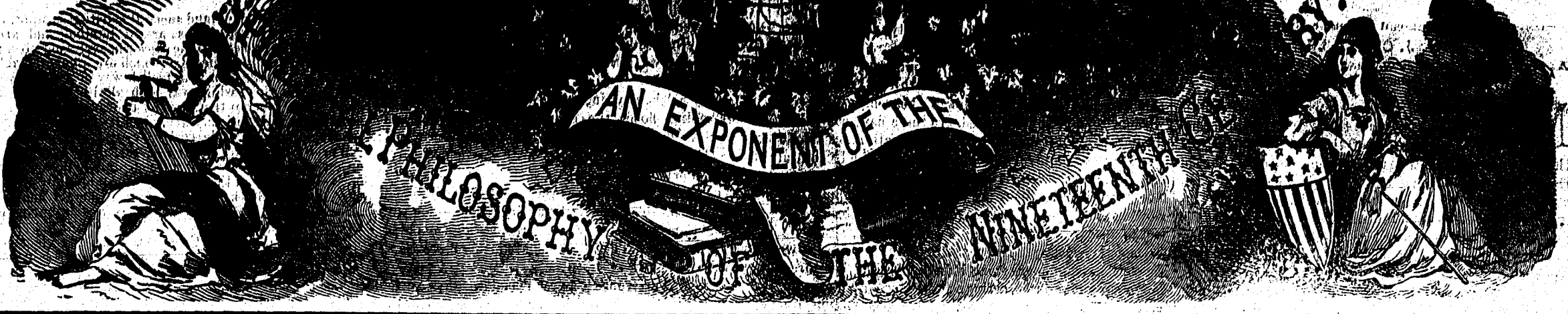


BANNER OF LIGHT



VOL. 78. BOSTON, SATURDAY, SEPTEMBER 21, 1895. NO. 3.

LAST WORDS OF NOBLE SOULS.

STONEWALL JACKSON. "Let us cross over the river And rest under the shade of the trees!" -- So life went back to the Giver, A perfume of peace on the breeze!

CHRISTOPHER COLUMBUS. "Into thy hands, Oh Lord, My spirit I commend!" -- At breathing of the word, He found the wide world's Friend!

KEATS. "I feel the daisies growing over me!" Our young Endymion said, His own rose-life he did not see; We see it now he's dead!

WEBSTER. "I still live!" Ah! what surprise Into unceasing life to go! -- How wonderful and passing wise The pathways God doth show!

HERDER. "Refresh me with a great thought!" -- Ah! even at the door of death, And in a moment it is caught; The soul knows not the dying breath!

GOETHE. "Let the light enter!" -- and lo! the gates Wide open flung were seen; Such light as last the soul awaits And fields of living green!

JOHN WESLEY. "The best of all, God is with us!" -- And this the preacher knew, The power divine defends us -- The Merciful, the True!

WILLIAM BRUNTON.

NOTES OF TRAVEL--No. II.

By Mrs. Louise L. Bacon.

To the Editor of the Banner of Light:

Having survived the publication of the first instalment of these unconventional lines, I will venture upon a second chapter.

There has been a necessary break in the printing of these notes, growing out of their irregular recording and transmittal, written, as they have been, under pressure of other duties while constantly on the move; but there has been no break or interruption to our itinerary. Every visit to the many cities and places which here find mention has been made on scheduled time, our manager fulfilling his contract at every turn of the road. He has seven hundred tourists, comprising several parties now under his charge on the continent. He is a handsome man, mild of speech and gentle in manner, the master of all the continental languages, and, as needs must be, a man of great executive ability.

It may be remembered that our previous letter closed with an account of our Sunday stop-over, and the welcome rest found at that most delightful retreat, the Falls of the Rhine, Neuenhaus, Switzerland, July 21.

The sense of relief and recuperative strength that came to our party through this "day of rest" was as positively needed as it was richly appreciated.

All next day we traveled toward Lucerne, reaching there about nine o'clock in the evening, but it was a day never to be forgotten. The varied and romantic scenery which everywhere met our view would be difficult to convey as our way led us across several beautiful lakes, on which we sailed in picturesque little steamboats, and on and under, around and over mountains, by rail, until our tired nature cried out "enough."

One of the many strange sights to us Americans was to see cows and dogs harnessed to carts, and women driving them and doing all the outdoor work. For one, I could but feel that such dumb animals would be likely to receive more humane consideration from these masters than from those of the average masculine gender.

That Lucerne is lovely, its natural beauties repaying a trip across the water, is universally conceded: Situated at the head of a beautiful lake of the clearest water imaginable, the snow-crowned Alps looming up in front, with Mt. Pilatus, seven thousand feet high, close by on the right, and the famous Rigi immediately on the left, the ascent of which is made by an inclined railway, and from the top of which on a clear day the grandeur of the scene is such that words fail to convey.

The Rigi commands a view of several hundred miles. Here a range of the snow-clad Alps, one hundred and twenty miles in length, can be seen. These mountains are generally high and precipitous, and to find one's self in a train of cars skirting their huge sides, with jagged rocks everywhere, often running through tunnels that seemingly lead to abyssal death, while one of the daily incidents of travel hereabouts, is sure to awaken other emotions than those aroused by the surpassing beauty of the scene.

A day's sail on the clear, deep blue, placid waters of Lake Lucerne, is the dream of a lifetime. The special point of attraction here is first, the celebrated memorial to the heroism and loyalty of the officers and soldiers of the Swiss Guard, who died in defense of the French King in 1792. It is in the form of a dying lion, after Thorwaldsen, represented as transfixed by a broken lance, and is of colossal size, hewn out of solid rock.

Near by are to be seen marvelous evidences of the ice period, which consists of a score and more of rocks, boulders, etc., with circular holes in them, smooth as a chisel could make, varying in depth from one to ten feet each, these having been formed by the action of whirlpools.

Another attractive feature here is the quaint memorial bridges, two hundred years old, that span the river Reuss; the covered arches underneath being decorated with Biblical illustrations. Many of the houses are extremely quaint and very old--four and five hundred years old. The principal quay along the upper side of the lake is a fine avenue bordered with shade trees.

A portion of our company started from here very early one morning for Interlaken, Grindelwald, etc., to return late in the evening. Though the route was over the Brunig Pass and across Lake Erien, amid scenery of rare beauty, with others of the party I was constrained to remain over at Lucerne and enjoy a needed rest. Having no guide with us while temporarily stopping over here, each wandered where the spirit seemingly directed. For a long

time I sat on one of the seats in front of the Lake and studied the enchanting views. Mountain scenery brings to me repose and strength. As the opportunity was a rare one I improved the occasion, and reveled in its delights.

Bidding a reluctant good-by to lovely Lucerne, we started for Italy, Milan being our first stopping place. The ever-changing mountain scenery from Lucerne to Milan, via the magnificent St. Gothard Alpine route, was often of the wildest and grandest character. It skirts the shores of the beautiful lakes of Lucerne, Lugano and Como. Alternately our way lay along mountain hillsides, then in the mountains, under the mountains and through the mountains. In all we entered more than one hundred tunnels, one being nine and a quarter miles long, and one of the mountains tunneled was six thousand feet above sea-level.

At Milan, naturally enough our first visit was to the justly celebrated Cathedral. It is doubtless too familiar to your many readers for me to make any attempt to describe it, suffice it to say it is a veritable poem in architecture. Our next place was the Art Gallery, then to the old convent of Santa Maria Della Grazie, to see the original of the world renowned painting of the Last Supper, by Leonardo da Vinci.

At the Royal Palace we went through the different rooms of the Queen's suite. The palace contains five hundred rooms. Taking train from Milan about noon, we reached Venice at 7 P. M.--a long and tedious ride. Here we rested for three nights, and yet the sights do not seem to wane, neither does the interest cease. Each city has in turn its own distinctive attractions. Here the Doge's Palace, the Bridge of Sighs, the great Cathedral, St. Mark's Square, the wonderful clock, the reputed site of Shylock's house, the homes of Byron and other great poets, the Grand Canal, the Gondolas, etc., each visited in turn.

I could but shudder as I stood upon that fateful Bridge and entered its adjoining dungeons. In my early married days a dear and gifted friend of my husband and mine presented us with a choice bit of coloring of his own, a painting of this Bridge of Sighs. How little did I dream, while often watching this sketch by an ardent friend, that I would one day stand upon this Venetian crossway and tremble at the thought of those who were once enforced to walk it to their death.

On the first evening of our arrival here, while sitting on the broad piazza of the hotel listening to a chorus of fine Italian voices from a gondola that had stopped before the hotel, I was made to exclaim, in good old-fashioned American style, Glory! glory! glory! as a package of home letters, five in all, was brought to me by a friend from the mail just arrived. No Parliamentary motion was ever half so quickly carried as the one of adjournment I then made to my room to feast on the menu of these missives, for I had been so long hungry that I felt I could just eat a letter. Transatlantic visions filled the measure of my dreams that night.

One afternoon while here we went down to a famous watering-place on the Adriatic, a resort known as the "Coney Island" of Venice. On leaving the steamer we took horse-cars, and finally reached the place. Many were in bathing, while other amusements characteristic of the people and the place were in full blast.

By invitation I was one of a private party to spend our last evening here on a gondola under circumstances that made it very delightful. The company, the music, the waters, the lights and sights, the grand canal, etc., reminded me much of our "Court of Honor" at the World's Fair of glorious memory.

Leaving Venice, the "Queen of the Adriatic," Monday forenoon, July 29, we reached Florence, hot and tired, about seven in the evening.

A visit to the Gallery of the Uffizi, as well as to the Pitti Palace gallery is one of the rarest satisfactions, and awakens one's deepest emotions. The paintings and statuary of the great masters, old and young, of the grandest Italian school when under a vigorous national existence, can here be seen in their meridian glory.

While in Florence I visited the Protestant burial ground, and stood by the grave of Elizabeth Barrett Browning and of Theodore Parker. From that of the latter I obtained a leaf, as a souvenir for my husband, who used to sit under Mr. Parker's ministrations, and was one of his personal friends.

A good half-day's ride from Florence, and we reached Rome at one o'clock, July 31, to remain for five days. In front of our hotel, "La Minerva," is a graceful obelisk resting on the back of an elephant, which was brought from Egypt, and said to be of the seventh century B. C.

Places of the greatest interest and importance are here more numerous than, alas! we have hours to stay. While Rome is almost dirty as it is old, no pen of mine can give you the faintest idea of the grandeur of it all. We paid our respects to St. Peter's, the Vatican (with its eleven thousand rooms), St. Paul's, the Coliseum, the Pantheon, the Museum, Palatine Hill, the Roman Walls, Santa Maria Cathedral, the Arc of Constantine, the Church of the Coronation, the Church of the Holy Stairway, said to be the stairs over which Christ walked when he went to be crucified; at least we were told that now whoever climbs these stairs on bended knees, praying on each step, reduce by ten to fifty years their stay in purgatory. We saw several thus on their way up, though they came down by another route.

For three or four hours we rode about and around the city; went out a long distance over the Appian Way; visited the Roman Forum, and listened to a lecture; also visited the Catacombs, going down, down, into those gloomy passageways, carrying a taper to light our steps, being glad enough to make our exit from where, it is said, one hundred and eighty-seven thousand martyrs are buried.

At present writing it is 11 P. M. At midnight we take the train for Naples, Capri, Mt. Vesuvius and Pompeii. This is a side excursion, and only a few of the party venture to take it; but as Franklin, who evidently was not a believer in reincarnation, said of this life, that he could only pass this way but once, I have concluded to be one of the few to experience the utmost that is possible on this journey.

Later, Aug. 5, 7 A. M. We have returned and Oh, what a trip! Leaving at midnight we reached Naples at seven next morning. After breakfast at the Hotel, we rushed off for the steamer, having telegraphed for the boat to wait for us. This took us to Capri, in Naples Bay, twenty-one miles distant. Stopped at Sorrento to leave passengers, then on to the "Blue Grotto." Here we had to take small boats, each having only room for two. Thus we entered the "Grotto," lying flat on our backs through the entrance, which was but three feet high; within, it was very beautiful, the water being an electric blue, but overhead the cave did not meet our expectations.

On returning across the Bay, some of our party, not omitting the writer, were unexpectedly quite prostrated by a fit of seasickness.

Lunched at Capri, followed by a mule ride to the top of the hill, and at 3 P. M. left for Naples; reached Hotel at seven, had dinner, and at eight o'clock took carriages for a night-ride to Mount Vesuvius, to see it on exhibition. It was a three-hour ride, but Oh, what a sight! The eruption which took place five days before, made it impossible for us to go to the crater; where we stood it was still very warm; we heard the creaking sound caused by the heat, and saw the hot lava moving on. For more than a mile in different places it was burning; we returned to the Hotel at 5 A. M., having been out all night--on the go for about twenty-three hours of continuous sight-seeing.

After a rest of four hours, breakfast, then carriages for a drive around the city; visited the tomb of Virgil, and the museum where are kept the wonderful memorials and relics exhumed from the neighboring buried city; then started for Pompeii, nineteen miles away, where several hours of inspection were passed; returned to Naples, reaching there at 9:30 P. M.; had dinner, and at 10:30 P. M. took train again for Rome, a ride of about seven hours.

At 2 P. M. next day we left Rome for Pisa, reaching there at 10 P. M., our faces now turned toward home. Here we visited the Cathedral, the Baptistery, and the celebrated "Leaning Tower," which we ascended till a feeling of dizziness prompted an immediate return.

Leaving Pisa on the afternoon of Aug. 6, we stopped over at Genoa to interview Columbus. We found the famous discoverer in an open square in front of the railway station, dressed full-length in beautiful white marble. We preferred our interview with the dead Admiral to that with some of his living countrymen.

Travelers throughout Italy, especially Americans, are so constantly beset, beset and overrun with beggars of all ages and of every class, as to render life temporarily unenjoyable. The sensation to our whole party on getting out of Italy, was one of personal relief. The weather, though warm at times, was less objectionable than certain other discomforts; the presence of dust and dirt and mendicants everywhere prevailed with discouraging persistence.

A six hours' ride from Genoa via the far-famed Mount Cenis Tunnel, brought us to the home of Calvin and the birth-place of Rousseau--quaint Geneva, capitol of the smallest canton of Switzerland. Here a carriage-ride about the city and a brief visit to the various places of interest were made, and we were off for Paris, which after a half-day's travel we reached at 11:30 P. M. on Aug. 8.

Paris is the reverse of what is said of Italy. It is clean, gay, beautiful, artistic and enjoyable. It must be so familiar to your readers that I shall here only mention some of the more prominent places that we had the pleasure of visiting, such as the Palace of Versailles, the Pantheon, the Grand Opera, the Louvre, Hotel des Invalides, Notre Dame, Sainte Chapelle, Saint Madeline and other memorable churches; we inspected the great stores, Bon Marche and other attractive resorts; rode about the city in various directions on the tramways, and in carriage drives by the Place Vendome, Place de la Concorde, the Arc de Triomphe, Champs Elysees, Bois de Boulogne, the great boulevards, etc. Our stay in Paris was marred by no single incident; our regret on leaving it was that plenty of means and time were not at our disposal to indefinitely prolong our visit.

From Paris we took train at 11 A. M., for Dieppe, thence by steamer for New Haven, and train for London. On leaving, the English channel was smooth enough, but soon we were in the midst of seas and swells which sent us all quickly below, uncomfortably sick.

London was reached at 7 P. M. (Wednesday, Aug. 14). Our stopping-place here was at the Westminster Hotel, which is close by the Parliament Buildings and Westminster Abbey.

It was indeed good to reach a place where the majority of the inhabitants speak more or less of an intelligent effort to speak English! At least we had no difficulty in understanding how much our purchases cost. We were to spend a week in this metropolis of the world, but like the Wandering Jew, we were not to find rest. The order was to "keep moving."

While here we visited the British Museum, the Art Museum, St. Paul's, Kensington Gardens, the Albert Memorial, Buckingham Palace, Hyde Park, Kew Gardens, London Tower, Hampton Court Palace, Parliament Buildings, Westminster Abbey, Madam Tassauds Wax Works, and numerous other places of great interest. Evenings we got a good idea of London by gaslight from the top of buses.

After a much too brief stay in this world of itself, we took special train for Stratford-on-Avon, visiting Shakespeare's birthplace, and the church where he lies buried. The day was a delightful one, and a drive of several miles brought us to Warwick Castle, a most enchanting spot. This castle is one of the very few in England that has been restored to a state of modern perfection. Its rare furniture, historic paintings, ancient armory, etc., were shown and explained to us.

Our next stop was at Chester, where we remained over night at the Queen's Hotel. Next morning we inspected the town, and enjoyed a ride to Hawarden Castle, the home of Gladstone. Our call, about 11 A. M., was too early--he was not up. We had to leave without seeing him. Our route to Glasgow took us through the western counties of England and Scotland, while our first travels were through the eastern counties. We had been absent from Glasgow about seven weeks, weeks spent in as many different countries, and each crowded to its utmost with incidents of travel.

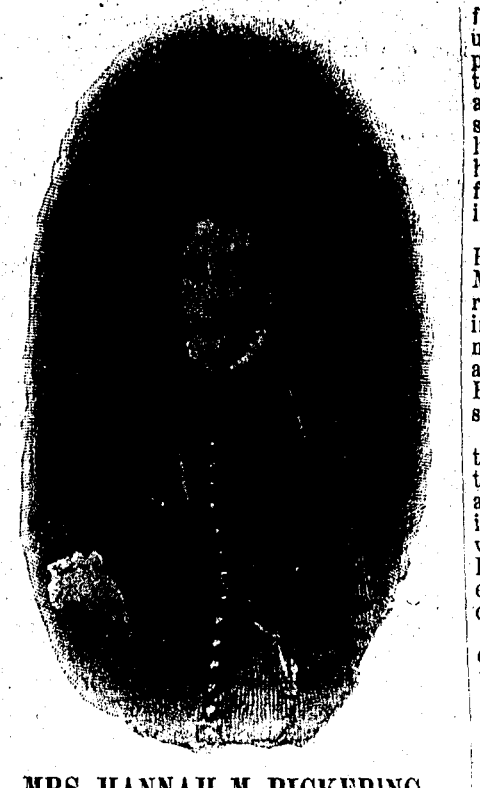
The morning hours here were spent in visiting the stores for souvenirs, etc., when we were ready for the train to Greenock, where we embarked on the City of Rome Thursday P. M., Aug. 22, reaching New York Saturday A. M., the 31st.

We all had long looked forward with fondest anticipations to the hour of arrival, and the meeting with our loved ones, and now, with blinding tears we have participated in its joys.

The pleasantest friendships made between members of the party will long linger in memory as among the choice experiences of life.

While it has been a trip filled with deepest interest and richest pleasure, I know of one passenger who left that steamer with feelings of pride and satisfaction that she belonged to Uncle Sam, and was a Daughter of the American Revolution.

Washington, D. C., Sept. 3, 1895.



MRS. HANNAH M. PICKERING.

The departure of Mrs. Hannah M. Pickering, (a once widely known medium for materialization), from mortal-life, occurred in Rochester, N. H., on the 18th of June last, at nearly the age of 53 years, from a fatal paralytic shock.

Mrs. Pickering experienced her first paralytic attack in Boston, twelve years ago, while giving seances there; since that time she has been in comparatively feeble health, for the recovery of which she had failed to realize permanent advantage.

She was born in Sandwich, N. H., June 20, 1842, and had she lived two days longer, would have attained to the full age of 53 years. Her mediumship began its development during the year 1877--showing many forms of manifestation, except the inspirational phase.

The most remarkable manifestation, prior to that of materialization, was that of the appearance of red letters upon her arm, similar to those shown by the late Charles Foster. Yielding to the apparent wish of her spiritual control, she gave herself almost exclusively to

form materialization for six or seven years, until March 18, twelve years ago, when she experienced the first paralytic shock, since which time she has not often been under full control, and has never received any compensation for seances thus held, although some fine girdles have taken place within that period, which have convinced many estimable people of the fact of this power, who are still firm believers in it.

It was, if rightly remembered, in 1878, that a BANNER OF LIGHT party attended a seance of Mrs. Pickering's in Rochester, which was of a remarkable character. That circle, so convincing, was united with many others which did much to establish Mrs. Pickering's reputation as a genuine medium for form materialization. Her powers were fully tested on many occasions, and their reality fully shown.

On Feb. 22, 1878, a circle was formed of thirteen friends from Lowell, for whose satisfaction the medium sat outside of the cabinet, and was also firmly tied. In this case the manifestations were entirely convincing. So convincing were what appeared that ex-Mayor Lawrence with twelve others gave Mrs. Pickering an unqualified testimonial of the reality of the seance.

Not far from that time Mr. William R. Tice of New York city, became fully convinced of the reality of the power, giving to the world a full testimony of the fact. These events, with many others, are on record with the writer of this notice, fully verifying the fact of materialization. In July, 1878, Mr. Thomas R. Hazard gave many valuable facts gathered from a seance with Mrs. Pickering. In 1879, Mr. S. Swaine, a photo-grapher (being himself an Adventist) in the interest of science, secured two full forms of Indian women, taken in nearly daylight.

These are some of the evidences of spirit-power as shown through the mediumship of Mrs. Pickering, who is believed to have been a true and reliable medium, and it is a source of satisfaction to be informed that her departing life was enriched by the memories of her past experience, and that her closing hours were peaceful. A short time prior to her passing away, Mrs. Pickering had a warning from a sister, who had been in spirit-life fifteen years, announcing that they would soon meet on the other side of life, and she looked forward with the expectation and hope of entrance into the higher life of light and peace.

During the twelve years of her infirmity, she had been constantly attended and watched over by her husband, John R., and her wants tenderly ministered unto. Friends were present to smooth the pillow of sorrow, and the closing hour was quiet and peaceful.

Haverhill, Mass. E. P. H.

SPIRIT IDENTITY.

By E. J. BOWTELL.

THE greatest difficulty in connection with spirit communications appears to be the satisfactory identification of the communicating spirit. There are instances which admit of no reasonable doubt. When circumstances are spoken of which must of necessity be unknown not only to the medium but to all others except the two parties immediately concerned, the one giving, the other receiving the message, the identification may be considered as complete as it is possible to make it. Admitting that the human spirit, freed from the physical body, may possess facilities for acquiring knowledge of earth-matters which are unknown to us in our present phase of existence, and that spirits wishing to impersonate others may be enabled to do so by means of knowledge thus acquired, the most important result of spiritual phenomena is none the less accomplished. The communication purporting to be from disembodied Smith, really from disembodied Brown, is from a disembodied spirit. The ability to communicate is proven by the false message equally as by the true.

It must be remembered also, that disembodied Smith has an interest in the matter, and will probably from his side of life use methods to prevent his earth friends from being deceived regarding it. This applies to private communications between those more or less recently passed to the other shore and those still remaining in this life. Matters of general interest are sometimes given to the public professedly from spirits, who have for centuries inhabited the spirit realm.

In many other cases no names are given by the inspiring intelligences, but a deal of guessing concerning them is done by us poor mortals.

This appears to be unnecessary and unwise. The sentence may be worthy of Socrates, but Socrates is not the only sage who has passed away. The ideas may be liberal enough for Thomas Paine, but Thomas Paine is not the only free and independent thinker in the spirit world. It would be better to value all that comes from the other side (and from this side also) according to the truth and wisdom contained therein, irrespective of the channel through which it reaches us.

Theology was indicted upon the world by authority. It is the especial work of spiritual philosophy to free the human mind from its trammels. It is not who teaches, but what is taught, that is important.

There are enlightened and exalted spirits who can instruct us in much that it is important for us to learn, yet whose names are not recorded in history, and who, while dwelling here, were not, perhaps, highly esteemed by their fellowmen. Who knows how many dwell here yet who are capable of instructing and benefiting mankind, and mankind in the enthusiastic pursuit of great and well-known names has not yet found leisure to discover the fact?

It is true that the world is largely peopled with the unwise, and every day the army of foolish trifling spirits is being recruited from earth. The empty head of the practical joker is not at once filled with superior intelligence, or even common sense, when its physical envelope is cast aside. Perhaps not having yet developed anything useful it may be entertaining itself with a novel and silly amusement.

We have learned that it is not necessary for a spirit to become incarnate in order to control or influence another. This is perfectly consistent with Spiritual Philosophy, which teaches us that whether our neighbors call us dead or alive we are always living spirits.

There is one practical application of this truth, which is of great importance. It is that positive sitters may so impress sensitive medi-

ums as to interfere with, and even for a time, supplant the communicating intelligence, thus being temporarily unknown to the medium, the actual controlling power. It is, therefore, the interest of all who would receive truth through mediumistic channels to avoid all anxiety, and cultivate the greatest possible passivity. It is also possible for one living person to influence the mind of another, irrespective of distance.

But to do this surely there must be a conscious action. I may dispatch a thought, and it may reach the person intended, or it may reach some person not intended by me; but I must have the thought before I can send it out. It is remarkable that many people who habitually question the identity of communicating incarnate spirits accept in full faith all psychic messages professing to be from living persons, although such persons may assert, and no doubt truthfully, that at the time such messages were received their mentalities were occupied with other matters.

Then follow all kinds of hypotheses concerning dual consciousness, sub-consciousness, unconscious exercise of psychic force, etc., etc., all of which when probed seem to contain something paradoxical within. Why not suspect the identity of the communicating intelligence in these cases, and see if the hypothesis of tricky incarnate spirits may not be a more rational as well as simpler explanation?

Nurses Old and New.

"The difference between the old and the new schools of nursing is even more marked than that between the modern system of medicine and that in vogue in the days of our grandfathers," says an old physician. "Perhaps you will understand this better if I tell you a bit of my experience in the matter. I recently visited a patient who had a trained nurse. On my arrival I inspected the chart, which had been carefully filled in by the nurse, giving me all the information I could desire about the sick woman's pulse, temperature, respiration, etc., taken at regular and frequent intervals during the night. By Jove! she had put down every time that the woman had breathed! At once I knew about as much about the case as if I had never left the bedside for a moment. After that I went to another house where they had a nurse of the old fashioned family sort. Here, of course, I had no written details to guide me, and had to resort to cross questioning the nurse. Her replies were rather hazy and unsatisfactory, until I asked whether the patient had slept well during the night. "Oh, yes, doctor, I think she must have," said the nurse, amiably. 'She didn't wake me up.'

A STRANGE VISION.--A daughter of a Baptist minister, a devout young lady, died recently. She was consumptive, and three years ago, when it was apparent the dread disease had fastened itself upon her, she made a statement to her fellow-students that she would die on May 23, 1895. The statement was regarded by many of the girls as a joke; and one of them went so far as to scratch it on the woodwork of the room. The date is now plain and distinct. The unfortunate girl told her friends that she had been warned and given to know of the date of her death by a vision as she walked alone one day in the wood near the school in broad daylight. She died May 23, retaining consciousness for a little time before her death, when she detailed some further extraordinary revelations to her relatives.--The Sun.

Outlook chronicles that some motormen working for a street-car company clubbed together to keep a large cooler of lemonade at the depot. Other men found the lemonade, and it was impossible to keep the cooler full. The men could not afford to supply this lemonade free to all. The electrician of the company came to their aid. The cup, chain and cooler were connected with the lamp circuit in the stable, and the mat in front of the jar was kept damp. When a man not in the secret took the cup in his hand, he received a shock. The men in the secret--that is, those who contributed--disconnected the current before touching the cup.

The Spiritual Bostrum.

The Holy Spirit.

An Inspirational Discourse given by

W. J. COLVILLE,

At Holyrood, Paris, Sunday, June 23, 1895, under auspices of the Duchess de Pomar.

NO careful student of the second chapter of the Acts of the Apostles, who compares the events therein recorded with various portions of the Old Testament, and then with the spiritual manifestations and revelations of the present day, can fail to be impressed with the wonderful agreement which is shown between spiritual outpourings in different countries and in widely-removed times, both as to their object and character, and also as to the mission they are intended to accomplish and the results which they effect.

In the first place it is interesting to refer especially to the fourth gospel, which, more clearly than the other three, introduces the serious reader to the esoteric or spiritual element in the teachings of the Christ. Matthew, Mark and Luke's narratives appear simply historical and ethical in many places, but the record given by John is thoroughly esoteric in its import, and sublimely unique in consequence.

It is to the fourteenth chapter of the fourth gospel that we are specially indebted for the clearest idea of what Jesus taught concerning the real nature of the spiritual world, his own second coming and his abiding presence with the faithful till time on earth shall be no more. The teaching in this wonderful chapter is full of reference to the true idea of spiritual as distinct from fleshly relationship as a bond of union between kindred souls for eternity as well as time. The declaration "In my Father's house are many mansions, if it were not so I would have told you," is in the very nature of its phrasing a confirmation of truth to which the disciples who were thus addressed had become familiar through their acquaintance with the esoteric doctrine of the Kabala with which many Jews at the beginning of the Christian era were thoroughly familiar, though the Sadducees or skeptics, then as now, prided themselves upon their intellectual agnosticism, and therefore repudiated all teachings concerning the spiritual state.

The Hermetic writings of ancient Egyptians, many of the utterances of the most inspired among the Greek poets, taught in no uncertain voice the verity of spiritual relationship, which all philosophers, from Plato to Goethe, as well as multitudes of Chaldeans, Hindus and other Orientals, prior to the classical period, unhesitatingly described the number and nature of the many rings within the great universal sphere which is as much of heaven as man on earth seems ably, even saintly, to apprehend.

The two titles applied to Jesus, viz., Son of God and Son of man, are quite distinct, the former referring to a divine interior nature, the latter to the personality begotten through incarnation. All relationships which begin on earth end in time, but all relationships which take their rise in spirit are in their very essence possessed of immortality.

The twelve apostles represent twelve varieties of human nature, no one of which is inherently or necessarily better than another. These twelve types of human nature are represented as all capable of uniting in the same spiritual sphere, because all are imbued with the same affection, and this thought introduces us to one of the most delightful as well as interesting phases of spiritual life which can possibly be contemplated.

These various kinds of people are presented to us as gathered around a great teacher, a veritable master of wisdom, for whom they feel the deepest affection, and who evinces toward them all a love that is truly wonderful. It is necessary to the understanding of our theme that we should clearly take in the situation by transporting ourselves mentally to the actual scene and picturing it before our mind's eye as though it were now being enacted.

A crisis has arrived in the discipleship of these men who have developed into apostles by their faithful growth in grace as well as knowledge. They are about to become more self-reliant, less dependent upon words and signs, needing less those sensuous appeals and evidences which heretofore have been essential for them. The teacher who is about to finally withdraw his outward presence from them says: "It is expedient for you that I go away, for if I go not away the Paraclete will not come unto you, but if I depart I will send him unto you." This comforter and advocate is to perform the two-fold mission of bringing to their hitherto flicker remembrance all the truth which their master and guide had previously communicated to them, and also of leading them perpetually by progressive stages into deeper and wider truth than they could previously comprehend.

The sorrow which filled their hearts was doubtless a two-fold grief, having in it not only the very natural element of regret at the departure from their outward midst of one who was so lovingly dear and helpful to them, but also a dread lest when he was no longer present to their sight and hearing, they would falter by the way through ignorance and lack of courage, and soon be entrapped by the snares of error and the meshes of danger which they knew constantly and thickly surrounded them.

Not only did the Master say, "If ye loved me ye would rejoice," for my ascension is my promotion, but he told them they were to experience a real and very great gain by his sending to them an indwelling witness to the truth and at the same time promising to be among them himself as an abiding friend and counselor.

The purely spiritual character of his abiding presence is plainly indicated in the words, "The world seeth me not, but ye see me, and wherever two or three are gathered together in my name there am I in the midst of them." Time and place are treated as of no account, states of heart and mind are alone important where spiritual revelations are concerned; thus by the pathway of logical experience we are led to the story in the Acts which tells us that the company into whose midst the promised Illuminator came were gathered with one accord.

It is very interesting to note how invariably in all Scripture narratives, phenomenal indications of the presence and action of some super-terrestrial power precede the gentle utterance of the Divine Voice which can only be heard when the preliminary commotion—necessary to arouse attention—has subsided.

When Elijah had an interview with a celestial messenger, who represented God to him, fire ran along the ground, he felt the earth tremble, and a whirlwind agitated the kingdoms of the air.

The second book of Kings informs us that though these striking phenomena were precursors of the Lord's coming, the Lord was not in the storm, the earthquake or the fire, but only in the gentle penetrating tones of the voice which addressed the people in divine yet human accents.

So with the descent of the Holy Spirit ten days after the ascension, and fifty days after the resurrection of Jesus. The house where the earnest watchers were assembled was shaken; the atmosphere was agitated as though by a hurricane; they saw cloven tongues of flame lighting upon the apostles, but the Divine Guest whose coming was to fulfill the Master's promise was not effected till a great calm reigned, and a voice from heaven spake in dulcet accents. Then are we told that the hitherto timid and illiterate Galileans were taken possession of by the divine afflatus; they were all filled with the Holy Spirit and began to speak with new tongues as the spirit gave them utterance, and then were they ready, but not before, to go forth to a mixed multitude of representatives, not only of Judea, but of all the then-known world who had gathered in Jerusalem to celebrate the feast of Pentecost or witness the imposing Temple ceremonies, which always drew vast crowds of strangers to Jerusalem on an occasion of high festivity.

Speaking with various tongues means much more to us than merely speaking Hebrew, Greek, Latin and other languages with equal fluency, though the men who spoke were in no sense scholars; here as everywhere else the suggestive imports of the statement made, carries us far beyond a merely exciting physical phenomenon such as automatic speaking.

The nature of the truth declared, the adaptability of the inspired utterances to the multifarious necessities of so mixed a crowd, gave unmistakable evidence that a power beyond their own was working through those wonderfully and suddenly endowed men.

Spiritual demonstrations of the highest rank are always remarkable for their amazing spontaneity; they are never results of forethought or of worldly culture, though even in this supernatural instance we cannot but observe that ten days' special preparation seem to have been necessary ere this wondrous inflow and outflow of heavenly power and wisdom could be consummated. In these days as well as in times of old it is indeed necessary that attention should be paid to the purely law-abiding character of all celestial outpourings. Conditions of an interior sort are imperatively demanded, or there are no stupendous fulfillments of glowing predictions, everything in the universe being subject to unchanging law.

Among the most striking features of the great event we are considering, none is more remarkable than the address delivered by Peter, who, acting as special spokesman for the band, rebuking those who endeavored to account for inspiration on the score of drunkenness, declared that this pentecostal outbreathing of the Spirit of Truth was in fulfillment of Joel's prophecy, which reads, "It shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh, your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." Were the above quotation all, there would be nothing singular, but on the contrary obvious, in the application, but what follows suffices to throw extraordinary light on some of the most enigmatical of all the allegorical statements ever written. "The sun shall be darkened, the moon shall be turned to blood, and the stars shall fall from heaven before the great and notable day of the Lord come," have seemingly no reference whatever to a peaceful manifestation of spiritual power, but they are interpreted by the apostle to mean nothing else and nothing less than an entire change in the spiritual condition of humanity, especially of all who were in a state of preparedness for so august a revelation.

To follow out to the full the hidden meaning of the symbols would require great erudition, and also considerable amplification of text, but this may certainly be said *en passant*, viz., that the sun, whenever mentioned in Scripture, bears the two following meanings: First and highest it stands for all that is divine in the universe and in man, as solar light and heat are essential to growth and development in all departments of nature. Second and lower, it stands for all that may be called a church or radiating centre of knowledge, from which the world outside receives instruction concerning spiritual things.

The moon is the civil state, as distinct from the ecclesiastical, and also refers to the lower principle, or subordinate self of man, while the stars signify varied luminaries, or distinctly localized centres, whence specific knowledges have been communicated or transmitted to the dwellers upon earth. The darkening of the sun meant the clouding over of the then existing church.

A feature of the beginning of a new dispensation is always the removal of light and influence from whatever custodians have proved unfaithful or addicted to mammon-worship, and history teems with accounts of church after church not running well after it had undertaken to start upon the heavenly race, therefore it did not permanently remain a centre of spiritual illumination for the world.

The moon being converted into blood refers to the wars and strivings of the lower self of humanity, both as regards the conflict of passions within the individual, and as concerns the striving of nations one against another.

The stars which fall from heaven can be understood also in two senses, for they denote in the first place the depositing of those greatly exalted individuals who as potentates or magnates upon earth and in the spiritual spheres immediately adjacent, had arrogated to themselves supreme dominion, and in the second place the metaphor can be well applied to the luminous galaxies of celestial messengers who, as it were, fall from heaven to earth in fulfillment of their beneficent missions of special instruction.

The title Holy Spirit in its most interior meaning signifies *Theosophia*, the feminine principle in deity, and though this truth has been much disguised by theologians whose Trinitarian doctrine has been promulgated as the dogma of three male personages in the one only God, the New Testament does not give any support whatever to so unwarrantable an assumption, and nothing is more noteworthy in the history of religious controversy than that all supporters of the exclusive masculinity of the Divine Being endeavor to prove their teachings by dubious citations from the most uncertain portions of the Pauline epistles, and not at all from any one of the four Gospels any more than from the first chapter of Genesis, which teaches that God is triune, and that man is in the image of the Eternal Infinite.

In one of the most expressive of the parables of Jesus the Holy Spirit is compared to a woman having ten pieces of silver, but losing one piece and sweeping the house diligently until she recovers her lost possession, which is so precious in her sight that when she has found it she calls her friends and neighbors together, exclaiming "Rejoice with me, for I have found that which was lost."

In close connection with these words is the fervid ejaculation: "Verily I say unto you, there is more joy in the presence of the angels over one sinner that repenteth than over ninety-nine just persons who need no repentance." Another distinctly feminine aspect of divine power is in the comparison of the work of the Savior to that of a hen calling her brood, and gathering the chickens under her wings.

Jesus by no means expressed the divine fatherhood above; the motherhood of God was revealed through the Christ, who is a sister as well as a brother to all mankind in the esoteric sense. It is highly important that all religious teachers should constantly insist upon the immediate necessity for proclaiming everywhere the blessed truth of divine motherhood, for the holy, i. e., the whole or perfect spirit, cannot be revealed among men and women until all those mental barriers are removed which still, though not so much as formerly, keep the sexes apart in the attitude of rivalry, instead of bringing them together in the all-satisfying embrace of acknowledged unity.

All the great progressive movements of this day hinge upon the right understanding of this verity. Sorrowful, mismatched couples, unhappy children of discordant parents and multitudes of restless, discontented men and women in all ranks of life, testify but too obviously to the sad lack of knowledge on the true relation of the sexes, as it is in heaven, as it can and yet will be on earth. One of the most significant features of every great spiritual revelation which has ever blessed the world is its distinctly two-fold character; and, indeed, the worth of maternity has been so highly exalted by all truly-illuminated teachers, that woman seems to have been given the palm of precedence, and placed actually before man in the regenerative order.

All spiritual truths are expressible in perfectly natural ways; there are no two orders in the universe. One order of life prevails in the seen and in the unseen equally, and so absolutely concordant are the varied needs of the entire human family, as well as of every individual member thereof, that every genuinely inspired teacher of truth and proclaimer of righteousness is vitally interested in demonstrating the identity of human welfare on all planes of life and life's expression. Health, happiness, peace, success, and all that goes to make life truly enjoyable, are the fruits of holiness, for the very word means completeness.

No dwarfed or stunted expression of life corresponds to the celestial pattern; thus it clearly behooves all who are called in any way to participate in declaring the new revelation to do as the faithful of old were commissioned to do and did, go into the entire world and preach the gospel, which is none other than good news and joyful tidings to every creature. The world craves rest and satisfaction, but apparently it knows not how to grasp the boon for which it cries, and the very fact that worldliness is unsatisfying should convince the devotee of fashion that there is a higher life, even one that is inexorably more containing.

Consciousness is no concomitant of spirituality, but exactly the reverse; still, whenever and wherever the Holy

Spirit is outpoured the world is simultaneously convulsed of sin and righteousness.

Convulsion of sin is a very different thing when rightly comprehended from the gloomy experiences of the terror-stricken believer in an angry God and endless torment for every so-called unbeliever. The Holy Spirit acts through our moral sense; it works through our organ of ideality, and is ever engaged in showing us a more excellent way of living than any we have yet adopted, or even regarded as possible.

The Holy Spirit, as an indwelling revealer, illumines the understanding, floods the intellect with knowledge acquired through the avenue of intuition, and by clearly showing how glorious life can be, institutes of necessity a comparison between the glorious ideal presented and the actual existence, which falls as yet so far below it, but is nevertheless capable of being lifted into communion with it. Of all the absurdities ever uttered, no idiotic phrase is more insane than "I will not believe in any more than I can see."

Such a foolish utterance is as repugnant to physical science as it is to spiritual revelation, and is most unworthy of those who falsely claim allegiance with the scientific spirit of the age when they thus stultify themselves.

Science is one continual succession of new and wonderful discoveries and surprises in every field of its investigation. The scoffer who sneers at all that lies beyond the present ken of his actual five senses is positively insulting his own acknowledged avenues of perception, for without recourse to a mystic sixth or seventh sense, the universally accepted five are far greater in the possibilities of their unfoldment than even the most devoted students of spiritual science dream.

True indeed is it that it would be unwise to deny the revelations made through material channels and deny what the senses prove; but with denial we have nothing to do; we leave that to those who teach from a very different platform than that on which we stand. Denial is always foolish, because it is always certain that universal knowledge must transcend particular information, and as all our knowledge is entirely relative, and our points of view being varied as they are, what one sees another cannot behold, it ever becomes even the most experienced among us to exhibit modesty and gladly pay attention to affirmative utterances regardless of the quarter whence they may proceed.

Spiritual wonders cannot be accounted for in these days as in the past. "Others said these men are filled with wine" finds many parallels in the stupid would-be explanations of spiritual demonstrations to-day.

Satanic agency, insanity, conjuring and a host of other causes are invented to explain away phenomena which can far more readily and intelligibly be explained spiritually than by means of such doubtful and far-fetched theories. The simplest answers to even difficult questions are often the truest, and it is a vice of philosophers to seek to mystify their students, by labored disquisitions the intent of which is to make everything obscure.

It is positively amusing to listen to some of the hypotheses created to-day to account for one of the simplest and most natural phenomena in the universe, viz.: communion of kindred minds. Double, triple, quadruple and multiple personality are resorted to; the strangest and most bewildering notions of the labyrinthine complexity of human nature are seriously discussed by sapient counselors of simple Spiritualism, who vainly imagine that in a self-evidently contradictory doctrine of the two minds of man, they have found a clue to a sufficient interpretation of Spiritualism without spirits to satisfy the questioning of the learned among the public in America and other lands.

Theosophy, for example, as ordinarily presented in its pretentious modern literature, is an ambitious attempt in many instances to substitute an unnatural and highly complex, for a very simple and purely natural idea of spiritual intercommunion. Why should not kindred minds commune with one another?

There is nothing contrary to law, nothing which does violence either to our intelligence or to our affections, in the gospel of spiritual intercommunication. Why then invent a hypothesis hard to understand, and very unsatisfying, if one has succeeded, after much mental effort, in grasping it? Again we say that supreme truths are beautifully simple, and no truth is simple and at the same time grander than that embodied in the immortal changeless words, "Wherever two or three are gathered together in MY NAME there am I in the midst of them."

All depends upon the name in which you are gathered, i. e., on the disposition or intention with which you seek to commune with the unseen; for though often the unseen visitors know nothing of your wearing apparel, and are indeed unacquainted with all that pertains to your outward state in every respect, they are fully conscious of all that attracts them in your aura, which must contain some aspirational quality or it cannot be a vehicle for the transmission of celestial intelligence.

The term "one spirit" is perplexing to some people who have no clear idea of essential unity expressed through manifold diversity. The place of individual entities in one united sphere may be illustrated by the common analogy of the countless atoms which go to form one body.

What is a condition of sound health in the organism but perfect agreement of all the atoms? Society is a larger man, and wherever we find a society in which all the members are unified in love and use, we shall have discovered an ideal cooperative commonwealth.

A celestial sphere or heaven is made up of regenerate men and women who have so developed out of egoism into altruism, that they constitute one harmonious philanthropic organism. Though they are perfectly unified no two are exactly alike; so specific are their missions that each has a work to do which no other can perform. Their unity consists in their essential agreement manifested through outward difference without which a community of interests would be impossible. What some earnest workers for social improvement call Christian Socialism, is a state of society in perfect accord with the plan suggested in the second and third chapters of Acts, in which we are told that the primitive Christians were impelled by the interior workings of the Holy Spirit to divide their substance according as every one had need, and just at this point it is proper to pay tribute to the intense love of liberty which is the keynote of Republicanism, and the hatred of oppression of every sort which unfortunately carries some people too far at present in the direction of individualism as socialism, because they fail to see how honest individualist and socialist are both contending for one-half a larger truth than either can as yet perceive.

What is repugnant to all lovers of individual liberty is everything implied in one or other of the three execrated words, coercion, constraint and slavery. A huge government, be it civil, ecclesiastical, or both combined, is naturally odious to all whose love of liberty is vital, but the New Testament declares very plainly that no question of established polity was involved in the following out of an impulse born of interior illumination.

If you count yourself a member of a family in the welfare of which you are keenly interested, you please yourself entirely when you do your utmost to promote the welfare of every member of that family. How proudly many people speak of "our family" and "our lodge," and how joyfully do they make what the world would call grievous sacrifices to promote and increase the well-being of the much loved institution.

Once feel that you are a part of an organization, that you are contained in it, that it encloses you, while you are a working member of it, and you can no longer feel that you are giving up anything by devoting all your means, talent and energy to the society of which you are in every sense a part. The exaggerated opposition of mine to thine, and thine to mine, is utterly anti-social, and is one of the most pernicious relics of ancient savagery. Only those who are yet immured in the night of moral and mental barbarism can feel that an individualistic policy is conducive to individual success. Corporations, syndicates and trusts, worldly though they are, are but imitations and counterfeits of heavenly societies. The principle of cooperation is illustrated in their management, or they very quickly fail. The Holy Spirit is the pacifying and uniting spirit; it is therefore the builder of all things worthy to endure. Contrast for a moment the results of war and peace. War decimates a population, ruins the abodes of families, destroys the produce of the soil and renders the ground unfruitful, besides terrorizing the inhabitants and interfering with all constructive occupation.

Peace, on the other hand, conserves, builds, renews and beautifies the earth. No great inventions and no treasures of art, no sweet songs and no fine literature, no gigantic scientific discoveries, owe their origin to warfare, but all are products of a state of peace.

So is it within the human body: disease is warfare, harmony is health. No matter who may be the doctor, or what the therapeutic system advocates, whoever can speak peace, whoever is a harmonizer, is a true healer, and the converse is equally true: whoever breeds strife, and produces discord, sows the seeds of disease along with dissension.

The secret of health is a very open one; the directions which all need to follow in order to be well and prosperous are very simple, but so perverse and misguided are many that crooked paths seem much easier than straight ones.

Vivisection and inoculation à la Pasteur, noxious drugs and noxious medicaments of every sort, as well as the most

barbarous surgical operations are eagerly welcomed by the world of materialists as great advances, while the simple method of spiritual healing, as it is called, is discounted and even sneered at, as the result of the imagination. The Holy Spirit is man's wisdom; man's vaunted wisdom is vanity and vexation of spirit.

Submit to butchery and sneer at spiritual healing; condemn spiritual methods as arrant humbug; and arrant quackery, but applaud to the skies whoever concocts a new lymph, the very ingredients of which are unmentionable.

Such may be the vain and foolish way of a dying world, which is rapidly passing away with all its contaminating lusts. But from out the ashes of a dead world there will arise a new and glorious earth, phoenix-like, from what are seemingly a pile of useless ashes.

Worlds, i. e., states of society, earthly dynasties, forms of government, systems of religion and philosophy more or less spurious—all these pass away, and rapidly are they passing now. But hark to the song of herald angels, for already are the messengers of the new cycle announcing its advent to the race.

From every quarter of the globe, speaking all languages, are the delegates arriving to what Tennyson calls in "Locksley Hall," "the parliament of nations, the federation of the world." The messengers are now here.

The Star Circle in the heavens whose form is the septagram are already present though unseen among men, and when these starry ministrants shall appear palpably in the splendor of their heavenly regalia, then will the truth be known concerning those mysterious Mahatmas around whose legendary career so many mysterious fables have been woven.

Neither Aryan nor Semitic alone will the messengers of the new dispensation prove themselves to be, but bound by ties indissoluble to every clime beneath the sun, because they are immediately connected with that central circle in the heavens into which no limits of sect or party can possibly enter to be acknowledged.

Some whose skins are black as ebony, others whose faces are white like the fairest ivory, are called, and surely no one who is paying heed to the great convocations so recently held in London and elsewhere, can fail to be impressed with the more than cosmopolitan spirit which pervades many assemblies of devoted workers at this hour. The leveling of all arbitrary lines of creed, rank and color is one of the initial steps now being speedily taken. We are all one, whether we know it or not; but until we acknowledge it we shall act toward others like aliens.

Whatever is breaking down the barriers of race prejudice and bridging the gulfs of dividing creeds is heaven inspired, and we should be indeed remiss in duty were we to fail to hail with true delight the growing sentiment of brotherliness and sisterliness which is now so sweetly taking the place of the cold aloofness if not positive bitterness which so marred the prospect for harmony even a few years ago. "By their fruits ye shall know them."

Not only are there at this day wolves in sheep's clothing, there are sheep who are often cruelly mistaken for wolves and shot at by blind zealots accordingly. "Other sheep I have," says the Christ of all the ages, "which are not of this fold, them also I must bring, and these shall be one flock and one shepherd." Ten thousand people cannot gather in Albert Hall, London, on a single evening in the interests of Temperance and Social Purity, under the presidency of an English nobleman, dressed in all costumes and representing all nationalities and creeds, without creating a feeling in the British metropolis in favor of fraternization which will grow and spread till the last vestiges of ill will and disunion will be banished from the ranks of all who profess to be in any sense philanthropists. Whoever stirs up strife under any pretext, whoever seeks to inflame race, party or religious prejudices, is a misguided fanatic, though possibly sincere. We implore you not only to turn a deaf and unbelieving ear to all diatribe leveled against any company of people or against any nation, we beg of you to use your most potent influence in the opposite direction and that continuously.

A kind of Spiritualism which accentuates and increases discord emanates from those dark dwellers within the earth's beighted atmosphere, who have not yet arisen or awakened to a consciousness of their spiritual birthrights. All intelligences which influence the earth from realms celestial bring with them the threefold healing power which has always characterized all true emissaries from the celestial legions.

We are not for an instant disputing the trustworthiness of those who can only give some faint external proof of continued existence beyond the grave, for all orders of ministry have their place and use; the great need of the hour is, however, for a spiritual outpouring so beneficent in character as well as convincing as to its reality, that all who are really working for human elevation will cordially welcome such an inexhaustible and immeasurable aid to progress.

The great need is that necessary invitation be given and preparation made for the heavenly revelation. Men, women and children employed in every manner of useful, praiseworthy occupation, can continue the fulfillment of their allotted tasks.

No one needs to be a hermit in these days; anchorites and recluses are not the favorites of heaven, but devotion to the cause espoused there must be or results will be but few and small. If any are to reap an abundant spiritual harvest, plentifully must they sow the good seed.

Through every phase of art, through literature in all its branches, through poetry and song, through medicine and law, through commerce and domestic industry, will the new light shine, therefore the call of the spirits is to all people. Distance is no barrier to the flight of thought; six thousand miles from England or France to the Pacific slope, or twelve thousand miles from Europe to Australia, is nothing to the spirit, but six inches of space cannot be traversed for purposes of spiritual communion where there is lack of sympathy or absence of interior fluidity.

To assemble with one accord with pure intent, is to forge links in a divine chain, to lay cables and place telegraph wires in order. Place and time need not be counted in, but state of mind is all in all forever.

IMPROMPTU POEM—ELECTRIC LIGHTS.

(Subject given by the audience.)

While ages swiftly come and go,
Man learns of Nature more and more;
Some unseen angel seems to show
How man may Nature's heart explore,
Unfold from our life's living shrine,
Some subtle force extracted well
Breathes of the dark, astonished scene,
A potent and inspiring spell.
Electric force not born of earth
Cannot diminish or decrease,
Its action only is unknown,
By science, which will never cease
Research into the vast unknown,
Until the power which guideth all
Is known through welcomed messengers,
And ended then will be man's thrall.
The lightning flashing 'twixt the sky,
The thunder's deep sonorous peal,
And Edison's inventions strange,
Which cause the brain almost to reel,
With Tesla's mighty wireless power
Beyond all circumscribed thought,
Lead up to yet diviner realms
Whence Keely hath his motor caught.
When, through the flashing gleams of light,
Which from electric lamps proceed,
The honest and unlettered mind
Of man shall heaven's high purpose read,
Then shall the cloven tongue of flame
A Pentecostal light display,
While fiery baptism of truth
Shall rest on those who, waiting, pray.
Through symbol of the twofold flame
Love blends with wisdom is made known.
The human spirit is love's shrine,
While wisdom occupies the throne;
The two in one to earth display
Their product in the third, the child
Whose trine nature must reveal
Life's purposes in accents wild.
Though mild, yet strong with matchless strength,
Though gentle, yet of conquering might,
United reason and goodwill
Shall dissipate all shades of night.
For symbol of heaven's truest grace,
Electric light, thou wast born,
O'er this dim globe for all who see
A link with heaven, a potent spell.
'T is not by chance that genius here
Finds out the secret of the skies,
The knowledge angels can impart
Around each honest nature lies.
But they who first the light receive
Are messengers on whom is shed
A greater fulness from the Star
By whom the world is wisely led.
Electric radiance lit the bush
At Horeb in the cave of time,
And to Elijah in the cave
Appeared as fire; while to the chime
Of heaven's electric bells to-day,
And 'neath the brilliance of its beam,
New prophecies to waiting minds
Come in a swift, impetuous stream.
Soon, very soon, electric ships
Shall navigate the upper air.
Soon, very soon, electric forces
Shall man's a withered frame repair.
In palace and in humblest home
Electric radiance must hold sway.
It is the fringe of heaven's bright robe
Kissing the earth with light to-day.
Fear not, but love this mighty power;
Ope wide each pore to let it in,
Go with the torrent of its wealth,
And let it scorch away all sin.
Then far beyond what now appears,
Its glorious path will glad glow,
Till all the race with glad acclaim
God's presence through this light shall know.

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Spiritualism a Religion.

It is often asserted by those who are interested in making the assertion, that whatever else the believers in Modern Spiritualism may claim for it, they cannot claim that it is in any sense a religion. It then becomes necessary for such assertors to explain what Religion really is; when they are driven to do this, they begin by saying that its origin is divine. Nevertheless, they do not recognize it unless they are allowed to rest it on human authority, on prescription, on inheritance. While they call it divine, they practically admit that it is a blind acceptance of other men's blind beliefs. While they talk of its supernatural origin, they hold in fact that opinions about religion are the same as religion itself. They do not admit of any distinction between religion and the many forms of religion, the former being constant and the latter variable. The faiths, or creeds, of mankind are notoriously many, but under and through them all is the common element of love and reverence, which is as vital as it is universal. Everywhere the spirit is essentially the same, however the forms may vary, because humanity is the child of a common father. The All-Father is accepted beneath the professions of all faiths and forms. The soul of man instinctively turns toward God. Religion, in short, is one, while Religions are many.

Let men speculate as they will, they can never go higher than their meagre and varying conceptions of God. There are no conceptions beyond that, to which they can hope to attain. In all devout minds God is a trinity of Love, Wisdom and Power. And these are faintly reflected in man, infinitely defective at the best. The office of religion is to help man to progress toward and into that higher condition, or life, in which he will be most in harmony with the Divine Being whose laws are written in the very constitution of his nature. The true and real object of religion, in a word, is to knit humanity to its great First Cause, to bring earth and heaven closer together. In order to do this, man must first be rescued from sin and selfishness. He must be redeemed from the power of degrading superstition. He must get clear of tormenting fears and terrible doubts. He is to be brought out of darkness into the light. The soul is to be lifted above the grossness of mortality, till it is able to bask in the warm light of God's love. It is to be made continually more like him. Religion is to restore the likeness of God in man, and thus bring about more and more the God-likeness. Hence it is rightly called a work of regeneration; a work which can be compared with no other but itself.

Modern Spiritualism is essentially necessary, to promote the spread and progress of this new religion of love, which aims to unite humanity in a world-wide chain of harmonious being. Spiritualism brings nothing into existence that did not exist before; it only avails itself of a higher knowledge and the more widely opened perceptions of humanity, to establish the intercourse of spirits and mortals on a basis that cannot be shaken.

Spiritualism takes up the work of communion where it was left by the early Christians, and in this new and wonderful age of the world restores to earth the dispensation which has been darkened and overlaid by the centuries of ignorance and superstition during which the human spirit saw the light only at the gratings of its dungeon. It is the blessed restorer of harmony between the earth and the heavens, and it is because, in doing this

welcome work, it dispels the vapors of superstition that have been so long collecting, and breaks up the traumas and wrappings of human authority, that it is resorted to in the quarters in which it is.

The Same Old Story.

We are to believe that the spirits of those great spiritual leaders, Moses and Elias, appeared to the disciples, and shed their influence upon them; but to believe in spiritual powers now-a-days, to say "The Argus is a hussy, a dervise, an idiot,"—*This World and the Next, Melbourne, Australia.*

If it were not a pitiable injustice it would be a farcical and ridiculous pronouncement—this stock objection of the church people that Spiritualism injures the mind, and begets insanity among its votaries. The word is passed from east to west, and multitudinous voices seek to swell the chorus of this wholly unjust and fallacious accusation—and yet those joining in the cry are not happy, for they instinctively know that their assertive fail of belief on the part of any one who is in the least informed in the premises. By the above-quoted sentence from an antipodal spiritual exchange, in reply to the strictures of a local journal, it will be seen that this senseless slander against the Cause girdles the earth—and yet it was so totally exploded by Dr. Eugene Crowell's famous pamphlet, and so thoroughly turned upon the Christians themselves, that its continued existence is wonderful, and is only to be accounted for by the old adage that "none are so blind as they who will not see."

Did we think it worth while we might quote cases *ad infinitum* from the daily press, (they are always to be obtained when a "revival" is in progress,) wherein the minds of converts, and regular attendants who are unable to feel the "change of heart" demanded by the preachers, become unbalanced through orthodox religious excitement! Cases of a most serious nature of insanity cropping out at "revivals," were chronicled by the daily press (in the form of special despatches) as occurring in Maine, and other parts of the country, the past summer; in fact it is an occurrence so frequent at these heated conventicles as to cease to create any wonder among the Christians themselves. We are unable to see any benefit to their own cause to be derived from attempting to raise an issue against Spiritualism on ground where they are themselves so notoriously culpable.

The *Madison (Wis.) Democrat* some time since briefly but most rationally disposed of this question which some people think themselves qualified to raise, namely, whether a believer in Spiritualism is for that reason of unsound mind. It thinks it is about time that some settled conclusion of the question should be reached. Its reasoning is this: a belief in immortality, which is all but universal, has never been urged as evidence of insanity; no one presumes to think it wrong in anywise for all minds to believe that on the death of the body the soul takes its way to another world, retaining its consciousness, its memory, its intelligence and its affections. Nor, again, would the belief that the departed may and do have a desire to return and visit friends, relatives and old home scenes, however strongly it might be urged, be taken as evidence of mental aberration. This last belief, indeed, may be set down as almost universal, if the common expression is to be accepted as evidence of it.

But it is when people go one step further, and assert that the so-called dead do return, and by certain methods make themselves known, that they are subjected to the suspicion of not being "all right" mentally. There is another class, occupying a position between those who reject and those who adopt Spiritualism; nor are they by any means few in number, nor below the average of intelligence; they are simply undecided as to the evidence upon which Spiritualists base their conviction. While these believe, in common with others, that there is a spiritual world to which all go, they are not able to see any good reason for denying that they may return if they so desire. To this class of persons the question resolves itself into one of fact simply—a matter to be decided upon evidence, that cannot be disposed of by throwing a cloud of suspicion upon the sanity of those who hold that spirits do actually return and hold converse with mortals.

This latter class of people acknowledge the phenomena called spiritual. As they are unable to explain them thus away, they naturally inquire why, so long as science can propose no sufficient explanation and the scientist stands mute in their presence, those who accept the phenomena for what they purport to be should be subjected to a suspicion of mental unsoundness. The paper referred to therefore sums up the whole matter thus: The opponent of Spiritualism bases his opposition upon simple and naked denial, refusing to attempt any other explanation. The Spiritualist offers the phenomena in support of his position, saying that he would be very glad indeed to know what they are, if they are not what they purport to be. The question remaining to be answered, therefore, is this: Who occupies the best and most rational ground, the unbeliever in Spiritualism or the believer?

The whole case could not be more plainly or closely stated. The popular habit in certain quarters of ignorant deniers of the incontestable facts to impute mental unsoundness to believers in them, is one that challenges the most open and emphatic rebuke.

Laying Up Treasures.

Jesus admonished his followers not to lay up treasures for themselves upon earth, but to lay up their treasures in heaven. The fondness for acquiring great wealth becomes a sort of disease, an abnormal state, an indigestion to threaten the life of body and soul together. There are two sides to the occupation, a heaven side and a hell side. We are by no means forbidden to know the former. No honest business renders it impossible for us to lay up treasures in heaven. Rather may it be made to help us in so doing.

There are innumerable opportunities for doing it—opportunities so trivial, so simple, so homely, that many at first would smile at such matters being connected with the heavenly life, but the angels know that that life is profoundly connected with these trivial, simple, homely things.

The employer who really is desirous of laying up treasure in heaven in running his business has but to look after his work-people with kindly eyes and a sympathetic spirit. He will not think all is done by him when the work is done and the wages are paid.

A man in such a position might be a kind of priest of God, who would want to be rich only to help in the work of God's world. He might fairly revel in the delightful divine service of using his own prosperity for the good of the

little army of workers under him. But how often does not business success work only the other way, the strong men beating and trampling the struggling smaller ones. Laying up treasure for the children is not the thing recommended, either. Providing in different form from pampering. Besides, the result is never certain. One cannot foresee how one's children are to turn out.

It is a still more deplorable case when there is no one to lay up for, no one to come after. The writer of the Book of Ecclesiastes said with a groan: "I hated all my labor which I had taken under the sun, because I should leave it unto the man that shall be after me; and who knoweth whether he shall be a wise man or a fool?" And again the same writer says: "I looked and I saw the emptiness of it. Here is one who is alone. He hath neither child nor brother; yet there is no end of all his labor, neither is his eye satisfied with riches; neither saith he, 'For whom do I labor and bereave my soul of good?' This also is emptiness, and a sore burden."

But how different the earthly and the heavenly treasures! The one is but for the briefest time; the other for the longest day. The one wastes or rusts; the other increases ever. The earth-treasure is to be made a means, not an end. We should prefer to live for the higher reason, for the conscience, for the spiritual imagination, for the inward hungerings, for the unseen motives; the hidden consequences, the heavenly ends.

Trouble Making with the Brule Sioux Indians.

There is a fair possibility of a serious outbreak among the Brule Sioux Indians, in consequence of the imprisonment in the guard-house, on Friday last week, of Hollow Horn Bear, an acknowledged sub-chief, in charge of the Cut Meat district of the agency. The troubles which caused his arrest have been brewing for a number of months between the Indians and the Indian agent. The Indians allege that the Crook Black Hills, or "Three Star," treaty has been violated by their having to receive short rations, and that freight money has been withheld from them. The putting of the sub-chief in jail only intensifies the bad feeling. He has great influence among his people, and a strong following among the bands that make up the fighting men of the Brule Sioux. Major Crager, who has just returned from the Rosebud Agency in South Dakota, says the Indians have a just grievance. The agent is unpopular with them, and no one is more to blame than he.

The government's attention was called to the management at the agency, but to no purpose. Maj. Crager says it was plain that trouble would come unless the cause of disturbance was removed. The Indians themselves asked last June for the appointment of a new agent. They got no satisfaction, and demanded to proceed to Washington that they might lay their case before the Secretary. They even saved up money out of their rations, and were able to start when agent Wright stopped them. They complained most severely of the cutting down of the freight allowance. Under the Crook treaty, as ratified by Gen. Armstrong, they were to be employed in hauling the rations at fifty cents the one hundred weight from the railroad, a distance of thirty-five miles. This rate, they complain, is not now paid them for the service. Maj. Crager gives an excellent reputation to Hollow Horn Bear. He enlisted as a scout under Gen. Crook in 1876, and has done good soldier service, and enjoyed the confidence of a succession of commanders. Once he was appointed by them chief of police. He is a brother of the Sioux chief, Iron Shell, and has always been regarded as an industrious, hard-working and progressive Indian. He has a good farm under cultivation, with horses and cattle, and is much interested in the establishment of schools for children. Only for most grievous reasons would he be found opposing the government as represented by agent Wright.

An Easy Way to Support a Spiritual Paper.

The Two Worlds, Eng., expresses our own views very closely in regard to the increase of circulation which it needs. When it thinks of Spiritualists who do not take "our paper" regularly, but content themselves with buying a copy occasionally, or, still worse, drop into a library to read it free, or borrow it from a friend instead of buying one for themselves, it confesses that its feelings and those of disappointment. If the members and friends who attend the hundred and fifty societies, or meeting places, averaging a dozen to each, who do not now buy the paper regularly, would do so henceforward, it would be selling more than one thousand additional copies weekly. It has long been a standing reproach to Spiritualists and the movement that they cannot or do not aid in sustaining the press of their Cause. They are charged with being selfish, neglectful, and all that, in consequence. There are true, earnest and sincere workers, supporters and friends, of course. There are others, however, who do not come forward to the support of the papers. They may not exactly be mean, or selfish, but they are indifferent, have never thought much about it. Very well, the present is a very good time, and a specially appropriate one for them to begin to think about it. What would be the trouble with buying two copies of THE BANNER, for instance, instead of but one, and give the second one to somebody who might in that way learn something about Spiritualism that would do him good? It would double the circulation very quick. Do not say it is not an easy matter to give it away. Nothing is easier. There are plenty who need it, and this kind of missionary proselyting would be very effective.

Mr. Colville in California.

W. J. Colville's many friends in Los Angeles, Cal., will be glad to learn that his work there begins Sunday, Oct. 6, at the hall of the First Society of Spiritualists, 231 South Spring street, at 2:30 and 7:30 p.m.

His class in Spiritual Science opens Oct. 7 at the residence of Mrs. Howells, 201 North Spring street. Full particulars on application to above address. Mr. Colville remains over Sunday, Oct. 27.

Our old friend and correspondent, Wm. Tebb, Esq., writes from Rede Hall, Burstow, Surrey, Eng.: "The Executive Committee of the London Society for the Abolition of Compulsory Vaccination feel greatly encouraged at the progress of the agitation against the vaccination tyranny in the United States, which is largely due to THE BANNER's continuous and outspoken exposure of the Jennerian delusion; accept my warm thanks for your frequent notices of the *Vaccination Inquirer and Health Review*."

A New Departure.

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

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

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

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

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

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

Our good old friend, J. M. PEEBLES, is a delightful fighter—always alert, tough, well-informed, good-humored, but revelling in his swashing blows and cataract of masterful words. All this is manifest in his latest controversial gunboat: "A Critical Review of Rev. Dr. P. E. Kipp's Sunday Night Sermons Against Spiritualism" (San Diego: Peebles Publishing House). We feel almost forced to say—"Poor Kipp! But if the object of a man's congratulating life is to find the truth, we ought to congratulate him; for, any way, Mr. Peebles's 'Critical Review' will give him plenty to think about."

He'll, A Critical Review of Rev. Dr. P. E. Kipp's sermon upon What is Hell? is another of Dr. Peebles's red-hot shots at the Old Bogie of the theological world. Strange that there should be any need to keep up the firing! But he manages to show that at least "hell modified" is now the order of the day. For himself, he says:

As some seventy-four winters have whitened my hairs, as I daily turn westward toward the sunset years of mortal life, as I am more and more conscious of an eternity stretching on before me, an eternity of peace and joy and progress, a deep feeling of solemnity thrills the depths of my being, and yet it is a solemnly all-flame with hope and trust and love, a spiritual knowledge of God, heaven, immortality and eternal progression.

So says a late number of *Light*, London, Eng. Both these admirable brochures may be had at the Banner of Light Bookstore, 9 Bosworth street, Boston.

Evidence of the growth and spread of Spiritualism continues to present itself in all quarters. We note in a leading editorial article in the *Daily Statesman* of Salem, Oregon, an extended reference to the fact, enumerating in detail the proofs of its multiplying power. Its mention of Prof. Wallace is quite full and satisfying. It concludes with the assertion, which is perfectly true, that "undoubtedly Spiritualism now has in its ranks some of the leading people in every walk of life, and has itself outlived all its original enemies." It speaks of the numerous temples erected for its service, of the number of regular camp-meetings held by its believers, and of the renowned scientists who have become its sincere advocates.

We received a pleasant call last Saturday from Prof. J. Jay Watson of Brooklyn, N. Y., and his talented daughter Annie—both being engaged in Massachusetts at present in giving concerts in Gloucester and vicinity; they have played for six thus far, and before returning New York-wad have five more to present. Their next work will be in Paterson, N. J. Prof. Watson plays to the delectation of his hearers on a fine old violin, the gift to him of the celebrated artist, Ole Bull.

We are requested to state that the Mrs. Webb, whom Joe Howard, Jr., wrote about in May, 1888, is at her home, and cannot be reached save by mail; address her P. O. Box 2622, New York City; all other astrologists, et al., doing business under the name "Mrs. Webb," or using the letter by Joe Howard, Jr., regarding astrology, etc., are pretenders, and should be given "a wide berth."

Do not let any long-time subscriber stop his or her subscription. After the first of January we propose to issue something of special interest, which cannot fail of being pleasing and gratifying to those who for so many years have stood by the oldest journal in the Spiritual Philosophy in the world.

Be sure and read Mrs. Bacon's "Notes of Travel" on our first page, and mark the thrill of native patriotism with which the account closes. We congratulate Bro. George A. Bacon on the safe return of his beloved "from a foreign shore."

The seventy-fifth annual fair of the Rhode Island State Fair Association began Sept. 16, and lasts to Sept. 21, at Providence.

The account of Yearly Meeting in Sturges, by "T. H.," has been received and will appear in next issue.

THOUGHTS BY THE WAY.

Stop this Bird Slaughter.—Isabel Spencer-Freeland writes from Burlington, N. J., to the *New York Sun*, quoting a Boston paper as saying that fashion announces that the modish woman must appear in the coming season in wings, that is, decorating her hat, wrap, muff and cuffs with the withered wings of dead birds, wrenched from their little quivering bodies to deck, not a South Sea Islander, but a supposedly civilized woman. To encourage this truly barbarous fashion requires the destruction of millions of birds every year. Farm crops are laid waste and noble elm trees are dying because the busy workers that hunted worm and insect are killed for woman to wear their plumage. The bird young are left to starve in their nests, that the bodies or wings of the parent birds may be used as ornaments for them. The algettes, so much worn lately, are the nuptial plumes of the white heron, donned only during the nesting season. Every one of these light, airy plumes on a woman's hat means that a bird has been killed in the mating season, and its young have miserably perished. Whole species of birds are becoming extinct in order that every woman may bedeck herself with them. It is for our thoughtful and merciful women to unite to put an end to this remorseless slaughter. Every wing, plume or bird's body bought this season means the killing of at least one other bird to meet the demand of fashion. Who will start a crusade against wings? Let Anti-Plumage Leagues be formed everywhere in the country.

The Passing of the Trusts.—They are doomed, every one of them. They were the invention of unscrupulous greed, and therefore could not endure the fire of honest criticism with which they have been assailed. It is the unresisting and for a time helpless people upon whom they feed. The owners of these trusts are, however, but few in number. It is the pitting of the handful against the whole. The law officers are bestirring themselves to effect their speedy suppression. The last one to be assailed by them is the Tobacco Trust in New York. They are all one and the same thing—just organized selfishness, either buying out the law or defying it. That the intelligent victims of such a new power would always submit in silence was scarcely to be anticipated. There are fair and open ways to make money as well as autocratic and unscrupulous ones. It is useless to say if we only or all of us would do the same thing if we only had the chance. It is not at all probable that we should. This world is not all greed, nor all bad. Money-getting, as a special industry, is no doubt selfish, but all men would not and could not sell their time selfishly, if but for the monotony of it. On general principles the trust combinations would be voted down by a popular poll.

Hay and the Sabbath.—Some bigots are never satisfied unless they are troubling some one else, and invoking the law on those they conceive to be enemies of their own narrow convictions. The bigot in medicine (Allopath) derides the Homeopath and persecutes him when he dares and can, while for all irregular practitioners, his hatred has a highly demoniacal flavor; while the bigot in religion seeks to force his views upon all who can be brought under his theological thumb. We are led to these reflections by a case which recently came off in the neighboring city of Chelsea, where a peaceful haymaker and his help were brought before a justice for the crime (?) of saving hay on the Lord's Day which had been previously cut during the week on the man's own property—the Sunday weather threatening rain. The judge, however, at once discharged the arrested men; the bigoted complainants thus found something to reflect on—i. e., that the great public has yet some rights in Massachusetts which theology is bound to respect.

Appendicitis and the Mind.—A writer in a Boston contemporary says he had a friend who felt all the symptoms of having this uncomfortable guest, and a local doctor was persuaded that that fashionable ailment was what was troubling him. So he went to New York and made an appointment with a famous extractor of the vermiform appendage. He was to go to a certain hospital the day after his arrival and there have the trouble removed. He went to the appointed place, where a fearful sight met his gaze. There were the head doctor and two other doctors with big butchers' frocks on, while near by were pails of water and sponges. One of the trio was sharpening the most villainous-looking knife he ever saw. It was too much for his nerve, and he turned and fled. He never has been troubled with appendicitis since. Therefore his difficulty was surely what certain people call an "error of the mind."

Heredity.—Henry Ward Beecher once called the attention of his hearers to the law of transmission of qualities in offspring, saying that it seems indeed hard that when a man does wrong his children should be put under an almost irresistible inclination to do wrong; it seems hard that when a man drinks spirituous liquors his children and his children's children should find themselves urged by a burning thirst, which they can scarcely stand, toward indulgence in intoxicating drinks; it seems hard that diseases should be transmitted, and that because a man has violated the laws of health his children should be sickly and short-lived. These things, he said, seem hard so long as we look at them only on one side; but what power of restraint this economy has when every man feels: "I stand not for myself alone, but for the whole life in my posterity to the third and fourth generation!"

Vivisection and the Young.—Dr. Albert Leffingwell speaks truly when he says—in reference to a teaching of the soulless cruelties of life-dissemination in some of the schools: "To the practice of vivisection in medical schools I do not now refer; that is a question by itself. But let me advise parents and teachers to be infinitely cautious before—even in the name of science—they incur the needless risk of awakening the demon of cruelty in the hearts of the young. No experimentation upon living animals which involves the causation of pain or the flow of blood, should ever be shown to classes of students in schools. There are no compensating advantages to the positive dangers which the practice involves. There are no scientific truths necessary to be known which may not be fixed upon the memory of any pupil without this risk."

The Southern Exposition opened at ATLANTA, GA., on Wednesday, Sept. 18, with appropriate services, and will continue in session till Dec. 31; many countries beside our own are represented in this grand display; an attempt will be made, among other things, to bring together there the schoolboys and schoolgirls of the South, and both schools and railroads have encouraged the project.

The University of Tennessee will send down a battalion of cadets from Knoxville to Atlanta in November to go into camp near the Exposition. The University will be represented also by a fine exhibit in the Liberal Arts department.

Steel canal boats with a steam tug fitted to go with them, are the next sensation—and promise to revolutionize the business, and upset the old wooden boats and solemn mules. The trial trip from Lorain, O., to New York by way of the Erie, proved a great success.

JOHNSON.—Passed to spirit-life from Watertown, Mass., Sept. 16, GEO. SYDNEY JOHNSON, aged 69 years 10 months 24 days. Funeral at late residence, No. 7 Marshall street, Watertown, Thursday, Sept. 19, at 2:30 p.m. Relatives and friends invited to attend.

The Helping Hand Society will resume its meetings at No. 3 Boylston Place on Wednesday, Oct. 2. All members are requested to be present. Per order President, MRS. C. P. PRATT.

PAINE'S CELERY COMPOUND.

An Absolute Cure for the Worst Cases of Rheumatism.

The Plain Language of Mr. Oscar Pike—The Greatest of All Remedies Accomplished His Cure After Many Months of Weakness and Suffering—No Tedious Waiting for Improvement.

Paine's celery compound is the one known specific for the cure of rheumatism. And it does not need a tedious trial to prove it.

The effect of this best of remedies is straightway felt.

Not a week goes by before the pains of rheumatism diminish.

Thousands of men and women have told of the days and nights of pain and feebleness exchanged in a few weeks for activity and strength.

Paine's celery compound has won the reputation of being the remedy "that makes people well." Its good works extend from Oregon to Maine. In every state in the Union there has been piled up in the newspapers and medical journals, a tremendous amount of indisputable evidence of the curative power of Paine's celery compound over all forms of nervous debility and diseases of the blood. It cures after nature's plan, by affording nutrition for every part of the body, overhauling the worn-out tissues, and supplying new brain and nerve material, sending pure blood through the veins, invigorating the whole system, and removing the cause of disease.

Mr. Oscar Pike, a well-known resident of Princeton, Maine, recently sent the following unsolicited letter to the proprietors of this wonderful remedy:

"Two years ago I was taken sick with what the doctors called the grip. I was improving when I took on a violent cold and chill. Then rheumatism set in, first in the joints of my shoulders, then down my hands and arms, then all over. Feet, hands and legs swelled. I could not put my hand to my head; could not throw the clothes off from me; could not dress or undress myself, nor get out of my chair without help. For a year and a half I tried all kinds of medicines and sarsaparillas, with little or no relief. I was seventy-three years old. Some one told me to try Paine's celery compound. After I had taken three bottles I found a marked improvement. I have now taken twelve bottles, and the result is I eat and sleep well, do my own work, and go about as usual, getting in and out of my carriage without help. I have been tempted to put an article in the local paper for the benefit of those that are afflicted as I have been."

Mr. Pike is well known in his locality. He is the founder and President of the North Washington Agricultural Society and Trotting Association. When he goes for his mail he says people ask him what he has been doing that he is improving so of late, and he answers, as do thousands of others throughout the country—"Paine's celery compound has made me well!"

The Harvest Moon.

To the Editor of the Banner of Light:

THE ANNUAL HARVEST MOON FESTIVAL OF THE ONSET BAY GROVE ASSOCIATION will take place the 28th and 29th of this month (September).

An unusually good time is anticipated. Much talent has been engaged for the occasion—some of which will be new to the frequenters here.

Saturday afternoon will be devoted to the different mediums who are expected to be present, followed by a literary and musical entertainment in the evening, to conclude with dancing. The Concordia Quartet, Poole's Orchestra and other talent have been engaged.

Sunday Mrs. Nettie Holt Harding of Boston, Mrs. Carrie F. Loring of East Braintree, Mrs. May S. Pepper, Mrs. M. A. Chandler, Mrs. Kates, Dr. Tripp, Mr. Tallow, Mrs. Miller of California, and others will take part.

The President, Dr. Stor, will speak and preside at all meetings. Special rates have been secured on the Old Colony Railroad from Boston. Tickets good from Saturday till Monday. All are invited.

AUGUSTA FRANCES TRIPP.

Verification of a Spirit Message.

To the Editor of the Banner of Light:

The spirit-message from GEORGE C. SPALDING in the BANNER OF LIGHT of Aug. 31 was correct in every particular. I was the Uncle Eben referred to, and the other names were members of my family. He passed out in Oshkosh, Wis., as stated in the message. We were all much pleased to hear from him.

EBEN B. SPALDING.

THE BANNER OF LIGHT of Boston, which for thirty-nine years has been the leading advocate of Spiritualism, entered upon its seventy-eighth volume Sept. 7. Our old friend Luther Colby, for many years its editor, entered the higher life the past year, and his photograph, which we received through the kindness of Theodore Hausmann of Washington, D. C., represents him as we knew him in life. The BANNER is now published by a stock company, with a capital of \$25,000, of which Isaac B. Rich is President, and Fred G. Tuttle Treasurer. The Directors are Messrs. John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich. Under its new management the paper has made many improvements, and we recommend it to all who are interested in Spiritualism. Address 9 Bosworth street, Boston, Mass.—*Deutsche Zeitung*, Charleston, S. C., Sept. 12.

Dr. C. E. Watkins's Great Work.

[From the Progressive Thinker, Aug. 17, 1895.]

Dr. C. E. Watkins, of Ayer, Mass., the famous psychological physician, known at one time all over the country as the greatest independent slate-writer, is now without doubt one of the most successful, if not the most successful healer the world has ever seen. His diagnoses are the wonder of the day, coming between slates by independent writing, and often the diseased organ is drawn by Dr. Watkins's guides, so that the doctor can better understand the case. Although the doctor is a regular graduate, and has a State certificate and is legally protected, he says he would not practice a day if he had not this great gift of correctly locating the cause of the disease. His success in curing old chronic cases is wonderful. Ninety-one per cent. of his patients in 1894 were cured, as an inspection of his books will show.

It is said that he never fails to cure a case which he pronounces curable under his treatment. We who have known him for years know of his wonderful gifts as a medium, yet every day we hear of most astonishing cures that are most too much like the miracles of olden times to be believed. Yet in spite of his grand powers, he is one of the most modest of men, the soul of honor, benevolent, and always ready to help the poor; a man who detests frauds of every description. Dr. Watkins has cured his best wishes, and we hope that his record of cures this year will be even higher than the past. There are other good healers all over the country who are constantly curing cases which the old "regulars" have failed to help, yet these "regulars" ask the law to protect them. Why do they not cure their patients, and let leave them to seek relief from "spiritual doctors"?

It is not always the doctor that has the most diplomas hanging in his office that is the most successful physician.

Harrison Millard, the composer, died in New York City, Sept. 10. He was born in Boston in 1839.

NEWSY NOTES AND PITHY POINTS.

PART AND COUNTERPART.

The infant soul made up of images
Is like a lake, itself almost unseen,
But holding pictured in its "pure serene"
The sky above and the surrounding trees,
Till over the surface creeps a rising breeze
And slowly ruffles into livelier show
Those depths of azure fringed with branching green.
A name that follows on a form that flees.
As intermingled with the flow of being
It loses sight in gaining sympathy,
No action quenches all our primal seeing.
We cannot be both part and counterpart
Of outward things, and that passively
A poet praised in half the poet's art.
—*Alfred W. Henn, in Academy.*

The great dramatic actor Henry Irving, some time since knighted by the Queen of England, shows excellent taste as to the management of his new title. He will continue to be known as plain Henry Irving on the play bills. "It is a fatal mistake," he modestly says, "for one actor to attempt to place himself above another upon any other ground than artistic merit."

Honduras, South America, was visited Sunday, Sept. 8, by a terrible earthquake shock—or a succession of the same—whereby whole villages were destroyed in the Yetapan Mountain district, and three hundred people were killed.

That old reliable paper, the BANNER OF LIGHT, has placed us under renewed obligations in the way of giving the *Dawning Light* extended notices, for which please accept thanks. The BANNER is the oldest and best paper in the world devoted to the Spiritual Philosophy. We could not possibly get along without THE BANNER.—*The Dawning Light, San Antonio, Tex.*

A housekeeper asks: "What is the simplest way to keep jelly from moulding on top?" If you shut a small boy up in a pantry for a few minutes it may do something toward it.

The world stands on ideas, and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements, is moral force.—*Emerson.*

Miss Millicent W. Shinn, formerly editor of *The Overland Monthly*, has been studying "The Marriage Rate of College Women," and from statistics from all of the women's colleges of the country, she concludes in an article with the above title, written for the October number of *The Century*, that the ultimate probability of a college woman's marriage is below 55 per cent., against 90 per cent. for other women—not quite two-thirds as great.

The recalling of the orders to the Marblehead after she had started to carry them out in Syria, is interpreted by English newspapers to mean that the United States has grown tired of running out with a gun every time the missionaries cry "wolf." It is a gun every time the government and the English Government as well—should learn that missionaries are entitled to as much protection as any other Americans or Englishmen, and no more. That they go into danger at all is their own fault.—*Boston Traveller.*

True enough, neighbor. The italics are our own, but they make the points more apparent in your outspoken paragraph.

Cholly—"I told Miss Lenox that I was out of sight." Dick—"What did she say?" Cholly—"That I verified an old adage."—*American.*

English missionaries in the East have another grievance. This time it is nearer home: A firm of European silversmiths has undertaken an order to make a bull to be worshipped at a Hindu temple. The bull is to be silver, and life size!

The man who goes about poisoning dogs is too mean to deserve the comforts of a natural death.

"DEFUZZLIZATION" is a new word added to the language, told in a story by Senator Palmer about an Illinois farmer who for several years had been selling him wood for \$6 a cord. "This year," says Senator Palmer, "he came to me with a load, and I told him that I did not want it. He offered it at \$2 a cord. I still refused, and he wanted to know why I would not take it at \$2. I told him I was using soft coal, for which I paid \$1.37 a ton. Well, he exclaimed, 'I heard you was trying to duzzelize silver, but now you're trying to defuzzelize wood.'"
—*The Tribune.*

China is the birthplace of almost everything—let the Mongol-Tartars tell it. Some one having suggested that the observation of a spider-web may have suggested the art of weaving, a Chinese cyclopedia, published in the fourth century A. D., comes forward chin-chinning, and says that "Tahau made a spider his master, and knitted nets."

Eddie—"I ain't afraid; I kicked old Barker's bulldog yesterday." Neddy—"Humph! I've been in a graveyard after dark!" Eddie—"That's nothin'; I play on the trolley tracks every day."

Three of the five Central American republics—Nicaragua, Honduras and Salvador—by the action of their Presidents have come to a provisional agreement for the establishment of a Central American confederation.

The Utah women are to have their right of voting delayed until the adoption of the constitution, but according to stand in their way after that time.—*The Hartford Times.*

Lord Dunraven's full name is Sir Wyndham Thomas Wyndham-Gulish, K. P. He returns to England with, we think, a small opinion of American sporting men—the decision rendered by the Committee in New York having the international race in charge, being unworthy the yachtsmen of this great country. It is probable that this selfish exhibition of what the *Post* calls the New York fashion of "grabbing everything in sight," will lose to Gotham the "goose that laid the golden egg"; since Marblehead, Mass., is now looming up as a candidate for these races—it any are held in the future.

That judge over in the "States," quoted as saying "that all this clairvoyant business is a fraud and must be stamped out," is the exordior neighbor to emerald idiots. Pity him, and pass out! *The Temple of Health, San Diego, Cal.*

Here is a neat paraphrase of a very old and popular Christian hymn, which *The Modern World* makes in a late issue. We are by no means sure that the follower of the Prophet has not in this instance "come out ahead" of Montgomery:

"Prayer is the Moslem's vital breath,
The Moslem's native air,
His watchword at the gates of death,
He enters Heaven with prayer."

Artist—"My next picture at the Academy will be entitled 'Driven to Drink.'"
His Friend—"Ah! some powerful portrayal of baffled passion, I suppose."
Artist—"Oh! no! It's a cab approaching a watering trough."

There is always room at the top of the ladder, but there are very few people who can do the balancing act when they get there.—*Atlanta Constitution.*

Young People at Work thus preaches a sermon and states an ecclesiastical want in very clear terms:

"Wanted—Denominational newspaper editors who will not be afraid to champion in the concrete the manifold benevolent causes as against organized wealth, and with whom the fear of offending 'solid men,' and therefore of injuring their hold on their constituency or their office, will not act."

A cruel story runs on wheels, and every hand oils the wheels as they run.—*George Eliot.*

"That parrot of mine's a wonderful bird," said Smithers. "He cries 'Stop, thief!' so naturally, that every time I hear it I always stop. What are you all laughing at, anyway?"

The advertisement of that grand old paper, the BANNER OF LIGHT, appears in this issue. The BANNER is the oldest and best of the spiritual papers of this country, and grows better as it grows older.—*The Medium, Los Angeles, Cal.*

A writer in *Light* avers that among the evidences whereon an ancient "wizard" in the English Islands was "convicted" (1) and sentenced to death, was that "he made a man's wife wash her husband's shirt in a 'south running water,' and then put it on him wet, whereby he recovered"—"one of the earliest and most successful cases on record," the writer continues, "of hydropathic treatment."

After a most severe beating by the Mikado, the Chinese are now dying off rapidly beneath the sword of the Cholera—two thousand deaths daily being reported from Peking alone.

Scrofula Bunches

Formed on my neck and humor broke out on my face. Sores came on my forehead and caused me much suffering.

I took my doctor's prescriptions for the blood and other troubles, without much benefit.

The scrofula not improving I resorted to Hood's Sarsaparilla upon the recommendation of my friends, and it has effected a permanent cure.

Hood's Sarsaparilla has also given me strength and renewed health. I gladly recommend it as an effective blood medicine.

MISS CARRIE M. WELLS, Sanbornton, N. H. P. O. address, Laconia.

Hood's Sarsaparilla

Is the Only True Blood Purifier prominently in the public eye. \$1; six for \$5.

Hood's Pills are tasteless, mild, effective. All druggists. 25c.

Boston & Maine Railroad - White Mountain Excursions.

From Boston, Lowell, Lawrence and Salem, Sept. 10 to Oct. 7, 1895.

Excursion tickets good going on regular trains on above dates, and returning not after Oct. 14, 1895, except that coupons in either direction via Pemigewasset Valley and stage, or Profile & Franconia Notch Railroad, between Profile House and Bethlehem Junction, will not be good after Oct. 1, will be sold as the tickets will permit holders to stop over at North Conway or Plymouth or any station north thereof.

Going and returning via Plymouth or North Conway, or going via Plymouth returning via North Conway. Going via North Conway, returning via Plymouth: Fabians, \$5.00; Jefferson, \$5.00; Lancaster, \$5.00; Bethlehem, \$5.00; Maplowood, \$5.00; Colebrook, \$5.00. To Fabians via Plymouth, \$7.25. To Bethlehem via North Conway, \$7.25. To Profile House via North Conway, \$7.25. To Fabians via Plymouth and Bethlehem Junction, \$7.25. To Bethlehem via Plymouth and Bethlehem Junction, \$7.25. To Profile House via North Conway and Bethlehem Junction, \$7.25. To Bethlehem via North Conway and Bethlehem Junction, \$7.25. To Profile House via North Conway and Bethlehem Junction, \$7.25. To Bethlehem via North Conway and Bethlehem Junction, \$7.25.

Side-trip tickets will be on sale as follows: At Fabians, Summit Mt. Washington and return, \$3.00; Profile House and return, \$1.81; Maplowood and return, 50 cents; Bethlehem and return, 80 cents; Bartons Brook, \$1.81; North Conway and return, \$2.00; Whitefield and return, 60 cents; Jefferson and return, \$1.00; Lancaster and return, \$1.00.

At Bethlehem Junction, Profile House and return, \$1.50; Maplowood and return, 35 cents; Bethlehem and return, 50 cents.

The mountain hotels will give reduced rates to holders of excursion tickets.

For time of trains, see official time-tables. For tickets and all information, apply to Boston & Maine R. R. City Ticket Office, 214 and 218 Washington street; and Station Ticket Offices at Boston, Salem, Lowell or Lawrence.

D. J. FLAHEISS, Gen'l Pass. and Ticket Agent.

Movements of Platform Lecturers.

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

Mrs. Mattie E. Hull is ready for engagements the latter part of October and all of November in New England. As previously announced, Mr. and Mrs. Hull will make their headquarters in Boston from the latter part of December until June, 1896. Mrs. Hull can be engaged for Sunday or week night lectures. Address 29 Chicago Terrace, Chicago, Ill.

We had a pleasant call on Saturday, 14th inst., from Miss Abby A. Judson. She is at present speaking at Natick, Mass. She has visited several camps during the season with good results.

Dr. T. A. Bland will remain in Boston till December or later, and will be open to engagements to lecture in the city or within easy reach of it. His chief subjects are, "The Origin, Nature and Destiny of Man," "The Twin Superstitions," and "The Religion of Demonstration or the Religion of Faith." These lectures attracted great attention at Onset.

Dr. W. A. Towne has returned to Boston from Nanticoke (Ct.) Camp, where he informs us he found a pleasant and growing community of active Spiritualists. While there, the Doctor reports a pleasant occasion was enjoyed through the reception of a serenade by a military band from the adjoining camp of State militia, whose music he pronounces as excellent.

On Sunday, Sept. 15, W. J. Colville lectured three times in Chicago to very large and deeply-interested audiences. His week-day meetings have also been very well attended. On Sunday, 8-12, he lectures in Washington Temple, 499 Washington Boulevard, at 3 and 7-10 P. M.; and he will speak in Denver, Col., Sept. 26, 27, 28, 29 and 30, en route for California.

Fast Time for Atlanta.

The Southern Railway can always be relied upon to give the best service to the South. This first class company will run an "exposition flyer" between New York and Atlanta during the progress of the great Southern Fair. The train will leave New York at 10 A. M., arriving in Atlanta at 8:38 the next morning.

Excursion rates will be made and time tables and all information, not only about the railroad, but about the Atlanta Exposition, can be had by applying to Waldo A. Pierce, New England Passenger Agent Southern Railway, 228 Washington street, Boston, Mass.

THE LYCEUM BANNER.—The monthly record of Lyceum work and progress throughout the world has another instalment of Alfred Kilson's allegory, "The Adventures of Prince Trueheart." The short science lessons are a good feature of the paper. Aunt Editha continues to interest the little ones in the Golden Group, and the many interesting articles will find a welcome among Lyceum attendants and officers. J. J. Morse, 26 Osnaburgh street, London, N. W.

"I have been troubled with a feeling of fullness after eating, and also severe headaches. I thought I would try a box of Hood's Pills, and they have done me more good than anything I have ever tried before." Mrs. E. J. Engel, 30 Dewey street, Dorchester, Mass.

Hood's Pills cure sick headaches.

SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1534 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 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 66 Great Queen street, Lincoln's Inn Fields, London, E. M., 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.

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A GRAND OPPORTUNITY

Never Before Offered

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

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

Being desirous of largely extending the circulation of the *Banner of Light*, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the *Banner of Light*, for every new yearly subscription 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 whom he or she can secure for the paper.

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

Dr. Payson's Health Shoe.

MADE of the famous Vici Kid, Seamless, Button, with ventilated cushion inner sole. No breaking in, non-conductor of heat and cold; style and comfort combined. A boon for tender feet. Cures corns, callous growths and rheumatism. Over a common-sense shoe with or without patent leather tips; all sizes and widths. To introduce, trial pair \$2.50. Will exchange or refund money if not satisfactory. Circular sent free. HARVARD SHOE CO., 331 Winter street, Boston, Sept. 21.

DR. C. W. HIDDEN.

NO. 14 PURCHASE STREET, NEWBURYPORT, MASS., whose remarkable hypnotic socials created a furore at Lake Pleasant, will give individual or class instruction in Hypnotism, hold occasional public entertainments, and develop psychic gifts by means of this wonderful power. Appointments should be made in advance. 21st Sept. 21.

YOUNG MEN

Learn Steam Engineering and —EARN— \$100 A MONTH. Send your name and 10 cents to W. C. Hunt, Engineer, Bridgeport, Conn. Sept. 21.

RHEUMATISM

Permanently cured. Send me your address and I will forward to you two bottles of my remedy for Rheumatism, free of charge. E. G. JONES, M. D., 84 Fair Street, Paterson, N. J. Sept. 21.

G. Benjamin,

TRANCE and Business Medium, will give communications by letter. For terms, address care BANNER OF LIGHT. Sept. 21.

ASTROLOGY.

—Most fortunate dates for all purposes in life or writing, etc., full descriptions free. Send date and hour of birth with stamp. T. A. BEARDS, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. 14th Sept. 21.

MISS L. E. SMITH,

formerly of Boston, Platform Test Medium, will make engagements for the fall and winter months. Address 55 Green street, Pittsburgh, Mass. 14th Sept. 21.

JENNIE MULLIN, Test and Business Medium.

Sittings daily. 241 Tremont street, Boston. Sept. 21.

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

Badge Pin.

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

Lapel Buttons.

These Lapel Buttons are separable. They are very desirable for either ladies' or gentlemen's wear. Rolled plate, \$1.25; solid gold, \$1.75.

Cuff Buttons.

These Cuff Buttons have lever backs that tip so they will go through the button-hole sideways. They are very neat. Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

Maltese Pendant.

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

Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it is a trifle heavier. Rolled 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. Rolled plate, \$2.00; solid gold, \$3.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Bridge Between Two Worlds.

SPRIT Message Department.

SPECIAL NOTICE.

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

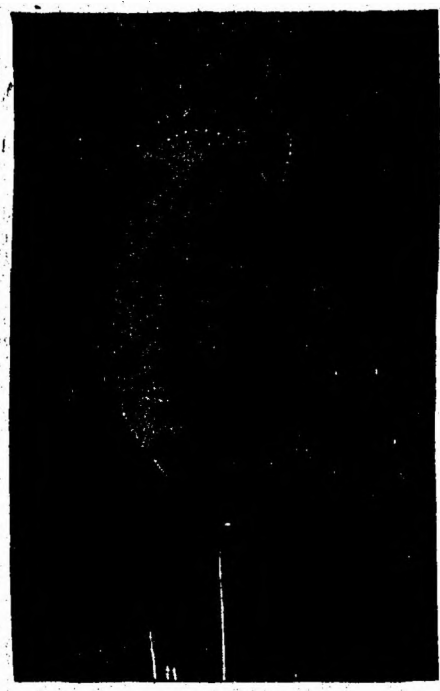
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and action—should be forwarded to this office by mail or in person to our Consulting Room for answer. It should also be distinctly understood in this connection that the Messages published in this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

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

HENRY W. PITMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 29, 1896—Continued from last issue.

Artie Grubert.

[To the Chairman:] Please, sir, I want to talk. [That is what you came for. I want to hear what you have to say.] Did you bring the flowers? [No.] Somebody else did, then. That gentleman [Spirit Luther Colby] on the other side of the table says some nice lady brought them here.

Oh! I feel just as if the water was choking me. A spirit lady here says it's because I was drowned when I went to heaven. Gran'ma Grubert says I was only six when I went to heaven.

[Where is your papa?] He's way out to Brooklyn, N. Y.

I'm Artie Grubert. I go to school to Miss Chase. I used to have Miss Annie Thompson for my teacher. Hallie Wass goes to school with me. After school I go to walk and play with the other children.

I'm about twelve years old now, I think.

Ida C. Cleaver.

I think heaven would not be half as bright if it were not for the little children there who have been transplanted from earth into the more congenial surroundings of the Summer-Land.

I always loved little children, and when my two little ones were taken from my home here it seemed hard to bear. The Death Angel came once again and bore away my companion, and, although my grief was great, yet, knowing of the grand truth of spirit-communication, and also possessing medial gifts to a great degree, I could say, "Oh, Father, thy will be done, but may it please thee to remove me also." In a little while my prayer was answered, and now the family is complete—husband, wife and two little ones.

Visions of the home beyond were brought to me before I passed on, and when the summons came for me I was filled with joy at the thought of being again united with my own. Sweet music filled the air, and I heard a voice calling, "Ida, we wait for you, come; you shall have your babies back again." Oh! how familiar were the tones of my husband's voice, and in a moment I was in the midst of the dear ones who had passed on before me.

How comforting is the knowledge, while in the mortal form, that you are going to find those who have passed on, and that they can return and visit you while you remain in the flesh. I do not know of a greater boon than that the Father has bestowed upon his mortal children than that of spirit communication, and I pray that the doorways between the two worlds may always be kept open. I never could understand how any one could gain much happiness in a belief in annihilation.

My name is Ida C. Cleaver, and I lived at Saratoga Springs, N. Y.

Dr. James Howarth.

[To the Chairman:] I have attended the meetings held here, sir, constantly, and I am pleased to observe that all who desire are given the opportunity to speak for themselves whenever conditions are right for their especial needs and there is time.

I was a physician when in the flesh. I believe there is far more efficacy in roots and herbs than in drugs, and I wish people would study their medicinal qualities more than they do. Roots and herbs, I find, do not leave the ill effects that minerals are apt to, and for that reason alone I advocate the use of the former.

I know that changes have come into the old home. In Andover, this State, I know I am not forgotten. I am still interested in my old patients, and am still seeking to help them.

Once I lived across the water, but I lived in this country a great while.

When I knew I was going to leave the material plane, I hoped Oberlin would take up this work and carry it on. He has done well, but he needs a great deal of my aid.

There is a nice little girl here by the name of Alice Dearborn, but she is no relative of mine.

I would like to speak of the ability of people to accomplish what they desire, because I see so many who say they would like to do thus and so, for the good of this or that cause, or in the unfoldment of personal gifts. So much more could be done in this world if people would only call into action every power of mind and spirit and say to themselves: "I am

going to do this"—not "I want to accomplish this work." In the spirit-world we know no such word as fail.

I was talking a short time ago with Dr. Dearborn, who used to be down in Amesbury, this State, with old Dr. Fisher, and they both coincided with me in my view of this matter.

I knew the family of that Mrs. Langley (a spirit who had previously communicated at the same circle), and it afforded me much pleasure to meet her here.

Danny Hardy, a young man, is here, and asks me to send his greetings to his grandfather and grandmother, who will, he thinks, read my message.

I will not single out any one, but will send my warmest greetings to all humanity. I know many of my old patients will be glad to hear from Dr. James Howarth of Andover, Mass., where I passed away.

Mary A. Miller.

As has been so often said by returning spirits, it is not only a pleasure to speak in this Circle-Room ourselves, but it is a pleasure to listen to what others have to say; and as they refer to the old days on earth and to the happy associations in the home and social life, we who listen are carried back in mind to our earthly life and to our own personal experiences here.

I would not have thought when in the earthly form that I could ever be found reporting at one of these circles; but that only shows how little we know ourselves. After entering the spirit-world we find many reasons why it is best for us to return whenever we have the opportunity to do so, and we are—often contrary to our expectations while here—only too glad to avail ourselves of every invitation extended to us like this.

It seems strange to us, who are active, energetic beings, to hear mortals say of us: "They are dead; they do not know what is passing on earth." If they could only see us busy at our various vocations, living as real a life as we lived on earth, but with a more earnest purpose and with higher aspirations and desires than animat-d us here, they would change their views very quickly, and the knowledge they would gain thereby would be of untold value to them when they, too, are called upon to pass beyond the veil. If I had known one-half before I passed on of what I knew in one hour after I entered the spirit-world, I should have been a far happier woman. I did not fear to go, but what the other world was like I did not know. I hoped I should find the heaven of which I had been told, but really I had only a vague idea of what it was.

I lived in Columbus, O. In my day we did not have the privileges of investigating regarding the future state that you have here, for it is quite a long period since they said Mary A. Miller was dead. How those words seemed to crush my spirit, for although I could hear everything that was said, and realize all that was taking place, I could not make my friends know I was present.

I send warm greetings to Aunt Mary, Uncle Joseph, and many other friends I will not stop to call by name. To those who will not, care to hear from me because I am what they call "dead," I say: You will be immortal some time, and then you will feel the sorrow of coming to greet your dear ones still remaining on earth, and having to go away unrecognized.

Nason Nickerson.

I am pleased to meet you, Mr. Chairman, and to be permitted to voice a few words for the benefit of the handful of friends who still dwell upon the earth-plane.

Anna stands beside me, and wishes to be remembered to the friends also, and to let them know we are with them—some of us—constantly.

There is a gentleman here whom I knew well in Washington. He was a tailor there, and his name is Harry Barr. The senators all knew him pretty well, too.

I have but a brief message to give, although I have long desired to report here. I did come a long time ago, but not in this room, and I am just as anxious to come again.

I know there are some friends in the State of Maine, in this State and in Washington, who have not forgotten Nason Nickerson. I know I am remembered, for I often hear my name spoken since I passed on.

Laura is here, and wishes to be remembered to the parents and children. Winnie, her mother, Anna, my wife, are also here.

I wish to say that we do not return to earth to communicate just for the pleasure it may give us and our friends to speak a few words, but to teach the people of earth of the land beyond, toward which they are journeying so fast. We do not come simply to dry the mourner's tears, but to give knowledge of the life eternal and the purposes for which we are placed here in this preparatory school of life on earth.

Jonas, the time is fast approaching when you must drop the material work and take up the spiritual to a greater extent. I know you would say to me, "I am ready and willing." Yes, but we cannot do all the work. You must make your resolutions and hold fast to them. You do not succeed because you lack confidence. You can teach mortals much, because your guides have taught you much. If only Isabelle could see as you do, how happy we should be; but never mind, she will have all eternity in which to learn of matters spiritual.

As Anna often says, we should be pleased to come into communication with you all in this way, but when we cannot we can commune with you silently.

Laura is a teacher, and I do not see her as much as formerly. Esther is here, and the Princess Itella, who send warm greetings home.

I thank you, Mr. Chairman, for the privilege of speaking here to-day.

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:

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

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

April 18.—Herbert Sparrow; Clara Parker; Elbridge Eaton; Ella Spaulding; Jeremiah S. Quincy; Rachel Burns Martin; Samuel W. McPhee; Addie I. Wilson; Hatlie Robinson.

May 1.—Dr. John J. Ewell; Willie Hazen; Frances H. Farrar; Frank A. Ely; Clarissa Morse; Prof. Henry Kidder; Abigail Greenwood; Gerlie Booth.

May 16.—Eliza W. Bagley; Philis Richardson; James W. Adams; Willie E. Bushnell; Mary Jane Betts; Mary Hardy; Lillian Louise Blood; Louisa Proctor.

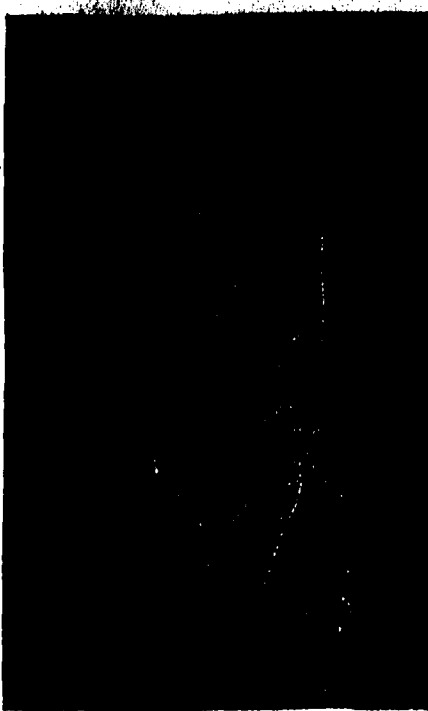
The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here mentioned—will appear in their order as to time.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By Lucinda Lovejoy, Kent, Ohio.] If right-ly remembered, Mrs. Daniels's "As It Is To Be," says that predictions in regard to future events are no more possible in our future life than in the present. That such only belongs to God himself.

ANS.—If predictions regarding the future are impossible, why does the United States government establish a Weather Bureau? and if one thing can be scientifically foretold, why not another, provided requisite perception is available?

In the absolute sense knowledge belongs to God only, but in the relative domain of human prevision, the gift of foresight, which is a feature of prophecy, is unquestionably demonstrable. Many statements of a negative character, to be found in books which owe their origin to impression, are properly attributable to the limited knowledge of the owner of the voice heard by the clairaudient, and it must not be forgotten that prejudices contracted on earth are not outgrown at once in the spirit-world.

Everything pertaining to astrology has long been under an ecclesiastical and pseudo-scientific ban, and old prejudices usually die slowly.

The voices which speak with Cora Linn Daniels have a perfect right to their own expression through their chosen channels, but we cannot limit our knowledge so as to bring it within the compass of what certain influences do or do not know.

Future events can be foretold because they are constantly being foretold, and were there a law in the universe for finding prediction there could be no such thing. That prophecies are made and fulfilled is frequently self-evident, therefore God has not completely hidden the future from our view. Prevision is a spiritual possession.

Original Essay.

DREAMING.

ITS CAUSE, SIGNIFICANCE AND VALUE.

BY M. R. K. WRIGHT.

THE phenomenon of mind is, in the ordinary way of thinking, both marvelous and promiscuous. It is, nevertheless, frequently very interesting as a subject of thought, presenting, as it often does, many systematic and pleasing forms and phases. Even in its most dubious and confusing appearance it seems to come within the province of needful consideration, and we may properly regard it as a question demanding careful and diligent research and study.

The human mind, whether awake or in the state of sleep, may be said to manifest itself in two ways. It may act from deliberate and rational motives, or be governed by the alluring impulse of some anomalous and irresponsible fancy, idea or ambition. Our divergence of thought and feeling, the variability of our manifest intelligence, are matters which, however surprising they may appear, are not restricted to the limit of our capacity to modify or change to any great extent, but the conclusions concerning life and mind that result from our common observation and experience, it would seem, should more nearly coalesce and agree, since they are the timely resultants of studied analysis and scrutiny.

In the matter of dreams and all abnormal mental action, there has always existed not only a wide difference of views but likewise a concurrent and morbid superstitious interest. The best thinkers and writers upon psychical subjects have differed in their opinions concerning the cause and value of all realizations of a mental kind that rest upon the basis of an uncontrollable consciousness or a condition of sleep.

It has been asserted that we know ourselves only in the waking state. Scientists have refused to regard dreaming as of any account since they have failed to bring this phenomena within the bound of order, system or any form of exact knowledge.

In dreams and visions they have discovered methods of strange uncertainty associated with those that seem, many times, to arise from orderly and intelligent causes. Incoherent dream-sights and sensations, although disagreeable and unreasonable, show design, and are often quite as remarkable as the more refined and picturesque imaginations of the unconscious visionist, and we may safely conclude that both forms of experience point to the existence of some thoughtful and spiritual source for their origin.

We may not all think alike in regard to the cause of dreams, or concerning their usefulness as mental suggestions, but the study of them in their bearing upon human action and confidence, and the part they have played in the field of superstition and religious belief renders the subject one of deep interest and importance.

The ancient Hebrews and Chaldeans paid much attention to dreams and visions. They regarded them as of divine origin, and certain persons were honored with the right or privilege of interpreting them.

The ruling classes controlled this right or custom, and the common people were forbidden to consult dreams, or those who unlawfully made a pretense of explaining them, under severe penalties.

The art of prophecy, as based upon dreams

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?

was, it seems, in early ages, a very useful invention for those who ruled over unenlightened tribes and nations. Daniel, the prophet, was called upon to reveal and interpret the dream of his ruler, Nebuchadnezzar.

The king, it appears, had forgotten his dream, either purposely or otherwise. He probably meant to test the power or inspirational gifts of the sorcerers, magicians and clairvoyants of his time. He said that he had received a dream "wherewith his spirit was greatly troubled," and it kept him awake nights.

He finally called all of the dream interpreters together, and promised them distinguished reward and great honor if they would tell him what his dream was, and give him a truthful explanation of its meaning. That was too much for the ordinary impressionable astrologers and sensitives, and they were horrified at such a proposition, as the king had informed them that their failure to comply with his demand would be followed by a decree of death.

Daniel, the prophet, was among them. He was a favorite sage and seer. He possessed a true spiritual genius and understanding, and having perfect confidence in his own ability he informed the king that if he would give him a little time he would find out what his dream was, and also reveal its meaning. Daniel knew that the situation was critical. His companions and friends, the "wise men" of Babylon, were in danger of their lives, and he knew that his own was not safe.

He went away by himself, and prayed for a knowledge of the king's secret. Anxious and tired he fell asleep, and a vision came to him in which the whole matter of the king's dream and its import was clearly unveiled to his mind. Armed with this knowledge he again appeared before Nebuchadnezzar, and answered all of his questions. The king was satisfied and pleased. His dream and its signification had been made known to him. The sorcerers and magicians were saved, and Daniel was honored as a truly-inspired and worthy prophet, and he was soon after appointed Governor over all the provinces of Babylon.

Now, how did Daniel accomplish this task? How did he get his information? How did he gain access to a hidden secret? He tells us that his visions and inspirations were the gift of God. The early prophets all claimed the same thing, especially if they were officially authorized to exercise these occult and mysterious powers. Socrates held to the same notion. He said, in his last address to the Athenians, "I must not abandon a function which God himself has imposed upon me. It is He who has charged me with the care of instructing my fellow-citizens." Sometimes these ancient psychological functionaries used the word God in the plural.

It is a serious question as to whether they knew very much about the source of their spiritual gifts and qualifications. They knew they possessed them and they naturally attributed them to some exalted cause.

Even Swedenborg could not forbid himself the belief that he was a special favorite of, and under the constant care of the Lord. This man was overflowing with dreams and visions, and claimed to know the spirit-world by contact and observation. He was an honorable seer and man, but shortsighted in the matter of self-analysis and judgment. He possessed marvelous psychological gifts, but his reasoning and conclusions were superstitious and faulty in many respects. Swedenborg declared the existence of a great fire in Stockholm, his native city, while it was raging, and when he was more than three hundred miles distant from the scene. Did he get this knowledge by intuition or was it a direct impartation from some departed friend?

How did Jesus know of the character or discover the hidden thoughts of the woman at Jacob's well? Was this an impartation from God, or was it information that he received from the "still small voice" of some ever-present guardian spirit? Why did Jesus tell the apostles not to worry or feel anxious about what they were to say, in case they were arrested and put in prison? "Take no thought how or what ye shall speak," said he, "for it shall be given you in that very hour what ye shall speak." Here is a revelation.

It clearly unveils the nature of mind. It is impossible. It may drink in the needful thought that is imparted to it from unseen sources. Dreams and visions rest upon this solid basis of infused perception, reflection and sensation. What are we, mentally, but the tools of ever-watchful angels above, who, many times, supervise and direct our thoughts and lives.

Marcus Junius Brutus, the celebrated Roman conqueror, had a most remarkable vision just before the battle of Philippi. He saw a phantom spirit entering his tent. No doubt he was in a semi-somnambulic state of mind at the time of the occurrence, or, in other words, more asleep than awake. He asked the apparition who he was, and what he wanted. The spirit replied, "Thine evil genius. We will meet again at Philippi." Sure enough, the watchful ghost reappeared at the second battle of Philippi, as promised.

Brutus was defeated, and as a result of his hopelessness and mortification, with his own sword he took his own life. The presence of the phantom was a forerunner of his fate. Brutus had been cruel in plotting against the life of Cæsar, and was engaged in unscrupulous political and military intrigues. The apparition appeared to let him know of the danger of his situation and the prospective failure of the cause that he represented. Brutus was a dreamer and a seer.

It is not alone the just or the righteous who have dreams and visions. The devil is said to have appeared to St. Dunstan, who caught him by the nose with a pair of blacksmith's tongs and hung on until he roared with pain. This story is not so improbable as we might at first conceive. Mind may be psychologized into submission to almost any kind of feeling or emotion.

[To be concluded.]

SPIRITUALIST CAMPS.

NOTICE MORE THE BEAUTY.

*BY STEPHEN H. BARNSDALE.

[Sung at Cassadaga Lake Camp-Meeting, N. Y.]

Let us notice more the beauty
Of the lives of all mankind
Than we do the scars of error
Which we sometimes sadly find
Make no loved one's pathway dreary
By an unkind word or deed;
N-ice not so much their failures
As their efforts to succeed.

Chorus.

Then notice more the beauty,
Then notice more the beauty,
Then notice more the beauty,
In the lives of all mankind!

Soon the spirit will have left us—
Passed beyond the pain and strife—
Soon with blinding tears we'll gather
By the open grave of life:
Would we then have glad remembrance
Of the joy we gave them here?
Let us ever treat them kindly,
And speak words their hearts to cheer.

Let us ever heed life's music
Rather than its harsher sound;
Let us notice more the kind words,
Than the words which stung and wound;
Life may bubble o'er with gladness,
Flowers may blossom all the way,
We may grow more like the angels,
Hour by hour and day by day.

Rochester, N. Y.

Hayden Lake, Me.

To the Editor of the Banner of Light:

Hayden Lake is located in the town of Madison, Me., and is about five miles distant from Skowhegan, that being the nearest railroad station.

By another year the camp ground will be connected with this place by means of an electric road now in process of construction.

The lake is a charming sheet of water, surrounded by green hills, fertile farms and here and there the great forests come down to the water's edge.

A fine hotel and several beautiful cottages have been erected upon the grounds; but the majority of campers occupy tents, and in many respects the meeting reminds one of the early day camp-meetings in Massachusetts.

The attendance has been quite large, and especially so this year on the Sunday.

The grounds were formerly owned by Wm. Hayden, but now the property has passed into the hands of the syndicate that owns the electric road now being built. This place has already become quite a popular summer resort. The hall built by the Spiritualists is now owned by the syndicate.

The Spiritualists have secured to them the right to hold their camp-meetings on the grounds, and the syndicate obligate themselves to keep the hall in good repair.

The camp-meeting opened Tuesday, Sept. 3, at 1:30 P. M., by a lecture given by Dr. George A. Fuller of Worcester, Mass., on "Spiritualism, the Builder." The singing by Mrs. E. E. Duntun of Skowhegan of appropriate selections was greatly to the interest of the meeting. After the lecture Dr. C. H. Harding of Boston gave several very excellent tests.

Wednesday, Sept. 4, a social meeting was held at 9 A. M., which proved of a very interesting character. At 10:30 the lecture was given by Dr. Fuller, subject, "What do we Get in Place of Old Theology?" He was followed by Dr. Harding, who gave several tests, all of which were promptly recognized. The meeting was opened by a song by Mr. J. Frank Baxter.

At 2 P. M. the lecture was given by Mrs. Abbie Morse of Seabrook, Me. Her subject was as follows: "What are We Here For? Not You but What are We Here For?" The subject was very handled. After the lecture tests were given by Dr. Harding.

Thursday, Sept. 5, social meeting at 9 A. M., participated in by Mr. Herman Hunnewell of West Madison, President of the Camp-Meeting Association, and Mrs. Abbie Morse, Lecture at 11 A. M. by Dr. Fuller; song by Mr. Baxter and tests by Dr. Harding.

At 2 P. M. the meeting was under the control of Mr. Baxter—the music, lecture and tests were all rendered by him. His subject was "Spiritualism and the Church Face to Face." This was a very able effort. The tests which followed were all recognized and were truly wonderful.

Friday, Sept. 6, social meeting at 9. The time was all occupied by Dr. Fuller. He read a letter written by Dr. Fields of Dexter, Me., in relation to the Medical Registration Law, and followed with timely remarks upon the same.

At 10 the lecture was given by Mrs. Morse, and was fully enjoyed by her many admirers in the camp. Dr. Harding followed with tests.

In the afternoon at 2 the lecture was given by Dr. Fuller upon "Spiritualism and Science." He was followed by Dr. Harding with delineations.

In the evening a large audience assembled in the hall to listen to one of those entertainments under the management of Mr. Baxter, which always please the people.

Saturday, Sept. 7, the social meeting was held as usual at 9. Remarks were made by Mrs. Morse, Dr. Furbush of Lynn, Mass., and Mr. Renzie.

At 2 P. M. Mr. Baxter sang, lectured and gave tests of spirit presence. His songs were most beautifully rendered. His lecture upon "Has Spiritualism Anything to do with the Affairs of Men and of Nations?" was a very able effort. The séance was remarkable even for Mr. Baxter to give. All the tests were as clear and convincing as the writer heard from the spiritual platform.

The writer secured a list of over a hundred camping out on the grounds, but owing to the crowded condition of the columns of THE BANNER they are not appended here.

Sunday, Sept. 8, a very spiritual social meeting, participated in by Mrs. Morse, Dr. Furbush, and several others.

At 10 A. M. the hall was filled, and many were standing outside. The lecture was given by Dr. George A. Fuller. Subject, "The Gospel of Spiritualism." The immense audience gave the closest attention. Dr. C. H. Harding followed with tests of spirit presence.

At 2 P. M. the hall was packed and hundreds were obliged to stand outside the doors. The meeting was opened by a song entitled "Our Home Beyond the Stars," by Mr. Baxter. He followed with a very able lecture upon "Spiritualism in the Dawn of Victory." After another song Mr. Baxter closed with a séance that ought to convince even the most skeptical of the truth of spirit-communication.

The dance Saturday evening called out an immense crowd from the surrounding towns. The orchestra was all that could be desired, and those who participated in the festivities of the occasion seemed to fully enjoy themselves.

The business meeting of the Association was held between the services on Sunday, and resulted in the election of the following officers for the ensuing year: President, Dr. C. H. Harding, Skowhegan, Me.; Vice-President, Dr. Frank Bigelow of Skowhegan; Secretary, Amos Baker of Bangham; Treasurer, Herman Hunnewell of West Madison.

During the camp session the weather has been all that could be desired. The attendance throughout has been quite large, and the prospects for camp-meetings in the future are all that could be desired. The camp meeting another year will hold over two Sundays instead of one, as this year.

GEO. A. FULLER, M. D.

Lake Brady, O.

To the Editor of the Banner of Light:

The closing day at Lake Brady was the grandest of the season.

Heavy storms had prevailed during the preceding week, but Sunday, Sept. 8, rose fair and clear, and the weather continued delightful during the entire day.

W. J. Colville spoke to a very large audience at 10:30 A. M., on "The Angel and the Asa." The audience listened with rapt attention to a wonderful adaptation of the ancient story of Balaam to the needs of modern society.

Mrs. Richmond faced a still larger audience at 2 P. M., and discoursed with rare grace and beauty on "The Coming Spiritual Temple." The exercises included the splendid music by Hummel's Band, Mr. A. E. Whitelaw, who played the organ, highly distinguished himself by his unsurpassed rendition of the organ in an exquisite symphony, which immediately preceded Mrs. Richmond's sublime invocation.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 23, 1906.

Spiritualist Camps

Liberal, Mo.

To the Editor of the Banner of Light:

The fifth annual encampment of Spiritualists, at "Catalpa Park," closed to-day. The attendance was much larger than on any former occasion, and the deepest of interest was manifested by those attending. Catalpa Park is an ideal one, and comprises a tract of sixty acres of high, undulating land lying one mile south of the town of Liberal, Barton county, Mo. The land is thickly set with broad-leaved catalpa trees, with wide, shady avenues, converging from the center of the park, and leading one through vine-clad arbors, by plashing fountains, by innumerable tiny lakes and verdant beds and banks of rare flowers. The park must stand a monument to the generosity of that great liberalist, lawyer, legislator, author and student, G. H. Walser, President of the Catalpa Park Association, who ten years ago occupied an enviable position in the bright galaxy of great men of the State. His residence is in the park, surrounded by scores of pretty, airy-built summer cottages, occupied during the encampment by those in attendance. His right lieutenant is Dr. Cyrus Baldwin of Arlington, Neb., Superintendent of the Association, and whose only object in life seems to be to do good and to make every one with whom he comes in contact feel at home while at Catalpa Park. In this the doctor is ably assisted by his amiable wife, Treasurer Bowers and Mrs. Thompson, Mrs. Andrews and Mrs. Farris, members of the Woman's Auxiliary.

It was the writer's pleasure to represent a great metropolitan paper there during the encampment, and while they had often been made a target of by narrow-minded, one-sided writers, whose vocabulary contained naught but abuse and innuendoes, they received us kindly, and placed at our disposal everything that would afford us comfort, pleasure and information, and only when we wrote nothing in malice or hatred, but to investigate, and to expose fraud if pure, and to respect that that was good and true and pure, as we would that found in any orthodox church.

Their daily program varied but little: conferences at 9 A. M., excepting Sundays, when the hour would be given up to the Children's Lyceum; at 2 P. M. a lecture and platform tests by such speakers as Mrs. Anna L. Robinson, of Port Huron, Mich.; W. C. Colby, Columbus, O.; G. H. Walser, Liberal, Mo.; W. H. Bowers, Sheolah, Ind. Ter.; A. S. Bonney, Cherryvale, Kan., and H. G. Gray of Parsons, Kan. The evening was usually devoted to mediumship meetings, and always proved a pleasant affair. A hall was given every Saturday night, and the "Celestial Dome," as the large rectangular-shaped auditorium was called, was filled with many dancers from the camp, from Liberal, Lamar, Pittsburg and Parsons, Kan.

In this connection we feel that we would like to comment on the department of those attending the encampment. We found it most interesting and fruitful, that in the past few years, with thousands of people from all over the globe, from all walks of life, mingling together for weeks each year, that there has never been a drunken man on the ground, and a stranger still there has never been a peace officer present, unless he came to attend the dancing as a listener. No scandal, no brawls, no slanders, no quarrels, all seemed to be bound together in one great fraternity, whose sign manual was "Fraternal love, harmony and peace."

There were such mediums present as Wileas, Colby, Martin, Aber, Goodman, Taber, Henry, Gray and White. With such an array of mediums, so restricted that they had no mediumship, and their part would cause their being ejected from the grounds, there were naturally grand results.

The writer went there a skeptic, became interested, and talked with almost every one on the grounds, and all spoke of the wonderful phenomena manifested during the meeting. Many of them had visited other camps, but none had seen anything so grand as Spiritualism here as striking as at Catalpa Park. The séances were always well attended, often parties from Nevada, Rich Hill and Joplin, Mo., Pittsburg, Galena and other Kansas towns telegraphing in advance for seats in the circles; very conclusive proof to us that the spiritual seed sown in Missouri's fertile fields has germinated, and the great attention given the speakers showed the spirit actuating those in attendance.

The intellectual phase of Spiritualism, as manifested by the lecturers, was to us a feast of reason, sound, clear-cut and logical. The lectures to any one that came in the rôle of an investigator, were certainly a revelation, and the great attention given the speakers showed the spirit actuating those in attendance.

The efforts of Colby and Walser, and Bowers and others, were well received, and they always filled the Auditorium; yet it was left to Mrs. Robinson, national organizer of the National Spiritualists' Association, to pack to satisfaction the immense building, with its seating capacity of two thousand.

This was her third year at Catalpa Park, and without detracting a single iota from the merits of the other speakers, yet we feel that the success of the Cause, in this community at least, is largely owing to her powers as a teacher, and whose devotion to the work clearly indicates her earnestness in a Cause that has enthralled, enshrined and brightened her whole life. As usual, that she is known to every reader of the BANNER OF LIGHT, and as her praises are always sung by those that know her, we feel it useless to attempt to say anything laudatory of her. To those in the work here she is a guide and co-worker, always ready and willing, often sacrificing those tender associations of home, of husband, of childhood, that are always uppermost in the thoughts of every mother and wife, for the prosaic, tiresome work of the lecture platform.

A fitting tribute was paid her at the farewell meeting, in which all participated. After short farewells by the officers and others, President Walser advanced to the front of the profusely decorated stage and read a poem.

Mrs. Robinson responded briefly, thanking the author, the officers and every one for their many kind nesses to her during her short stay among them.

The Board of Directors secured the services of Mrs. Robinson for their next encampment, besides contracting for additional speakers.

Catalpa Park will have many additional cottages another year, besides other improvements that will add to the comfort of the campers and the public.

PAUL ROSE.

Mt. Pleasant Park.

To the Editor of the Banner of Light:

Our Camp-Meeting at Mt. Pleasant Park, Clinton, Ia., closed on Aug. 28, after one of the most successful seasons we have ever known.

The halls were crowded at lectures and mediums' meetings, harmony prevailed in all our business meetings, and the sunlight of spiritualism beamed upon us the closing Sunday, when Rev. J. C. P. Grumble gave a masterly discourse, illustrating the marked difference between "realization" and "demonstration," and the "sphere" and "plane," and gave an analysis of "spheres and planes," and gave an harmonious vibrations of all that is on a given plane.

This lecture was one of the best of the season. In the afternoon the plane of demonstration was most ably presented by the pioneer, Prof. Lockwood, whom all have learned to love, and whose great truths are becoming more and more sought for and cherished as progress in presenting spiritual truths to a materialistic civilization.

Our last day closed with a grand public lecture-writing séance, conducted by the Bangs Sisters of Chicago, and numerous smaller circles about the camp.

Appropriations have been made by our Association for greater improvements at Mt. Pleasant Park in 1907—chief among which will be the arranging for complete system of water-works, to be supplied from the regular city mains, or water-works of Clinton.

At the annual business meeting of the Ladies' Independent Union of the Mississippi Valley Spiritualists' Association, held the last week of the camp-meeting at Mt. Pleasant Park, Clinton, Ia., the following resolutions were presented by Mrs. McGrath, and unanimously adopted by the Union:

Resolved, in accordance with Nature's inevitable laws, our dear sister, Mrs. Olive A. Blodgett, has this past year been called to the higher life; and

Resolved, that we as a Union extend to the family of our dear sister our sincere sympathy in this her great loss. May the light of our beautiful philosophy shine upon all who mourn her departure from earth-life, and may the worthy life-record of our sister be to us an example and an incentive to higher aspirations and renewed efforts for humanity; be it

Resolved, that we publish these resolutions in the leading spiritualist papers, and that we do it with love and respect for sister Blodgett; be it further

Resolved, that these resolutions be spread upon our records, and a copy sent to the family of our departed sister.

MRS. STELLA A. FISK, Pres.

MRS. NETTIE E. MCGRATH, Sec'y.

Mt. Pleasant Park, Clinton, Ia., Aug., 1895.

Onset-Wigwam.

To the Editor of the Banner of Light:

On the afternoon of Sept. 15 the Wigwam closed its doors for the season of healing. One of the largest and most intelligent audiences that has attended was present, which proves conclusively that the interest was unabated to the last. This was very gratifying to all of the workers, who felt that they have done a good summer's work, and to do a still larger one next season. The membership is increasing rapidly.

Two donations came from Mrs. Dr. Perkins and Mr. Wagon of Boston. But one of the kind ever placed in the BANNER by Cora Pratt of Dorchester, Mass. It came so unexpectedly, we feel very thankful for any kind and true words spoken of us. I want to thank Dr. Amanda A. Cole of Haverhill, Mass., for the good work she has given us all of this season, both by her own aid and by the aid of her husband, who by one of her leading guides are exceptionally fine.

A benefit was given last night to Dr. E. A. B. of Boston, in the Richmond Cottage, corner North street and Longwood avenue. He has been one of the faithful workers at the Wigwam this season. The cottage was beautifully decorated with Chinese lanterns. The attendance was large, and the evening's exercises were highly enjoyable.

In speaking with President Weston yesterday, she expressed herself as being perfectly satisfied with the summer's work. I can say for the Society that we are more than pleased with her continued interest, which is as strong to-day as it was at the start; and we feel that she is the right person in the right place.

Our Harvest Moon will be Oct. 4 and 5, which we feel assured will be a success. The supper and dance will be at the Temple as formerly, and services at the Wigwam, closing with a Musical Concert. A. J. D.

Camp Progress, Mass.

To the Editor of the Banner of Light:

Although the day was quite chilly for a camp-meeting, yet the interest seemed to hold on with great tenacity, and fully fifteen hundred people were present to enjoy the beautiful singing by our quartet, and the fine remarks and tests given by the different mediums present.

The meeting commenced as usual at 11 o'clock A. M., as follows: Singing by the quartet; invocation and address by Mrs. H. A. Baker of Marblehead; remarks by Mrs. M. E. Cross of Lynn; singing by Mrs. Johnson of Salem; "Mother, Home and Heaven." Afternoon—Address by Mrs. H. A. Baker of Marblehead; singing by the quartet; Messrs. Gardner and Leonard, Miss Bailey and Mrs. Hall, remarks by Mr. Balcomb of Lynn, Mr. Hooper of Salem; solo by Miss Amanda Bailey of Salem; tests by Mrs. Shapleigh of Charlestown; remarks by Miss Pratt of Boston and Mr. J. B. Hatch, Jr., of Boston; singing, "Happy Golden Years," by Miss Bailey and quartet; remarks by Mrs. M. E. Cross of Lynn, subject, "Humanitarianism and Life After Death," solo, "Shadow Land," by Miss Amanda Bailey of Salem. Cars pass the grove every fifteen minutes from Lynn and Salem.

MRS. N. H. GARDNER, Sec'y.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 3 P. M. E. Tisdale, Conductor.

Kathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. (7 1/2 P. M. meeting in Commercial Hall) Thursday at 7 P. M. N. P. Smith, Chairman.

Elm Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 8 o'clock; Conference meeting Sunday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

Holmes Hall, 789 Washington Street.—Meetings on Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M. J. Milton White, Conductor.

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

Friendship Hall, 12 Kneeland Street.—Circles and tests every Sunday at 11 A. M.; meetings at 2 1/2 and 7 1/2 P. M. Mrs. Bruce, Conductor; W. H. Amerigo, Assistant Conductor.

Berkeley Hall.—J. B. Hatch, Jr., Secretary, writes: The Boston Spiritualist Temple will open its meetings for the season of 1895-96, at Berkeley Hall, 4 Berkeley street, Sunday, Oct. 6—morning and evening. Prof. A. E. Tisdale will be the speaker; Mrs. May S. Pepper will give delineations; Mr. A. J. Maxham will furnish the singing.

The above will be the talent that will occupy our platform during the month of October.

The directors have decided to continue, as last season, viz., having the morning meeting free, admission in the evening, 10 cents.

The Helping Hand Society to the Boston Spiritual Temple, writes Ida Jacobs, Sec'y, will hold its first meeting of the season Wednesday, Oct. 2, in Gould Hall, 3 Boylston place; business meeting at 3; supper at 6; social in the evening. We hope all members and friends will be present.

Alpha Hall.—[Society of Ethical and Spiritual Culture. Mrs. Wilkinson, President.] Mrs. Wilkinson writes: A very harmonious circle at 11 o'clock; at 2:30 a service of song led by Mrs. Nellie Carlton; devotional exercises, Miss Brehm; duet, Mrs. Cunningham and Mrs. Carlton; Mrs. Elizabeth Ricker gave a very fine address, followed by Mrs. S. E. Cunningham. Mrs. Dickinson, Mrs. Forrester, Mrs. Clark, Miss Wheeler, Mrs. Wilkinson and Mrs. Parrell in tests.

At 8 o'clock, Dr. E. Sanders, excellent remarks and many recognized tests; Mrs. Peak, Mrs. Dickinson, Miss Wheeler and Mrs. Ricker gave tests; excellent music by Mrs. Carlton and Miss Brehm.

The Society will give its first entertainment and social in Alpha Hall, Monday evening, Sept. 30. It is expected that some fine drawings will be given by a spirit artist on this occasion—bring your own paper. Tuesday, the 24th, at 8 o'clock, the regular meeting will be held in the same hall, and the Saturday following the conference meeting will be held at the same hour. Public invited.

Friendship Hall.—Mrs. Bruce, Conductor.—W. H. Amerigo writes: We had a fine healing and developing circle—quite large for the first held in this hall. Mrs. Bruce gave tests and communications to every one. Very interesting meetings both afternoon and evening.

The following talent was with us: Mrs. Bruce, Mrs. Julia E. Davis, Mr. W. H. Rollins, Mrs. Knowles, Mrs. A. M. Ott, Mrs. M. F. Miller, Mrs. L. J. Akerman, Mrs. Messier, Abbott and Rollins spoke under inspiration, and gave very fine tests.

Music and singing, conducted by Prof. E. F. Pierce, Mr. Abbott, and Mrs. L. A. Jenkins, was fine. Mrs. Bruce gave tests and communications to every one in the hall at each session.

Sundays, healing and developing circle at 10:45, meetings at 2:30 and 7:30 P. M. Good mediums will be present. All are invited.

BANNER OF LIGHT on sale at the hall.

Bathbone Hall.—N. P. S. writes: Thursday, Sept. 12, 2:45 P. M., Mr. J. Baxter opened the meeting with remarks; Mr. Davis, Mrs. E. F. Osgood, Mrs. S. C. Cunningham, Mrs. E. R. Brown, Mrs. A. Woodbury, P. Smith and Rev. George Rose of West Africa took part. Mrs. W. T. Works and daughter and Mrs. M. F. Laverlin sang.

Commercial Hall.—Sept. 15, at 10:45, Miss Webster gave a select lecture, followed by tests and discussions. At 2:30 and 7:30 P. M., Miss Webster opened the meeting with remarks, followed by Mrs. E. R. Brown, Mrs. S. C. Cunningham and Miss Louisa A. Bean.

7:30 P. M., Father Quint, N. P. Smith, the Chairman, Miss Webster, Mrs. E. R. Brown, Mrs. A. Woodbury, Dr. Milton T. White, furnished the exercises.

Harmony Hall.—James Higgin writes: The weekly meetings and Sunday sessions were very good, and appreciated by all. Mr. S. H. Nelke's subjects, given by the audience, were: "The Subjection to Some Divine Supremacy of Manhood," and "The Devil." They were masterpieces in regard to oratory and knowledge of Nature's laws. Tests by mediums, especially by those developed under Mr. Nelke's care, were good. Those called to the platform for tests were Mrs. J. A. Wood, Mrs. C. O. Quinn, Mrs. W. B. Woods, Mrs. Davis, Mr. Haver, Mr. Quinn, Mr. E. B. Lamb, Mr. S. H. Nelke and Mrs. Brown of Somerville. Music by Miss Lamb.

The BANNER OF LIGHT, as ever, was welcomed. It is for sale at the hall and S. H. Nelke's, 616 Tremont street.

America Hall.—A correspondent writes: On Sunday last Eben Cobb opened the morning circle with instructive remarks upon the true nature of spiritual development.

In the afternoon and evening the following able talent took part: Eben Cobb, David Brown, Mrs. Abby R. Burnham, Mrs. C. Fannie Allen, Mrs. B. Robert N. Burnham, Mrs. A. F. Forrester, Mrs. M. F. Kenna, Mrs. E. J. Peak, Mrs. M. A. Ott, Mrs. F. E. Bird, Mrs. Forrester, Mrs. Lamplier, Mrs. Nellie Thomas, Mrs. S. C. Cunningham, Mrs. Bell, Mr. Warren, Father Locke. Music was furnished by Prof. Peak, Prof. Myers, Mrs. Peak and Father Locke.

BANNER OF LIGHT on sale at each session.

Eagle Hall.—Hartwell writes: Wednesday afternoon, Sept. 11, Mrs. C. H. Clarke, Mrs. J. Friedrichs, Mrs. F. E. Bird, Mrs. S. C. Cunningham, Miss M. F. Wheeler, J. Hilling, W. S. Anderson, E. H. Tuttle, gave excellent remarks, tests and readings; music by Mrs. N. Carlton, E. Crismon, H. Crismon and E. Crismon.

Sunday, Sept. 18.—The morning circle was a success and replete with spirit-power. The meetings throughout the day were well attended. Mrs. J. E. Woods, Mrs. M. E. Pierce, Mrs. J. Friedrichs, Mrs. L. Terry, Mrs. C. H. Clarke, Mrs. M. Ratzel, Autumn Leaf, Miss Sears, Mrs. N. Carlton, J. Hilling, D. H. Hall, E. H. Tuttle, gave positive proof of spirit-

ism. Mr. Tuttle gave inspirational poems. Also answered many questions; songs by Mrs. D. H. Hall, solos by Professor Myers; piano solos by H. C. Grimes.

The excellent paper, the BANNER OF LIGHT, for sale each session.

Red Men's Hall.—A correspondent writes: Mrs. Maggie Walte of California held the first of her series of séances Sunday evening, Sept. 15, in Red Men's Hall, Boston. The hall was crowded to its limit, and the séance was remarkable in every detail. The BANNER OF LIGHT had a large sale. Séances will be continued in this hall every Sunday evening.

MEETINGS IN BROOKLYN.

The Progressive Spiritualist Association, Amphion Theatre Building, Bedford Avenue, opposite South Street. Meetings Sunday evening, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritualist Conference meets every Sunday evening in Simplex Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mead, 5 P. M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 369 Bedford Avenue, near Myrtle street. Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, on and after Oct. 6, at Small's Parlors, 227 Franklin Ave., (near Greene). 1188 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and instrumental music, lectures, readings and tests. S. Van Brocklin, Chairman.

The Woman's Progressive Union will hold meetings every Friday and Sunday evening at 8 o'clock, at its new hall, Small's Parlors, 227 Franklin Avenue, near Greene. Friday's meetings will be of a social character, supper being served from 7 to 8 o'clock. All are cordially invited to be present.

Mrs. E. F. KURTZ, President.

478 Grand Avenue.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 86th and 87th streets, on Seventh Avenue, entrance on 87th street, where the BANNER OF LIGHT can be had. Services Sundays, 10 A. M. and 7 1/2 P. M. Afternoon meetings for facts and phenomena at 7 1/2 P. M. Henry J. Newton, President.

Adelphi Hall, 532 Street, between Broadway and Canal streets, New York.—Spiritualists' Society meets each Sunday at 11 A. M. and 7 1/2 P. M. Helen Temple Brigham, speaker.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gorty Square, every Friday evening at 8 P. M. Alfred Andrews, President; Titus Merritt, Secretary.

Adelphi Hall.—Belle V. Cushman writes: On Sunday, Sept. 22, our Society will hold its first meeting of the season. Mrs. Helen Temple Brigham will be with us morning and evening on that and following Sundays. No notice will be given of any exchange with other speakers.

RHODE ISLAND.

Providence.—Mrs. C. M. Whipple, Sec'y pro tem., writes: The People's Progressive Spiritualist Association, which holds its meetings in B. T. Hall, 728 Westminster street, had for speaker Sept. 15 Wm. A. Hale, M. D. of Boston. His subject was "Spiritualism vs. the New Testament." The address was listened to with marked interest by a large audience. Dr. Hale is forcible, logical and eloquent. Our meetings are attracting the attention of true and earnest investigators.

President F. H. Roscoe went to Swansea to lecture. Those who have the pleasure of listening to him will be richly repaid. In his absence Mrs. C. M. Whipple presided.

The Providence Spiritualists' Association, writes Mrs. Sarah D. C. Ames, Sec'y, meets in Columbia Hall, No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M. Sunday, Sept. 15, Willard J. Hall of Buffalo, N. Y., was the speaker.

Mr. Hull gave two grand and instructive lectures, and received well-merited applause, and the undivided attention of his audience.

The subject for afternoon was "The Significance of a Future Life." In the evening, "What Effect Does Spiritualism Exert upon the Affairs of the World?" Sunday, Sept. 22, F. A. Wiggins of Salem, Mass., will be with us.

National Spiritualist Association Convention.

To the Editor of the Banner of Light:

This Convention will be held Oct. 15, 16 and 17, 1895, at Masonic Temple, Washington, D. C.

Reduction in fare on Certificate Plan by Trunk Line Passenger Committee from important stations on following named roads. This reduction is made to persons going to the meeting from Trunk Line Territory—i. e., Niagara Falls, Buffalo, N. Y.; Salamanca, N. Y.; Pittsburg, Pa.; Bellaire, O.; Wheeling, Parkersburg and Charleston, West Va., and points East thereof, except New England.

New England rates will be announced as soon as perfected.

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

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

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

This certificate you deposit with the Secretary at the Convention, who will indorse it, and then you can secure rates for the journey home at one-third usual fare.

Persons desiring to secure these tickets should call for them at least thirty minutes before the train they wish to come on is advertised to leave, as the agent must have time to fill out certificates.

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

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

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

Good comfortable rooms can be secured in Washington at \$1.00 per day, and there are an immense number of restaurants where good food can be obtained as cheap as in any city in America.

Through the kindness and liberality of the BANNER PUBLISHING CO., we shall make announcements from week to week in regard to the great Convention.

FRANCOIS B. WOODBURY, Sec'y.

Washington, D. C., Sept. 7, 1895.

Ayer's Sarsaparilla, highly concentrated, is the most economical blood purifier that can be used.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists of Lynn held services at 33 Summer street Sunday evening. The hall was packed with an appreciative audience. Services opened by the well-known quartet, Miss Amanda Bailey, Miss Mabel Walte, Charles E. LeGrand and Mark Heathcote. Mrs. Dr. M. K. Dowland, under inspiration gave an invocation and well-chosen remarks on "Wisdom."

Rev. E. Fales of Winthrop spoke on "Has Man the Power to Forgive Sin?" He gave a retrospective of all religions teachings, and quoted many passages from the Bible, which proved that man alone must work out his own sin or transgression.

Prof. Charles T. Wood of Boston gave a masterly address on "Life, What is it?" Mrs. William B. Butler of Boston was then introduced, and her exalted thoughts on "Nature's Force" were listened to by the large audience. She also gave many excellent tests and messages. Prof. C. H. Webster of Salem followed with forcible and interesting remarks on the Bible, which he believes is much misunderstood by the masses.

Next Sunday evening Mrs. Lizzie D. Butler, Mrs. L. A. Prentice, Mrs. Florence Lamplier, Capt. J. B. Combs, and others.

Worcester.—Celia C. Prentiss, Cor. Sec'y, 316 Park Avenue, writes: Miss Lizzie Harlow of Haverhill, Mass., gave her first lecture before a Worcester audience Sunday, Sept. 15. Preceding the afternoon lecture she read an exquisite poem, basing her remarks on the same. Lovely white flowers adorned the platform in memory of Mrs. Clara H. Banks, who one year ago ministered to us for the last time.

The evening service opened by singing of "Only a Courtship," followed by an invocation and song "When the Mists Have Cleared Away," which the speaker chose as the subject of her discourse.

Miss Harlow is a fluent speaker. She will speak for us again next Sunday.

Swansea.—Mrs. E. B. Eddy writes: On Sunday, Sept. 15, Dr. F. H. Roscoe of Providence lectured here in the Universalist Church, at 2:30 and 7:30 P. M. Subject for the afternoon, "Mediumship and the Good that has been Attained by and Through It." It was a most eloquent effort.

At 7:30 he gave his lecture, "Make the World Better by Your Life and Living."

We have no Spiritualist Society here, and the coming of Dr. Roscoe was a great treat to us all; and it is the earnest wish of all that we may succeed in having him again with us soon.

Brookline.—C. A. N. writes: Sunday, Sept. 15, was the first meeting this season of the Ladies' Aid Society.

The Goodrich family of Portland, Me., Master Sammie, boy medium, Dr. and Mrs. Goodrich, were with us.

A large and enthusiastic audience greeted these mediums. They will be here four Sundays more. Their remarkable tests and communications were all recognized.

Are You Nervous?

Take Horsford's Acid Phosphate.

Dr. H. B. BRUSTAR, Birdsboro, Pa., says: "I have used it in nervous troubles for years, and always with good results."

CONNECTICUT.

Meriden.—Dr. N. Williams writes: A meeting was held at St. George's Hall, Sept. 15, by Dr. Harlow Davis of New York, the well-known platform test-medium. The tests and diagnoses of disease were truly remarkable. His work is much appreciated here, and he has promised to be with us next Sunday evening.

NEW YORK.

Buffalo.—Jacob C. Schell writes: We had with us Sunday, Sept. 15, the famous Lily Dale Quartet, who rendered some fine selections; they gave our Society a benefit on the night of the 16th.

Beware of Ointments for Catarrh that Contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as