. There are a hundred workers, in all departments of life, to every drone; a hundred producers, to one non-producer; a hundred who could coöperate for the good of all, against the one who might oppose it. With this ideal coöperation underlying their movements, they could not fall.

Maggle Gaule is still with us as test medium. To Mrs. Abbie I. Pettingill of Cleveland she gave the following: I see two spirits approaching you. One is your mother, Mary Dickenson; the other, whom she brings with her, approaches you and points to a ring on your finger, and I see the initials H. B. above it. Now I see the name of Harriet Bowers. She gave you that ring—a ruby set in diamonds. I see back of you a ladder surrounded by many spirits. They are twining it with garlands of forget-me-nots in symbolic forms. Above it I see an open book, with the word "Justice" written across it, and a hand pointing downwards to you, who seem to be ascending the ladder. This means a new development, which you will reach between Dozenberged. ladder. This means a new development, which you will reach between December and January. For now I see the word "Justice" upon your brow, as evidence of its accomplishment.

The following has been adopted:

LAKE BRADY, O., Aug. 30, 1895. To the Officers and Members of the Lake Brady Association, Greeting:

We, your Committee on Resolutions, regarding the Woman Suffragists' Convention, held here Au 29 and 30, 1895, respectfully submitthe following: In consideration of the fact that the distranchisement of woman, the half of humanity, is a standing disgrace to the intelligence and civilization of the nineteenth century, and that this Convention was held here upon the above named dates, we therefore

1st. That the Lake Brady Association was honored and benefited by the presence of its respected guests representing the movement, and placing us en rapport with the best thought of the age in reference to this

2d. That we pledge ourselves to do all in our power, Individually and collectively, to aid in this work.

3d. That the representatives speaking for the various woman's societies proved themselves worthy of the high honor bestowed upon them. 4th. That the lecturers of the Convention, viz., Rev.

Henry Frank, Mrs. Carrie Chapman Catt, and Mrs. Dr. Augusta Armstrong, have fully sustained the high reputations already won in this cause.

5th. We shall especially remember Mrs. Dr. Augusta Armstrong, Manager of the Convention, for the energy, intelligence, tact and executive ability displayed under trying situations; also for furnishing us with

the best talent that the suffragist ranks afford in the other two speakers. Our love and good wishes shall follow our sister in her chosen work. May the powers of good overshadow her, giving wisdom and strength for her labors, until

justice shall sit in the seat of government, holding the scales of equality.

MRS. M. MCCASLIN,

MRS. DR. S. E. PIERCE,

Committee. MRS. LENA DIEBOLT. )
MRS. M. MCCASLIN.

#### Queen City Park, Vt.

To the Editor of the Banner of Light:

It is with feelings of sincere regret that we resume our pen to sketch the proceedings of the last week of the most successful season Queen City Park has ever

From the first week to this, the closing one, the interest has been unabated, and the attendance at conferences and lectures has been large, and the managers feel that our lovely camp ground is yearly growing in favor with the public, and that our opponents have learned to respect us and our grand Phil-

osophy.

We had three sessions on Sunday, Aug. 25. A very fine address in the morning by Mrs. Emma Paul of Morrisville, Vt., which was very favorably received, and a lecture in the afternoon, followed by tests from Mr. F. A. Wiggin, which were excellent and fully recognized.

In the evening Mr. Wiggin held a most interesting ballot test scance. A very large audience was present, and a most harmonious feeling prevailed. The ballots read were all correct, and some of them were quite remarkable

On Tuesday afternoon we were again addressed by Mrs. Paul, and Mr. J. D. Stiles kindly consented to follow her with tests, though his work at the park had been finished the previous Saturday night. He gave a large number of names and incidents connected with friends of several in the audience, and closed the meeting with a promise to be with us again next sea son if still in the mortal.

On the 26th Dr. Smith arrived from Lake Pleasant On the 26th Dr. Smith arrived from Lake Pleasant with the last excursion of this year, and brought many visitors who had never been at the park before: Mr. and Mrs. Hill of Philadelphia, Mrs. Cadwallader of Washington, D. C., Mr. and Mrs. Fisher of Orange, Mr. and Mrs. Henry of Springfield, Mr. Field and many others; and it is very gratifying to hear the many expressions of praise from friends and strangers of the great natural heaute of Onean City, Park and at the great natural beauty of Queen City Park, and the comfort and cleanliness to be found at the Hotel—and in passing we may remark that though the wife of our good landlord, Mr. Webb, has been dangerously ill all through the season, and is still confined to her room, although improving, the comfort and convenience of the guests have seen carefully attended to, and all their wants supplied, and we hear nothing but praise from all, of the excellent management and courteous treatment of visitors by all connected with the hotel. On Tuesday afternoon Mr. J. Clegg Wright arrived

on the ground from Onset. We are sorry to see Mr. Wright does not appear to be in good health, and

Mr. Royes as well as some others, whose names the writer do is not recall.

Remarks were made by all the speakers on the ground, and sweet words of comfort given by the friends present to the mountains ones whose hearts are atill form and wounded from their recent becave-

manta."

Thursday we had the great pleasure of greeting Mr. J. Frank Baxter, who is always listened to with delight by a Queen City Park audience.

Mr. Baxter is one of the strong men in the spiritual ranks, and his lectures and delineations seem to increase in power and vigor as the years pass by. His discourse on the "Demands of Spiritualism" was logical, clear and practical, and appealed to the common sense of all who heard it, while his careful and accurate descriptions of friends who have passed on, made it impossible for them to go unrecognized; every name given was remembered by some one in the very attentive audience.

attentive audience. Thursday evening Rev. J. J. Lewis, who has re-cently purchased a cottage at Queen City Park, gave his celebrated lecture on the Passion Play to a large audience in the Payillon.

audience in the Pavillon.

It was a very interesting descriptive narration of that wonderful drama that has been enacted for so many centuries by ignorant peasants in that little village among the Bavarian Alps. The stereopticon views were extremely clear and beautiful.

Mr. Wright gave his second lecture on Friday afternoon, and said many beautiful things.

In the evening Mr. Lewis took us a trip "Through the Canadian Rockies," a most delightful journey, full of interest and wonder every step of the way.

The grand and magnificent scenery as thrown upon the canvas inspired one with a feeling of awe and reverence for the stupendous works of nature in that wonderful place.

wonderful place. The first hour of the Conference on Saturday was given to Mrs. Cadwallader, to present the alms and objects of the National Organization, which she did in a very clear and pleasant manner. A hot discus-sion followed, some of the audience being against and some for the Organization. If time will permit, no doubt the matter will be again under consideration, as it is undoubtedly an important one.

#### Onset Aftermath.

Onset is still quite a populous camp, and although the regular camp-meeting closed on the 25th, we are having daily meetings, which are well attended and

On the 29th, Dr. M. Cora Bland gave an able, eloquent and scientific lecture on "Physiological Temperance," in which she showed the relations of the unhygienic habits of the people to drunkenness. The lecture was strongly endorsed in short speeches by Mrs. Stiles, Mrs. S. B. Stevens and Mrs. Malissie Mil-

On the 30th Mrs. Kate R. Stilles lectured and gave tests, and was followed by Hon. F. P. Baker and Dr. T. A. Bland.

T. A. Bland.
On the 31st there was a conference, opened by Dr. T.
A. Bland, and Sunday, Sept. 1, Dr. Bland lectured at
10:30 and Mrs. S. B. Stevens at 2:30.
Mrs. Mary Lyman was seventy years old yesterday,
and her friends who knew the fact called on her in the
evening in such numbers that the parior in Lyman
cottage was crowded from 8 to 10. Dr. T. A. Bland
called the meeting to order, and in a brief speech reviewed the life and character of Mother Lyman, as
she is called by all who know her. He said, in part: entertained the speakers, but Lyman Hall was always free to spiritual meetings. What these grand old people have done to uphold and promote this greatest of all religious can only be fully known to the angels." Mrs. Kate R. Stiles followed with a beautiful personal iribute to the noble qualities and deeds of Mother Lyman, and then voices the views of quite a number of old spiritual workers who have passed to the higher life.

Mrs. S. B. Stevens, Mr. J. M. Young, Mrs. Nettle Randall and Dr. B synton, each in turn, under control of spirits, paid tribute to this mother in Spirituallsm.

sound moral philosophy, and a religion of the people, a democratic religion; while the Catholic religion and Orthodox protestantism are religions of faith and downs.

dogma.¹ His historical review and critical analysis of the va-

#### The Wigwam-Ouset Bay.

To the Editor of the Banner of Light: Having returned from a trip to Onset, I am impressed to pen a few lines concerning the meetings held in one of the spiritual temples there, namely, the

Never in all my attendance at spiritualistic gatherinto have I experienced such harmony and impartial-ism as is evidenced here. The spirits have so spiritu-alized the atmosphere that one sensitive to the higher the andience

At one meeting there will be formed a perfect battery for spirit power, while at another the current is somewhat broken by the inharmonious presence of

curiosity-seekers and unbelievers. The kindly welcome I mys-lf rec ived will ever remain as a benediction to my highest aspirations, and my earnest desire is that Spiritualists all over the land shall in time be able to worship in just such places as this—a temple not made of granite and mar-ble, but a simple structure reared for the pure purpose of seeking after truth. CORA PRATT.

For scrofulous disorders and mercurial diseases, the

#### DISTANT THINGS.

O white is the sail in the Far-away,

And bright is the gleam of the distant star, Though a lamp were twice as bright! The rose that nods beyond our reach

Our fellows leave greater dowers. The waters that flow from hidden springs Are sweeter than those by our side— So we strive through life for the Distant Things, And never are satisfied!

So we strive through life for these Distant Things, But ever they hold their place; Till still'd Life's drum, and Death doth come

And know that as clean is the sail at the dock nd know that as cican as As the sail on the sea afar.

— Pittsburgh Dispatch



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very interesting.

President Storer left for Etna camp early in the week, but before going he authorized Dr. T. A. Bland to call and conduct meetings as long as he might remain at the camp. He is therefore running a sort of aftermath camp-meeting.

On the 27th Dr. Bland delivered an interesting lecture on "Success and Fallure"; on the 28th, Mrs. Kate R. S. lles gave an inspirational talk, followed by tests; both of which were highly appreciated. This was followed by short speeches from a number of others. On the 29th, Dr. M. Cora Bland gave an able, elo-

she is called by all who know her. He said, in part:
"I have known Mother Lyman for more than twenty
years. I have known of her much longer. She is endowed in an exceptional manner with dignity of character, sound judgment, courage and love. She has been, and is, a reservoir and centre of force for good. A Spiritualist for more than forty years, she is and has been a potent factor in this greatest of all reforms. The home of Mother Lyman and Father Lyman, at Springfield, Mass., was the free home of spiritual mediums and speakers as far back as 1850. They not only entertained the sneakers but Lyman, at larger entertained the sneakers but Lyman, at larger entertained the sneakers but Lyman, and larger entertained the sneakers but Lyman, at larger entertained the sneakers but Lyman, at larger entertained the sneakers but Lyman, at larger entertained the sneakers but Lyman Hall was always

Saturday, Aug. 31. Dr. T. A. Bland gave a brief lecture on the Religion of the Indians, in which he showed that they are all Spiritualists. The lecture was followed by an interesting conference.
On Sunday, Sept. 1, Dr. Bland gave a lecture at 10:30 on "Spiritualism," in which he said: "Spiritualism is a religion of scientific demonstration, a religion of sound moral philosophy, and a religion of the people.

rious religions was very learned and able. At the close, on motion of Gen. Lippitt of Washington, D.C., a vote of thanks was tendered the Doctor, for his brilliant and learned the learner.

In the afternoon, Mrs. S. B. Stevens lectured.
On Sunday evening Mrs. Bliss held a very successful materializing scance. Onset, Aug. 31.

Wigwam.'

influences leels as though he were indeed in a verita-ble heaven, the only diff-rence in the manifestations being in accordance with the people who comprise

Dorchester, Aug. 24, 1895.

best remedy is Ayer's Sarsaparilla.

And dirty the sail at the dock; And fair are the cliffs across the bay And black is the near-by rock.

Though glitters the snow on the peaks afar At our feet it is only white;

Is redder than rose of ours;
Of thought that turns our tongue to speech

And we look in his mocking face.

And the Distant Things crowd near and close,

And faith! They are dingy and gray!

For the charm is lost when the line is crossed

'Twixt Here and Far-away.

For the charm is lost when the line is crossed

And we see all things as they are;

#### TO OUR FRIENDS:

Do n'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?

#### Banner Correspondence.

Our friends in every part of the country are enruestly invited to forward brief letters, items of local news, etc., for use in this department.

#### Massachusetts.

LOWELL.-In a commentary upon the beautiful song, "Rock Me to Sleep, Mother," Ed. S. Varney writes as follows: "An old, old poem, yet one that is ever new, bright and fresh. Like the song of 'Home, Sweet Home'; like the lymn of 'Nearer, My God, to Thee,' it is gifted with perennial youth; it is immortal; and anchored, as is its sentiment, to the purest and most sacred human affections, it mostly doubless laye and form merits deathless love and fame.

Backward, turn backward, O Time, in your flight, Make me a child again, just for to-night! Mother, come back from the echoless shore, Take me again to your heart, as of yore—Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair, Over my slumbers your loving watch keep—Rock me to sleep, mother, rock me to sleep! Perhaps the sweetest trait in the character

of Jesus was his childlike spirit. And well is it for us if we can carry through life that self-same spirit of childlike humility, innocence and sweetness. In middle age or mature life how, in the peaceful interludes between the stress of crowding activities, the heart yearns for the unruffled calm and quietude of child-

Especially is this true when sorrow and disaster crowd thick and fast, and when the death angel removes from the family circle the enthroned queen of the household-that peerless dear one whose place can never be filledwhom we can have but once, and once only, it leaves a divine memory, a softening halo in the heart of man or woman, which neither time nor circumstance can destroy. The silvery threads of many summers and winters may gather about us; but at times the soul, in the fullness of its tender longing, stretches out its hands across the intervening years, and

Mother, come back from the echoless shore; Take me again to your heart as of yore.' And in the light of Modern Spiritualism we can see the dear mother returning to comfort and to inspire.

Backward, flow backward, O tide of the years! Backward, flow backward, O tide of the years I am so weary of toil and of tears—Toil without recompense, tears all in vain, Take them, and give me my childhood again. I have grown weary of dust and deeay, Weary of flinging my soul-wealth away, Weary of sowing for others to reap—Rock me to sleep, mother, rock me to sleep.'

When we reflect upon the trials and disapor the distribution with which life's pathway is so thickly strewn, it is little cause for surprise that many instinctively long for the dewy freshness of childhood, the untried buoyancy of youth it is no wonder that man and of youth. It is no wonder that men and women are 'weary of flinging their soul-wealth away' to those who cannot sympathize with or understand them.

Tired of the hollow, the base, the untrue, Mother, O mother, my heart calls for you.'

In seasons of temptation a mother's memory has stood an immovable barrier between honor and dishonor. And even after the plunge has been taken into the billowy ocean of sin, motherly memories, evoked by 'trifles light as air,' have served as redeeming angels to the tempest-tossed.

Over my heart in the days that are flown, No love like mother-love ever has shone— No other worship abides and endures, Faithful, unselfish and patient, like yours; None like a mother can charm away pain From the sick soul and world weary brain; Slumber's soft calm o'er my heavy lids creep-Rock me to sleep, mother, rock me to sleep.'

As we journey through life, from youth to maturity, thence to old age, we may have, to cheer us on the way, good friends; we may have associates who are even nearer and

But howe'er so bright the domestic light may shine for us, however firm and true may be our friendships, there's no love like motherlove. We never have, we never shall, we never can, find one who will be so patient or so enduring with our faults, or who will sacrifice so much for us. Man and wife may be divorced, but mother and child never. ' A mother's love! What is a mother's love?

'T is a pure, tender, holy flame That 's kindled from above.'"

FALL RIVER .- J. J. Connelly writes: "The Fall River Society opened its fall meetings, Sunday, Sept. 1, with Brother Titus and Sister Pennell on the rostrum.

Mr. Titus gave such evident pleasure to the audience with his talk of an hour, that at the earnest solicitation of those present, the Society has reengaged him for Oct. 6 and 13, when indications point to immense audiences and a warmth of welcome seldom extended by

Fall River gatherings.

Mrs. Pennell will be with us again, Sunday, Sept. 8."

BOSTON.-The following document reaches this office: "The undersigned, wishing to make more tangible their appreciation, take this method, through the great avenue of THE BANNER'S circulation, of testifying to the practical worth, as developing medium, of Mr. Osgood F. Stiles.

Together with many others, who for private reasons do not care to make their names pubic, we have had sittings with the gentleman for the purpose of clearing the spirit 'drift-wood' from our surroundings. We, who have persevered sufficiently, have found that Mr. Stiles's spirit band could practically accomplish the difficult work of relieving from obsession by undeveloped intelligences; at the same time organizing about each of us a protective band of harmonious influences - their quality, of course, depending upon our own capacity, as well as upon Mr. Stiles's individual growth and ability as a man and a medium.

The methods of his chief control, Dr. Clark, are remarkably exact, and, in general, tangibly proved. We have found Mr. Stiles honest, conscientious and unassuming; and peculiarly fitted, in a physical and magnetic sense, as an instrument for such work. Hence the method

of this testimonial:

Gustave P. Wiksell, dentist, 310 Hotel Priham, Boston; Dr. S. S. Carpenter, Eclectic and Magnetic, 80 Berkeley street, Boston; H. Ingram Lindsay, Psychometer and Medium, box 2320 Boston; Mrs. Osgood F. Stiles, Clairvoyant and Medium, 84 Berkeley street, Boston; Will H. Waitt, Merchant, 6 Otis street, Medford, Mass.; Joshua Morse, Jr., Electrician, Hingham Centre, Mass.; Jas. E. Curran, United States Pension Attorney, 333 Moody street, Waltham, Mass.; Mrs. L. A. Greyer, artist, 25 Bromfield street, Boston; D. B. Burdett, Mining Operator, Minneapolis, Minn., E. F. Gray, Assayer of Gold Ores, etc., Rat Portage, Ont.; Samuel Leavitt, Gold Mining, Glazier, Cal.; C. C. Michell, Organ Volcer and Manufacturer, Ashonot, Mass., at present in England; George F. Plummer. 224 Webster street, East Boston, Mass.; Mrs. H. N. Canfield, 34 Milford street, Boston; A. H. Mouroe, Woburn, Mass.; Mrs. L. E. Woodworth, 39½ Woodbine street, Boston; Frederick W. Davis, No. 2 Mount Pleasant Hotel, Roxbury, Mass. of this testimonial:

#### Minnesota.

bine (White Rose), Geneseo, Ill., and his school in inspiration, clairvoyance and psychometry:
"As the present term in psychometry is near." "As the present term in psychometry is nearing an end, I take the liberty of addressing you in order to express my appreciation of your beautiful teachings. The reading of the lessons alone is fully worth the price paid. The lessons carry with them the conviction of a derivation from a higher plane of thought and the fitness of the instrument through which the same has been delivered. I can say that I feel satisfied with the results."

Mr. Grumbine can be addressed Geneseo, Ill., as to booklet, terms, etc. The new series

Ill., as to booklet, terms, etc. The new series on "Clairvoyance," a most remarkable series of inspirational teachings on clairvoyance and clairvoyant development, is now ready.

#### Ohio.

BELLEFONTAINE .- James Cooper, M. D., writes: "The two laws, sabbatarian and in favor of the 'Regulars' in medicine, which were enacted at the latest session of the Massachusetts Legislature, were reactionary in the extreme, and are aimed at Spiritualism—

whether so understood or not by the public.

I have actively practiced medicine for fiftyfour years—the first few years as an Allopath.

That was when calomelizing, blistering and
bleeding made up the head and front of the system.

I soon became convinced that I was doing more harm than good, and turning round for something better, gradually worked into the American Reformed System—the father of which was Dr. Wooster Beach of New York. This system fathered eclecticism, to which school I belong. In passing I did not neglect Thompsonianism, Homeopathy, Electropathy, Chromothermalism, etc., testing them all, and helding on to all that I found good in them. holding on to all that I found good in them.

My experience has taught me that the treatment of disease is still experimental—particularly in the Allopathic School, for I have kept posted all these years by taking its journals, and I can honestly say that the larger part of its progress has been forced upon it by its want of success, and the fatality attending its treatment of disease.

ment of disease.

The very fact that its votaries are moving heaven and earth to have laws passed to give it the monopoly or control of medical matters in the different States, is an acknowledgment upon their part that they can no longer hold their own against the others without the aid of

The restrictive Sunday law strikes boldly at religious liberty in the State of Massachusetts.

Now is there a remedy? Most assuredly there is, and an effective one. The Republican party is in control in Massachusetts, and must be held responsible for all laws passed. Now let every Spiritualist determine to vote, to a man, against the party that deprives them of civil and religious liberty. Agitate the subject, and you will soon find that the larger number of those whose rights have been tram-pled upon, who are outside of our ranks, will join in opposing the common enemy in the only effective way—by the ballot.

In Ohio, ten years ago, when the Republican party was made the tool of a number of narrowgauge preachers, and passed the Russell Law, that compelled our mediums to pay a license fee of \$300, or quit business, I, as soon as I ascertained the fact, went to work, and with the valuable aid of THE BANNER, and other papers, aroused the Spiritualists, had, as far as possible, every one of them interviewed and organized, and though we had the most popular young Republican in the State to fight against, and both Senate and House to elect, we elected Hoadley, Democratic Governor, and the Legislature by about ten thousand. That clause of the law was repealed as soon as the Legislature met.

There is not a New England State in which the Spiritualists have not the balance of power, as we have in Ohio, and I believe we have it in New York State; I think it, therefore, pusillanimous for us to fail to use it to gain and maintain our rights."

#### Pennsylvania.

PHILADELPHIA. - A correspondent writes: "The Second Society of Spiritualists of this city, John Kurtz, President, J. M. Keller, Secretary, opened the season Sunday afternoon, Sept. 1, with the newly decorated temple packed to the doors. Prof. Theodore F. Price had been advertised to begin the lecture course, and with this gentleman's reputation as speaker and medium and the assurance that other well known mediums would also be present, the result was as large and intellectual an audience as ever congregated in the building. After singing by the audience, the President

After singing by the audience, the Fresheen of the Society, Mr. Kurtz, introduced the speaker of the afternoon, Prof. Price, who launched into the midst of his subject, 'Spiritualism as it is and was,' and in his lucid and entertaining manner held the closest attention of the assembly till the along of the late see of the assembly till the close of the last sen-

As there is not time to give even one extract from the admirable, interesting and logical discourse at present, we, together with the Association, wish to add our unqualified endorsement to this gentleman's work, and to say in common with the general sentiment that Philadelphia Spiritualists have secured a powerful representative by his making his home

among us. The other mediums on the platform were: Mrs. Lydig, Mrs. Buns, Mrs. Faust, Mrs. Rus-sell and Dr. Schatt. Prof. Price was followed by Mrs. Buns, who under the control of her guide, gave a brief but powerful discourse, and was followed by Mrs. Lydig, who during the course of her remarks, referred to the good and effective work done by Prof. Price through the

public press and otherwise for the cause of the mediums during the late persecution.

Mrs. L. was followed by Mrs. Faust, who gave some excellent tests which were all recognized, and who was followed by Mrs. Rus sell and Dr. Schatt.

After such a propitious opening there can be but one presage as to a prosperous season's work for the cause so dear to us all at the Thompson-street Spiritual Temple.

At the close of the meeting it was announced that Prof. Price would hold meetings for lectures and tests every Sunday night, at Eureka Hall, South-West corner Eleventh street and Girard avenue."

#### Michigan.

PORT HURON. -- James H. White writes: Island Lake camp closed Aug. 25. I am pleased to say everything came out much better than I expected when I first went there with a dozen or more carpenters, pounding together a hotel, that was ready for use after one week, and it was well filled all the time. It is large and comfortable, with sixty-one rooms.

The meeting was a grand success for a new first camp. I doubt if any have equaled it.
We had good lecturers, conferences and mediums. Every one was deeply interested, and found much advanced teaching from the spirit-side of life—beneficial to all and gratifying to the soul of all.

Over three thousand dollars were expended in getting ready for the meeting. All debts were paid, or will be when presented. The Association has a surplus over expenses.

HAWLEY.—Mr. Fritz Almguist, Assistant Postmaster of this city, writes of J. C. F. Grum-

of the Cause to give us the needed help, and think it will be done. The locality and sur-roundings are most excellent for the purpose— a finer health resort cannot be found in the State inland—forty miles from Detroit and the same from Lansing. The waters of the Lake are deep, clear and pure, with very little grass and weeds to cause malaria. The wells are very fine—a healing water pure and tasteless."

#### Wisconsin.

MILWAUKEE.-We are informed that the Unity Spiritual Society, J. S. Bigler, President, C. F. Ray, Secretary, will begin the season, Sept. 15, with some of the best speakers

son, sept. 10, with some of the best speakers that can be secured in th's country.

Edgar W. Emerson, the gifted medium, will open the meetings in Lincoln Hall, the finest in the city. Although the Society is not a year old, some of the members are talking of a new constitution to the country which was a real talking of a new constitution to the country to have been constituted to the country spiritual temple, which we expect to have here

before a great while.

This Society has been incorporated under the laws of the State of Wisconsin, and they are looking forward to a glorious spiritual feast with the array of talent that the Secretary has on his books.

The mid-week socials will be continued the same as last season, which promise to be an interesting feature, as nearly all phases of the phenomena will be given at the social and en-tertainment during the winter.

#### Written for the Banner of Light. THE END IS VISION, AND THE END IS NEAR."

However sad thy heart and dull thy lot, Though trial come when sorrow hath decreed, And thorn-crown press thee till thy poor brows bleed, Whilst prayer goes upward and is answered not, Yea, though the years may mock thy purest deed, Saying, "O man! thy friends will fail at need, Thine aims shall fail and thou wilt be forgot," Be comforted, and go where Fate may lead.

'The end is vision, and the end is near," And all thy path shall broaden, as the sun Comes up rejoicing, showing, one by one, New beauties, new delights, and, full and clear, Sounds sweeter than are Memories thou wilt hear, When pain is ended and thy work is done.

MARY E. BLANCHARD. Milltown, Me., Aug. 25, 1895.

#### Opinions of Conjurers.

"Die Uebersinnliche Welt" had an article not long since on "Occultism and Science" by Prof. Max Seiling of Helsingfors, in which he recalls the fact that some of the greatest conjurers of modern times have publicly stated that it would be utterly impossible for them to reproduce by any legordemain, and under like and the production contains the production of conditions, certain phenomena which they had observed and tested at spiritualistic circles. Among those conjurers who had the courage of their opinions are named Signor Bosco, a prestidigitateur who was well known in this country; Herr Bellachini, the Court Magician at Berlin; the celebrated Houdin, of Paris; and, more recently, a famous performer called Rybka. Prof. Seiling also thinks it well to re-fresh the memory with reference to the fact that Franklin was laughed at by his scientific colleagues about his lightning conductor; that Young's undulatory theory of light was de-cried by the same class as absurd; that Gray narrowly escaped a straight jacket because he maintained the practicability of railways; that a German physician named Mayer was actually put into one because of his notions about the mechanical theory of heat; that Sir Humphrey Davy laughed at the proposition to light London by gas; that the scientific members of the French Academy sneered at Arago when he proposed a discussion on the subject of the electric telegraph; and that La Place, when President of the same institution, declared that a discussion as to the reality of meteoric stone-falls would be unworthy of such an illustrious society.

#### Passed to Spirit-Life.

From the home of her daughter, Mrs. H. N. Fowler, at Germantown, Pa., Aug. 16, 1895, MRS. E. W. SPAULDING, widow of the late J. W. Spaulding, at the ripe age of 85

"Grandma," as she was universally called, was a great

"Grandma," as she was universally called, was a great favorite, for she was gentle, kind and affectionate. She was nearly blind for several years, but THE BANNER was read to her every week; she loved to hear that, especially the Message Department.

She passed sweetly out without a struggle, and was conscious to the last. We laid her body beside her husband at Ancora, N.J., where funeral services were held at the home of her son-in-law, Mr. Wood. A poem was read, "There is no Death," and prayer was offered and remarks made by Rev. Dr. Weston (Universalist).

A. F. Spaulding.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

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Bottle will do Wonders. Try it.

One

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#### WOMEN IN THE BUSINESS WORLD. Hints and Helps to Prosperity.

This new work, from the pen of a writer of long experience and reputation, contains a message to womankind that is sorely needed, and will be welcomed by every woman who is fighting the battle of life alone or for others. It is, indeed, a clear, ringing, forceful answer to the cry that goes up from thousands of wemen in every quarter,

How can I be saved from Poverty! It touches upon hundreds of subjects, and elucidates points the most subtle, as well as those so simple that many pass them by without giving them proper attention.

Learning to stand alone is the great art this book endeavors to teach, giving both spiritual and practical help, and in this art women still need considerable assistance.

The young girl who reads this book will have reason in after years to bless the influence it had upon her desting.

Price in handsome cluth \$1.75: pager. 50 cents. Price, in handsome cloth, \$1.75; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

#### OCCULT FAMILY PHYSICIAN

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BY MRS. ANTONETTE MATTESON. Trance and Healing Medium. This is the Medicine of Nature.

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#### California, Its Climate and Productions Throughout the State.

Information to Settlers, How to get at What they Want, Hen to Utilize it. What to Avoid.

By H. L. WILLIAMS, an Old Resident.

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# BUFFALO (No. 1.) LITHIA WATER

Dr. J. Allison Hodgers, Professor of Anatomy and Clinical Prof. of Nervous and Mental Diseases, University College of Medicine, Richmond, Va. "I desire also to add my testimony to the tonic and restorative virtues of Spring No. 1 in all the cases of Nervous Indigestion and Neurasthenia that have recently come under my care, especially citing one case of Nervous Indigestion that has received more pronounced benefit from its use than from any other mineral water hitherto employed; this patient having visited most of the noted health resorts in this country and in Europe prior to the use of this Water."

Dr. John H. Tucker, of Henderson, N. C., Prest. of the Medical Society of North Carolina, Member of the American Medical Association, referring to Spring No. 1, says:

excellent results from **BUFFALO LITHIA WATE** and other affections dependent upon a Uric Acid Diathesis, especially for pale, feeble, and aniemic subjects—indeed for patients of this class, my experience teaches, that the Water of Spring No. 1 is more edicient than that of No. 2, and for such conditions I have no hesitancy in saying that it is a remedy of great potency."

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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. Rame and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Canceled Articles.

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

## Banner of Fight.

BOSTOM, SATURDAY, SEPTEMBER 14, 1895. 168UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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#### New Trial Subscriptions!

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

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

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

#### Sorrow as a Human Necessity.

When we look about us and discover that sorrow is to be met with on every side, that it is universal, we may reasonably conclude that it is a law of creation, and therefore divine. We have been accustomed to look at it very closely, instead of holding it off from the vision and contemplating it in itself and its true relations. The air, says the poet, "is full of mourning and farewells." Almost all are melting with grief over dear ones gone from the sight. The note of sadness is to be detected through all the stir and industry of life as it is continually going on, and above the cheer and courage and happy voices of society and work. We are all to die physically; that plain, he refused them. Why? Explain if you can?" incontrovertible fact is a part and condition of our existence; there is no use in denying it or contending with it, for it is wholly beyond the reach of our limited power to alter it. Death is the inevitable condition of human life. It is a necessity from the mere fact of a physical environment.

If death is the great fact in life on the one side, love is the corresponding great fact on the other. Death and Love have therefore been called the parents of Sorrow. Could the solution of the sad problem have been solved without an entire change of plan in us? Clearly not. Sorrow thus becomes a necessity in human life. It is inevitable that if a being endowed with freedom must, in learning his lessons by experience only, in finding out the laws of his being-physical, moral and spiritual-water his road with tears and be more or less consumed with grief.

But is not death well for us? Is it not life that is the awful thing? Is not death the only thing that makes life tolerable? Would not unending life here be the hardest thing to bear? Would even perpetual youth clothe this world with charms sufficient for an unending career? Death is a shock to the mind, and thus chastens it. It forces us to turn within and study more closely the fundamental facts of our nature. We should hardly be able to have the fact of spiritual immortality revealed to us unless it was associated with physical mortality. Death calls our attention to the real question of our being. Sorrow is the evoking genius of our fundamental self consciousness. It strips off all coverings and disguises from our selfhood. Love will have an answer to its question, "Whither has my in a critical exposition, the data (almost wholly loved one gone?" And self will have an new) whose consideration has convinced him of answer to its question, "What shall death do Bacon's authorship of the plays. The hypotheto me?" Sorrow works in the mind, also, as well as upon it. If life did not have its sor- striking interpretation of the play of Julius row, it would lack the supreme chastening influence which operates upon the mind in its relation to truth. The soul is to be disciplined to the point at which it becomes pledged to prefer truth to meaner riches.

Deeper still, it is the especial province of sorrow to touch the heart, and make it recipient of truth. It is in the heart that truth terminates. And the heart is the real rebel. Paul explained it when he spoke of doing the thing he would not, and of willing the thing he did not. The object is to reduce the heart to submissiveness, to complete and perfect trust, to put it in a condition to receive truth willingly and even eagerly. It is grief that effectually prepares the way for spiritual victories. In the great hunger of the soul an awakening is need. ed that will be satisfied with nothing less than the regeneration of all its faculties. The sen- next week.

sibilities are quickened anew, and life is intense and surging. And when through the severe storm peace ensues, and self is conquered in the attainment of aubmissiveness and the restoration of deep tranquility, then the sufferer finds that he has become possessed of a power of apprehension that answers to the sense of need he has felt, and the experience he has passed through. He sees truth now where he could not see it, and did not look for it before. Now he has learned to love it, and hence he understands it and discovers it readily. Now contemplation and reflection take the place of eagerness and restlessness and a love of this world. The nature has become deepened, the character is purer, the spirit more elevated. The nature is regenerated throughout. The character has attained repose, dignity, consistency and strength. The self is not more selfish, but it is more sufficient.

Sorrow influences the life and consequent character much more powerfully and permanently than so called happiness can do. The latter is but superficial at the most. The sacred joy that blossoms on the stem of sorrow is a lasting one. In fact, we must needs have sorrowed in order to become thoroughly one with our kind. Pure unselfishness can hardly be attained in any other way. They who have never yet been touched with sorrow are incapable of the sympathy which sufferers feel. It is neces sary to feel the need of others before we can really comfort them. In order to love and serve them we must have become victims of grief. We cannot sympathize as we would with others until we have learned grief by experience ourselves.

#### The Killing of the Bannocks.

It seems that no Federal law exists according to which the people who killed the blind old Bannock Indian, Timega, and wounded the lad Timits, can be tried. The United States District Attorney for Wyoming has given his opinion in an official report that the killing of the Indian was "cold blooded murder." The United States Deputy Marshal asserts that the Wyoming constable and his posse were to blame beyond question. The Wyoming courts and juries are now to be heard from relative to the matter. Gen. Coppinger denounces it in his report as "atrocious, outrageous, and cold-blooded murder," not this time of white men by Indians, but just the reverse. The Boston Post suggests that if justice is to be reached in no other way, it can be by arousing public opinion to a point at which the State authorities of Wyoming will be compelled to an observance of the methods of civilization. It reminds the American people that they waste their indignation over the murder of missionaries by Chinese fanatics, and the massacre of Armenian Christians by Kurdish troops, while such a crime as this is possible in our own land.

#### A "Woman's" Banner.

We shall publish early in October a twelvepage issue of the BANNER OF LIGHT, the contents of which-as far as possible-will be contributed by ladies over their own signatures, and furnished in answer to written invitation sent out by us. This number, we feel assured. will be of the greatest interest, and managers of ocieties, newsdealers and others should order copies of it in advance.

#### Who Can Explain This?

My mother had a pet dog to which she was much attached, and to which she used to give candy-more than I should have dared to do myself. In order not to be reproved by me on this matter, she used to keep bon-bons and such things hidden in her pocket to give them to the dog in my absence-says a writer in a foreign exchange:

"Now it happened that after her death, some bon-bons were found in one of the pockets of her dress. They were offered to the dog; but

#### Meetings in New York City.

Mrs. Mary A. Newton writes us that the meetings in Carnegie Hall will be resumed on Sunday, Sept. 15, with Mr. Giles B. Stebbins as speaker.

While Mr. Stebbins is in the East all managers of Spiritualist societies here should make extra efforts to bring this veteran Spiritualist lecturer before their audiences.

#### The Spiritual Philosophy.

Herr Marcus Wahltuch begins in a recent number of the Italian journal Lux, a series of papers on the Spiritual Philosophy. He rightly insists that before people engage in investigating the phenomena at spiritual séances, they ought to be instructed in the spirit-phil-

A correspondent informs us that there are indications of a general revival of interest in the Bacon-Shakspeare problem. Houghton, Mifflin & Co. recently published a book upon the subject. The Nation states that a translation by Henry Brett of a German work by a Leipsic author will be published early in October, "while the Indianapolis News has a long interview with Judge Stotsenberg of that city, who is writing a book bearing upon the topic.'

In Chicago, the Sargent Publishing Company, a new firm in the Monadnock Block, will publish, the last of September, "Francis Bacon and his Shakspeare," by Theron S. E. Dixon, a plane. patent lawyer, who was one of the counsel in the Bell Telephone cases in the Supreme Court. It will contain no "cipher" system, or anything of that nature, but will simply present, sis is also given a crucial test in a novel and Cæsar, under the illumination afforded by Bacon's acknowledged writings.

The Investigator, Fall River, Mass., and Lowell Citizen have been received, containing articles complimentary to the exercises of dedication of the hall to be occupied by the First Spiritual Society of Lowell (which we notice under "Banner Correspondence"). We thank the correspondents to whom we are indebted for the facts.

Mrs. Louise L. Bacon, wife of our friend ington, D. G., arrived in New York from her European tight the Saturday, Aug. 31, and was warmly welcomed by her husband and friends. The second and concluding number of her "Notes of Travel! will appear in our columns

#### THOUGHTS BY THE WAY.

The Changes Going On in Theology. In's current number of an American review Goldwin Smith comes out openly for the new interpretations of the Christian faith, or in other words for the new liberal theology. A clergyman in London occupies over a dozen pages in an English review to show the growth of myths or fables around the doctrine of eternal punishment. After making a statement of the case he declares "that there is something radically wrong in the argument for everlasting punishment. Why," he exclaims, "the worst man or woman who ever lived, who sinned in the face of light and knowledge and of every other temporal and spiritual advantage, would not deserve to be punished everlastingly." Almost twenty years ago Dean Farrar made the way plain for such assertions as these from such sources. Conviction through the medium of fear, editorially remarks the Boston Transcript, is perceptibly giving way to that controlled by reason. Whatever the Christian faith has been forced to abandon does not lessen its opportunity or condition its prestige.
Pruning, means vigorous and timely growing.
The definition of the word "Christian" is not limited to its ordinary sense of being leagued in an organization but applied to the in an organization, but applies to that broader manifestation of its spirit which is so common because so essential in determining the true manhood of the Tace. As Professor Goldwin Smith declares, "ominous symptoms already appear." A doctor of divinity writes a maga zine. "Inspiration is therefore not absolutely necessary to the existence of scripture."

Spirituali-m in Jamaica.-Prof. D. G. Clark gives to the Herald of Light, San Diego. Cal., some interesting recitals concerning Spir itualism in the above-named island. He says the natives hold their meetings under the trees, where they commune with spirits, and receive many manifestations. Spiritualism is not on such a scientific basis as in this country, but it would be difficult to find a person on the island who does not believe in spirit return. Professional mediums are of little use there, for most of the natives see and talk with spirits as though they were yet in the mortal, as do our mediums, often being unable to tell the spirit from the human, excepting by their mode of appearing and disappearing, or some other supermundane manifestation.

Better than a Bottle of Winc.-Better, because more appropriate, and therefore more poetic: At the recent launching of the Steamer St. Croix at Bath, Me., instead of breaking the customary bottle of wine over her bow as a symbol of christening her as she took her baptism of water, the young woman selected to perform the ceremony, acting as godmother to the newborn vossel, scattered over its prow a bouquet of sweet peas as she pronounced the baptismal—"I christen thee St. Croix," and the craft gracefully bowed her head and entered the watery element. She stood on an improvised platform, which was draped with American flags. Now this has the real fragrance of poetic fitness. The old liquor superstition is relaxing its hold. Why not flowers before every other baptismal token? They suggest only thoughts, wishes, imaginations, that are in close harmony with such an event as giving a fresh creation to the open

A Dangerous (?) Procession .- Popular Science Monthly for September has this striking order of march in the course of an article on Natural "Rain-makers," by Alexander McAdie: "While the clouds delight us, they are also active for our welfare. In never ending procession they move, ragged ranks of fractonimbi, jostled by frowning cumuli, tatterde malion scud leading an army of mighty nimbi, the baleful funnel cloud, hovering and ill omined, rolling strato cumuli that lie far out on the flank. Thus they pass, while in the calm above appear the cirri dainty and lacelike. or curling wisps of laughing cirro stratus."

One of the effects of the late influx of sumrary thus makes a compendium of the curious places to be seen in old Salem:

"Taken in order, they comprise the House of Seven Gables, on Turner street; the Custom House on Der-by street; birthplace of Hawthorne, and the house where he water much of his work, on Union and Herbert streets; the Essex Institute, Salem Atheneum, Cadet Armory and Peabody Academy of Science, al on Essex street and near together; the little old building erected in 1634 for the First church, which stands in the rear of the Essex Institute, and the present First Church, which stands on the spot where the lit-tle church was built; the Roger Williams house, corher of Essex and North streets; the Court Houses on Federal street, where there are witchcraft documents dating back to 1692, and earlier, and other documents dating back to 1640; the Pickering house on Broad street, where Timothy Pickering was born, and which was built in 1650. Then about a mile away is Witch Hill, where the condemned witches were hanged."

#### The Veteran Harbinger.

The August number of our Australian friend's (Mr. W. H. Terry's) paper, The Harbinger of Light, announces that with that number it attains to the age of twenty-five years. We congratulate Bro Terry, who has so long labored vigorously in that antipodal field to uphold the Cause of proven immortality. In his leading article for August Bro. T. says of The Harbinger:

"As it is a cosmopolitan journal, and has been in communication with all the leading spiritualistic papers in the world during the most of that period, [twenty-five years] its columns may be said to contain an epitome of spiritualistic progress during the last quarter of a century. It was started at the instigation of the spirit-world, and we believe has been

sustained largely from that source... The five old spiritual papers in the English language are the BANNER OF LIGHT, Religio-Philosophical Journal, Medium and Daybreak, Light, and Harbinger of Light. Intimately associated with these were the names of their veteran editors, Luther Colby, John C. Bundy, James Burns, W. Stainton Moses and W. H. Terry. Within the past three years the first four, who were in fraternal communion with us, have passed over to the other side. We cannot expect to survive them long; but, whilst ready to go when called, would like to do a little more work for Spiritualism before we lay down the pen and quit the mortal

We hope it may be years before this veteran editor shall make the quittance he speaks offor the world needs such as he at all times.

#### Transition of Mrs. Pickering.

A letter from her husband, received by us Sept. 10, states that Mrs. Hannah M. Pickering, who for several years gave evidences of the truth of the spiritual phenomena of materialization, passed to Higher Life, from Rochester, N. H., June 18, from paralysis. A memorial sketch of herself and her work will be published in our next number.

#### Release of Jost!

The celebrated healer, Gottfried Jost, whose trial was reported at the time in THE BANNER, was released from the prison at Mülhausen on Saturday, July 20-the expiration of the term for which he was sentenced. A large number of friends accompanied him to the railway sta and correspondent, George A. Bacon of Wash- tion, where he was to take the train for Strass-

> Mr. J. W. Fletcher has returned to his New York office, 1554 Broadway (near Forty-Sixth street), where he can be consulted daily from ten to four. Due notice will be given of the reopening of the public evening scances.

#### 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 "halftone" 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.

#### Medical, Concerning Dr. Peebles.

That Spiritualism is making rapid strides

several weeks with letters asking for free treatments. Muck as the doctor would like to extend skill and psychic aid, as previously mer visitors has been the arousing of interest in the historic scenes and sites near Boston, and elsewhere. A writer in a daily contemporary thus makes a compendium of the curious for medical treatment-only a small proportion of which, however, asked for free treat ment. Those that he considered curable of this number, added to his former patients, made the addition of non paying patients out of the question. There is a limit to his strength. Those that pay something have the first claim upon his time and strength.

The unprecedented results of Dr. Peebles's practice, both medical and psychic, would have been considered miraculous in the seventeenth century. He absolutely cures ninety nine per cent. of the patients that come into his hands. He does not take every case, however, that applies. What William Denton and Prof. J. R. Buchanan told him years ago of his psychometric powers to diagnose disease was and is literally true. Diseases rightly diagnosed are easily cured in the hands of such educated and

experienced physicians.

His three o'clock mail of sixty-seven letters, Aug. 17, brought among others such letters as

these:
"I will not need any more medicine, as I feel well. My cough is all gone." Mrs. Olive Keenan, Los Olovos, Cal.

"I am wonderfully helped. I don't know how I could have got along without your med-icines." Carrie M. Harris, Chelmsford, Mass. "Your treatment is doing wonders for me.
At my third sitting I felt distinct shocks.
The room shook and trembled. We are all thankful that I am doing so well." Mrs. M.

Schwarzenbach, Ottumwa, Ia.
"I certainly should have died had I not come under your treatment. I still use your inhaling fluid, the greatest cure on earth." Rev.

A. W. Dellquest, Waco, Texas.
"I feel well now. I am better physically, mentally, morally and spiritually for having known you. I often speak of you as the great physician." J. A. P. Wolff, Manor, Texas.
"Your seventh psychic treatment with the

medicines you sent, brought me upon my feet, a grateful woman. I send you with this let-ter three cases to diagnose of my friends."

Mrs. M. A. Bowman, St. Louis, Mo. Such is but the shadow of the work the doctor is doing in making the lame to walk, and the sick to rejoice in the blessings of health. The doctor's medical education and recent psychic development in connection with the knowledge gained in sanitariums, infirma-ries and the hospitals of Europe, gives him a success that seems at times miraculous. His prices continue to be the lowest consistent with the services rendered. We call your attention to the doctor's card in another column

#### W. J. Colville's Work.

W. J. Colville, who is now in Chicago, will lecture Sunday next, Sept. 15, in Washington Temple, Ogden Avenue, Washington Building. Subject at 3 P. M., "The New Woman and the New Man"; 7:30 P. M., "The Ethical Note in the Story of Evolution." Wednesday, Sept. 18, 8 P. M., "The New Year of the World."

#### Decease of Mr. Lord.

Cyrus Bord, father of the veteran physical medium, Annie Lord Chamberlain, passed to spirit-life from his home at Mattapan, Mass., Sept. 7, after a long illness. He had attained the advanced age of 87 years. The funeral oc-curred at the residence, Tuesday, Sept. 10.

M. O. Wilcox has returned to his rooms, 83 Bosworth street, Banner of Light building, Boston, after a season of rest mingled with considerable work at the camps. As a magnetic healer he stands among the best. Mr. Wilcox can be consulted at his office, or he will visit patients at their residences.

Hayden Lake, Me., camp report next

On the Wing.

NO. Y. To the Editor of the Banner of Light:

It is not an easy thing to always do as one would wish in this material world. Bo I found it when I tried to get from Queen City Park to Lake Sunapee, and all on account of train connections. When I got a train I had to wait for the boat which carries the people from the station to Blodgett's Landing. I found agreeable company, however, who entertained me highly by their fish stories, and a three hours' wait was passed very pleasantly. If those wishing to make direct connection will be at Lake Sunapse station at the arrival of early morning trains or late in the afternoon, the wait will be very brief. As this information has never been printed, to my knowledge, I insert it here for the benefit of visitors in the future.

mation has never been printed, to my knowledge, I insert it here for the benefit of visitors in the future.

The steamer Amelia White, named for a highly respected lady of Newbury, N. H., the town where Sunapee is situated, is the steamer which carries passengers directly to Blodgett's Landing, where the camp is located. Captain Woodsum, the prince of steamboat commanders, insisted that the sail should be made in the pilot-house, the better that a view of the beautiful lake and its many islands and points of interest could be had, as well as to give a practical exemplification of an invention of Captain Woodsum's and his brother—an invention whereby the engineer, bell-ringing and liability to accident are disposed of. This is done by an appliance with levers on either side of the wheel in the pilot-house, operated by the pilot, and very simple, apparently, in its construction and operation. These levers are connected with rods running to the engine, shutting off the steam, starting or reversing the motive power as occasion may rerunning to the engine, adulting on the section, saxing, or reversing the motive power as occasion may require, much as is done in a locomotive. I write of this because it is something very new, and as yet

this because it is something very new, and as yet only in use in two or three cases, but worthy of adoption for many cogent reasons.

Arriving at Blodgeit's Landing, a very pretty sight met my eyes: Erected on the crescent-shaped stretch of grove and bluff, extending to the south and east, are the cottages which form the Spiritualists' camp. The prove furnishes shade for the meetings in a pretty auditorium and seats. The attendance was not as large as the place and the zeal of the people warlarge as the place and the z-al of the people warranted. Their homes are very tasteful in appearance,
and the interest manifested is very pronounced. The
Forest House, kept by Mr. and Mrs Morgan, was well
filled, and deserved the patronage bestowed upon it.
I found Mrs. Carrie E. S. Twing and Lucius Colburn,
both well-known mediums, stopping at this house,
Mrs. Twing had been giving the people forcible talks
on various subjects, and I was pleased to hear them
discussing the various suggestions and statements
she had thrown out. Mrs. Twing related many of her
experiences in the various camps, and gave it as her
opinion that the attendances have been very much opinion that the attendances have been very much increased over former years, and with an increase in interest and results. Coming from so competent an interest and results. Coming from so competent an authority, the statement was entitled to full credence. Mrs. Twing is a camper of many years' experience, and does great service wherever she goes. This season, after the camps are closed, she will go to various granges in New York and other States, where her elequence and expressives will be poured on the competence of quence and earn-stness will be poured ou, upon the thousands who will flock to hear her.

In the evening of my arrival, I held an informul re-ception in the large parlor of the Forest House, where then Jay Chapel, your faithful correspondent at this camp, Mrs. Gill of California, who had come here from Onset, Dr. Pratt, the magnetic healer, Mr. Wiggin and others. Mrs. Twing held a seauce at the close, at which many tests were given. I was glad to learn that a successful fair had netted a large amount of money, which was put to good use. If the Spiritualists of New Hampshire would take

hold of Sunapee Camp it could be a power in aid of the Cause. Hundreds of people visit the vicinity of the grounds and live in the pretty cottages that dot the shore of the beautiful like, yet never go near the camp proper. Mrs. Stevens and her corps of workers do the best they can, but they need other laborers—men and women who will give time and a very little money to help the interests of Spiritualism. It is too late to do much this year, but during the coming winter plans ought to be founded to make Lake Sunapse next year grander in all its achievements than it has ever been in the past.

From Lake Sunapee I went to Lake Pleasant. How many camps there are with lakes surrounding them, or near at hand. If Spiritualists baptized their myriads or near at nand. It Spiritualists Daplized their myrads of converts the lakes would be most auspiciously convenient, and I am not sure but that all the water would be needed. Spiritualists, however, baptize their converts in the influence and power and smiles of the spirit world surroundings, which are ever near -not as a creedal form, but as a sweet benediction to

practice, with its toxic drugs, is going out of date, none deny.

Dr. Peebles, so well known to the liberal and spiritualistic public for full forty years through his books, lectures, medical skill and psychic powers, has been almost flooded for he relate i some of his experiences in the various camps, and recommended sustaining the BANNER OF LIGHT in all ways needful and possible.

The array of mediums here was large, many of whom said they had done much work for Spiritualism, and said they had done much work for Spiritualism, and had added considerable to their purses. The echoes of President Dalley, Mrs. S. A. Byrnes, J. Frank Baxter, Dr. C. W. Hidden, Col. R. G. Ingersoll, J. Clegg Wright and Mrs. May S. Pepper were still in the air, and were to be added to by Willard J. Hull and Mrs. C. F. C. burn in closing the successful season's session. The cottages, numbering more than half a though the successful season with hut faw eventions. The photograph sand, were full, with but few exceptions. The photographer was catching snap-shots of the people and their summer homes, the lake was dotted with sails, the streets were crowded with the moving throng, and everybody seemed happy, thus continuing the good feeling that has been present at Lake Pleasant during the entire camp season.

I learned that the new auditorium had captured every speaker, and nearly every attendant of the camp, and I must confess no wonderment at this, for it is an attractive place.

The Ladies' Improvement Society had done good

work in many directions, and was now proposing to erect a new hotel near the auditorium. Of course the ladies expect the men to turnish the money, but the fair sex have a way to dig out of the corner of men's pockets money that the men themselves never seem to find. If the Ladies' Improvement Society resolves on a way to get the money for any improvement it is

One day and evening the Society held a fair, and another evening it gave a sociable, both with fine re-

From Lake Pleasant I went to Oaset. I found much the same company there, with possibly large additions, as were there at the opening. The weekly additions, as were there at the opening. The weekly correspondence in The Banner has kept the readers informed of the principal events transpiring here. I found a most harmonisus feeling among all the residents, permanent and translent as well. Thousands had been in attendance, yet the Association was reasonably complaining at the revenue. While I have no suggestions to offer as to the conduct of the camp, wet it seemed to be misplaced benevolence to allow so yet it seemed to be misplaced benevolence to allow so many people to partake in the comforts, conveniences and enjoyments of the camp without contributing anything to the coffers, excepting a few pennies which are occasionally dropped into the basket passed by collectors at the meetings.

This thought came forcibly before me when I beheld the large audience which flocked to hear the great agnostic, Col. Ingersoil, and I said to myself, "What does this mean? Are peaple agricults be

"What does this mean? Are prople satisfied to be amused by one who gives them no comfort at the open grave, and are they willing to pay exorbitant entrance fees to hear him, while the Spiritual Cause is needing money and encouragement which these same attendants should bestow continually and not spasmodically?" And then I fell to cogliating on the man who has so much influence with the masses, and I hoped for the time to come when, as in the pursuit of other light, he will come to the great awakening and enter the realm of Spiritualism, which realm he now purposely avoids to enter. Oh. Ingersoll, if when you break down church barriers you would only add a single sentence in favor of Spiritualism, your work would indeed have the crown of perfection and success! You have done much to open the eyes of those who will always bless your name; but there is also remaining a people who would delight to hear you espouse the continuity of life, give hope to the living and make humanity better by your powerful logic, your tendernumanty better by your powerful logic, your tenuer-ness of tone, your penetrating eloquence. To many Spiritualists it seems but a step. Your penetrating mind could easily grasp this advanced thought, your quick and lengthened stride could easily pass over the portal, and where you are now standing still, and have been standing for many years, you would be among the advance guard of the approaching twentieth cen-

J. Clegg Wright closed the camp here with a stir-ring lecture. I use the term "stirring" with full meaning, as Mr. Wright's control certainly created a furore among believers in materialization, and those through whose agencies this phase is produced. The criticisms were somewhat harsh at first, but he was not exactly understood.

not exactly understood.

Mr. Wri ht always has something to say, and says it without much sugar-coating. He is certainly one of the strongest lecturers on the spiritual platform at the present time.

I want to write of the kindness which I learned has been shown by Mrs. J. J. Whitney, the test medium. Without any monetary consideration, she has frequently appeared on the platform, and has given many proofs of spirit-presence, to the delight and edification, as well as comfort and satisfaction, of the attendants at this camp.

fication, as well as comfort and satisfaction, or the se-tendants at this camp.

This closes my tour among the camps. In a future number I propose to give some of my personal ideas, and to offer some suggestions.

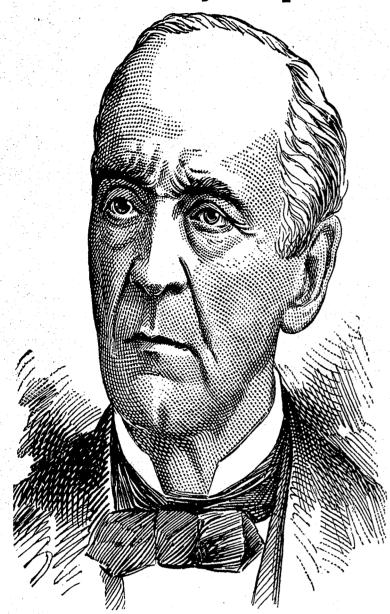
HENRY W. PITMAN.

Liverpool, N.S., was, Sept. 8, nearly destroyed by fire, which started in the early morning. The loss was \$120,000, with about \$29,000 insurance: "All the principal buildings were consumed.

Amsterdam, N. Y., had a \$220,000 fire Sept. 8.

## Famous College President.

## Rev. Erastus Rowley Made Well by Paine's Celery Compound.



As the school year opens, attention, is di | weak, so readily restores lost nerve force, so rected to the oft-repeated advice of leading surely makes the ailing and peevish young educators, warning teachers, parents and woman or growing boy well and cheerful.

educators, warning teachers, parents and scholars against the fearful results of exhaustive brain work among young people.

To thousands of girls and boys, unnerved by the strain of school life, Paine's Celery Compound (which was first prescribed by America's greatest teacher, Prof. Edward E. Phelps, M. D., LL.D., of Dartmouth College, has been a blessing, making them well and strong, feeding the brain and nerves, and enriching and

Haven and the equally outspoken praise of this greatest of remedies by ex President Cook suffer from constipation, inability to sleep, or of the National Teachers' Association, are two of the thousands of such testimonlals from parents and teachers throughout the country.

National Teachers' Association, are two of the heart as formerly. I am still using Paine's Celery Compound at times, and shall take pleasure in recommendations. Nothing in the world so strengthens the ing it to others."

ing the brain and nerves, and enriching and purifying the blood.

The recent recommendation of Paine's celery compound by Principal Camp of New it as superior to all others, especially if used the superior to all others.

#### National Spiritualist Association Con- Movements of Platform Lecturers.

vention. To the Editor of the Banner of Light:

This Convention will be held Oct. 15, 16 and 17, 1895, at Masonic Temple, Washington, D. C. Reduction in fare on Certificate Plan by Trunk Line Passenger Committee from important stations on following named roads. This reduction is made to persons going to the meet- street. Boston. ing from Trunk Line Territory-i. e., Niagara Falls, Buffalo, N. Y.; Salamanca, N. Y.; Pittsburg, Pa.; Bellaire, O.; Wheeling, Parkersburg and Charleston, West Va., and points East thereof, except New England.

New England rates will be announced as soon as perfected; we anticipate by the next issue of this paper.

Each person desiring these rates must purchase ticket to Washington, D. C., paying full fare for same. Ask for certificate ticket to National Spiritualist Convention, Washington, D. C. If, however, the local ticket agent is not supplied with certificates and through tickets to place of meeting, he will inform you where you can procure same; you can then purchase a local ticket to that place, and take up a Cer-

tificate Ticket to Washington.
Tickets good to come on three days before Convention, and good to return on three days after adjournment.

Remember it is impossible to return on reduced rates unless you secure a certificate ticket coming to Convention.

This certificate you deposit with the Secre tary at the Convention, who will indorse it, and then you can secure rates for the journey home at one third usual fare.
Persons desiring to secure these tickets

should call for them at least thirty minutes before the train they wish to come on is advertised to leave, as the agent must have time to

List of roads making the reduction: Addison & Pennsylvania; Allegheny Valley; Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Baltimore & Potomac; Buffalo, Rochester & Pittsburg; Camden & Atlantic; Central of New Jersey; Chautauqua Lake (for business to points in Trunk Line territory); Cheespeake & Ohio (Charleston, W. Va. (for business to points in Trunk Line territory); Chesapeake & Ohio (Charleston, W. Va., and east thereof); Cumberland Valley; Delaware & Hudson Canal Co.; Delaware, Lackawanna & Western; Elmira, Cortland & Northern; Fall Brook Coal Co.; Fonda, Johnstown & Gloversville; Lehigh Valley; New York Central & Hudson River (Harlem Division excepted); New York, Lake Erie & Western (Buffalo, Dunkirk, and Salamanca, and east thereof); New York, Ontario & Western; New York, Philadelphia & Norfolk; New York, Susquehanna & Western; Northern Central; Pennsylvania; Philadelphia & Erie; Philadelphia & Reading; Philadelphia, Wilmington & Baltimore; Rome, Watertown & Ogdensburg; Baltimore; Rome, Watertown & Ogdensburg; Western New York & Pennsylvania; West Jersey; West Shore; Wilmington & Northern.

Central Traffic Association have also granted rates on Certificate Plan. We shall, however, be unable to secure rates west of Mississippi; the line of boundary on the west being the Mississippi and Illinois Rivers, and the west line of Cook County.

Rates secured, however, as far west as Burlington, Keokuk, Quincy and Hannibal on Mississippi River, also St. Louis; the southern boundary is the Ohio River, but rates can be secured from all important points either side

Good comfortable rooms can be secured in Washington at \$1 00 per day, and there are an immense number of restaurants where good food can be obtained as cheap as in any city in

Through the kindness and liberality of the BANNER PUBLISHING Co., we shall make announcements from week to week in regard to the great Convention.
FRANCIS B. WOODBURY, Sec'y.
Washington, D. C., Sept. 7, 1895.

"Tommy, your spelling report is very bad," said Mr. Hicks to his boy. "That's all right, papa," said Tommie. 'T When I grow up I'm going to dictate all my letters, like you do. It's the typewriter that'll have to know spelling, not me."—Harper's Round

## week, must reach this offi e b Monday's mail.

Mrs. Kate R. Stiles has a few open dates for the season of '95-'96, and may be addressed through Sep-tember at Oaset, Mass. After Oct. 1 at 120 Dartmouth street, Boston, care Dr. Pratt.

Flavius A. A. Heath, inspirational lecturer and platform test medium, is open to engagements for the season of 1895-96. Office and residence, 71 Dover

Frank T. Ripley, the well known platform test medium and speaker, is at Grand Rapids, Mich., during September and October, serving the S-uth Side Society. Bro. Ripley can be engaged for week days or evenings anywhere in Michigan upon liberal terms to give platform tests and lectures—also to attend funerals. Address him at 461 South Division street, Grand Rapids Rapids.

We are informed that Mrs. C. Fannie Allyn will start for San José. Cal., Sept. 26 or 28, and will probably be on the Pacific Coast all winter.

A correspondent writes: "Harlow Davis, M. D., holds a platform test seance at Meriden, Conn., Sunday evening, Sept. 15. He is engage! for the month of October at New Bediord, Mass. Societ! desiring his services can address him at Meriden. Conn."

Mrs. M. Knowles, a well-known platform medium, would like to make engagements with societies for the fall and winter. Terms reasonable. Address 1187 Dorchester avenue, Dorchester, Mass.

Mrs. Maggie Waite of California is ready for engagements with societies in New England as a platform test medium. Can be addressed 13 Dalton street, Boston, Mass.

#### Dr. C. E. Watkins.

Dr. Watkins, we are informed, will soon open an office in Boston. He has so many patients in this city, that he finds he must come here so often, he has concluded to open a permanent office for this winter. Where he will locate he cannot yet inform us, but due notice will be given in The Banner. Dr. Watkins will this winter take a post-graduate course at the College of Physicians and Surgeons, thus keeping constantly posted on all the newer and most approved methods of treating disease. Though a hard-working physician, Dr. Watkins always manages to attend a course of medical lectures each winter. His many patients in and around Boston will be pleased to know of his Boston office.

People with hair that is continually falling out, or those that are bald, can stop the falling and get a good growth of hair by using Hall's Hair Renewer.

#### It is Known By Its Cures

Hood's Sarsaparilla does, that tells the

has such a record of wonderful cures.

much good. Remember

## Is the Only True Blood Purifier

Prominently in the public eye. \$1; six for \$5

Hood's Pills act harmoniously with Hood's Pills Hood's Sarsaparilla. 25c.

Providence .- Sarah D. C. Ames, Sec'y, 95 Daboll Columbia Hall, No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M.

Sunday, Sept. 15, Mr. Willard J. Hull will be with

Independent People's Progressive Spiritual Associa-tion-Mrs. F. H. Roscoe, Cor. Sec'y., (151 Broadway,) writes-held its first meeting of the season at B. T.

writes—held its first meeting of the season at B. T. Hall, Sunday evening, Sept. 8, having for speaker Mr. F. H. Roscoe of this city. His subject was "Bear ve one another's burdens, and so fulfill the law of the Spritual Pullosophy." He spoke for over an hour and held the audience entranced with his eloquence; at the conclusion of the lecture he gave some of the best tests ever given in our city.

Mrs. C. M. Whipple ably presided; Prof. Joselyn ministered at the piano; little Miss Gine Hunter, a sweet vocalist, sang three selections; Mrs. Durply, one of our home mediums, also gave satisfactory tests.

Dr. William A. Hale, of B. ston, made a contribution toward our meeting; also Dr. Mack of London, Eng.; they were the guests of Mr. Roscoe for several hours en Sunday, Sept. 8.

Mrs. Hughes of Central Falls, R. I., sent a magnificent bouquet of autumn fiewers.

On Sunday, Sept. 15. at 7 45 o'clock, our platform will be occupied by William A. Hale, M. D., of Boston, and Prof. Joselyn at the piano.

MRS. WINSLOW'S SOOTHING SYRUP has been used for

To the Editor of the Banner of Light:

A special meeting will be held at the office of Hebron Libbey, 231 Washington street Tuesday, Sept. 17, 1895, at 7:30 P. M., to act upon the proposed amendment of Art. V., Sec. 4, of the

To strike out the word five and substitute the

To the Editor of the Banner of Light:

brother, JAMES FERNALD SENTER, through the mediumship of Mrs. B. F. Smith in the BANNER OF LIGHT of Sept. 7.

LIZZIE SENTER.

Malden, Mass., Sept. 10, 1895.

the correctness of his calculations.

Dr. Abbie M. K. Heath is at 71 Dover st., Boston, where she holds sittings daily, has circles every Sunday evening, diagnoses disease, and treats patients by letter. Dr. Heath is very successful in her

The Mikado of Japan is the sovereign of 40,000,000 people, who live in 13,000 towns and villages.

#### Passed to Spirit-Life.

On Wednesday, Sept. 4, PEARL NELSON, aged 5 months

and 26 days.

He was the son of Joseph and Mary Cooper, of Zone street, Provi ence, R. I., who are carnest workers in the Cause, and whose home is always open to the friends of Spiritualism and all who wish to investigate.

Dr. F. H. Roscoe, of 151 Bruadway, Providence, conducted the funeral service on Saturday afternoon in a most eloquent, sympathetic and pleasine manner, before a large gathering of Spiritualists and friends—among whom were Mrs. Roscoe, Mrs. Tinkham, Mrs. Goodrich, Mrs. Ogden, and Mr. Martin Hiscox.

It is not what we say, but what story of its merit.

The thousands of people whom it has raised from disease and despair to happiness and health, are the strongest and best advertisements Hood's Sarsaparilla has. No other preparation in existence

This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world.

Now if you need a good medicine, why not try that which has done others so

## Hood's Sarsaparilla

#### RHODE ISLAND.

street, writes: The Spiritualist Association meets in

#### For Over Fifty Years

children trething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

#### Boston Spiritual Temple.

By Laws, as follows:

word two; also to transact such other business as may legally come before it.

WM. II. BANKS, President J. B. HATCH, JR., Secretary,

#### Verification of Spirit Message.

We were pleased to receive a message from our

ALPHA SENTER,

The victory of the Defender in the race off Sandy Hook, N. Y., on Saturday, Sept. 7, may be accepted as decisive. The indications now are that, accidents aside, the cup will remain this side of the Atlantic. It may be entertaining to those interested in astrology to know that as early as ha'f past 9 o'clock on Saturday morning Prof. Karl Anderson, whose office is at 81/2 Bosworth street, displayed on his door a public notice that, according to his art, the signs indicated that if the race were carried out that day The Defender would win-upon which prophecy he was willing to stake his professional reputation. The event proved

Mortin Hiscox.

Mr. and Mrs. Cooper and family wish publicly to tender their bes thanks to Dr. F. H. Roccoe and those friends who assisted, and also for the choice offerings of wreaths and bouquets presented as love's tokens to the flower nipped in the bud—to bloom in the spirit-world.

Jos. Cooper.

## Looking Backward to the good old days one wonders how the colonial housewife succeeded at

Washing Powder This famous preparation is one of the greatest boons science has ever given woman. It has been the means of giving her the leisure she

rightfully deserves. There are thousands of thoughtful, thrifty housewives to-day who would hardly know how to begin without the aid of GOLD DUST. Get a package and look backward to the days of hard work. Sold everywhere. Price, 25 cents.

THE N. K. FAIRBANK COMPANY.

St. Louis, New York, Boston,

Philadelphia.

## 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 those ad vertised 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.

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.

time within three months of the date of the order.

Dur patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES. Any new subscriber to The Bauner, 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 ad

WILL GIVE WRITTEN COMMUNICA TIONS and answer three questions by sending \$3.00 and your own handwriting. REED FOX, South Boston P.O. Sept. 14.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT.

#### The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.

The Badge Pins have a safety pin fastening on the back to attach them to the clothing.
Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75.

Scart or Stick Pins. These Pins are very neat for a scarf or necktle pin for centlemen's wear, or for ladies to use for the numerous pur-

oses to which stick-plus are put. Rolled plate, \$1.25; solid old, \$1.75.

Lapel Button. These Lapel Buttons are separable. They are very desirable for gentlemen's wear.
Rolled plate, §1.25; solid gold, §1.75.

**Cuff Buttons.** 

These Caff Buttons bave lever backs that tip so they will go through the button-hole edgeways. They are very neat for eith r ladies' or gentlemen's wear. Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

Maltese Pendant. This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00. Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it s a tride heavier. Rolled plate, \$3.00; solid gold, \$5.00. Sunflower Watch Charm. This is a very neat Charm for ladles' wear, or for gentle nen who want something small and neat. Rolled plate. \$2.00; solid cold. \$3:.25. For sale by BANNER OF LIGHT PUBLISHING CO.

#### Mediumship AND ITS DEVELOPMENT.

BY W. H. BACH. This book is written for the express purpose of instruct

This book is written for the express purpose of instructing mediums, and those who wish to develop mediumship. How TO SIT to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained, with instructions for preparing any necessary devices.

It contains a résumé of the history of Mediumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work.

OBSESSION is treated in a practical way, and complete instructions are given for avoiding the influence of obsessing spirits and for breaking their control.

MESMERISM is treated in a clear, concise manner, and complete instructions are given for using this marvelous power to assist the development of mediumship, and, by following it up, to become a first-class mesmerist.

Pamphlet, 25 cents; cloth, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

#### A CRITICAL REVIEW

Rev. Dr. P. E. Kipp's Three Sermons, Delivered in the First Presbyterian Church, San Diego, Cal., Against Spiritualism,

BY J. M. PEEBLES, A. M., M. D., Ph. D. "He that is first in his own cause seemeth just; but his neighbor comes and searcheth him."—Pror. xriii., 17.
"He that diggeth a pit shall fall into it."—Ecclesiasies, x., & Pamphlet, pp. 54. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

#### ${f HELL.}$ A Critical Review of Rev. Dr. P. E. Kipp's Sermon upon

What is Hell?" By DR. J. M. PEEBLES. Pamphlet, pp. 24. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritualist Camp-Meetings for 1895.

Camp Progress, Upper Swampscott, Mass. Meetings continue until Oct. 6. Summerland, Cal.—Aug. 23 to Sept. 15. Tyler Park, Tex., one mile southeast of Fort Worth. Commences Sept. 21, closes Oct. 7.

#### SPECIAL NOTICES.

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.

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#### SPIRIT Message Bepartment.

SPECIAL NOTICE. The Spirit Measages published from week to week under the above heading are reported verbalim by Miss IDA L. SPALDING, an expert stenographer.

Cuestions 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-Boom 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 express as much of Truth as they perceive—no more.

This 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 triends in earth-life, so discussed, to place natural flowers upon our scance-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. PITMAN, Chairman.

#### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 29, 1895. Spirit Invocation.

Oh, thou giver of every good and perfect gift, may we realize more and more thy mercy unto us, thy mortal children; may we recognize in every discipline we are called upon to undergo upon this mortal p'ane thy great love and wisdom, for in this way, and this way alone, can we best unfold our spiritual natures, for in the sunshine of prosperity they would continue to lie dormant until aroused into activity by the biting blasts of adversity. We thank thee, oh our Father, for all that makes life on earth dear and we thank thee for the assurance that life is continued in a world beyond, under conditions that make it far more satisfactory to the human soul. We thank thee that in thy wisdom thou hast made it possible for those who have laid off the garments of mortality to return and communicate with the sorrowing friends left on earth; and we implore thee, our Divine Parent, that the avenues of communica tion may be multiplied an hundredfold, until all thy mortal children shall rejoice in the knowledge that death does not end all. With trustful and aspiring hearts we invoke thy presence at this hour, and also the presence of thy angelic hosts, whose mission it is to minister unto the spiritual needs of mankind. May their uplifting and vitalizing influence strengthen each returning spirit and give him power to so perfectly identify himself that his mortal friends may be most fully assured that It is indeed he, and that he lives beyond the grave. We ask for thy benediction of peace to rest upon us all, and unto thy name will we ascribe all JOHN PIERPONT. praise forevermore.

#### INDIVIDUAL MESSAGES.

#### Dr. Calvin Seeley.

Good morning, Mr. Chairman. It is a great assure you I appreciate it.

While in the mortal form we do not realize what a substantial world that of the spirit is; it is an impossibility; and after the change, no matter how correct our teachings may have been, it is a great surprise to us.

While I am speaking, Mr. Chairman, many about me to listen to my message.

When here I did a great deal of thinking in regard to man's future state, but as for a knowledge concerning it I cannot now say I possessed any. We may say that it is a knowledge feel that in reality we knew little concerning | heaven in which I hoped my friends dwelt.

Only a few days ago, seemingly, I met Capt. Isaac Hamilton, well known in the State of Maine, and also in New York, and he acquiesced with me as we conversed on this very subject.

Many times 1 think kindly of the old times. and of the kindred, friends and acquaintances when on earth what they will think and do still remaining on this side of life. We carry the book of "memory" with us into the spiritworld, and it is a pleasure to us to pause sometimes to peruse its pages.

James is here. Josiah is here also, and asks to be remembered to his mortal friends.

moments allotted to me to-day. It is my great I shall not cease my self-appointed work until the presence of their unseen friends can be character of our neighbors. demonstrated in every home from pole to pole, and until all humanity on earth can realize the companionship of their friends, and in very truth walk and talk with the angels of God. I know I have set myself a long and a hard task. but all eternity is before me, and I say most solemnly that I shall keep my promise.

Dr. Calvin Seeley, of Bangor, Me. I was well known in Boston also.

#### Bertha M. Prouty.

The good Spirit President tells me it matters not how far from here we passed away, we are | manity, for a feeling of brotherly love toward all welcome here and are privileged to communicate when there is an opportunity, and we are able to control the medial organism so as to express ourselves clearly. I think it must be very pleasant to mortals to read in the paper the loving messages voiced here, and to know that their dear departed ones have not orgotten any of them.

I passed away in Topeka, Kan., when but a girl—I was in my teens. When I come on to the earth-plane I feel as though I were the same age now. The spirit matures, but it never ages in spirit-life: therefore a spirit-life: therefore ages in spirit-li never ages in spirit-life; therefore no matter how old you are in the flesh, when you pass on you grow young again.

I have gained a great deal in knowledge

I have gained a great deal in knowledge I have gained a great deal in knowledge since I passed on. I am particularly pleased to attend lectures, for in that way I seem to learn faster than in any other. These lectures are free to all who desire to attend, for no admittance fees are charged anywhere in spiritlife wherever I have been. All seem to be engaged in a labor of love. We learn from those tioned-will appear in their order as to time.

above us in the scale of knowledge, and in turn we impart it to those who have not arrived at our stage of advancement. As father often says, "Bertha, this is a great school of learning that we have entered." My father is with me. His name is Col. S. S. Prouty. My name is Bertha M. Prouty.

#### Robert M. Thomas.

Good morning, Mr. Chairman. I come today to speak upon one particular point, and that is the efficacy of magnetism in curing disease and its superiority over medicine. I hope my words will have a little weight with some one here in the mortal.

I do not believe in the use of drugs when magnetism will accomplish so much better results. The M. D.s have just as good a right to their own opinions as any one else, but we, who have studied the laws of health from the standpoint of reason and knowledge gleaned from the spirit side of life, know the advantage of employing magnetism when the physical system needs building up in its vital forces.

After 1 passed on to the spirit world, my own dear companion continued to advocate the use of magnetic forces. If those who have been ben efited by this method would all be honest, and state the facts regarding their cures, this system would rise in the estimation of the masses far faster than it is now doing, and soon have the field almost entirely to itself; but such is the fear of people regarding the speech of their neighbors that many are reticent regarding what they know about these matters. But the truth will prevail in time, despite all obstacles placed in its way.

I well remember when here upon the earthplane the excitement caused by what was called the "Doctors' Plot," and I doubt not there is just as much talk over it now as then; but I think a little more active and wise opposition and a little less talk would be far more effective.

I do not think I am altogether forgotten by those who knew me here, and to all who will be glad to receive a word from me I send my cordial greetings.

In Cardington, O., I was known as Robert M. Thomas. I shall come again soon, Mr. Chairman, with permission.

#### Elizabeth M. Langley.

As patiently as possible we all await our turn to speak here in your Circle Room, Mr. Chairman, for we esteem it the greatest privilegel to be permitted thus to send a word of loving greeting, consolation or counsel to the dear ones sojourning on the earthly shore.

Sarah has often asked mentally: "Elizabeth, where are you? Do you live? If so, why this long silence?"

Once long years ago, John tells me, he reported here, but I was not present.

Our object in coming here, Mr. Chairman, is not wholly to assure mankind of the immortality of the human soul, but to prove to them our continued love and companionship. It is our great desire to let our friends know we are still active entities, with work to perform, and a great desire filling our hearts to help our fellow-creatures.

My home when here upon earth was across the water; I passed away in Bath, England. I am thankful for the privilege of coming to-day, and I hope my message will reach those in the old home, for I believe it will do them much good.

My name is Elizabeth M. Langley.

#### Roswell W. Silsby.

It was very interesting to me, Mr. Chairman. to watch the lady who has just communicated privilege to be permitted to speak here, and I | and listen to her words. As has been said so often since I first visited these circles, we gain a great deal by listening to others as well as by our own experience in taking control and voicing our own messages to the friends still on the mortal side of life.

I was not versed in the truths of Spiritualism. spirit communion or whatever you may call this who were old neighbors of mine on earth crowd | return of spirits to earth to send greetings to their dear ones here. My early education was utterly opposed to the acceptance of any such idea. Do not think for a moment, Mr. Chairman. that I had never heard of these things; I had heard much, but it always seemed wrong to me with us, but when we enter the spirit-world we to call back the dear departed ones from the

> I would not have believed, when in the flesh, that I would ever be found in a spiritual meet ing after the death of the body, sending a communication home-no, sir; and if any one had told me so. I would have stated very positively that I never should. People know very little when they shall have entered the spirit-world.

I would, however, assure every one who may read my message, whether friend or stranger. that the life one leads here decides the state of peace and happiness or unrest and misery he shall enter when he drops the garments of clay I am told that I shall progress faster by speak- on earth; therefore it behooves all to live as ing here, and I am very grateful for the few pure, upright and good a life as possible, being kind and charitable in our dealings with others. desire to progress, so that I may aid mortals It is very easy to see the faults of others, but by helping those who have received the light to if we will only look more at home and try to disseminate the grand truths of Spiritualism, correct our own shortcomings we shall have less time to see that which is unlovely in the

> When my communication is printed, as I am told it will be, there are some in the flesh who will say, "I don't believe that was he:" others will say, "There is a point that proves his identity, and here is another." I do n't expect to reach them all with the evidence of my personality, but some will receive these words as coming from me, and if but one gains a ray of light by my coming here to-day, I shall be amply repaid for the time and trouble I have taken. Of course, my kindred come nearer, but my warm greetings are extended to all hu all mankind is a sentiment we are taught to cultivate upon the spirit-side of life.

Roswell W. Silsby, Claremont, N. H.

#### 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:

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMENIP OF



Ques.-[By Leander Fritzroy, Hamilton, N. J.] Is there a double consciousness in man, by which many phenomena attributed to spirits can be accounted for and explained without spiritual intervention?

Ans.-The theory of double consciousness, as set forth by Prof. T. J. Hudson in his book "The Law of Psychic Phenomena," has certainly a foundation in reality, although we cannot endorse it in its entirety, or accept all the author's conclusions based upon it. That there are two distinct planes or seats of consciousness, and even more than two, we are thoroughly prepared to admit, but the result of such an admission on our part is far indeed from a statement to the effect that we consider the would be explanations of spiritual phenomena attempted by those who deny direct spirit communion, any more than tentative hypotheses.

The interior self of man is spoken of by those who wish to account for spiritual manifestations without spirits, as a self-contradictory anachronism. At one time it is referred to, and correctly, as the superior or better self of humanity, while at other times it is accused of the most ridiculous and objectless falsifica-

That the inner self or subjective mind can and does assert itself when conditions favor, we fully know; but when it does so it declares itself and does not assume to be the spirit of some one else.

In cases of somnambulism, and also in some hypnotic states, the sub-self certainly declares itself in the very manner indicated by Prof. Hudson; but to endeavor to explain away evidential testimony to the identity of communicating intelligences on the basis of an assumption that "subliminal consciousness," or something else equally difficult to define, is masquerading as a departed friend, is to stretch a theory to the breaking point.

If any one has read the labored attempts often made to explain away what needs no explanation, the only conclusion that can be lurking in its twinkling, tremulous lines—such logically reached is that the explanations need | is Francis Bacon at the age of twenty four." explaining far more than the phenomena they are invented to explain.

In the case of Miss Fancher of Brooklyn, N. Y., who is undoubtedly a medium influenced at different times by different entities who speak and act through her, an ingenious complicated theory of "multiple personality" is applied, but the simple facts are far easier to comprehend.

We accept telepathy, which only means feeling at a distance, also mental telepathy, mental healing, mind reading, and indeed every phase of psychic phenomena; but none of these affect the spiritualistic position broadly defined except to strengthen it. Persons whose idea of Spiritualism is of a narrow superstition, consisting largely of negations, may well be opposed to the thing they have chosen to call Spiritualism in their private vocabulary.

Why people should be anxious to account for everything aside from "spiritual intervention," we cannot understand, as evidences of continued existence are surely preferable to agnosticism; and again, if you claim that your own spirit can perform wonders, why not admit that it can and does cooperate with other intelligences, seen and unseen?

Q.—[By Chas. Tomlinson, Rayenna. O.] Do our departed friends, from their spirit-homes, take an interest in our material welfare and success in this life? A.—Two answers can be given to this ques-

tion, the first of which is that those who are correctly designated intimate friends on any plane of existence do assuredly take an interest in all that interests you, even because it interests you, when for no added reason.

But from the standpoint of spirit life the standard of relative values is widely different Thy fates open their hands to thee; decline from what it is on earth, as the word utility means something very different from the inner standpoint.

When you take an exclusive, and therefore an inordinate interest in material business, it surely is because you are not yet awakened to the perception of anything beyond the needs of the body, and because you are aware of no higher affairs than those of earth, they monopolize your time and thought. When the soul awakes in expression to a recognition of higher concerns than those of earth, the words "Wist ye not that I must be about my father's business?" are immediately pregnant with intense interior meaning; but until a spiritual awakening takes place they are perforce meaning-

If you wish simply to make money, and succeed in a worldly sense, and your friends in spirit-life have demonstrated to their complete satisfaction the folly and emptiness of such vain pursuits, can they be expected to encourage you to set your heart on vanities? So far as worldly success is promotive of spiritual advancement they are, if they are experienced and wise, interested therein on your behalf; but unless they see that good will result to you from success in your present engagements, how can they wish you to gain a false eminence and discover its fictitions character directly you pass out of the physical body, if not before?

The true object of spirit communion is to lead people away from mortal idols, that they may centre their thoughts and affections upon solid spiritual reality. Wise counsel concerning worldly affairs is often given by spiritfriends when they see that spiritual and material interests blend, but if a material gain light, which nevertheless are in themselves would prove a spiritual loss, and vice versu, then spiritual counsel must invariably lead to Swedenborg's "Divine Providence," 182.

such conditions as will best further spiritual development

Q.—[By Hannah Simmons, Dunkirk, N. Y.] In a materializing scance we often see forms that we readily recognize, and at other times the same forms cannot be recognized. Please give the reason for the difference to the materials. ference in the make up.

that conditions vary, therefore the forms upreared are not and cannot be invariably perfect.

At a materializing séance you do not see your spirit-friends as they are in spirit life, but they seek to reach you through a temporary organism constructed for the occasion. This organism is often such only in appearance, it being frequently a poorly constructed instrument or machine, which serves a momentary purpose, and that imperfectly.

We have recently given some of our views on materialization through these columns, but we will now add the following: The structure presented to mortal gaze is fashioned of such elements as can be collected by the operating intelligences from the sitters and from the atmosphere. When those who are assembled are unusually harmonious, and the air is heavily freighted with available material, the best results ensue; otherwise, the presentations are perforce dubious.

#### [From the Seymour (Ind.) Journal.]

#### Was Shakspere Inspired?

The question is sometimes gravely asked Could not Shakspere have been inspired to produce those matchless creations of verse ascribed phenomena for more than forty years; indeed, I may say that my experience antedates the Rochester knockings. A spiritual medium must have the innate capacity requisite to the particular phase of manifestation produced. That capacity may be dormant, but the exercise of mediumship educes it. This is exemplified by inspirational speakers.

Now let us compare the two characters. Bacon and Shakspere:

Francis Bacon. Wm. Shakspere. Born Jan. 22, 1561; died April 9, 1626; aged 65 years. April 23, 1616; aged 52. Son of a Lord Keeper of Son of a woolstapler and ngland. glover of Stratford.
Educated at Trinity Colege, Cambridge. Stratford.
Stratford.

lege, Cambridge, Left college at 15, not a Left school at 14-if ever at school. graduate. Went as an attaché to the Court of Paris from 15 to at a trade until 18 or longer. Worked with his father

Drank beer at pothouses. Learned French, Italian Hunted conies and poach and Spanish. ed on neighboring deerand Spanish.

Returned on the death of parks, his father, bearing a dispatch to the Queen.

Mavried at 45 to a handMavried at 45 to a handMavried at 45 to a hand-

"His works are full of passome young malden of rank.

"Then let thy love be young sages, which, if he had loved er than thyself, or thy affection cannot hold the bent."

—Twelfth Night, ii., 4.

"His works are full of passing with the had loved her, he could not have written."

—White's Shakspere, p. 51.

An ideal tableau of the youthful statesman is gaily depicted by Wm. Hepworth Dixon, in

is "Personal History of Lord Bacon":
"How he appears in outward guise and aspect among these courtly and martial contemporaries the miniature of Hilyard helps us to conceive. Slight in build, rosy and round in flesh, dight in a sumptuous suit, the head well set, erect and framed in a thick starched fence of frill; a bloom of study and travel on the fat, girlish face, which looks far younger than his years; the hat and feather tossed aside from the white brow, over which crisps and curls a mane of dark, soft hair; an English nose, firm, open, straight; a mouth delicate and small-a rking in its twinkling, tremulous lines—suc

Now, what evidence have we of Shakspere's literary ability? He left no manuscript save five wretched autographs, each widely different from the others. By an analysis of these is a review by Elizabeth Stuart Phelps. "Past Rescrawls I have undertaken to prove that Shaks-pere could not write.\* His name as author the plays and poems had been printed hakespeare. In his autograps there is no e in the first part nor a in the second. And in the legal documents to which his signatures are atached the spelling is repeatedly Shakespeare or Shackspeare.

With such a record how can I believe Shakspere was an inspirational medium?

But now take the case of Francis Bacon. The "Cipher Story" (by Dr. O. W. Owen of Detroit) I was at first much opposed to, and undertook to disprove it. But I have had to give it up, and to conclude either that Lord Bacon wrote it or Dr. Owen fabricated it; and I cannot believe that any human being could fabricate it without inspiration of the most diabolical kind. I now give you a brief abstract of Francis Bacon's youthful vision, as disclosed in the "Cipher Story":

"One night when a youth, while reading the book of Proverbs I came to this passage: The glory of God is to conceal a thing, but the glory of a king is to find it out.' As I pondered on the passage there came a flame of fire filling the room with its celestial glory, and I heard a sweet heavenly voice saying: 'My son, fear not, but take thy fortunes and thy honors up. Be that thou knowest thou art; then thou art as great as that thou fearest. Thou art not in the roll of common men. Where is he that will call thee pupil or will trace thee in the tedious ways of art and deep experiment? Some men become great by advancement and favor of their prince; some have greatness thrust upon them, and some achieve greatness by their wit. There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and miseries. In such a sea art thou now affoat, and thou must take the them not, but let thy blood and spirit embrace them; and climb the height of virtue's sacred hill, where endless honor shall be made thy nead. Remember what thou hast just read, that the divine majesty takes delight to hide his work, according (assigning) to the innocent play of children to have it found out. Surely for thee to follow the example of the most high God cannot be censured. Therefore, put away popular applause, and after the man-ner of Solomon, the king, compose a history of thy times, and fold it into enigmatic writings and cunning mixtures of the theater, mingled with the colors in a painter's shell, and it will in due course be found. For there shall be born into the world (not in years, but in ages) man whose pliant and obedient mind we of the supernatural world will take special heed by all possible endeavor to frame and mould into a pipe for thy fingers to sound what stops thou please; and this man, either led or driven as we point the way, will yield himself a des ciple of thine, and will search and seek out hy disordered and confused strings and roots with some peril and unsafety to himself. For men in scornful and arrogant manner will call him mad, and point at him the finger of scorn; and yet they will, upon trial, practice and study of thy plan, see that the secret, by great and voluminous labor, hath been found out."

This vision, Mr. Editor, if true, came to Bacon when Shakspere was a butcher boy at Stratford, hunting conies and poaching on deer parks, several years before he absconded to condon. Bacon was a man capable of exalted spiritual inspiration; Shakspere was not Washington, D. C. W. H. B W. H. BURR.

" "Bacon and Shikspere," 25 cents.

It must be thought either that God governs all things, or that nature does: he who thinks that God governs all things, thinks that they are governed by love itself, and wisdom itself, therefore by life itself; but he who thinks that nature governs all things, thinks

#### September Magazines.

THE CENTURY.-Prof. Sloane carries the narrative of Napoleon's life to the period of the supplanting of the Revolution. Mrs. Mary Hallock Foote has a powerful mining story, "The Cup of Trembling." "All my Sad Captains" is a story by Miss Sarah Orne Jeweit. Harry Stillwell Edwards has a sketch of negro A .- The obvious reply to the above question is life in the South, entitled "The Gum Swamp Debate." F. Marion Crawford's serial, "Casa Braccio," continues to excite interest as it nears completion. "Hunting Customs of the Omahas" is by Miss Alice C. Fletcher. "The National Military Park" is from H. V. Boynton's able pen. "Life in the Tuilleries under the Second Empire," by Anna L. Bicknell, will be concluded next month. "Aquatic Gardening" reflects credit upon J. H. Connelly, the author of the paper. Madeline McDowell adds "Recollections of Henry Clay," which are pleasing. "The Princess Sonia," by Julia Magruder, began in May, comes to a most eventful end. "On the Writing of History," by Woodrow Wilson, gives a glance at the methods of Macaulay, Gibbon, Carlyle and Green. The departments are all well cared for. The Century Co., New York.

> THE LADIES' HOME JOURNAL .- Frank R. Stockton concludes his serial, "Love Before Breakfast." Frances E. Lanigan writes about "The Woman Who Paints Cats." Grace Greenwood, under the heading 'The Men Who Most Influence Me," pays a tribute to her brother. Elizabeth W. Bellamy continues "The Luck of the Pendennings." Editor Bok and C. H. Parkhurst discuss educational themes. Ruth Ashmore writes of "The Respect Due the Young." Isabel A. Mallon, Emma M. Hooper, and Elizabeth R. Scovil treat of fashion and home matters in their usual adept manner, while Emma Haywood, Eben E. Rexford, Annie R. Ramsey, S. C. Ladd, Frances Ann Hoadley, and J. Harry Adams furnish papers of marked interest. The Curtis Publishing Co., Philadelphia, Pa.

THE HUMANITARIAN.-Arthur Wollaston Hutton to him? I have been familiar with spiritual has a strong paper, "The Moral Argument Against Compulsory Vaccination." Editor Victoria Woodhull Martin has a paper, "The Pharmacy of the Soul." Andrew Reid cries out against "Free Trade in Children." Halliwell Sutcliffe has a story, "The Face at the Window." "The Golden Age" is a very readable article by Mrs. M. E. Haweis. "Women Convicts at Woking" is by C. S. Bremner. "The Social Condition of the Agricultural Laborer" is an interview with the Earl of Winchilsea and Nottingham, with his portrait as a frontispiece. The Humanitarian, 302 West Seventy-second street, New York,

PLANETS AND PEOPLE.—We are pleased to receive the ninth number of this interesting periodical, and with it the conclusion of "Zalene's Return," from the pen of a most pleasing writer. "Nature Unveiled," by S. V. Hughes Graham, will be read with pleasure, as will also much of the other original and selected matter. An editorial suggests that future publication is questionable. We sincerely hope that there will be no suspension, as the magazine deserves a long and prosperous career. It has merit and interest throughout every number so far issued, and it would be a grievous mistake to have it stop now. Persons interested in astronomy and occult forces should rally to its support. F. E. Ormsby, 169 Jackson street, Chicago, Ill.

THE REVIEW OF REVIEWS .- Keeping pace with its former issues, this magazine brings out a remarkably able number, "The Progress of the World," "The Detailed Record of Current Events," and "Leading Articles of the Month," being among the best of the regular departments, while "Wind as a Motive Power in the United States," by Frank Waldo; "Value of Weather Forecasts to Agriculture and Inland Commerce," by Prof. Mark W. Harrington; "Deep Waterway Transportation from the Great Lakes to the Sea." by E. V. Smalley; "The Careless Construction and Willful Destruction of Buildings," by Louis Windmuller; "Industrial Niagara," by Arthur Vaughan Abbott, and other papers, scientific, literary and historical, incite interest. The Review of Reviews Co., New York.

McClure's.-Following two engravings by him, omes a sketch of Will H. Low and ! Cleveland Moffett, fully and finely illustrated. Anthony Hope has a Zenda story, "The Courtesy of Christian, the Highwayman." E. J. Edwards writes demption" is "a new Bonnie Briar Bush" story by Ian Maclaren. "Climbing the Matterhorn" relates the experiences of Garrett P. Serviss. Stanley J. Weyman writes a story of the French court and calls it "The Lost Cipher." "Garfield's Ride at Chickamauga" is told by James R. Gilmore. "The Defence of the America's Cup" is by W. J. Henderson. There are other papers of interest by E. L. Sneil, Cleveland Moffett, Robert Louis Stevenson and Gertrude Hall. S. S. McClure, 30 Lafayette place, New York.

Cassell's .- This magazine has a large and interesting assortment of stories, poems, sketches and illustrations. "Thoughts" is a beautiful frontispiece. and tells much to the student who dissects it. "Tea on the Terrace" is by A. F. Robbins. "Loveday" has several chapters in continuance of the serial. "Louise," by W. L. Alden, will interest believers in Spiritualism. "The Voice of the Charmer" is continuing with pleasing interest. "The Ark of the Jamrachs" is by W. B. Robertson. The Cassell Publishing Company, New York.

THE PHRENOLOGICAL JOURNAL.-Elizabeth Cady Stanton appears very prominently in the current issue of this journal, Editor Edgar C. Beall having the opening paper describing this well-known person. The portraits are many, and are true to life. George C. Bartlett commences a sketch, "How Three People did Europe Afoot." "Is there a Science of Character?" is by Stanley Mercer Hunter. H. S. Brayton, Albert Zimmerman, Nelson Sizer and others have papers on interesting subjects. The departments are well maintained. Fowler & Wells Co., New York.

RECEIVED: MISCELLANEOUS NOTES AND QUE-RIES, S. C. & L. M. Gould, Manchester, N. H.

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#### The Third Annual Convention

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 gitted 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 sequed

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 veting representative at

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

All delegates are requested to report at headquar-ers, 600 Pennsylvania avenue, Southeast, Washingon, D. C., Oct. 14, at 8 P. M.
HARRISON D. BARRETT, President.

FRANCIS B. WOODBURY, Secretary.

#### A Timely Reminder.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, are especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that mark this season as especially dangerous. The falling leaves, the decaying vegetables contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safeguard at these important points, and should be used in the fall before serious sickness has laid you low.

#### FIXING THE CLOCK. BY WILL CABLETON,

It's jest as fawther said it was—they 's somethin here that's wrong; The gran'ther clock is allin', sir-we're glad you dome along.
It stood an' suiked a week or two, an' would n't tick or ring, Or run its han's aroun' its face, or do a blessed thing.

We're glad it's goin' to start ag'in; for when it sin't no good, It makes a sort o' friendly fuss all through the neighborhood;
The folks inquire as if 't was folks, an' stop us on the way, An' anxiously they ask us how the ol' clock is to-day. They's lots o' time-machines aroun' that have a deal o' lack, An' need a steady gran'ther clock to keep 'em on the I 've seen folks stan' out in the road, an' wait an' listen

To set their watch by this 'ere clock, as soon's they heard it strike. We're glad it stopped, though; so's that you could take it all apart,
An' we could see its thinkin'-works, an' where it kep' its heart: An' why, before it's goin' to strike, four minutes an' a half,

It sort o' up an' chuckles, like, as ef it meant to

An' how it keeps the memory good, although it's got An' how it knows the moon is new, or full o' yeller gold; An' tells it with its picture-mo ons, so 's we can know its nigh
As well as ef we went out-door an' found it in the sky; An' ef it ever has the blues, alone there night an' day, An' how it come to know the facts, when baby went

away; For half the night there through the dark a-cryin' in our bed,
We heerd it talkin' to itself-"She's dead - she's dead-she's dead!"

An' then I guess I went to sleep, an' dreamed a little while,
An' thought I saw her in the clouds, an' knew her by her smile; An' when the sunrise woke me up—'t was maybe six It changed its mind, an' says to me, "In Heaven-in

#### Donation Withdrawn.

-Every Where for September.

To the Editor of the Banner of Light:

Heaven-in Heaven!

T is with feelings of regret, mingled with chagrin, that we announce that the donation of \$10,000 to the National Spiritualists' Association has been withdrawn.

Brother Stanley's first proposition was to give forty acres mining property in Georgia, valued in round numbers at the figure stated above, either to the Michigan State Spiritualists' Association or to the National Spiritual ists' Association. He sought the advice of Hon.
L. V. Moulton in the matter, and decided, after
mature consideration, that the National Spiritualists' Association stood in greater need than the State Association in Michigan, hence the proposition was made to us, as we announced it in The Banner's columns some time ago.

We wish now to state that the offer has been withdrawn, hence the endowment is non est. This leaves the National Spiritualists' Associa-tion in the same position in which it stood at the opening of the summer campaign, with a practically depleted treasury. We do not mean that it is unable to meet its obligations, for we can state with pride that every dollar indebt-edness has been met in full, and there is money enough on hand to meet every obligation up to

The announcement of Bro. Stanley's donation, perhaps, was premature, and it had the effect of stopping every contribution to either the Humphrey or Special Fund. The shut-down was instantaneous; evidently the Spiritualists of the United States felt that the National Spiritualists' Association had sud-denly become a bloated bond holder, or one of those corrupt millionaires, now that it had received a donation of a few thousands. This donation was not in cash, but in real estate, as we have stated above, hence not at all available for present needs. We claim that \$10,000 would have gone but a little way in defending fifty or sixty mediums under the ban of the law, besides paying the running expenses of the Association. But we have not the \$10,000, therefore we appeal to the liberal-minded in our ranks to help us to fill the Humphrey and other special funds now open in the Secretary's books at the National Spiritualists' Association headquarters.

We are in need of the sympathetic aid and enthusiastic support of all true Spiritualists and liberals. Must the National Spiritualists' Association appeal in vain? Help the National Spiritualists' Association, and thereby aid the Cause of Spiritualism in all sections of this land. Do not forget that the donation of Bro. Stanley has been withdrawn. The cause there-of is not known to us. Suffice it to say that he has seen fit to change his mind, and we hope that the Spiritualists who have been hoarding their gains for the last forty years will now change their minds to offset the change occasioned by the loss of this donation. Now is the time to show our loyalty to the National Spiritualists' Association. Let us fill its treas-

Yours for the success of the N. S. A., H. D. BARRETT, President. Lily Dale, N. Y., Aug. 30, 1895.

#### Donation for N. S. A. Library.

To the Editor of the Banner of Light:

I have just received the inclosed letter. Who will be the next one to assist us in founding a library that the Spiritualists of America will be proud of? The work accomplished by our library this season, small though it has been, cannot be overestimated.

To all kind friends who have contributed, and especially to our friend of the Old Guard, Bro. Bacon, the officers of the National Spiritualists' Association return their sincere thanks. FRANCIS B. WOODBURY.

1708 NINETEENTH STREET,
WASHINGTON, D. C., July 30, 1895. \
Francis B. Woodbury, Esq., Sec'y National
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Dear Friend and Brother:

With this I send you, in the way of a dona tion to the National Spiritualists' Association, 12 bound volumes of THE BANNER OF LIGHT, 5 bound volumes of the American Spiritualist, 2 bound volumes of the Spiritual Republic, 46 numbers of the North American Review, 25 numbers of the Facts magazine, 10 numbers of the Arena, with various numbers of the Century, Harper's, Contemporary Review, Scribner's and Psychic Studies, together with hundreds of odd copies of THE BANNER, running back to 1866; all the issues of the Two Worlds and many odd copies of the Spiritual Offering, the Better Way and Light for Thinkers.

Possibly these may serve as a nucleus for a library. If other friends would act upon this suggestion and contribute in this direction according to their means, it might not be long before our National Association would possess a choice gathering -ing, reference, etc.
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FRANOIS B. WOODBURY, Secretary.
July 27.

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Mrs. Osgood F. Stiles,

Business and Test Medium. Hours 9 to 5. 84 Berkeley street, Boston. Iw\* Sept. 14. Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittingsdaily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. Sept. 14. Ella Z. Dalton, Astrologist,

CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 8½ Bosworth street, Boston. Sept. 7.

M. A. Chase, BUSINESS, Test and Medical Medium, 28 Appleton Street. Sittings daily. Scances for Tests, Psychometry, Mental and Writing Questions Sundays at 10:45 A. M. and 7:36 P. M.; Tuesdays at 8 P. M. Will go out to hold meetings. Sept. 14.

## Banner of Light Building, Boston, Mass. Sept. 7.

MATERIALIZATION.

FRED W. TABOR, 519 Shawmut Avenue, Boston. Private Circles only. Trance Sittings daily. For terms, apply as above.

Aug. 10. Marshall O. Wilcox,

MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, \$1.00 a package. Sept. 7. Little Delight,

MRS. C. A. WOOD, 78 Camden street, Boston. Sittings daily; Circles Wednesday and Sunday, 7:30 P. M. Sept. 14. Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Sept. 14. Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Trement st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths. Sept. 14. 4w\* Mrs. S. S. Martin, 662 TREMONT STREET, Boston. Sundays, Wednesdays and Fridays, 8 p. m.; Saturdays at 2:30.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. 10 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Sept. 14. DR. JULIA CRAFTS SMITH. 25 years successful experience. Gives Clairvoyant Examinations daily. Thursdays free to ladies. All medicines prepared in her own Laboratory. 15 Warren Ave., Boston.

Mrs. Hattie A. Young, TRANCE and Business Medium, 22 Winter street, Room 15, Boston. 4w\* Aug. 24.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont June 29. DSYCHOMETRIC and Business Reading, or 1 stx questions answered, 50 cents and two stamps.

MARGUERITE BURTON, Station A, Boston.

Anr 27 Agr. 27 Agr. 20 Agr. 2

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. MRS. DEFORREST, Magnetic Massage, 344 Shawmut Avenue, one flight. (w. Aug 3).

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union street, Lewiston, Me. eow Aug. 8.

Mrs. Stoddard-Gray and Son, De Witt C. Houg. 8.

MATERIALIZING, Physical and Mental Mediums. hild séances at their Cottage, Lake Pleasant, each evening. Aug. 3.

PRICE REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth;

Or, Light from the Shadow-Land. BY M. KARL.

This work may prove a beacon-light to many souls, tempest-tossed and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose bands it may come higher truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plans and purposes of the infinite, as displayed, when rightly viewed, in all his works and ways.

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THE SCIENCE AND PHILOSOPHY OF

#### MATERIALIZATION.

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## Rew Pork Idbertinements.

This has been my standing offer during forty year past, a pledge made in over helf a million copies of my "Medical Common Sense and Plain Home Talk "—I stand by ft. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foote-Prints on The Path to Health." Da, E, B, Foote, 122 Lex, Av., New York.

Clairvoyant Psychic, 1554 BROADWAY (46th street). Private interviews ings. Endorsed by Florence Marryat, Prof. Alfred Russel Wallace and the Spiritual Press. Letters upon Business and Mediumship, \$2.00.

Occultand Spiritual Bookstore, 1854 Broadway. Extensive collection of Literature, and all Magazines, Papers, etc., on Sale.



Saturdays during the summer.

"The Pines" Magnetic Sanitarium. Nyack-on-the-Hudson, N.Y. A Gem in the Palisades. A Gem in the Palisades.

Affording Invalids a rare opportunity to secure healthful air, with the highest MEDIGAL at their homes. Bend leading symptoms in own handwriting and stamp for a free diagnosis and Circular. Address DR. DUMONT C. DAKE, Lock Box 88, Myack, N.Y. New York City office, 24 East 20th street, er.

July 27.

Mrs. J. J. Whitney, OF San Francisco, Cal., Clairvoyant and Trance Test Medlum, will be in New York for a short time. Will give sittings daily from 10 A.M. to 4 P.M. 224 West 50th st. Sept. 14.

DR. HENRY ROCERS,

MEDIUM for INDEPENDENT SLATE-WRITING, and SPIRIT PICTURES in Oil and Crayon. Sittings daily at Residence, 230 WEST 52D ST., (near Broadway) NEW YORK CITY. Sept. 14. MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street.

July 20. 10w\*

## DR. F. L. H. WILLIS

May be Addressed until further notice. Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.

Jan. 6.

## The Psychograph,



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a mean of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sttings, been able to receive astonishing communications from their departed

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed frue, and the communications have given my heart the greatest confort in the severe loss I have had of son, daughter and their mother."

Glies B. Steiblins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still unore readily."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions. paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE
PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by

#### express only at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHINGCO.

New Music. Song and Chorus by F. M PAINE,

"The Summer-Land." Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

## Price Reduced to \$1.00.

A new book of Songs by C. PAYSON LONGLEY Containing fifty.eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc.

The above book is handsomely bound in cloth, with gitt illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or plane, as well as a work adapted to the home gathering, meetings, circles, or places of social as sembly.

The following is a tribute from a well-known musical critic, composer and author, contained in a personal letter to Prof. Longley:

to Prof. Longley:

"My Dear Friend and Brother—The songs I ordered from you have arrived in good shape. Your music is sweet, touching, and at the same time well written, which is by no means always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work.

Fraternally yours,

CARLYLE PETERSILEA.

Los Angeles, Cal., Jan. 10th, 1894."

Price \$1.96, postage free.
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#### ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. filustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Oabin. It breathes forgotten whispers, which the rus of time bad almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAY LINGOLH."

Cloth, 128me, illustrated, pp. 264, \$1.50; Paper 75 cents.

75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

## Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 14, 1896.

## Spiritualist Camps

Queen City Park.

[Continued from Second Page] To the Editor of the Banner of Light:

As the season is now drawing to a close, we are led to indulge in a brief and hasty retrospection, and feel truly grateful for the many good things we have enjoyed during the season.

The management are to be congratulated in securing such an array of first-class talent in speakers,

ing such an array of first-class taient in speakers, platform test-mediums and singers, the latter having made excellent conditions for the former, and the interest has been maultest by the large audiences up to the very last day of the session.

On Friday evening, Aug. 30, Rev. J. J. Lewis, a Universalist minister of Boston, who, having resigned his pastorate, is now devoting his time to delivering lectures illustrated with the stereopticon, presented here, by request, his new lecture with new views of "The Canadian Rockies," which drew a full house and proved very instructive and entertaining.

Mr. Lewis with his family and friends are now permanent campers here, he having recently purchased the cottage built by a former director in the Association, Mr. M. D. Gilman of Montpeller, Vt., and has, in doing this, paid our camp a very high compliment. Having traveled extensively and being possessed of means to locate anywhere his fancy might direct, he finds here more to enjoy in fine scenery, pure air and water; they also enjoy in fine might direct, he finds here more to enjoy in fine scenery, pure air and water; they also enjoy the social and intellectual life pervading our camp and are held in very high esterm by all. One half the proceeds of his two lectures were donated to the freasury of the Association.

On Saturday morning the last conference of the season was held, and, like all preceding ones, proved exceedingly interesting and profitable.

In the afternoon Mr. J. Frank Baxter delivered his second lecture to a highly interested audience, supplementing it with a large number of tests, all of which were promptly recognized.

In the evening a largely-attended entertainment was given in the Pavilion—pronounced to be the best of the many enjoyable ones of the season.

Sunday was a perfect autumn day, with a cloudless sky—the sun gliscening upon the rippling waters of the bay, and shimmering through the foliage of the grand old forest trees, whose majestic forms tower high up into the azure blue, waving their branches as if to give

old forest trees, whose majestic forms tower high up into the azure blue, waving their branches as if to give a welcome to the througs of interested listeners who had come, some of them, many miles by teams to listen to the inspired eloquence of those gifted speakers. Messrs. Wright and Baxter, who, it would seem, had partaken of the natural intoxications of nature, viz., air and sunlight, and were consequently at their very best. Their inspirations were simply "grand," and their vast audiences hang with bated breath upon every word, lest any should escape them.

Mr. Baxter's descriptious, with names, were vivid and many, and created great interest among the many skentics present, among whom the writer recognized

skeptics present, among whom the writer recognized not a few who hold high positions in the State and

Surely our Vermont Camp-Meeting is accomplishing a vast amount of good for progress; seeds are being sown here which fall upon good ground, and will yield an abundant harvest in the years to come.

Sample copies of our Spiritualist papers were distributed and many subscriptions taken. The season's exercises closed with the usual "love feast," in the Paylion in the evening, when congratulations and good wishes for the success of our camp were expressed by the many friends from abroad, the same being responded to by the President, Dr. E. A. Smith, and others of the management, and thus has passed one of the most successful gatherings ever held at this beautiful Park. NOTES.

There have been many inquiries for camp lots, with good prospects for an increase in the number of cottages another year, which, with the improved financial

conditions of our country, with the improved manufal conditions of our country, will surely come.

Hon. A. E. Stanley, our former Secretary, and a gifted peaker, received a corolal welcome from his many friends in camp, coupled with many regrets that his companion was unavoidably detalued at home. Much sympathy is expressed for Mrs. J. D. Isham, wite of one of the Directors, in her severe illness, with

The mediums and healers have been kept very busy during the season, many persons having come a long distance to consult them receiving general satisfaction. We hope a larger number will be in attendance

Mr. B. B. Hill and wife, and Mrs. Cadwallader of Philadelphia, are paying their first visit to our camp, and are delighted with our scenery and gorgeous sunsets. Mrs. H. has done excellent service for twentyfive years as a trance medium. Her husband is an en-thusiastic Spiritualist of more than thirty-five years' standing, and with Mrs. Cadwallader is doing vallant service for our Cause and for the National Spiritual-

ists' Association.

They have made many friends in camp, and have helped us in many ways, and will receive a cordial welcome here next year.

Mr. C. L. Butler and wife of Greenfield, Mass., received the happy greetings of their many friends here. Mr. B. has been a subscriber to the Banner of the Banner and the subscriber to the Banner of the subscriber of the subscr here. Mr. B. has been a subscriber to the BANNER covering a period of more than twenty-five years.
Mr. J. S. Drak, sister and daughter, Mr. Wallace Hardy of Malone, N. Y., have occupied their handsome cottage the entire season. Mr. D. is a firm Spiritualist of many years' standing, and also an interested reader of The BANNER, as is also their neighbor, Deacon I. D. Smith of St. Albans, Vt., who with his family have occupied their cottage, one of the first to be built. Mr. S. wields a great influence for the cause of truth in his section.
Mrs. Horace Chapman of Fletcher, Vt., and family, are occupying their "Chapman Home." Mrs. C. is a very intelligent and enthusiastic Spiritualist, keeping

are occupying their "Chapman Home." Mrs. C. is a very intelligent and enthusiastic Spiritualist, keeping in touch with all forms of progressive thought through its literature, of which she is a liberal subsciber, and has been a constant reader of The Banner for more than thirty years.

Mrs. M. E. Houghton and daughter, Mrs. H. C. Cole of Bennington, Vt., are guests at the hotel, and are enjoying their annual sojourn here. They are veteraus in the Cause, and enjoy reading The Banner, of which they have for many years been subscribers.

Mr. and Mrs. Glies Rugg and daughter, Mrs. Glilett

Mr. and Mrs. Glies Rugg and daughter, Mrs. Gillett of Fairfax, Vt., are stopping at the Truax Cottage. Mrs. G. is a fine pychometrist, and has a fine inspiration in music. We hope to see them ensounced in their pictures que tent next season—also Banner sub-

Mr. John Stafford and family of Stowe, Vt., are enjoying their pretty cottage upon the bluff overlooking the Lake. Their home is a haven of rest for the weary medium, and they use their means freely for the promulgation of Spiritualism. It is needless to say they too have been appreciative readers of THE BANNER for many years.

#### The Closing at Cassadaga Camp.

[See also Second Page ]

To the Editor of the Banner of Light:

Notwithstanding the crucial experiences of the last week at Cassadaga, which tried the heart and soul of every loyal man and woman, the closing was harmonious, and we confidently believe that a clearer spiritual atmosphere, and greater wisdom on the part of the management and of investigators, will be the final result of the tempestuous psychic storm which burst forth from a seemingly clear sky, and for a few days beat upon us with unabated fury.

It was an object lesson never to be forgotten. It taught that even the ranks of Spiritualism are not free

from unprincipled and designing men and women. But that fraud and trickery should enter the holy of holles, and that the most sacred feelings of the human heart should be tampered with, and the mission of mediumship debased, seems almost more than one can willingly believe. There is no alternative but to accept the evidence of the most thorough investigation, which compels us to believe that the mediums who have been most trusted and sustained have been guilty of high-handed fraud.

The following is a copy of preamble and resolutions adopted by the Board of Trustees of Cassadaga Lake Free Association, Aug. 31, 1895:

Whereas, Rumors were in circulation questioning the gen-ulneness of the manifestations given in séances of Hugh

Moore on these grounds; and
Whereas, A test seance was given in which two members
of this Board sat, who reported upon thereafter, to the effect that they had discovered no evidence of fraud or deception; and

or this noard sat, who reported upon the teacher, to the defect that they had discovered no evidence of fraud or deception; and

Whereas, For the purpose of removing all question of doubt as to the possibility of confederates being able to get into the cabinet while said seance was held, a committee of four members of the Board of Trustees were appointed to thoroughly investi, ate the said premises and report their findings to the Board; and

Whereas, Such investigation revealed the fact that a section of the floor beneath the cabinet had been so arranged as to allow confederates to enter and depart thereafter, and that it had been so skillfully done as to avoid discovery until examined from beneath the floor; and

Whereas, Such investigation also revealed, by the condition of the ground beneath said cottage, that there could be but little doubt that a fraud had been perpetrated upon the people; now, therefore, be it

Resolved, That Hugh Moore be debarred from holding seances on these grounds again. séances on these grounds again.
(8igned)

A. Gastoy, H. W. Richardson, T. J. Skidnore, D. B. Merritt.

The following resolution was passed at a meeting of Board of Trustees held Sept. 2, 1895: Whereas, Certain suspicious circumstances have come to the knowledge of the Trustees tending to implicate the genuineness of matifestations given in seancrs f Habel Aber Jackman; now, therefore, be it Reselved. That a committee of two be appointed to make further investigation and report to the next meeting.
The committee appointed were H. W. Richardson and D. B. Merritt.

(Signed)
A. (PATON., H. W. RICHARDSON, T. J. SKIDNORS, D. B. MERRITT, DR. E. C. BYDE.

Madame Le Piongeon, wife of Dr. Le Pongeon, the world repowned explorer and author, gave three lectures at Cassadaga on Baturday, Aug. 3i, and Sunday, Bept. 1, which were well received.

Mrs. Le Piongeon has been her husband's enthusiastic companion and supporter during the latter portion of his work as an explorer, traveler and writer, and has herself contributed largely to science and research, and in recognition of her services to the literature of the world, the Geographical Society of Paris asked for her portrait to place in its album of celebrated travelers. They have long been engaged in explorations in the Pacific Isles and in bringing to light the history of the civilized nations that occupied some parts of America prior to its discovery by Columbus.

lumbus.

Mrs. Le Piongeon's course of lectures at Cassadaga treated mainly upon this subject, and the religious of that ancestral age. Her manner was refined and pleasing, and her large and intelligent audiences attested their high appreciation by frequent applause. Prof. W. M. Lockwood of Chicago gave the closing address on Sunday afternoon. His subject, "The Molecular Hypothesis of Nature; the Relation of Its Principles to Continued Existence, and to the Philosophy of Spiritualism," struck the key-note of spiritualistic phenomena, and laid a logical and rational basis for the philosophy of the same. Nothing could have been more opportune, encouraging and full of have been more opportune, encouraging and full of hope than this forceful, exhaustive, logical elucida-tion of nature's co-related energies which form the line of communication between the realms of life visi-

ble and invisible.

The formula of chemical changes, of molecular potentiality and of materialization in photographic processes, were so explained and illustrated as to be

self-evident to any thinking mind.

The large audience list-ned with marked attention and admiration, and when Mr. Lockwood retired to his seat he was followed by a perfect storm of ap-plause, which called him again to his feet to express his deep and earnest fraternal reciprocity.
ORPHA E. HAMMOND.

[Grace L. Parkhurst's card of retraction will appear

Lake Brady, O.

[See Second Page for Additional Matters from Lake Brady.]

Sept. 6 .- Mrs. M. McCaslin writes: A drenching rainstorm has discouraged many of

our campers, so moving seems to be the principal order of exercises. The tents are almost wholly desert ed. Four more days and the season will be over.

Mrs. Cora L. V. Richmond and W. J. Colville are
the attractions this week. Their peculiar gift of improvising verse has added much to our social gather-

ings.

A little impromptu affair has just taken place.

A little impromptu affair has just taken place. Flowers were gathered and Reception Cottage made gay and attractive in a session of "Sunflower Lodge." Mrs. Richmond and Mr. Colville atternated in compos-Mrs. Richmond and Mr. Colville alternated in composing little personal poems for each guest present—a sort of character reading, closing with a symbolic name: Messenger Dove, Wings of Light, Prophetess, Mother Heart, Balm of Gilvad, etc. In some instances they alternated line about and sometimes verse about in the same extemporaneous poem.

Labor Day was observed here by having a grove meeting addressed by Mrs. Richmond, Mr. Colville and Mr. Frank. They all made excellent speeches, but the whole trend of thought swemed to be toward a coming cooperative commonwealth. In the evening a

out the whole trend of thought are med to be toward a coming coperative commonwealth. In the evening a Pioneer social was held in the pavillon. A very enjoyable affair.

During the cool evenings, camp fires are quite a feature at Lake Brady. At one held recently an immense bonfire was built, which, when in full blaze, resembled a burning house from a distance.

To-day, at her test séance, Miss Gaule startled Tom Hargus, who had just arrived from Boston, saying, "Tom, I am your brother Alexander, Your friend Mac strayed away from you in Boston Wednesday— if he had not, he would have prevented you from coming here, so we planned it to have you come. You are a Knight of Pythias, and there are Knights of Pythias to greet you." She then gave him advice about his to greet you." She then gave him advice about his business, told him he was a skeptic, etc., all of which he acknowledged to be true.

Last evening, Sept. 5, we celebrated Mr. Colville's birthday at Reception Cottage. Mrs. Richmond presided. Short, congratulatory speeches were made by Capt. Lee, Mrs. Bacon, Mrs. G. Cooper, O. N. Bancroft, Rev. Henry Frank, and others. Mrs. Richmond, Mr. Colville and Mrs. McCaslin recited original poems. Judge Underbill rendered "Abou Ben Adhem," and Mrs. Elsie and Mrs. Archer sang beautiful solos. Symphony orchestra gave several fine selections. Maggie Gaule saw clairvoyantly a seven pointed star over the heads of Mrs. Richmond and Mr. Col-ville, which they afterward chose for the subject of a joint poem, beautifully rendered together in alternate each descriptive of some mysticism connect ed with the number seven.

Plerre Keeler, wife and son are now with us. Camp closes on Sunday, so our next report will be the last of the season.

#### Camp Progress, Mass. To the Editor of the Banner of Light:

Sunday, Sept. 8, was set apart for the Children's Lyceum, and the scholars from the Progressive Lyceums of Boston, Lynn and Sal-m were present and took part in the exercises, which consisted of songs and recitations. The large number of people present were delighted. The meeting commenced at eleven o'clock with the singing of America, followed by invocation and address by Mrs. H. A. Baker of Marblehead; remarks were made by Lewis Balcomb of Lynn; "Only a Thin Veil Between Us" was sung, Amanda Balley and quartet; reading by Mrs. S. E. Moreland of Everett, "The Old Sergeaut"; song, "Brave and True," by quartet. True," by quartet.

At the afternoon session remarks were made by

At the atternoon session remains were made by Mrs. Estes of Lyon, on "Lyceum Work"; recitations were given by Flossie Libby of Salem, Bessie Chase, Bessie Haskell, Mabel Whippie, Willis Deed, Maud Dunn, Edward Coates, Carrie Moore, Mattie Millisen Susie Faulkner. Marion Gale, Josie Gerry, Master Coates, Elsie Jewett, Allce Thomes, Florence Cook, Lillian Garland, Gracie Holmes; addresses to the children by Mrs. Morslend of Frenth and Mrs. Corple E Lillian Garland, Gracle Holmes; addresses to the children by Mrs. Moreland of Everett, and Mrs. Carrie F. Loring of East Braintree; songs by Messrs. Penhal and Simmonds, Miss Bailey and Mrs. Hall of Salem. Mertie and Flossle Merrill, Amy Adams. Mark Abrams, Mrs. Hines; temperance lecture, Martha Davis of Boston; whistling duet by L. and Theodore Morgan; temperance story by Mark Abrams; duet by Amanda Bailey and Mrs. Hall; remarks by Mrs. Maggie Butler of Boston; address by C. T. Wood of Boston; address and tests by Mrs. Carrie F. Loring of East Braintree, closing with recitation, "The Old Gilst Mill," by Bessie Chase.

Cars pass the grove every fifteen minutes from Lynn and Salem.

Mrs. N. H. Gardiner, Sce'y.

#### Etna, Maine. To the Editor of the Banner of Light:

A ten days' session at Etna Camp has just closed, and for numbers and interest this season has never had a more auspicious precedent. The eloquence of Mrs. N. J. Will's, President Barnet, Fr. d A. Wiggin, A. E. Tisdale, thelifed he minds and hearts of large assemblages of people, while the soulful at d able solos of A. J. Maxham drew forth the marked approval of all his hearers. It is a pleasure to record that the financial condition has been very satisfactory, and when it is known that positively over eight thousand people were present last Sunday, there can be no doubt regarding the receipts, the dime collec-

be no doubt regarding the receipts, the dime collections at the gate being the system adopted here.

The reflection of President Burnham, Secretary Emery and their associates is an evidence of the esteem in which they are held and of the manner in which they have carried on the business of the Association during the past year.

I expect you will receive a better as well as fuller account of the meeting from the abie pen of Mrs. M. E. Cadwallader, who was present at the camp, and did great work for the National Association.

#### Onset Bay. Mass.

To the Editor of the Banner of Light:

that has been done the past season, as many letters filled with "grateful" messages testify to this fact, and one remarkable feature about the work is that as each one healed drifts out so go to his home, another comes to take his of her place.

The Society has new burchased five large lots, enabling it to enjarge as if may leel called upon to do.

A benefit was giving aturday night in the Doane Outage to one of the most laithful workers, Mrs. if axen and her danghier, who brindly volunteered her services at the organ the most of the season. It was a very happy and specessful event.

Mrs. T. A. Blandwich the fith, made very instructive remarks.

President Weston is in receipt of a box of ourios, which she will place in the Wigwam before the Indian Harrest Moon, Oct. 4.

Onset never seemed more beautiful than it has the past week. The autumnal days bring added charms, and everything seems serene.

A. J. D.

#### MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at l A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Fut.le, Conductor.

Rathone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at il A. M., 2% and 7% P. M. (7% P. M. meeting in Commercial Hall.) Thursday at 2% P.M. N. P. Smith, Chairman. Elysian Hall, 830 Washington Street.—Meetings are held every Sunday at 11 A.M., 2% and 7½ P.M.; Tuesday and Thursday at 3%—and at 7½ P.M. in ante-room; Friday at 2%, and Saturday 7% P.M. W.L. Lathrop, Conductor.

Harmony Hall, 734 Washington Street, one Flight.—Sundays at 11 A. M., 21/2 and 71/2 P. M. Tuesday and Thursday, circle and meetings. At No. 618 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 8 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkiuson, Pres. Hollis Hall, 789 Washington Street.—Meetings on Sundays at 11 A. M., 2% and 7% P. M. J. Milton White, Conductor.

Hinwatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 2% and 7% P. M. Mary C. Weston, President.

Harmony Hall .- James Higgins writes: Mr. S. H. Nelke has returned for good, and we are very glad to note, with renewed strength, and hope that it might continue, as his work is needed in Boston; his knowlcontinue, as his work is needed in Boston; his knowledge in development of mediumship is remarkable; the lately-developed mediums are the proof, as tests given by them are to the point, and recognized at once. The weekly meetings were we'll attended.

Sunday meetings very large, especially the development circle. At the atternoon and evening meetings the subjects given by the audience were: "The Soul of the Individual in Regard to the Distinct Separation of the 'Body,'" and "What are the Occupations of Spirits?"

His tests were grand as well as these given by his

His tests were grand, as well as those given by his good and kind mediums: Mrs. J. A. Woods, Mrs. Collins, Mr. A. C. Davis, Mr. W. B. Wood, Mr. Havener, Miss S. B. Lamb, Mrs. Taetner, Mrs. C. F. Carlton, and others. Miss Lamb furnished the vocal and instrumental music.
Our friend, the BANNER OF LIGHT, always for sale at the hall, and at Mr. Nelke's, 616 Tremont street.

Rathbone Hall .- N. P. S. writes: Thursday, Sept. 5, at 2:45 P. M., Miss Webster opened the morning with remarks, followed by tests; Mrs. E. R. Brown gave tests; Mrs. C. H. Clark, N. P. Smith, psychometric readings; Mrs. W. E. Works and Mrs. M. F. Lovering sang.

Commercial Hall.—Sunday, Sept. 8, at 11 A. M., Mr. Milton T. White gave a short address, and tests; Miss Webster, tests; Mrs. Sargent, tests; N. P. Smith, remarks.

2:45 P. M. and 7:30 P. M., Miss Webster, invocation, improvised and gave tests which received marked recommendation.

2:30 P. M. and 7:30 P. M., Miss Webster, invocation, improvised and gave tests, which received marked recognition; Mrs. E. F. Osgood, N. P. Smith, readings; Mrs. Hugo sang acceptable selections; Mrs. Hattle M. Dickey, Mrs. Waite, Mrs. F. E. Bird, Mrs. Sargent, Mr. Emerson, tests; Mrs. Dickey read a selected poem; Mrs. Hugo, remarks.

Elysian Hall .- L. S. writes: The meetings of the Elysian Society of Spiritual Progress, W. L. Lathrop, President, on Tuesday, Thursday, Friday and Saturday, were replete in spiritual enlightenment. Mrs. M. A. Hutchins, Mrs. Hatch, M rs. Gilliland, Dr. West, Mrs. Callahan, Spirit "Dr. Wilson," Mr. Lathrop and other mediums contributed to the general On Sunday, the morning circle was delightful and

the afternoon and evening meetings noted augument-ed interest and attendance. Spirit "Dr. Wilson" gave a brief address. Mrs. Dr. C. E. Bell, Dr. A. C. Davis, Dr. P. H. West, Mrs. M. A. Hutchins, Mr. Lathrop and others were the mediums. The new circular of our Society will be shortly

Alpha Hall .- Mrs. M. Adeline Wilkinson, President, writes: Sunday morning a large and interesting circle was held.

At 2:30 Miss Brehm, Mrs. Carleton, Mrs. Elizabeth Ricker, Mrs. Knowles, Mrs. Peak, Dr. Ed. Sanders, Mrs. Clark, Mrs. Nutter, Mr. Treen and Mrs. Wilkinson took part.

Son took part.

The evening service opened with singing. Miss Brehm conducted the devotional exercises. The following talent took part: Mrs. Nutter, Mrs. Knowles, Mrs. Ott, C. f. Woods, Mrs. Maggie Butler and Mrs.

Eagle Hall .- Hartwell writes: Wednesday afternoon, Sept. 4. Mrs. S. C. Cunningham, Miss M. F. Whéeler, Mrs. M. E. Callahan, Mrs. J. Fredricks, Mrs. M. Ratzel, W. T. Anderson and J. Hilling gave re-marks, tests and readings; songs by Mrs. N. Carlton and Mr. Anderson.

and Mr. Anderson.

Sunday, the morning circle was a success. Meetings throughout the day were well attended. Mrs. M. E. Pierce, Mrs. J. E. Woods, Mrs. C. H. Clarke, Mrs. J. Fredericks, Mrs. E. F. Osgood, Miss M. F. Wheeler. Mrs. Barrett, Miss Sears, Mr. Hill, J. Hilling and E. H. Tuttle gave convincing proof of spirit-return; Mr. Tuttle answered mental questions; songs by Mrs. Hall; plane solo by H. C. Grimes. THE BANNER OF LIGHT for sale.

America Hall .- A correspondent writes: We had a grand circle on Sunday morning last, and a full ball greeted the many spirits that came to give us words of cheer and comfort. Two interesting sessions were of cheer and comfort. Two interesting sessions were held, afternoon and evening. Eben Cobb. Mrs. B. Robertson, David Brown, Margie Waite of California, Mrs. A. P. McKenua, Mrs. A. Forrester, Dr. Huot, Mrs. A. Howe, Mrs. E. J. Peak, Mrs. S. C. Cunningham. Mrs. Julia Davis, Mrs. E. F. Osgood, F. A. Heath, Mrs. Lamphier, Mrs. Nellie Thomas, Father Locke took part. Music was furnished by Prof. Peak, Mrs. Peak, Prof. Pierce, C. A. Abbott. Prof. Myers favored as with his presence. favor d us with his presence.

BANNER OF LIGHT OU Sale at each session.

Friendship Hall .- W. H. Amerige writes: Mrs. Bruce (of New Bedford) will open a spiritual meeting at this hall, No. 12 Kneeland street, Boston, Sunday, Sept. 15.

Healing and developing circle at 10:45 A. M; speaking and tests at 2.30 and 7.30 P M, by Mrs. Bruce, Mrs. Julia E. Davis, Mrs. M. Knowles, Mrs. A. Forester, Mrs. F. Lamphier, J. T. Coombs, Mrs. L. I. Akerman, Mrs. S. C. Cunningham, P. S. Mackenzie, and

Music by Mrs. S. A. Judkins and Prof. E. F. Pierce. BANNER OF LIGHT on sale.

Red Men's Hall .- Mrs. Maggie Waite of Callfornia, phenomenal test medium, will hold a test séance at Red Men's Hall. 514 Tremont street, Boston, Sunday evening, at 8 o'clock. Mrs. Walte is a medium new to Bosion audiences, but her fame has become national through her wonderful work in San Francisco, St. Louis, Washington, Chicago, New Orleans and other prominent cities and at the sum-

Brevity is the Soul of Wit. Therefore we say, take Adamson's Botanic Cough

Balsam first, last and always when there is any tend-This being the last week of the Wiywam meetings, it is a pleasure to look back and see the grant work troubles. Sold at all Druggists.

## GLENWOOD RANCES & **HEATERS** MAKE HOUSEKEEPING TWO COLD MEDALS. Made by WEIR STOVE CO., Taunton, Mass.

#### MINTINGS IN MASSACHUSETTS.

Wereester .- Cella Q. Prentise, Cor. Sec'y, writes: A large audience was attracted to listen to Mrs. Barah A. Byrnes. Her lectures for the Association were deep, logical, and eminently practical. Afternoon subject, "Spiritualism, What it Has Done, is at Present Doing, and What we May Expect in the Future." Evening discourse, "The Chemistry of Spiritual Thought." Both were ably discussed.

Seated on the platform was Miss Abby A. Judson, a member of our Society, and at present a resident of this city.

member of our society, and at present a resident of this city.

The Woman's Auxiliary holds its first meeting at the residence of Dr. George A. Fuller. 42 Alvarado Avenue, Lake View, Friday, Sept. 13. Business meeting at 8 o'clock. Supper from 6 to 7:30.

Local mediums cordially invited to participate in the evening exercises, which will be in line of dedication of Dr. and Mrs. Fuller's new home.

Lynn .- T. H. B. James writes: The Spiritualists of Lynu held their meeting Sunday evening at 33 Summer street. The meeting was well attended, and very harmonious and interesting. Selections were rendered by Miss Amanda Bailey of Balem; Charles W. Prest presided at the plano; Mr. O-good F. Stiles, of Boston; invocation and remarks on Spiritualism and spiritual truths; Rev. Edward: Fales, of Winthrop, spoke on spiritual truths in the Bible; Prot. C. H. Webber, of Salem, an able address on "Occult Science of the Bible and Its R-lation to Humanity"; then, assisted by Mrs. E. J. Hovey of Lynn, he gave a new and interesting demonstration of the higher spiritual powers in manifestation of thought transference. Mrs. Hovey, in a blindfolded stale, gave descriptions of persons in the audience, diagnosing their aliments, diseases, characteristics and physical appearances, all of which were correct. Prof. Webber then answered questions asked by the audience satisfactorily. mer street. The meeting was well attended, and very

ber then answered questions asked by the audience satisfactorily.

Sunday, Sept. 15, at 7:30 P. M., Prof. Charles T. Woods will lecture on "Life—What is 11?" Rev. E. Fales will speak on "Has one man Power to Forgive Sin?" and Mrs. William S. Buti-r will give tests; Miss Amanda Bailey of Salem will sing.

Mrs. Dr. M. K. Dowland's meetings Tuesday evenings and Saturday at 3:30 P. M. are well attended, and are very interesting and instructive. She has done a great work for the Cause—or the spirit-world has through Mrs. Dowland.

Newburyport.-Lincoln writes: Sund ay, Sept. 7, Mr. Oscar Edgerly lectured in our hall. It was a treat for us, indeed. Both lectures in afternoon and evening were replete with noble thought, and the audience appreciated the speaker's efforts.

evening were replete with noble thought, and the addence appreciated the speaker's efforts.

Sunday, Sept. 8, Mr. Edgerly again occupied our platform. His lecture in the afternoon was excellent. His answers to questions given by the audience in the evening were convincing and to the point.

Mrs. Edgerly also read articles very correctly. Mr. and Mrs. Edgerly are stopping at Pium Island for a month, at the Barton Cottage.

Mr. Edgerly will lecture again next Sunday.

The Children's Lyceum, Sept. 8, had a large attendance. It opened with singing. Then the children were drilled in physical exercises by Director Petts; it was well done, and the children enjoyed it. Next came music by Miss L. Bragg; poem by Mrs. H. Little; reading by Mrs. A. Manson; music by Mabel Bragg; reading by Mrs. A. Manson; music by Mabel Bragg; reading by Mrs. M. Cheney, our librarian; remarks by F. O. Petts and Conductor William Woundey; then came the march; it was a pleasing sight to see the children march and countermarch to the music. An afternoon party is to be given to the children soon. One want of our Lyceum is a library for the older children.

We have started a building fund for the purpose of building a Spiritualist temple. One of our efficient lady workers gave \$25; this, with some more money, has been put in the bank for this purpose.

Mr. Oscar Edgerly will hold a circle for the building fund soon. Others have offered some help, and a meeting is to be held on Sept. 17 for this purpose. Independent Spiritualist Club is in a very flourishing condition. The members turn out in good numbers to all its meetings, and the Club is preparing for a fair to be held the last week in October. So the work goes on.

#### CONNECTICUT.

Danielsonville .- De Loss Wood writes: Willard J. Hull spoke for the Spiritualists here Sept. 6, to an audience of nearly two hundred, on the subject, "The Democracy of Death." Mr. Hull is rightly named the "Ingersoli of Spiritualism." The audience was held in close attention by his beautiful language and deep layle. Every society of Spiritualists. guage and deep logic. Every society of Spiritualists in this country should place Mr. Hull on the list for a month's engagement, for by so doing an excellent speaker will be secured.

J. Frank Baxter lectures and gives tests here Oct. 4.

Speakers engaged for the course of lectures here the coming season are J. Frank Baxter, Mrs. Helen Temple Brigham, Mrs. Stuart Richings, Mrs. Ida Whitlock and Mrs. Jennie Hagan Jackson.

Norwich. — Mrs. J. A. Chapman, See'y, writes: Sunday evening, Sept. 8, Willard J. Huil deliver d a thrifting address before the Norwich Spiritual Union, at No. 21 Fairmount street, upon "The Significance of a Future Life." Mr. Hull treated the subject in an eloquent and logical manner, showing that it is much more necessary to learn how to live than to use so much valuable time in preparing to die, according to the old teachings. Mr. Hull's work is an important factor in spiritual progress, which has so many lines of thought. of thought.

We were favored with a fine inspirational poem by

We were rayored with a nne inspirational poem by Mrs. Addle J. Clapp.
We shall continue the parlor meetings Sunday evenings until Oct. 20, when our regular lecture course will open with Mrs. Colby-Luther as speaker.

## FOR THE

HAIR



A warm shampoo with Cuticura Soap. and a single application of Cuticura (ointment), the great Skin Cure, clear the

scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

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#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak ers and mediums. Mrr. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par iors, 1024 Bedford Avenue (near DeKaib Avenue), ever Sunday evening at 8 o'clock.

The Advance Spiritual Conference moets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue, Good speakers and mediums always in attendance. Scats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at J and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided. 1198 Bedford Avenue.—Spiritual meetings are held every Sunday evening at this place, near Putnam Avenue. Good speakers and mediums. B. Van Brocklin, Chairman.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founced 1852) meets at First Association Hall, 5th and Callowhill streets. President, J. C. Steinmets; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank R. Morrill. Services as E. C. Manuscher; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lyceum at 3½ P.M. Epiritual Conference Association meets at the northeast corper of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street

#### MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Ouster Post Hall, 55 South Bangamon street, every Sunday at 10% 2% and 7%. Lyceum at 1%. Mrs. Mary O. Lyman, perma nent speaker. R. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Bichmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schil-ler Theatre.

MEETINGS IN WASHINGTON, D.C. First Society, Metserett Hall, 18th Street, between E and F. - Every Sunday, 11% A.M., 7% P.M.M.O. Edson, Pres. Second Society..." Progressive Spiritual Church"... meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension,Office. Mrs. J. D. Compton, Pres.

#### Cleveland, O., Notes.

To the Editor of the Banner of Light: Now that summer roses have faded, and the autumn leaves are beginning to fall, campmeetings closing, and the friends returning to their city homes, the workers are holding

meetings to arrange for the fall and winter work along spiritualistic and other lines.

The Children's Lyceum reassembles Sunday, Sept. 15, either in Weisgerber's Hall or some other place yet to be determined on. So many street cars uses and repeat the roles therefore. street cars pass and repass, the noise therefrom is very objectionable, so, if possible, another hall will be secured.

The People's Spiritual Alliance also reassembles on Sunday evening, the 15th inst., in Memorial Hall, Mrs. H. S. Lake (we hear) being

reengaged as pastor.

The Progressive Thought Society.—We are pleased to hear that this society has secured he control of a commodious hall on the West Side-483 Pearl street-and will now resume the Sunday afternoon conferences and circles. This arrangement will enable the West Side Lyceum to start up again and hold its session at the old hour of meeting—1 P. M. N. B. Divon Conductor.

N. B. Dixon, Conductor.

Lake Brady Camp closed a successful season on Sunday, the 8th, with Mrs. Cora L. V. Richmond and W. J. Colville as speakers, and Mice Maggie Guyle as platform tast medium. Miss Maggie Gaule as platform test medium.

The annual election of officers takes place

The annual election of officers takes piace Saturday, Sept. 22, at Lake Brady.

Mrs. Mott Knight, the Medium, after spending a week or so at Lake Brady, has opened parlors at "The Herrick" in this city, where she will be pleased to meet all investigators in that phase of the spirit phenomena called psychography or independent slate writing. There is no reason why a good medium of this kind is no reason why a good medium of this kind should not be kept busy all the year round in this city.

A Flying Visit.-Three unexpected but very welcome visitors paid your correspondent a flying visit while en route from Lake Brady to heir respective homes last week-Lyman C. Howe of Fredonia, New York, the veteran trance speaker, and Dr. J. D. Conant and his genial wife, Clara Field Conant, now of West Virginia. It rejuvenates one to meet and exchange ideas with such congenial souls that travel all over the country with their eyes

An Interview with Keller, the Magician.— The writer this morning had a very pleasant interview with this world renowned magician, account of which will be sent on later.

Fraternally yours, THOMAS LEES. 56 Stearns street, Sept. 5, 1895.

#### For Sick Headache,

#### Take Horsford's Acid Phosphate.

It removes the cause by stimulating the acion of the stomach, promoting digestion and quieting the nerves.

#### NEW YORK.

Saratoga Springs.-F. R. writes: The First Soclety of Spiritualists of Saratoga opened its meetings Sept. 8 with very interesting services and a very good attendance, Mr. George Burrows presiding in good attendance, Mr. George Burrows presiding in the absence of Dr. Mills, who was prevented from being present by illness. Mrs. Florence K. White of New York delivered a discourse, followed by tests convincing in every particular, as well as recognized. Mrs. See gave clear facts of spirit-presence. In the evening a full house greeted Dr. Walt of Fort Edwards, N. Y., who delivered a very able dis-course.

Mrs. White followed with tests. Mrs. White has been doing a good work among us for the past ten Saratoga is a grand field for spiritual work, and the Spiritualists should rally together this season and make it the grandest ever held here.

STATE OF OHIO, CITY OF TOLEDO, } st.

each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Core. FRANK J. CHENEY. Sworn to before me, and subscribed in my presence, this-6th day of December, A. D. 1886.

A. W. GLEASON.

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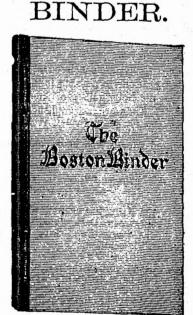
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I am having splendid success since I took your advice and started in the Dish Washer business. I never clear less than \$10 a day, and have over \$2,000 in bank now, made in this business during the last year. I can't see why every man or woman that wants to accomplish any thing don't try this business. Before starting, I examined all the Dish Washers closely, but find the the Climax much the best. You can get all needful information by addressing the Climax Mig. Co., Columbus, Ohio, and you can make from \$10-to \$20 \text{ 2} day anywhere, in town or country, as every family is anxions to have a Climax Dish Washer. You don't have to canvass. They do the work completely; you can wash and dry the dishes in two minutes without putling the hands in water, and belug so cheap, every family will have one. There's millions in it!

Sept. 14.

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