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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 initiated 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 notice of it.

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 musically 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 embroidered 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 freckles 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 mechanically a lesson while thinking about something 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 beggar, 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 knelt painfully to pick it up.

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 carrying 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 he 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 coins.

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 Frigidous, 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 insupportable," 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 an old beggar; give him a piece of gold. Next you will see a poor woman with a child; give 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 halls 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 a lie."

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 eldest of his poets, and the less positive of his philosophers.

For the rest he lived in refinement, surrounded by the finest and most beautiful works of the art, the industry and the mind of man; but he never visited the hospitals that he had founded; he never went down to the halls where the wretched were aided by his charities.

One day when he was walking in the city the poor people surrounded him, and cried out that to him they owed their life, and several knelt upon the ground before him, and kissed the hem of his robe. This put him into a rage, as if these testimonials of gratitude outraged him and caused him suffering. But the people re-

gard 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 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 earth? What are your works?"

Touriri, quite easy as to the sentence that 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 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 to learn and to make expiation."

Touriri, much astonished, exclaimed:

"But pray, Lord, what have I to expiate?"

"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 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 acts 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 conscience 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," 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 found?"

"Do not blaspheme. Evil will pass away. It exists only to give birth to virtue and happiness. 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 unrighteous 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 to earth."

"But, Lord —"

Touriri did not finish. Ormuz disappeared! No more of Touriri—the abyss!

Nothing simpler or sadder than the life of Tirrou. He was born at Eschoub, of very poor parents. His infancy was passed in suffering; 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, and the other bore an incurable wound.

At last he was forced to beg. It came hard 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, Tirrou used to watch for the moment when Krika appeared at his window.

One day as Tirrou 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 Tirrou to remember that it had been that of Touriri, and Tirrou seeing hatred in the looks of the rich man who was giving him alms, understood at once why Touriri had been condemned by Ormuz. He understood, too, that he also in his preceding life had, while aiding the wretched, hated them for their baseness and deformity, that is, for things for which they were not responsible.

The next day when Krika came to dress his wound, he looked at her. He saw that she did this without the showing of any disgust, and that her eyes remained sweet and tranquil. Then he learned that this young girl who was caring for him, and who did not shun him, although he was horrible to look at, was truly good and holy, and when she had finished her

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

That night Ormuz permitted him to die very peacefully.

"Well, what have you learned?" asked Ormuz of the soul of Touriri-Tirrou.

"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 despising 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 ness."

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

In the Danish Village of Hastrup.

[From Die Ueberstimmte Welt.]

There lies, a short half mile south of Koge, a little city on the Island of Zealand, 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 inmates 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 came 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, she replied with these strange words: "No. Into this house come I never again," and went her way.

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 rhythm, one, two, three—one, two, three, and if we ourselves struck a certain number of 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 continued, 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 house. 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 we were 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 neighborhood.

The Cross in the Heavens.

[From La Lumiere.]

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 standing 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 little 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 perfectly 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. Vangraud, Professor of Physics in the Academy of Poitiers, proved conclusively that it was impossible for the 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 rectilinear 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 rat-catcher of Hamelin town, who by the tones of his magic pipe compelled boys and maidens to gather around him, and in spite of the resistance and lamentations of their elders, led them away far from their homes, and through valleys and mountains, carried on wonderful instruments capable of such witchery; it was

farthest from his thoughts to bring by his acts sorrow and despair into the families. He 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 thought.

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.

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 Pécamp, 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 children 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 such fears.

Several days later a letter came announcing the death of the son at Rio Janeiro, the result of an attack of yellow fever. He died on the day and at the very hour when the manifestation 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 explaining such phenomena.

The truth is, that the last thought of this 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 attraction, 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 brooding 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 Vessello 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 my 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 answer, which removed from my share in the matter all suspicion of mental suggestion."

A Murdered Friend Manifests.

[From La Tradiscion.]

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 resemblance to those of one of the friends for whom he was waiting. He fixed his eyes attentively upon the vaporous figure of the apparition; it grew denser and assumed a more definite form; and finally he saw distinctly a face that expressed great suffering, and a wound in the neck from which the blood

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 a state of 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 conveyance from which they were taking his friend, wounded and in the same condition in which the phantom 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 P-ychische Studien.]

Madame d'Esperance is the only medium, so far as I know, who is not entranced during her seances 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 Fairbank, 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 dressmaker. At this time Mme. d'Esperance did not believe 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 Fairbank proposed that Mme. d'Esperance should go into the cabinet that was arranged for the seances in Miss F.'s room and sit there alone.

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 themselves 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 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, 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 seances only when she is permitted to sit outside of the cabinet.

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, referring to this singular fact, has inquired if there were any similar cases, and M. Austère 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 æsthetic 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, Corroni was for the first time at the camp-fire of Rokmühl with the Emperor Napoleon, he said to Napoleon: "Sire, you have constrained me to abandon my dear Marsellia, 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 his head.







TO OUR FRIENDS:

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

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this 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 hymn 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 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 selfsame 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 childhood!

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 filled—whom 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 cries:

'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! 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 decay, Weary of flinging my soul-wealth away, Weary of sorrowing for others to reap— Rock me to sleep, mother, rock me to sleep.'

When we reflect upon the trials and disappointments, the misunderstandings and lack of appreciation 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 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 dearer.

But how'er so bright the domestic light may shine for us, however firm and true may be our friendships, there's no love like mother-love. We never have, we never shall, we never can, find one who will be so patient or so enduring under 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? 'Tis 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 public, we have had sittings with the gentleman for the purpose of clearing the spirit 'driftwood' 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 P-ham, Boston; Dr. S. Carpenter, Eclectic and Magnetic, 80 Berkeley street, Boston; H. Ingram Lindsey, Psychometrist 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. Mitchell, Organ Vicer, and Manufacturer, Richmond, Mass.; at present in England; George F. Plummer, 224 Webster street, East Boston, Mass.; Mrs. H. N. Canfield, 31 Milford street, Boston; A. H. Mourou, Woburn, Mass.; Mrs. L. E. Woodworth, 39 1/2 Woodbine street, Boston; Frederick W. Davis, No. 2 Mount Pleasant Hotel, Roxbury, Mass.

Minnesota.

HAWLEY.—Mr. Fritz Almgust, Assistant Postmaster of this city, writes of J. C. F. Grumbine (White Rose), Geneseo, Ill., and his school in inspiration, clairvoyance and psychometry: "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 of "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 fifty-four 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 fostered eclecticism, to which school I belong. In passing I did not neglect Thompsonianism, Homeopathy, Electropathy, Chromotherapy, etc., testing them all, and 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.

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 law.

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 a civil and religious liberty. Agitate the subject, and you will soon find that the larger number of those whose rights have been trampled upon, who are outside of our ranks, will join in opposing the common enemy in the only effective way—the ballot.

In Ohio, ten years ago, when the Republican party was made the tool of a number of narrow-gauge 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, 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, 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 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 close of the last sentence.

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. Russell 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. Russell 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 Bureka 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 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. The future of the camp is assured. Another year an Auditorium will be built, and other necessary improvements. We expect the friends

of the Cause to give us the needed help, and think it will be done. The locality and surroundings 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 that can be secured in the 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 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 entertainment 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, Whist! 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 locomotion, and under like 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; Hier 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 refresh 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 derided 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 years.

"Grandma," as she was universally called, was a great favorite for her 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).

[Obituary Notices not over twenty lines in length are published gratis. We reserve the right of declining notices 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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The young girl who reads this book will have reason in years past to bless the influence it had upon her destiny.

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

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In Nervous Indigestion—its Value as a Tonic and Restorative.

Dr. J. Allison Hodgers, Professor of Anatomy and Clinical Prof. of Nervous and Mental Diseases, University College of Medicine, Richmond, Va., desires 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., Pres. of the Medical Society of North Carolina, Member of the American Medical Association, referring to Spring No. 1, says:

"I have obtained excellent results from BUFFALO LITHIA WATER in Gout, Rheumatism, dependent upon a Uric Acid Diathesis, especially for pain, local, and anemic subjects—indeed for patients of this class, my experience teaches, that the Water of Spring No. 1 is more efficient than that of No. 2, and for such conditions I have no hesitancy in saying that it is a remedy of great potency."

Wm. O. Baskerville, M. D., Oxford, N. C., referring to Spring No. 1, writes:

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of impartial free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

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John W. Day, Editor.  
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uable 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 re-  
lations. 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,  
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 spiri-  
tual—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 un-  
ending 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 re-  
vealed 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  
loved one gone?" And self will have an  
answer to its question, "What shall death do  
to me?" Sorrow works in the mind, also, as  
well as upon it. If life did not have its sor-  
row, it would lack the supreme chastening  
influence which operates upon the mind in its  
relation to truth. The soul is to be disci-  
plined to the point at which it becomes  
pledged to prefer truth to meager riches.

Deeper still, it is the especial province of  
sorrow to touch the heart, and make it recipi-  
ent of truth. It is in the heart that truth ter-  
minates. 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 sub-  
missiveness, to complete and perfect truth, 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-

abilities are quickened anew, and life is in-  
tense and surging. And when through the se-  
vere storm peace ensues, and self is conquered  
in the attainment of submissiveness and the  
restoration of deep tranquillity, then the suffer-  
er 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 un-  
derstands it and discovers it readily. Now con-  
templation 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, consis-  
tency and strength. The self is not more self-  
ish, but it is more sufficient.

Sorrow influences the life and consequent  
character much more powerfully and perman-  
ently 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 sor-  
rowed in order to become thoroughly one with  
our kind. Pure unselfishness can hardly be at-  
tained in any other way. They who have never  
yet been touched by 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 ex-  
perience 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  
Timite, can be tried. The United States Dis-  
trict Attorney for Wyoming has given his opin-  
ion in an official report that the killing of the  
Indian was "cold blooded murder." The United  
States Deputy Marshal asserts that the Wyom-  
ing constable and his posse were to blame be-  
yond question. The Wyoming courts and juries  
are now to be heard from relative to the mat-  
ter. Gen. Coppinger denounces it in his report  
as "atrocious, outrageous, and cold-blooded  
murder," not this time of white men by In-  
dians, 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 indig-  
nation over the murder of missionaries by Chi-  
nese 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 twelve-  
page issue of the BANNER OF LIGHT, the con-  
tents of which—as far as possible—will be con-  
tributed 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  
societies, 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  
he refused them. Why? Explain if you can?"

## 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. Steb-  
bins as speaker.

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

## The Spiritual Philosophy.

Herr Marcus Wachtuch begins in a recent  
number of the Italian journal *Luz*, a series of  
papers on the Spiritual Philosophy. He rightly  
insists that before people engage in investi-  
gating the phenomena at spiritual séances, they  
ought to be instructed in the spirit-philosophy.

A correspondent informs us that there  
are indications of a general revival of interest  
in the Bacon-Shakespeare problem. Houghton,  
Mifflin & Co. recently published a book upon  
the subject. The Nation states that a transla-  
tion by Henry Brett of a German work by a  
Leipzig author will be published early in Octo-  
ber, "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 pub-  
lish, the last of September, "Francis Bacon  
and his Shakespeare," by Theron S. E. Dixon, a  
patent lawyer, who was one of the counsel in  
the Bell Telephone cases in the Supreme Court.  
It will contain no "cipher" system, or any-  
thing of that nature, but will simply present,  
in a critical exposition, the data (almost wholly  
new) whose consideration has convinced him of  
Bacon's authorship of the plays. The hypothe-  
sis is also given a crucial test in a novel and  
striking interpretation of the play of Julius  
Caesar, under the illumination afforded by Ba-  
con'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 in-  
debted for the facts.

Mrs. Louise L. Bacon, wife of our friend  
and correspondent, George A. Bacon of Wash-  
ington, D. C., arrived in New York from her  
European tour on 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  
next week.

## THOUGHTS BY THE WAY.

## The Changes Going On in Theology.

In a 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 eter-  
nal punishment. After making a statement of  
the case he declares "that there is something  
radically wrong in the argument for everlast-  
ing 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 advan-  
tage, would not deserve to be punished ever-  
lastingly." 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 Chris-  
tian 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 applies to that broader  
manifestation of its spirit which is so common  
because so essential in determining the true  
manhood of the race. As Professor Goldwin  
Smith declares, "omnious symptoms already  
appear." A doctor of divinity writes a maga-  
zine, "Inspiration is therefore not absolutely  
necessary to the existence of scripture."

Spiritualism in Jamaica.—Prof. D. G.  
Clark gives to the *Herald of Light*, San Diego,  
Cal., some interesting recitals concerning Spiritu-  
alism 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 Wine.—Bet-  
ter, 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 vessel, scattered  
over its prow a bouquet of sweet peas as she  
pronounced the baptism—"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 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, imagina-  
tions, that are in close harmony with such an  
event as giving a fresh creation to the open  
seas.

A Dangerous (?) Procession.—Popular  
Science Monthly for September has this strik-  
ing 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 *fracto-  
nimbi*, jostled by towering cumuli, tattered  
clouds 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 sum-  
mer visitors has been the arousing of interest  
in the historic scenes and sites near Boston,  
and elsewhere. A writer in a daily contem-  
porary thus makes a compendium of the curious  
places to be seen in old Salem:

"Taken in order, they comprise the House of Ser-  
vants, on Turner street; the Custom House on De-  
veny street; birthplace of Hawthorne, and the house  
where he wrote much of his work, on Union and Her-  
bert streets; the Essex Institute, Salem Athenaeum,  
Cadet Army and Peabody Academy of Science, all  
on Essex street and near together; the little old build-  
ing erected in 1634 for the first church, which stands  
in the rear of the Essex Institute, and the present  
First Church, which stand on the spot where the old  
church was built; the Roger Williams house, cor-  
ner 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 1610; 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 Har-  
binger of Light*, announces that with that num-  
ber 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 col-  
umns 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  
plane."

We hope it may be years before this veteran  
editor shall make the quittance he speaks of—  
for 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. Picker-  
ing, who for several years gave evidences of  
the truth of the spiritual phenomena of ma-  
terialization, 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-  
tion, where he was to take the train for Stras-  
bourg.

Mr. J. W. Fletcher has returned to his  
New York office, 1264 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 séances.

## 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 capitali-  
zation of \$25,000; it was organized by the elec-  
tion of Isaac B. Rich as President, and Fred  
G. Tuttle, Treasurer—John W. Day, Henry W.  
Pittman, John W. Drew, Fred G. Tuttle and  
Isaac B. Rich being the Directors—and the  
large stock of valuable books, etc., the subscrip-  
tion-list, good will of business, etc., have been  
acquired by said Company.

It is the desire of the Directors to add to  
THE BANNER novel features, such as copious  
and frequent printing in its columns of "half-  
tone" portraits of spiritual workers and camp  
scenes; also the securing of special correspond-  
ents in various parts of the country, and other  
features that they are not ready to announce,  
which will greatly increase its interest and use-  
fulness; 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 Di-  
rectors 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 unques-  
tionably 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  
none dispute; and that the old school medical  
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  
several weeks with letters asking for free  
treatments. Much as the doctor would like  
to extend skill and psychic aid, as previously  
announced, free to the poor, he is compelled  
to withdraw that offer. It proved too exhaust-  
ing. During the past four weeks he has had  
six hundred and forty-two new applications  
for medical treatment—only a small propor-  
tion 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 psycho-  
metric 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 Olivos, Cal.

"I am wonderfully helped. I don't know  
how I could have got along without your medi-  
cines." 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 in-  
haling 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 your  
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, infirmaries  
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, Ordan 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 Lord, 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,  
95 Bowdoin street, Banner of Light building,  
Boston, after a season of rest mingled with  
considerable work at the camps. As a mag-  
netic 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  
week.

## On the Wing.

NO. V.

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. So 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 Sunapee station at  
the arrival of early morning trains or late in the  
afternoon, the wait will be very brief. As this infor-  
mation has never been printed, to my knowledge, I  
insert it here for the benefit of visitors in the future.

The steamer *Amelia*, which is owned by a highly  
respected lady of Newbury, N. H., the town where  
Sunapee is situated, is the steamer which carries pas-  
sengers 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 ex-  
planation 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. It is connected with rods and  
running to the engine, shutting off the steam, starting  
or reversing the motive power as occasion may re-  
quire, much as is done in a locomotive. I write of  
this because it is something very new, and as yet  
only in use in two or three cases, but worthy of adop-  
tion for many cogent reasons.

Arriving at Blodgett'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 grove 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 war-  
ranted. Their homes are very tasteful, in appearance,  
and the interest manifested was 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. T. Wing and Lucius Colburn,  
both well-known mediums, stopping at this house.  
Mrs. T. Wing had been giving the people forebode talks  
on various subjects, and I was pleased to hear her  
discuss the various subjects in a very plain and com-  
mon sense. Mrs. T. Wing related many of her ex-  
periences in the various camps, and gave it as her  
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  
authority, the statement was entitled to full credence.  
Mrs. T. Wing is a camper in many of the camps,  
and does great service wherever she goes. This sea-  
son, after the camps are closed, she will go to various  
granges in New York and other States, where her elo-  
quence and earnestness will be poured out upon the  
thousands who will flock to hear her.

In the evening of my arrival, I held an informal  
reception in the large parlor of the Forest House, where  
I met Mrs. Adele Stebbins, President of the Associa-  
tion, J. J. Chapin, your faithful correspondent at  
this camp, Mrs. Giff of California, who had come  
here from Onset, Dr. Pratt, the magnetic healer, Mr.  
Wiggin and others. Mrs. T. Wing held a séance 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 well deserved.

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 lake, yet never go near the  
camp proper. Mrs. Stevens and her corps of work-  
ers do the best work they can, but they need other ex-  
perience—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 win-  
ter plans ought to be founded to make Lake Sunapee  
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  
of converts the lakes would be most auspiciously con-  
venient, 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, and thus they are baptized near  
—not as a creedal form, but as a sweet benediction to  
a most holy cause.

I had the great pleasure of arriving at Lake Pleasant  
on "Veterans' Day." Vice-President Hatch pre-  
sided at the two sessions, and presented the objects  
of the occasion with great lucidity and force. As a  
consequence, the meeting was very successful. Mrs.  
Rich, Mrs. Lincoln, Mrs. Hatch and others, who a  
sum was realized, and most interest was created.  
THE BANNER representative had a good reception;  
he related some of his experiences in the various  
camps, and recommended sustaining the BANNER OF  
LIGHT in all ways useful and possible.

The array of mediums here was large, many of whom  
said they had done much for Spiritualism, and  
had added considerably to their purses. The echoes  
of President Daley, Mrs. S. A. Byrnes, J. Frank Bax-  
ter, Dr. C. W. Hidden, Col. R. G. Ingersoll, J. Clegg  
Wright and Mrs. May P. Pepper were still in the air,  
and were to be added to by Willard J. Hull and Mrs.  
C. P. Colburn in closing the successful season's ses-  
sion. The cottages, number of them, were all a thou-  
sand, were full, with but few exceptions. The water-  
raper 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 season.

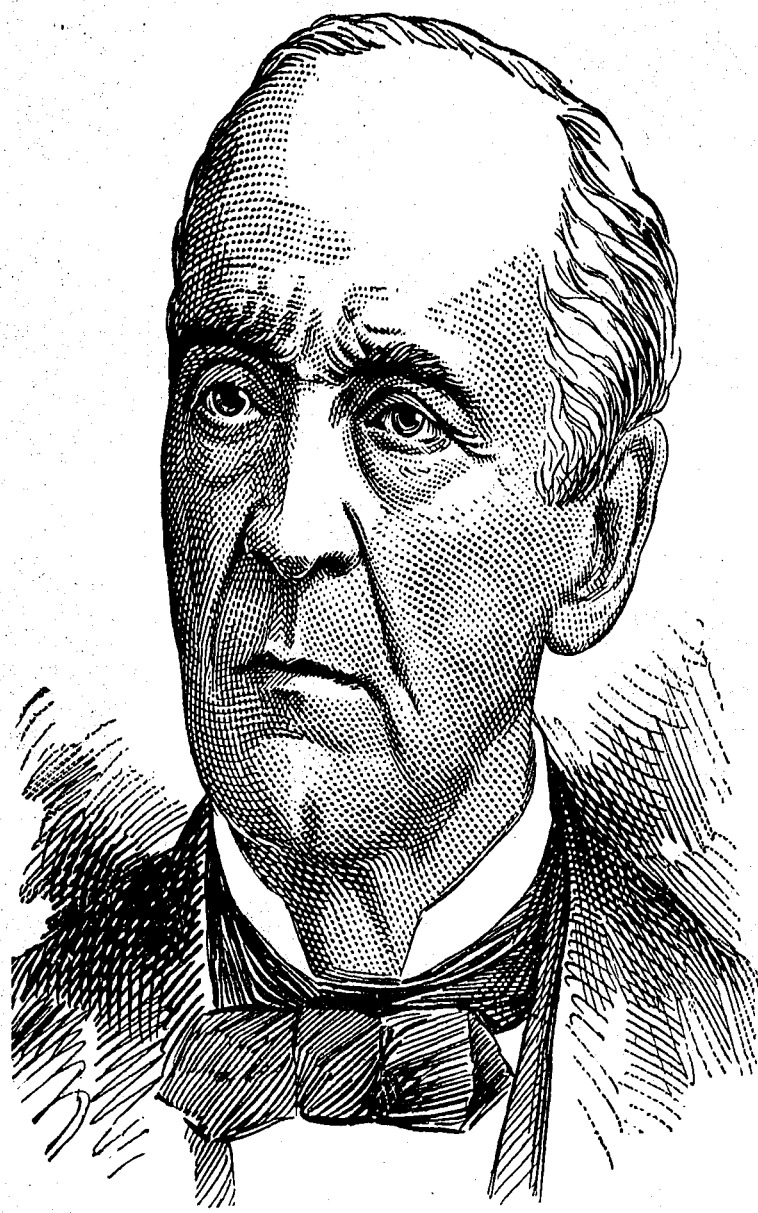
I learned that the new auditorium had captured  
every speaker, and nearly every attendant of the  
camp, and I must confess no wonderment at this, for  
it is an attractive place.

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 most of the money, but they are  
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  
sure to come.

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



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



As the school year opens, attention is directed to the oft-repeated advice of leading educators, warning teachers, parents and scholars against the fearful results of exhaustive brain work among young people.

To thousands of girls and boys, unwearyed 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 purifying the blood.

The recent recommendation of Paine's celery compound by Principal Camp of New Haven and the equally outspoken praise of this greatest of remedies by ex-President Cook of the National Teachers' Association, are two of the thousands of such testimonials from parents and teachers throughout the country.

Nothing in the world so strengthens the

weak, so readily restores lost nerve force, so surely makes the ailing and peevish young woman or growing boy well and cheerful.

And for the aged and infirm the whole knows its wonderful curative powers. Rev. Erastus Rowley, President of the famous Kentucky Female College, writing to the proprietors of Paine's Celery Compound, says:

"I was for several years a sick man. My sickness was attended with constipation, with nervousness and insomnia, and the least excitement would cause palpitation of the heart. I have in the last three or four years used several widely advertised preparations. Finally I took Paine's Celery Compound, and I regard it as superior to all others, especially if used strictly as you direct. By using this I do not suffer from constipation, inability to sleep, or from palpitation of the heart as formerly. I am still using Paine's Celery Compound at times, and shall take pleasure in recommending it to others."

## It is Known By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the 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 has such a record of wonderful cures.

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 much good. Remember

## Hood's Sarsaparilla Is the Only True Blood Purifier

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

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

### RHODE ISLAND.

Providence.—Sarah D. C. Ames, Sec'y, 35 Daboll street, writes: The Spiritualist Association meets in Columbia Hall, No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M.

Sunday, Sept. 8, at 7:30 P. M., a conference was held; after singing, an invocation and address by Master George Porter, who spoke earnestly and well, followed by Mrs. Della Smith, Mrs. Mary A. Goodrich, Mrs. Seward, closing with tests by Mrs. Sarah E. Hume. Many good thoughts were expressed.

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

Independent People's Progressive Spiritual Association.—Mrs. F. H. Roscoe, Cor. Sec'y, (151 Broadway,) 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 ye one another's burdens, and so fulfill the law of the Spiritual Philosophy." 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 assisted; Prof. Jocelyn ministered at the piano; little Miss Olive Hunter, a sweet vocalist, sang three selections; Mrs. Durphy, one of our home mediums, also gave satisfactory tests. Dr. William A. Hale, of Boston, made a contribution toward our meeting; also Dr. Mack of London, Eng.; they were the guests of Mr. Roscoe for several hours on Sunday, Sept. 8.

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

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

### For Over Fifty Years

Mrs. WINGLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### Boston Spiritual Temple.

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 By-Laws, as follows:

To strike out the word *free* and substitute the word *two*; also to transact such other business as may legally come before it.

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

### Verification of Spirit Message.

To the Editor of the Banner of Light:

We were pleased to receive a message from our brother, JAMES FERNALD SENTER, through the mediumship of Mrs. B. F. Smith in the BANNER OF LIGHT OF Sept. 7.

ALPHA SENTER,  
LIZZIE SENTER.

Malden, Mass., Sept. 10, 1895.

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 half-past 3 o'clock on Saturday morning Prof. Karl Anderson, whose office is at 813 Bowdoin 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 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 several lines.

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, Providence, R. I., who are earnest 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 Broadway, Providence, conducted the funeral service on Saturday afternoon in a most eloquent, sympathetic and pleasing manner, before a large gathering of Spiritualists and friends—among whom were Mrs. Roscoe, Mrs. Tinkham, Mrs. Goodrich, Mrs. Ogden, and Mr. Martin Hixson.

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

# 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 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 advertised by us, either in *The Banner* or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

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

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

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

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

Will give written communications and answer three questions by sending \$3.00 and your own handwriting. J. E. FOX, South Boston P. O. Sept. 14.

## The Spiritualist Badge.



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 Spiritualist 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.

Roller plate Badge Pin, \$1.25; Solid gold, \$1.75.

### Scarf or Stick Pins.

These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put.

Roller plate, \$1.25; solid gold, \$1.75.

### Lapel Button.

These Lapel Buttons are separable. They are very desirable for gentlemen's wear.

Roller plate, \$1.25; solid gold, \$1.75.

### Cuff Buttons.

These Cuff Buttons have lever backs that flip so they will go through the buttonholes of the shirt. They are very neat for either ladies' or gentlemen's wear.

Roller plate, per pair, \$2.25; solid gold, per pair, \$3.25.

### Maltese Pendant.

This is one of the most beautiful ornaments ever designed.

Roller plate, \$3.00; solid gold, \$5.00.

### Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it is a trifle heavier.

Roller plate, \$3.00; solid gold, \$5.00.

### Sunflower Watch Charm.

This is a very neat charm for ladies' wear, or for gentlemen who want something small and neat.

Roller plate, \$2.00; solid gold, \$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 instructing mediums and those who wish to develop mediumship, how to stir up the influences in bringing about the desired result. The methods required to bring about the different results are explained, with instructions for preparing any necessary devices.

It contains a review 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

OF

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."—Prov. xviii, 17. "He that diggett a pit shall fall into it."—Ecclesiastes, x, 8. Pamphlet, 25 cts. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### 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.—Meets every Sunday, Sept. 15 to Oct. 1.

Sumnerland, Cal.—Aug. 23 to Sept. 15.

Tyler Park, Tex., one mile southeast of Fort Worth.—Commences Sept. 21, closes Oct. 1.

### 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. Orders by mail promptly attended to.

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

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

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

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

## J. M. PEEBLES, A. M., M. D.,

A Regular Medical Graduate,

TREATS all Chronic Diseases psychically and with mild vitalized medicines. Having had a long medical experience, and desiring to benefit humanity as far as possible in his declining years, Dr. Peebles would be pleased to treat from any and all who desire medical advice or treatment for ailments of either body or mind.

Those wishing diagnosis should send full name, age, sex, one leading symptom, and post-office address.

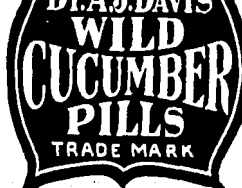
DIAGNOSES FREE. MEDICAL ADVICE FREE. I prepay all express charges on medicines.

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San Diego, California, 214

Enclose stamp for reply. Sept. 14.



### Sent Free.

A pamphlet by DR. ANDREW JACKSON DAVIS, and a sample of WILD CUCUMBER PILLS, will be sent to you free by addressing S. WEBSTER & CO., 63 Warren Ave., Boston, count.

## Mrs. Maggie Waite,

(Of California)

PHENOMENAL Test Medium, 13 Dalton street, Boston. Sittings daily, 11 to 3. Sittings by mail, if desired. Take Huntington Avenue cars to Norway street.

Sept. 14.

## PSYCHE,

The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena.

PSYCHE is a series of lectures in development, and is made of wood set in a frame, and is made of metal in the form of a cabinet, and is THOROUGHLY MAGNETIZED.

Price \$1.00. When sent by mail, or express, 20 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

## A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

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

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

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

## WANTED,

Old or Second-Hand Books

Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

H. F. TOWER,

July 20. 68 West 65th Street, New York City.

## ASTROLOGY.

Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. J. BEAVER, Astrologer, 173 Washington street, Rooms 17 and 18, Boston, Mass. July 24.

## SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the *Banner of Light* for \$19.00. We ask for the united efforts of all good and true Spiritualists in its aid and our behalf.

Banner of Light Publishing Co.

## Looking Backward

to the good old days one wonders how the colonial housewife succeeded at all without

# GOLD DUST

## Washing Powder

This famous preparation is one of the greatest boon 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,

Chicago, St. Louis, New York, Boston, Philadelphia.

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



## SPRIT Message Department.

### SPECIAL NOTICE.

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

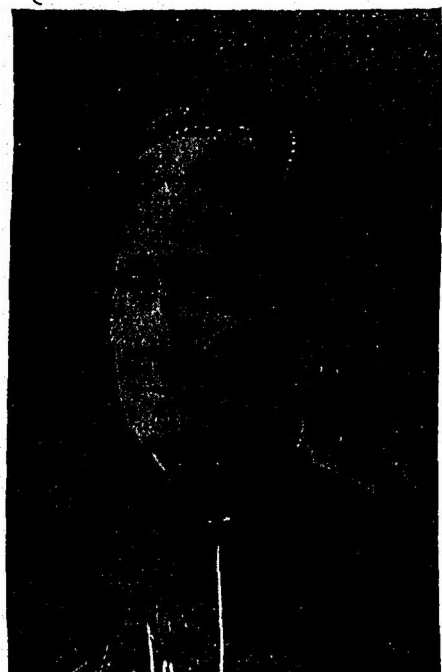
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

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

HEART W. PITMAN, Chairman.

### SPRIT-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 plane 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 blighting blasts of adversity. We thank thee, 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 communication 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 praise forevermore.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Dr. Calvin Seeley.

Good morning, Mr. Chairman. It is a great privilege to be permitted to speak here, and I 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 who were old neighbors of mine on earth crowd 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 with us, but when we enter the spirit-world we feel that in reality we knew little concerning it.

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 acquainted with me as we conversed on this very subject.

Many times I think kindly of the old times, and of the kindred, friends and acquaintances still remaining on this side of life. We carry the book of "memory" with us into the spirit-world, 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.

I am told that I shall progress faster by speaking here, and I am very grateful for the few moments allotted to me to-day. It is my great desire to progress, so that I may aid mortals by helping those who have received the light to disseminate the grand truths of Spiritualism. I shall not cease my self-appointed work until the presence of their unseen friends can be 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 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 forgotten 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 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 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 spirit-life wherever I have been. All seem to be engaged in a labor of love. We learn from those

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 I passed on to the spirit world, my own dear companion continued to advocate the use of magnetic forces. If those who have been benefited 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 earth-plane 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 privilege 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 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-communication or whatever you may call this 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 to call back the dear departed ones from the heaven in which I hoped my friends dwell.

I would not have believed, when in the flesh, that I would ever be found in a spiritual meeting 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 on earth what they will think and do 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 on earth; therefore it behooves all to live as pure, upright and good a life as possible, being kind and charitable in our dealings with others.

It is very easy to see the faults of others, but if we will only look more at home and try to correct our own shortcomings we shall have less time to see that which is unlovely in the character of our neighbors.

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 don'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 humanity, for a feeling of brotherly love toward 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:

March 29 (Continued).—Artie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller; Frances Nickerson.

April 6.—Zackie Weeks; Robert Tower; Benjamin Leary; Mary A. Taylor; Charles Conno; Dr. Oskan O. Mansfield; Beattie Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hamden; Eliza J. Reed; Volney Lincoln; Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gorbam Leland; Rhoda H. Durell.

April 18.—Herbert Sparrow; Clara Parker; Eldridge Eaton; Ella Spaulding; Jeremiah S. Quincy; Rachel Burr; Martin; Samuel W. McBee; Addie L. Wilson; Beattie Robinson.

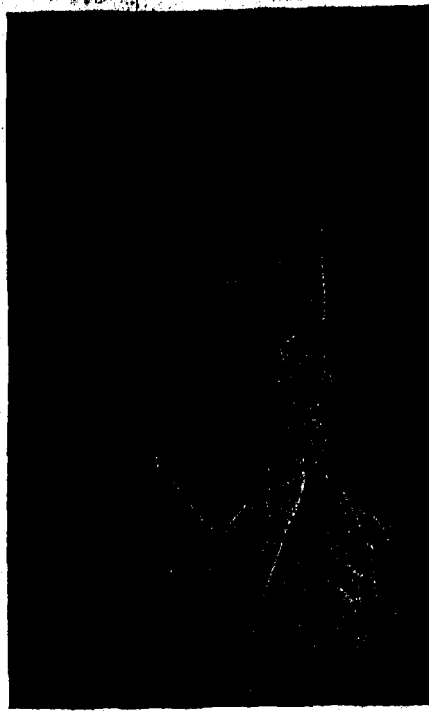
May 3.—Dr. John J. Ewell; William Hazen; Frances H. Farrar; Frank A. Fry; Clara Adams; Prof. Henry Kiddie; Abigail Greenwood; George Booth.

May 10.—Eliza W. Ruggles; Philip Richardson; James W. Adams; Willie E. Russell; Mary Jane Severance; Mary Hardy; William Louis Blood; Louis Proctor.

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

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Leander Fitzrow, 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 falsification.

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 logically reached is that the explanations need 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, Ravenna, O.] Do our departed friends, from their spirit-homes, take an interest in our material welfare and success in life?

A.—Two answers can be given to this question, 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 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 meaningless.

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 fictitious character directly you pass out of the physical body, if not before?

The true object of spirit-communication 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 spirit-friends when they see that spiritual and material interests blend, but if a material gain would prove a spiritual loss, and vice versa, then spiritual counsel must invariably lead to

such conditions as will best further spiritual development.

Q.—[By Hannah Simmons, Dunkirk, N. Y.] Is a materializing séance ever so form that we readily recognize, and at other times the same forms cannot be recognized. Please give the reason for the difference in the make-up.

A.—The obvious reply to the above question is that conditions vary, therefore the forms up-reared 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 Shakspeare Inspired?

The question is sometimes gravely asked: Could not Shakspeare have been inspired to produce those matchless creations of verse ascribed to him? I have been familiar with spiritual 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 educates it. This is exemplified by inspirational speakers.

Now let us compare the two characters, Bacon and Shakspeare:

Francis Bacon.	Wm. Shakspeare.
Born Jan. 22, 1561; died April 9, 1626; aged 65 years.	Born April 23, 1564; died April 23, 1616; aged 52.
Son of a Lord Keeper of England.	Son of a woolstapler and glover of Stratford.
Educated at Trinity College, Cambridge.	Taught at a free school in Stratford.
Left college at 15, not a graduate.	Left school at 14—if ever at school.
Went as an attaché to the Court of Paris from 15 to 18.	Worked with his father at a trade until 18 or longer.
Learned French, Italian and Spanish.	Hunted cones and poached on neighboring deer-parks.
Returned on the death of his father, bearing a dispatch to the Queen.	Married at 18 (name Shagspere) to a girl of 26.
Married at 45 to a handsome young maid of rank.	"His works are full of passages, which, if he had loved her, then, thyself or thy friend, and honored her, he could not have written."
"Then let thy love be written."	—White's Shakspeare, p. 51.

An ideal tableau of the youthful statesman is gaily depicted by Wm. Hepworth Dixon, in his "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, light 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 face, girlish face, which looks far younger than his years; the hat and feather tossed aside from the white brow, over which curls and curls a mane of dark, soft hair; an English nose, firm, open, straight; a mouth delicate and small—a lady's or jester's mouth—a thousand pranks and humors, quibbles, whims and laughter lurking in his twinkling, tremulous lines—such is Francis Bacon at the age of twenty-four."

Now, what evidence have we of Shakspeare's literary ability? He left no manuscript save five wretched autographs, each widely different from the others. By an analysis of these scrawls I have undertaken to prove that Shakspeare could not write. His name as author of the plays and poems had been printed in Shakspeare. In his autographs there is no e in the first part nor a in the second. And in the legal documents to which his signatures are attached the spelling is repeatedly Shakspeare or Shakspeare.

With such a record how can I believe Shakspeare 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 afloat, and thou must take the current when it serves, or lose thy ventures. Thy fates open their hands to thee; decline 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 mead. 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 manner 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) a 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 disciple of thine, and will search and seek out thy 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 Shakspeare was a butcher boy at Stratford, hunting cones and poaching on deer parks, several years before he absconded to London. Bacon was a man capable of exalted spiritual inspiration; Shakspeare was not.

Washington, D. C. W. H. BURR.

"Bacon and Shakspeare," 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 they are governed by natural heat and natural light, which nevertheless are in themselves dead, because they are from a dead sun.—Swedenborg's "Divine Providence," 182.

### September Magazines.

THE CENTURY.—Prof. Stearns carries the narrative of Napoleon's life to the period of the supplanting of the Revolution. Mrs. Mary Hallock Foote has a powerful mingling story, "The Cup of Trembling." "All my Sad Captains" is a story by Miss Sarah Orne Jewett. Harry Stillwell Edwards has a sketch of negro 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 Tulleries 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. Madeleine 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 Pennendings." 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. Scovill 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 pages of marked interest. The Curtis Publishing Co., Philadelphia, Pa.

THE HUMANITARIAN.—Arthur Wollaston Hutton 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 Winchelsea 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 Internal 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 Windmiller; "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, comes a sketch of Will H. Low and his work, by Cleveland Moffett, fully and finely illustrated. Anthony Hope has a Zenda story, "The Courtesy of Christian, the Highwayman." E. J. Edwards writes of "Tammany under John Kelly." "Afterwards" is a review by Elizabeth Stuart Phelps. "Past Redemption" 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 Chikamauga" 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. Snell, 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 Charnier" is continuing with pleasing interest. "The Ark of the Jambachs" 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 Afoul." "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 QUERIES, S. C. & L. M. Gould, Manchester, N. H.

We all want the best—and when we can secure all the patented improvements of the Miller at the price of the ordinary Centre-Draft Lamp, there is no question as to which we will buy.

### The Third Annual Convention

OF THE NATIONAL SPIRITUALIST ASSOCIATION OF THE United States of America and Canada will be held in Masonic Temple, corner 8th and F streets, Northwest, Washington, D. C., Oct. 15, 16, 17, 18, 1895.

Business sessions each day at 10 A. M. and 2 P. M. Important business of interest to every Spiritualist will be presented for action before these gatherings. At 7:30 each evening, grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

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

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

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

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

All delegates are requested to report at headquarters, 600 Pennsylvania avenue, Southeast, Washington, D. C., Oct. 14, at 8 P. M.

HARRISON D. BARRETT, President.



**FIXING THE CLOCK.**

BY WILL CARLTON.

It's just as lawless as it was—they're somethin' here that's wrong. The gran' clock is all in, sir—we're glad you come along. It stood an' cussed a week or two, an' wouldn'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 ain't no good, it makes a sort of friendly fuss all through the neighborhood. The folks inquire as if it was folks, an' stop up on the way. An' anxiously they ask us how the ol' clock is to-day. They're lots o' time-machines aroun' that have a deal o' lack. An' we can't steady gran'ther clock to keep 'em on the track. I've seen folks stan' out in the road, an' wait an' listen like. 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. 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 if it meant to laugh. An' how it keeps the memory good, although it's got so old. An' how it knows the moon is new, or full o' yellow gold. An' tells it with its picture-moons, 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 heard 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—it was maybe six or seven— It changed its mind, an' says to me, "In Heaven—in Heaven—in Heaven!"

**Donation Withdrawn.**

To the Editor of the Banner of Light:

It 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 Spiritualists' 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' Association 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 indebtedness has been met in full, and there is money enough on hand to meet every obligation up to Nov. 1st.

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 shutdown was instantaneous; evidently the Spiritualists of the United States felt that the National Spiritualists' Association had suddenly 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 thereof 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 treasury.

Yours for the success of the N. S. A.,  
H. D. BARRITT, 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.

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

With this I send you, in the way of a donation 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, 25 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 1886; 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 of valuable works for reading, reference, etc.

Wishing you every success, I am,  
Fraternally yours,  
GEORGE A. BACON.

Donations of books have also been received from Harrison D. Barrett, Virginia Barrett, twelve volumes, Augustus Day—ten years BANNER OF LIGHT, Captain Gould, W. H. Bach, F. B. Woodbury, H. F. Richardson, M. E. Cadwallader, G. H. Walser, Moses Hull, Mattie Hull, J. R. Francis, G. B. Stebbins, Cora L. V. Richmond, H. V. Swearingen, R. Westbrook, Mrs. Dr. Matterson, I. K. Moore, Mrs. Regal—one hundred volumes.

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**NATIONAL Spiritualists' Association**

INCORPORATED 1883. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for 1894 and 1895 for sale—25 cents each; also Mrs. Matson's Occult Physician (donated to the N. S. A.) price \$2.00 each. Wanted—address of all mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

**FRANCIS B. WOODBURY, Secretary.**

July 7.

**Miss Judson's Books.**

"Why She Became a Spiritualist." 264 pages. One copy, \$1.00.  
"From Night to Morn." 32 pages. One copy, 15 cents; ten, \$1.00.  
"The Bridge Between Two Worlds." 209 pages. One copy, bound in cloth, \$1.00; paper, 75 cents. Apply to ABBY A. JUDSON, Worcester, Mass., by P. O. Order or Express Order. 4w\* Sept. 7.

**SOUL READING, OR PSYCHOMETRIC DELINEATION.**

MRS. A. B. SEVERANCE has always been noted for her power in examining and prescribing for diseases, and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1500 Main street, White Water, Walworth Co., Wis. Aug. 6.

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