VOL. 78.

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

BOSTON, SATURDAY, SEPTEMBER 28, 1895.

\$2.50 Per Annum, Postage Free.

IDEA-EXCHANGE

[Dedicated to Principles---Not Personalities.]

"Pertinent Portents."

To the Editor of the Banner of Light:

HAVE been reading carefully the articles of Prof. H. D. Barrett, President of the National Spiritualists' Association, and am much pleased to note the tendency, and some progress in the right direction; it begins to look as though Spiritualists are going to get their eyes open after awhile. A large majority of the reading intelligent public have recognized the tendency of our government toward a cruel despotism for the past ten years; some saw the signs twenty years ago; this restlessness of the people for the past five years ought to be a sign to all intelligent Spiritualists that something is wrong, that there is unusual inharmony, and that we ought to be the first to recognize the cause, and the very

first to seek a remedy.

Can Spiritualists truly claim to be front-rank reformers to day? Who will answer?

Have we as Spiritualists reached the harbor, ready to put up our sails? Will our mental and spiritual rose-colored wings save us or our nation? Is there no danger when our highest courts deny the trial by jury to an American citizen, but convict and imprison by injunction? Is it any wonder that the masses are restless? Have the ten per cent. who own and control the Christian church any interest in the ninety per cent. of workers, where the most of the Spiritualists may be found? Has any branch of the Christian church anything to say or do about the present tendency? Have the Spiritualists been heard from on our rostrums? Is n't the present revolution, which is on, as important as the anti-slavery agitation of 1856 and 1860?

If Spiritualists have laid aside their armor, and are ready to rest on their laurels won in less than a half century, we certainly need a new baptism, resurrection, or something that will sink deeper into the lives and hearts of the people than has our ism. If the present revolution does not enlist every Spiritualist, and enthuse them as no other revolution or reform ever did, then the rap, the demonstra-tion of continued life and the brotherhood of man are meaningless.

I will now quote a paragraph or two, first second from Bro. Barrett's article " Pertinent Portents," which appeared in THE BANNER of Aug. 24, upon the first page. It may be proper for me to say that I have belonged to some spiritual organization during the past forty years; have been a member of the First Society of Chicago for nearly twenty five years, and was a member of the National Organization, that

gave up the ghost in the seventies.

I am now in sympathy with the present fight for the National Spiritualists' Association, and will only add that I have never been a drag or a dead head from my point of view.

The following is from THE BANNER editorial above mentioned. I wish every Spiritualist to read and weigh well the full significance of that pertinent paragraph: it gave me new hope, and increased my faith in the future position of THE BANNER, that so ably and justly plead for the rights of the Indian, the negro and woman nearly forty years ago:

"The ordinarily observant and reflective mind can hardly fall to see that Spiritualism has advanced to a stage where a new class of forces would seem to be called into action under its inspiring guidance and di-rection. A vaster field is continually opening for pro-gressive occupancy. There are questions of the broadest and most vital significance to be met and satisfactorily answered—questions of education, of legislation, of equal justice before the law and at the ballot box, together with others that will readily occur to the spiritualistic believer and worker. So that it would seem to be all but impossible to remain indiffer-ent to the call of duty in a cause that includes so much that is priceless in promise and sacred in association."

As President of the National Spiritualists' Association Mr. Barrett is in a position to understand the situation well, and I do not question his motives, ability or determination to do the best possible thing for the Spiritualists; we may differ in methods, but our desires are the same. I wish to ask a few pertinent questions, but will first quote from Bro. Barrett's paper:

"A United States District Attorney in a certain case attempted to suborn the testimony of truthful case attempted to suborn the testimony of truthrun witnesses, and when the defense offered to prove the fact of such subornation, the same impartial (?) judge refused to allow the testimony to be given. In the trial to which we refer, the judge refused an order for the employment of an official reporter, and stated that he would make a record of the case himself. This he did, and a garbled account of the trial, wellen by this United States judge was published to ten by this United States judge, was published to please his own fancy, and to harmonize with bitter sectarian prejudices. This statement is proven by sectarian prejudices. This statement is proven by the fact that the attorney for the defense employed a stenographer, who took a verbatim report of the trial; and if the readers of THE BANNER wish to compare the two, they will be given ample opportunity, provided the means can be obtained with which to publish the record of this trial, side by side with the judge's report of the same.

What is these thirter partend? To us, this question

What do these things portend? To us, this question is important, because we feel that these are but sign-posts along the way, indicating to our people what will be in store for all our workers in the immediate future unless we unite and demand redress for our wrongs, and secure a repeal of the unjust laws now upon the Statute Books of the different States against

us as a people.

In a majority of the States to day, mediumship of every kind is a crime, punishable either with a fine or imprisonment, or both, at the discretion of the court. Our mediums for physical phenomena, mental phenomena, of all phases, and our platform test mediums as well, will be the first to be attacked, in the order we have noted them."

Yes! what do these things portend? If mediumship is a crime in a majority of the States, what is to prevent an injunction, and a short cut behind the bars? Has Spiritualism a larger following, a stronger organization, or more money than organized labor? Can the National Organization hope to cope with the combined influence of Church and State, with all the millions of dollars the church can command, and the laws against us, as a starting point? It is certainly wise to unite, and build up and sustain a strong National organization, but our strength will not depend upon our numbers or our dollars, but upon our wisdom, love of justice, and a united determination to stand firm for the truth, to be vigilant, to do our duty, to agitate, to educate.

Do you ask a layman what we must do? Go at once into politics, and stay in politics until every unjust law and every dishonest, despotic judge is removed from the statutes and the bench. What! go into a fight for liberty? That is just the question. Is there one other question more important? Going into politics does not signify an increase of party prejudice. The writer long ago put off knee-

breeches and party politics. At the Western camps visited during the month of August not a word was spoken regarding the great crime against liberty, of depriving our Bro. E. V. Debs of his freedom without a jury trial. Let us suppose it was A. B. French, Cora L. V. Richmond, Moses Hull, W. J. Colville, or any of our Spiritualist editors, would the imprisonment be any more unjust, of any more import or important to the cause of liberty than it is

What is the position of Wm. Lloyd Garrison, What is the position of Wm. Lloyd Garrison, Theodore Parker, G. Smith, Sumner, Phillips, Denton, and a host of others who were faithful for more than twenty-five years in the antislavery agitation. Does any well-informed Spiritualist believe they are deaf, dumb and blind to the real issues now pushing to the front for decision?

Is not good government of first importance?

Does any one think our present government is good? Is there any protection for any medium, or teacher, against the law of injunction, as set forth by the highest courts?

Are not the subjects that I have quoted from

THE BANNER columns just the ones to inspire a new departure for all Spiritualists for the coming year? So it seems from my point of view.

M. E. Conger.

iew. Chicago, Sept. 10, 1895.

The Twin Superstitions Exposed.

To the Editor of the Banner of Light:

The Arena for September contains, among its notable articles, an essay by Henry Wood, which no thoughtful person should fail to read. This paper is entitled "Omnipresent Divin-ity." I beg to call attention to a few gems of thought in it, and to emphasize one prominent

The kingdom of heaven is at length philo-

sophically interpreted as a subjective condition rather than an objective locality.

"Either section of a beautiful polished sphere that has been shattered in twain is no more incomplete and fragmentary than is a science that is unspiritual, or a religion that is

"The limitations of God that have dwelt in the minds of men, have been the basis of prevailing limitations in human expression. The kind of deity one worships determines the sta-tus of the worshiper. Idolatry, though unconscious, is as general in Christendom as elsewhere.

"As the absolute, unlimited and unconditioned, are incomprehensible to the human mind the highest subjective ideal of which the individual is capable, receives the adoration. By immutable law man grows into the likeness and conforms to the quality of his model.

"The bewildered mentality evolves its own specters, and clothes and arms them with fantastic terrors, and they people the thought domains, and in due time press forward for physical expression. These dark shadows have been named, crowned, and subjectively materialized, until they have become a great host of leering demons. For ages we have been descending to their plane, and there waging an unsuccessful and perpetual warfare against them. We have vainly expected to conquer demons with demons, evils with evils, and shadows with shadows.

"Among the latest therapeutic refinements we essay to drive out diseases with their own kind and relation (slightly toned down through 'cultures') thus ever pursuing some brilliant scientific ignis fatuus into the foggy abyss of

"We even poison the blood of our innocent and unsuspecting equine servants, and then transfuse this abnormal sanguinary abomination (anti-toxine) into our own economy" (rather into our children's bodies), "expecting to cast out evil with evil.

"It has been usual for this highly-developed age to torture animal sensibility in the name of science. We may well exclaim with Madame Roland (slightly paraphrased) 'Oh! Science, Science, how many crimes are committed in

thy name!'
"Cultures of disease germs are made, multiplied and sent out in the interest of so-called (medical) science. Evil will never be exterminated by sowing its seeds broadcast, even though they be somewhat diluted. Only light can dispel darkness, and only good can drive

out its opposite." This last quotation shows that Prof. Wood repudiates both of the great superstitions that have held the world in slavery to priests and physicians so long, and still hold the vast majority of the people. I say both superstitions, and they are separate and distinct now, but they were originally one and the same. The priest was the physician, and the physician the priest in Egypt, Assyria, Judea, Greece and all ancient countries. Orthodox medicine and orthodox religion are both founded upon the dogma of the inherent depravity of human

nature. It is an interesting fact that the founder of the rational school of religion, Dr. Priestly, was contemporaneous with the founder of the rational system of medicine, Dr. John Brown.

These two great men-the one in England. and the other in Scotland, about a century and quarter ago, the one a distinguished theologian, and the other an eminent physician and professor of the theory and practice of medicine—almost simultaneously announced to the world the important truth that human nature is essentially good. Dr. Priestly said that man's salvation must be brought about by developing the good latent within him, and Dr. Brown said that disease can be cured only by remedies that act in harmony with the vital forces of the human system.

Unitarianism is the flower, and Spiritualism the fruit of the germ truth Priestly planted, while the botanic and hydropathic systems grew out of Brown's doctrine, and the refined fruit of it is physic-medicalism.

Dr. Benjamin Rush was the most eminent American physician, who accepted the Brennonian system of medicine. Dr. Samuel Thompson's system was founded upon it, but Thompson being an unlearned man, his system was crude. Dr. Horton Howard and Dr. Alva Curtis are the men to whom we are indebted for the evolution of the ideas of Brown into a system of medicine which is safe, efficient, scientific, and so simple that with a knowledge of it

cated in the Medical College which he founded cated in the Medical College which he founded in Cincinnati, and my work "How to Get Well and How to Keep Well," is a physic medical book intended for the people, though I appreciate and endorse the statement of Dr. Cooper, editor of the Medical Glearer, that "a large class of physicians would be less dangerous if tied to the teachings of Dr. Bland."

In conclusion, I am impressed to voice the almost universal regret of intelligent spirits that the people are not making the same rapid progress toward freedom from medical super-

progress toward freedom from medical super stition as they are in the line of freedom from religious superstition. The reason for this is that medicine is a practical science which be-longs to this world, while religion is largely theoretical, and relates chiefly to the other world.

There are many who refuse longer to let the priest have the care of their souls, who still leave their bodies, and the bodies of their children, in the hands of physicians who know as little of the art of healing as the priest does of the science of religion.

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Boston, Sept. 10, 1895.

Lake Brady Camp.

To the Editor of the Banner of Light:

A long and successful session at Lake Brady Camp has just closed, and we have enjoyed some of the best lectures the Spiritualist rostrum affords. Miss Maggie Gaule has been with us nearly all the season; she is a thorough success as a test medium. I agree with Dr. M. E. Conger that test mediums should have more time at the services—say an hour or more; it is so in California, where a test medium will occupy a whole evening, and fill in every moment of time, greatly interesting and benefiting the audience.

As it was announced before this camp opened, we had our investigating committee to examine mediums at this session. We have done the best we could on this line, giving our at-tention mostly to dark seances and materializ-ing mediums; J. C. Barnes, H. Pettibone, Ben-jamin Foster and Mrs. Archer were found worthy of approval. Some others were examined, but were not satisfactory. This examination of mediums is a step in the right direction; it protects the true mediums, and the support that now goes to a questionable element will go where it ought to, to true mediums; we know of one person claiming mediumship who failed to put in an appearance here this year; this will be another good result growing out of the presence of an investigating committee. We are glad to see that Cassadaga is leading off in this line also. The sooper this process is accomplished, the better for all con-

cerned. Spiritualism has had a hard struggle to the height it now occupies. The whole civilized world begins to see and to acknowledge that Spiritualism has come to stay. Our work is but just begun, and it will be arduous still. when we realize the amount of dross that clings to the diamond in the rough, which must be cleaned out before we can show the brilliancy we possess in the grandest religion the world can know to-day—a religion which opens the door to the world where our dear ones have gone, with whom we can converse, and from whom we can get instructions how to live in order to be well received in that bright state when we step out of this.

We have everything to encourage us to live an upright life; we who believe "as we sow so shall we reap," ought to square our lives ac-cordingly, realizing that we keep our own accounts, and will take them with us to that better land, where they will be opened for all to view. This should stimulate us to do our best in every walk of life. Mrs. C. C. Bacon,

Chairman of Investigating Committee At Lake Brady.

> Written for the Banner of Light. DAS VATERLAND.

Die Ewigkeit ist unser Erbrecht.-Moritz. Ich bin ein Mann von siebenzig Jahren, Hab' manches, vieles durchgemacht, Und frage mich, ob ich erfahren Des Lebens Zweck, des Lebens Pracht?

Man spricht mir oft von vielem Lernen. Vom Geistes adel hohem Gut, Wie man in ungeheuern Fernen, Der Sterne Lauf berechnen thut. Wie man an längst vergrabenen Orten,

Das graue Alterthum belebt, Und vor den fest verschlossenen Pforten. Die Zukunst zu erforschen strebt. Des Menschen Geist hat viel errungen

Die jüngste Zeit hat viel vollbracht, Die kräfte der Natur bezwungen, Und unterworfen ihre Macht. Wir wissen viel, als Männer, Frauen,

Doch wenig nur, in Wirklichkeit. Und unser Hoffen und Vertrauen Stützt sich auf die Unsterblichkeit.

Was hier von dunkler Nacht umgeben Wird Sonnenklar im Heimathland. Was wir gesucht im Erdenleben Wir finden es an Freundeshand.

Denn unsere Freunde and Verwandten, Die jetzt schon uns zur Seite stehen. Sie helfen uns, mit den Bekannten Auf immer höhere Bahn zu gehen.

Drum lasst in Freundschaft und in Liebe, Uns redlich durch das Leben ziehen, Wir wissen, dass durch edle Triebe Die besten Früchte für uns blühen.

Wir grüssen Euch, verklärte Brüder, Wir grüssen Euch, mit Herz und Hand, Bald sehen wir vergnügt uns wieder In unserm ewigen Vaterland.

HE AGREED WITH HER.—A witty and popular New York clergyman, whom everybody knows by reputation, had a laughable, and at the same time unpleasant, experience recently. One Sunday not long ago he was going up the steps of his Fifth Avenue church when he was asked by an old lady (who, of course, did not know him) to help her up the steps. With his know him) to help her up the steps. With his usual courtly grace he complied with her request. On reaching the top steps she halted, breathlessly, and asked him who was going to preach that day.

"The Rev. Mr. Blank," he replied, giving his own name.
"Oh! Lord," exclaimed the old lady; "help me down again. I'd rather listen to a man sharpening a saw. Please help me down again.

l reckon I won't go in." The clergyman smiled, and gently assisted her down the stairs again, remarking, as he reached the sidewalk: "I would n't go in either if I was n't paid for it."

Original Essays.

DREAMING.

ITS CAUSE, SIGNIFICANCE AND VALUE. BY M. R. K. WRIGHT.

[Concluded.]

The subjects of hypnotism may be made to dance or sing, weep or laugh, experience pain or see fictitious sights and hear fictitious The saint and the sinner are both alike subject to the law of mental control.

The murderer may be forewarned of danger or receive a timely notice of the consequence of his contemplated crime. The idea enter-

of his contemplated crime. The idea entertained by many prophets and abnormalists, that our hearts and our habits must be pure in order to be the recipients of psychical realizations and favors, is not well founded.

Every spirit has his ward, and may exercise an influence over him. The better qualities of mind may be lacking in some cases of dreaming and clairvoyance, but the law that is involved in the production of this class of phenomena is identical in every case.

volved in the production of this class of phenomena is identical in every case.

The world is full of religious "cranks and chronics," who, no doubt, have been deeply imbued with the conviction that they were specially chosen to fulfill the important and much sought for office of prophet and reformer.

Jemima Wilkinson declared that she was directed and empawared by a vision to teach the rected and empowered by a vision to teach the doctrines that she uttered.

Joanna Southcott was another subject of spiritual zeal and visions. She believed that she was especially chosen to fulfill a "prophetic mission." Joanna was no doubt a very sensimission." Joanna was no doubt a very sensitive subject of mesmeric influence and impressions; but in matters of self analysis and understanding she seems to have been quite deficient, or she never would have entertained the idea that she was to become the mother of another "Prince of Peace," which she really did, and allowed her followers to procure an expensive cradle for the anticipated Messiah. But Joanna's psychological fancies were not more mistaken or lacking in common sense than have been those of many other religious

enthusiasts and sensitives.

The history of mankind is replete with claims of this nature. Night dreams, visions, influences and inspirations have been common to all men and nations, and yet, in what we may call their "greater intensity," they have been the special lot of but few, and even this class, who, it would seem, should have been well qualified, from experience, to teach us concerning the use and value of such abnormal phenomena, have almost wholly failed in their

It is, however, now becoming better understood that the psychical power that is able to control us is also able to mislead or allure us, both in matters of reflection and judgment, as also in matters of business or those of faith and ambition. Scientific research has placed this important fact beyond question.

In order to secure the best results of dreamimpressions, we must be thoughtful, upright, honest, just and manly, as our aids are likely to correspond to ourselves.

Thus we may be cared for by a good genius or made to realize the presence of a counterfeit. It is not very difficult to determine the import and value of many of our dreams and visions. Of course some of them are too anomalous to be of service to us in any way except, perhaps, as reminders of the strange power and purpose of thought as it is employed by the invisible monitors of the world above.

Some dreams are given to guide us, others for our enjoyment. Some are imparted to the mind as a needful warning against danger, bad associations or evil inclinations, while others are presented to exalt our feelings, correct our habits or make us hopeful and happy in the struggle of life. The motive that lies hidden behind the most

complicated dream may be generally understood if we are mentally apt and discerning: the more we study into the mystery of dream realizations the more we are likely to know of their cause and meaning.

The writer of this article was born a som-

nambulist, and has made the subject of mind the study of a life-time. He has always found that to dream of serpents, or other vile-looking creatures, is suggestive of enemies or trouble To dream of feasting is not a good sign. It indicates a too free personal habit of eating. To dream of the departed is to be reminded of them, and to have our attention called to their presence and state of being. Once, many years ago, I was permitted to en-

joy a delightful and unexpected vision. This occurred after I had become clairvoyant, and was living in conscious nearness to the spirit world. I will briefly relate the facts in the case, just as they occurred, in order to show the beauty, as well as the object of such impar tations.

I was brought up on a farm in the good old Genesee County of Western Central New York. Of course, I naturally became strongly attached to all the interests connected with my domestic life at home. As a boy I loved the hills and valleys, the brooklets and streams that played along through the pastures and meadow-lands in the vicinity of our residence. The timber had been mostly cut away where once stood the primeval forest.

I had no idea as to how it appeared before the advent of American settlement and civili zation. I loved the sights and scenes about the neighborhood of our homeas I found them, and as they had been trimmed and fashioned by the labor and progress of the people during

their brief occupation of the country.

At the age of thirty seven years I left the old farm and farm-life, with all its pleasant surroundings. After I had been absent for a long, long period, living in a distant State, where I was seldom reminded of my earlier experience, I had this vision: I thought that I was wandering in the valley, near our old home, and through which flowed the sprightly waters of Great Brook, a stream that ran through the entire length of my father's farm of one hundred acres, and which in that early day was well supplied with fair-sized fish of various kinds. This wayward, meandering brook, was always a source of attraction and pleasure to me when I was young. When not at school or when otherwise unemployed, I used to spend many happy hours sauntering up and down its banks with fishpole in hand, or at other times bathing in its limpid waters. I was there again in my vision, and as I looked upon the familiar scene, so perfect, so true to the outlines and perspective appearance presented in my youth, I was delighted and happy.

As I gazed about in every direction, and was seemingly endowed once more with all the emotions and feelings of my younger days, I suddenly heard a sound that came from a point near by, and, although I saw no one, I heard a voice that said: "This was once your joy and pleasure. Look again." I looked. I seemed

to be standing in the same place, surrounded by the same hills, valleys and streams. At first objects and things seemed quite natural, but they soon took on a changed aspect. Stately trees, great oaks, elms, maples, chestnuts and hickories, came into view upon every hand, as if by magic. I was upon the spot where I spent my boyhood days, but at the same time in the midst of a dense and dark wood. The face of the land seemed familiar, but the artistic forest view upon which I gazed wood. The face of the land seemed familiar, but the artistic forest view upon which I gazed was new and wonderful. I was greatly delighted at what I saw; but a feeling of sadness and unrest gradually crept over my mind, and I felt that I could in no way reconcile myself to the strange transposition of objects and things as they now appeared. I was listening to the music of the waters as they babbled along in the bed of the brook at my feet, and meditating upon the majestic outlines of the meditating upon the majestic outlines of the view before me, when all at once I heard a strange, rustling noise. It came like a gust of wind, playing forcefully through a cluster of

hushes that grew near where I lingered.

As I turned about, and looked in the direction from whence the noise emanated, I saw a human form coming up a little rise of ground that led to the place where I was located. I was surprised, and felt an emotion of sensitiveness and doubt as I looked upon the singular person before me. I was in the presence of an Indian, dressed in the fashion of his tribe. His skin was dusky brown, his hair was black, long and straight, and he carried a how and arrow and straight, and he carried a bow and arrow in his right hand. As he approached the place where I was located I noticed he had a thoughtful look and kindly smile. I was at once disarmed of all fear, and began to feel an interest in the stranger. in the stranger. As I was about to speak to in the stranger. As I was about to speak to him he came nearer to me, and without waiting, said: "Dyu-ne-ho gaah-wah lived here many years ago. White man not yet come. Great woods everywhere. Lived on hill Ganno-ga-ro. Was then happy. Red man remembers. Look again." As he uttered the words "look again," I made an inadvertent effort to see something more, and was straining my eyes in compliance with his suggestion, when I suddenly awoke, and found that all I had seen and all my delightful reflections and experiences were but the result of a dream-a dream of pleasure.

POPULAR SPIRITUAL EDUCATION.

BY W. A. CRAM.

TTE are fast discovering that our great pop-W ular education is, after all its attainments, very small and poor.

Our astronomy is proving to be only a vision and knowledge of the fire, the slag and dust of suns and worlds, not the soul, the life of them. Our geology is my oly a study of earth tombs and cerements, no of the vivifying spirit in Our botany is the science of the coarse ma-

terial threads of warp, of the grasses, trees and flowers, while the higher, finer forms of beauty and grace, that nature and the soul are ever weaving upon them with ethereal and spiritual woof, are all left out, unseen and unknown.

Our geography, sociology and politics are the study and science almost altogether of the deadwood and underground roots of nations, cities and homes, while the great spiritual saplife, the leaves, flowers and immortal fruits of humanity in the sunshine and free air of the upper and more real world, are passed by or

forgotten as mere dream stuff.
So our anatomy and hygiene are chiefly a classifying and doctoring of our gross material frameworks and skeletons of life. All the while the more real bodies and energies of men and women, that clothe and make live these rude frameworks and skeletons we see and hear, and call animals and people, are as yet almost unrecognized by our science and art, because they belong to that part of our world, the ethereal and spiritual, that our common senses reach not, report not.

Our present popular education into the knowledge and use of the greater realities of the world and life about us is very small and poor indeed. It is much as if we lived in our homes and were so limited and poor in vision and sound that we could see only the rude framework and bare walls of the houses, the roughest outlines of furniture, and bony skeletons of creatures and people moving about us; hearing only the loudest, coarsest sounds of shrieks and cries, while all over and about us, in these same homes, were beautiful pictures, draperies, musical instruments and furniture, oving, smiling faces and forms of flesh, the air filled and harmonious with sweet voices and music-all this clothing and making alive the rough timbers, the rude walls, the skeletons and coarse sounds, with rich, beautiful forms and life, yet all unseen, unheard by us because too high and fine for our dull, crude common senses to reach and reveal.

So with all our boasted nineteenth century education into science and art, we are living in this great world, seeing, hearing and using only the smallest, grossest, rudest part of the skies and earth, the rocks, plants, animals and humans; the vastly greater part, the higher and more real power, wealth and beauty of the world of being all outside and above our popular education.

If we mistake not, the signs of the times are full of wonderful promise, namely, that the twentieth century, so near and opening to us, will be a century red-letter marked in the calendar of the ages for just this—its discovery, its science and art of the spiritual and ethereal worlds and life within us and about us, a science and art so high and rich as we have

hardly dreamed. Why not teach the young, as a natural, common science? why not begin a popular educa-tion of this science and use of the ethereal and spiritual part of our world?

Will it render life here less beautiful and strong to know more and more of the infinitely wider and higher spiritual world, that as a grand reality infolds, inspires and molds our rude bodies and little lives of this visible earth, with its mightier energies, its diviner truth and love? To know and think of our earth-life in this way ennobles and enriches all things, for in this way we discern a soul of immortality transforming and transfiguring every rock

and tree, every worm, beast and man.
Is this nonsense and mere dream fancy? Then is the divinest life of every great seer, prophet and Christ of the soul and immortality he world has known, mere nonsense and dream fancy.

The skeptic cries, "Such spiritual dream stuff does n't help us to live here. We are none the richer or wiser as to this world. Give us common-sense education for a common-sense world. Let us have facts and realities to stand on.'

But just here, in answer, is rising and fronting us the higher fact, the larger truth, declar-ing that the most real and best part of our world and life is not common-sense, for it is

[Continued on third page.]

The Spiritual Kostrum.

Inspirational Discourse by W. J. Colville. UNIVERSAL ÆTHER, WHAT IS IT? WHAT IS ITS RELATION TO MATTER?

And Replies to various Written Questions submitted by the Audience.

SIMILAR question has been suggested frequently both to Prof. Crookes and to many other scientists.

It is difficult to answer it within the limits of one address. Thus much, however, we can say, viz., that we entirely agree that the Universal Æther is the one substance out of which everything proceeds.

Considerations of the spiritual laws that govern the world bring us to "Borderland"-that is, to the meeting place between the seen and the unseen, from the outwardly unheard to the physically unheard, from the so-called visible to the invisible-not really invisible, not really unseen, even though beyond the reach of the five bodily senses in their present state of limitation. Æther permeates everything within and beyond our grasp; it is ever present, interatomic and inter-stellar equally, and is, indeed, the illimitable mother-substance out of which all objects are formed and into which they can finally be resolved.

Recent scientific researches, somewhat mystically conducted, have led to a re statement of the old Chaldean doctrine that three molecules are required to make one atom. and beyond the atom there is another three-fold definition, viz., that three atomoles make one atom, and yet again is it stated that three atomolini (singular, atomolinus) are required to form one atomole, and of course the three-fold divisibility may be carried on indefinitely till the absolute

Spirit, force and matter make up a trinity in man. Theosophy speaks of seven principles, the higher three being immortal. Through the study of comparative theology. we find, to begin with Egypt, that Osiris, Isis and Horus, constitute the divine trinity. In India, Brahma, Creator, Vishnu the Preserver, and Siva, the Destroyer and Reproducer, are the sacred three; beyond them is Sarabrahm. the Absolute. The divine man, the divine woman and the divine child, are represented as the three essential expressions of Deity everywhere. The exclusion of the idea of the feminine principle from Deity is a blind heresy.

Light, heat and electricity constitute the three fold nature of manifest divinity. To the ancients, fire meant the essence of the universe; the sun was considered the abode of angels, and venerated accordingly. Light corresponds to Divine Wisdom, heat to Divine Love. Light is exterior. heat is interior, but one cannot be without the other, and as the two are one in the subsistent state, they are virtually inseparable in the existent, which is that of ultimation.

What are magnetism and electricity? The compound expression, electro-magnetic force, far better suggests the truth of one universal element than the common talk of two distinct forces, for there are not two forces in reality, but a dual manifestation of but one essential force. When northward and southward moving, magnetism is the name we give to this force, which, when moving westward and eastward, we call electricity. One original force needs to be acknowledged as the parent of all things. All deep scientists in their treatises on force speak of one absolute element, ultimately male and female, expressed all through the universe. In chemistry, about seventy distinct elements are recognized, but all are resolvable into one absolute, primeval force, out of which they all proceed.

The ancient four elements, fire, air, water and earth, were never considered absolute by the wise men of old. The most ancient ideas of chemistry traceable to the early Egyptians, all resolve the universe, as we can conceive of it, into one pure, simple substance, which some authors name Ætheria.

As every solar system is born from its parent central sun, and suns are essentially spiritual globes, according to esoteric philosophy, solar worship is very rational.

When Bishop Berkeley said "there is no matter," like many other great men he was misunderstood and misinterpreted, because it takes a great mind to comprehend a great statement. It certainly were not true to state that all resides in the imagination of ourselves; that we are not in a beautiful hall, surrounded by magnificent pictures. enjoying the sight of lovely flowers. But things are greater than they seem. The greatly-inspired poet Longfellow said: Things are not what they seem to us when our soul is sleeping. When it awakens, and beholds the spiritual reality of things, then, indeed, will our eyes be opened to a reality so much grander than all appearances, that not the most transcendent genius can convey the faintest idea of its glory to mortal intellect.

Spirit is greater than force, force is greater than matter. The greater can contain the lesser, though the lesser can never contain the greater. When this simple and indisputable axiom is followed to its inevitable end, the vague incomprehensibilities of Schopenhauer and the strange utterof those men are altogether untrue, which they are not, but because they lack comprehensibility.

Where does matter go to when it disappears from view? Nothing proceeds from naught, nothing travels to annihilation. Force is transformatory. Ice, however hard, can melt into a liquid stream or flow of water. Look at the Volga during the long winter months-a thick mass of solid ice. Summer comes, it melts into a clear stream of transparent water. Pour then some of it into your teasolidified becomes ice.

This brings before us the ancient alchemist's method of final transmutation of all metals into gold, the one only imperishable and incorruptible metal, according to the teach. ings of the Rosicrucians, who are, without doubt, a mysterious people, who from the earliest times have been secreted all over the earth, occasionally, when conditions favored, and the time was ripe, making their presence known, and re-

made of genuine service to humanity. If Paris were to be destroyed, where would all its atoms go to?

Not one atom could be lost, and by a chemical process the whole atomic mass could be reconstructed. The whole world is but one vast materialization. There is no creation except in the sense of organization, and no destruction but disintegration or dissolution.

Worlds are not annihilated, they are reabsorbed, and are ever being built up again and again under some new form of administration.

Who were those Sons of God who stood upon this earth as rulers in an age long past, manifested in different ways at different periods? They were none other than direct medial instruments for the guardian angels of the planet.

Oriental seers and sages divide long periods of time into nights and days of Brahm. The Parsees speak of the rest of Prelaya at the end of a cycle. The Jews speak of the preserved in human society. Carnot's noble, aspiring Golden Age as the consummation of this world's career; a blissful period foretold by many Hebrew prophets, when the knowledge of truth and the practice of peace and good | fuller meaning before this century closes. will shall have become universal; the Messianic mission of Israel as a chosen people, being to assist in bringing in this glorious consummation by means of proclaiming the unity of God and of mankind likewise.

Universal Æther interpenetrates not only outer forms, but occupies also the minutest atoms invisible to us, all of which are floating in this sea of æther. Such a conception is strictly scientific and not in the least fanciful; the truth of it is self-evident to all who reason upon the globes floating in space. No one has ever seen substance; the original substance underlying all things is manifested only by its silent workings into its results. Substance increases not, and does not diminish; only its manifestations can be said begin, grow, mature, end and recommence.

There is a widespread faith in many schools to day that there is one universal force, greater than electricity and magnetism. We know there is a great reality in the force discovered by Keeley, coming as it does into direct supernormal connection with what has ever been and still is to the greatest part of humanity, occult, hidden behind the

Dynaspheric force, discovered in this age through the constant laborious researches of John Worrell Keeley in his laboratory in Philadelphia, is undoubtedly but a higher, subtler grade of the same energy which most people only know as electro-magnetism, and though magnetism and electricity are terms glibly employed by everybody, who is prepared to determine what they signify in all their fullness?

What is health? Men will have to live in harmony with all nature to be well. Mental harmony is the basis of physical well-being, of bodily health. Where there is discord the electro magnetic conditions are disturbed, and sickness and disease find easy entrance to any abode of discord.

Solar energy is known to true savans of many climes as the great builder and repairer of the human body, and the next great step in medical demonstration will be the almost universal employment of this beneficent power.

Michael Angelo and Raphael knew how to use the gifts of the Gods. Their paintings are still a joy to multitudes, elevating, inspiring and in every way ennobling; unintelligent manipulators of force would have given to the world miserable caricatures, poor attempts, wretched failures, and this with the same colors, the same brushes, all the identical implements which the great masters used. We must learn to make use of the talents which have been given us; for does it not say in the Bible that only through the employment of powers can gifts multiply, and does not all human experience confirm this fact?

When the Golden Age is reached every one will be in his rightful place. There will be no more misuse of good material; therefore, there will be no longer any sin or sickness. This world is what man makes it, for it is our laboratory in which we are experimenting constantly.

Through the appointed agents of the STAR CIRCLE will soon be revealed the true history of the world. The origin of the world was a star-germ which contained all conceivable possibilities; the germ of all the earth has produced and is producing was contained in this original nucleus. All growth or development is according to one unchanging law; therefore whoever really knows how one form in nature is produced, knows how all are developed. "The kingdom of heaven is like unto a grain of mustard seed.' 'Consider the lilies how they grow."

ATTRACTION AND REPULSION.

There is in reality no repulsion; there is a universal attraction. You are not driven, you go where you are drawn. When you die to the flesh you will be transported by following the line of greatest attraction to whatever circle in the heavens or to whatever spot on earth this irresistible force impels you, and always in strict obedience to your uppermost affections.

Never anticipate evil; do your work, looking brightly with Christ's indulgence on whatever seems dark; all will be clear to your understanding some day-there is good everywhere, but you must be willing to see it, and, indeed, resolved to discover it everywhere, at all times, in all persons and things, before there can dawn upon you the ravishing consciousness that ALL IS GOOD.

As the question of cremation is also before us, we testify that we care not whether our bodies are cremated or buried or thrown into the sea; but cremation certainly is a step higher than burial on the ladder of progress.

The world-renowned preacher, Bishop Phillips Brooks. advocated cremation. Fire thou art, and unto fire thou dost return; come home to thy origin, will be substituted some day for "Dust thou art, and unto dust thou shalt re-

But when the spirit clings to earth, and is unwilling to part from its surroundings, the thought of cremation yields conjunction.

As Swedenborg says, all follow their dominant love. Thought, in a certain sense, gives presence, but only love produces conjunction; and unless we are by means of strong affection vitally conjoined with earth, we are not detained in the planet's atmosphere, but are free to soar to whatever realm is the seat of our deepest love.

How can you communicate with friends gone before, if they are no longer on earth? They see each one of you as a spirit entity, and as they see you they communicate with you through electric affinity.

The higher phases of spiritual communion, which are so far more beautiful and soul-satisfying than ordinary borderland experiences, are all results of that deep interior communion of kindred souls which serves to lift those who really enjoy it to the most intimate association with celestial altitudes of being.

To effect a perfect conjunction with any state there must be a strong desire to do so, but will is not all: connected with it must be fervent, constant expectation. You must expect the full realization of your wish. You underrate ances of such perplexing writers as Heinrich Hensoldt will your genius when you doubt. We say, you can, because lose their hold on public fancy, not because the statements | you desire. Can all desire be fulfilled? Nature mocks none of her children. Expectation, wedded to desire, will force all worlds open to you.

And can we have intercourse with them? Yes, through automatical writing and telepathic intercourse, and in sundry other ways. But there are comparatively few excellent mediums, because people are too afraid of criticism; they are afraid of allowing their inspirations and intuitions to work through them uninterruptedly, so as to fully direct their actions in harmony with their desires. If you both kettle, vapor rises, then disappears in ether. Ether is par. | desire and anticipate a given result, the way of learning tially condensable into gas, gas condenses into liquid, liquid | will be made plain to you. Whatever your hands may be engaged in, provided it be good, is a means of education. It is our interior state that makes our outer condition. dealing with the four elements, all contained in one, and | However humble our occupations be, inspiration will come offers an approximate solution of the supernal idea of the even when you think not of it. It comes spontaneouslymystery and spontaneity are characteristics of illumination. Do not continue limited by lack of faith, but become ready to be used in whatever way God may choose, and behold, some spiritual gift will burst upon you, breaking through the hard, dark clod of your outer self, like some lovely spring blossom unexpectedly forcing its way through vealing something of their doctrine in so far as it could be the ground when and where no one dreamed of its appear-

> As the approaching destiny of France has been mooted by our questioners, we will frankly state that we see clearly that the French Republic will be greatly purified. Anarchy is almost silenced. Yes, Carnot was assassinated, but the consequence of the madman's tragical deed was a death-blow to all such demonstrations of violence in the history of the peoples of Europe.

> Republicanism, through corrective theory, can only gradually be translated into harmonious expression. The best of the people, and the best in the people, constitute the only safe ruling power. We condemn violence, we advocate moral persuasion. We trust that soon prison regulations and hospital systems may undergo a complete change, that justice may be more and more tempered with mercy-for only in the perfect equilibrium of justice and mercy can harmony be found and order established and spirit will greatly assist in the educational advancement of the French people. Liberté, Egalité, Fraternité, will bear a

The advent of a new era of manifested truth will be ushered in through peaceful occasions. Great teachers will come forward to instruct the people. Carnot knows that he can work more and better for his beloved country now, than if he had remained on earth. France is nearing her apotheosis; she is being made ready for the great impending change. Noble Marie Stuart, with Jeanne d'Arc, the Maid of Orleans, and many other royal spirits, preside over the destiny of France, and their efforts on her behalf will neither be fruitless, nor can they be frustrated.

Paris will be the principal centre of peaceful propaganda; it will surely give up its pernicious habits; it will rise higher and purer until it reaches its apogée, and will inspiring love of true freedom in the breasts of all the nations.

Though the dogs of war, chained to their kennels, may bark and growl and sometimes grow ominously restive, we are not afraid to prophesy that the next five years will see many great steps taken in the direction of firmly establishing the peace of Europe. France and Germany will yet be reconciled; such a disposition will be made of Alsace and Lorraine through the agency of international arbitration, that these two severed provinces will be no longer a bone of contention between two great peoples. longer a bone of contention between two great peoples. Suppose the person is now dying. It is to be a rapid The sentiment for peace is deeper and more universal than death. The feet first grow cold. The clairvoyant sees ever previously, and though there are still many pessimists and warriors who predict a terrible sanguinary encounter between several of the European nations, we can see deeper than the stormclouds on the surface of the sky or the foam on the bosom of the breakers.

Deep down beneath all surface commotion are the powerful agencies at work which will yet redeem Europe, unite her divided countries into a federation of harmonious states, and thus fulfill the inspired dream of Tennyson, who sings so sweetly and prophetically in "Locksley Hall" of 'a parliament of nations and a federation of the world."

IMPROMPTU POEM-THE PEACE ANGEL.

In ancient story a legend reads, That a spirit from realms above Presides o'er the nations e'en though they strive, Regarding all in love. And though ofttimes the way seems rough, And human passions wild, This lovely messenger of heaven, Like to a fairy child, Broods o'er each scene of strife and wrong, And sings unshaken the sweet song Which starry hosts o'er Bethlehem's fold Sang to the shepherd lads of old.

Unknown, unseen, amid the halls And palaces of regal state, Unrecognized in Senate walls. This angel, though without the gate Of Parliament and Bourse doth bide, Patient and loving, ne'er dismayed, Though on her lips by power divine Finger of silence may be laid, She scatters blessings with soft smile, And doth the lonely hours beguile Of all the watchers on the tower Who wait and pray for Christ's own hour.

Not to bring peace with ancient wrong, Not to gloss over mortal crime, Not to support dark prejudice, Or cherish discord 'twixt this clime And other realms, this angel moves, But to present a better way To prove how equity must reign, Ere peace her beauties can display, But she, the angel all unseen, Though clothed in light's own shimmering sheen Keeps watch, and answers to your call Whene'er you pray God save us all.

And may this ministrant so fair, Who broods in patience everywhere, Make known through you her mission white, And bathe you in celestial light.

[From the American Dairyman.]

The Change Called "Death."

I. CORINTHIANS, XV. 35. But some man will say, How are the dead raised up? and with

what body do they come?

36. Thou fool, that which thou sowest is not quickened, except it 37. And that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other

grain: 38. But God giveth it a body as it hath pleased him, and to every

seed his own body.

42. So also is the resurrection of the dead. It is sown in corrup

tion; it is raised in incorruption;
43. It is sown in dishonor; it is raised in glory; it is sown in weak

1688; It is raised in power;
44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.

52. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and

this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55. Oh! death, where is thy sting? Oh! grave, where is thy vic-

Extracts from "Death and the After-Life," 1865, by Andrew Jackson Davis.

"Man is a triple organization." ... "Man's external body is a casing, composed of the aggregate refinements of the grossest substances."..." Next we find that there is an intermediate organization—which Paul called the 'spiritual body'-composed of still finer substances, the ultimation of the coarser elements which make up the corporeal or 'iron organization.' The combination of the finer sub stances composing the intermediate or spiritual body, being so white and shining, may be called the 'silver organiza

"Paul did not directly speak of what we have been philosophically taught to call 'the spirit.' Fully persuaded am I that you cannot escape the conclusion that there must be something within the 'spiritual body'; and, if so you Christians might as well 'agree' with our classification of the different parts of man, as to take any other. We call the inmost 'spirit'—signifying the finest, the superessential portion of man's nature, composed of 'all impersonal principles, 'which flow from the Deific centre of this glorious universe, taking a permanent residence within the spiritual body which they fill and exalt, just as the ele-ments of the spiritual body live within this corporeal or iron organization,' which is composed of mineral, vege-

table, and animal atoms and vitalities.' The spiritual doctrine teaches that the inmost man is a spirit, which flows through these nerve-sensations which easily contracts and expands these sturdy muscles which causes the blood to throb throughout the frame which thinks and reasons; which feels better, nobler and purer than the forms, forces and things about it; which eaches the intellect and the heart to recognize something higher than the fleeting circumstances to which it is harnessed, and by which it is constrained to assist in drawing the burdens of society. That is 'spirit.' It is the invisible presence of the divine in the visible human."

"The apostle says there is a 'terrestrial' and a 'celestial.' Do you believe it? I do; not, however, because Paul said it, but because I find it in the Book of Nature. 'We are sown in corruption.' Everybody's spirit knows that to be true. But at last the chemistry of death approaches and begins its work-then oxygen and nitrogen, and hydrogen and magnetism and electricity and the resultant heat, and all ponderables that make up our corporeal existence oid 'good by' to each other—then the eyes sink back and the outside senses are closed, and all the elements which formed the body bid 'an eternal farewell.' This is real experience. If we exclude the air, by placing the body in a nermetically sealed encasement, you can bend over and ook upon the yet undecomposed figure. That is all; nothing more. The confined atoms and elements have no fur-ther interest for each other. The pulseless hand is no longer extended to grasp yours; the once beaming eyes do not open; the ear will not again vibrate to your heart-stricken ppeals or loving accents; the stiffened nose can no more feel the touch and enjoy the perfume of the favorite plant. Appalling silence! All is closed forever. What a spiritualizing and holy solemnity is that which pervades the chamber of Death! What a dark, fearful, haunted room is that where Death is—to those who know not this glorious Gospel of the After-Life!"

But what a blessed roseate atmosphere fills all the heavenly spaces-from the death-room onward to summer realms beyond the stars-to those who know that this basis is established in God's truth! Such mediums and fortunate reasoners have joy and peace within. Their inmost hearts are filled with emotions of thanksgiving; and why? Because to the seer of spiritual truth, Death is swallowed up

in victory.' "And now, having disposed of these general considerations, I will tell you what I have seen. I will not give deations, I will tell you what I have seen. I will not give descriptions of phenomena from my supposition or imagination. I suppose that I need not repeat that I have had the periscopic and clairvoyant ability to see through man's iron coating for the past fifteen years; neither need I again remark that, within the last twelve years, the result of the exercise of this faculty has come to be to me an 'education.' I have stood by the side of many death beds; but a description of manifesticing and the second of the seco description of manifestations in one case will suffice for

the whole."
"I found that the physical body grew negative and cold grew in proportion as the elements of the spiritual body grew warm and positive. Suppose a human being lying in the shine out upon the world purified, radiating justice and death bed before you. Persons present not seeing any-

thing of the beautiful processes of the interior, are grief-stricken and weeping. This departing one is a beloved member of the family. But there, in the corner of the room of sorrow, stands one who sees through the outward phenomena presented by the dying one, and what do you suppose is visible? To the outward senses the feet are there; the head on the pillow; and the hands clasped, out-stretched, or crossed over the breast. If the person is dy-ing under or upon cotton, there are signs of agony, the head and body changing from side to side. Never allow any soul to pass out of the physical body through the agony of cotton or feathers, either beneath or in folds about the of cotton or feathers, either beneath or in folds about the sufferer.'

right over the head what may be called a magnetic haloan ethereal emanation, in appearance golden, and throb-bing as though conscious. The body is now cold up to the knees and elbows, and the emanation has ascended higher in the air. The legs are cold to the hips, and the arms to the shoulders, and the emanation, although it has not arisen higher in the room, is more expanded. The death coldness steals over the breast, and around on either side, and the emanation has attained a higher position nearer the ceiling. The person has ceased to breathe, the pulse is still, and the emanation is elongated and fashioned in the outline of the human form! Beneath, it is connected with the brain. The head of the person is internally throbbing -a slow, deep throb-not painful, but like the beat of the sea. Hence the thinking faculties are rational while nearly every part of the person is dead. Owing to the brain's momentum, I have seen a dying person, even at the last feeble pulse beat, rouse impulsively and rise up in bed to converse with a friend, but the next instant he was gone—his brain being the last to yield up the life principles."

"The rolden emenation which are the principles."

"The golden emanation, which extends up midway to the ceiling, is connected with the brain by a very fine lifethread. Now the body of the emanation ascends. Then appears something white and shining, like a human head; next, in a very few moments, a faint outline of the face divine; then the fair neck and beautiful shoulders; then, in rapid succession, come all parts of the new body down to the feet—a bright, shining image, a little smaller than this physical hody, but a perfect protective convention. than this physical body, but a perfect prototype or reproduction in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps the spiritual body is free! and prepared to accompany its guardians to the Summer-Land. is a spiritual body; it is sown in dishonor and raised in brightness."

There are persons in the room of mourning; they gather around; they close the sightless eyes, and friendly hands commence those final preparations with which the living consecrate the dead. The clairvoyant sees the newly-arisen spiritual body move off toward a thread of magnetic light which has penetrated the room! There is a golden shaft of celestial light touching this spiritual body near its head. That delicate chain of love-light is sent from above as a guiding power. The spiritual being is asleep—like a just born, happy babe; the eyes are closed, and there seems to be no consciousness of existence. It is an unconscious slumber. In many cases this sleep is long; in others not at all. The love thread now draws the new-born body to the outside door. The thread of celestial attraction gathers about and draws it obliquely through the forty-five miles of air. It is surrounded by a beautiful assemblage of guardian friends. They throw their loving arms about the sleeping one, and on they all speed to the world of Light! Clairvoyants and mediums see this, and they know it is true. Many are the witnesses to these celestial facts."

"Again, I remind you that if there is a spiritual body, it must be something; if something, it must have an existence and a position somewhere in space; if in space, it must follow the laws of space, including time, and have a rela-

follow the laws of space, including time, and have a relative as well as an absolute consciousness."
"At the battle of Fort Donelson I saw a soldier instantly

killed by a cannon ball. One arm was thrown over the high trees; a part of his brain went a great distance; other fragments were scattered about in the open field; his limbs and fingers flew among the dead and dying. Now what of this man's spiritual body? I have seen similar things many times-not deaths by cannon balls, but analogous deaths by sudden accidents or explosions. Of this person whose body was so utterly annihilated at Fort Donelson, I saw that all was so utterly annihilated at fort Donelson, I saw that all the particles streamed up, and met together in the air. The atmosphere was tilled with those golden particles—emanations from the dead—over the whole battle field. About three quarters of a mile above the smoke of the battle field; above all the 'clouds that lowered' upon the hills and forests of black discord, there was visible the beautiful accumulation from the fingers, and toes, and heart, and brain of that suddenly killed soldier. There stood the new spiritual body three quarters of a mile above all the discord itual body three quarters of a mile above all the discord and din and havoc of the furious battle! And the bodies of many others were coming up from other directions at the same time; so that from half a mile to three and five isms forming and departing thence in all directions. First the face, then the head, then the neck, then the shoulders and arms-the whole smaller than the natural body, but almost exactly like it-so that you could instantly recognize the form and features of your old friend, only you would say, 'Why, James, how improved you are! You look brighter and more beautiful, don't you? Your countenance has more quiet and love in it.' So entirely natural is the spiritual body' which the good God has wisely planned, and caused to rise out of this terrestrial filth and corporeal corruption!

The man so killed—what was his sensation? It was for the time suspended. To him, existence was nothing. "His sudden death was to his consciousness what the hammer is to a piece of flint. If a hard flint is struck quick enough, it will fly into impalpable powder; if struck with less speed, it would not be crushed nor destroyed. It is the suddenness of the stroke that surprises 'cohesion' in the flint, as the cannon ball for the moment annihilated the sensation of individuality in the man. Individuality usually returns, in cases of sudden death, after a few days in the homes of the Summer-Land. They are usually guided to some brotherhood, to some hospitalia, or to some openarmed pavilion, and there they are watched and tenderly cared for, as are all who arrive from lower worlds. Then the time approaches for the spirit's awakening, then celestial music, or some gentle manipulation, or the murmuring melody of distant streams, or something like breathing passes made over the sleeping one, causes 'sensation' to return, and thus the newcomer is introduced to the Summer-Land."

The Theological Revolution.

The Boston Transcript very justly administers a reproof to the Episcopal rector of this city who recently published a document in which he arraigns the claims of what is known as liberal Christianity, and deplores its existence in his church. Then The Transcript proceeds to state that these fresh attacks upon the newer thoughts of Christianity have been made invariably by persons who are possessed of preconceived opinions, which have come by inheritance, or else from a timid aversion to change, even in the face of increasing evidence. It compares these old notions of belief to a fondness for antique furniture, which is treasured only because it is old and of odd design. The same feeling finds expression in Christian circles from those who bind themselves to old formulas of belief. To say that the church never errs is much like assuming that the sun never moves. So long as the church is but a human society, making laws and regulations for its own existence, the infirmities or weaknesses of those who make up its corporate existence must, more or less, affect its character

The truths sought to be built up by the Christian church for all time are one thing; the evidence to be employed in defending them must inevitably change, in the nature of things, if the mind of man is to remain active and progressive. A creed will not answer; in fact, will not stand hard and fast, until human society has stopped thinking and the machinery is crippled beyond repair. Liberal Christianity, so prominent among the churches at present. simply means the free and open opportunity to think for one's self. Compulsion for belief is dead long ago. Nothing will prove to be more nutritious food for agnosticism than an attempt to foist a mediæval teaching upon the mind of the present day.

To insist upon fixedness of belief is stagnation. A creed is only a human interpretation of divine truth as it is ascertained or conceived. It would be a paralysis of the human mind to declare it to be a formula committed to man as an inviolable trust, to be received and believed without discussion. As in nature so in religion there are general truths from which religious ideas are generated. The idea, for instance, of a Supreme Being, is a progressive, enlarging one, a constant growth. Its forms of expression, its definition, its expansion during the course of progress, are consequently undergoing constant change. As Herbert Spencer states it, this idea has come to the race through crude processes, and to declare that a belief or creed of an. tiquity should govern the mind of a thinker in this age and fix the limit of his thought and belief is to destroy the privilege allowed the human race from its very infancy of

thinking, and defining supreme intelligence or order. VAMBBACE.

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?

Popular Spiritual Education. [Continued from first page.]

simply outside and above this world's sense. All our common-sense, rocks, plants and animals; all our planting and building; our literature and art and homes are fed and molded by this same ethereal and spiritual part of the

universe, that material sense and reason pro-nounced dream stuff and fantasy. Our present education, so limited to material science and art, seems much like the child's arranging, repeating and playing with the pic tures, the letters and words of a book, while the thought and ideas that are the soul by which they live, are left out all unknown.

Old Solomon, of biblical history, bewailed the vanity, the fearful weariness and vexation

of this illusory, perishing world, where all he found was mad struggle and show, ending in disgust and the tomb. He could n't oversee and overhear his senses of this world's matter. What if he could have been educated into the spiritual and immortal reality and meaning of this illusory dying world, so that he could have seen and known how the visible order of things and life are only the passing forms, the earthly service and resurrection into the higher more real unseen? Then he surely might have preached a truer, more blessed gospel of faith and hope to the ages. "Behold all this vanity and vexation, defeat, decay and death is only transformation and triumph of the eternally real, the soul of the world and man."

Does not our age need such a gospel of the spiritual that forever transmutes and triumphs over this world's vanities, defeats, decay and death?

"DO WE KNOW GOD?"

BY EMMET DENSMORE, M. D.

HAVE been much interested by the article "Do We Know God?" by Mr. Frank E Healey. Will you allow me to call your readers' attention to a short quotation from this essay:

"If out of nothing something cannot be made, or, to put the thought into the language of an able modon which the world was formed has had existence from eternity. If it has existed from eternity, laws governing it have e existed, and its formation into a world was in accordance with eternal law, or certain unvarying modes of manifestation."

If a "thing cannot come from where it is not," and if the "material out of which the world was formed exists from eternity to eternity," will Mr. Healey explain the origin of man? In order to account for matter he is obliged to affirm its existence from eternity to eternity. I wholly agree with him. I believe that a philosophy built upon any other system is sure to fall—is builded upon the sands. When Andrew Jackson Davis's "Divine Revelations" was first published. I noted that what Mr. Davis called the "Great Positive Mind" began in the centre of a void and build ed a circle of worlds. In due time he built a second circle outside of the first; and continuing, if I recollect aright, we are now in the midst of the building of the sixth circle. I could see at a glance that outside Mr. Davis's sixth circle there is an infinite space in which nothing exists, and however relatively great the space may be, included within this sixth circle, it does not lessen in the smallest degree the infinite void outside. It is plain that on the plan with which Mr. Davis started out he will never make serious inroads upon the everlasting nothingness. And the phenomena of man, the ego of Mr. Healey, or any other human being, remains to be accounted for.

I have no quarrel with Mr. Healey's contention that avalution shows that all animal life.

tion that evolution shows that all animal life is a development from the germ cell. Let us accept Mr. Darwin's theory propounded in his "Descent of Man," and agree that the origin of species has all resulted from a primal cell with a tendency to reproduction and to varia-This has no doubt all been accomplished by natural selection and by the before named tendency. But whence came the origi-nal cell? It is affirmed by scientists that in the beginning "the earth was without form and void"; that it existed in the form of a gaseous vapor, and that our planet earth has its beginnings in the condensation of this gas. Does Mr. Healey think that the cell germs had been "lying around loose" from eternity, and that they were kept alive during the long ages of vapor, before the gases were condensed into the earth's crust? It is said that there is no credulity so great as that of the incredulous. It is plain to me that if "a thing cannot come from where it is not," that the first germ cells of life on this planet did not come from the gaseous vapor out of which the planet was con-

There is one other missing link for Mr. Healey and the evolutionists. As before said, I agree that it is probable that Darwin is right as to the origin of species; and when we have once got the original cell to start with, that the development of animal life on the planet, up to and including the Simian tribes, is plain sailing. But what is the origin of that mananimal that has a conscious moral nature, and the law of whose being is progress? I must urge Mr. Healey to bear in mind that the essential nature of the animal remains un-We can teach these animals tricks. changed. We have the performing horse and dogs, and even fleas; but not a particle of this advance is transmitted to their descendants. A tiger, a horse, a monkey are the same to-day in characteristics as they were hundreds of thousands of years ago. Whence came the wonderful change whereby man has developed and progress begins? To me it is plain that not only the "material out of which the world was formed has had existence from eternity to give formed has had existence from eternity to eternity," but that the same is true of the human spirit; that it is self existent from eternity to eternity. If Mr. Healey is justified in postula ting this affirmation for the material world, why will it not apply with equal force to the spirit? And with this hypothesis we have an open sesame. We have but two necessary interferences from the world builder. At the right time he had but to import the original germ from where it had been kept warm and living, into a favorable place on the crust of the earth, with the requisite conditions of sunshine and moisture and nutriment, and cell life began; all is plain sailing till we have de-veloped man's immediate progenitor, the Simian tribes; then comes the second necessary interference, and the human spirit begins to build itself a focus and man is born. From the first pair all the races of man may have descended; the tropical climate makes the woolly hair and black skin, and the frosts of the North, the yellow hair and blue eyes of the Norsemen. When Mr. Healey publishes his thought in the BANNER OF LIGHT, he is addressing a public who are, as a rule, perfectly familiar with in-terferences from the spirit-world. We have all seen materializations and the creation of transient bodies temporarily inhabited by an intelligent force. Having seen thus much, being assured of these facts, it requires no resort to ignorant credulity and superstition thus to

solve the problem of how man began to be on this planet. In confirmation of this view I will quote

The following is taken from his essay on "Swedenborg, or the Mystic":

"Swedenborg, or the Mystic":

The Arabians say that Abul Khain, the mystic, and Abu Ali Seens, the philosopher, conferred together; and, on parting, the philosopher said: "All that he sees, I know;" and the mystic said: "All that he knows, I see." If one should ask the reason of this intuition, the solution would lead us into that property which Plato denoted as reminiscence, and which is implied by the Brahmins in the tenet of Transmigration. The soul having been often born, or, as the Hindoos say, "traveling the path of existence through thousands of births," having beheld the things which are here, those which are in heaven, and those which are beneath, there is nothing of which it has not gained the knowledge; no wonder that it is able to recollect, in regard to any one that it is able to recollect, in regard to any one thing, what formerly it knew. "For, all things in nature being linked and related, and the soul having heretofore known all, nothing hinders but that any man who has recalled to mind, or, according to the common phrase, has learned one thing only, should of himself re-cover all his ancient knowledge, and find out again all the rest, if he have but courage, and faint not in the midst of his researches. For inquiry and learning is reminiscence all."

I am at one with Mr. Healey when he says 'The observance of a set of ceremonies established by some organized body of people con-ters no distinction to be desired, and is not the sign nor test of uncommon excellence. To think so is a strange fallacy, and often an impertinence. To be moved by declamation, or to assume bodily postures, cannot change the nature of a principle nor transform the nature of a person. Conformity to outward acts establishes no new relation with any heavenly power and furnishes no proof of favoritism under divine legislation;" but I must ask him to be a little more cautious in his assertions. He says that, speaking of man, "no golden age lies behind him." I am sure that a golden age lies behind him as well as in front of him; and before Mr. Healey can justify these assertions, he must give us a reasonable solution to where the first germ cell came from, and from whence came the man animal whose distinguishing feature is that he has progress for the

Kneesworth House, Elm Park Road, South Kensington, London, S. W.

Banner Correspondence.

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

Indiana.

 $\label{eq:conversion} \textbf{CONNERSVILLE.} - \textbf{Dr. Kayenne writes:}$ 'The principles of Spiritualism are yet in infancy, but still, in this unfolding age, its rapid and permanent growth should be sufficient evidence of stability and thus discard all doubt and induce moneyed members to give.

Give freely, give for the noble 'brotherhood of man,' and, too, give for His approval.

Then, with a reserve fund, what might not be accomplished for the good of all? Mission. ary mediums and missionary lecturers would be sent to such places as this, and thus do what churches fail to do—enlighten the people, one and all, rich and poor alike; teach them a religion that would content their souls and make them glad to know they will surely meet their loved ones again; teach them not to live for themselves alone, and that each individual adult must be his own savior.

Save our own; never mind foreign lands. We have the poor among us always-poor in mind as well as in body and purse—and it is our bounden duty as Christians and Spiritualists to care for them and fill their minds as well as bodies.

By the way, Mrs. ——, a few years ago, put it very nicely, and the hint is plain. She was called upon by an agent for the poor heathen to subscribe. She did so, putting down one dollar; after the agent's thanks, and he was pass ing out, she called him back, saying she forgot her duty; whereupon she subscribed ten dollars more. 'Why, how is that?' remarked the surprised agent. 'Oh!' says she, 'I merely want to feel sure the heathen get the one dollar, and the balance will or may pay expenses.'
We would be truly glad if a good lecturer and

a test medium (these two should go everywhere hand in hand) could visit this place for a week at least. The citizens might be slow to awake to these principles and line of thought at first, but when once aroused we feel assured many proselytes would be the glad result.

About all the occultism that has prevailed this summer has been through magnetic heal ers. One especially deserves notice—Prof. Twilight, who has made many remarkable cures. His enthusiasm for the Cause is worthily shown, when at his own expense he has subscribed for and mailed two or three different spiritual papers to as many parties here.'

Missouri.

OREGON. - "Holt" writes: "If Modern Spiritualism is not true, with all its infinite numbers of witnesses to the phenomena, how can any sane mind believe that the spiritual demonstrations of eighteen hundred years ago are true, with no reliable testimony whatever for them?

An article by a correspondent of the New York Tribune lately goes into the investigation that, unless our modern evidences of Spiritualism are reliable, and I wonder that theologists do not see that the truth of Spiritualism renders the truth of the older phenomena so probable as to make the proving of them an easy matter!

The great logical mind of Beecher saw that point so clearly that he once exclaimed, 'If all the evidences of Spiritualism are false, it blows the testimony of the Bible all to pieces!' I make no war against Christianity, except as a defender of Spiritualism."

Illinois.

CHICAGO.-Wm. J. Masters writes: "After an absence of ten weeks I returned to Chicago, to find our different societies ready for the winter's work-they all seem to be in a flourishing condition. Dr. Willis Edwards is holding forth at the 'Church of the Spirit' in his usual able man-

Mr. G. L. S. Jenify has resumed the management of the Illinois State Association, meeting

in Bricklayers' Hall, on the West Side.

Mrs. Ada Foye is holding the fort at the
South Side Society's Hall on Thirty first street, to appreciative audiences.

The Progressive Spiritualist Society of 3120 Forest avenue resumed its meetings on the first Sunday in September, when large audiences welcomed back their former speaker. Rev. Geo. V. Cordingly of St. Louis, Mo., for an engagement of one year. I heard him in the from the writings of a man who was neither evening, and his tests and poetical life read-unbalanced nor superstitious — America's ings given to the members of his congregation greatest philosopher, Ralph Waldo Emerson. were the most remarkable I have ever heard,

giving in many instances full names, with dates. His closing poem, in response to a beautiful basket of flowers presented to him, was the gem of the evening.

The hall is most beautifully and uniquely arranged, lighted by electricity, which is certainly a credit to the Cause; and this is as it should be—for until our speakers and their guides make these demands, and receive them, we cannot expect to reach a higher class of spirits in or out of the form. The time has spirits in or out of the form. The time has come when Spiritualism demands to be presented in a clean and spiritual atmosphere.

Chicago is to be credited for presenting Spiritualism to the people from the most beautiful halls of any city I have ever visited."

Massachusetts.

NORTH AMHERST.-W. L. Jack writes: A few lines from this delightful New England village possibly may be of some interest to your readers.

In this village, nestling close by the sides and foot of delightful ranges of mountains and fertile valleys, are a few souls devoted to the cause of Spiritualism. This little town has its lovely homes and a delightful village library building with nearly two thousand a values of the state o building, with nearly two thousand volumes, and amougst its valuable collection are some spiritual works, the contribution of one of the citizens here, who is favorably known for his kindness of soul and liberality of heart in all his doings, with that of his most excellent wife, and who are (both) true and practical living Spiritualists.

I refer to our tried and true friends, Mr. and Mrs. Ainsworth, who are friends of the BANNER OF LIGHT, and supporters of all its cleanliness of purpose and attributes.

I recently met Mrs. Katie Mettler Went worth, late of Montague, Mass. but now of this village; she is one of the best clairvoyants and healers now in our midst; the daughter of the late Mrs. Mettler of Hartford, Conn., so favorably known for her excellencies of character and successful practice.

Those wishing her services may rest assured of meeting with best of beneficial results. THE BANNER is a welcome guest to those who weekly await its coming to their homes.

An aged man (near ninety-four years) said to me a few days since: 'It is the best paper l know of or have in my home.'

New York.

NEW YORK. - R. N. writes: "Some ten days ago while in Boston, being physically broken down with the cares and anxieties of business, I was advised to consult Mrs. M. A Brown, No. 252 Columbus Avenue. I did so, and desire to say to the readers of your paper that I consider her a powerful and honest mederful. The information given me was most explicit." dium, sincere in her work. Her tests are won-

New Publications.

Indian Palmistry. By Mrs. J. B. Dale. Cloth, pp. 66. London: Theosophical Pub-lishing Society. For sale by the Banner of Light Publishing Co.

Palmistry is becoming so much of a custom that the works which treat of it accumulate with great rapidity. This newer one from across the ocean is one that appeals strongly to students who demand conciseness combined with accuracy and thorough knowledge. The method of translating and setting this book is original and easily understood. In brief, it deserves a large sale by reason of its general worth. The reader can open it at any page and find it interesting upon any and every line. As Mrs. Dale interprets palmistry there is much of astrology about it.

THE DRAMA OF LIFE; OR, THE EVOLUTION OF MAN. Cloth, pp. 264. London: David

The volume is issued by "Three Friends," in response to many hopes expressed by readers of "I A woke," that more communications from the other side might be made public, and was received, like the former book, through automatic writing.

The evolution which this book treats is as set forth in the Revelation of St. John, much of which is quoted at great length, and furnishes more of the text than the book itself supplies. Frequently the reader finds interpretations which may be applied to the unseen forces, but other books and writers have done this service for the present generation with much greater force and effect than has this recent effort claimed as being from the spirit-world.

Money: Gold, Silver or Bimetalism. By Melville D. Landon, ("Eli Perkins.") Paper, pp. 157. Chicago: Charles H. Kerr & Co. Eli Perkins in this, as in all his works, has a most interesting way of telling a story, only that in this he preaches a sound money doctrine. The book is written in easy, conversational, interviewing style, and is exceedingly readable throughout. He gives many statistics of value to the political economists and

September Magazine.

THE KINDERGARTEN NEWS .- The latest issue of this magazine is interesting to kindergartners and others, for the reason that it gives an account of the Denver, Col., National Educational Association, held July 10, besides other interesting matters. It is a very good number for the family, as the many stories are exceedingly pleasing. The kindergarten is the place wherein to begin the teaching of the child, and the literature which treats of this system of education should be encouraged. Milton Bradley Co., Springfield, Mass.

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[WE SHALL KNOW.]

The stars that disappear at morn,
Oh! think not they are fied;
They are not lost, they are not gone,
But, mid the glory shed
Around them by the source of light,
They shine more sweetly than at night;
It is the night that's dead.

Thus loved who disappear. Pass like the morning's flight,
But walk in paths so sweet and clear,
As blind us with the light—
They sit upon the azure day,
They float on twilight's downy gray,
And on the clouds at night.

Oh! deep and wondrous heart of man, Strange fount of joy and woe;
In this sad life no eye may scau
Thy current's ebb and flow;
But in the plorious world to come,
The voice of discord shall be dumb,

A man can guy, and a man can sigh, and a man can puff and blow; but he can't get trade by sitting in the shade and waiting for business to grow.—Sedgwick (Kan.) Pantagraph.

And thou thyself shalt know.

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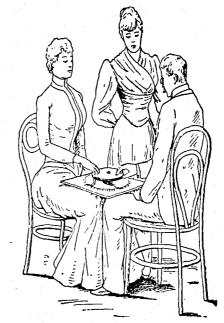
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THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY.

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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.

Religion is Not Theology.

What is it to "get religion," but to decide after the silent debate within that the Christ spirit is worth more than all other things together? In the sense of any imitation of him, with intent to appropriate his spirit, we are to recall his own utterances of himself, of who and what he was: "I am the Light of the world," he said; "I am not of this world:' "I proceeded forth and came from God;" "] am the door of the sheepfold;" "I am the door"; "I am the good shepherd;" "I and my Father are one"; "I am the resurrection and the life"; "I am the way, the truth, and the life": "I am the true vine." We know from this what Christ is, what we may imitate, and what is religion. The subject of religion has too long been involved in ecclesiastical mystery and dogmatic fog, as if to be religious implied the working of a miracle. It has become a semi-superstition, like so many other things that pertain to goodness and a higher life.

In possessing the Christ spirit the present life takes on a new and larger meaning. It appears to us what it really is, a promise of the other life, whose radiant glories are reflected on everything we do and think here, in fact, on all our earthly and human experiences. We are stimulated to the entertainment of purer thoughts and higher aspirations. Our joys and our sorrows take on a new meaning to us. We enioy a foretaste of heaven even here. We are instructed in the simple truth that our character is forming in this state and stage of our being, and impressed with the additional truth that upon our present character will depend our future happiness. The deeper and truer our character here, the larger and more our happiness hereafter. We must needs sow generously if we expect to reap a large crop. The more care we take in cultivating, the more abundant the return. Nature observes her own law to the end. The culture of the spirit is the prime necessity of life and living. Religion is only the science of performing that culture. It is no more of a mystery than the processes of growth are always mysterious.

Religion is not theology. The latter is metaphysics, speculation, vagaries in thinking, with little and remote influence on life and character. Religion is simply attaining the Christ spirit. We cannot, in fact, live without it though without theology life is easily possible. Religion has been compared to the electric current, that carries our message instantaneously to the other side of the continent. Our theory respecting the nature and operation of that current is theology. We can do without any theory, but we cannot do without | do these various problems confine themselves | the current. One man may be filled with to any special localities. They are raised learning as to the nature of the current; another one of less penetrating mind will only be confused by the definitions and speculations, but he understands as well as the most learned person the value of the mystic fluid which traverses a hemisphere in the twinkling not reap differently from what we have sown failed every time.

A ready writer on this theme remarks that other hours, when the storms seem like flends is the determination of a great many of its and hopefully toward them.

earth beneath are black with discouraging shadows, and when we wonder if there is any summit, or if it is worth the struggle to attain it. These varying and contrary experiences are all the while working their effect on us. They are making and unmaking us. They are our discipline, our trial, our education. The same God listens to our happiness and our misery, simply asking us to be brave and do the best we can. The inquiry is natural, does this of a change is to be found anywhere. On the we take up the same characters the day after death that we had the day before death. We simply ford the river, leaving our outer garments behind. Our environment may be different, but we are the same persons in every respect. If we cannot plant thistles and reap corn in this life, neither can we in the other. We are to decide what our lives are given us for, whether money, fame, honesty or purity of soul.

"Make Haste Slowly."

The condition of the Cause as to its work and worth in the world is at present much disturbed, in view of a sentiment which seems to be growing among Spiritualists themselves as to the verity of public mediums here and there in various parts of the country. While THE BANNER has always been the friend of mediums, and has endeavored to defend them when attacked (knowing that thousands of columns of daily and secular papers are open at all times to act as bitter maligners of the phenomena and their expositors), we submit that there is much to be desired among them; the natural result of the increasingly close competition for the patronage of that public to which they naturally and rightfully look for pecuniary support, tends to cultivate instinctively an element of personal jealousy (from which not all are free). In regard to the phenomenon of materialization, particularly, there is the greatest contention pro and con .-- and is it not a fact that the friends of one medium are too many times prone to cast doubtful imputations on another, the better to advance the claims of their particular favorite?

The principles that every séance must stand on its own merits, and that we must give the accused the benefit of the doubt unless the proof of guilt be clear, seem to be too often forgotten at present. Mediums, as has been said by another, will often do their work beyond reproach in one district, and then under stress of undue temptation give doubtful manifestations in another-thus creating in the one locality a good standing, while the reverse is true of another city or town; and the result is the upraising of two sets of people battling in press and community, the one assured of the verity of the medium, and the other sure of trickery. The attrition of both parties in the case injures the Cause itself in the main; the mediums themselves must feel that their gifts are sacredly bestowed on them for the good of humanity-not specially for their monetary gain; and only thus can they hope for trust on the part of their sitters-that trust and passive confidence which is the whole key to the successful presentation of spirit manifestations.

The trouble is not, however, to be placed all investigators; they naturally are sufficiently continually coming into the movement, this same element of doubt receives a constant, if transient reinforcement. Hence both parties should be willing to make mutual concessions. While, for instance, THE FACT OF THE MA-TERIALIZATION OF SPIRIT FORMS IS ESTAB-LISHED BEYOND A PERADVENTURE, the two parties approaching it should do so in a kindly spirit-the medium willing to be submitted (without any unkind or resentful feelings) to the most searching test conditions (which really act as a protection to him or her), and the sitters after such submission being willing to abide by the results of the scrutiny of their own senses; surely those who recognize their trust to the interior evidence which comes to their own hearts that such friends are present. There are two parties to the contract involved | holds drugs to transcend ideas! in each single sitting-and each should faithfully discharge its part thereof.

Therefore THE BANNER-while taking the most decided ground for faithfulness on the part of mediums in the discharge of their sacred trust, and in fervent opposition to any unprincipled party who shows a disposition to trifle with the most sacred instincts of mankind-would earnestly recommend that hasty condemnation of media on the part of sitters be not indulged in; when the proof is incontrovertible let the axe of condemnation fall, but while a reasonable doubt remains let us be charitable in spirit, the one toward the other.

Our Social Problem.

We have come to that point where the social problem is upon us, and its many-sided issues wages for labor, of sympathy between classes that are separated, and of lifting people out of low into better conditions, are social in their character, and they are so squarely in our way that we cannot avoid contact with them if we

The issue raised by "Gen." Booth of the submerged tenth," or "the unemployed contreasury statements, but to the prevention of the enforcement of religious belief. the enormous waste of life which goes on abreast with our advancing civilization. Nor everywhere, and are, as it were, in the very handed justice. Necessarily such a church air we breathe. Each community is called upon to solve them for itself. The question se-

riously is whether they can be solved at all. In the opinion of a Boston contemporary, if the poor that are always with us are to be reof an eye. Life is no mere chance. We can- deemed from poverty and sufferings, the meas- who said-"My kingdom is not of this world." ures employed must be neither religious, so- The future church of America will lead the and planted. Thistles never produce corn. It | cial, industrial nor drastic, but must include | march toward a higher level of national life has been tried again and again, and it has all these elements, and yet employ them rather and larger measure of liberty. It will be a as they are needed than according to any set | working church, combining museum, library plan. It regards the evil as one ingrained in and lecture hall with cathedral. Music, poetry this is not a vale of tears, but a rather rugged humanity, which no one has yet been able to and art will unite in drawing thither and enmountain path, up which we are climbing to control, and warns "General" Booth against tertaining and instructing the people. When, the summit. There are hours of exceeding the mistake of believing that he is strong asked the essayist, will these millenial condipleasure, when we rest to enjoy the prospect | enough to control it. It maintains that demo- tions come? Not for many a long day, he anand gather inspiration therefrom. There are cratic society has reached the point where it swered. But it is our part to work faithfully

to block our passage, when heaven above and leaders to raise the aubmerged tenth to a new plane of life. Individuals and associations are dealing with this lasue in every direction, and it is the one matter that now seems to stand

in the way of our social progress. Little or nothing can be done except in individual work to begin with. The men and women who take hold of the task personally, and freely impart their own strength to those who so much need it-making the latter, as it were, members of their own family and parts logic of cause and effect cease at death, and is of their lives-are the ones who so far have the other world wholly unlike this? No hint done the most or the only visible good. The individual career has been renewed by this contrary, there is every reason to believe that means, and people have been enabled to help themselves. This kind of work lies at the basis of every moral reform. By simply multiplying these personal agencies the social problem is soonest and most effectually reached. But this forms only a part of the requirement. The social environment forms the other part, more than anything else. People need to be saved from themselves, and the social environment is almost as essential as the individual help and start. These, then, are the two efficient factors in any solution of the pressing problem-the individual can help his fellow, and the social conditions can be improved.

It is pleasant to feel that this intricate and many sided problem is being so widely and earnestly considered. Far better so, with the grim reality staring us in the face, than merely to recognize it as inevitable and pass by hopelessly on the other side. It is not to be expected that any quick solution of the problem will be reached, but it is thrust upon our more serious attention by the circumstances that environ our modern life, and press us to make some sincere and self-sacrificing effort for amelioration and reform. Nothing is accomplished without trying.

Spirit---Matter---Allopath.

In the course of a sermon by Rev. Heber Newton (Episcopal) of New York, on the influence of mental conditions upon physical disease, he asserted at the outset that every physician knows the importance of mental states in curative processes. The efficacy of the best drugs is neutralized by the refusal of the patient to believe in recovery. Imagination is a well nigh omnipotent tonic. Hope is a verita- Sunday, June 30, 1895: ble elixir of life. There is a dynamic power in an idea which may well expel many a form of disease. Thought is a most ponderable agent in our body.

The abnormal nervous development of our age renders all diseases more complicated. So that he appears to be a magician who leads out of our morbidities, our habitual anxieties about our health, our fear of the pestilence that lurketh in the noonday, into a state of mind wherein these hidden reservoirs of mental force are opened upon the body, and imagination, hope, faith and will stream down through every nerve their mystic healing. The ers everywhere.

That we trust that at no distant day he will return that we trust that at no distant day he will return that we trust that at no distant day he will return that we have the distance of the control o nervous system, which enfolds every organ, is the nexus for the transference of mental force into physical healing.

First mind, and then matter, is the genesis of life. It is no new discovery, but as old as Plato and the Hindoos. A sound mind is therefore the first principle of a sound body. Physical disorder is to be traced back to mental disorder, though no clew may be found to special diseases. Both common sense and sound wholly at the door of the mediums; the power | philosophy bid us seek the highest tonic in joy, understanding. All the various forces of ocskeptical without the introduction of any cult healing are means of calling into action other element of doubt; and as new people are the healing forces that are resident in the mind of man. If we believe in the existence of disembodied spirits, added the speaker, it is not difficult to conceive them as aiding in such a beneficent work. If we believe in God, we believe in the infinite mind. To enter into communion with them is to place ourselves en rapport with the omnipotent mental force, the energy which streams through all creation.

All these ideas are grand ones in their intent, and would be in their application, we should say, but the Orthodox medical authorities will see to it, without doubt, that such application is not made for the sufferers of this modern day. In many States-Massachusetts particularly—any system looking in this | past and present favors extended to our Society, spirit friends under such circumstances can direction is frowned down upon, if not made criminal, by a law passed for the benefit of allopathic non-progress, whose pharmacopiæa

A Golden Hope.

Spiritualism, since its advent, has widely proclaimed among men the coming of a golden age in the future, when "the dark shall be made light, and the wrong shall be made right"; growing out of the bright prophecies that come in its train, are like desires noted among men of all creeds, and occasionally we in The Aspen (Col.) Daily Times of Sept. 15, see these reformatory longings stated in language replete with the radiance of eternal inspiration; the subjoined ideal picture is one of these: At a meeting held some time since by a Unitarian Conference in the South, Rev. Mr. Johnson of Wilmington, Del., read an essay in which he asserted that the ideal church will realize the longing of the ages for a universal church, one which shall be like "the tree of compel attention. The questions of better life, whose leaves are for the healing of the nations." Her doors will swing wide open for all the sons of men, without distinction of belief or so called unbelief, since creed will have nothing to do with determining the qualifications for admission therein. The ideal church will be absolutely democratic. It will set human freedom and the fullest development of "Salvation Army" is a living one in every the individual above all other considerations. large city. What is fitly described as "the The old league between the church and the secular authority that has subsisted since Contingent" of the population, is a standing testi- stantine's evil day will be abrogated. The mony to the failure of our social institutions. church will oppose putting "God into the Con-The best thought of the time is directed, not stitution," and will favor the abolition of the to tariffs and taxes, to party supremacy and Sunday laws and of all legislation directed to

It will espouse the people's cause, and help them fight their battle against every form of oppression. It will throw its whole weight on the side of the weak, and will insist on evenwill not be the apologist of privilege, nor a servile dependent on power. It will follow the lead of the great Channing, whose heart was aglow with sympathy for his fellow-men, and equally will it be following the lead of him

A Significant Experience.

In the Roston Dally Globe, Friday, Sept. 20, and other papers, appeared the following, of interest to readers of this paper:

Rev. J. G. Nichols, pastor of the Congregational church in Hamilton, read from his pulpit last Sunday morning a paper by Miss Abigail Dodge (Gail Hamilton). The paper, which was given in place of the regular sermon, is entitled

'In the Valley of the Shadow of Death.'
Miss Dodge is recovering from her recent sickness, and although scarcely able to sit up, she wrote the paper to relieve the weariness of her convalescence.

It is a curious bit of writing. It deals with the thoughts and feelings of those 'passing over the river,' and has a realistic touch. She introduces her subject by speaking of the

experiences of a clergyman and others who had almost died and were brought back to life al-most by a miracle, and said that they had seen the forms and heard the voices of relatives and friends who had gone on before.

Then she gives her own experience. She says that she was taken ill last spring while locked in a room in the Blaine mansion at Washing ton. She felt that she was falling, and realized a serious shock. Her intense feeling was the idea that her friends would be shocked when they broke open the door and found her dead upon the floor. She reached out for the sofa, but fell unconscious upon the floor. Then came

Shortly afterward she says that her brothers, Brown and Stanwood Dodge, both of whom are dead, one dying less than a year ago, appeared to her and conversed with the naturalness of life. She tried to speak to them, but was un-

able to utter a syllable. The reading of the paper caused a sensation in the church."

Walter Howell in Boston.

During the months of October and November this well-known laborer for the Cause will be the speaker at the Back Bay Temple, for Mr. Ayer's society. Those who know Mr. Howell will need no further announcement to ensure their presence, and those who do not are directed to the subjoined resolutions, which were passed at the last meeting of the society for which he labored in California before returning East. Mr. Howell will be pleased to receive calls to lecture week-evenings in the vicinity of Boston.

Resolutions passed unanimously by the Society of Progressive Spiritualists of San Francisco, at its meeting held in Golden Gate Hall,

Resolved, That the work and ministrations of Bro. Watter Howell during his stay among us have been productive of great and wide-spread good, and we doubt not will prove of lasting benefit to our community at large, and especially to our Cause.

That we recognize in Walter Howell one of our very best men, one of our most gifted, eloqueut, pure-mind-and proble hearted teachers and any avegates.

long since gained in other fields of labor, and which preceded his advent to our shores, as a man possessing in an eminent degree those qualities which most adorn human character.

That as a minister of the gospel of Spiritualism, blessed with a true influx from high intelligences of

the unseen world, and as a brother beloved and hopored, we commend him to our brethren and co-work-

among us to receive again a hearty and fraternal welcome to San Francisco and the Pacific coast.

Further, Resolved, that a copy of these resolutions be presented to our brother, Walter Howell, in token of our regard.

WM. M. RIDER, Pres. of our regard.
A. D. HALL, Sec'y.

A Grand and Practical Idea.

The following letter explains itself. The friend sending it has THE BANNER'S especial thanks for this kindness. Will not all the soof the persistence of early ideas is strong among and the safest opiates in the peace that passeth cieties, local and otherwise, for which this paper is freely advertising from week to week, do us a like kindness as has this Society in Brooklyn, and subscribe for at least one share each of our stock? Here is an opportunity for them to make us a neighborly and appreciative return for the past years of our labor in their behalf, and to reëncourage us for the same work in the future. Please consider this matter, friends:

To the Editor of the Banner of Light:

Will you please put me down for one share, \$25, in your new departure? I think every meeting you so liberally advertise in your valuable paper should be a stockholder. I don't see how it could be otherwise. I thank you for the Woman's Progressive Union.

Father Greene has THE BANNER for sale at all our meetings. We cannot do without it. Fraternally yours, E. F. KURTH. 478 Grand Avenue, Brooklyn, Sept. 20, 1895.

When will Spiritualism be rid of traveling mountebanks who trade on its reputation? As all THE BANNER readers know, Home (or Hume), the great medium (in Europe), and Kate Fox (in America) have been dead (or in the spirit-life) for some years; but we see it announced, in a double-column advertisement 1895, that "Dr. Alex Hume and Kate Fox, assisted by a number of powerful mediums, developed for the express purpose of demonstrating spirit-power in full gaslight!" will that evening give a séance at the Tivoli Theatre, Aspen, under the "auspices of the Boston Lyceum Bureau." (?)

THE SPIRITUAL BODY REAL.-Such is the title of a substantial pamphlet of forty two pages, published by the Banner of Light Pub lishing Co., by the able and well known writer Mr. G. B Stebbins. In this work are given val uable testimonies of modern clairvoyants, witnesses of the separation of the spiritual body from the dying physical form. It is the first and only compilation of facts of clairvoyant experiences that has appeared. It is well fitted for the reading of those in the churches who are looking beyond their creeds, and of clergymen who are thinking and beginning to speak out beyond their dogmas. Of course Spiritualists and psychic students should all read it .- The Philosophical Journal, Chicago.

For sale at the BANNER OF LIGHT Publishing House, 9 Bosworth street, Boston.

THE BANNER'S foreign correspondent, Henry La Croix of Montreal, made us a visit on Friday, 20th inst.-having just reached Boston from his Canadian home. Bro. La Croix looks all the better for his years, and greets the coming autumn with promise of good work. His tent is pitched in Boston for the present.

Let not 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 speaks of are all recognized. and gratifying to those who for so many years have stood by the oldest journal in the Spiritual Philosophy in the world.

Friends and patients of Dr. C. E. Watkins will find in another column the announcement of his taking an office in Boston, at 571 Massachusetts Avenue, where he may be found each day from 12 to 2.

The camp meeting at Fort Worth, Tex., continues to Oct. 7.

A New Departure.

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

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

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "halftone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

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

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

As there has been some doubt expressed in various quarters regarding any interest in or connection with Spiritualism by President Lincoln, the following, from The Washington Post of Sept. 14, is somewhat to the point. It occurs in the course of the report touching a will case involving the Holt property:

His [Judge Holt's] religion was as strange as his politics, and it is said that about the only thing he believed in during the latter part of his life was Spiritualism. This religion was not taken up by him in his declining years, as he was a firm believer when President Lincoln made him judge advocate in 1862. Lincoln's belief in Spiritualism has been repeatedly asserted, and this is alleged as one reason why he and Judge Holt were fast friends. It is said that Judge Holt frequently drove to the White House and took Mrs. Lincoln and the President to private séances in the evening. The mediums they visited during the early days of their friendship are not known, but latterly, after the assassination of the President, Judge Holt found a sympathizer in ex-Postmaster General Horatio King, who now lives at 707 H street Northwest. At that time Pierre L O. A. Keeler was a medium in a strange little house on the north side of H street, between Sixth and Seventh streets Northwest. In the basement was an upholsterer, and the medium lived in the second-story. Mr. King was not such a strong believer in the dogmas as Judge Holt, and the latter used to visit the medium during the latter part of his life three and four times a week. It is said these private séances were a great comfort to him.

We regret that a paragraph intended for addition to Mrs. Bacon's foreign letter arrived too late for insertion, but it is to the effect that when in Paris she met the once noted Theodore Tilton, and had with him a brief but pleasant interview.

Attention is called to the remarkable lecture by W. J. Colville, on our second page. The impromptu poem, "The Peace Angel," which concludes the address, is a sterling delineation of uplifting spiritual power and its ultimate victory.

Ka Mrs. C. B. Bliss has returned to Boston, and will resume her interesting seances for the season, at her parlors, 121 West Concord

"A Shakesperean Tilt," by "St. Albans," of Washington, will appear in next

All who are interested in the development of psychic gifts should read the card of Dr. C. W. Hidden. The doctor styles hypnotism "the short cut to mediumship," and while at Lake Pleasant, we are informed, he illustrated this by entrancing several persons on the stage in the Temple, in the presence of a great crowd of spectators. Dr. Hidden is teaching several Boston physicians how to hypnotize, and is causing widespread discussion in medical and scientific circles by reason of his deeply-interesting hypnotic feats.

For Over Fifty Years

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

Verification of a Spirit Message. To the Editor of the Banner of Light:

The spirit message in the Banner of Light of Aug. 10 from Joseph Wood is correct in every particular; he was blind for over twenty years in mortal life. The other names he

MISS M. J. WOOD. 37 Dana Avenue, Hyde Park, Mass., Sept. 20.

If you want the best for cooking and heating you must be sure to "xamine the products of the "Magee" Furnace Co. before deciding on the new range or heater. The new "Magee Grand" is provided with their patent oven thermometer, said by expert cooks to be the greatest improvement of the age; while the famous "Boston Heater" is winning its way into public favor with every succeeding year. They are honestly, carefully and intelligently made for use—not merely to sell.

All our dignity lies in our thoughts .- F. Froebel.

FOR RHEUMATISM.

Paine's Celery Compound A Sure Specific.

No Well-Informed Person Suffers From It.

The Disease No Longer An Incura-

Greatest of All Remedies Prescribed by Doctors.

A Long, Brilliant Record of Remark-

able Cures. Neuralgia and rheumatism—two disorders no

longer incurable. Physicians to-day get rid of rheumatism and neuralgia as they do sleeplessness, melancholy, hysteria and other results of nervous exhaustion, by building up the system and supporting

celery compound. Paine's celery compound attacks the disease by getting the system back to its properly nourished condition. It stands alone in the history of medicine. It is a certain specific for the cure not only of rheumatism but also of all dis-

its delicate nerve parts by the use of Paine's

eases due to impoverished nerves and blood.

The close connection of well-fed nerves and brain with health is the solid rock upon which Paine's celery compound stands. The thousands of men and women all over the country who have been cured of rheumatism once and for all by Paine's celery compound, have made good all that the medical fraternity first pre-

dicted for it. That it restores health and strength to the body made weary, listless and despondent from nervous debility, needs no proof to-day in thousands of homes.

The list of those it has freed from rheumatism is a long one. It contains a host of well known men and women at home and abroad. Every city and town in the United States and Canada is represented.

Paine's celery compound was first prepared by Prof. Edward E. Phelps, M. D., LL. D., of Dartmouth college. Ever since its first appearance it has been the one recognized nerve and brain invigorator among medical men. Its constant use by physicians, where an active nutri-ment is urgently needed, speaks volumes for its efficacy in diseases of nervous origin.

Strength, buoyant spirits and freedom from pain comes with its use.

NEWSY NOTES AND PITHY POINTS.

ADVERTISE! Did it ever occur to you, at times, That "luck" was another name For the skill that draws in dollars and dimes.

Did it ever occur to you?

Creating a business fame? It's the men who hustle and strive and think To whom profits great accrue, And the greatest helper is printer's ink-

DR. PEEBLES ON THE WARPATH.—Rev. Dr. Kipp, a Presbyterian minister of San Diego, Cal., (where Dr. Peebles is now located,) recently delivered a series of five lectures against Spiritualism, which Dr. Peebles attended, and has critically reviewed in a fifty-six page pamphlet. He has no difficulty in refuting Dr. Kipp's arguments, and, in doing so, introduces not only arguments but weighty evidence in favor of Spiritualism, utilizing at the same time the Bible to turn some of his opponent's weapons on to him. The final chapter is devoted to an exposition of Spiritualism.—The Harbinger of Light, Australia.

The work is on sale at THE BANNER OF LIGHT Publishing House, 9 Bosworth street, Boston. The British flag floats over 13,000,000 tons of ship-

ping out of 24,500,000 throughout the whole world.

He that does good for good's sake seeks neither praise nor reward, though sure of both at last.— William Penn.

PROF. HUXLEY.—In an appreciative memoir of the late Prof. Huxley in *Nature*, Prof. Michael Foster says: "Future visitors to the burial place on the northern heights of London, seeing on his tombstone

And if there be no meeting past the grave, If all is darkness, silence, yet 't is rest. Be not afraid, ye waiting hearts that weep, For God still "giveth his beloved sleep," And if an endless sleep he wills—so best—

will recognize that the agnostic man of science had much in common with the man of faith."-Light.

The ills of life are not here on their own account but are as a divine challenge and godlike wrestling in the night with our too reluctant wills.

When hungry of the best I eat, Warm and dry I keep my feet. I screen my head from sun and rain, And let lew cares perplex my brain.

The American Forestry Association says that our great forests are vanishing. Twenty years ago they covered 760,000,000 acres, and to-day their area is but 375.000,000 acres. In forty years Michigan has lost \$40,000,000 by forest fires. Indiana has been stripped of 3,500,000 acres of forest in thirty years. The government estimate of the daily average cutting of timber in the United States is 27,500 acres.

Bad laws are the worst sort of tyranny. They derive a particular malignity from the wisdom and soundness of the rest of our institutions.—Edmund

An exchange notes that one of the results of the return of a large number of Americans from Europe in the steerage, owing to the lack of cabin accommodations for the crowd, will probably be to direct public attention to the poor quality of these accommodations, even at the very low rates for steerage transportation.

The generous who is always just, and the just who is always generous, may, unannounced, approach the throne of heaven.—Lavater.

"How are you feeling?" asked the physician. The patient turned up his eyes and remarked in a hollow voice: "I am feeling rather worse, thank you, doctor," and the doctor was not just sure where the thanks were intended to come in.

Jones-"I have decided to join the church." Brown -" What have you been doing?"-Puck.

An observant infant (?) has defined snow as "popped rain"; fins, "a fish's wings"; pig, "a hog's little boy"; stars, "the moon's eggs"; and fan, "a thing to brush off the warm with."

Summerland, Cal., now has a new paper (weekly). The Advance is its name, and it is edited by D. C.

The St. James's Budget, the weekly edition of the St. James's Gazette, London, one of the most conservative and authoritative of English journals, in its issue of July 27, ends its review of the Funk & Wagnall's Standard Dictionary, as follows:

"Nothing can be more complete than this, nothing more exhaustive.... The excellencies of this book are so bewildering that whatever might be said of them there would be as much remaining to be said. To say that it is perfect in form and scope is not extravagence of praise, and to say that it is the most valuable dictionary of the English language is but to repeat the obvious."

Chicago's new library building costs nearly \$2,000,

The annual number of homicides in this country is over 10,000; while in the United Kingdom, with half our population, the number is only 500.

Lovers of medico and Sabbatarian laws and their enforcement should read and reflect upon the sub-

joined paragraph: They [the enforcers of law "because it is law"] do not seem to know that every battle for freedom began in an opposition to tyrannical laws. They have not heard that the Stamp Act also was a law, and that a good many Americans, of whom George Washington

was the head devil, gained some distinction by out-rageously assuming an attitude of hostility to the en-forcement of that law. But that was the case as to one law, and—there are others.—New York Morning

Be glad of pain. In sorrow sweeter things will grow, As flowers in rain. God watches, and thou wiit have sun When clouds their perfect work have done.

Art thou weary, tender heart?

Swiftly the politic goes; is it dark? he borrows a lantern.
Slowly the statesman and sure, guiding his steps by the stars.- Lowell.

Widen the view. Be not impatient. Do not hasten circumstance. It will grow. Growth does not only bestow, it conserves. Should I force my philosophy upon unwillingness? That would be counter-invasion. I pick what I can from events as they come. I am content to follow the gradual years. I never lose sense of direction. For every victory won or defeat suffered, somehow my picture grows clearer.—Horace L. Traubet.

Capt. Alfred T. Mahan, who has recently won such distinguished honors in Europe, and who has been hailed as the foremost naval tactician in the world, has written four papers which will shortly appear in The Century. These are studies of the naval engagements which gave Nelson his fame-the battles of Cape St. Vincent, the Nile, Copenhagen and Trafalgar.

She (on her voyage)—"What is that place down there?" He—"Why, that is the steerage." She—"And does it take all those people to make the boat go straight? "-Ex.

Lieut. Peary, having returned in safety from his recent unfortunate Arctic experiences, the Geographical Society of London will invite him to open their winter session with a recital of his perils and expe-

An Omaha (Neb.) woman filled an impudent can-vasser full of bullets, and now, alleges the New Orleans Pleayune, people are very anxious to know the make of the pistol which was able to put a bullet through his hide.—Ex.

Louis Pasteur, the great "rables" inoculator, is now prostrated at Paris, with paralyzed limbs, and his case affords no particular hope to his physicians.

An Empress riding on horseback at the head of the regiment of which she is the honorary colonel, in the uniform of the cuirassiers, looks as if the New Woman had arrived in Germany, too. Long live the Empress Augusta Victoria!—Herald.

Rev. Dr. Edward Everett Hale's manuscripts are said to be a delight to his stenographer and proofreaders, being so clearly written that no one could mistake a word or letter for anything else than it is meant to be. Let the mushroom genius of the land, which tries its best to rival the chirography of a doctor's prescription, take a lesson in the wisdom of

While visiting a relative in Waltham yesterday I overheard a conversation between two children, Joe, aged 4, and Willie, aged 3. The latter asked his older brother where the snow went in the summer time, and Joe quickly replied: "God makes it into ice and sells it to the ice-men," and Willie replied, "Oh! yes."—

Information is the title of a twelve-page weekly issued at 63 Fifth Avenue, N. Y., by the Transatlantic Publishing Company; its Conductor, J. M. Stoddard, aims to give in each issue a Cyclopedia of Current Events, arranged in alphabetical order, the index to previous issues being carried forward each week. It is truly a fine work of reference, and should be invaluable in this busy age to those who wish to see with the eyes of another a condensed panorama of the important news of the world as hebdomadally occur-

A special dispatch to the press states that the American missionaries in Mexico, at Minister Ransom's solicitation, will refrain from interference with native superstition. That is, they will allow the people of the country to believe as they choose in certain directions. What a privilege!

PHILOSOPHICAL JOURNAL. Published weekly in Chicago, 11. Single copy, 5 cents.

THE TRUTH-SEREER. Published weekly in New York. Single copy, 5 cents.

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THE TRUTH-SEREER. Published weekly in Chicago, 11. Single directions. What a privilege!

Every man has a right to go to church on Sunday provided he does not interfere with others in their right to go to any other church or any other place they choose. There is just as much religious liberty involved in the right to stay away from church, and go to other places, as there is in the right to stay away from other places and go to church. - New York World

After a sea diet, to prevent boils and assist acclimation, use Ayer's Sarsaparilla.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Giles B. Stebbins, of Detroit, Mich., speaks in Haverhill, Oct. 20; that month is filled, but he would like to engage for Sundays, Nov. 3 and 10. He can be addressed up to Oct. 7, at Hartford, Ct., care of John Hooker, 16 Marshall street.

Dr. G. C. Beckwith Ewell is located for the season at Denver, Col. Address 609 Twentieth street.

Mr. J. Frank Baxter returned from the completion of his camp work on Sept. 8, and has barely escaped a serious illness. Physical exhaustion and nervous a serious mises. In some extraction and nervous prostration compeletely conquered him, and compelled absolute rest of brain and body. Accordingly, he cancelled all engagements until October. He is still weak, though improving, but hopes to resume his work by then, beginning with a lecture and séance on Friday evening, Oct. 4, in Daulelsonville, Conn. The Sundays of October he is expected to speak in Brook

Mrs. Florence White, platform test medium, has just finished a successful engagement at Saratoga; is engaged at Pittsburg, Pa., for the month of October. Societies desiring her services will please address 2028 Wylfe avenue, care R. M. Demorest.

A correspondent writes that Harlow Davis, M.D., can be engaged for platform tests for the last two Sundays in December. Address him at his new office, 119 East Twenty-eighth street, New York City. Moses Hull in a letter wishes to announce that he is to be at Watertown, N.Y., until November, and would like a reasonable amount of week-day work in that

Religion is often accused of wanting in philosophy. Spiritualism is the essence of philosophy. It asks nothing without giving a reason, teaches nothing without giving a cause. It causes the individual to become just and pure, because no other being in the universe will receive as great a reward for his rightdoing as the individual, and because every being in the universe will be better for that right-doing. It asks us to improve ourselves by aiding others in the same effort and time; it teaches that we aid in molding our own imcountries outside of the Union the price mortal natures. - Hudson Tuttle.

What Shall I Do?

Is the earnest, almost agonizing cry of weak, tired, nervous women, and crowded, overworked, struggling men. Slight difflouities, ordinary cares, household work or daily labor, magnify themselves into seemingly impassable mountains.

This is simply because the nerves are weak, the bodily organs debilitated, and they do not

proper nourishment. Feed the nerves. organs and tissues on rich red blood, and how soon the glow of health comes to the pale cheeks, firraness to the unsteady hand, and strength to the faltering limb.

Hood's Sarsaparilla

purifies, vitalizes and enriches the blood and is thus the best friend to unfortunate humanity. Be sure to get Hood's and only Hood's. All druggists. \$1; six for \$5.

Hood's Pills the after-dinner pill and family cathartic. 25c.

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 occasionsome 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 entertainment in the evening, to conclude with dancing. The Concordia Quartet, Poole's Or-

chestra 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. Not only does the Miller Lamp contain the latest

improvements as regards wicking and lighting, but its beauty of design makes it an ornament to the home.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

PHILOSOPHICAL JOURNAL. Published weekly in Chica-

Single copy, 20 cents.

The Progressive Thinker. Published weekly at Chicago, Ill. Single copy, 5 cents.

ADVERTISING RATES.

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 27-16 inches. Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.
We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

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

J. J. Morse, 26 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.

To Foreign Subscribers the subscription price of the Banner of Light is \$3.00 per year. or \$1.50 per six months, to any foreign country countries outside of the Union the price wil be \$3.50 per year, or \$1.75 for six months.

Mountain of Dishes confronts the average housewife after all the family have dined. They are greasy dishes, too, and hard to get perfectly clean with ordinary soap and water. A good many thoughtful wives have discovered that the best, easiest and quickest way to wash dishes is to use

in the dish water. It acts like magic—cuts the grease and [] makes the dishes clean. All cleaning is made easier by this great cleanser. It is cheap, too—that's the best of it. 25c. for a large package. Sold by all grocers.

THE N. K. FAIRBANK COMPANY, Boston, St. Louis. New York, Philadelphia (

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

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

Astrology,

Theosophy,

Mesmerism,

Psychology,

Hygiene,

And kindred subjects.

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

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those 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, their selections, they can send us the amount of books to which they can send us the amount of books to which they can send us the subscribers. and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

time within three months of the date of the order.

27 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-

C E WATKI

BOSTON OFFICE, 571 Massachusetts Avenue.

TAKE SHAWMUT AVENUE CARS.

REMEMBER: Dr. Watkins can be seen only between the hours of 12 and 2 P.M. every day.

All Letters should be addressed to Ayer, Mass.
All who desire to see Dr. Watkins should call at his Boston office between 12 and 2 P.M.

Sept. 28.

HOW A WOMAN PAID HER DEBTS!

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so than ful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonfals by addressing the Iron City Dish Washer Co., 145 S. Highland Ave, Station A. Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. Sept. 28.

Mrs. C. B. Bliss's Opening Seance

SUNDAY, Oct. 6; also every Sunday and Thursday even-ling, at 8 o'clock. Wednesday and Sunday at 2:30 o'clock. 12I West Concord street, Boston. Sept. 28.

DR. C. W. HIDDEN. NO. 14 PURCHASE STREET, Newburypor port, Mass., whose No. 14 Tokodase Street, a wowlybor, mass, whose remarkable hypnotic socials created a furore at Lake Pleasant, will give individual or class instruction in Hypnotism, hold occasional public entertainments, and develop psychic gifts by means of this wonderful power. Appointments should be made in advance. 2wis* Sept. 21.



Sent Free. A pamphlet by DR. ANDREW JACK-SON DAVIS, and a sample of WILD CU-CUMBER PILLS, will be sent to you free by addressing S. WEBSTER & CO., 63 Warren Ave., Boston.

If You Are Sick,

SEND name, age, sex, and leading symptoms, with such monthly fee as you can afford to pay, and if your case is curable. I will cure you. DR. LYON, Warren, Ohio. Sept. 28. POSITION WANTED by a middle-aged, re-

Post Fig. Without encumbrance, as housekeeper, companion, or care of children. Best reference. MRS. HAINES, 243 Bleecker street, New York City. lw* Sept. 28. D.R. W. BUNTING. Obesity Specialist. Consult of the Mashington street, Boston.

A STROLOGY.—Most fortunate dates for a lit purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Buston, Mass.

The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT.

The Sunflower Jewelry

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

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

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

Badge Pin. The Badge Pins have a safety pin fastening on the back to attach them to the clothing.

Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75. Scarf or Stick Pins.

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

Rolled plate, \$1.25; solid kold, \$1.75. Lapel Button. These Lapel Buttons are separable. They are very desirable for genilemen'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 eigeways. They are very neat for eith r ladies' or gentiemen's wear. Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

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

This Charm is the same as the Pendant, excepting that it is a trifle heavier.
Rolled plate, \$3.00; solid gold, \$5.00. Sunflower Watch Charm. This is a very neat Charm for ladies' wear, or for gentle-nen who want something small and neat. Rolled place. **82.00**; solid gold. **83.25.** For sale by BANNER OF LIGHT PUBLISHING CO.

The Bridge Between Two Worlds.

BY ABBY A. JUDSON.

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 intellerness, to come into closer connection with the purer realms of the spirit-world.

Price, cloth. \$1.00; paper, 75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. RAPHAEL'S HORARY ASTROLOGY: By N which every question relating to the future may be answered. By RAPHAEL.
Cloth, English edition. Price #1.09.
For sale by BANNER OF LIGHT PUBLISHING CO.

PSYCHE,

The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Medlumship and its development, and it is for the assistance of those destring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attalument of the desired result more rapid and certain. The assistance of a few harmonlous friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 3x813 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligences, and is THOROUGHLY MAGNETIZED.

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

For sale by BANNER OF LIGHT PUBLISHING CO. WANTED,

Old or Second-Hand Books

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

July 20. 68 West 65th Street, New York City. A Fine Musical Tribute TO OUR ASCENDED WORKERS,

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

This memorial sheet contains three new and choice compositions-words and music-printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson 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 Vell Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What

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

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. Weask 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

A CITIZEN'S REMONSTRANCE To the Legislature,

Examinations and Registrations.

Against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor," And against as y 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 life," and especially the inestimable right and blessing of choosing and employing their own doctors.

BY ALFRED E. GILES. Pamphlet, pp. 32; price 5 cents; 12 copies, 56 cents; 2 copies, \$1.00.
For sale by BANNER OF LIGHT PUPLISHING CO.

THE SPIRITUAL BODY REAL

views of paul, wesley, and oth**ers.** Valuable Testimonies of Modern Clairvoyants. WITNESSES OF THE SEPARATION OF THE SPIRITUAL BODY FROM THE DYING PHYSICAL FORM.

BY GILES B. STEBBINS. Price 10 cents; six copies, 80 cents; thirteen copies, \$1.
For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRIT Message Bepartment.

SPHCIAL NOTICE.

The Spirit Messages published from week to week under the shove heading are reported **erbatim** by Miss Bussin W. Pratt, an expert stenographer.

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

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held April 5, 1895. Spirit Invocation.

Oh! thou Eternal Spirit, we would ask thy blessings upon us and all humanity at this hour. Send out thy bright ministering angels unto us, that some word may be dropped here to give proof to those yet upon the earth-plane. We would come to thee asking for wisdom, for light, for intelligence. that we may know more of thy laws that govern us as thy children. We would come humbly before thee, with a charitable spirit, asking thy forgiveness for anything amiss in our past lives. Bring us nearer unto those who have passed on; may they make us conscious of their presence: So many sit in darkness to-day, while it is their privilege to gain light and progression from those who once dwelt with us.

We thank thee, our Father and Mother God, for the many blessings which are ours. We ask thee, oh! Father, to bring us nearer and nearer unto those who have passed over; may we realize their presence with us and around us. We thank thee for thy smiles upon our pathway; for the beautiful bright sunshine given unto us thy children; and we would ask a benediction upon all humanity, not only at this hour JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Ezekiel Weeks.

Good morning, Mr. Chairman. [Good morning.] It is a pleasure for us to greet you morhere at this hour, on the opening of your circle-we would say our circle, which I think would be more proper-and with the smiles of God as sunshine. We term it the smiles, for certainly how much mortals need the sunshine; and when darkness overshadows the earth we are very apt, as mortals, to feel the clouds gather around us.

While in the flesh I would not have thoughtno, not even imagined-I should have come here to leave a message for the friends yet upon the earth. Do not misunderstand me and think I never had heard of spirit-communion; I had; but how many people-yes, people, for we are people the same as you-people from our life will say to you: "We did some thinking-some a great deal-yet with that feeling that overshadowed us, we thought perhaps we had better not pry into the future." I do not look at it in that way now.

In Stowe, Vermont, where I lived in the flesh, there are attractions which draw me back there often. Eli Edson stands here beside me, and would like to be remembered, and I certainly am glad to speak of him, or carry any little message. He was well known there also, and in Waterbury were we well known. What a pleasure I feel it must be to those who are anxious to hear from their friends, to know they can get a message through the good BAN-NER OF LIGHT. I know there are some, I do n't mean to say who never heard of it, but who take very little pains to know anything of this paper.

When they have held the conference meetings. I have been anxious to attend them, since passing over. We are all privileged to come and enjoy the meetings, as we are to go to the lecture halls in spirit, to gain some knowledge, some light-all free, without money and with out price. I hope some word may be dropped here that may be convincing to some yet upon the earth-plane, who are doubtful, skeptical-for there are two meanings there-that they may be impressed thoroughly that we live and are conscious, active entities-people. Not only that, but we have a desire to visit, beside our friends and neighbors, many with whom we were not acquainted in the mortal; wherever there is the law of attraction we are drawn to them.

Ezekiel Weeks, Stewe, Vt.

Robert Tower.

Like the gentleman who has just spoken, I must say I did know something of this great institution, and father, who passed away, was one that was firm in the faith; when he came to the spirit-world, I was ready to meet him. "Robert," he said, "I know you awaited my coming," for he was conscious to the last moment. He realized all that was going on, but it seemed to him like a vague, far-away scene as he looked off when passing out—not quite as clear as it was to some. There's the difference with us-some of you mortals say we lose consciousness; but I would ask the question: "How do you know?" Only by appearances. I have not yet met one who told me they lost consciousness, and I have been an indweller in the spirit-world for many years, as you reckon your time here; I have come in contact with a great many, and the theme has come up in gaining a little knowledge as to how it was

in passing over, on, on! Then I found old friends and neighbors, not all kindred, coming to greet us. As father said, | your time, but we are with you, though somehe saw them before the spirit had left the times only for a short period; the law of at-

him. It is but a step, Oh! how wrong the idea that our dwelling places are so far away-only a thin vell, a filmy mist, comes between you mortals and us immortals.

In Texas, Mich., we are not forgotten as the Tower family. My father stands here, Albert G. Tower. I am Robert Tower. He asks to be remembered, and says: "You have not placed it any too strong, as to my faith that I had before I passed over." What a consolation it is to know a little something of where you are journeying to while in the flesh. I am greatly pleased that this institution is kept open and free for all to come and report. How wise it was in the ordaining of the Great High God, Father. Mother, as we are educated now to say, that there is still spirit communion. Why, I cannot understand how any one can gain any happiness with the idea that we are so far away, and are to know nothing of you until that great judgment day. The judgment day comes every day, every hour in the day.

I am greatly obliged for the privilege given to me, hoping it may be of benefit to some one upon the earth-plane. Aunt Mary says it will be, for there is never a message given here without giving light to some one, that it may be known to mortals.

Robert Tower, Texas, Mich.

Benjamin Lakey.

I am pleased with the kind invitation, for we call it very kind to give us the privilege to speak here, knowing (I do not use the term hoping)-knowing it will be a benefit to some one. Yes, mother asks me to say to you she stands here with me. Ida comes here, and asks to be remembered to all; she still remembers, when she was passing over, of the grief to all. But little do you mortals know how eager we are to speak when we lose the power of sound.

Will, I know you do n't forget us, nor Emma, nor Lizzie, nor John Thomas-not one of you. Here comes my beautiful sister Jennie, that passed away so long ago. She is a teacher now in the spirit-world; it is indeed a privilege to be a teacher. But as mother said when Jennie passed away, she was too pure for earth and too beautiful a form to place in the ground. Sister Mary, you have medial gifts; do use them. I am glad William has given up the material work and is doing the spiritual altogether. I know, dear sister Lizzie, your heart has been so lacerated when your children have been taken out of the home. But mother often says we must n't murmur in the dispensations of God. That was her theme.

I am glad that I can speak here to day. Mother spoke a long time ago, but I thought some one else could report better than myself. But as dear Jennie has asked me several times to speak here, I do so, hoping it may be a comfort to some one of you. Quite a large family was ours; one of the best mothers that was ever given to the world, and father was good, too; we have no fault to find.

We had better live near to God, then much better we will feel as we meet the loved ones that have preceded us. I have asked permission before, but the answer came: "When there is an opportunity." In Pawtucket, R. I., I am well known as Benjamin Lakey.

Mary A. Taylor.

Waiting patiently for our turn, as it is spoken of here, for we know through the kindness of mortals when on the earth plane could see ouryour Spirit-President none are denied the privilege of speaking when it is a proper time. As we gaze yonder and look at those little children, I say in the depth of my soul: How sweet to know these children are privileged to come here, always quiet as they are, no disturbance, no need of that, and I think, how can it be spoken: "I do not love children"? They are all God's children, God's babies, as we speak of them in the spirit-world.

If I could return to stay by turning my hand, as has oft been spoken, I should reply: "No." We can build on here more and more beautiful; then why should we murmur when one is taken, for we learn to know it is only a broken link, and will be cemented again, because the tie that binds us together is never lost, never-the tie of mother to the child, children to the mother, husband and wife, yea, each one we feel will all be made whole again How sweet is the thought with mortals, but the knowledge with the immortals, to know it will be in a little time; how short, as it has been said. The years flit gently by, and yet how fast they flit, and still we shall have our own in that great and grand reunion that shall take place. We say, then, we will not murmur at the dispensations of God, but say we shall meet our own in that eternal day, where no good bys are spoken, where no partings shall

Though when we come upon the earth-plane we sometimes feel anxious for our friends, yet we know we shall have them sometime, but it is natural for us to feel of the earth, earthy, when we come on to the earth plane. I would not return to stay. I would not murmur in my spirit for the changes that take place; yet there are times that the thought comes over me: "Where are the friends of earth, that they do not try to come into communication with us, which certainly sometimes they ought; and vet there is very little-I might say demonstra tion-with them." It is a feeling that overshadows me; a strong desire emanates from my spirit. They would learn a little something of this side.

Joseph is here with me, and also Hannah is here. We are not all dwelling together in spirit, yet we can visit each other whenever the desire overshadows us to come together. It is a little different than it is in mortal, for then we come together if we can; we have not that obstacle in our way in the spirit-life. I have felt for menths, I might say years, that sometime I would report here, for I have been a constant attendant, gaining light, knowledge from what others have spoken—as is our privi-

Mary A. Taylor, Lafayette, Ind.

Charles Coane.

How grand it is to feel it makes no difference where you passed away from—we are all privileged in time to speak; but I must acknowledge our feelings of disappointment depress us when we are denied the privilege to speak, because we take on of the earth conditions while we are with you; when we leave you we cannot take that feeling away with us. Lottie, my darling child, is here with me to-day. Oh! the hardest part-it was to me-was, when passing over, the thought of leaving the family and Cynthia; it was hard, oh! how hard, when Lottie went. Yet we are with you, and there isn't a day passes, as near as we can count body, and knew well that they came to meet | traction holds us there. And sometime the

veil will be drawn saide, that we may meet and greet our own again-meet never to part.

Oswego, N. Y., was where I passed away; yet there are times when I think how hard it is to part; yet we know there is comfort and consolation in feeling we are near to all, and can ald you.

I am greatly privileged to-day to speak here, knowing these words may reach some one yet on the material plane. The whole family will be reunited in that grand eternity that lies before us. Then I say, what a comfort to us-a comfort to you mortals; if you study to know the truth of it you will gain much.

Charles Coane, Oswego, N. Y.

Dr. Ossian Mansfield.

Good morning. [Good morning.] I greet you mortals, upon this beautiful day of God's, where the sunshine comes into your room; yet to us the walls are not, all is free, and we are privileged to come. As this gentleman has said, 'How hard the partings"; but what a great comfort it was to me to possess this knowledge before passing over. Yes, I well remember of hearing mortals say, "He knows now." I knew before I passed on. Why, I do n't think I have ever known any before, but I was assured before passing over; yet it is hard to part with the friends, with the children. Yes, I felt young in my life to go out, for it seemed thirty to forty years was young; and I say again, the knowledge that was given to me of the life beyond, before I passed away, was everything to me. I was not ashamed to say I believed in spirit-communion. I was not ashamed to acknowledge I was a Spiritualist, but since passing on we leave off all "isms" and "ists," and say spirituality; all you can gain and give out to others, it is our mission now to teach, and to bring our best influences to you.

I do not believe that any man or woman is fit to be a teacher until they have gained the knowledge themselves. We would not think of sending our children to school to a teacher if we did n't think the teacher knew more than the children. And what a pleasure it was to me to hold communion with those that had passed on, before the spirit left the body, knowing they were drawing nearer to me. Mortals say we are drawing nearer to them; they are coming nearer to us. I feared not the boatman pale. I would rather have stayed here longer before the change, for my family's sake.

These words I hope will be a comfort to those I have left in the home, for I know I am well remembered in Keene, N. H., where I passed away-not many years ago, as you reckon your time here, yet it seems long when we are upon the earth plane. As I was conversing with Mr. Reade a little while since, this question came up: "If we are so sure of the other life before we pass on, where are our surprises?" I don't want any surprises; I wanted to know all I could when in the flesh, learning the rest in the great school of life as we go on, for it is an eternity which lies before us. Then I would say, mortals, be helpful, be charitable, be kind, not looking for faults of others, but trying to enlighten them; do all you can, as was the Master's words, "None are perfect, no, not one." I know I have made some progress since I have passed on, and in this great school of life that I have entered as a pupil I feel there is much more to learn.

I often quote these lines, "Oh! that we as

Ossian G. Mansfield, Keene, N. H.

Spirit Messages

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they wil appear in due order on our sixth page:

April 5 (Continued).—Bessie Striker; Emily Chace; Mitchell Lincoln; Fanny Olsen,
April 12.—Wilson Hamden; Elisha J. Reed; Volney Lincoln Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gorham Leland; Rhoda H. Durell.
The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications-here unmen tioned-will appear in their order as to time.

> Written for the Banner of Light THE OUTLOOK.

The primal cosmic maze Which moves our hope and fear, Is vested in the solemn phrase, A human soul is here.

In blindness we can see, In weakness we can act, But who is sure, and who is free To bring us one more fact?

No scheme by guesses taught Anxiety allays: No mere presumption of a thought Can penetrate the maze.

Some things there are we know.

In some things we believe: By which of these can mortals go That never will deceive? We delve by hook or crook

For treasures yet unknown. While all through colored glasses look, And each prefers his own.

If you prefer to grope, With only faith beside, Lo! I have found a brighter hope, With Reason for my guide. This is the light divine

Bestowed on you and me; And though I choose to make it mine, You are forever free. Yet look without a fear

Where light the truth may touch; Nor think that faith can disappear Because you see too much.

And this is prudent speech, And urges thus to-day, That you earth's trembling millions teach, To understand their way.*

A step is this to show The beauty of the light In which you need not guess, but know If you are wrong or right.

With doubt and fear in view, Is all your faith but this: That some great myth will take you through To dreams of fabled bliss?

Then, in the interim, If you prefer to grope, Your outlook at the best is dim, And feeble is your hope. Still may you know, not guess,

That hope and faith and love Are precious gifts, mankind to bless, Sent from the realms above. This knowledge that you spurn

But you may have it now, and earn The joy without delay. Then, in the name of love, With Reason for your guide, Bring angels from the homes above To tarry by your side.

SADIR BRULAH.

Will come to you some day:

La Crosse, Wis. * Prov. xiv: 8.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

[As we are without copy for this department the present week, we supply the deficit by extracts from "TALKS WITH TIEN," received through the mediumship of our old friend and correspondent, J. J. Morse, as published a while since in the columns of Light, London, Eng.;also from the Two Worlds, Manchester, Eng., and This World and the Next, Australia.-ED. B. of L.]

QUES.—The appearance of "doubles" is a well-established fact. Sometimes they appear only when the person duplicated is in a trance or asleep, but also, not infrequently, when he is awake, when he is actively engaged, and even when the person to whom, and the place where, his double appears are not present in his thought. These doubles often appear by day-light, and to several persons at once, and thus seem to have some objective existence. The question I wish to ask is: Are these "doubles" always, or ever, produced by the exclusive agency of the person they represent; or, are they produced by independent spirits to whom his peculiar condition at the time affords the opportunity for their production? If they are produced by the exclusive agency of the person himself, how are they produced when there is no wish or conscious agency on his part? And how are they produced even when there is such wish?-ALFRED R. WALLACE. REPLY.-The appearance of the "double" is

a fact associated with the existence of a realm of subjective activity, pertaining alike to the individual and the, so called, material universe. Such appearances necessarily involve the exist ence of these possibilities in man, and of a plane upon which such possibilities can be expressed. Further, the existence of such a plane also implies that those who see the "double" are also in relation to the conditions pertaining to that plane. This being understood, the points involved in the question are well taken, and may be thus dealt with: The "double" is not always produced by—that is, not always a projec-tion of—the person it represents, but may be a representation flashed upon the consciousness of the person to whom it is manifested, in which case an impression, of sufficient intensity to become mentally visualized by the percipient, is made upon the mind. The result is more in the nature of a vision, and cannot justly be double such results are only possible "when the pecu-liar condition" of the percipients affords the opportunity for the production of such phenomena, and what that "peculiar condition" may be depends entirely upon the circumstances of the time. In the next case, as stated in the question, from the fact that all are, in in varying degrees, more or less unconsciously active on the subjective plane—unconscious to the external cognition—it follows that, at times, the percipient and not the projector of the "double" may come in contact with the sphere of the person whose "double" he sees, and, not being trained in this kind of experience, naturally reverses the order of events, and con-cludes that the "double" has come to him, rather than, so to speak, that he has gone to the "double." Where "doubles" are seen by several persons at the same time and place, there is, usually, a certain tangibility in the appear ance, and it then approximates to the nature of an apparition—i.e., "ghost"—and its appearance verges on the conditions pertaining to ma terialization. That the party concerned is either asleep, in a trance, or otherwise unconscious of the matter, is, of course, the evidence that the subject pertains to man's subjective faculties, as already stated.

Q.-It has been said that the inhabitants of the spirit-world, when studying the history of a people, such as the Greeks, can see the ancient cities, as well as the modern, and the peo-ple at their occupations. This implies the power to see successively every event that has taken place. Does the representation of a special period depend on the will of the student as in psychometry now, so that one spirit could see the scene and another not see it, the student being possibly one of the actors represent

R.—The history of the universe is the consciousness of God. At times we come into union with portions-tragments-of that consciousness, and then so much of history as that fragment of Divine consciousness concerns and so much thereof as we can assimilate, is ours. This is not psychometry, which is a different matter entirely.

Q.-Can you tell me if the spirit, during the natural sleep of the body, has a perfect or an imperfect memory of the daily life it lives on earth, or is the waking life a blank to the sleep life, as the sleep life is a blank to the waking life? Some say that during sleep the spirit lives and wakes on another plane, but does not, under ordinary circumstances, quit this plane, specially appointed for the spirits of those whose bodies sleep on earth. I refer to natural sleep, and not to trance or death. Under what circumstances can a spirit, during the sleep of the body, quit this special plane, and travel to higher or lower planes?-H T.

R.-Earth experiences are remembered by the spirit, as, when the spirit is apart from the external world, it carries, naturally, the experiences pertaining to itself. But while all conscious experience on earth affects the spirits, some experiences do so more than others. The more intense the experience, the more vivid the remembrance of it hereafter-that is, on the inner plane. The journeying of the spirit during sleep or entrancement is almost invariably regulated by experienced spirits in attendance for that purpose. The absence of the spirit during sleep does not cause the fatigue to the body that some sleep travelers complain of upon awakening. It is the excessive excitement and emotion, which sometimes accompanies these excursions, which, reacting upon the external mind, disturbs the nervous forces and to such extent distresses the physical body.

[From Two Worlds.] Ques. - What book explains Spiritualism

Ans.—That will largely depend upon the turn of mind of the inquirer. Wallace's" Miracles," Farmer's "New Basis," Sargent's "Scientific Basis," Peebles's "Seers of the Ages and his "Immortality, our Homes, and Dwelling-Places," are all good.
Q.-What proof have you that you really

communicate with good and pure spirits? A.—Spirits are human beings, out of the body, but not infallible. Some of them are near the earth, others more advanced, but

those who might be called "good and pure," in any absolute sense, could not influence a medium directly, only through medium spirits. But in the relative and accepted sense that men and women are good and pure when their intentions and purposes are honest and high, most Spiritualists, who are themselves good and pure in the same sense, have received repeated evidences of the presence and continpeated evidences of the presence and continued affection of persons who were true and trustworthy here, and who return to communicate with and comfort the friends who knew and loved them. Every inquirer, however, has to obtain these proofs for himself, and it is largely true that "like seeks like" and "a man is known by the company he keeps," both the visible and spirit companions.

[From This World and the Next.] ANSWERS TO QUESTIONS. - MR. W. H. TERRY. Ques.-What is a test and clairvoyant me-

Ans.—They are not always combined. What people want most is a test of spirit identity, and mediums who can give this are much sought after. There are a number of mediums here who give such tests frequently. But you must go in a truth seeking spirit. If you go opposed to them you may be disappointed, as it requires unusual force in the medium to repel opposition. Clairvoyance is clear seeing, not by the natural eye, but directly through the forehead. They can see distant things in this world also. Q.—Would you please give an explanation of crystal-gazing?

A.—The crystal is a means of assisting clairvoyance. The emanations of the crystal are very fine, and to the aura of the individual these blend, and in the crystal are seen pictures. Some seers manifest prevision by its

aid.
Q.—Would you explain the fire test, and if a sitter may be injured by it?

There are very few mediums who ex-

hibit this test. It consists in the medium going to the fire and putting a live coal on his hand. This is not a miracle, but is caused by a current of fine electricity made to pass between the coal and his hand by the controls. If the sitter was a medium like the other he might not feel the heat.

Q.—By what means are spirit-rappings produced? A .- Spirit raps are peculiar and difficult, if

not impossible, to imitate. Raps have different sounds sometimes, according to the spirit producing them. I think they are produced by the use of electricity.

Q -What is the state of the spirit of the medium while under control? Does it leave the medium's body?

A.—If the whole body is controlled, the soulbody is displaced. The spirit has a body corresponding to the soul body of the medium, which may take its place. The spirit of the medium, I think, generally becames quies-

Q. -What is the spiritual meaning of colors? A.—Golden is Wisdom; white, Purity: blue, Intelligence; rose, Love. The Lyceum Leader explains the meaning of the colors. Q.—Where is the spirit-world?

A.-Everywhere-on all worlds. It is a condition more than a place. Low spirits gravitate to the earth, and to dark places. When you have high aspirations you draw those of a similar nature to help you. Heaven is not a spot, but is everywhere; it is a condition, and you make it. Q.—Can you define a spirit form or a materialized spirit?

A .- They are different things. Mind has no substance, but has a refined material form. A materialized spirit may be built up from the outside, and the spirit itself may not be in it. It is the building up of an image to represent

Written for the Banner of Light.

THE HARVEST FESTIVAL.

BY DOROTHY DARE.

WAS a peculiar and rather precocious child, having a very strong will of my own, and a mind that would let no subject rest until I had asked all the questions about it that a fertile and active imagination could invent At one time my mother, when I was a mere child, had occasion to visit some friends at an old farmhouse near Fort Henry, N. Y., where I accompanied her. The farmhouse stood at some distance from any other dwelling, and the only building in sight was an old barn in the midst of a dreary pasture. The inhabitants of the farmhouse were kind and honest people, somewhat notorious in that region because of their belief in the then despised phenomena of Spiritualism. My mother, understanding my nature, would not allow the subject of Spiritualism to be discussed in my presence, but I heard enough about it to arouse my curiosity, and, childlike, I kept turning the subject over in my mind.

One day, as I was going on one of my exploring expeditions to the garret, I looked up into a square opening at the head of the stairs, and instead of the blank darkness which I usually encountered, I saw the face of a young Indian girl looking at me from the opening. The face was full of life, and seemed inclined to beam on me in a very friendly manner. Strange to say. I was not at all frightened, and after the first instant of surprise I said: "Where did you come from?" The lips moved slightly, and I heard an inarticulate murmur of sounds, which, however, conveyed no meaning to me, and then the face disappeared; but often after that, the same form appeared to me on the stairway, in the garret, and even sometimes walked with me in my solitary rambles around the old farm. I dared not mention her to my mother or any one else, for fear of ridicule, and so kept her existence to myself. These visits lasted at odd intervals for about a week, and then my queer playmate took herself away, and, much to my regret, was seen no more. But this was not the end

One still Sunday I sat in my room looking across the wide pasture, where stood the old barn, watching the lengthening shadows which t cast across the brown fields—for it was October, and the harvest was just over-when through the wide double doors of the barn, to y astonished gaze, a most remarkable procession filed out. First came a tall and imposing figure, an Indian chief dressed in gala attire, is crown of eagle feathers waving in the mild October air, and carrying a fantastic pipe in his hand. He went through various motions which I did not at all understand, nor do I to this day. Following him came a squaw, bearng an immense yellow pumpkin; she was also evidently attired in her best blanket. After them came young men and squaws, each bearng some kind of vegetable or cereal,

They formed themselves into a semi-circle and proceeded to execute various fantastic movements, probably intended for dancing, but which were witnessed by me with feelings of amusement. At the completion of this performance, they seated themselves in a semicircle and proceeded to hold some kind of a consultation, evidently of a pleasant nature, for the old Chief smoked his long pipe in silence for a few moments and then passed it to the other men, who each took a whiff of it, and after it had gone the rounds of the group, it was passed back to the Chief. Then they arose and solemly formed themselves into a procession and marched, single file, back into the old barn and

disappeared from sight.

For awhile I sat in silence, hoping to see them return; but my patience was not re-warded, and then I hastened down stairs, thinking I would go over to the old barn to inthinking I would go over to the old barn to investigate, but my mother's voice called me back: "Where are you going?" she said. "Going to see the Indians," I answered rather impatiently. "The Indians," she said, "there are no Indians here; come back and tell; me what you mean." So I was obliged to retrace my footsteps, and go back into the house, where by dint of questioning, the people found. where by dint of questioning, the people found out what I had seen. The people were much interested in my story, and the old man immediately began to inquire into the history of the region round about. He found that a tribe of Indians formerly inhabited that region, who were friendly to the white men, and whose Chief answered to my description of the one I had seen. They had held each year a harvest festival, and it was that which I had witnessed.

Boston, Mass.

Annual Meeting of the Harmonial Society of Sturgis.

To the Editor of the Banner of Light:

In obedience to the requirements of law the Harmonial Boolety held its annual meeting for election of officers on Sunday, Sept. 8, 1895, at the Free Church. The attendance was not as large as usual, but many of the prominent members were present, and the meeting transacted its business in a practical, business like manner. The officers elected to serve for the ensuing year are as follows: C. Cressler, President; E. B. Cook, Secretary; B. C. Buck, Treasurer. The Executive Committee ar. John Kelly, Mrs. Barrows, Mrs. James Johnson, Mrs. Abram Smith and Mrs. Francis. Soliciting Committee, Mr. Rawson, Mrs. J. G. Wait

Soliciting Committee, Mr. Rawson, Mrs. J. G. Wait and Mrs. Anderson. The Treasurer's report of receipts and expenditures of the past year was a precise and lucid statement, and showed a balance in the treasury in favor of the Society of \$35.

When the regular business of the meeting was concluded, the Chair called on Thomas Harding for remarks, who responded in a ten minute speech. He first referred to the difficulties which the outgoing officers had to contend against in consequence of the demise, within a few years, of many of the old, zealous and wealthy members; that as the Free Church of Sturgls was the first building ever erected by Spiritualists, it is an interesting "landmark" in the progress of the world. He said that it was only by persistent and hard work that the June meetings of the past few years were sustained, and that as those three days' meetings had been held regularly for the past thirty-seven years, without a "missing link," he thought the Society would be justified in inviting cooperation, sympathy and material aid from abroad, as doubtless many independent thinkers would consider it a privilege to be permitted to contribute to their support: You have Ex Senator Wait no longer to back you up with his wise counsel and generous gifts. Hon. Harrison Kelly has passed away also, and many of the other charter members have laid down the burden of the flesh. Things have changed within the past ten years! you need to call in the "sinews of war" from abroad.

Let me ask the older members present to suffer their thoughts to wander back over a period of say

war" from abroad.

Let me ask the older members present to suffer their thoughts to wander back over a period of say forty-five years, and call to mind the circumstances under which this house was built, for there are some points in its history which never should be forgotten. You remember that from about the year 1850 to, say, 1856, the Spiritualists could not obtain the use of a house in which to hold their meetings. Every door was closed against them.

house in which to hold their meetings. Every door was closed against them.

About the year 1856 the Close Communion Baptists wished to build a church, and they asked the Spiritualists and Free Thinkers to assist them.

"Yes," they replied, "we will furnish half the money, if you will give us the use of the house half the time." To this the Baptists gladly agreed, and it was through the generous aid of the Spiritualists and other independent thinkers the first Baptist Church of Sturgis was built and furnished.

other independent thinkers the first Baptist Church of Sturgls was built and furnished.

But it happened rather curiously, and indeed rather comically, that something always turned up to keep the Spiritualists on the outside of the house while the Baptists "held the fort." When a Spiritualist or Free Thinking lecturer came the house was preöngaged for that particular day and hour, and "Oh! dear, they were so sorry" (?) or the deacon was out of town and had his key in his pocket, or perhaps there was a frog in the flue and the chimney smoked; at any rate, the house was not come-at-able by the at any rate, the house was not come-at-able by the Spiritualists.

This naturally aroused the indignation of those Lib-

This naturally aroused the indignation of those Liberals who had donated, and they finally resolved that the Baptists "must either buy or sell. We will give you back your half of the money and take the house," they said, "or you shall pay us back our half and keep the house."

The Baptists said: "That's fair enough, and we will bring the matter up at our next business meeting." But Baptist memory is not always reliable, and so they "forgot it," at that business meeting. At the next "There was such a large amount of business on hand they had to put it off to a more convenient season," and at the next Mr. So-and-So was doing something and could n't attend, and they could n't do something and could n't attend, and they could n't do apything without him.

anything without him.

And so matters went on, until all fair-thinking people were worked up to a white heat, and resolved that the Spiritualists should have a house of their own; that it should be a substantial building of stone and brick, the largest in the town, that its platform should be free forever, and that it should be named "THE FREE CHURCH OF STURGIS."

Amongst those who had deputed largely to the

CHURCH OF STURGIS."
Amongst those who had donated largely to the Baptists was the late Hon. Harrison Kelly; he was one of those men who "can't stand any nonsense"; he threatened to "let slip the dogs" of law against them; so, as Mr. Waite informed me, they paid him back one hundred dollars, and as far as I have ever heard, that was all the money returned to the Spiritual sts.

But this house—the first Spiritual Church of the world, what he is completing and great enthusiasm. world—went up to completion amid great enthusiasm. All fair minded people lent their aid, and you older people can call to mind one great day when a large number of wagons and teams loaded, some with stone and bricks, some with black-walnut and pine, some and bricks, some with black-walnut and pine, some with workmen and building tools, met at a central point in the country and formed a line, three quarters of a mile in length. Oh! that was a great day!! And as that long train of wagons approached within a mile or two of the town, the people went out to meet it; and as they met, cheer after cheer went up; men's hats and ladies' handkerchiefs were waved; "Religious Liberty"! was the word, and ever and anon they cried, "Hurrah for the Free Church of Sturgis"! and the shouts gathered volume as they rolled along the line. And as the wagons approached the site of the intended building, on Chicago street, merchants left their stores, professional men their offices and workmen their shops, and the young and old pulled off their coats and helped to unload.

In such a spirit this Free Church was built, and at

its dedication it was resolved that its anniversary should be celebrated every year in the mouth of June, "Until time should be no more."

Alas! many a tongue which shouted for freedom then is silent to-day, and arms that waved deflance

are still; but the grass is green above them, and they are not forgotten. But our Baptist friends (?) next door were not pleased to find a spiritual church so close to them, and Dr. Willis, Dr. Peebles and others can doubtless call to mind how that old Baptist bell always found the street of the str

occasion to ring vigorously while they were speaking, until their voices were nearly drowned in its clamor.

The speaker concluded by offering a series of resolutions, setting forth the circumstances under which the church was built and the scalety organized. In lutions, setting forth the circumstances under which the church was built and the society organized; inviting the ccöperation of the liberal public generally. (Several months before Mr. Wait died he received a letter from Lyman Howe, urging him to get Mr. Harding to write a history of the Harmonial Society and publish it in book or pamphiet form. The matter was arranged between them, and Mr. H. intended to insert a 'form of legal bequest' for the guidance of those who desired to bequeath property to the society. But unfortunately Mr. Wait became too unwell to attend to business. It was his intention to publish it at his own expense and present the society with the copy.

adopted:

Whereas, The Spiritualists and other independent thinkers of Sturgis, Mich., and vicinity, did, in the year 1853, creet the building known as the Free Church of Sturgis, whose platform they declared should be free forever to all those who desired to address the public on spiritual, moral, artistic, scientific or philosophic subjects; and Whereas, The Society owning and controlling said property was named and incorporated as the Harmonial Society of Sturgis, Mich., membership in which was and is obtained by simply stening the roll: and

erty was named and incorporated as the Harmonial Society of Sturgis, Mich., membership in which was and is obtained by simply signing the roll; and

Whereas, In commemoration of the dedication to freedom of said Free Church, anniversary meetings, of three days' duration each, have been held in this house every year since its erection, that is to say, for thirty-six years, in the month of June, and known as the Sturgis June Meeting; and

Whereas, Most of the old and wealthy supporters of the church and its meetings have passed away and left the responsibility of preserving the house and continuing its meetings to successors who, having recently expended a large sum on necessary repairs on the church, feel themselves in adequate to their task without assistance; therefore, be it Reolved, That we, the Harmonial Society of Sturgis, Mich., at our annual meeting, held in obedience to the laws of incorporation, in the Free Church of Sturgis, Mich., Sept. 8, 1895, do hereby invite liberal persons of every phase of thought to aid us in austaining this free platform.

Reolved, That the officers of this Society are hereby authorized to receive contributions (gifts or bequests) in ald of this Society, and that the Secretary is hereby instructed to furnish information regarding the history, constitution and by-laws of this Society to all who apply therefor by letter or otherwise.

Resolved, That we cordially and earnestly invite liberally-

and by laws of this Secrety to an who spirit detects of the reference of t

The outgoing President, Mr. Rawson, on dismissing

The outgoing President, Mr. Rawson, on using sing the meeting, took occasion to direct attention to the necessity for yielding a hearty and generous support to the new officers. "It is on the members the responsibility rests," he said; "officers can do nothing without the sympathy and support of the rank and file." The meeting was then adjourned to September, 1896.

For further information, address Thos. Harding or The Cockes Sturges Mich. E. B. Cooke, Sturgis, Mich.

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SOUL READING,

to business. It was his intention to publish it at his own expense and present the society with the copyright.) "We will never give up the ship," said the speaker; "I hope the society will yet possess a reserve fund, not of a paitry \$35, but of \$3,000, which might be expected if the Spiritualists and Free Thinkers of the world were interested in this free platform and knew that this was the first church of the kind ever built and that you had sustained its anniversary meetings, of three days' duration each, steadily for thirty-seven years."

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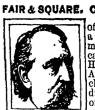
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July 20. 10w*

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Articles written for the Boston Econing Transcript, April, 1891, by M. J. BARNETT, F. T. S.
Pamphlet; price 15 cents.
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Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 98, 1895.

HERTINGS IN BOSTON.

Beston Spiritual Temple, at Berkelsy Hall, Odd Fellows Building, Serkelsy atreet.—Sundays at 1916 A. M. and 1917 P. M. Speaker for October, Pr. f. A. E. Thodae. Win. H. Banks, Freeident: J. B. Hatch, Jr., Becretary, 74 Byd. 1918 P. M. Spiritual Society meets Wednesdays in Gould Hall, 3 Boylston Piace. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pratt, Presid. nt.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at 11 A. M. Lectures at 24 P. M. Speaker for October and November, Waiter Howell. Wednesday evenings, at 74, sociable, conference and phenomena. Other meetings announced from the platform.

Veteran Spiritualists' Union will meet the first

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P. M. H. B. Storer, President, 408 Shawmut

Ohildren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.
The Ladier Lyceum Union meets every Wednesday. Business meeting at 4 P. N. Supper at 6. Entertainment in the

Eagle Hall, 616 Washington Street.—Sundays at II a. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-cial Hall.) Thursday at 2½ P.M. N. P. Smith, Chairman.

CIM Mail.) Thursday at 13 P.M. N. F. Smith, Unsirman.

Eliysian Hail, 890 Washington Street.—Meetings
are held every Sunday at II 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, Condreter

America Hall, 724 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, tine music. Eben Cobb, Conductor. ne music. Eben Cobb, Conductor.

Harmony Hall, 784 Washington Street, one
Fight.—Sundaysat II A. M., 2½ and 7½ P. M. Tuesday and
Thursday, circle and meetings. At No. 618 Tremont street,
Wednesdays and Saturdays, 8. M., Pridays, 3. P. M. Seating
eapacity, 180 persons. S. H. Nelke, Conductor.

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

House Hall, 269 Washington Street.—Meetings

Hollis Hall, 789 Washington Street.—Meetings in Sundays at 11 A. M., 21/2 and 71/2 P. M. J. Milton White,

Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 2½ and 7½ P. M. Mary C. Weston, President. Friendship Hall, 12 Kneeland Street.—Circles are held every Sunday at 10% A.M.; meetings at 2% and 7% P.M. Mrs. Bruce, Conductor; W. H. Amerige, Assistant Conductor.

Berkeley Hall. - B. Greenleaf Russell, 3d, announces the opening of a new Lyceum under the endorsement of the Boston Spiritual Temple, to be held at Berkeley Hall Sunday afternoons at 1:30 P. M. commencing Oct. 6.

The teachings will be conducted on a high spiritual plane for the unfoldment of spiritual truths to the young, and of interest socially to all.

It will have an able Conductor in Mr. J. B. Hatch, Jr., who is already well known in connection with this work, as well as a good Instructor in Dr. John R. Root.

The originating and work of organization can be The originating and work of organization can be credited to Miss Cora Pratt, Miss L. Alberta Felton, Mr. Irving Pratt, Mr. Geo. S. Lang, Mr. B. Greenleaf Russell, 3d, Mr. E. B. Packard, Mr. Albion R. Waltt. All are cordially invited to attend, and Spiritualists requested to send their children.

Eagle Hail .- Hartwell writes: Wednesday afternoon, Sept. 18, Mrs. J. Fredricks, Miss M. F. Wheeler, Mrs. S. C. Cunningham, C. A. Davis, J. Hilling, J. E. Mrs. S. C. Cunningham, C. A. Davis, J. Hilling, J. E. Bartlett, E. H. Tuttle, joined in remarks, tests and readings; musical selections, Mrs. N. Carlton, Mrs. H. D. Hall, H. C. Grimes, Prof. Myers, Mr. Bartlett. Sunday, Sept. 22, morning and afternoon sessions were full of interest. Mrs. J. E. Woods, Mrs. J. Fredricks, Mrs. L. Terry, Miss Sears, Mrs. Carlton, C. A. Davis, J. Hilling, Mr. Hill, D. H. Hall, gave positive proof of spirit return.

Evening.—Mrs. C. H. Clarke, remarks and readings; C. T. Wood's address was received with applause; Mrs. W. S. Butler gave many clear tests; Mrs. S. C. Cunningham gave correct readings; remarks and

Cunningham gave correct readings; remarks and tests, E. H. Tuttle; songs by Miss Mabel Walte; mu-sical selections, H. C. Grimes.

BANNER OF LIGHT always for sale.

Harmony Hall. S. H. Nelke, Conductor.-James Higgins writes: Last Tuesday's and Sunday's circles were places of rejoicing, as several persons came out as "new mediums," having been developed through Mr. Nelke, whose scientific method is a grand power, which shortens the time, and makes those developed good mediums indeed. Tests were given by Mr. Havener, Mrs. Woods, Mr. Davis, Mrs. Collins, and the newly-developed mediums.

Thursday's meeting, as well as Sunday's sessions 2:30 and 7:30, were grand. Mr. Nelke spoke on "Heredity" and "Purity."

Both subjects were explained to the full satisfaction of all. Tests followed which as ever were all

tion of all. Tests followed, which, as ever, were all recognized, and came through the agency of Mrs. J. A. Wood, Mrs. Collins, Miss S. B. Lamb, Mr. S. H. Nelke, Mr. W. B. Wood, Mr. Davis, Mr. Havener, Mr. Hatch, and others.

We listened to the songs of the opera singer, Mr.
Meyer, member of the Camille D'Arville Company. liss Lamb, planist and vocalist, sang, as usual.
The Banner of Light for sale at the hall, and at Mr. Nelke's, 616 Tremont street.

Children's Progressive Lyceum - Charles T. Wood, Conductor .- A correspondent writes: I was present Sunday morning, Sept. 22, and cannot express too highly my appreciation and pleasure in witnessing the exercises. The program was pleasing and appropriate, harmony reigned, and the most perfect order was noticeable throughout the service. Mrs. Maggie Butler and others made remarks; Mrs. Butler also Butler and others made remarks; Mrs. Butler also made a very pleasant proposition, endorsed by some one not present, to the effect of making a present to every young lady and gentleman who will attend every Sunday and take part in the exercises. The order of the march was very pretty, the groups carrying different colored flags, and the leaders the beautiful flag of country, the Stars and Stripes. Each one, even down to the little tots, carried his or her flag with dignity, and seemingly felt it was an appropriate part of the exercises to bear the flag as soldiers in the Cause.

Alpha Hall .- "Progress" writes: The Monday evening circle was large, and fine manifestations were given. These circles will be held every Monday evening except the last Monday in every month, which will be the regular sociable night.

Sunday, the 22d, a good circle for tests and development was held. At 2:30 Mrs. Ricker opened the meeting with interesting remarks, followed by Mrs. Clark,

Mrs. Hanson, Mrs. Knowles, in tests.

At 7:30, Mrs. Wilkinson opened the meeting with remarks and tests, followed by Mrs. Dickinson and Mrs. Nutter. Good singing during the day by Mrs. Nellie

There will be a social, with a literary and musical entertainment, the 30th; also Tuesday afternoon meeting for tests, and Saturday afternoon conference and healing circle.

Elysian Hall .- M. E. S. writes: The meetings of the Elysian Society of Spiritual Progress, W. L. Lathrop, President, on Tuesday, Thursday, Friday and Saturday were marked in larger attendance and greater spiritual interest. Mrs. Hutchins, Mr. White. Mrs. Hatch, Mr. Davis, Mr. Ibell, Mrs. Gilliland, Mr. Lathrop and Mr. J. Edward Bartlett of Brooklyn, N. Y., were the mediums.

Our meetings on Sunday were better than ever. Dr. West, Mrs. Hatch, Mrs. Hutchins, Mr. Quimby, Mrs. Gilliland, Mr. Ibell, Mr. Davis, Mr. Lathrop and others all gave fully recognized tests; Harvey Redding gave an appreciative address. Our President's private developing class has supplied that which has been long desired.

America Hall .-- A correspondent writes: An unusual spirit power was present at our morning circle on Sunday last, many mediums being for the first time controlled, giving most excellent tests.

The hall was well filled afternoon and evening, not-withstanding the heat of the day. The following fine talent took part: Eben Cobb, David Brown, Mrs. M. A. Ott, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. A. Howe, Mrs. F. E. Bird, Mrs. S. C. Cunningham, Mrs. B. Robertson, Mr. H. S. Durelle, Mrs. E. J. Peak, Mr. Warren, Mrs. Chase. Music by Prof. Peak, Mrs. Peak and Mr. Myers; Mr. Pierce, Mr. Abbott also gave us some fine music. BANNER OF LIGHT on sale at each session.

Bed Men's Hail .- A correspondent writes: De spite the warm weather Sunday evening, there was quite a crowd gathered at the test séance given by Mrs. Waite of California. The remarkable rapidity, together with the correctness of her tests, kept her audience in a state of expectation of what was coming next. She is a wonderful medium, besides having a

pleasing appearance on the rostrum.

She announced another scance in the same hall next Sunday evening, and those desiring a seat will do well to go early, as she commences at 8. Mrs. F. Loyering has been engaged to render excellent music.

The First Spiritualist Ludies' Aid Society. so writes Carrie L. Hatch, Sec'y, will open its regular meetings at 241 Tremont street, Friday, Oct. 4. We earnestly invite all to be present with us on this

occasion, to learn of the doings of our Society, and to cooperate with us in our charitable work. Business meeting at 4 P. m.; suppor at 5 P. m.; entertainment at 7:80 P. m.

Rathbone Hall .- N. P. S. writes: Thursday, Sept. 19, 2:45 P. M., Miss Webster opened the meeting with an invocation; Mrs. Boyd, tests; Miss Aonie with an invocation; Mrs. Boyd, tests; Miss Aonie Hanson, remarks and readings; Mrs. S. O. Cunningham, Mrs. A. Woodbury, N. P. Bmith, Mrs. Clarke, Mrs. Holland, delinestions; Mrs. W. T. Works and daughter, Mrs. Mary Lovering and L. W. Baxter, sang; Rev. George Rose of West Africa gave excellent remarks.

Commercial Hall.—Sundsy, Sept. 22 10:45 A. M. and 2:30 P. M., N. P. Smith, Miss Webster, Mrs. A. Woodbury, Mr. C. Smith, Mrs. E. R. Brown, Miss Annie Hanson, Mrs. C. H. Clarke, Dr. J. M. White, participated in remarks, tests and readinus: Mrs. Mary Lov-

pated in remarks, tests and readings; Mrs. Mary Lovering and L. W. Baxter sang.
7:30 P. M., Dr. J. M. White gave psychometric readings; Miss Webster followed with tests that were correctly recognized; Mrs. E. R. Brown, tests; Miss Katle Butler gave musical selections and readings.
Mr. Blodgett, plenist. Mr. Blodgett, planist.

Dwight Hall .- S. E. Appleton, Secretary, writes: The Ladies' Spiritualists' Industrial Society will hold its first meeting of the season in Dwight Hall, 514 Tremont street, Thursday, Oct. 3. A fine entertain-ment is promised. Special preparations will be made

First Spiritual Temple-Newbury and Exeter Streets .- A. H. Sherman, Sec'y, writes: The "Spiritual Fraternity Society" will resume services at this place on Sunday, Oct. 6, at 11 A. M., 2:45 and 7

Voices from the Beyond.

To the Editor of the Banner of Light:

An unusually large and intelligent audience assembled at Carnegle Hall Sunday afternoon on the announcement of the appearance of California's great

nouncement of the appearance of California's great medium, Mrs. J. J. Whitney, who gave marvelous tests and messages with advice from spirit-friends, winning for her laurels on account of their startling clearness and accuracy.

Mrs. Whitney will revive public interest in spiritual phenomena in New York and throughout the East.

In her introductory remarks Mrs. Whitney stated she was a stranger in New York, and all in the hall were strangers to her, but the controlling influences would do the work. She asked for perfect quiet while she was under spirit-control.

Spirit power came to me under very sad circumstances, said Mrs. Whitney. After my only child had been killed he appeared to me. I have been spiritually blessed with the knowledge that I can at any time hold sweet communion with all my friends in

time hold sweet communion with all my friends in spirit. In my trance state I am perfectly unconscious spirit. In my trance state I am perfectly unconscious as to things worldly, and am under complete control of spirit power, from whom I bring messages from the angel-world. To me Spiritualism is my life, my all; and I would not forsake or be untrue to my gitt for all the wealth of the world.

Mrs. Whitney is full average height for a woman, was richly dressed in black silk and wore diamonds; she has the appearance of a person of great force of character, strong constitution and active tempera-ment. W. R. ARMSTED.

New York, Sept. 22, 1895.

Camp Progress, Mass.

To the Editor of the Banner of Light:

Sunday, Sept. 22, there was a large and appreciative audience at Camp Progress to listen to remarks from some of our lest mediums. The interest does not

some of our rest mediums. The interest does not abate, but is rather on the increase. The meetings began at 11 o'clock A. M., and commenced by the singing of "America" by the audience.

An invocation and remarks were made by Mrs. H. A. Baker of Marblehead, followed by singing by Mr. Legrand, remarks by Mrs. Dr. M. K. Dowland of Lynn; singing by the quartet; remarks by Mrs. M. E. Cross of Lynn.

At the alternoon session there was singing by Miss At the alternoon session there was singing by Miss Amanda Bailey, of Salem; invocation and remarks by Mrs. M. E. Cross of Lynn; remarks by Mrs. Abby N. Burnham of Malden; remarks by Dr. Allen, of Beverly, who is now upwards of eighty years of age, and a strong advocate of the beautiful philosophy; remarks by Mr. J. B. Hatch of Boston; remarks and tests by Mrs. Nettle Holt-Harding of Somerville; remarks by Mr. Twitchell of Boston, Chas. Casson, Mrs. H. A. Baker of Marblehead; remarks and tests by Mrs. Effie I. Webster of Lynn.

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

Mrs. N. H. GARDINER, Sec'y.

The Veteran Spiritualists' Union.

The next public meeting of the Veteran Spiritualists' Union will be held at Gould Hall, No. 3 Boylston Place, the first Wednesday in October, the 2d, at 7:30 P.M. Subsequent public meetings will be held the first Wednesday of each month at the same time and place. It will be of interest to the members of the Veteran Spiritualists' Union and its friends to be informed of its successful financial result at the campmeetings at Onset and Lake Pleasant, also since the of the former the sum of \$200 were made for them. meetings at onset and take Pleasant, also since then berships. At the latter, \$73.00 for memberships, \$3.00 donations and \$8.50 for the home fund; additional to this home fund there was pledged at Lake Pleasant the sum of \$346.00 by fourteen subscribers. For Septhe sum of \$34.00 by fourteen subscribers. For September, ending the 21st, the sum of \$56.00 has been paid in, including two life-members at \$25.00 each, Mr. and Mrs. John R. Mason of Aspen, Colorado, formerly of Melrose, Mass.

of Melrose, Mass.

The writer has duly received notices of the decease of the following members since our last report: Dr. A.

J. Griffin, Fitchburg, formerly of Boston; Sara E. Hervey, M. D., of Onset; Geo. S. Johnson of Watertown, and Mr. A. T. Pierce of Malden.

WM. H. BANKS, Clerk,

No. 77 State street, Boston.

Lake Pleasant.

To the Editor of the Banner of Light: The Stay-Over Club of Lake Pleasant gave its an nual dinner on Wednesday, Sept. 11, at the Valley House, by the courtesy of Mr. Hunter, who kindly placed his establishment at the disposal of the ladies of the club. A bountful dinner was provided, to which one hundred and two persons ast down. After

the dinner, music, speaking, and a general inter-change of good fellowship prevailed.

Mrs. Lincoln, the President of the club. presided, making a short speech of welcome. Miss Rhind and Mrs. Shirley improvised appropriate poems; Miss Curtis recited a poem; Mrs. McIntosh sang several songs; Miss Ball, the Secretary, made an address, and gave the roll of those who had passed on since the last year. A number of letters were received expressing the regret of the writers at their inability to be present at the festivities.

A violent thunder storm, accompanied by hall and

wind, caused a more speedy departure of the guests than was expected, but all agreed in their enjoyment of the occasion, and a determination to meet again SARA WILLIAMSON.

Married,

At West Potsdam, N. Y., Sept. 11, at the home of the bride's mother, Mrs. Laura A. Holt, her only daughter, Miss Olive Holt, to Mr. Clarence S. Ferris of Colton, N. Y. The spacious parlors were profusely decorated with ferns and flowers, and a company of more than one hundred and filty relatives and friends were than one hundred and hity relatives and friends were present to show their love and esteem, and pay their respects to the happy couple. The ceremony was performed by Rev. Dr. J. S. Lee of Canton, N. Y. (Universalist), assisted by Rev. O. M. Hilton. Miss Annette Goodale of Potyadam acted as bride's-maid, and Prof. B. S. O'Neil of Rochester, N. Y., as best man.

After the ceremonies a bountful repast was served by esters Jack & Donalden of Carton. Netwith

After the ceremonies a bountiful repast was served by caterers Jack & Donaldson of Canton. Notwithstanding "No Presents" appeared upon the cards of invitation, a very large number of gitts, both useful and valuable, were presented. The festivities were continued until a late hour, when the friends dispersed, wishing Mr. and Mrs. Ferris many years of happy and blissful wedded life. They will reside in Colton, N. Y., where Mr. Ferris has an extensive law practice.

The Fitchburg Railroad announces its annual popular New York excursion for Thursday, Oct. 3. Tickets only \$5.00 for the round trip. Good going via Troy and the Hudson River steamers to New York and the Fall River line to Boston.

Through the beautiful Deerfield Valley and the famous Hoosac Tunnel with the Fitchburg Railroad popular excursion of September 28 to North Adams. Tickets only \$2.00 for the round trip, good going on special train leaving Boston at 8:15 A.M. and returning, leaving North Adams at 4:30 P. M.

The White Mountains region is an ideal section. in which one may rest and enjoy the delights of superb mountain scenery in an atmosphere that is so clear and invigorating that it seems to instill the system with a feeling of renewed life and vigor.

Following a custom established a few years since, the Boston and Maine, during the early fall, will greatly reduce its rates (in every instance more than one-half) to all mountain points, and the period through which these low prices will be in effect has been extended to Oct. 7, with the privilege of returning not later than the 14th of the same month.

This magnanimous offer of the Boston and Maine Railroad, together with the reduced hotel rates which will be given to holders of excursion tickets, should bring out the tourists and lovers of mountain scenery, and the White Mountains in early autumn are respiendent with nature's brilliant lustres.

Information regarding rates may be had upon application to any Boston and Maine Railroad agent, or to the General Passenger Department, Boston, Mass.

Buried Alive.

To the Editor of the Banner of Light: I am indebted to our common friend, Mr. Alfred E. Giles, for a copy of Franz Hartmann's monograph, "Burled Alive." It is a topic on which I have thought much and anxiously, With our modern medical methods, and the free use of such drugs as aconite, belladona, digitalis, chloral, morphia, veratrum, gelsemium, the liability to produce an apparent death, from which the unfortunate individual may awake in a coffin and grave, is increased many fold.

As long ago as 1870 I prepared a bill, and my friend, the Hon. A. X. Parker, introduced it into the Senate of New York. It provided and required certainty of death before the consigning of the body to the grave. The bill went to the Judiciary Committee, and remained there.

The forty days' fast of Dr. Henry S. Tanner,

the longer fast of Griscom a year later in Chicago, and the apparent dying of the Fakir at Cahore, with his resuscitation, six weeks ater, show that there is room for fear that the hapless wretch buried alive may lie quiet for weeks without any merciful suffocating, till he revives and finds himself in the hell to which in their haste his kindred and "friends" have consigned him.

Dr. Hartmann has enumerated numerous instances; and our own older physicians and un-dertakers can tell of more, if they will. I ask for Dr. Hartmann's pamphlet a large distribu-

I regret, nevertheless, a little indistinctness in some of his statements. On the thirty-fifth page he cites the account given by Dr. Honig-berger of the interment of the fakir Hari-Dhas, omitting to tell us that the rajah, at whose court the occurrences took place, was Runjat Singh, the Sikh: and then, again, repeats the story on the thirty-seventh page, as if it had been some

other example.

Dr. Honigberger was a native of Pennsylvania. who spent many years in India, till the death of Runjeet and the British conquest. He was a liberal physician, the propounder of a new system of medication, which he called the "Medium," as being in the midst between Allo-

pathy and Homeopathy.

Another error of Dr. Hartmann is the mention of Professor Braid as the rediscoverer of what is now called "hypnotism." Braid discovered nothing. It is an orthodox doctor's trick never to acknowledge that anything is science or scientific that is discovered by a man outside of their number. Remedies and procedures now accented as official have been "intronow accepted as official have been "intro-duced to the profession" by the scores, that had been in the hands of other physicians for half a century.

This animal magnetism discussed about by Paracelsus and Van Helmont, and explained by Anton Mesmer, was ignored, derided and decried till everybody except doctors acknowledged its genuineness. Then Braid "re-dis-covers" it, christens it by the name of "hyp-notism," and now it is orthodox and scientific. The term hypnotism is the monument of a

I wish Dr. Hartmann had not unwittingly added his voice to the general falsehood; and I ask him to correct it. I bespeak for his work a place in every library, every household—and what is more essential—in every hotel, inn or public house. ALEXANDER WILDER. Sept. 22, 1895.

The National Spiritualists' Association Convention.

To the Editor of the Banner of Light:

Special notice to delegates in Maine, New Hampshire, Vermont, Rhode Island and Connecticut: The officials of the National Spiritualists' Association, after a long struggle, are obliged to announce that rates cannot be secured east of New York. Therefore, persons coming to convention should purchase round-trip tickets to New York; there they can se-cure certificate tickets to Washington, which BUUTH LICKET TO NEW ork at one third usual fare.

Remember, purchase round-trip ticket to New York and return; arriving at New York, purchase a certificate ticket to Convention of Vational Spiritualists' Association at Wash-

ington, D. C.

The Convention is going to be a large one, and many credentials of delegates have already

Persons desiring rooms should apply at once. Temple House, Ninth street, N. W., is head-quarters for delegates. Good rooms at reasonable prices can also be secured at Hotel Vendome, Pennsylvania avenue, N. W., also at St. James's. Meals can be obtained in Washing ton as cheap as in any city in America. All delegates are earnestly requested to report at headquarters, 600 Pennsylvania avenue, S. E., Monday evening, Oct. 14, so that all may become acquainted, etc. Strangers in Washington are requested to remember that the headquarters are at Southeast Washington, Pennsylvania avenue, about five minutes' walk after you pass Capitol Buildings, going east. All green grip cars going east pass the build-

Persons visiting Washington in October will find this one of the most pleasant months in the year in this city. The extreme heat being over, visitors can attend the Convention and go sightseeing comfortably. Everything that can be done will be done to entertain visitors, and a perfect host of excellent lecturers and mediums will be present. Announcement of talent next week. Banner of Light Publishing Company Headquarters, Temple House.

All persons coming to the Convention from New England, please write to J. B. Hatch, Jr., 74 Sdyney street, Dorchester, who will take personal charge of a party of excursionists, who will leave Boston, Sunday evening, Oct. 13.

Mr. Hatch will be at Berkeley Hall, Oct. 6 and 13, to give the desired information. F. B. WOODBURY, Sec'y.

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

RHODE ISLAND.

Providence. - Mrs. F. H. Roscoe, Cor. Sec'y, writes: The People's Progressive Spiritual Association, holding meetings in B. T. Hall, had for lecturer and test medium on Sunday evening, Sept. 22, Mrs. Ida E. Downing of Boston, Mass., who gave a very

Ida E. Downing of Boston, mass, wno gave a very interesting discourse upon Spiritualism, and many fine tests that were all recognized. Mrs. Downing has a great many friends in Providence.

Mrs. C. M. Whipple opened the meeting with a fine invocation, and Mr. F. H. Roscoe, President of the Association, made very interesting remarks; Mr. W. D. Evans of this city sang two solos; Prof. Joselyn presided at the nigno. presided at the plano.

On Sunday evening, Sept. 29, W. A. Hale, M. D., of Boston will be with us, and we bespeak for him a large audience,
We are obliged to Mrs. Nellie F. Burbeck, also
Mrs. Hughes of Central Falls, for beautiful flowers.

Spiritualist Association, Columbia Hall, No. 248 Weybosset street.-Miss Sarah D. C. Ames, Sec'y, writes: Services every Sunday at 2:30 and 7:30 P. M. Sunday, Sept. 22, Mrs. Ida P. A. Whitlock opened the services with poem and invocation. F. A. Wiggin of Salem, Mass., was the speaker. In the afternoon he gave us an instructive lecture that was much appreciated. The evening, after a few timely remarks, was given to ballot tests that were truly wonderful. Sunday, Sept. 29, Mr. Wiggin will be with us again.

Any Spiritualist In New England intending to attend the National

Convention at Washington, D. C., Oct. 15, 16 and 17, will find it of advantage to correspond with J. B. Hatch, Jr., 74 Sydney street, Savin Hill, Dorchester, Mass., before Oct. 8, for reduced rates on railroads. J. B. HATCH, JR.,

Is Your Brain Tired? Take Horsford's Acid Phosphate.

Chairman Committee on Transportation for Mass.

State Association.

It supplies the needed food for the brain and nerves and makes exertion easy.

MEETINGS IN MASSACHUSETTS.

Lawrence. - The First Spiritualist Society, writes Dr. Charles A. Stevens, will commence to hold meetings regularly for the season in Pemberton Hall, Essex, corner Pemberton street, on Sunday, Oct. 6, at 2 and 7 P. M.

Pemberton Hall has just been nicely fitted up, and is pleasant and commodious. The best speakers and mediums will occupy the platform during the season, and with the constantly growing interest in Spiritualism it is expected that the meetings will be well attended, and much good will result herefrom.

It is thought best to have a Progressive Lyceum in concetion with our Society, and a meeting will be held in Pemberton Hall on Wednesday evening, Oct. 9, for the purpose of organizing the Lyceum, and electing the officers.

All Spiritualists in this vicinity are cordially invited to be members of the Lyceum, and it is hoped that all

to be members of the Lyceum, and it is hoped that all who can will manifest their interest by being present at the meeting Oct. 9.

Lynn.-T. H. B. James writes: The Spiritualists held meetings as usual Sunday evening, at 33 Summer street. Although the weather was extremely warm, there were many seekers after spiritual truth pres-

Services opened by Miss Amanda Balley's quartet of Salem. (Miss Balley, Mrs. Annie Hall, Mr. B. F. Kenney and Mark Heathcoat; Charles W. Priest pre-Kenney and Mark Heathcoat; Charles W. Priest presided at the plano) who rendered some fine selections; Mrs. Dr. M. K. Dowland, invocation and able remarks; Mrs. Julia E. Davis, remarks and excellent tests and messages, all recognized; Capt. Jonas Balcomb, entertaining remarks; Mrs. Lizzie D. Butler gave very interesting remarks, also many excellent tests and communications; Mrs. Butler should be kept on the spiritual platform every Sunday; she has a few open dates. Her address is 20 Church court, Wyoma, Lynn. Mass.

Lynn, Mass.

Next Sunday evening, grand concert by the Oblid-ren's Progressive Lyceum of Boston, assisted by Miss Amanda Bailey's quartet of Salem.

Brockton.-Carrie E. Nevins writes: The Spiritualists of Brockton have organized a spiritual society, to be called the People's First Progressive Spiritual Society of Brockton. Dr. Goodrich is working to build up a society. Kighteen have signed their names as charter members. Quite a large sum of money was subscribed for the purpose of carrying on the work in this city. Dr. C. Goodrich of Portland, Me., Mrs. Mary L. Goodrich and Master Sammle occupied the Mary L. Goodrich and Master Sammle occupied the platform Sunday, Spt. 22, afternoon and evening. The excellent work was highly complimented by the audience. A large and intelligent audience greeted these mediums. The hall was beautifully decorated. Three little misses—Elva Grant, Alice Foley, Ethel Wells—sang patriotic songs. A lifesize picture of Abraham Lincoln, surrounded by beautiful flowers, occupied the space in front of the rostrum. [We are informed that the Goodrich family were well spoken as their medial and other work in the Brockley. of as to their medial and other work in the Brockton

At 7:30 Rev. Mr. Beal of Brockton spoke on Spiritualism. After the evening session a business meeting was called. The result will be forwarded next week.

Worcester.-Celia C. Prentiss, Cor. Sec'y, 316 Park Avenue, writes: Sept. 22, 1895, Miss Lizzie Harlow of Haydenville gave us two excellent lectures. We hope to secure her services again during the season.

The Women's Auxiliary meets Friday, Sept. 27, with Mrs. Florence Wicks, 8½ John street. Business meeting, 3:30 o'clock; supper, 6 to 7:30, followed by social. All welcomed.

Mrs. Ida P. A. Whitlock will speak next Sunday.

That Awful Cough.

In thousands of homes there is pain and sorrow over one who is racked and shaken by a rasping, graveyard cough. If some friendly hint would only lead them to try Adamson's Botanic Cough Balsam, all would be gladness. Sold at all Druggists.

COLORADO.

Denver .- A correspondent writes: At Martine Hall, Sept. 16, Dr. G. C. Beckwith-Ewell resumed Sunday services with the Society to whom he minis-

sunday services with the Society to whom he ministered last winter.

Under the name of "The Independent Spiritual Church of Denver," they propose to continue morning and evening service, with possibly an afternoon sesion for miscellaneous exercises or conterence work.

A Sunday school follows the morning service.

A Ladies' Auxiliary meets on Wednesday afternoon and availing and a saying school for the years.

noon and evening, and a sewing school for the young on Saturday afternoon. Consecutive work is thus inaugurated, as should be the order of the day with all Spiritualists everywhere.
Dr. Ewell received a hearty and cordial welcome
from his hearers of last season, and gave them in the opening address most practical sentiments on "The

Duties of the Hour."
Two socials have already been held at the doctor's. residence, in which Starlight holds queenly sway, by her love and devotion to human weal.
Dr. Lucy Barnicoat of Boston and Mrs. Edith Nickless Musk participated in last Sunday's exercises, conducing much to the interesting occasion. Dr. Barnicoat contemplates holding afternoon meetings Duties of the Hour." for a time on Sunday; Mrs. Musk has just closed a series of meetings in Martine Hall, and proceeds westward to Salt Lake.

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, Ohlo, by F. J. Cheney & Co. Testimontals free.

Sold by Druggists; price 75c. per bottle. Sept. 21.

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Sept. 28.

Why She Became a Spiritualist. BY ABBY A. JUDSON.

Contains Portrait and Life of Author, her method of going under Spirit Influence, Twelve Lectures, Selected Poems, and Communications from her Missionary Father and Mother, and other Guides.
Cloth, pp. 263; price \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

From Night to Morn; Or, An Appeal to the Baptist Church. BY ABBY A. JUDSON.

Gives an account of her experiences in passing from the old faith of her parents to the light and knowledge of Spir-itualism. It is well adapted to place in the hands of church People.
Pamphlet; price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

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

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

How can 1 be saved from Poverty!

It touches upon hundreds of subjects, and elucidates points the most subtle, as well as those so simple that many pass them by without giving them proper attention.

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

The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny. Price, in handsome cloth, \$1.75; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Have You Read the Thrilling Story HERESY; OR, LED TO THE LIGHT, BY HUDSON TUTTLE?

WHEN this Story was running as a serial, there were constant inquiries for its publication in book form. This demand has now been met. It makes an attractive volume of two hundred and twenty-three pages, and may be read as a summer pastime or studied for its solution of many psychological problems.

That it may be within reach of all, the price has been fixed at weents.

For sale by BANNER OF LIGHT PUBLISHING CO. THE SCIENCE AND PHILOSOPHY OF

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



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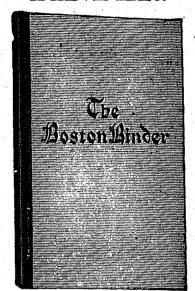
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and durable, and will admirably answer the purpose.

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Rev. Dr. P. E. Kipp's Three Sermons,

Delivered in the First Presbyterian Church, San Diego, Cal., Against Spiritualism, BY J. M. PEEBLES, A. M., M. D., Ph. D.

neighbor comes and searcheth him."—Prov. zviii., 17. "He that diggeth a pit shall fall into it."—Ecclesiastes, z., 8. Pamphlet, pp. 54. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

HELL. A Critical Review of Rev. Dr. P. E. Kipp's Sermon upon What is Hell?" By DR. J. M. PEEBLES.

Pamphlet, pp. 24. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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Being an Account of the Life and Mediumship of J. J. MORSE, with a full report of an interview with his Chief Control, TIEN SIEN TIE. Control, TIEN SIEN TIE.

Also, as an Appendix, a Lecture entitled, Some ExperiRNORS IN EARTH AND SPIRIT-LIPE OF THE SPEAKING
CONTROL OF J. J. MORSE KNOWN AS TIEN SIEN TIE, as delivered by the Spirit, with Portraits of Medium and Spirit.

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MEETINGS IN BROOKLYN. The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Bunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference mosts every Saturday evening in Single Tax Hall, 1183 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily

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

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 p. m. J. Edward Bartlett, Medium and Conductor. Other mediums regu-The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, on and after Oct. 6, at Small's Parlors, 327 Franklin Ave., (near Greene). 1168 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and instrumental music, lectures, recitations, readings and tests. S. Van Brocklin, Chairman.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 18% A. M. and 7% F. M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

Adelphi Hall, 533 Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 74 P. M. Mrs. Helen Temple Brigham, speaker. 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, President; Titus Merritt, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M.

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 meet-ings every Sunday night, at 7%, at this hall, southeast cor-ner lith street and Girard Avenue. Lectures and tests.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 35 South Sangamon street, every Sundayat 194, 21/2 and 7/4. Lyceum at 11/2. Mrs. Mary O. Lyman, permanent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at Il A. M. Speaker, Mrs. Oora L. V. Richmond, Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Hall, 18th Street, between E and F.—Every Sunday, 11½ A.M., 7½ P.M. M.C. 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. 6.

Tyler Park, Tex., one mile southeast of Fort Worth.

-Commences Sept. 21, closes Oct. 7.