VOL. 78.

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 21, 1895.

\$2.50 Per Annum,) Postage Free.

NO.

Written for the Banner of Light. LAST WORDS OF NOBLE SOULS.

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

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 at 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 gen-tle 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, Neuhausen, 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 even ing, but it was a day never to be forgotten. The varied and romantic scenery which every where met our view would be difficult to equal as our way led us across several beautifu 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 out door 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 mascu-

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 hun-

dred 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 abysmal 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 life-The special point of attraction here is first, the celebrated memorial to the heroism and listened to a lecture; also visited the Cata-and loyalty of the officers and soldiers of the combs, going down, down, into those gloomy Swiss Guard, who died in defense of the French King in 1792. It is in the form of a dying lion, 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 illustra tions. 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

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 Brienz, amid scenery of rarest 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 party, not omitting the writer, were unexpect-where the spirit seemingly directed. For a long edly quite prostrated by a fit of seasiokness.

Bidding a reluctant good-by to lovely Lu-cerne, we started for Italy, Milan being our first stopping-place. The ever-constantly chang-ing mountain scenery from Lucerne to Milan, via the magnificent St. Gothard Alpine route, was often of the wildest and grandest charac-ter. 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 quar-

ter miles long, and one of the mountains tun-neled 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 with your many readers for me to make any externate of describe it for me to make any attempt to describe it, which I have neither ability nor time to do. 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 Grazia, to see the original of the world renowned painting of the Last Supper, by Lenardo da Vinci.

At the Royal Palace we went through the different rooms of the Oneen's suits. The pal

different rooms of the Queen's suite. The palace contains five hundred rooms. Taking train from Milan about noon, we reached Venice at

7P. M.—a long and tedious ride. Here we rested for three nights, and it seemed a week.

At each place visited we ask ourselves, could anything be finer? 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 fate ful 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 arisen 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 able. It must be so familiar to your readers was made to exclaim, in good old-fashioned that I shall here only mention some of the American style, Glory! glory! glory! as a pack-more prominent places that we had the pleasage of home letters, five in all, was brought to me by a friend from the mail just arrived. 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 mis-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 rarest satisfaction, 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 Eliza beth 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 botel, "La Minis 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 Marie 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, 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. Vesu vius and Pompeli. This is a side excursion, and only a few of the party venture to take it: but as Franklin, who evidently was not a be-liever 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 Here we had to take small boats, Grotto." 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

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-constantly changing mountain scenery from Lucerne to Milan, what the magnificent St. Gothard Alpine route. 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 ex humed from the neighboring buried city; then started for Pompell, 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 Baptistry, 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 pre-ferred our interview with the dead Admiral to that with some of his living countrymen.

Travelers throughout Italy, especially Ameri cans, are so constantly beseiged, 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 farfamed 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 ure of visiting, such as the Palace of Versailles, the Pantheon, the Grand Opera, the Louvre, Hotel des Invalides, Notre Dame, Sainte Chap elle, Saint Madeline and other memorable churches; we inspected the great stores, Bon sives, for I had been so long hungry that I felt | Marché 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 Elysées, 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 make 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 Build ings, 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 Shakspeare'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 enchant 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 re mained over night at the Queen's Hotel. Next morning we inspected the town, and enjoyed a ride to Hawarden Castle, the home of Glad stone. Our call, about 11 A. M., was too early -he was not up. We had to leave without see ing him. Our route to Glasgow took us through the western counties of England and Scotland while our first travels were through the east ern 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 Grennock, where we embarked on the City of Rome Thursday P. M., Aug. 22, reaching New York Saturday A. M.

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 many pleasant friendships made between members of the party will long linger in mem-

ory 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 Ameri-

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

VALUE OF A LONG PRALM (exix).-In old times a culprit, when at the gallows, was allowed to select a Psalm, which was then sung, thereby lengthening the chances for the arrival of a reprieve. It is reported of one of the chaplains to the famous Montrose, that being condemned in Scotland to die for attending his master in some of his exploits, he selected the 119th Psalm. It was well for him that he did so, for they had sung it half through before the reprieve came. If he had selected a short Psaim he would have been



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 manifesta-tion, 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 circles have taken place within that period which have taken place within that period, which have convinced many estimable people of the fact of this power, who are still firm believers

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 satisfac-tion 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. Pick-ering an unqualified testimonial of the reality

of the scene.

Not far from that time Mr. William R. Tice of New York city, became fully convinced of the r. slity 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 Hazard gave many valuable facts gathered rom a seance with Ars. Pickering. In 1879, Mr. S. Swaine, a plot grapher (being himself on Adventist) in the interest of science, secured two full forms of Indian women, taken in nearly lavlight.

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, yours 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.

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 as complete as it is possible to make it. Admitting that the human spirit, freed from the physical body, may possess facilities for acquiring to us in our present phase of existence, and cupied with other matters. 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 disem bodied Smith has an interest in the matter, and will probably from his side of life use private communications between those more or less recently passed to the other shore and those still remaining in this life. Matters of 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 mor-

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 inflicted 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

It is true that the world is largely peopled with the unwise, and every day the army of foolish trilling 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.

a spirit to become decarnated 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-

We have learned that it is not necessary for

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

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 must have the thought before I can send it out. It is remarkable that many people who message, the identification may be considered habitually question the identity of communicating decarnate 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 mesknowledge of earth-matters which are unknown sages were received their mentalities were oc-

Then follow all kinds of hypotheses concerning dual consciousness, sub consciousness, unconscious excercise 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 decarnate 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 methods to prevent his earth friends from and that in vogue in the days of our grandbeing deceived regarding it. This applies to fathers," 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 general interest are sometimes given to the 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

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 dis-tinct. 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, regaining consciousness for a little time before her death, when she detailed some further extraordinary revelations to her relatives .- The

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 keen 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 mannot 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 Kostrum.

The Holy Spirit.

An Inspirational Discourse given by W. J. COLVILLE, At Holyrood, Paris, Sunday, June \$8, 1895, of the Duchess de Pomar.

TO 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

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 phraseology 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 relations 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 a lvocate is to perform the two fold mission of bringing to their hitherto fickle 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

The sorrow which filled their hearts was doubtless a twofold grief, having in it not only the very natural element of regret at the departure from their outward midst of one who was excessively 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 Scrip ture narratives, phenomenal indications of the presence and action of some super-terrestial 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 Blijah held 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.

inspired utterances to the multifarious necessities of so mixed a drowd, 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 supernal 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 fulfill ment 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 noth ing 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 pas sant, 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 deposing 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 ministration.

The title Holy Spirit in its most interior meaning signi fies 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

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, mismated 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-illumined 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 contenting.

Consciousness is no concomitant of spirituality, but ex-

The nature of the truth declared, the sdaptibility of the Spirit is outpoured the world is simultaneously sonvinced of sin and righteousness.

Conviction of sin is a very different thing when rightly comprehended from the gloomy experiences of the terrorstricken 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 revelator, 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 spirit-

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

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 censors 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, 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 in deed 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 mem bers are unified in love and use, we shall have discovered

an ideal cooperative commonwealth.

A celestial sphere or beaven is made up of regenerate men and women who have so developed out of egoism into altruism, that they constitute one harmonious philan thropic organism. Though they are perfectly unitied 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 commuity 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 s 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 vs. 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 govern ment, 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 work ing 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 Ishmaelistic policy is conducive to individual appears. Comprehing availables and trusts vidual 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 and you. 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 dissen

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 strange ones. Vivisection and inoculation à la Pasteur, noxious drugs actly the reverse; still, whenever and wherever the Holy and noisome medicaments of every sort, as well as the most

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

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, phonix-like, from what are seemingly a pile of useless ashes.

Worlds, i. c., 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 rape. 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 septa-

gram 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 preju-

dice and bridging the gulfs of dividing creeds is heaven inspired, and we should be indeed remiss in duty were we to fail to hall 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

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 there 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 noblemanry, 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 benighted 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, praiseworthy occupation, can continue the fulfillment of their alloted 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, plenteously 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 n_0 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 affinity.

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 Until, from our life's living shrine, Some subtle force extracted well Breathes o'er the dark, astonished scene A potent and in piring spell. Electric force not born of earth

Cannot diminish or increase Its action only is made known

By science, which will never cease Research into the vast unknown, Until the power which guideth all Is known through welcomed messenge And ended then will be man's thrall. The lightning flashing 'thwart the sky, The thunder's deep sonorous peal, And Edison's inventions strange,
Which cause the brain almost to reel,

With Tesia's mighty volts of 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 untettered mind Of man shall heaven's high purpose read, Then shall the cloven tongue of flame

A Pentecestal light display, While fi-ry baptism of truth Shall rest on those who, waiting, pray. Through symbol of the twofold flame Love blent 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 triune 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.
Fair symbol of heaven's dual grace,
Electric light, thou weavest well
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 ancient 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 force
Shall many a withered frame repair.
In palace and in humblest home Ricctric 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; Pear not, but love this mighty power;
Ope wide each pare 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 paling light shall glow,
Till all the race with glad accord
God's presence through this light shall know.

Banner Correspondence.

Our friends in every part of the sountry are carnestly invited to forward brief letters items of local news, etc., for use in this depart

Pennsylvania.

PHILADELPHIA.—Theodore F. Price says "It has been decided by a number of the Spiritualists of Philadelphia to inaugurate a course of lectures, the foundation of which shall be purely scientific Spiritualism, illustrated by phenomena to be presented through whatever media shall be from time to time available.

As the writer hereof has consented to take the position of speaker during these meetings, I have had to answer many inquiries, by mail and otherwise, as to what trend of thought it was proposed to follow. To answer these queries I have embodied a statement embrac ing some of the principles to be endorsed, in as short a space as possible. [These meetings began Sunday evening, Sept. 1, and will be held at Eureka Hall, corner Eleventh street and Gerard Avenue, through the winter.]
Primarily the teachings from this rostrum

shall be consonant and consistent with mod-ern inspiration as given through the myriads of instruments who have blazoned its truths abroad to the world from the incipiency of the movement to the present day—including as much as may be of all the progressive ideas that shall emanate from the fountains of spiritual truth in the future.

All ideas of religion are to be left entirely to

the various conceptions of individual minds.
When the principles of Modern Spiritualism were first announced, and the many varied phases of its phenomena were multiplying and manifesting through its media all over the land, nothing whatever was seen or heard through raps, writings, trance or otherwise, announcing that it embraced any special form of religion. Its instruments were chosen with an utter disregard for all man made institutions. demonstrating conclusively that its Philosophy was entirely at variance with all theological establishments, the occupants of pulpits, the sanctified exponents of creeds. Its agents alla and the traditions of India—the native were chosen from the shoemaker's bench, the country of the wildest phantasmagnia of the factory, the field of the agriculturalist and the home circle; and most frequently they were children entirely unschooled, whose marvelous utterances confounded the most erudite sages. The schools of theology were passed by, and their entire curriculum was found to be at variance with the inspired teachings of these mediums of the spirit world.

There was no acknowledgement by the spirits of the existence of any special, di vinely inspired work, Bible, code or compila tion of laws emanating from a deific source. It has been shown that the so called sacred books, upon which were founded the various religions of the world, were merely records of tradition, folk lore, superstition and special providences, national and personal, strung along a thread of more or less authentic his

It is scientifically demonstrated that the laws of nature have never varied one jot or tittle for the special benefit of any individual, tribe or nation; and that such an occurrence would have thrown the workings of the whole universe of worlds out of joint. All 'mira-cles' have been therefore relegated to the realms of myth as being but the results of exaggeration and unfounded statements.

On the foundations laid by the material scientists the teachers of the spirit world builded their enduring structure, whose shiuing dome reaches through the realms of immortality and is forever illuminated by the radiance thereof. Its corner stone is Truth, and no element is incorporated in its construction that bears not the touchstone of Reason or the demonstration of actual science.

Walking hand in hand with science, Spiritualism demonstrates that all ideas inculcating originating through a belief in the working of power. It teaches, on the other hand, that through all the wons of time, from the most out all departments of life, simpler cells and forms combining to produce more complicated and higher aspects; and that the evolution of ence who knew my name, and but one (Sister the spiritual and intellectual have kept even | Sara A. Burtis, the octogenarian) that I think pace with the physical through the harmonious workings of the law of eternal development. It demonstrates the continuity of life after the change called death, proving that man in becoming immortal, loses none of those attributes of mind that unite to torm his individuality; earned up to that time. He then said: 'I see that he takes up the thread of human experience on the other side of the grave just where and they look like sailors to me, and they want it was laid down on this side, and continues me to ask you if you remember them? They with those pursuits which are congenial and necessary for his development in the line of eternal progression, for which the conditions of spirit life afford ample facilities.

As a succinct statement of some salient itualist and thinker of this city, before the Spiritual Science League of Philadelphia: Among the series of irrevocable postulates emphasized by the cult of Modern Spiritualism are the unity and interdependence of force and matter, structure, entity and consciousness. It heralds a philosophy based upon the results of Nature's laws, and proclaims the absolute necessity of an organism analogous to that of the earthly form, and a spirit physiology for the manifestation of intellectual and physical powers; and that the spirit, which senses, thinks and designs, is limited in expression by the conformation of its organic structure; that the independent ego is an aggregate state of consciousness evolved from the potencies waves of molecular motion; that intelligence is the outgrowth of repeated experiences accumulated, organized and inherited; that the principles of the earthly development of man are similar and identical with those of reasoning beings in the spirit world, whose teachers plant themselves squarely on the corollaries of nature; that adaptation to the surrounding conditions of life is one of the chief factors in the formation and progressive development of organic beings, and that decarnated entities are, like mortals, dependent upon a bodily organization as a radiating centre of intellectual display. Thus the philosophic naturalism of the spirit recognizes no spirit without a physique, and no transcendent epitominal personality as an object of worship and adoration.

Andrew Jackson Davis says in his work entitled 'The Present Age': 'There is no common ground upon which religionists and Spiritualists can stand.' A 'Christian Spiritualist' is an anomaly, for the reason that the term Christian, in any connection, embodies the idea that Christ was an incarnation of orthodox divinity, and that his crucifixion was an atonement for sin, while Spiritualism ignores the legend of the fall of man, rendering 'redemption' unnecessary by proving that every individual is his own savior. Man's birth and environments in earth life make him what he is here, and primarily hereafter, and his spirit bears the impress of his acts, small and great, good and bad, and the results can only be effaced by growth and the education of experi-

Modern Spiritualism began forty seven years ago on an entirely new and original foundation, borrowing nothing from tradition, faith or superstition, basing all its assumptions and all its phenomena on the workings of natural law and scientifically demonstrated facts; and it is not now to be warped from its original basic principles by any cyclone of churchianic creed-

alism or Hindu mysticism. It is needless to reiterate what is known to all as a matter of history, that when Modern Spiritualism first came before the world asking for intelligent recognition, it found no home or abiding place; was christened a child of Satan, and persecuted to the death by every Christian church in the land. No religious establishment opened its doors to reason, and gave to this beneficent offspring of Truth and Science a welcome to its altars. Every pulpit are grounded and founded upon a sound thunders of Orthodoxy, and its mediums and exponents were subjected to every form of hu miliation and persecution, and made outcasts branch societies are made direct from the

from society. Yet notwithstanding all this, it numbers its followers by millions, and has made more converts in the few years that it has been before the world than any faith or dogmatic religion has done in many centuries. Its converts have been convinced through the indubtable evidence of their five senses, and there is no backsliding; the bridge is burned behind them and they cannot retreat without doing violence to their reason. Spiritualism is a science capable of demonstrating its position in every detail, and is armed at all points against the attacks of sophistry and shame of which the attacks of sophistry and shams, of which

it is the uncompromising destroyer.

The Spiritual Philosophy from its very nature, and the elements through and by which it manifests its truths-showing the action of mind upon matter, and dealing with the im ponderable forces is placed distinctively in the realm of science. Religious creed deals with gods and priests, with faiths and forms and ceremonies, refusing to be tried or tested by the touch stone of Reason, forcing the acceptance of its dogmas through blind faith alone. Scientific Spiritualism calls on man to use his reason, leads him into the realms of thought where he is taught to compare, to weigh and to analyze, and to learn all that can be grasped and assimulated by the mind in its various stages of enlightenment.

It repudiates the existence of any devil or evil personification implied thereby; gives a cogent reason for all things; offers the only so lution for human existence; demonstrates the immortality of the soul by proving spirit com munion through its varied 1 henomena; shows the existence of the spirit body in sublimated matter, and announces the actuality of the evolution of life through the material into the spiritual. It arrogates to its teachers no peculiar sanctity; stripped of the theological halo of glory, they are sustained by their own merits.

When this pullosophy was first manifested to humanity by the group of spirit scientists headed by Franklin, there was nothing said about 'astral shells,' bodies of desire,' the 'hootkooma, or the adepts whose mysterious habitations are supposed to be the shadowy caves of the Himalayas. Nothing was said about the Biavatskan doctrine of reincarnation, or the Pythagorean theory of the transmigration of souls, or any other of the useless weeds that have been transplanted from the Jewish Cab country of the wildest phantasmagoria of the imagination-into the beautiful gardens of Modern Spiritualism, and that threatens to transform it into a tangled, howling jungle of the Orient. Teachings consistent with the above will be promulgated from whatever rostrum is occupied by the writer."

New York.

ROCHESTER. - Latham Gardner writes: 'While at Lily Dale I picked up the grand old BANNER OF LIGHT souvenir to look at athe pictures of Cassadaga Camp. I found them all true to life, and I felt moved to write out some of my experiences while at the camp, and tell what I saw, felt and heard.

The words of the Book came to me—'What your eyes see, ears hear and hands feel, that ye know.' Well, I saw a large gathering of the most brainy men and women that it was ever my good fortune to meet. All seemed to be united like one family. All were asking the one question, What is Truth? all dared to ask and tell what they thought. All were living entities.

H. D. Barrett, the acting Chairman, is the right man in the right place. He is a gentleman, and knows how to run a camp meeting,

for he is condensed harmony.

I found a large number of mediums all working with their different phases of mediumship. I was a stranger, but I soon found that I was being led into the green pastures and by the

side of the still waters.

The first afternoon I was there 1 went into the Auditorium, and there found Mrs. Ida P. A. Whitlock of Boston, Mass., talking. Her Walking hand in hand with science, Spiritualism demonstrates that all ideas inculcating the doctrine of special creations are fallacies originating through a belief in the working of 'miracles' by some personification of supreme power. It teaches, on the other hand, that through all the wons of time, from the most finite beginnings, there has been a ceaseless continuity of unfoldment from within through and departments of life simpler cells and buckles and buckles on his shoes. He says he call the formation of suprements of life simpler cells and ence who knew my name, and but one (Sister

ever saw me before.

Then Mr. Emerson asked me if my first business in life was not selling herring out of a wheelbarrow for my Grandfather Latham? there are a number of men standing near you, me to ask you if you remember them? They give the names of Capt. Fred Arthur, Capt. J. J. Gardner, Capt. Chase, Capt. Coffin, Obed Fosdick, Capt. Baker, Brock, Bunker and Hussey.' All old whale ship captains, who used to As a succinct statement of some salient meet in John Shaw's grocery store when I was points in this connection, I quote from a recent lecture by Mr. C. S. Ford, a veteran Spircalled me Latham, and I remembered them all,

and there learned to kill whales from them. and there learned to kill whales from them.

Mr. Emerson said, 'I see a very tall old woman with gray hair standing by you, with her hands on your shoulders, and she says that she will take care of you. She gives me the name of Cornelia. Did you know her?' Yes. We lived together fifty three years. She passed on about a year ago, and we talk together yet. I went to a trumpet séance, and had a call from my father, mother and others, all giving their names."

Michigan.

DETROIT.-Giles B. Stebbins writes: A supreme indwelling mind is the central idea of matter by changes of nerve-structure and of a Spiritual Philosophy. That wise Boston preacher, Dr. Bartol, once said: "The atheist says, 'No God distinct from Nature'; I answer, 'No Nature distinct from God.'" As soul rules body, so mind rules matter. This is a universal law creative of all phenomena. This great globe, and what of suns and stars we can reach, demonstrate interaction, inter-dependence and unity. Their measured motions are so perfect that Plato said, "God geometrizes." This is impossible without design, and design without mind is unthinkable. Elizabeth Doten well said: "Eternal self existent soul

From whom life's issues take their start." How can a mortal law be without "A power that makes for righteousness"? Well did

Derzhaven write in his immortal poem on God: For in my spirit doth thy spirit shine, As shines the sunbeam in a drop of dew." Without a supreme spirit, how can Spiritual

ism be possible? In the days when that gifted spiritual thinker, Epes Sargent, lived on this earth and wrote for the BANNER OF LIGHT, we had long talks on this matter, and the finding that his views were like mine gave me added strength. The poor puzzle about the divine personality was talked over and here we fully agreed. A man's will, single and unitive, is proof positive of his individual being-his personality. In this great universe all we can see proves one unitive will outworking a great design; one spirit using and guiding law and force—an infinite personality. But enough. Leave out a supreme and guiding mind and Spiritualism has no central idea, no power to move and uplift the world.

Ohio.

MANTUA. - J. W. Dennis writes of The National Association of the United States: "We are not confined even to the State in which we are organized, for we invite all camps, all peoples, and every one to join us, and during this present camp season we have had the great pleasure of adding two more as sociations to this parent Association, whose headquarters are at Maple Dell Camp, Mantua. As our heading indicates, we are associated together for the purpose of making this Asso-ciation 'The National Spiritual and Relig-ious Association of the United States' We

State of Ohio. And whenever a camp or an association of any other State becomes a branch association, then we propose that they shall obtain a charter from their own or under the laws of their own State—not in place of our Ohio charter, but because they require such a charter to become a legal institution.

We are associated together, too, for the purpose of herefiting and admosting all humanity

pose of benefiting and educating all humanity that we can reach.

Bro. D. M. King of Mantua, O., with Sister
Anna L. Robinson of Port Huron, Mich., are

the official organizers at present, and will be in the field continually working in the interest of the Association.

Moses Hull and his good wife, Mattie Hull, are members and stockholders, and will work for the Cause at all times. C. M. Danforth is President, Lewis King, Vice President, W. N. White, Secretary, W. F. Ball, Treas urer."

Pennsylvania.

WILKES BARRE .- H. Hunt writes: "I desire to make known to the friends of the Cause the great value which a letter to the columns of THE BANNER is to the workers of the country:

Some time ago I was a stranger in a strange country. I could not find any Spiritualist in the city of Wilkes Barre. THE BANNER was so kind as to insert a communication for me, which was the direct cause of some friends calling on me, which call resulted in the forming of a Circle which developed into a public meeting last year. We succeeded fairly well, considering it was all new ground. We had a meeting on a recent Sunday with our Secretary, Mrs. Brown, of Wyoming, at which we decided to secure a hall for the winter. If we could have a call from some of our developed mediums who may be passing this way, it would give us a great help.

September Magazines.

THE ARENA.-Prof. Joseph Rodes Buchanan's fine portrait and an article by the eminent scientist on 'Marvels of Electricity," are great additions to the current number; Helen H. Gardener continues her papers on "Sound Morality"; Editor Flower writes of a man " at sixty," and deals with the subject most interestingly; Stinson Jarvis tells "How Evolution Evolves"; Henry Wood writes on the "Omnipresent Divinity"; Prof. Frank Parsons has a paper on "Electric Light," showing cost, etc.; " Prof. George D. Herron, the Man and his Work in California." This is a symposium dealing with the crusade now being waged between the defenders af the religion of Jesus and the representatives of popular conventional Christianity, and is furnished by some of the most brilliant lights in the religious world; Hon. John Davis has his third paper on "Napoleon Bonaparte"; F. W. Cotton has one on "The Labor Exchange," and Rev. Marion D. Shutter writes of "Progressive Changes in Universalist Thought." The book reviews of this number are well worth reading. The Arena Publishing Co., Boston.

THE METAPHYSICAL .- "The Mind and the Hand" opens the current issue. Carl LeVinsen has the first part of an analysis on "The Moral Influence of Music." J. Elizabeth Hotchkiss has a paper on "Concentricity; The Law of Spiritual Development." " The Vedanta Philosophy of Being" is by Prof. C. H. A. Bjerregaard. Swami Vive Kananda has a poem 'Song of the Sanyasin." W. W. Carrington discusses Perpetual Motion." W. J. Colville's article this month is "Regeneration vs. Degeneration." There are several ably-written papers in "Psychic Experiences," "Department of Healing Philosophy," and

'The World of Thought." This magazine suffers not by comparison with other of the leading monthlies of the day in any line of literature, and deserves instant and permanent success. It is devoted to occult, philosophic and scientific research. The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

THE NEW ST. LOUIS -" A Corner in the Gulf of Mexico," by Robert S. Day, is the opening paper, followed by "Katherine's Mirror," by Minnie Irving; 'Clara Clark's Married Life," is from the pen of Isabel S. Robinson; Freeman E. Miller writes of "Truck Patch Joe"; S. Teller, E. R. Caldwell, Marie Louise Eve each have articles; the Critic Club, Practical Ocultism, Health and Hyglene, and Timely Topics, are full of good things. The new management are showing marked ability. 2819 Olive street, St. Louis, Mo.

A stimulant is often needed to rourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best conic for the hair.

Lily Dale Camp Grounds. To the Editor of the Banner of Light:

I sent to you a letter descriptive of three séances attended at Mrs. Mabel Aber Jackman's. [Published in BANNER of Sept. 7.] At the time I was sincere, and supposed I had written of a truth. Later developments render great deception on the part of the medium apparent.

The Board of Directors having been informed of suspicious transpirings, at once took efficient measures to become possessed of facts.

Truth compels me to recall all said in my letter, in so far as it is connected with Mrs. Aber Jackman as medium, or in connection with manifestations witnessed in her seance parlors.

I am a Spiritualist, and truth is dearer to me than all isms, or all mediums,

I hope this retraction, freely given by myself, may be read by all who saw my former article.

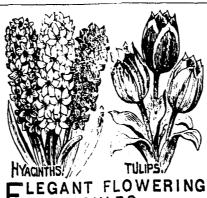
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JOHN CRAPOO LEARNS THE ROPES.

I ship on board de Bobetay Boom
An' bunk wid Cabin Joe;
He show me how to tell de ropes
An' make de compass go,
I l'arn to walk de laddare up
Like any odder orew,
An' when de vessel heave himself,
I l'arn to heave some, too.

So quick I l'arn, an' in one day

I know it all correc'.

I h'ist de bowsprit halllards down
An' reef de quarter deck.

I puts a spanker on de gaff An' steers her no' by no', An' lash de skipper to de keel An' let de main brace go.

De crew she say you do fus' rate Au' show me sumeding more; Au' den I luff de cross-trees up, Au' run her on de shore. I turi away de flyin'-jib-boom,
Au' haul de bulwark taut,
An' splice de riggin' in de win'

An' make it feefty knot.

I l'arn to stan' de doggy watch When Joe she go git drunk; I stood de skipper's watch one night An' hid it in de bunk. De wave blow high, de wave blow low,

Al' splie de grub an' drown de crew
Dat steered de Bobstay Boom.

-Frank Walcott Huit, in Cape Ann Advertiser.

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

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

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

Spiritualism a Religion.

else the believers in Modern Spiritualism may | cion of not being "all right" mentally. There claim for it, they cannot claim that it is in any is another class, occupying a position between sense a religion. It then becomes necessary those who reject and those who adopt Spiritufor 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 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 therefore, is this: Who occupies the best and 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 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 barmonious 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 in- foundly connected with these trivial, simple, tercourse 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

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 presences now a days, so says The Argus. is a nalady, a disease, an insanity.—This World and the Next. Melliourne, Australia.

If it were not a pitiable injustice it would be a farcical and ridiculous pronunciamento-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 fal lacious accusation-and yet those joining in the cry are not happy, for they instinctively 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 exist ence 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 wouder 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 cul-

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

But it is when people go one step further. and assert that the so called dead do return, It is often asserted by those who are inter- and by certain methods make themselves ested in making the assertion, that whatever known, that they are subjected to the suspialism; 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 prescription, on inheritance. While they call there is a spiritual world to which all go, they it divine, they practically admit that it is a 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 re

turn 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 in quire 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 unsound ness. 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. 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. in man, and thus bring about more and more 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 pro-

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 the heavens, and it is because, in doing this using his own prosperity for the good of the Review."

welcome work, it dissipates the vapors of little army of workers under him. But how superatition that have been so long collecting, often does not business success work only the and breaks up the transmels and wrappings of other way; the strong men beating and tramp human authority, that it is resisted in the ling the struggling smaller ones. Laying up treasure for the children is not the thing recommended, elther. Providing is different 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 know that their assertions fail of belief on the 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 | tone" portraits of spiritual workers and camp 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 out break among the Brule Sioux Indians, in consequence of the imprisonment in the guardhouse, on Friday of 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 compain, is not now paid them for the service. Maj. Crager gives an excellent reputation to Hellow 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 be 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 about it. Very well, the present is a very good time, and a specially appropriate one for them 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 save by mail; address her P. O. Box 2622, New 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,

Our old friend and correspondent, Wm. Tebb, Esq., writes us 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 deluthe gratings of its dungeon. It is the blessed to help in the work of God's world. He might sion; accept my warm thanks for your frequent restorer of harmony between the earth and fairly revel in the delightful divine service of notices of the Vaccination Inquirer and Health

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 "halfscenes; 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.

informed, good humored, but revelling in his swashing blows and cataract of masterful discharged the arrested man; the bicatal discharged the arrested man; the Our good old friend, J. M. PEEBLES, is words. All this is manifest in his latest controversial gunboat: "A Critical Review of Rev. i. e., that Dr. P. E. Kipp's Sunday Night Sermons Against in Massa Spiritualism" (San Diego: Peebles Publishing House). We feel almost forced to say—"Poor Kipp!" But if the object of a man's thinking life is to find the truth. We cought to congratu life is to find the truth, we ought to congratu-late him; for, any way, Mr. Peebles's "Critical

Review" will give him plenty to think about.
"Hell; 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 solemnity all aflame with hope and trust and love, a spiritual knowledge of God, heaven, immortality and

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 are indifferent, have never thought much | they have played for six thus far, and before returning New York-ward have five more to present. Their next work will be in Pater. to begin to think about it. What would be the | son, 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 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 Sturgis, by "T. H.," has been received and will 2. All members are requested to be present.

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, must and outs 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 start the bedies or to starve in their nests, that the bodies or wings of the parent birds may be used as ornaments for them. The aigrettes, 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 wo-man's hat means that a bird has been killed in the mating season, and its young have misera-bly 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

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 num-ber. 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 To-bucco 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 wavs to make money as well as autocratic and unor 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 be all the time selfish, if but for the monotony of it. On general principles the trust combinations would be voted down by a

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 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 plainants thus found something to reflect one., that the great public has yet some rights in Massachusetts which theology is bound to

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

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; t seems hard that when a man drinks spiritous 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 shortlived. 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 my-self alone, but for the whole life in my posterity to the third and fourth generation!

Viviscetion and the Young .- Dr. Albert Leffingwell speaks truly when he says-in reference to a teaching of the soulless cruelties of life-dismemberment in some of the schools:

"To the practice of vivisection in medical schools I "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

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.

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 Improve-

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 straight-

way felt. Not a week goes by before the pains of rheu-

matism 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 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 welled. 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

Saturday afternoon will be devoted to the different mediums who are expected to be present, followed by a literary and musical enertainment 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. Tatlow, Mrs. Miller of

California, and others will take part.

The President, Dr. Storer, 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. Spald ING 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 seventyeighth volume Sept. 7. Our old triend Luther Colby, for many years its editor, entered the bigher 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 psychical 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

It is said that he never fails to cure a case which he pronounces curable under his treat-ment. 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 our 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 not 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 1830.

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 o'er the surrace creeps a rising breeze
And slowly ruffles into sliver sheen
Those depths of szure fringed with branching green,
A flame that follows on a form that flees.

As intermingled with the flow of being As intermingled with the now or come
It loses sight in gaining sympathy,
So action quenches all our primal sceing.
We cannot be both part and counterpart
Of outward things, and that passivity
A poet praised is half the poet's art.
—Alfred W. Benn, 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

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 inter-preted by English newspapers to mean that the United States has grown thred of running out with a gun every time the missionaries cry "wolf." It is about time that our 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 dun-ger 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 worshiped 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.

"Defuelization" 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 hat §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 demonetize silver, but now you're trying to defuelize wood."—The Tribuns.

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 "Taihau made a spider his master, and knitted nets."

Eddie-"I ain't afraid; I kicked old Barker's bulldog yestiddy." Neddy-"Humph! I've been in a graveyard after dark!" Teddie-"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 after the adoption of the constitution, but nothing will stand in their way after that time.—
The Hartford Times.

Lord Dunraven's full name is Sir Wynham Thomas Wyndham-Quinn, K. P. He returns to Eugland with, we think, a small opinion of American sporting menthe 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-if 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 nextdoor neighbor to ermined idiots. Pity him and pass on!—The Temple

Here is a neat paraphrase of a very old and popular Christian hymn, which The Moslem 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, Ho 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

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

A cruel story runs on wheels, and every hand oils the wheels as they run.-George Eliott.

men,' and therefore of injuring their hold on their constituency or their office, will not act."

"That parrot of mine's a wonderful bird," said Smithers. "He cries 'Stop, thiefi' 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.

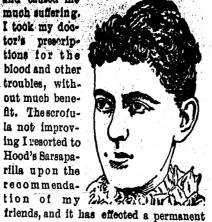
A writer in Light avers that among the evidences whereon an ancient "wizard" in the English islands was "convicted" (!) and sentenced to death was that "he made a man's wife wash her husband's shirt in a 'south running water,' and then put it on him wet, whereby he recovered "-" one of the earliest and 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 Pekin alone.

Scrofula Bunches

Formed on my neck and humor broke ont 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. Thescrofula not improving I resorted to Hood's Sarsaparills upon the recommenda-



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, effec-

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 & Francouia Notch Rallroad, between Profile House and Bethlehem Junction, will not be good after Oct. 1, will be sold as follows: These tickets will permit holders to stop over at North Conway or Plymouth or any stations north thereof.

north thereof.

Going and returning via Plymouth or North Conway, or going via Plymouth returning via North Conway, or going via North Conway, returning via Plymouth: Fabyaus, \$5.00; Jefferson, \$5.00; Lancaster, \$5.00; Bethlehem, \$5.50; Maplewood, \$5.50; Colebrook, \$6.00. To Fabyaus via Plymouth; stage Profile House; returning via North Conway, \$7.25. To Fabyans via North Conway; returning via Profile House stage and Plymouth, \$7.25. To Fabyaus via Plymouth; stage Profile House and Bethlehem Junction; returning via Plymouth, all rail; returning via Bethlehem Junction, Profile House and Plymouth, \$7.25. To Fabyaus via Plymouth, all rail; returning via Bethlehem Junction, Profile House and Plymouth, \$7.25. To Profile House via Plymouth, North Woodstock and stage; returning by same route, \$6.75. To Profile stage; returning by same route, \$5.75. To Profile House via Plymouth and Bethlehem Junction; returning by same route, \$6.50. To Profile House via North Conway and Bethlehem Junction . returning by same route, \$6.50. To Profile House via North Conway, \$3.75. To North Conway, \$3.75. To North Woodstock, \$3.75. To Centre Harbor or Wolfeboro via Weirs or Alton Bay, \$3.00.

Side-trip tickets will be on sale as follows: At Fabrage, \$3.00.

Side-trip tickets will be on sale as follows: At Fabyans.—Summit Mt. Washington and return, \$3.00; Profile House and return, \$1.81; Maplewood and return, 65 cents; Bethlehem and return, 80 cents; Bartlett and return, \$1.50; North Conway and return, \$2.00; Whitefield and return, 55 cents; Jefferson and return, \$1 00; Lancaster and return, \$1.00.

At Bethlehem Junction.—Profile House and return, \$1.50 and r

At Bethlehem Junction.—Profile House and return, \$150; Maplewood and return, 35 cents; Bethlehem and return, 50 cents.

The mountain hotels will give reduced rates to holders of excarsion 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. Flanders, 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. Mattle E. Hull is ready for engagements the atter 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 resuits.

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 vs. the Religion of Faith." These lectures attracted great attention at Onset.

Dr. W. A. Towne has returned to Boston from Niantic (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 be pronounces as excellent.

On Sunday, Sept. 15, W. J. Colville lectured three on Sunday, Sept. 16, W. J. Colville fectured three times in Chicago to very large and deeply-interested audiences. His week-day meetings have also been very well attended. On Sunday, S-pt. 22, he lectures in Washington Temple, 490 Washington Boulevard, at 3 and 7:30 P. M.; 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 8:58 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 Kitson'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,

Hood's Pills cure sick headache.

SPECIAL NOTICES.

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

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J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich. James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for

the BANNER of LIGHT and keeps for sale the publications of Colby & Rich. M Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in

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

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

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TO OUR ASCENDED WORKERS.

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice

compositions-words and music-printed upon the

finest paper, full music-sheet size, by the well-known

composer, C. Payson Longley. The beautiful song

dedicated to the memory of the veteran editor, Luther

Colby, is a companion piece to that standard melody.

"Only a Thin Veil Between Us." That inscribed to

Mrs. Clara H. Banks bears the title "Only a Curtain

Between," and that to Arthur Hodges, "Oh! What

This memorial sheet has a handsome lithographic

title-page, which bears a faithful likeness of each of

these three lamented and ascended workers in the

Spiritual Cause, which of itself makes it of value to

LUTHER COLBY,

Will it Be to Be There?"

all Spiritualists.

H.F. TOWER.

And kindred subjects.

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

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those 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 these months of the data of the area. time within three months of the date of the order.

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

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

he or she can secure for the paper. This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken ad-

Dr. Payson's Health Shoe,
MADE of the famous Vici Kid, Seamless, Button, with
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A boon for tender feet. Cures corns, callous growths and
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patent leather tips; all sizes and widths. To introduce, trial
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Sept. 21. G. Benjamin,

TRANCE and Business Medium, will give communica-tions by letter. For terms, address care BANNER OF LIGHT. Lw* Sept. 21.

A STROLOGY.—Most fortunate dates for the strong free. Send date and hour of birth with stamp. T. A tions free. Send date and hour of Offen wied scomp.

BEARSE, Astrologer, 172 Washington street, Rooms 12 and tf July 20.

MISS L. E. SMITH, formerly of Boston, the fall and winter months. Address 58 Green street, Fitchburg, Mass. JENNIE MULLIN, Test and Business Medium. Sittings daily. 241 Tremont street, Boston.

Sept. 21.

Old or Second-Hand Books

4w*

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 Saudiower was adopted as the centre design of the seal of the National Spiritualists' Association. The Surflower on this jewelry is an exact fac simile of that design. Wear it always.

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Scarf or Stick Pins. These Pins are very neat for a scarl or necktle pin for gentlement's wear, or for ladles to use for the numerous purposes to which stick-pins are put.

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

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

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

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

Maltese Watch Charm.
This Charm is the same as the Pendant, excepting that it Rolled plate, \$8.00; solid gold, \$5.00. Sunflower Watch Charm.

This is a very neat Charm for laddes' wear, or for gentle nen who want something small and neat. Rolled plate. \$2.00; solid gold, \$3.25. For sale by BANNER OF LIGHT PUBLISHING CO.

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This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelto come into closer connection with the pure ands of the spirit world. Price, cloth, \$1.00; paper, 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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260 pages, cloth, price, postpaid, 75 cents; paper. 40 cents For sale by PANNER OF LIGHT PUBLISHING CO. THE SCIENCE AND PHILOSOPHY OF

MATERIALIZATION Inspirationally given through "White Bose," J. C. F. Grumbine, by SPIRIT THOMAS STARE KING. Price 15 cents. For sale by BANNEROF LIGHT PUBLISHING CO.

Against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor," And against any enactment tending to deprive sick people of their constitutional right and "power of enjoying in safety and tranquility their natural rights and the blessings of ille," and especially the inestimable right and blessing of choosing and employing their own doctors.

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VIEWS OF PAUL, WESLEY, AND OTHERS. Valuable Testimonies of Modern Clairvoyants.

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For sale by BANNER OF LIGHT FUBLISHING CO.

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

SPECIAL ANNOUNCEMENT. Until further notice the undersigned

will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf. Banner of Light Publishing Co.

Funerals, Suspended Animation, Premature Burials, "Therapeutics," Spiritual and Medical, Diplomated Doctors' Plot for Examinations and Registrations.

A CITIZEN'S REMONSTRANCE To the Legislature,

THE SPIRITUAL BODY REAL.

WITNESSES OF THE SEPARATION OF THE SPIRITUAL BODY FROM THE DYING PHYSICAL FORM.

SPIRIT Message Bepartment.

SPECIAL MOTICE. The Spirit Messages published from week to week under the above heading are reported escalim by Miss IDA BPALDING, an expert stenographer.

Directions propounded by inquirers—having practical pairing upon human life in its departments of tiloughter labor—thould be forwarded to this office by mail or left stont Jounting-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 sak the reader-to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expess as much of Truth as they perceive—no more.

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Beport of Séance held March 29, 1895-Continued from last issue. Artie Grubert.

[To the Chairman:] Please, sir, I want to a vague idea of what it was. 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 Chace. 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-

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-communion, 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 that the Father has bestowed upon his mortal children than that of spirit communion, 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 when ever 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 thin"-not "I want to accomplish this work." In the spirit-world we know no such word as fall.

I was talking a short time ago with Dr. Dear born, 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 con trary 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 been a far happier woman. I did not fear to world. go, but what the other world was like I did not know. I hoped I should find the heaven

I lived in Columbus, O. In my day we did not have the privileges of investigating regard-Miller was dead. How those words seemed to do or do not know. 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 | a law in the universe for finding prediction 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 the future from our view. Prevision is a spirto hear from me because I am what they call 'dead," I say: You will be immortals sometime, 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 | ITS CAUSE, SIGNIFICANCE AND VALUE. 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 tham know we are with them-some of us-con-

There is a gentleman here whom I knew well 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. 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 sis and scrutiny. 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 uncontrolable consciousness or a condition of can teach mortals much, because your guides sleep. have taught you much. If only Isabelle could never mind, she will have all eternity in which | to learn of matters spiritual.

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 S.—Ezekiel Weeks; Robert Tower; Benjamin Lakey: Mary A. Taylor; Charles Coane; Dr. Ossian C. Mansfield; Bessie Striker; Emily Chace; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hauden; Elisha J. Reed; Volney Lincoln Fuller; Mrs. W. H. Goward; Annie L. Morse; Abule Newcomb; Gorham Lelaud; Bhoda H. Durell.

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

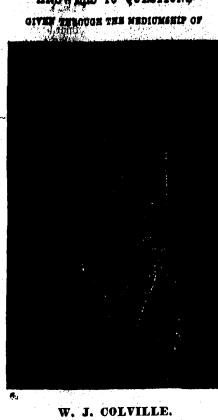
May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Farrar; Frank A. Ely; Clarissa Moise; Prof. Henry Kiddle; Abigail Greenwood; Gertie Booth.

May 10.—Elvira W. Ruggles; Philip Richardson; James W. Adams; Willie E. Bushnell; Mary Jane Severance; Mary Hardy; Lillian Louise Blood; Louise Proctor.

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

For Over Fifty Years

ANSWERS TO QUESTIONS



QUES .- [By Lucinda Lovejoy, Kent, Ohio.] If right ly remembered, Mrs. Daniels's "As It Is To Be," says that predictions in repard 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 after I entered the spirit-world, I should have earth are not outgrown at once in the spirit-

Everything pertaining to astrology has long been under an ecclesiastical and pseudo-scienof which I had been told, but really I had only | tific ban, and old prejudices usually die slowly.

The voices which speak with Cora Linn Daniels have a perfect right to their own ex pression through their chosen channels, but we ing the future state that you have here, for it cannot limit our knowledge so as to bring it is quite a long period since they said Mary A. within the compass of what certain influences

Future events can be foretold because they are constantly being foretold, and were there there could be no such thing. That prophecies are made and fulfilled is frequently self-evident, therefore God has not completely hidden itual possession.

Original Essay.

DREAMING.

BY M. R. K. WRIGHT.

MHE 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 in Washington. He was a tailor there, and his pleasing forms and phases. Even in its most name is Harry Barr. The senators all knew | 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 | ing and conclusions were superstitious and two ways. It may act from deliberate and | faulty in many respects. Swedenborg declared rational motives, or be governed by the alluring | the existence of a great fire in Stockholm, impulse of some anomalous and irresponsible his native city, while it was raging, and when fancy, idea or ambition. Our divergence of he was more than three hundred miles distant Laura is here, and wishes to be remembered | thought and feeling, the variability of our mani- | from the scene. Did he get this knowledge by fest intelligence, are matters which, however | intuition or was it a direct impartation from 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 analy-

In the matter of dreams and all abnormal mental action, there has always existed not only a wide difference of views but likewise a The best thinkers and writers upon psychical subjects have differed in their opinions concerning the cause and value of all realizations

It has been asserted that we know ourselves see as you do, how happy we should be; but only in the waking state. Scientists have refused to regard dreaming as of any account since they have failed to bring this phenomena As Anna often says, we should be pleased to 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 dream-sights and sensations, although disaunconscious visionist, and we may safely conclude that both forms of experience point to the existence of some thoughtful and spiritual ource 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 | Brutus had been cruel in plotting against the their bearing upon human action and confidence, and the part they have played in the lous political and military intrigues. The apfield of superstition and religious belief renders the subject one of deep interest and importance.

The aucient Hebrews and Chaldeans paid a dreamer and a seer. much attention to dreams and visions. They regarded them as of divine origin, and certain persons were honored with the right or privi- have appeared to St. Dunstan, who caught lege of interpreting them.

custom, and the common people were forbidden | This story is not so improbable as we might at to consult dreams, or those who unlawfully first conceive. Mind may be psychologized made a pretense of explaining them, under se | into submission to almost any kind of feeling vere penalties.

The art of prophecy, as based upon dreams

TO OUR FRIENDS:

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

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 impressional astrologers and sensatives, 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 Atheneans, "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 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 reasonsome departed friend?

How did Jesus know of the character or dis cover 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 net 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 concurrent and morbid superstitious interest. 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 impressible. It may drink in the needful of a mental kind that rest upon the basis of an 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

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 those that seem, many times, to arise from he was in a semi somnambulic state of mind at orderly and intelligent causes. Incoherent the time of the occurrence, or, in other words, more asleep than awake. He asked the apparigreeable and unreasonable, show design, and tion who he was, and what he wanted. The are often quite as remarkable as are the more | spirit replied, "Thine evil genius. We will refined and picturesque imaginations of the meet again at Phillipi." Sure enough, the watchful ghost reappeared at the second battle of Phillipi, 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. life of Cæsar, and was engaged in unscrupuparition appeared to let him know of the danger of his situation and the prospective failure of the cause that he represented. Brutus was

It is not alone the just or the righteous who have dreams and visions. The devil is said to him by the nose with a pair of blacksmith's The ruling classes controlled this right or tongs and hung on until he roared with pain. 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 heauty In the lives of all mankind, Than we do the scars of error Which we sometimes sadly fiel; Make no loved one's pathway dreary By an unkind word or deed; Notice not so much their failures As their efforts to succeed.

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

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 sting 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, Mc.

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-meeting; in Massachusetts.

The attendance has been quite large, and especially

Is this true of the closing Sunday.

The grounds were formerly owned by Win. 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-meeting forever upon 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. Dunton of Skowhegan of appropriate selections added greatly to the interest

appropriate selections added greatly to the interest of the meeting. After the lecture Dr. C. H. Harding of Boston gave several very excellent t-sts. 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 Offer in Place of Old Theology?" He was followed by Dr. Harding with many 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. Abble Morse of Searsmont, Me. Her subject was as follows: "What are We Here For?" The subject was ably handled. After the lecture tests were given by Dr. Harding. Thursday, Sept. 5, social meeting at 9 A. M., Partic-

Thursday, Sept. 5. social meeting at 9 A. M., partic-ipated in by Mr. Heman Hunnewell of West Madi-son, President of the Camp-Meeting Association, Elder Chase, a prominent Advent elergyman, and Mrs. Abble Morse, Lecture at 11 Am. by Dr. Fuller; song

by Mr. B. xter and tests by Dr. Harding,
At 2P. M., the meeting was entirely 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 occupied by Dr. Fuller. He read a letter written Dr. Fields of Dexter, Me., in relation to the Medi-

cal 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." lowed 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

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. Rennie. At 2 P. M. Mr. Baxier 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 scance was remarkable even for Mr. Baxter to give. All the tests were as clear and convincing as the writer heart from the

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 condi-tion of the columns of THE BANNER they are not ap-

Sunday, Sept. 8. a very spirited social meeting, par-ticipated in by Mrs. Morse, Dr. Furbush, and several At 10 A. M. the hall was filled, and many were stand-

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 pack-d, 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. Baxt-r closed with a séance that ought to convince even the most skentical of the that ought to convince even the most skeptical of the

truth of spirit communion.

The dance Saturday evening called out an immense crowd from the surrounding towns. The rehestra 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 The ousness 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, S. S. Woodman, Cornville, Me.; Vice-President, Dr. Frank Bigelow of Skowhegan; Secretary, Amon Baker of Brigham; Treasurer, Heman Hunnewell West Madison.

newell West Madison newell 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, 0. 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 week, our 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 Asy." The audience listened with rapt attention to a wonderful adaptation of the succent story of Balaam to the needs of modern society.

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 application would be Elemphania Bend Manager P. Coming Spiritual Tempie." The exercises included splendid music by Humphrey's Band. Mr. A. B. Whitelaw, who played first violin, highly distinguished himself by his unsurpassed rendition of the solos in an exquisite symphony, which immediately preceded Mrs. Richmond's sublime invocation.

Between the lecture and poem, the sweet singing of Mrs. Eise and the amazing display of clairvoyance given by Miss Maggie Gaule, comfort and enlightenment was brought to many in the vast assembly. The exercises closed beautifully with an exquisite poem

on "Duty" and "What Shall the Harvest Be?" improved in alternate stabled by Mrs. Richmond and W. J. Colville.

The Cleveland Piair Dealer of Sept & gave, in the course of along letter, the lolldwing items of special interest concerning the closing week at L. ke Brady:

Mrs. Richmond of Chicago and W. J. Colville began their engagement here on Sunday, Sept. 1, and concluded the lecture course of the season on Sunday, Sept. 8. Maggie Gaule followed each lecture with testa. Maggie Gaule is often called Peerless Maggie Gaule; in fact, no meeting is complete without her.

Mrs. Richmond has been an inspirational speaker since the age of susteen, and she says she has been glitted with clairvoyant vision since the age of twelve years. She is a fluent and logical speaker, although she claims she never had the advantage of school education, because of her mediumship. She is one of the best known and appreciated speakers on the Spiritualists' rostrum.

W. J. Colville is an Englishman by birth and lec-

itualists' rostrum.

W. J. Colville is an Englishman by birth, and lec-

W. J. Colvine is an Englishman by Dirth, and lectures from a metaphysical standpoint. His ability is known in all parts of the world. His books are read by all classes of people.

Both the speakers of the week delightfully entertained their audiences by improvising poeins, as they term it; they take a subject from the audience and weave it into poetic sentiment, which is poetry.

One of the most pleasant social efficient of the season

One of the most pleasant social affairs of the season was the celebration of Mr. Colville's birthday on Thursday evening at the public parlor. The best musical talent of the camp was present. Mr. Colville added his mite to the entertainment by singing "Home, Sweet Home" to the piano accompaniment of Mrs. Emma Archer. Messrs. Elsie and Archer rendered solos called for by the audience.

Humphrey's Band issued forth sweet strained music between the speeches of Mrs. Richmond. Rev. H. Frank. Mrs. McCaslin, Mrs. Bacon, Judge Underhill, Capt. Lee, Dr. Martin and others. One of the most pleasant social affairs of the season

Capt. Lee, Dr. Martin and others.

Rev. Henry Frank responded to the invitation to say a few words. "Friends," he replied, "as your Chairman has indicated, I am not a Spiritualist, and after years of investigation of the Spiritual Philosophy from a scientific standpoint, will say the inspirational lecturer almost appals me. Asyou all know, he takes his subject many times from the audience after entering the rostrum, and without a moment's preparation handles it in the most masterly manner. He is a handles it in the most masterly manner. He is a Webster in intellect. And it is well known that the old philosophers spent years of study and investigation, and then are only equal to this speaker of yours, from whose lips roll such gems without thought or meditation. I shall have more courage than ever in trying to discover wherein the secret lies." trying to discover wherein the secret lies."

Maggie Gaule arese and said: "Friends, I just saw

a vision which seemed to be symbolic. A large star with seven smaller ones exceedingly bright arose over Mr. Colville's head."

Mrs. Richmond requested Mr. Colville to assist her, and they gave the symbolic meaning of the seven stars in rhyme, which was indeed a very intellectual troduction, as well as very musical in sound.

sept. 8.—Brady Lake Camp is now in its last session.

A larte concourse of people arrived early this morning, excursions coming from all points.

W. J. Colville gave the morning address. His subject being "Sphitualism and its Practical Application to Every Day Life." He spoke eloquently in behalf of the philosophy as well as the phenomena of Spiritualism. He claimed for it the power to ameliorate most of the evils of life. He said, "a knowledge of the power spirit has over matter makes us able to dominate matter with spirit, so that we can move the of the power spirit has over matter makes us able to dominate matter with spirit, so that we can move the atoms of our own body as well as a stick of wood; thus controlling the physical, we overcome the conditions of disease. This is practical application of spirit-power. We do not know it all; when there is no knowledge beyond us it will be stagnation; no further progression. But there are other lives to live, other worlds to conquer. Our spheres are constantly widening. Nothing grows inward, but everything grows outward. The laws of nature are immutable, but our knowledge of them is constantly changing and increasing. We no longer believe in a little God who can be

ing. We no longer believe in a little God who can be twisted around the finger.

Our distorted beliefs are the result of our own imour distorted benefit are the result of our own imperfections. If we have a cataract on the eye nothing we see is straight or perfect, but we must not judge by appearances. When the cataract is removed the appearances disappear with it. The way to be happy is to make others happy. This is an open secret that has been iterated and referral for ages. And yet how many people want the world to revolve around that own little I and no matter how much they get their own little I, and no matter how much they get of this world's goods, they constantly think they are being swindled."

Mr. Colville closed with a beautiful eulogy to Lake Brady, as one of the garden-spots of earth. A center of power for the dissemination of spiritual truth, free-dom of thought and progression. He called attention to the blending of nature and art in its many adorn-ments, and of the wonderful philosophy and phenom ena so vital to human happiness, radiating from it. "Now," said he, "you want to lay up your treasures here; you want the privilege of helping sustain this grand movement; you want to take stock in Lake Brady Spiritual Association."

Quite a number of persons took stock as a result of Mr. Colville's judicious appeal.
Mrs. Cora L. V. Richmond gave the afternoon ad-

dress, which was also the closing one of the season. In her peculiarly impressive manner Mrs. Richmond called attention to the work of propaganda which the Spiritualist camp meetings accomplish, and of the re-markable growth of Lake Brady during the four years of itts existence, declaring no camp had ever reached its record in so short a time. She spoke touchlugly of the labor of love that had brought forward this movement. She pictured the work of Christ among the multitudes; how he fed them with love until they forgot the need of physical food, listening to the truths
that fell from his lips. Said she, "Some people will
wait until a truth knocks them down before they will
accept the but for people recover from a structure of accept it; but few people recover from a stroke of lightning, even if that must be the way in which truth will strike them." She called attention to the spirit of progress, permeating all tellelous societies, even those that are not distinctively church organizations. "The Christian Endeavor and Salvation Army each have a special work to do."

Maggie Gaule gave the last test séance, every mes-

sage of which was recognized and responded to, many of them bringing tears of joy to the recipients. In closing she spoke feelingly of her work at the camp, of the many friends who were about to part, perhaps forever, in this life, but knowing there are facts to prove beyond the possibility of a doubt, that there is a life beyond the grave.

a life beyond the grave.

After a beautiful solo by Mrs. Eisle, Mrs. Richmond and Mr. Colville closed the camp season in a joint poem, composed and recited inspirationally in alternate verses. The subjects "What Shall the Harvest Be?" and "Our Duty" were furnished from the audience.

The Symphony Orchestra rendered several fine se lections, closing with "Home, Sweet Home," and Lake Brady season of '95 is now an event of the past. Mrs. M. McCaslin.

"Ordination" Once More.

To the Editor of the Banner of Light:

Queries in regard to the mooted question of Ordination are constantly received by us, and we take this opportunity to again repeat, that the National Spiritualist Association does not, has not, and will not ordain any person while the present management is in control of its af-

Each State has laws of its own bearing upon the question of marriage; but no State, so far as we know, prescribes any form of ordination for any religious body. Many persons seem to imagine that ordination is like inoculation— imparted by the laying on of hands, or the in-jection of some virus into the veins of the victim. Inoculated ordination amounts to noth-The law recognizes religious societies as such (when properly incorporated), and empowers them, like individuals, when united in a corporation, with certain rights and privileges; but the law does not prescribe the rules by which said societies are to be governed. Such rules are made by the people themselves. In the so-called Christian churches the calling of a person to preside over a congregation is called "the installation of a pastor," or, when a person is being inducted into the ministry, "ordination of the pastor." The ceremony of ordination is also usually arranged by the religious body inducting its pastor into his office. The law merely recognizes that these leaders have been placed in position to instruct their people, and permits them to do certain things for their people. In many States, the laws specifically state that the following persons may solemnize marriage: "Mayors of cities, Justices of the Peace and ministers of the gospel of all denominations." This is simply a recognition of the religious society as it exists

under the law. If we, as Spiritualists, will but unite to avail ourselves of the privilege of the law to which other bodies of people have appealed, we can-not fail to secure our rights. If we incorporate as religious societies, the law recognizes and protects us as such, and cannot fail to recog nize our leaders as having been vested with the same rights as are enjoyed by our opponents in the churches in regard to solemnizing of marriages. Of course, special legislation is necessary in some States, where the statute is not broad enough to cover spiritualistic socie-ties. To secure such legislation and to obtain the repeal of existing laws inimical to us as a people, organization is necessary. When we are once united upon a business basis, without creed or dogma, we can do better work, and more readily secure the rights that the Con stitution vouchsafes to every citizen of this Republic. Let us work together for the highest good of all mankind.

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teson's Occult Physician (donated to the N. S.A.) price \$2.00 each. Wanted-address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library. FRANCIS B. WOODBURY, Secretary. July 27:

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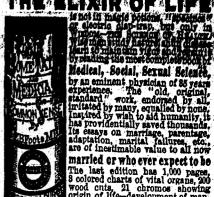
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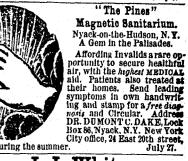
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or allments of either body or mind.

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WILBRAM'S WEALTH;

Runner of Tight.

BOSTON, SATURDAY, SEPTEMBER 21, 1898.

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. Catalna 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 catal pa trees, with wide, shady avenues, converging from the center of the park, and leading one through vinethe center of the park, and leading one through vine-clad arbors, by plashing fountains, by inumerable 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 envisole position in the bright galaxy of great minds, that molded and shaped the future great destiny of the State. His residence is in the park, surrounded by scores of pretty, afrily-built summer cottages, occuscores of pretty, airily-built summer cottages, occu-pled during the encampment by those in attendance. His right lieutenant is Dr. Cyrus Baidwin of Arling ton, Neb, Superintendent of the Association, and whose only object in life seems to be to do good and whose only object in the seems to betto good and to make every one with whom he comes in contact feel at home while at Catalpa Park. In this the doc tor is ably assisted by his amiable wife, Treasurer Bowers and Mrs. Thompson, Mrs. Andrews and Mrs. Farris, members of the Woman's Auxiliary.

Farris, members of the Woman's Auxiliary.

It was the writer's pleasure to represent a great metropolitan paper there during the encampment, and white they had often been made a target of by narrow-minded, one-leeaed 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 in formation, and only asked that we write nothing in malice or hatred, but to investigate, and to expose fraud if found, 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: conference 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, Shecotah, Ind. Ter.; A. S. Bonney, Cherry vale, Kan., and H. G. Gray of Parsons, Kan. The evening was usually devoted to mediums' meetings, and always proved a pleasant affair. A ball was given every Saturday night, and the "Celestial Dome," as the large bectagonal-shaped auditorium was called, was filled with many dancers from the Camp, from Liberal Lamar Pittsburg and Parsons, Kan. Their daily program varied but little: conference at

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 deportment of those attending the encampment. It has been said, and truthfully too, that in the past five years, with thousands of people from all over the globe, from all walks of life, mingling together for weeks each year, that there has a decrease the proposed and never been a drunken man on the ground, and-stranger still—there has never been a peace officer present, unless he came to attend the meeting as a listener. No flutts, no harsh words no browns as listener. No fights, no harsh words, no brawls, no slander, no scindal; but 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 Wirans, Colby, Martin, Aber, Goodman, Taber, Henry, Gray and White. With such an array of mediums, so restricted that they knew any deception on 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 nowhere had the mediumistic phases of Spiritualism been so 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, has taken root, and is to-day flourishing like the proverbial green bay tree.

The intellectual phase of Spiritualism, as mani-

fested 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 attend-

The efforts of Colby and Waiser, 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 suffocation the immense building, with its seating capacity of two thousand.
This was her third year at Catalpa Park, and with-

out detracting a single lota 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 entwined, enshrouded and brightened her whole life. Assured 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 coworker, 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 profitless, tiresome

work of the lecture platform.

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

Anced 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 ber during her short stay among them.

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

Mt. Pleasant Park.

To the Editor of the Banner of Light:

Our Camp-Meeting at Mt. Pleasant Park, Clinton Is., closed on Aug. 26, after one of the most success ful 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 spirituality beamed upon us the closing Sunday, when Rev. J. C. F. Grumbine gave a masterly discourse, illustrating the marked difference between "realization" and "demonstra-tion," and the peed we have for both—gave an able analysis of "spheres and planes," and the 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 we progress in presenting spiritual truths to a materialistic civilization.

Our last day closed with a grand public slate-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 1896—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:

mously adopted by the Union:

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

Whereas, We feel most keenly the loss of so competent a worker and so efficient an officer in our "Union"; therefore, be it

Respired, That we as a Union extend to the family of our arisen sister our heartfult sympathy in this their 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 arisen 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 spiritualistic journals as a mark before the world of our 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. 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:

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 co-workers, who feel that they have done a good summer's work, and are in hopes to do a still larger one next season. The membership is increasing rap-

ising. Two done long same from Mrs. Dr. Perkins and Mrs. Faroum of Boston. But one of the most pleasing things of the space on was the very kind better bublished in the Hamber by Core 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. Cata of Haverinii Mass. for the good work she has given us all of this season, both by healing and teaching. Mrs. Cata's invocations by one of her leading guides are exceptionally fine.

A benefit was given last night to Dr. E. A. B. acken of the faithful workers at the Wigmam this season. The hall was crowded to its limit, and the faithful workers at the Wigmam this season. The ball was crowded to its limit, and the reands was femarkable in every detail.

The Cottage was beautifully decorated with Chinese lanterns; the attendance was large, and the evening's exercises were highly enjoyable.

exercises were highly enjoyable.
In apeaking with President Weston yesterday, she

expressed berself 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 led assured will be a success. The supper and dance will be at the Temple as formerly, and services at the Wegwam, 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 Legrand, Miss Bailey and Mrs. Hall; remarks by Mr. Balcomb of Lynn, Mr. Hooper of Salem; solo by Miss Amanda Balley 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 Balley and quartet; remarks by Mrs. M. E. Cross of Lynn, subject, "Humanitarianism and Life After Death"; solo, "Shadow Land," by Miss Amanda Balley of Salem, Cars pass the grove every fifteen minutes from Lynn and Sa-The meeting commenced as usual at 11 o'clock the grove every fifteen minutes from Lynn and Salem.

MRS. N. H. GARDINER, Seo'y.

MEETINGS IN NEW YORK. The First Seclety of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Bannes of Light can be had. Services Sundays, 10% A.M. and 7% r. M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

478 Grand Avenue.

with other speakers.

MEETINGS IN BOSTON. Engle Hall, 616 Washington Street.—Sundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at il a. m., 2% and 7% P. m. (7% P. m. meeting in Commer-cial Hall.) Thursday at 2% P. m. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 a.m., 2% and 7% P.m.; Tuesday and Thursday at 2%—and at 7% P.m. in ante-room; Friday at 2%, and Saturday 7% P.m. W.L. Lathrop, Condition

ductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres. Holits Hall, 789 Washington Street.—Meeting on Sundays at 11 A. M., 2% and 7% P. M. J. Milton White Conductor.

Mlawatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 2% and 7% P. M. Mary C. Weston, President. Friendship Hall, 12 Kneeland Street.-Circle held every Sunday at 1034 A M.; meetings at 236 and P. M. Mrs. Bruce, Conductor; W. H. Amerige, Assist

Berkeley Hall .- J. B. Hatch, Jr., Secretary, writes: The Boston Spiritual Temple will open its meetings for the season of 1895-96, at Berkeley Hall, 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 falent 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

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. Paruell in tests.

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

The Society will give its first entertainment and sociable 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 3 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. Amerige 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. Wheeler, Mrs. L. J. Akerman. Messrs. Abbott and Rollins spoke under inspiration, and gave very fine lectures.

tion, and gave very fine lectures.

Music and singing, conducted by Prof. E. F. Pierce,
Mr. Abbott, and Mrs. L. A. Judkins, was fine. Mrs.
Bruce gave tests and communications to every one in
the half 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. Cunuingham, Mrs. E. R. Brown, Mrs. A. Woodbury, N. P. Smith and Rev. George Rose of West Africa took part. Mrs. W. T. Works and daughter and Mrs. M. F.

List of roads making the reduction: Addison & Pennsylvania; Allegheny Valley; Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Baltimore & Potomac; Buffalo, Rochester & Pittsburg; Camden & Atlantic; Central of New Jersey; Chautauqua Lake (for business to points in Trunk Line territory); Chesapeake & Ohio (Charleston, W. Va., and east thereof); Cumberland Valley: Delay. Lovering sang.

Commercial Hall.—Sept. 15, at 10:45, Miss Webster gave a select lecture, followed by tests and discussion.
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. tory); Chesapeake & Onto (Charleston, W. Va., and east thereof); Cumberland Valley; Delaware & Hudson Canal Co.; Delaware, Lackawanna & Western; Elmira, Cortland & Northern; Fall Brook Coal Co.; Fonda, Johnstown & Gloversville; Lehigh Valley; New York Central & Hudson River (Harlem Division excepted); New York, Lake Erie & Western (Ruffalo, Dupkirk, and Salamana, and coal

Harmony Hail. - James Higgins 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 Mankind," and "The Devil." They were masterpieces in regard to oratory and knowledge of Nature's laws. Tests by mediums, 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. Woods. Mrs. Collins, Mr. W. B. Woods. Mr. Davis, Mr. Havener, Mr. Quint, Miss S. 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 Hali .- A correspondent writes: On Sun-

day 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 tal-

In the afternoon and evening the following able taient took part: Rben Cobb, David Brown, Mrs. Abby
N. Burnham, Mrs. C. Fannie Allyn, Mrs. B. Robertson, Mrs. A. Howe, Mrs. A. Forrester, Mrs. A. P. McKenns, Mrs. E. J. Peak, Mrs. M. A. Ott, Mrs. F. E.
Bird, Mrs. Forrester, Mrs. Lamphier. Mrs. Nellie
Thomas, Mrs. S. C. Cunningham, Mrs. Bell, Mr. Warren, Father Locke, Mu-le 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. Fredrichs, Mrs. F. E. Bird, Mrs. S. C. Cunningham, Miss M. F.

BANNER PUBLISHING Co., we shall make announcements from week to week in regard to economical blood purifier that can be used.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak ers and mediums. Mrs. M. Evans, President.

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

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

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medlum and Conductor. Other mediums regu-

The Woman's Progressive Union holds meetings

Friday and Sunday evenings, at 8 o'clock, on and after Oct i, at Small's Parlors, 327 Franklin Ave., (near Greene).

1188 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and in-strumen'al music, lectures, recitations, readings and tests. S. Van Brocklin, Chairman.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

Adelphi Hall.-Belle V. Cushman writes: On

Sunday, Sept. 22, our Society will hold its first meet-

ing of the season. Mrs. Helen Temple Brigham will be with us morning and evening on that and following Sundays. Due notice will be given of any exchange

RHODE ISLAND.

Providence.-Mrs. C. M. Whipple, Sec'y pro tem.

writes: The People's Progressive Spiritualist Associ-

ation, which holds its meetings in B. T. Hall, 728 West-

minster street, had for speaker Sept. 15 Wm. A. Hale,

The Providence Spiritualists' Association, writes

Hall, No. 248 Weybosset street. Services every Sun-

day at 2:30 and 7:30 P. M. Sunday, Sept. 15, Willard J. Hull 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. Wiggin of Salem, Mass., will be with the subject of the world?"

National Spiritualist Association Con-

vention.

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 impor-

tant stations on following named roads. This

reduction is made to persons going to the meet-

ing from Trunk Line Territory-i. e., Niagara

Falls, Buffalo, N. Y.; Salamanca, N. Y.: Pitts-

burg, Pa.; Bellaire, O.; Wheeling, Parkers-

burg and Charleston, West Va., and points

New England rates will be announced as soon

Each person desiring these rates must pur-

chase ticket to Washington, D. C., paying full fare for same. Ask for certificate ticket to National Spiritualist Convention, Washington, D.

you can procure same; you can then purchase

a local ticket to that place, and take up a Cer-

Persons desiring to secure these tickets

should call for them at least thirty minutes

before the train they wish to come on is adver-tised to leave, as the agent must have time to

Buffalo, Dunkirk, and Salamanca, and east

thereof); New York, Ontario & Western; New York, Philadelphia & Norfolk; New York, Susquehanna & Western; Northern Central; Pennsylvania; Philadelphia & Erie; Philadel

phia & Reading; Philadelphia, Wilmington &

Baltimore; Rome, Watertown & Ogdensburg; Western New York & Pennsylvania; West Jersey; West Shore; Wilmington & Northern. Central Traffic Association have also granted rates on Certificate Plan. We shall, however, by unable to scoppe agree wast of Mississippi.

be unable to secure rates west of Mississippi; the line of boundary on the west being the

Mississippi and Illinois Rivers, and the west

Rates secured, however, as far west as Burlington, Keokuk, Quincy and Hannibal on Mississippi River, also St. Louis, the southern

boundary is the Ohio River, but rates can be secured from all important points either side

Good comfortable rooms can be secured in

Through the kindness and liberality of the

Ayer's Sarsaparilla, highly concentrated, is the most

FRANCIS B. WOODBURY, Sec'y.

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the great Convention.

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

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To the Editor of the Banner of Light:

MEDTINGS IN MASSACHUSETTS.

Lyan.-T. H. B. James writes: The Spiritualists of Lyna beld services at 33 Summer street Sunday evening. The hall was packed with an appreciative andience. Bervices opened by the well known quartet, Miss Amanda Bailey, Miss Mabel Waite, Charles E. LeGraud 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 retrospection of the process of the state of the s

all religious teachings, and quoted many passages from the Bible, which proved that man alone must work out his own sin or transpression. Prof. Charles T. Woo's of Boston gave a masterly address on "Life. What Is 11?" Mrs. William S. But-

address on "Life, Wilst is 117" hrs, william B. Buller of Boston was then introduced, and her exalted thoughts on "Nature's Field" were listened to by the large audience. She also gave many excellent tests and messages. Prof. C. H. Webber of Salem tollowed with forcible and interesting remarks on the Bible, which he believes is much misunderstood by the

Next Sunday evening Mrs. L zzle D. Butle., Mrs. L. A. Prentice, Mrs. Florence Lamphier, Capt. J. Bal-com, and others. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily R. Burgies Saats.

Worcester.-Celia C. Prentiss, Cor. Sec'y, 316 Park Avenue, writes: Miss Lizzie Harlow of Haydenville, 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 Curtain Between Us," 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 Single. us again next Sunday.

The Weman's Progressive Union will hold Swansen.-Mrs. E. B. Eddy writes: On Sunday meetings every Friday and Sunday evening at 8 Sept. 15, Dr. F. H. Roscoe of Providence lectured o'clock, at its new hall, Small's Parlor, 327 Franklin here in the Universalist Church, at 2:30 and 7:30 P. M. 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. KURTH, President. Subject for the afternoon, "Mediumship and the Good that has been Attained by and Through It." It was a most eloquent effort.

was a most eloquent enort.

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

We have no Spiritual 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 he saon. him again with us soon.

Brockton.-"C. A. N." writes: Sunday, Sept. 15. was the first meeting this season of the Ladies' Aid Society. Adelphi Hall, 53d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

The Goodrich family of Portland, Me., Master Sam-mie, boy medium, Dr. and Mrs. Goodrich, were with A large and enthusiastic audience greeted these mediums. They will be here four Sundays more. Their remarkable tests and communications were all

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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 testmedium. 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 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 investi-

NEW YORK.

gators.

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 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 Mrs. Sarah D. C. Ames, Sec'y, meets in Columbia | 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 the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Baltimore. NEW YORK CITY CONTINUED. Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Mead-ville, Pa., 1864; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettle Colburn May-nard.

England; Robert Dale Owen; George Thompson; Countess of Calthness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al. Work in England Continued.

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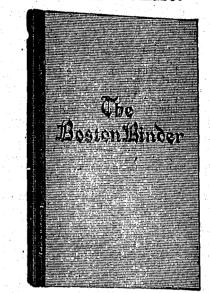
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Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2. P. M. S. Wheeler, President, 472 N. 8th street. Eureka Hall.—Theodore F. Price; independent meetings every Sunday night, at 7½, at this hall, southeast corner lith street and Girard Avenue. Lectures and tests.

MEETINGS IN CHICAGO.

First Seciety of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sundayiat 10%, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schil-

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

Spiritualist Camp-Meetings for 1895.

Camp Progress, Upper Swampscott, Mass.— Meetings continue until Oct. & Tyler Park, Tex., one mile southeast of Fort Worth.

Commences Sept. 31, closes Oct. 7.