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NO. 3.

Written for the Banner of Light, IN THE BEGINNING. BY MATTIE MCCASLIN.

Dame Nature, ere her work was done, Declared, "I'll see if I can twine My fairest garlands into one, That all may bow at Nature's shrine.

"I'll choose a place divinely fair. That all may love it for my sake; 'Mid sloping hills and meadows fair, I'll plant a placid, mirror lake. "The birds and bees, the flowers and trees,

Shall join their anthems into one, And praise the earth that gave them birth, From morning till the setting sun. "Across the hills, not far away, Where trees the sun's bright rays shall hide,

I'll dig a valley for their use, And slope it round on every side. "There spirits, mortals, both shall come,

And love it for each other's sake; It shall be made their mutual home, Ard they shall name it BRADY LAKE."

#### Rochester Rappings.

To the Editor of the Banner of Light:

Mrs. Kates and self lectured in Rochester, N. Y., Sunday, Sept. 6, and she held a test meeting the Wednesday evening following.

There is a struggling and earnest young so ciety here, composed of good friends to the Cause, who are determined that Rochester shall arise from its seeming lethargy and take its place in the front ranks of the working organizations for spiritual truth.

They now meet in a small hall, which was crowded full at our Sunday evening meeting, so we took a large hall for Wednesday, and found it to be necessary, as we had an increased audience. That shows there is an interest here that should be encouraged.

This city is the place where the rappings were first brought into public notice, and should be where the Cause of Spiritualism finds its best expression and most devoted adherents. But it seems to be in a lesser stage of activity than is found in the majority of cities. Perhaps that is because of the early excitement. Those interested then did not excitement. Those interested then did not expand with the ever widening force, but rested content with the results achieved. Now a new generation has come on, and the subject is again a new inquiry. Most of the old inves tigators of the raps-and the Fox girls alsohave passed to the Great Beyond. One of the pioneers, Brother R. D. Jones, now turned into the eighties, dwells here in the flesh. Enjoying a habitation in the same house with him, I have had good converse upon the historical time of the rappings, and should like to intro duce him to every possible audience to tell of those stirring events. He edited a pamphlet in 1850, bearing the title of "History of the Mysterious Noises," which should be repub lished and preserved. A greater collation of facts should be made before all these pioneers pass on. I have sought here in vain for news papers of that time with the local reports.

My days here are being enthused with an intense desire to help Rochester Spiritualists to achieve a greater local force. My nights have been made wakeful with thought of the cottage at Hydesville. I must try to see it, and find its owner. I am told it is being held dur ing the life of the present owner, that those desiring to visit it may do so. But what will happen to it soon? We neglected the Fox girls, and we are about to let their cottage, where the raps had birth, pass away by some destroying hand, who appreciates not its worth as a historical relic. Shall we longer risk such a chance? The owner should be seen and his price obtained. Every Spiritualist should be a willing contributor to the purchase. The cot tage should then be covered over by a large auditorium, and a yearly meeting held there It should be preserved from the elements, and be arranged for March 31, 1898, when the raps will have reverberated fifty years? The halfcentury anniversary could not be made more

The Rochester Spiritualists want a gala celebration here to observe the half century epoch; but at Hydesville all the poetry and force of our Cause should concentrate.

It is not too soon to agitate it, for such an event requires time to effect proper arrange

It seems to me that the spirits are urging this into every mental and nerve-force of my selfhood. I must agitate it! The Fox cottage should be secured if possible. There is scarcely a Spiritualist anywhere but can give a dollar to make this a monument of utility, devoted to the raps. At the fiftieth anniversary, in 1898, friends of the Cause from all the States would assemble to pay devotion to the Trutha mighty sound would again go forth—and the nations would hear! Let us agitate at once what can be done, and decide what is best to do. Fraternally, G. W. KATES.

[For the Banner of Light.]

#### Inspiration---Mediumship---Psychometry.\*

Mr. President and Friends-I have selected for my subject this afternoon "Inspiration, Mediumship and Psychometry." You may feel that you are already familiar with the ground, but it may be that going over it again shall prove both interesting and suggestive.

I am frequently asked if I am "controlled" while on the platform, or who are the personalities to whose intelligence is due the impromptu lectures delivered through my lips. I reply that I am not controlled, that the personality known to you as Mrs. Richings is responsible for every word uttered by her. (My husband once said that if a spirit could control me, it was more than he had ever succeeded in doing!) I claim that I am subject to inspiration, as you are, but do not believe that spirits are standing here hammering ideas into my head, or pouring them into my brain as water is poured into a bucket. I am not a bucket.

We are spirits now, living in the spiritual world; this has been repeated again and again from every platform in the land. The spirit-ual world has an atmosphere which it is as essential for us as spiritual beings to inspire as it is for us as physical beings to inspire the

\*A brief synopsis of the Lecture delivered by Helen Stuart-Richings, at Lake Pleasant, Mass., on Tuesday, Aug. 25, 1896.

physical atmosphere; and for the well-being of | soldiers are encamped on the opposite side of man the atmosphere in both cases must be

If, on the natural plane, he draws in impure air, the result is a lessening of the physical powers. So with the spiritual lungs: we may draw in the miasmal airs of the lowlands-the swamps, the fens—or we may mount the alpine heights of the spiritual world, where blow the clear, sweet airs of heaven, and there inspire what will fill our spiritual being with strength. Inspiration, then, is inbreathing on the interior plane. And this inbreathing is ultimated in action on the external as well as on the interof a shoe to the writing of a bible, is the result of inspiration. Every man, from a ditch digger to a Demosthenes or a Shakspeare, is subject

to the law of inspiration.

Mediumship means the qualifications of a person through whom a communication is passed from an excarnate to an incarnate spirit. Hypnotism throws light upon mediumship. If one who doubts the genuineness of the phenomenon of trance mediumship will simply imagine the operator behind a curtain, he will get an idea of what is probably the truth. The excarnate hypnotist, while himself unseen, may produce hypnotic conditions in the subject (or medium)—the trance state, for instance—and then, by suggestion, cause him to deliver a simple message or make a speech. The recognized presence of the operator is non-essential to the production of the hypnotic state. Expectation and concentration are also unnecessary on the part of the subject. To illustrate: At a reception in Philadelphia last winter I hypnotized a lady—who was unaware of my intention to do so—when she was in one room and I in another. A gentleman was stationed in each room, watch in hand. On comparing notes it was learned that at the very moment when the effort to hypnotize began, the subject closed her eyes and sank into profound slumber.

Psychometry is frequently confounded with mediumship. A faulty terminology is the result of superficial observation. Psychometry word coined by Prof. J. R. Buchanan-means the exercise of the power of the incarnate soul; to perceive; to cognize facts, in relation to beings or things, without the assistance of the external senses. The medium is an interpreter; the psychometrist is an investigator. The one receives his facts, the other perceives

All possess, in some degree, the power to psychometrize, a power that may be developed to accomplish wonders-not at once, but gradu

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round." An exercised will, under the guidance of reason, is a mighty factor in the development of the powers of man.

#### Letter from J. Jay Watson.

To the Editor of the Banner of Light:

Here we are listening to the roar of old ocean, and it carries me back to my early Cape Ann fishing memories. This "Prout's Neck" is an earthly Paradise, and this is where the knowing ones go to enjoy real quiet, and a respite from the supercilious bustle of fashion and din of the fancy summer resorts.

It is forty five years ago last June that I first visited this locality. I find only two out of fourteen, who bade me "good-by" in the long ago, to greet me, but their children and grandchi dren gave me hearty welcome, and my violin again resounds in the dear old home of the Libbys; but it is not the dollar fiddle that I used then, and had I then been told that forty five years later I should again visit these early scenes with Ole Bull's famous cremona and play for but two out of jourteen of the family then gathered to hear me, the account would not have been credited.

In 1851 I was a Cape Ann fisher boy, and we dropped anchor here, and came on shore to obain eggs and milk; there was then only one house here, where dwelt the Libby family of fourteen. I fiddled for them, and the captain the spot made a perpetual meeting place, at fourteen. I fiddled for them, and the captain least for each anniversary. Why cannot this and I sang, and we were invited to remain all be done, and a great celebration of the event | night. We did so, and a friendship was then cemented that has always been kept green. The captain of our little schooner afterward became the Dr. O. R. Gross so often mentioned in THE BANNER, and now passed to the "land

> We shall give a concert here, and then proceed farther eastward-possibly as far as Prince Edward's Island, where I was shipwrecked, and apt. Gross and myself, after losing our little schooner, fiddled and sang our way home—and when we reached Portland, Me., the late Nicho-las Crouch, author of "Kathleen Mavourneen," rushed upon the stage and embraced me and my dollar fiddle.

My many strange experiences have been so weird that no novelist could portray them, not even a Washington Irving.

J. JAY WATSON. Prout's Neck, Me., Sept. 5, 1896.

P. S.-Our concert for the Spiritualist Society at Newburyport was a pleasant experience and we found the friends very kind and hos pitable. The audience was gratified, and gave us much applause-everything had an enthusiastic encore.

#### Flying Notes and Reminiscences.

To the Editor of the Banner of Light:

The summer camp season is full of rush, work and incidents. After a month's rest, I visited the Northwestern camp, remaining ten days. While there I saw and heard much that savored well for the Cause.

A sitting with Isa Wilson Kaynor, for slatewriting, gave me a peculiar test, which at the time I regarded as a mistake, the nature of which may appear at another time.

Back to Cassadaga I found sunshine in the ir, light and peace in many hearts, bruises healing, love blooming, truth conquering, and some mists hanging in the mental sky and some clouds to be lighted with rainbows. After a week at Cassadaga I proceeded to Island Lake, Mich., where nature has done so much to make it the banner camp of the State.

The ground varied and dry, the grove young, strong and romantic, the two lakes laving op posite sides of the grounds, clear and beautiful dimpling in the sun and echoing the zephyr kiss in the mystic moonlight, a steamboat ply ing from shore to shore, and—inconsistent as i may seem—men who believe in the nearness o heaven and infinite love, searching the beauti ful waters for the happy fishes who make it their home, and counting it rare sport to hook them out and hang them on a string to slowly die and become a dainty morsel for breakfast! While this is going on, some three thousand

the lake drilling, drinking, practicing at targets and fitting themselves to kill their fellow-men! At the same time the angels in camp are touching tender hearts with messages of love, urging the gospel of peace and good-wil, to all men, teaching justice and unselfish forbearance, and to do as we would be done by. How will this apply to the unhappy fishes on the string, with bleeding gills, unable to speak for themselves

or escape from their captors?
Woman's Day was lively with wit, humor, logic and sentiment, inspired by Martha E. Root and Miss Doe, who were the brilliant ora-

tors of the day.

From Island Lake I proceeded to Grand Ledge, where Mrs. A. E. Sheets is the stirring, inspiring spirit and Vice-President, loved and respected by all who know her, at home and abroad. The elements got loose there on the 9th and made havor with the camp, but no lives were lost, though some were badly scared Report had it that a near by town had devoted its prayers, through the medial service of the ministers, to have the wicked Spiritualists drowned out or blown away and the Camp ruined. As a fruit of such prayers, the two churches engaged in this pious blasphemy were visited by lightning and wind, and one lost its steeple, and the other was partly demolished by the storm. A similar coincidence occurred at Island Lake; and though "the Lord is no respecter of persons," it looks as if he dealt out special judgment on the authors of these prayers. The Camps were not seriously injured, and 1897 will doubtless see them doing better business than ever.

Thus the years drift away, and we move with the ceaseless flow, and one by one the headlights go out and leave us gazing and groping among the shadows of the valley, and listen-ing for a voice from the mystic silence, while from the morning land come echoes and flashes and assuring glimpses of the life that faded from our dim sight to reappear in the glory of an eternal day.

LYMAN C. HOWE.

Fredonia, N. Y., Sept. 4, 1896,

For the Banner of Light.

#### Dr. J. R. Buchanan to the Public.

I have learned with regret that Dr. Peebles has issued a pathetic address to the public, in my behalf, which I neither desired nor expected. I am not and shall not be a beggar.

It is true that I am financially unfortunate, through fraud and robbery, and unable to collect what is due; but I am not in so pitiah! a position as he supposes, and do not a public for donations. But being contained end of life is not very far off, Last rue bap lic immediate subscriptions to for the press, that it may be issued w

lay or possible interruption by death This work is designed to establis! throw its antagonist, the biblical orthodoxy manufacured at Rome at the end of the second century, by giving the true lives of Jesus and the Apostles and the uncorrupted gospels which they wrote. The gospels have been completely falsified by forgery and perversion, and the lives of Jesus and the Apostles buried in oblivion and superseded by fictions of a superstitious character.

During the last sixteen years I have been familiar with the men of the Apostolic age, and they have given me the true record of their lives—including the thirty years of the un-known life of Jesus, which was concealed were incompatible with their ambitious de-

The Testament has been revised, rejecting all the forgeries, and restoring the original anguage, which presents a nure religion, free from superstition, the same that is now coming to the world by Modern Spiritualism.

In this work I have been greatly assisted by the late Mrs. Cornelia H. Buchanan, who dur ing life became psychometrically familiar with the apostles, and since her decease has been my guardian angel and a companion of the

Enlightened Spiritualists know that the ancients can communicate as well as the moderns, and I know that my communications are true as well as novel.

After sixty years spent in the service of truth along the thorny path that reformers must travel, while revealing new sciences unfamiliar to colleges, I expect the confidence of the enlightened. But in helping the world's progress I expect to do it at my own expense, and

give an ample equivalent for all I receive. The book "Lives of Jesus and the Aposwith the "True Gospel of St. John," vised by himself, will be issued as soon as two hundred subscribers are obtained. Its price will be \$2.00, but I will send it for \$1.50 to

those who send their subscription without delay, and for \$1.00 only to those who send one dollar by postal order or registered letter to me at San José, Cal. It will be printed at San Francisco by W. M. Cubery. I expect to have it out in November.

Jos. Rodes Buchanan.

For the Banner of Light. Does Death End All?

BY "B. T."

Up from the graves of millions of loved ones comes the answer, "No!" How many trembling lips have faltered the last words to those around them: "Meet me in heaven," or "I will always watch over you."

In the mystery of this human life, which is incomprehensible, how can one contend that another life may not be? In what form, of course, is beyond human knowledge to know.

Science may chill all the warmer sentiment of belief in heaven, but the instinctive prayer of a person in great danger is: "God save me!" which is the first thought that springs to the mind when the possibility of immediate death is realized; and how often a threatened dange escaped has changed the entire current of a person's life:

Not to be insured against death do they change—for they know sooner or later they must die; but the very nearness to death has brought them almost to the dividing line between two worlds.

Nay! Death does not end all; for the vivid ness with which dead friends are remembered for years—when many a living one has almost totally faded, face and name, from the mindproves that somewhere, visible to the inner vision, there continues to exist a substance, a shadow, or something which holds firmly the mental grasp upon the silent form deep down in the grave. And many a moment the thoughts are unconsciously controlled by those whose personal influence existed strongly in this world.

#### DR. G. C. BECKWITH-EWELL.

One of the younger but well-known workers n the spiritual ranks was born in Boston, Jan. 26, 1867,

His father, John J. Ewell, for many years a resident of that city, was born and raised a Universalist, but was quick, as was his nature, to investigate, comprehend and accept the claims of Modern Spiritualism in its earliest inception, becoming one of its strongest advocates cotemporary with his much beloved aunt, Mrs. J. C. Ewell, who still lives, an honored veteran and yet active promoter of the Cause in the city of Boston.

The mother of Dr. Ewell was Mattie Beckwith of New Haven, Conn., and appeared among the early spiritual lecturers, filling engagements in Boston, Brooklyn, Baltimore and Philadelphia. She was a great favorite and phenomenon, as a delicate child eloquently discoursing history, science, philosophy or religion, with the logical power of an erudite student. Her father was George Beckwith, a mathematician, an astronomer, a self-made man, advanced beyond the schools, and the oft-consulted tutor of students and professors of Yale, a radical, practical reformer in temperance and politics. Her mother, a woman of sound, clear intellect, and both strongly pronounced in integrity of character and absolute disdain of the conventionalities and hypocrisies of society.

Through the wonderful unfoldment of their daughter at an early age, they were led out of the Baptist Church into the free atmosphere of recognition of spirit life and power. So it will be seen that the subject of our sketch was born and cradled in Spiritualism, and in the third generation, as he himself says, "has seen no reason to be reconverted."

His mediumship was manifest from infancy, recognizing presences others beheld not-and giving such strange names to his visionary companions, indicating often the Indian dialect. All through childhood and youth his clairvoyance, clairaudience and impressional power was consulted and trusted in daily matters, and his inspirational gift in improvising was often exhibited.

After the removal of the family to New her guides, was persuaded to become an instrument for magnetic healing, and his father being admirably adapted to cooperation in that line, an institution of considerable magnitude sprang up, which for years, without one word of publishing, gathered hopeless invalids from all parts of the country, with unexceptional

In this magnetic home Dr. Ewell had a rare field of experience from the age of eight years. Having decided in early manhood upon the course, he embarked in a mercantile enterprise, with fair success for three years, when while men were suppressing the gospels which | at the end of a busy season, making extra effort to prepare for a vacation, he met with a serious accident through missing his foothold in adjusting draperies. His life was despaired of. when in a condition unable to move himself, or articulate above a feeble whisper, an Indi an maiden spirit announced her presence, took possession of the expiring organism, and in cooperation with his mother's strong magnetic spirit forces, expressed by good Spirit Mother Hawkins, he was restored to life, which held many attractions, not least his bride of a few

months. He still cherished hopes of return to business, but the vital forces were slow to move in that direction, and in June following the accirepair to Lake Pleasant, Mass. On arrival at est possibilities.



Lake Pleasant surprise was expressed that one should leave home with apparently slight prospect of return in the body, but the wisdom of his guides was proven. His development physically and mediumistically was rapid. A strong lecture control manifested, recog-

nized as a Scotch Presbyterian divine. A circle control demanded opportunity to testify, and his circles of that time are often referred to by those attending as the most satisfactory in their experience. But it was in his magnetic work he felt most satisfaction, as he could see the results; and to behold the paralyzed limbs move, and the deaf hear, under the touch of his hand, won him at last to devote himself to cooperation with the spirit-world for relief of humanity.

From the Lake he was directed to Boston, where he practiced with marked success, lecturing, as a rule, only on Sunday evening, and pursued medical studies. His reputation ex-Haven, his mother, by persistent entreaty of tended to New York, and for a year he made weekly visits to meet patients, and at the conclusion of the third year he removed thither. Here he was soon called to lecture before the First Spiritualist Society, and in June, 1893, was ordained by them. Since which beside engagement with them from year to year he has been called to various churches or societies throughout the country, securing long engagements, and seeking to build up permanent organizations.

> He was appointed missionary by the National Association in 1894, since which time he has made Denver, Col., the centre of active work. His phases of mediumship are trance, inspirational, tests, improvisation, object and vocal psychometry, clairvoyance, clairaudience, magnetic healing, and in medical diagnosis he ex-

At Lake George Camp of 1894 Mr. William Peck reported in the BANNER OF LIGHT that in his experience of years he had never witnessed finer tests than Dr. Ewell's-but he declines to present this phase only as supplementary to or in connection with the philosophy. It is one characteristic feature of the man to avoid dragging Spiritualism down to the demand of the curious or the amusementseeker. His discourses present a lofty spiritual standard, and inculcate most emphatically dent, command came from the Indian guide to | progression and unfoldment of the soul's high-S. L. H., M. D.

#### New England Epitaphs.

New England is a fertile field of research for mortuary inscriptions. Almost every village cemetery has its gems, and they are scattered all the way from Maine, where

"lies the body of John Mound, Lost at sea, and never found,"

and where

"John Phillips.
Accidentally shot as a mark of affection by his brother," sleeps in peace after life's fitful fever, to Connecticut, whose marital joys are set forth in the concise statement:

"Here lies the body of Obadiah Wilkinson And Ruth, his wife. Their warfare is accomplished." Vermont continues the question, "Is marriage and shows both sides. The first is a failure? from Burlington:

"She lived with her husband fifty years, And died in the confident hope of a better life." Number two is still more emphatic, and shows a wit, indeed, more akin to France than to

sober New England: " My wife lies here. All my tears cannot bring her back. Therefore I weep."

A tombstone at Stowe repels curiosity as fol-

"I was somebody-who, is no business of yours," while one in Peak cemetery raises, but does not satisfy, it:

"Thomas Culbert. The voice of a stepfather beneath this Stone is to rest one shamefully robbed In life by his wife's son, and Esq. Tom And David Leary's wife."

A favorite, found in many places, is: 'Stranger, reflect as you pass by,

As you are now so once was I;
As I am now, so shall you be—
Prepare for death and follow me." Those written on children are especially noticeable for their brevity; for instance, this one from Stowe:

"Sacred to the memory of three twins;" and again, from Burlington:

Died when young and full of promise, Of the whooping-cough—our Thomas." The very virtues of the deceased often prove

their ruin, from an elegaic point of view, as in the following case, from Maine:

Here Betsey Brown her body lies, Her soul is flying in the skies. While here on earth, she sometimes spun Six hundred skeins from sun to sun; And wove one day, her daughter brags, Two hundred pounds of carpet rags," and in another, from Pembroke, N. H.:

Here lies a man never beat by a plan. Straight was his aim and sure of his game, Never was a lover but invented a revolver, while Amanda Lowe's has a homely domesticity about it that recalls Lowell's favorite epitaph, "She was so pleasant." For Amanda,

"loved me, and my grandchildren reverenced her. She bathed my feet, and kept my socks well darned."

At Wendell another original is buried: 'Here lies the body of Samuel Proctor, Who lived and died without a doctor.' At Mount Auburn an especially pungent in-

scription is recorded: "Here lies a man beneath this sod Who slandered all except his God,

And him he would have slandered too, But that his God he never knew." And another in Connecticut, in which the relatives evidently got even with the husband of

Here lies the mother of children five, Of whom three are dead and two are alive, The three that are dead preferring rather To die with their mother than live with their father." -Springfield Republican.

BIRDS AND BRUTES.—Can nothing be done to prevent the destruction of rare birds? Mr. Joseph Collinson writes, pointing out that a "female raven which had reared a brood in a lonely part of the Northwest Riding of Yorkshire has been ruthlessly shot by a complex part of the Northwest Riding of Yorkshire has been ruthlessly shot by a complex part. west Riding of Yorkshife has been ruthlessly snot by a gamekeeper." It seems the same keeper "bagged" a "fine peregrine falcon." A golden bittern was killed the other day at Hythe, Kent. A hawfinch and a cormorant seem to have met with the same fate in the Wear Valley. If the destruction of beautiful specimens of rare birds is allowed to go on there will be none left in these islands. A poet lately pointed out, with bitter truth, how all beautiful and gentle creatures for from the great heast of now.—MAN.—The tures fly from the great beast of prey-MAN.—The

I have no doubt that cremation will work its way into general favor, and I am glad to think so. I am glad to remember that in Old and New, more than fourteen years ago, I published a well-considered article urging this reform in burial.—Rev. E. E. Hale, D. D

#### Written for the Banner of Light. A LITTLE GIRL'S THOUGHTS.

BY EDWIN POOLE.

To-day is Mamma's birthday! 'T was a year ago to-day When the angels took her spirit from her earthly form away; Though I cried when her dear body was taken to the tomb, Yet I know now 'twas not Mamma that they carried from our home

Loving angels bent above her when the last sad change took place, When my papa held her dear form in his loving, kind embrace. Yes: I know her spirit-mother must have grasped her by the hand, And my papa's own dear mother welcomed her to spirit-land.

Twelve long months since Mamma's body was carried to the tomb! But I've seen my Mamma since then sitting in this very room; And my papa got a message (through a stranger it was given), That proved my Mamma's home here is still her dearest heaven.

Since then he's had the comfort of seeing her himself, And she told him where her picture was: 'twas on the closet shelf; And she's promised to be with us and to have us in her care, 'Illi we, too, shall leave the earth-form for a spirt-body fair.

Oh! I know she wants my brothers and myself, too, to be good, And I'm going to try to please her, as a faithful daughter should; And I'll try to make my papa just as happy as I can. And with Mamma's help I hope he'll be again a happy man. Whitman, Mass.

For the Banner of Light.

### WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

#### BY W. J. COLVILLE.

CHAPTER III.

THE LAW OF VIBRATION.

(( TITE are vibrations in a universe of vibrations." quoted Mrs. Colchester, from a fascinating book filled with occult lore, which she had just finished reading aloud to Miss Sherrington before Mr. Geike's attention was called to the animated conversation between the two ladies which was an outgrowth of the

"But what do you mean by vibrations as applied to our selves," queried the young Scotchman of both ladies at once, as they welcomed him most cordially to a seat beside them on the deck, and a share in the discussion.

"I think," said Miss Sherrington, thoughtfully, "that this new-old teaching concerning the long hidden mysteries of our consciousness, signifies that we are much as Swedenborg teaches, divinely created forms, receptacles of as much of the Great Breath which is infinite, as we are capable of receiving, but I confess I am but a tyro on the threshold of these profound mysteries, and must refer you to more experienced persons than myself for the true explanation of the theory. Mrs. Catherine Wolfe Parrot, whose marvelous lectures on the wonders of occultism were the talk of California in 1886, when the Pacific coast was literally convulsed with interest on all metaphysical and theosophical subjects, explained the theory, as nearly as I can remember, in the following sentences, which friends of mine wrote down in her class-room, and have frequently referred to in the deliberations of a council, to which myself and Mrs. Colchester are admitted, and during the meetings of which we derive much real light upon many vexing problems of life and destiny:'

"The unseen universe is not invisible, nor is the unknown unknowable. We talk glibly enough in our vain ignorance of the allsufficiency of our poor limited five senses, but quite as blindly as deaf or blind people might prate of the all-sufficiency of the four senses, which are all that they possess. It is customary to day to speak of sixth and seventh senses pertaining to man, and whether this phraseology is quite correct or not, it agrees well with the terminology of the ancient Egyptian Hermetists who were unquestionadly among the wisest men and women who have left any traces of their existence in literature accessible to the masses to-day. It is no doubt, the exact truth to declare that there is but one all including sense, that the sensorium is all-pervading, and sensation likewise, as any thought of dead, inert or insentient substance is not synchronous with genuine occult teaching. In the use of the word occult we mean that which is within the shell of so-called matter, hidden from fleshly eyes and concealed from fleshly ears, though plainly discernible and audible so soon as interior degrees of perception are awakened.

"Vibration necessitates something to vibrate, something for it to vibrate in, and something for it to vibrate with. We postulate primordial other, the universal cosmic substance which in a single word we designate force. This force is everywhere, it fills the seeming gaps between the molecules which make up organic and inorganic bodies, and it fills all the apparent voids or interstices between planets and constellations of worlds. This omnipresent subtle element is the medium through which Spirit acts, and in the embrace of this equally inter-stellar and inter-atomic element all worlds gyrate through space, and the minutest atoms accomplish their revolutions. There is unmistakably a law of affinity in nature, and such atoms as belong in the same circle are mutually attracted, while those which belong in other circles repel. This law applies to every human entity as well as to the minutest sand-grain or the hypothetical atomolinus of the demonstrator of the principle of aerial navigation. John Worrel Keely's dynaspheric force is this same all-pervasive element which saturates and enspheres every body in the universe from the atom to the grandest sun. All force is good, so are all planetary positions and aspects, but all are different, and upon a knowledge of beneficent differentiation depends al our scientific accuracy and reasonable philosophy as well as all that is really true in our religion, call it by what name you may. Once grasp the glorious and tremendous thought that every human being has a distinct place and mission within the boundless whole; once grasp the stupendous thought that you yourself, whoever you may be, are essential to the universal cosmos; once admit cosmic harmony, and learn that harmony necessitates many different tones emanating from the universal orchestra, and you will see at once the wisdom of the great apostle's injunction: 'Use all diligence to make your calling and election sure.' When the hideous Calvinistic travesty upon those beautiful, important words is utterly wiped out, then will the Christian Church begin to sit at the feet of wiser teachers than the bats which have been its presiding elders for many a century, and, returning to first principles, reviving the gnosticism of its primitive age, take up understandingly the meaningful words: 'Behold I show (i. e., reveal to you) a mystery.' This mystery is the law of vibratory action and reaction, which led the great Hierophant of Galilee to choose his disciples from all spheres of life, regardless of rank or training. This same law, or, rather, the knowledge of it, led the same glorious Adept to utter the sayings embodied in the mystical fourteenth chapter of the fourth gospel: 'Wheresoever two or three are gathered together in my name, there am I in the midst of them,' and 'If two of you shall agree as touching anything it shall be done for them by my Heavenly Father. Without light on the law of vibration man is like a worm of the clod trampled upon by the foot of circumstance at every turn; but, with knowledge of this law, its nature and operation, coupled with dauntless determination to apply it, men and women prove their true divinity and stand revealed in their legitimate god-likeness as masters over all things. 'Agree to differ but never disagree,' is one of the life mottoes of all who are seeking to find within themselves the genuine elixir vite and the true philosopher's stone. The recipe against seasickness, or nausea when traveling by land, is only the application of this old adage, 'Never go against anything, but go with all things!' The exquisite beatitude, 'Blessed are the peace makers,' is a declaration of the blessedness of all who live in accord with this great law of being. From the most trivial incident in an ordinary day's experience to the building of a planet or the sustenance of a starry galaxy, this law must be known and obeyed or chaos and catastrophe must ensue. Go with all force. Contend against nothing. These short pithy sentences are axioms in the schools of wisdom, and whosoever takes these lessons to heart and steadily applies them will find 'peace like a river' flowing through his entire organism, a peace which nothing can disturb, though the world should die in conflagration and the whole objective universe be resolved back into its subjective source. The first step on the royal road to victory over daily limitations and hourly trials is to repeat to oneself whenever a sense of weakness oppresses: 'I am the lord of circumstance, I dominate environment, all things are subject unto me. I am more than things, and I have therefore a right to compel all things to do me homage.' But in the wonderful laboratory of my own organism, I the chemist, or we may well say alchemist, must achieve control ere my voice is strong to command the relatively unorganized elements which surround me on every

side. I must polarize myself, for only through self-polarization can

I become a conqueror. As every magnet has of necessity its two

poles-positive and negative-and these are alike good-the one can

be no better or less good than the other—so does the human magnet exhibit its two poles, the one of which (the positive) renders activ-

tty, and the other (the negative) passivity possible. We receive through the negative and give through the positive. Through the negative we lean in the attitude of passive students toward teachers further advanced in knowledge than ourselves. Through the post tive we dominate, control, command, and exert an influence over all around us and below us. No finer exposition of the law has been given in popular verse than is contained in Lucy Larcom's exquisite poem: 'Hand-in-Hand with Angels,' wherein the writer sings of one electric love chord thrilling all with fire,' and of our 'Boaring through vast ages higher, ever higher;' and 'Olinging to the strong ones, drawing up the slow.' From the text, 'I being lifted up will draw all men unto me,' a magnificent sermon setting forth the gospel of vibratory law might well be preached whenever there can be found a preacher who, in any degree, understands the application."

"Though Mrs. Parrot's address was quite a lengthy one and contained numerous citations from distinguished authors and many personal verifications of the theme, illustrated by surprising episodes in her own checkered and eventful history." continued Mrs. Colchester, still addressing Mr. Geike, "I could never quite see how the elaborate theory she so grandiloquently treated was proven to demonstration, nor could I gain any more light from the teachings of Dr. Road and Mrs. Summit, both of whom are widely known on the Pacific Coast, at least by reputation, in consequence of the wide circulation accorded their works among the students of various kinds of mysticism which in California are particularly numerous. The soft, genial climate of the Pacific Coast seems to favor the development of all psychic gifts, and no one who wishes to live much in the spirit and commune deeply with nature can fail to be deeply impressed with the lavish inducements held out by nature all up and down the fair Pacific Coast. I have lived in New England and in Chicago, and I know full well the rigors of the winters and the torrid summer heats of the Atlantic seaboard and the Middle States: therefore, as I wanted a condition favorable to active repose and restful occupation, I came hither and am seeking to find a place in a new colony not yet fully established, where we may learn as much as possible of nature's inner mysteries and be compelled to devote but little time, thought and energy, to protecting and nourishing our material frames.'

"You have interested me more than words can express. heartily responded Mr. Geike to the remark of his genial shipboard acquaintances, as, bidding him adieu for the immediate present, they expressed the hope that he was not feeling bored by so lengthy a dissertation upon a distinctly special subject."

"Bored!" he exclaimed, "what are you thinking about? I am sure we have both discovered, during the past thirty minutes, that we are, in spirit at least, members of the same fraternity."

"Yes, indeed," replied Miss Sherrington; "I knew it as soon as I saw you; we are being wonderfully guided. The assurance given us at our last lodge meeting in San Francisco was that we should be accosted only by our own brothers and sisters of the '777' Lodge during our trip north, and that on arrival at our first stopping-place, the city of Portland, we should be at once in the good, true sense, 'taken in and done for' by fellow-students of the Great Mystery."

#### CHAPTER IV. A MYSTIC LODGE.

N arrival in the beautiful city of Portland, Mrs. Colchester, Miss Sherrington and Mr. Geike were warmly welcomed by a party of friends, who instantly rec ognized them at the steamship's landing-stage.

As many persons have the quaintest and crudest ideas concerning "mystics" and other out-of-the way people, it may be well to give the reader something of a description of the members of the "777 Fraternity," some of whom came to meet the new-comers, who were already a portion

First and foremost stood the venerable leader of the Portland Circle, a man over seventy years of age, but singularly youthful and even beautiful in appearance. Wil am Thorncliffe Griswold Buckingham was an English man by birth, an American by adoption. His parents had belonged to the aristocracy of Great Britain, but in the early fifties they had found their estates so run down that the younger sons had emigrated to America, and as the gold fever was then (1853) raging in California, William, who was always enterprising and adventurous, turned his thoughts toward the far Pacific Slope, and, with his still younger brother, Clarence Chetwynd Gore Buckingham, joined a party of gold-hunters and crossed the plains in an ox-cart, arriving at San Francisco, after a three-months' journey, full of incident, hardship and amusement com-

The Buckinghams were fearless, conscientious gentlemen -young fellows whose sound English education had taught them to respect a code of morals immeasurably higher than that which prevailed among the motley crowd of fortuneseekers with which California was rapidly filling forty or more years ago; therefore, though they found several warm-hearted friends and made a good pile of money by honest industry, they soon betook themselves to the quieter, and to their tastes more congenial, region of wild, romantic Oregon.

The two brothers worked together for ten years, at the expiration of which term the younger of the two left with his young bride for Australia, where he soon became one of the leading men of affairs in the great and prosperous city of Melbourne.

After his brother's departure William soon married also, and rapidly became one of the pillars of Portland society All who knew him spoke of him as a true gentleman, a loyal citizen, a faithful patriot and share-all-a man of such exceptional honor and pronounced business, as well as social integrity, that falsehood literally winced at his approach, and betook itself to its native darkness when ever he entered (as he often did, and that prominently) into the workings of the City Council, and other legislative

Mr. Buckingham was left a widower in 1891, and though he sincerely deplored the earthly bereavement which left his three children (two sons and a daughter) motherless he pointed to them by the leader of the exercises—all clad in and they were so intensely conscious of the mother's guardian presence in their home, that sorrow seemed to them both infidel and selfish; they therefore wisely sought to rivet their affection and attention on the reality of the spiritual state, and make this world brighter and better because of the presence in it of sunshine from a fairer, wiser state.

Mr. Buckingham was accompanied by his family on the occasion of the landing in Portland of the three travelers from San Francisco; and these magnificent young people over which the special robe was worn. These clothes were plainly revealed their close relationship with the stately father, whose noble features and royal bearing were reproduced in theirs.

The eldest sou, who was already his father's partner in the large mercantile house of Buckingham & Co., was one of those singularly rare young men who look perfectly healthy, and thoroughly happy. Willie Buckingham enjoyed to the full his father's name, and though he had reached the comparatively mature age of twenty-seven years, would never allow any one to call him by any other name than Willie, to which he had been accustomed from

the hour of his first remembrance. Next to him came his sister Angelina Sophronia, who had just completed her twenty-fourth year, and combined every desirable feature of the reputed "old" woman with the "new." Like her brother, she presented a picture of perfect health and sublime contentment with life, but she was thoughtful as well as bright, and serious as well as sportive alike in disposition and demeanor. Both these elder children were very fair, and so much alike that they were invariably known as brother and sister whenever they went in company. Both had florid complexions, truly typical of the best type of Anglo-Saxon; both possessed an abundance of sunny golden hair; both had clear, luminous, speaking eyes; and they were so much alike in their views of life in general that though each was as intensely independent as it is well nigh possible for any human

their acquaintances, of the "Albion Echoes." Their vounger brother, Arthur Edward DeVere Buckingham was a delightful contrast to all the other members of the family; for while they (the father included) were alert. sociable and demonstrative in manner, he was studious and retiring in the extreme.

These four delightful people, all in perfect sympathy with each other, were accompanied by a very fascinating pair of active workers in the field of Spiritual Research-Miss Arabella Leech and her brother, Clarence Leech, who, though occupying a beautiful home of their own. were frequently to be found en famille with the Buckinghams.

The seventh in the party was Mrs. Marcellus Crawford Goodwin, widow of a sea-captain who had for many years been accompanied by his devoted wife in his travels nearly all over the planet. Mrs. Goodwin had, to use her own favorite expression, seen sorrow, and though she had recently been learning to look above her sorrows and experience such joys as can only spring from conscious communion with the divine, she still clung tenaciously to her accus tomed phraseology, but was now ready to declare that sorrow was a great blessing, for without it life's picture would be incomplete because of the absence of all shading.

Among really enlightened people the formality of introduction is a farce; therefore this party of ten, instead of glaring at each other, bowing stiffly and idiotically repeating each other's names—this company of sincere and unusually intelligent friends began talking together at once, as though the occasion was that of a family reunion instead of an assembling for the first time of a number of ladies and gentlemen strangers to one another.

As those who are called together by exalted spiritual intelligences to work in common are never left without fully adequate guidance, communicated to them prior to an event so as to instruct them how to prepare for it, there was no surprise and no doubt manifested when three persons, instead of two, were found to constitute the guests from San Francisco. Mr. Geike's arrival had been anticipated and prepared for equally with that of the two ladies.

The steamer arrived in the morning between eleven and twelve o'clock; there was consequently abundant time for lunch and a drive before dinner, as well as for the Lodge meeting, which had been arranged for 9 P.M.

It is well known to experienced sensitives that the late evening as well as the early morning hours are best adapted for all gatherings which have for their object the unfettered exercise of spiritual gifts. The early hours of the morning are to be preferred above all others, when people are living in the open country and have no pressing business duties calling upon them to fulfill a little later.

In cities and among merchants, clerks, teachers, and all people employed in daily avocations of a binding nature, the late evening hours are the most appropriate for "sitting," because at that time the day's work is over, dinner is ended and nearly digested, and people feel that their time is entirely their own till the following morning. The atmosphere of the town is, moreover, sweeter, the noise of traffic being largely subdued, and the fever of commercial agitation is at its lowest ebb.

From 9 till 11 P. M. was the usual time for holding sessions of the Lodge in the Buckingham household. These sessions took place regularly once a week during the hours specified. Extra sessions were appointed whenever there was a sufficient reason for calling an additional meeting of the members, which usually took place when new members were to be present, or when specially important matters were to be brought before the unseen council.

In the Buckingham home there was none of that absurd and ignorant misunderstanding which holds parents and children and brothers and sisters apart on the foolish plea that some members of the family are "not in sympathy" with what is of vital moment to the others. Disunion between parents must bear the bitter fruit of dissension among offspring; but when, as in the case of Mr. and Mrs. Buckingham, father and mother are at one in all things, the children are conceived, gestated, born and reared in an atmosphere of perfect interior as well as exterior union.

When the hour came for the Lodge to assemble it consisted of exactly twelve members, one of whom was the trusted housekeeper in the family of the Buckinghams, Mrs. Lydia Cresswell, and the other the housekeeper equally trusted and trustworthy in the home of the Leeches, Mrs. Hannah Cozewell, who had tended Arabella and Clarence Leech when they were babies-as Mrs. Cresswell had done the same for the youthful Buckinghams.

When the visitors entered the Lodge-room they were deeply but quietly impressed with its exquisite appearance, and still more touched with the holy influence they could feel within that sacred place-a veritable sanctuary, which was never entered except for the purpose of consecrating the members afresh to noble living, and to receive such light of knowledge as might be vouchsafed by the presiding intelligences who were ever ready to give celestial counsel to all who sought their aid.

The arrangement of the room or chapel was very simple, but singularly impressive. The room was on the top floor of a three-story house, commanding from its seven windows a fine view of the surrounding city and country. Unlike most houses in the West, this house was furnished with a flat roof laid out as a garden, and equipped with a fine telescope, and all that was really necessary for a private ob-

The Lodge-room could accommodate about seventy per sons on the chairs and divans with which it was fitted up. At the east end was a raised platform, behind which was a fine, sweet-toned organ, and over which hung suspended seven lamps. There was no other sign that religious exercises were held within its walls except a finely carved eagle-lecturn such as one often sees in Episcopal churches; this was placed on the right side of the platform in front of the carved oak chair which was reserved for use by whoever was chaplain pro tem. There were no stated liturgical or other exercises, but the "sittings" were invariably opened with sweet music, not usually loud, but always deep, clear and resonating. Precisely at 9 P. M. the twelve members of the circle for that occasion took the seats apsimple white robes of Grecian design.

The members of both sexes were attired in similar costume, which they reserved exclusively for use during the sessions of the Lodge. The necessary preparation for the meeting was easily made in the case of all whose apartments are fitted up with what are commonly termed "modern conveniences," as they included only the taking of a bath, in either salt or fresh water, hot or cold, as the bather preferred, and the donning of clean under-garments, never removed from the Lodge-room, but were put on and off in the vestries appended to it.

Mr. Buckingham had studied deeply into the subject of personal magnetism, as well as into many other matters deeply pertaining to the best conditions procurable for eliciting the most satisfactory results in the domain of what many are pleased to term Psychical Research; and one of the facts which had appealed to him most forcibly in the course of his extended observations, was that for all purposes out of the ordinary line of business and domestic employment special apparel (no matter how simple and inexpensive) should be provided. Our clothing harbors all sorts of emanations, and we are not in the best external condition for engaging in any spiritual exercise when we are hampered with the restraining influences of trade and commerce, and weighted with the oppressive burden of clothing ill-adapted to the situation. Of course it should ever be insisted that internal conditions take precedence of all external requirements-but because we pay prime attention to mental dispositions is no argument for totally neglecting an appropriate outward setting for the inward

#### [To be continued.]

"I say," said the regular customer, as he stopped at the restaurant cashier's box to pay for the dinner he had had.
"where did you get that beef you are serving to-day?" independent as it is well nigh possible for any human being to become, they had won for themselves by this ier, who scented another row. "Oh! there's nothing the striking similarity the somewhat misleading title, among matter with it; that's why I asked."—Exchange. [Copyrighted by Myra F, Paine.]

### EASY LESSONS IN SPIRITUAL SCIENCE,

Especially for the Young.

#### BY MYRA F. PAINE.

INTRODUCTION.

The present work needs no excuse for being.

No one who loves children and has been much among them but can see at a glance its utility. The ease with which our children are drafted into the Sunday-schools, and from there into the churches, to be inoculated by the same erroneous ideas which we adults have struggled so hard to eradicate from our minds as the new truths have been presented in later years, shows us conclusively that the plastic mind of childhood receives and retains the most lasting impressions.

Then surely it is the duty of every one who loves his fellow being to put forth his best effort to impress upon such minds truth in its simplest and most attractive form. Why teach error for the sake of uprooting it later? Let us teach the little ones truth, first, last and all the time.

In compiling this little pamphlet, which must, of course, be brief, our only desire is to simplify some of the beautiful lessons which the loving spirit-teachers have been bringing to humanity, so that every child may comprehend them, and with the help of the Lyceum teachers, or other teachers who will use their own discretion in enlarging upon any subject, they will become as familiar with the foundation principles of Spiritualism as the present and past generations have been with orthodox dogmas and doctrines

#### "'T is education forms the common mind-Just as the twig is bent, the tree's inclined."

Commence early and start the little ones right, and a harmonious spiritual growth will follow as a natural consequence.

Finding it necessary to issue another edition of this little work, which has fortunately met with a very kindly reception, some slight alterations have been made in order to make the meaning more clearly understood. If God's Word requires so many revisions, surely the words of his children may also.

#### LESSON FIRST.

Ques.-What is the foundation stone of Modern Spiritualism?

Ans.—A knowledge of the fact of communication between the dwellers in the seen and the unseen world. Q.—Which world do we live in?

A.—The seen. Q.—Who lives in the unseen world? A.-Our friends, whom some people call dead.

Q.—Are they not dead? A.-No. Q.-Why?

A.—Spirit can never die.

Q.—What is spirit?

A .- UNIVERSAL LIFE.

Q.—Do you mean there can be no end to life?

A.—That is what we mean.

Q.-Can you think of any other definition that would apply to it?

A .- Yes. Universal FORCE or LAW.

Q.-Are there spirits in this world?

A. -Yes. We are all spirits. Q.-What is the difference between spirits in this seen

world and spirits in the unseen world? A.-In this world spirits are embodied in fleshly forms. In the unseen world they are disembodied, or unfleshed,

but occupy a more refined or a spiritualized body. • Q.—Is this form or body, then, the spirit?

A.-No. The spirit lives in the body. The body is like a

house which we as spirits live in. Q.—Which is the real person, the body or the spirit which

lives in it?

A.—The spirit. Q.—What may we call the body?

A.—The shadow of the spirit. Q.-What is that which always makes a shadow?

A.-Substance. Q.—Then if the body is a shadow, what does that prove?

A.—That it must be made by some substance. Q.—And what is it the shadow of?

A.—The spirit that lives in it.

Q.—Then what must that spirit be?

A .- SUBSTANCE.

Q.-Does all spirit live in the bodies of human beings?

A.-No. Spirit lives in everything that has life. Q.—Is there anything in the universe that does not have

A .- No. For spirit is everything. Q.-ls all spirit alike?

A .- There are different degrees or grades of spirit waitng for conditions to develop. Q.-Mention some of the different grades. A.-Life, or spirit, is in every tree and flower and weed,

and in every animal, whether it lives on the earth or in the

air or in the water, as well as in every human being. Q.-What does this knowledge teach us?

A.—The relationship of everything in the universe.

Q.—And what is another lesson it teaches us? A.- To be kind and loving to everything that lives.

Q.-Is it right for children or grown people to be cruel to animals?

A.-No. It is very wrong.

Q.-Why? A.-Because the same power that gave us life gave

them life. The same law that brought us into existence also brought them, and they have the same rights we have. We may not always understand the purpose for which lower orders of life exist, but we may be certain there is a purpose, and we should not wantonly destroy that which does no barm.

LESSON SECOND. Q.-What constitutes the difference between men and

animals? A.—The different degrees of spiritual development.

Q.-Is there any difference in development among men,

and what causes the difference? A.—There is a great difference, and the principal cause we find in the inherited tendencies and the surroundings or environments of early life.

Q.—Do we see a difference in development even among animals?

A.—Yes, a great difference.

Q.-Can you mention some animals that display a higher degree of development than others?

A.—The horse and the dog display the most intelligence, which means development.

Q.—Can you give a reason for this?

A.-They are associated more with mankind, and grow in accordance with their surroundings. Q.-Do surroundings make a difference with all develop-

A.-Yes, a great difference, with man as with animals.

Q.—When does this difference become perceptible?

A.—Very early in life.

Q.—Is it right for man to kill animals for food? A.-No. It is only carrying out a barbarous custom of the stronger overpowering the weaker, and then utilizing

that which they have conquered. Animals prey upon the weaker—slay and eat them; man does the same. Q.—Is a man, then, stronger than an ox or a buffalo or a lion?

A.—Not in physical strength, but the spirit has the real strength; and it is by the development of this force that man is able to conquer everything that is beneath him in the line of growth and unfoldment.

Q.—Why is not animal food the best food for man? A.-As these bodies are built mostly of the food we take, the better or more refined food the better the bodies. Our bodies grow like that of which they are built.

[To be continued.]

### LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPHCIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

A CONCLUSION.

- "If I was a fellow's mother, I'd never, never see A single thing that fellow did That was n't meant for me.
- "I'd let him stay out after dark; I never would say 'No.' Because that stirs a fellow up
- And spoils his temper so! "I'd say, 'Play first and study next;' And, 'Do not go to bed, No matter what o'clock it is,
- Until your story's read.' "I would not know he'd been kept in, Or ask the reason why.

  I'd be quite blind to all such things,
- Or kind of pass them by. "I'd give him pudding, pies and jam And marmalade and cake— But would not even mention bread—
- And all the nuts he'd take. "Oh, were I a fellow's mother-A certain one's I know—
  Would n't he have the slickest time?
  You'd better believe it's so!
- "But-if I was that fellow's mother, I wonder if I would

  Do half that fellow's mother does For him? Or be-so good?
- "I wonder if I'd mend his clothes Without a single scowl?
  And only say, 'Gently, dear boy,'
  At his most horrid howl? "I wonder if when he was sick
- I'd be so awful kind?
  And never breathe, 'I told you so!'
  Or, 'Reg, you did n't mind!' "But only sit and bathe his head
- In such a peaceful way,
  With something sort of sweet and cool,
  For, maybe, half a day?
- "Yes—now that I think it over,
  It's a most lucky go
  That I'm not that fellow's mother;
  For the fellow's sake, you know!"
  —Annie L. Hannah, in Youth's Companion.

#### Jeff's Bicycle.

"Oh! I wish I had a bicycle," said Jeff Brady. "Every other boy in the world has one."

It seemed so to Jeff. Bicycles were as plenty as blackberries in the village where he lived; but his mother could not afford to buy one for him. Once or twice he had borrowed one of another boy and ridden for a few minutes, and it did seem splendid sport; but boys who have wheels want them themselves, and are not apt to lend them often.

So poor Jeff had nothing to do when vacation came (or thought he had not) but to sit on a fence in the road and watch the wheels fly by, and wish and wish that he had one himself. Meanwhile his poor mother stitched away on her machine, and many a time wished that her boy was within call so that she could ask him to draw a pail of water or go of an errand.

"Poor boy, if only his father had lived he would have everything he wanted," she used to

But Jeff never remembered that he might be wanted at home. He just sat there wishing; and almost every day an old gentleman, who wore a white linen suit and a big Panama hat, used to rein in his horse as he rode up from the station, look at him and laugh, and drive on again. One afternoon, however, he stopped a little longer, and beckoned the boy to him. "Come here," he said. "What is your name,

my boy?' "Jefferson Brady, sir," said the boy.

- "And what are you always doing on the fence there?" said the old gentleman.
  "Oh, nothing; only just watching the bikes," said Jeff, his face turning pink.
- "And wishing you had one yourself, eh?"
  "How did you know?" asked Jeff.
  "I thought so," said the old gentleman.
  "Now, my boy, did you ever hear the proverb,
  'If wishes were horses beggars would ride'?"
  "No sir" said Lef

"No, sir," said Jeff.
"Now I'll tell you another thing. A good,

strong, healthy boy can make horses of his wishes." I don't know what you mean," said Jeff.

"When you want a thing go to work for it.
Do n't sit on the fence and wish for it." "I just wish any one would tell me how to work for a bicycle," Jeff said, feeling angry.

"Well, boy," said the old gentleman, "I can. I should n't have spoken to you if that had not ''Ī can. been in my mind. School is shut, and I suppose you have your vacation now. So if you will work, you can earn a bicycle before school opens again." Then he handed him a card with the name "Lavalle" upon it. "Take that, and bring it to me at the address upon it down in town," he said. "I'll give you work you can do, and so much a week. I know what boys are So I'll only give you. I little change. sou can do, and so much a week. I know what boys are. So I'll only give you a little change as you go along, and the whole sum—enough to buy a bicycle—I promise you at the end of vacation. I'll show you where to get a good, stout one cheaper than you could yourself. How do you like the idea?"

Jeff liked it amazingly, and his mother was greatly pleased; and the next day found him busy in Mr. Lavalle's establishment, where tropical fruit of all sorts was received from the South, and sold to grocers and small dealers. Jeff had many things to do, and was busy all day; and, as he worked, his wish for his bicycle made him do his best in order to please his

He understood, too, what it was to work, and used to get up in the morning, and split kind-ling wood, or bring in wash-water, or put up the clothes line for his mother. In a great many ways he helped her a great deal more than he ever had; and she was delighted to think that he could have a wheel, like the other

However, as school days drew near, he did not say quite as much about that as before; and, when the day came on which he was to receive his money, and Mr. Lavalle paid him, and gave him a note to some one who would deal liberally with him when he bought his

wheel, the boy, after thanking him, said:
"Mr. Lavalle, would you be angry with me
if, after all, I did not buy a bicycle?"
"That depends," said Mr. Lavalle. "Tell me

all about it. "Well," said Jeff, "it's not that I don't want the bike, but I've been thinking. It's a good deal of money to spend for my own fun. Mother was saying I must have some new clothes to go to school in, and I ought to buy them myself; and then I can take the rest, and put her in a ton of coal, she'd feel so safe and comfortable for winter; and I guess I'll do better to do it; for, now I've got into the way of working, I'm sure to earn what I want

in time." "All right, my boy," said Mr. Lavalle.
"You've got the right idea. Buy the clothes and the coal, and always be good to your mother. You can come on Saturdays, and

I'll pay you for what you do. How old are you?"

Jeff told him that he would be twelve in

"Growing up fast," said Mr. Lavalle.
After this Jeff studied and worked, and,
though he could not make much, the little he
brought home was a great help to his mother. and, when his birthday came, he had really reason to be proud of himself, for on that day Mr. Lavalle called him into his office as he was going home, and, pointing to a beautiful wheel that stood there, said:

"Well, Jeff, what do you think of that?"

"It's splendid, sir," said Jeff, examining it.

"Let's see you mount it," said Mr. Lavalle.

"Take it out on the sidewalk."

"Take it out on the sidewalk.

Jeff obeyed, while his employer stood at the

present. And tell your mother that when you leave school for good, there will be a place here for you, if you desire it. I think you know how to turn your wishes into horses, and I like to have folk like that about me."—The New York Ledger.

#### A Friend of the Helpless.

The other evening in New York a policeman was strolling along one of the upper West Side streets, not far from a stone-yard. Presently a white bulldog ran toward the policeman, barking as if for aid. The policeman was quite struck with the way in which the dog would give his bark and then bound back into the yard. He decided at last that he would see what the dog was trying to do. He followed him into the yard, and on the ground was a little white bundle. The policeman struck a match, and the little white bundle proved to he a baby. The policeman picked it up, almost afraid that the dog would bite him; but instead he wagged his tail, and gave every evidence of being quite pleased at the policeman's act. The dog trotted along by the side of the policeman until the latter ways into the station house until the latter went into the station house. When the policeman stopped, the dog wagged his tail and looked up into his face. When the policeman went into the station-house the dog followed him, seemingly listened to what he said, and, when the door was opened, walked out. Evidently the little baby was a stranger to the dog. He had found it in this lonely place, and then done what he could the have the hard and then done what he could to have the baby cared for. The policeman says that this is just a common street dog—probably one of the kind that naughty boys would think it great fun to tease, and to tie a tin pail to his tail and send him frightened down the street. But this dog was a real hero, and showed himself much more human than the boys who delight to torment him.—Outlook.

#### Things Useful to Know.

Great economy of space in packing is always necessary, and it will be found much better for a woman with the average amount of dresses to have one small and one large trunk.

In packing all trunks, begin by putting a linen towel in the bottom. The heavy cloth suits should go in first. It is well to have the body of each gown with its own skirt. Between each two costumes should be laid one or more sheets of tissue paper. It is far better to pack with the tissue paper than with towels, for it weighs less. If convenient, it is advisable to have a strap tray for each dress, but it is not essential. It is advisable to reserve one shallow tray for parasols, fichus, feather or lace boas and fans. The deep top tray should be arranged for hats and veils. Nothing else should be put in it. Here again the tissue paper should be used in abundance. Bows should be stuffed with it, and it should be crushed in rope-like pieces and twisted about aigrettes and garnitures. The small trunk should be packed with underclothes in the lower half. This trunk should have only one tray, which should be moderately deep, and divided into compartments for shoes, gloves, handkerchiefs, stockings, in fact, all small accessories of a gentlewoman's toilet.

#### The Boston Spiritual Lyceum

Will open its season in Berkeley Hall, Sunday, Oct. 4, at one o'clock. (Note the change of time.) All are invited to be present and to bring the children. Seats are free.

The Lyceum work has been begun during the summer, at the Camp. The subject of the education of the children has been introduced at almost all of the meetings. New Lyceums have been formed.

Let the good work go on in Boston, and let this be the banner Lyceum city. This can only be done by the work of organized labor.

Let us all get to work early. Send your children to a Spiritual School. Come yourself. Invite your friends and their children. Let Boston show to the world that we are not afraid to teach to our children what we know is good enough for ourselves. Re-

member the hour-one o'clock Р. м. J. BROWNE HATCH, JR., Conductor.

#### Make Home Pleasant.

Many a child goes astray simply because home lacks sunshine. If a thing pleases they are apt to seek it; if it displeases they are apt to avoid it. If home is a place where faces are sour and words harsh and fault-finding are ever in the ascendant, they will spend as many hours as possible elsewhere.—The Lutheran.

### Hints for the Household.

Milk applied once a week with a soft cloth, freshens and preserves boots and shoes. Canned sardines, carefully browned on a double-wire gridiron, and served with lemon. are appetizing.

He had dropped the cares of an engrossing business to run up to his alma mater for a taste of the Commencement festivities. Upon his heart, as he went, rested not only the weight of the daily burden, but a burning resentment against one who had recently done him a wrong. But as he breathed for a day the at-mosphere of his old college home a different temper of mind began to steal over him. Was it the quiet beauty of the encircling hills that wrought this change? Was it the merry shouts of the buoyant collegians? Was it the memories of his own undergraduate days, now a quarter of a century distant, the recollection of the righ hopes and the noble ideals with which he, in his time, had gone forth into the great world? Perhaps all these influences had their share in softening the heart of this man. At any rate, the first thing he did on returning to his office was to write to the one against whom his feeling had been excited a letter fragrant with charity and forgiveness. He is not sorry now that he snatched a day from business in which to drink again at the fountains which once fed his truest life, and which still minister to that which is best in him.—The Congregationalist.

#### Enigma.

I am composed of twelve letters. My 7, 3, 2, 8, is to mature. My 11, 10, 5, 12, is to destroy. My 4, 3, 1, 8, is ascent. My 9, 11, 5, 2, is an excursion. My 6, 8, 12, 9, is to probe.

My whole is one of the grandest gifts of God to his children. Ludlow, Vt.

Answer to Enigma in Banner of Sept. 5-E. W. Emerson.

Nellie Goodwin, 2259 Ryer Avenue, New York, N. Y., sent in the first correct answer to the Enigma in Banner issue Sept. 5. Correct answers were also received from Alice M. Wetherbee, 282! Washington street, Roxbury, Mass., and Myrtle Barnes, Box 41, Felchville,

Answer to Enigma in last Banner-W. J. Colville.

Original Riddles or Charades from young people of all ages will be gladly received. Addoor, and, laughing, said:

"Ride it home, Jeff. It's your birthday dress this Department, BANNER of LIGHT.

For the Banner of Light. National Spiritualists' Association

Convention, Washington, D. C., Oct. 20, 21, 22.

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The New England Passenger Association will issue Certificate Tickets in the States of Maine, New Hampshire, Vermont, Rhode Island, Connecticut and Massachusetts, to those persons who desire to attend the Convention. A person purchasing a Certificate Ticket pays full fare to Washington, D. C. Persons desiring these tickets should ask for Certificate Ticket to WASHINGTON (D. C.) NATIONAL SPIRITUALISTS' CONVENTION. This ticket, when endorsed by the Secretary of the Association, will entitle the holder to purchase a Return Ticket AT ONE-THIRD OF THE USUAL FARE.

To give the Station Agent time to fill out Certificate. apply for same at least one-half hour before you wish to take the train.

Certificate Tickets on sale three days before the Convention opens, and they are good to return on three days after the Convention closes-Sundays not counted.

The following-named Railroads and Steamboat Companies in New England join in this reduction:

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Central Traffic Association also grants the same rates on Certificate Plan as far west as the Mississippi and the Illinois rivers, to Cairo, including Burlington, Keckuk, Quincy, and Hannibal and St. Louis. This territory includes most of the States of Illinois, Michigan, Indiana and Ohio.

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Persons coming from far west can secure these rates after reaching Chicago, St. Louis or Burlington. Persons using Certificate Tickets can have their choice of hotels in Washington, D.C., or private boarding-houses. Carriages will be at dépôts on arrival of all trains for the Ebbitt House, the headquarters of the delegates to the Convention, and all other hotels.

The proprietors of the Ebbitt extended a polite invitation to the Board of Directors to make that hotel the headquarters of this Convention. The invitation was accepted with sincere thanks, as the Ebbitt has almost a world-wide reputation. The management of this house have also tendered the National Spiritualists' Association the free use of their famous Red Parlors for the annual reception. The rates made for delegates and others who attend this Convention are astonishingly reasonable, and ought to secure to this strictly first-class hotel the united patronage of all. Persons anticipating attending Convention should secure rooms in advance.

The program of the Convention is not completed yet, but will be announced in THE BANNER from time to time, through the kindness of the management.

On Monday evening, Oct. 19, at 8 o'clock, the annual reception will take place at the Ebbitt House Red Parlors, Fourteenth and F streets, North-West, Washington.

Tuesday, Wednesday and Thursday, Oct. 20, 21 and 22, business meetings of the Convention, Masonic Temple, corner of Ninth and F streets, North-West, Washington, at 10 A.M. and 2 P.M. each day.

At 7:30 each evening, grand public meetings, with address, spirit communications, music, etc. Friday, Oct. 23, and Saturday, Oct. 24, personally

conducted excursions to points of interest, of which there are many in the vicinity of Washington. Those who remain in Washington until Sunday, Oct,

25, will have an opportunity to listen to two grand lectures by Hou. L. V. Moulton of Grand Rapids, Mich., in Masonic Temple. Persons purchasing certificate tickets can remain in

Washington until Monday, Oct. 26, 1896. FRANCIS B. WOODBURY, Sec'y.

600 Pennsylvania Avenue, S. E., Washington, D. C. P. S .- Persons desiring to read up about the National Spiritualists' Association should send at once two two-cent stamps to this office and secure a copy of President Barrett's Report, 1895, also a copy of the History of the National Association. This history contains the pictures of all the officers of the National Spiritualists' Association, and a truthful history of its origin and work accomplished. F. B. W.

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Fly thou the crowd and live in honesty.
Hoarding breeds hate. Who climbs must risk a fail
Ambition feedeth envy. Do thou be
Content with what is thine, though it be small,
Not craving all thou seest. Wealth dazzles all.
Watch thine own steps, thou so alert to see
Another slip, and truth shall make thee free.

Strive not in vain the crooked to make straight,
But trust to time, that bringeth round the right.
There is much peace for him who learns to wait, Nor Idly rages 'gainst o'erwhelming might, But bldes the law that justly doth requite. Judge thine own deeds as others—thou shalt see Beyond all doubt the truth shall make thee free.

Receive with cheerfulness whate'er is sent. Who wrestles with the world must catch a fall.

This earthly life for no long home is meant.

'T is but a pligrimage. Forth, beast, from stall; Look up on high and thank the Lord of all. Conquer thyself, thy conscience ruling thee,

And never doubt that truth shall make thee fre.
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THIRD EDITION.

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

# Banner of Bight.

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#### Two Dollars Per Year.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50). The reduction commenced with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BAN-NER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long de-

BANNER OF LIGHT PUBLISHING COMPANY.

#### Utopia.

The book studied by the philosophers of social reform is always the famous and everenduring "Utopia" of Sir Thomas More, in the earliest years of the sixteenth century and at the opening of Henry the Eighth's reign. He wrote it as an inspired writer would declare and describe his visions from an altitude above that told by him that the Utopians detest and abof his fellow-men, and with special intent to impress and guide the kingly course of his new young sovereign. But, for all that, religious persecutions continued during the brief period of his chancellorship, and the fires of Smithfield were lighted again. The wonderful spirit of toleration in "Utopia" which raised him to an elevation far above the finest thinkers of his age became dimmed, and he, too, became a persecutor of heretics. But it is not of this that we would speak, so much as of the spirit and meaning of his "Utopia," which was the fair prophecy of a true civilization of man. Had he not descended from his mount of vision into the darkened valley of baleful prejudices and fears, his life and writings would have furnished a steady inspiration to all the generations that were to come after him till the state

of humanity reaches its earthly perfection. The keynote of the struggle of the ages was struck in the inward conflict between Egoism and Altruism. In the immortal work of More the subject is set forth with the imagination of true genius, the wisdom and justice of a sage, and the love of a civilized man. His "Utopia" was naturally beset with the limital timid sectarian, alarmed at the progress of tions existing in his time. In but one known country in the world were the principles of superstitions of his ancestors, and daily finding his plan put in operation, and that was in his cherished beliefs more and more shaken, Peru. The ancient Peruvian government was founded on that plan. Never before nor since has it been thus fully illustrated before men. Sir Thomas More's was a prophet soul. His clear insight and intellectual penetration showed him that it was only upon the highway of altruism that humanity can pass if it is to secure progress, happiness and true civilization. He saw that some other than the savage struggle for self alone which controlled man in the past, when the animal overpowered the spiritual in government as well as in individual life, must be the occupation of man if he would attain the reality of his destiny. In the earlier stages of the ascent of man this savage law predominated, and that is why the great

tent. The ancent is by evolution.

ary theory is not the struggle for one's own | ness are beyond his grasp; he cannot rememlife, but for the life of others. In its earlier and | ber when or how consciousness commenced, narrower sense it may be termed nutrition; and he cannot examine the consciousness that in its evolutionary sense it may be termed re- | at any moment exists; for only a state of conproduction. When these two impelling forces | sciousness that is already past can become the are more evenly matched, they may be termed object of thought, and never one which is egolsm and altruism. "Utopia" presents a passing. picture of the living contrast. Egoism is inspired by self-love. In the slow ascent of life it was for uncounted ages the powerful conqueror and master. Its selfish spirit is remorseless. It is the parent of slavery, and grows fat while its victim pales. Altruism, on the other hand, marks the progress of enduring civilization. It brings gladness and awakens hope, and imparts to life a worth it otherwise would not have. It points to a perfect civilization, where peace, happiness and wisdom find their abode. It presents an ideal that is alto gether noble. These are the two opposing forces that are waging a life-and-death struggle to-day. Upon the issue depends the problem of national life and that of an enduring civilization. And so do the welfare and happiness of the individual. The age in which Sir Thomas More comprehended and interpreted this great scientific truth, through his divinely-intuitional power, was an unscientific, selfish and brutal age. However crude its presentation may have been in its details, it contained the idea of the redemptive potentiality of human society. The "Utopia" of More was a vision of a truer

civilization. In the century in which it was written there was a three-fold awakening of the world. An eloquent writer has said that the multitudinous voices of the time appealed irresistibly to the aesthetic and artistic impulses of the Italians-to the moral and scientific spirit of the more sturdy people north of the Alps—while among the energetic but cruel and selfish people of the Spanish Peninsula, the lust for power and the greed for gold, mingled with a devotion to dogmatic theology, as sympathizing with Comte and Positivism, if Spain and Portugal of this century. "Utopia' from his century to the present time. There are thousands to day, where there were but ideas he advanced as the true solution of the problem of human society. These ideas, too, are borne out by the theory of evolution, which was at first supposed to be directly opposed to the altruistic conception.

A great many of the reforms described by More as being practiced by the Utopians, and which were regarded as ideal, visionary and absurd in his time, and for many generations after him, are, at the present time, coming into successful operation. Universal, or compulsory education, such as prevails at present in so many States of our republic, was foreshadowed in "Utopia." So was industrial education. Beside husbandry every one learned some special trade or science as his own special craft. "Utopia" described, too, an enlightened way of treating the sick, which our civilization is gradually acting upon. Men worked in "Utopia" but six hours a day, and were therefore not wearied from early in the morning to late in the evening with continual work, like laboring and toiling beasts. After these six hours of labor each person was free to enjoy and improve himself. Public lectures, musical entertainments, and halls where games were played were provided for those who desired to take advantage of these pursuits for self-improvement or wholesome recreation. The Utopians held that the time which could be spared from the necessary occupations and affairs of the commonwealth the citizens should enjoy in freedom, for they held that herein the felicity of life consisted.

In Utopia all able bodied men and women perform a modicum of labor, and all enjoy ample time for self-culture, for recreation, and for following any lines of thought they may fancy. In the sixteenth century war was esteemed more than legitimate, and soldiers were considered among the most honorable of men. Husbandry and other pursuits which added to the wealth, happiness and comfort of society were looked down upon with supreme contempt. Sir Thomas More most keenly appreciated the fact that war is one of the most conspicuous survivals of the savage in society, and that the contempt for productive and ennobling trades and callings owes its source to false ideals and base conceptions of the true grandeur of nations. Hence we are hor war, and count nothing so much against glory as glory gotten in war. In case of their being defrauded by other nations, by cunning or guile, the Utopians wreak their anger by abstaining from trading or carrying on any friendly relations with the offending nations until satisfaction or restitution is made. They entertained a broad and enlightened view of religion, a conception which contrasted boldly with the popular Christian spirit of the age of

The Utopians believed that the dead were ever with them. They believed in immortality. Their religion was a religion of deeds rather than creeds. They treated criminals humanely. Their esteem of woman was exalted far above the age.

### Herbert Spencer's Views.

There is no such antagonism between religion and science as too many persons apprehend. 'Little as it seems to do so," says Herbert Spencer, "fearless inquiry tends continually to give a firmer basis to all true religion. The knowledge, obliged to abandon one by one the secretly fears that all things may some day be explained, and has a corresponding dread of science; thus evincing the profoundest of all infidelity-the fear lest the truth be bad. On the other hand, the sincere man of science, content to follow wherever the evidence leads him, becomes by each new inquiry more profoundly convinced that the Universe is an insoluble problem. Alike in the external and of perpetual changes, of which he can discover neither the beginning nor the end.

"If, tracing back the evolution of things, he allows himself to entertain the hypothesis that all matter once existed in a diffused form, he finds it utterly impossible to conceive how to receive the great benefits that are derived naturalists like Darwin showed the problem to | this came to be so; and equally, if he specu- from his handiwork on the weekly arrival of Mrs. Augusta Frances Tripp being the rebe studied was rather the "descent of man," | lates on the future, he can assign no limit to | THE BANNER."

during which in the remorseless struggle the the grand auccession of phenomena ever unproper solution lay in the survival of the fit- folding themselves before him. On the other hand, if he looks inward, he perceives that The true suggestion offered by the evolution- both terminations of the thread of conscious-

> "When, again, he turns from the succession of phenomena, external or internal, to their essential nature, he is equally at fault. Though he may succeed in resolving all properties of objects into manifestations of force, he is not thereby enabled to realize what force is; but finds, on the contrary, that the more he thinks about it, the more he is baffled. Similarly, though analysis of mental actions may finally bring him down to sensations as the original materials out of which all thought is woven, he is none the forwarder; for he cannot in the least comprehend sensation-cannot even conceive how sensation is possible. Inward and outward things he thus discovers to be alike inscrutable in their ultimate genesis and nature. He sees that the Materialist and Spiritualist controversy is a mere war of words.

> 'In all directions, his investigations eventually bring him face to face with the unknowable; and he ever more clearly perceives it to be the unknowable. He learns at once the greatness and the littleness of human intellect-its power in dealing with all that comes within the range of experience; its impotence in dealing with all that transcends experience. He feels, with a vividness which no others can, the utter incomprehensibleness of the simplest fact, considered in itself. He alone truly sees that absolute knowledge is impossible. He alone knows that under all things there lies an impenetrable mystery."

This is from the pen of one of the first of modern philosophers, who felt called upon to defend himself against the imputation of savage as it was blind, as intense as it was un- | not being a follower and subscriber. Instead reasoning, furnished the motor power for the lof tending to make the investigator infidel, wonderful and, in many instances, terrible Herbert Spencer freely confessed that it tended deeds which shed glory and gloom over the to make him more humble and reverent; to admit his own limitations and littleness, and was in spirit responsive and true to the best to confess his inability to comprehend, much interests of man, and it has proved an inspira-! less to define, what is the great mystery of cretion to social reformers and humanitarians ation which he described as the Unknowable. Large and high ground like this is calculated to make more and more religious those who tens heretofore, who advocate the central stand upon it. Egotism is blinded in the blaze of the light that floods it on every side.

#### Theology in the Public Schools.

To the triumphantly-asked question by Presdent Seelye of Amerst College: "Is there any reason why we should teach the life of Julius Cæsar in our schools, and should not teach the life of Jesus Christ?" a keenly analytic writer answers in the Popular Science Monthly that there certainly ought to be no reason, but there nevertheless is one, and it springs from the unreasonableness of those who urge religious teaching. That reason, he says, lies in the demand that the life of Jesus Christ be taught as the life in the flesh of a divine being, belief in whom is the sole salvation from eternal perdition. Even granting this to be true, it must be admitted that a great many tax-payers do not believe its truth at all. But those whom President Seelye represented at the time he wrote would never be willing to have the life of Jesus taught in the same manner as the life of Casar. They would not favor, for example, a fair setting forth of the arguments for and against the miracles recorded in the Gospels. They would be utterly horrified at any criticism of the character of Jesus. They would not allow him to be compared with Sakyamuni, as Casar might be compared with Alexander.

President Seelye himself let out the spirit in which they ask to have the life of Christ taught in the public schools, in the following extract from his article further on: "Why, then, on any consideration are not the gospels as proper a text-book in our schools as Cæsar's Commentaries'? And if the teacher of the latter is to know them; if we make thorough inquiry respecting a teacher's qualifications for his task in other things, why not also here? If he does not, in the light of modern criticism, know that the story of the gospels is in the main true, he is ignorant; or if, knowing its truth, he would hide it, he is false; and in either case not fit to teach." This explains and illustrates everything. President Seelye said the historical accuracy of the gospels is 'no longer doubted by intelligent persons." To which the writer alluded to replies thus: "Who, having a tolerably large acquaintance of intelligent persons, does not know that a considerable fraction of them disbelieve, and a still larger fraction doubt, the statements in the gospel record respecting the resurrection of Jesus? This is evidenced by journals, re-

views, and even by religious organizations." He then proceeded to remark: "If, now, a person who does not believe this account is not intelligent,' but is 'ignorant,' or 'false,' and 'not fit to teach,' those who are fitted to teach the life of Jesus in the schools are only the ones who accept a particular 'orthodox' view of Bible literature, and are blind enough to be prevented from seeing intelligent difference of opinion! It is not the life of Jesus that a religious sect wants taught, but a particular theory of the life of Jesus." And he adds, in wellchosen words: "Until an agreement can be reached upon the platform of a thoroughly fair. critical instruction in religion, giving to believers and disbelievers alike the benefit of their views in equal degree, there is no other course open in a country of religious liberty than to interdict religious teaching in public institutions of learning." It is better, he confesses, to have no state system of education at all, if we cannot have one entirely free from sectarian control.

De Loss Wood, Danielson, Ct., writes: 'As a practical printer and journalist of many years' experience, I feel free and take pleasure in saying that I consider THE BANNER the peer of all its competitors-edited with exceptional ability, perfect in typographical work; a fine, systematic make-up; and the greatest power in this country to-day to advance the cause of Spiritualism. It is, indeed, a brave and noble defender and leader of the great army of Spirthe internal worlds, he sees himself in the midst itualists. Long may it live to carry on the good work it is so ably and effectively accomplishing for this and the spirit-world. May power and strength and the highest and best inspiration be given Editor Day while his hand is on the helm-that the world may continue

#### A Timely Reflection.

Says Mr. Alden, in his "Study of Death," always searchingly in thought-"Our Christian civilization is fortunate in having reached a point never even approached by any ancient civilization, where we can frankly give up the poet's dream of 'The Parliament of man, the Federation of the world.'

"The individual does not wither as the world grows more and more. He who in the true sense is most himself is most for the world. The profoundest patriotism is the truest cosmopolitanism. We can already see that the kingdom of heaven cometh not by observation. It is no external dynastic bond that can unite nations; the outward delimitation promotes the inward bond. It is fortunate for both State and Church that the social order has entered upon that stage in its progression in which each can best perform its functions independently of the other, and in such manner as to leave the individual, in his proper field, perfectly free, unconscious of any outward authority exercised by either; fortunate, also, for society that it can hope in the near future to have the perfectly free play of all its proper activities in the development of industry, science and art."

The secret is the sharp contrast between matter and spirit. We enter other kingdoms, but this kingdom enters us. Man's presence is demonstrated by what we can see; God's presence is mostly demonstrated by what we can feel. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit. It is a saying full of power, subtle yet sensible, philosophical yet practical. Religion, too, manifests contrasts of a similar character. It is the external and the internal, the human and divine. The creeds and the priests assert that it is in this opinion, this sacrament, this altar—all external and human: but all the time the true and real shrine, the sacrificial offering and the God, are withininternal and divine. It is the spirit only that finds and sees God. It may be in glimpses, but that is all that is vouchsafed. There is nothing seen. nothing done, except in the spirit sphere; hence it is the one and only sphere of religion. Here, then, is the kingdom of God-within. It is a heavenly ideal, and ideals are all from within. They are of the vital self and the sole sources of inspiration. They are always in advance of the external, the conventional, the established. They are the prophets and forerunners, and are to be taken as always nearly

#### The Choice and Control of our Thoughts.

If a man is only as his conscious thought is, then it clearly becomes of the first importance that he control and direct his thought instead of letting it drift as it will in a vagrant way, without aim or choice or purpose, letting his life dissipate itself in final nothingness of attainment. We are all free to prefer one course for our thoughts over another, and consequent ly are wholly responsible for going through life in a state of practical inanition because of a lack of will for their proper guidance. We drift, and become nothing. We allow ourselves to be acted upon by others, and by what others do, but are impotent to act independ. ently upon them. There is a way by which we may act for ourselves; that is by selecting the subjects for our thought, and concentrating it upon them to the exclusion of all others. That is the way to overcome evil, too. It is not by fighting it in the front and thus losing spiritual energy in combating what does us no particular good when conquest is attained; but it is by ignoring it altogether, and passing on to higher and better aims by introducing thoughts that exclude evil entirely. This is the process of evolution, a process of natural growth rather than of exhausting conflict. It is accomplished by choosing our thoughts, instead of letting them be imposed on us.

#### The Church's Relation to War.

The representatives of the Society of Friends of Philadelphia issue an appeal on the above subject, in which the professing Christian Church is brought to book for its disposition to uphold war with all its horrors, and the practice of organizing boys' brigades is condemned as fostering the war spirit in the community. The appeal is appropriate to men generally as well as to the churches. It announces that the belief that war is a necessary evil, implies a want of faith in the promises and protecting care of the Almighty. The truth of the proverb that "whose putteth his trust in the Lord shall be safe," it claims to have been verified by the experience of William Penn and the early colonists of Pennsylvania. The law-makers, who seek to control men's passions by law, are justly charged with seeking also by law to unloose those passions in the name of patriotism. The appeal is direct, sympathetic and conclusive as to its resulting reasonings.

Mr. John William Fletcher will open his New York office this week. He has been summering with relatives in Lowell and New Hampshire, and has greatly improved in health and is ready for work. He will accept a limited number of engagements for Sunday lectures in large cities. Edward Maitland, in his life of Mrs. Kingsford, devotes a whole chapter to Mr. Fletcher's remarkable mediumistic gifts, as also does Florence Marryat in "There Is No Death." Prof. Alfred Russel Wallace said, in speaking of his powers: "My interviews with Mr. Fletcher have done more to convince me of the reality of the spirit-world than all the other phenomena I have seen put together." Mr. Fletcher's office is at No. 1554 Broadway, New York City, and due announcement will be made of his opening his public

"The Religious Training of Children," by Abby Morton Diaz, is a common-sense, practical treatise on this subject, giving most helpful suggestions and thoughts on the religious training of children, which cannot fail to give a clearer comprehension to all who have them in care, and also aid in freeing them from theologic falsities. The chief purpose is to so truthfully train the child that the God-imprint will be revealed; and, working from within outward, teach the child to recognize divine laws through the inner voice, and educate him to place a proper value upon the Golden Rule. It is a practical text-book for all teachers, and particularly valuable to Lyceum Leaders who have charge of the younger groups. Price \$1. For sale at BANNER OF LIGHT Bookstore, 9 Bosworth street, Boston, Mass.

We shall give our readers next week an account of the annual Fair at Onset Wigwam,

#### Looking for God.

Light (London, Eng.) says that no one knows better than the instructed Spiritualist that the word "glimpses" is the only appropriate one when we speak of God. For the Spiritualist there is the ever-present knowledge of his unspeakable limitations, only surpassed by the unspeakable certainties which are the greatest certainties of all. Seekers after God often ask us-it continues-what they are to do, what they are to believe, in these days of competing churches and confusing cries. Our answer, it says, is always the same: Do not be over-anxious to believe in the usual sense of having your little doctrinal house of cards neatly set up and covered in. Be content with a longing, receptive and open spirit. Know that you do not know, and do not mind it. But give all great thoughts, all spiritual leadings, all bright hopes, the benefit of the doubt. Get all the help you can from others, but go into bondage to none. Listen to what the Father is saying to you and showing you through your own glimpses of God. The phrase itself, "elimpses of God," suggests humility, receptivity, charity, the sense of one's own ignorance, the sense of dependence, and bright and happy expectancy. Jesus said: "The kingdom of heaven is within you," or in the midst of you. He would have said it is neither here nor there, but everywhere in a degree, though unseen.

#### A Verbal Inspiration.

It seems that the almost childish claim for the literal and verbal inspiration of the Bible still has a vagrant existence. Some of the speakers at the International Sunday School Convention having taken the ground that the Bible is not a trustworthy guide if it is not verbally inspired, The Watchman of Boston, the representative Baptist paper, observes that the position of such people "may sound very devout and Bible-honoring, but it is full of peril, and in our opinion is calculated to do more than good men imagine to lead men to reject the Bible. According to this theory, a man's acceptance of the sublime revelation of God in the Scriptures may hang upon the dotting of an i or the crossing of a t; and the reader who finds a word out of place, or a single misstatement of history or of chronology, is justified in closing his moral nature to the appeal of God in the Bible. A man has a perfect right to believe in the inspiration of every word and letter and punctuation mark in the Bible if it appears to him that the evidence warrants that conclusion; but it is an outrage for him to deny that the Bible brings us any message from God, if that message is spoken in the words of men."

The Bible is claimed, by those especially who worship it, to be beyond question; and some of the greatest scholars of our modern times have found their plainest stop and hindrance in just uch statements as the above.

#### Confucius---Christ---Li Hung Chang.

It is, at the present, remarked the Chinese Viceroy, Li Hung Chang, to the New York interviewer, enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundations of which the whole structure of the two systems of morality is built. He said further that, in a philosophical point of view, as far as he was able to appreciate, Christianity does not differ from Confucianism. The golden rule is expressed in a positive form in one, while it is expressed in the negative form in the other. He does not think there is much difference between them. The New York Sun editorially observes that Li Hung Chang made it manifest by his discourse upon religion and morals to the clergymen who presented an address to him that he is a man of religious nature, and that he appreciates other beliefs than his own Confucianism. He is loyal to China, yet a believer in progress. Take him for all in all, he is a man the like of whom we have not before seen in the United States. He has a mind of very high quality, at once acute and comprehensive. He is a keen observer of mankind, and of life and things. He is wise. He is highly accomplished, learned in all the learning of the Chinese, and properly regardful of such knowledge as more especially belongs to the Western world.

#### The Housing of the Poor.

This vital subject for our social state is considered with the seriousness it deserves in the September Century; the writer affirms that the physical and economic aspects of this question are not the sole, even if they are the chief considerations. Ethical issues have greater ultimate significance. Many of our moral and social ills are more nearly connected with bad housing than appears on the surface. It is absurd, for instance, to suppose that immoderate liquordrinking can be suppressed so long as people are left to live in houses where lack of elementary sanitation saps vitality, while noisomeness and unattractiveness impel a search for outside relief. It is entirely unjust to suppose that only a low impulse to debauch or a reckless disregard of family duties leads wageearners to contract the "saloon habit." The utter dullness, the lack of individuality in tenement house existence, often lie back of the fatal temptation. Who, if not wage earners, are interested in the obliteration of rookeries where the death rate equals seventy-three in a thousand? The working-man has a positive interest in using whatever political power he has to secure legal remedies against houses that are not habitable, by means of expropriation laws like those in operation in England. and like the ordinance recently made by the Board of Health of New York City under the tenement-house law of 1895.

In a short account of a lecture by Helen Stuart-Richings at Lake Pleasant, the sentence 'God and Spirit were the same, and could do without matter" (in Sept. 5), should read 'could not do without matter." On the outside, this week, the lecture on "Inspiration— Mediumship-Psychometry," by Mrs. Richings, is given in part.

A letter has been received from Mrs. Florence N. Dake, dated Sept. 12, "The Pines," Nyack-on-the-Hudson, which will be printed next week.

Peruse the statement of Dr. C. E. Watkins, on our seventh page.

The Rev. Dr. Cyrus Hamlin, known to the religious The Rev. Dr. Cyrus Hamlin, known to the religious world in this country and abroad as missionary to Constantinopie, writes very strongly on the subject of vivisection, viz., "That he would not have at his table a man who practices it or a woman who defends it"; that in his judgment the vivisectionists are producing the material for a French revolution, and that no language of his can express his horror and detestation of it.—Our Dumb Animals.

#### Coming World's Food Fair.

A FINE UP-TO-DATE EXPONITION OF FOOD PRODUCTS.

In 1891 the first Food Exhibition was held in Boston, of which George H. Bond was Manager, A. J. Lovell Treasurer, and A. C. Downe Press Representative. The second, under the same management, was held in 1894. Commencing Oct. 5 a third exhibition in the series will be held in Mechanics' Building, Boston, the same Managers having charge of the enterprise. While the two first exhibitions were under the auspices of the Boston Retail Grocers' Association, the coming one will be under that of the New England Retail Grocers' Association.

This, it may be noted, indicates not only a broadening out of the scope of the Fair, but shows that a general interest in it has been awakened throughout New England. All the halls, both basements, and all the galleries of Mechanics' Building, are to be used, and in addition (thus taking more room than even Mechanics' Fairs occupied) Cotillion Hall has been engaged for the entire five weeks.

In the basement of Exhibition Hall some very unique and novel displays are to be made-in fact, this may be called the "Plaisance" of the Fair. The third gallery of Grand Hall will be used as a children's department, and in it will be displayed every variety of toy and mechanical appliance of interest to children. Foreign and domestic manufacturers and dealers will here make elaborate displays, and enter. tainments for children will be provided.

In the Grand Hall basement it is designed to arrange one of the finest agricultural exhibits over seen in New England. This exhibition is to be in touch with the Home Congress, and also in friendly rivalry with the splendid exhibits of products from far-distant States.

The crowning feature, it is safe to say, will be the Home Congress, which will, in a measure, attract as much attention as did the famous Parliament of Religions at the Chicago World's Fair. It is distinct from the exhibition, and yet correlated to it. It will be under the management of Mrs. Ellen A, Richardson, which is a guarantee that it will be ably conducted, and its comprehensive program faithfully carried

The Home Congress will be held in Cotillion Hallbeginning Oct. 7, and continuing for four weeks. During this time, every morning at 10:30 A. M. there will be addresses, followed by discussions, afternoons at 3 P. M. Therapeutics of Diet demonstrated, and evening lectures at 7:45 P. M. upon relevant subjects, illustrated by stereopticon, and in other ways.

To Mrs. Ellen A. Richardson, the Chairman of this work, the success of this department of the Fair will be largely due.

While on the jury of awards at the Atlanta Fair she secured, among others, Miss Anna Dennis of Talbotton, Ga., who will exhibit her goods and native fruits of Georgia, and teach her method of canning without sugar.

A number of Conventions will be held during the Congress by organizations which are working on sociological lines.

The music of the Congress will be contributed by artists, many of whom are the composers of the music rendered. Some thoroughly characteristic melodies will be given by different nationalities in connection with the programs and social hours.

#### To Visit the National Association.

We have already noticed the yearly Convention of the friends, in Washington, D. C., but would state that all in this vicinity who desire to attend can find tickets and secure tull information by addressing the office Royal Blue Line, 211 Washington street, city, or J. B. Hatch, Jr., 74 Sidney street, Biston.

Mr. Hatch has arranged an excursion which will make the occasion one of health and pleasure, as well as for attending the Convention. Sunday, Oct. 18, the excursionists leave by the train at the Park Square Station, from Boston, at 7 P. M.; Oct. 19, after viewing many choice objects and scenes of interest in New York and Philadelphia, the friends arrive at the Ebbitt House, Washington; Oct. 20 to 23 will be devoted to Washington and the National Association; Oct. 24-25 to the homeward journey. A ticket including in the fullest manner the expenses of the trip can be obtained for \$26- while those preferring to make their own arrangements for meals, transfers, etc., can find accommodations for \$12.67 on a special transportation ticket.

Here is an arrangement which Bro. Hatch will more fully explain to those who apply to him; those who go with this party can be sure of every convenience and all advantages.

#### A Biographical Writer.

Mrs. Orpha E. Hammond, the well-known correspondent of the BANNER OF LIGHT, desires employment as a writer of blographies.

She has written and published two books of her her own, and has been in newspaper work for thore than thirty years. Any one wishing to place their blography before the

public will do well to employ her.

For particulars address Mrs. Orpha E. Hammond, P. O. box 1143, Fredonia, Chautauqua Co., N. Y.

#### Dr. C. E. Watkins and B. W. Banks.

We are informed that wonderful work was accomplished last Monday (Sept. 14), at 357 Columbus avenue, Boston, where Dr. Watkins and Mr. Banks have opened their parlors for massage and psychic treatments. It is reported that there was great excitement from 11 A. M. until 2 P. M., over some of the cures performed by Mr. Banks. Pain disappeared as if by magic. Two parties who were entire strangers to this new psychic power were cured almost immediately, one of imperfect speech and the other of rheumatism. Others who were Spiritualists, and who have suffered for years with so called incurable diseases, were greatly benefited-in fact, were dismissed then and there as cured.

Among the infirmities that yield almost immediately to Mr. Banks's treatments are rheumatism, neuralgia, shaking palsy and nervous troubles; and one case in particular of kidney difficulty found great relief. In fact, Mr. Banks demonstrated the truth of claims made for him by his many friends. He can be consulted at his parlors-10 A. M. to 3 P. M.-during the week. Dr. Watkins will also be at the same place each Monday, 9 A.M. to 3 P.M., where he can be consulted free of charge.

BEWILDERED AND UNHAPPY.—Overheard in heaven by our Traveling Correspondent: Michael—"Whatever can be the matter with Dr. Thirdly? He looks as though he were panic-stricken." Gabriel—"He is, poor fellow! He has just met Dr. Speakpeace, whom he remembered as a Unitarian on earth, and now no one can convince him that he is not in the and now no one can convince him that he is not in the infernal regions."

God gives every bird its food; but he does not throw it into the nest.—J. C. Holland.

### HALL'S Vegetable Sicilian HAIR RENEWER

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#### NEWSY NOTES AND PITHY POINTS.

SEPTEMBER. Perhaps (who knows?) to grass and fern Comes bitter pang in turning From youth to age. Perhaps the wood Rebels against a faded hood, And would escape it if it could; And that with wrath the sumachs burn Now summer days are ground. Now summer days are gone!

That is only one thing that can be sed in favor of tite boots—they make a man forgit all his other sorrows.—Josh Billings.

I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching.—Shakepeare.

Ballington Booth's organization of Salvation Volunteers seems to be doing quite well. It is not yet six months old, but already includes one hundred and months old, but already includes one hundred and fifteen officered and organized posts, a fine headquarters at Sixteenth street and Union Square. New York, consisting of ten thousand square feet of floor space, where are printing and trade and manufacturing departments, beside the executive offices. From there is issued the Volunteer weekly publication of sixteen pages and a circulation of nearly twenty thousand, and also a monthly magazine. and also a monthly magazine.

Every person has two educations—one which he receives from others, and one, the more important, which he gives himself.—Gibbon.

Merchants should bear in mind that the best time of year to advertise is right now, when the dull season is on. People are on the lookout for bargains, and they read the newspapers closely to find them. A dollar spent now for judicious advertising is worth twice as much as at many other times when the public is not striving so hard to make both ends meet financially.— The Sedgwick (Kan.) Pantagraph.

THE CHEF D'-(EUVRE.—Mr. Impressionist—"That's my last, there on the casel. Now, that is a picture, Squibs." Squibs—"Yes, so it is. I can tell that by the frame."—Harlem Life.

At Christiania, Norway, Sept. 9, Dr. Nansen, the Arctic explorer, arrived on the Fram. The Fram was met by a small naval squadron and seventy passenger steamers and escorted up the Fjord. The buildings and shipping were profusely decorated. The cannons of the warships boomed and crowds cheered again and again. Dr. Nansen proceeded to the palace, where he was given a hearty welcome by King Oscar and the Crown Prince. The King conferred upon Dr. Nansen the decoration of the Grand Cross of St. Olaf.

Stories are the pictures in the world's huge volume on living, and whatever concerns man's living may help to explain the story-teller's art, the story-teller, the greatest commandment of whose calling ever is to make you feel to-day that you are entertained and find to-morrow that you are profited .- Geo. W. Cable in

The biggest modern gun over made in America is to be begun shortly at the Watervilet arsenal, New York, where the army has its gun shops. Gen. Flagler has invited bids from the Pennsylvania foundries for supplying the great steel forgings for this big weapon—a rifle of sixteen inches caliber. The weight of the glant weapon is to be 280,000 pounds, or 125 tons. Its length is 49.67 feet.

The late Sir Augustus Harris had twenty theatres going at one time. It was estimated that he had-either directly or in co-partnership with others—something like twenty thousand men, women and children

If you would work any man, you must either know his nature or fashions, and so lead him; or his ends, and so persuade him; or his weakness and disadvantage, and so awe him; or those that have interest in him, and so govern him.-Lord Bacon.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.—Prov. i., 5.

I believe that there are no true objections to the practice of cremation and a good many excellent reasons why it should become common, - Rt. Rev. Phillips Brooks, Bishop of Mass.

There is a woman in Connecticut who wears a number nine shoe. When she sets her shoe down, her husband walks around it, and says, "Yessum, I will."

SHE WANTED TO SEE IT.—"Do you like to look at the hogs?" said Farmer Richland to his little niece from the city. "Yes, indeed, uncle," replied the intelligent child; "but I can't make out yet which pig it is that gives the boneless bacon."—Pittsburg

Kranich-" I vas be sufferin' mit insomnia, dogtor."

Judge Byles was one day trying a man for stealing when a medical witness was called, who stated that when a medical writess was care i, who stated that in his opinion the prisoner was suffering from kleptomania. "And your lordship of course knows what that is." "Yes," said Byles, quie'ly, "it is a disease which I am sent here to cure."—Exchange.

BRICA BRAC.—A reporter describing a collection of brica brac says: "The visitor's eye will be struck on entering the room with a porcelain umbrella."

A gentleman in England whose premises were often invaded by trespassers put up the following on his gate house: "A terrifikokalblondomenol kept here." gate nouse: "A terrinkokatorondomenor kept here."
A friend asked him what terrifying thing that was.
"Oh," he replied, "it is just three big Greek words
put all together; but it serves the purpose well. The
unknown is always dreadful."— Youth's Companion.

Every experience in life has something to do in shaping character, just as every rain has something to do in forming the nills and saying where the rivers shall

Another wonderful result Tesla, the New York scientist, has obtained is that by the use of a new type of fluorescent screen, devised in his laboratory, he has been able to greatly increase the sharpness of the outlines in a shadow on the screen, and to actually see the human heart.

It is said that a man by the name of Simmons, though needing work and being offered employment as private secretary by a man named Green, declined because he would have to sign his letters: "Green. per Simmons."

One of the most remarkable sights to be seen in Australia is a burning mountain 1.820 feet in height. The mountain is supposed to be underlaid with an inexhaustible coal seam, which in some way became ignited. It was burning long before the advent of white men to that part of the world.

Stronger than steel Swifter than arrows The light of the truth is; Greater than anger Is love that subdueth.

If I give my dinner to the starving man under the hedge on the other side of the road, I am giving myself a far higher satisfaction than the appearement of my hunger. I may suffer from the deprivation of my meal, but I should endure a greater pain if I refused to listen to the promptings of my sympathy.—Walter M. Gallichan.

MEANING OF THE PRECIOUS STONES.—The meanings attached to the different precious stones are as follows: The garnet is constancy; the amethyst, sincerity; the bloodstone, courage; the sapphire, innocence; the emerald, success; the agate, long life; the carnellan, content; the pearl, tears; the diamond, purity; the opal, sorrow; the turquoise, happiness; the malachite, prosperity.—Ladies' Home Journal.

An Argonaut contributor writes from Lower Cali fornia that he has just been down on the Gulf coast, where be went in a Chinese junk, commanded by a Dutch captain to examine a Mexican mine for an English company; and that on the trip his Irish cook drank up all the Scotch whiskey .- Argonaut

"I regard the whole ale poisoning of the earth and its fountains by dead bodies as a survival of a grossly materialistic conception of the future life. Surely our New World civilization should replace the loathsome vault with the pure urn."—Moncure D. Conway.

"Well," said Bill Yuss, "I've taken a powder for my headache, a pellet for my liver, and a capsule for my gouty foot. Now what puzzles me is, how do the things know the right place to go to after they get in-

Grandparent-" Who is the laziest girl in your class standparent—"Who is the lazlest first by our class. Fanny?" Fanny.—"I dunno." Grandparent.—"I should think you would know. When all the others are industriously writing or studying their lessons, who is it who sits idly in her seat and watches the rest, instead of working herself?" Fanny.—"The teacher."—Texas Sifter.

A French inventor has perfected a microphone arrangement connected by air, which is placed near the head of a baby in its cradle. When the baby cries, it causes a bell to ring downstairs or elsewhere in the house. Thus science comes to the relief of tired

Mr. Gladstone was born in the year of great bables—
1809. Among the other great personages who were born in 1809 were Darwin, Tennyson, Elizabeth Barrett Browning, Edgar A. Poe, the historian Kinglake, Mendelssohn, Jules Favre, President Lincoln, and Oliver Wendell Holmes.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

George H. Brooks arrived at his home in Wheaton, Ill., Friday, Aug. 28, from Lily Dale Camp. He is "resting up," and will soon be ready for his work again.

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Oscar A. Edgerly during the month of September is filing an engagement with the Spiritual Union of Elkhart, Ind. Mr. Edgerly's engagements, as made for the coming season, are as follows: The entire month of December with the First Spiritualist Society of Lyon, Mass.; Jan. 24 and 31. New Bedford, Mass.; Feb. 6 and 13, Norwich, Conn.; Feb. 20 and 27, Bridgepoit Conn.; March still open for engagement; first two Sunday of April, Malden, Mass.; last two Sun ays of April, Worcester, Mass. Owing to financial troubles of the society with which October and November were engaged, Mr. Edgerly has been compelled to cancel those months. Would like to hear from societies desiring services of trance speaker and test medium for October, November or speaker and test medium for October, November or

G. W. Kates and wife having resumed platform work in the East, lectured at Buffalo, N. Y., Aug. 23 and 30; at Rochester, N. Y., Sept. 6, and are engaged at Saratoga Springs, N. Y., for balance of September and all of October. They have open time after December cember.

E. J. Bowtell lectured at New Philadelphia, O., Sept. 7; Massillon, O., Sept. 13; speaks again for latter sceiety, Sept. 20 Would like other engagements in State of Ohio. Address Massillon, O., until Sept.

Frank T. Ripley, platform test medium and speaker, is serving the Frst Society of Spiritualists of St. Joseph, Mo. Bro. Ripley can be engaged for the Sudays of November, December and January. Address all letters to him at 607 North 9th street, St. Joseph, Mo. He can be engaged for week day or evening lect ures in the State of Missouri.

C. L. Willis, inspirational speaker and platform test C. L. Wills, inspirational speaker and platform test medium, who has had a successful season at Lake Pleasant, is now stopping at Fitchburg on his way from the Lake; will speak in Lowell Sept. 27. Nov. 22. Jan. 31 ('97)—with other engagements pending. Would be pleased to hear from other societies desir-ing his services. Address him at 10 Bond street, Bos-ton Mass. ton, Mass.

Fannie Spalding, speaker and psychometer, would like engagements for the season of 1896-'97. Societies wishing her services will please address her at 53 Pearl street, Norwich, Ct.

DeLoss Wood, journalist and lecturer of Danielson, ct., will make engagements with New England Spiritualist societies for the coming winter.

Edgar W. Emerson is speaking with great power pefore the Society in St. Louis, Mo. His services there continue during September.

After December W. F. Smith will be open to engagements for one or a course of five lectures, free of charge, in any part of the United States. He speaks under inspiration; subjects selected by the andience, if preferable. Address him, 1009 Francis street, Jackson, Mich.

Rev. J. C. F. Grumbine of Chicago opened the How-Rev. J. C. F. Grumbine of Chicago opened the Howard Hall Society with large and appreciative audiences. Mr. Grumbine will be in St. Louis during the months of September and October. He expects to lecture in Texas, Missouri and southern Illinois while in that region. His new address is 730 Hawthorne street, Station P. Chicago, where he can be addressed for clairvoyant readings and for terms for teachings on psychometry, clairvoyance, inspiration and psychopathy. He returns to Boston Dec. 1, and will be at Mr. Ayer's Temple in Bick Bay.

#### Mr. J. J. Morse.

A communication from San Francisco informs us that the engagement of our good friend, Mr. J. J. Morse, by the California Psychical Society, will shortly terminate, and that he will, in all probability, sail from New York by the Steamship *Umbria*, on Saturday, Dec. 12, for Liverpool, being due there on the Saturday following. We are pleased to learn that Mr. Morse's work for the California Society has called forth unstinted praise on all sides, and that the society will part with him with and that the society will part with him with great regret. On the other hand, we shall be glad to welcome him back again, confident that his experiences during the past year will make his services here even more valuable than before. The same post also brings us the report of an interesting address on "Clairvoyance," recently given by Mr. Morse before the members of the California Psychical Society at its headquarters, the Wauban Building, San Francisco. - The Spiritualist (London, Eng.).

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asleeb, I was snore so loud dot I was geeb minself avake dee whole nighd."—Li/e.

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Spiritualist Camp-Meetings for 1896.

Camp Progress, Upper Swampscott, Mass., opens June 7, closes Sept. 27.

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SPIRIT

Message Department

SPECIAL NOTICE.

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 Gounting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

To 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.

JOHN W. DAY, Chairman.

#### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Aug. 7, 1896. Spirit Invocation.

Spirit Divine, once again do we come together in ou Circle to open up the channel between the two worlds to bring mortal and immortal still closer together; to bring not only the life and joy and peace, but to bring us to a full realization how to get them. We realize through the divine laws of life that it is well for us to un fold the spirit while in the encasement of the clay-to make use of the many privileges that fall to our lot while in the body. It is our privilege while in health and in strength to investigate and to educate the spirit, and t make ourselves familiar with the workings of the mystic laws. While in the body, when we make good the oppor funities that lie in our pathway, how sweet to us is the Divine power that comes to strengthen and to enlighten us and give us strength to comprehend. We realize that the spirit that is mourned for as dead has only passed from the realms of activity and gone more to the realms of real ity; and we see where it is so much importance that, in stead of waiting for the Divine Innuence to teach us all things, and for the spirit-return to give us all the knowledge that we may be strengthened and comforted by, we realize how true it is that those in mortal are sleeping-so many times sleeping unconsciously.

Oh! how great is thy Divine power this morning, when it wakes the soul, and we realize that the spirit while in the body has great opportunities of developing and seeking thy good laws as well as when they are disembodied. We realize how weak the flesh is when surrounded by the influences of disappointment-when we have been rolled in side has been blinded by faith, and waiting for Christ to do the work and not ourselves. Thank God to-day that the true spiritual realm is opened, and the fountain of knowledge lies at each door, that they may seek for themselves.

We ask thy blessing on all this morning. May we not feel there is anything lost, but all things are gained; and may we realize how closely the two worlds are together when we know the power of thought and the power of love that bring mortal to mortal and draw spirit to mortal.

Hear us this morning; guide us while we are here: strengthen us, and give us all thy wisdom, that we may not be able only to investigate, but to see our light may so shine that they may mark the good work and glorify the angel that brought it. Hear us, guide us, now and forever.

### INDIVIDUAL MESSAGES.

### Mabel Frankchild.

Good-morning, Mr. Chairman. Oh! how beautiful it is to have this privilege, and to bring glad tidings of immortality to the dear ones left behind. I am so interested this morning that I would like to say so much, and yet we have oftentimes realized that the least said is sometimes most comprehended. Our words are like unto seed that we sow; it does not always reap all the harvest we desire.

I am anxious to reach those I am especially interested in, because I have many yet in earth life, and have not been out of the body so very long. Yet time to the mortal is a great deal longer than it is to the spirit, and as I have observed many changes, and also realized sities may surround them in the mortal it is like a great discipline of life that draws us closer together.

I would like to reach my daughter, and make her feel that I have not left her-although death may seem like a separation. I was somewhat interested in your Philosophy good. previous to going out of the body, but for some years before I took my departure I had no privilege of enjoying communication through mediums-but I did enjoy the communing of spirit in my own silent chamber.

I want to say that I found the dear ones that had gone before; we met, and one was my companion, and one my only boy. They are with me here this morning, and I would bring stances will come, the storms of disaster will myself in rapport with those left to say we are all together, and that we are still in the enjoyment of our spirit home-will be more so if our letter can bring joy to the ones in earth-life. I would like also to reach others that do not believe in Spiritualism, and perhaps will not directly take this message all right, but I am giving it with the spirit that I hope it will be felt, because we realize the spirit is penetrating, and we oftentimes can touch a chord of the heart with the unseen hands that sets the brain of how much time we monopolize. to thinking when they really do not understand why it is. I hope that I shall be able to open up communion with some of my friends in private, and can talk as I would like to. I know it is sometimes hard to explain all we desire to, but one word oftentimes brings more convincement than thousands of arguments.

Now I should merely say that I passed away under very serious circumstances, as I had cancer, and suffered much; but was not confined a very long time to the bed because of the spirit friends that surrounded me. God in his great divine power gave me strength to be around when the body was very much exhausted. You can say that my name is Mabel Frankchild, and my home is Buffalo, N. Y.

#### Mary Wingate.

can bear at this beautiful privilege of talking with you this morning. I waited and watched so long for an opportunity, but the good Chairman said this morning that he thought I might be able to get in and communicate—and I have no words or language to express my gratitude, because we are so anxious for those that are left in the body, and especially when we come in contact with those that do not understand the beautiful thing in death, that it is life, not death. I am anxious to reach those who have wondered many times what death is any way. and as to what we may find in the other life. and what do we consider our existence and location and our happiness, etc. Oh! I find so many inquiring brains. I find so many questioning this great problem, and so very few that can find words to bring it in so that others can see it and understand it. I am in hopes that by making this effort I will be able to reach those I am interested in-especially my own family; it may seem selfish, but we know we always seek our own-and especially where they keep wondering and questioning and thinking, and you understand them, and sea all those things that are revolving in the brain, but are not able to answer one of them,

It brings a thinking mind many times to that condition where it seems we must reach them one way or another, and I have been told of this beautiful open door, free to all, free to those whether believers or disbelievers. Few realize the great work it has done to the masses of humanity.

I was creed-bound. I belonged to the old French Catholic Church; I have seen since I have been in spirit that even Catholicism is nearer Spiritualism than they are willing to acknowledge; it is because our priests and our directors always taught us that if we believed in the church and belonged to the sacrament our friends would be with us and would be surrounding us-and I see that not because it was the sacrament of the church, but the sacrament of the soul that has brought us here together, and I find we are all worshipers under the one great God, the God of the universe, the Father of all things that are created.

It is with that feeling that I want to come back to Alice and Hannah and Sarah; and also I would like all those that were interested in me while I was in the body to be interested in me still.

I wish to bring to the consciousness of those I love, who think the body was destroyed, that the body went back to mother earth, but I am a living identity to-day.

I want to say that mother met me on the spirit side, so did father and so did Albert, and we are so happy. I would like the friends to realize that time is so short in earth-life that when you throw aside the mortal body it is not like going into a strange country with many strange people and all things new; you will get what your desires have taught you; you will meet those you desire to meet; you will mingle with them as you desire to mingle; and may God and the angels help you to seek and to understand, is the prayer of your sister.

I want also to thank you here, dear loved ones of earth, for your noble work in keeping the gates of heaven open so that willing spirits and those that are attracted in mortal life can mingle their thoughts together and higher.

I thank you very kindly this morning. My name is Mary Wingate, Cannon, Canada.

#### Frank Whittier.

Good-morning, Mr. President. I find the atmosphere this morning a little bit heavy, but when my interest is well developed I do not very often let that interfere with me in accomplishing my work. I am pleased to be with you this morning, and I am much interested in the welfare of earth-life, not only through those beautiful ties that bring us together in relationship and family, but I believe in liberty; I believe in our country; our homes have to be protected; and, as I was interested in those things while in earth-life, I

have not lost my interest in right and justice. I am very near home-not very far from my earth-inhabitance where I called home-for this city was very, very familiar to me; but I was also interested in the country at large; we are interested in the lives of mortals still, for when a man passes on to the spirit-side I do n't think he loses any of his ambition, neither do I think he loses any of his natural emotions.

If we desire right and justice we will get them, and if we desire wrong we surely find it. I am interested just now in certain changes that are going on in the mortal, connected with myself and those I love. It will be best not to call any direct names, because although I have them near and dear to me who are Spiritualists and are interested in Spiritualthat the change is always for the good even if | ism, yet I realize that the thought I am interthe shadows and clouds come with it, I would ested most in would not be well to repeat in like them to realize that while all these adver- | public. I have been requested to come and voice something to the friends through your beautiful BANNER OF LIGHT circles, and to ter, but be at roll-call; do your duty; you will find that all things will work together for

I would also say-especially to those who are interested in me, who are interested politically—as in earth-life I was interested in many branches of silent work: Seek well, think to be good; I want them to know that the colwell, consider well before you take any steps, for woe unto those who are seeking power selfishly, because it will be like the house that was built on the sand, and the winds of circumcome, and the homes of your ideals cannot live; but build it upon the principle of truth and justice and equality, and you will find that it will be like unto the house that was built upon a rock, that all the storms of theory, that all the winds that may surround it to express that I cannot feel like taking up too much of your valuable space, because the

I would like to say to the dear ones left behind: Father has not gone, neither has the companion left—the one who was so closely tied to him by the law of love; I want you to realize that death has neither separated nor divided, but brought us closer together.

I will give my name as Frank Whittier; you can put my home down as Somerville, as the last resting-place, also where many of my friends still reside.

#### Bennie Robinson.

for that's the way they tell me to say it—and I how you have been educated, how you have | naturalists and evolutionists explain very I'm so happy that it is almost more than I want them to know that Bennie is here. My been talked to; how the ministers have talked clearly the relative nature of evil (vide "Dar-

Maine.

I have been in spirit-life a long time, because I am quite a big boy now-but they always think of me as the little fellow, as when they laid the body away. My mamma is some acquainted with your Philosophy and Phenomena, and she sometimes takes your paper, not always, but she sometimes gets it, and she's wondered many times why some of us did n't manifest.

And Gradma Robinson is with me this morning. She wanted to send a message, but she thought mamma would like to hear from me. And we are all together, and so is grandpa and Aunt Mary, and oh! we have got so many friends here. We want her to know we help her. She do n't feel very well. She sometimes feels a little lame and can't get around real smart, and I want to say this letter is to encourage her and say she will be better, because we are working to keep her well and make her feel well. And I want sister, too, that's in the earth-life not to think she imagines things, but to know that the spirit is trying to manifest through her, because she is mediumistic, and if she will only give us an opportunity, we will not only make ourselves known, but she will realize there is no doubt about it.

I have lots of friends and relatives down in Maine; although when I went to spirit-life. being only a little boy, I have learned to love them more from spirit-life than I did while I was in earth-life. Send this to Bangor, Maine. Bennie Robinson. I know it will make both father and mother feel good, because they both love the spirit and the spirit-world.

#### Mary E. Haskell.

Good-morning, Mr. Chairman. I have been thinking for a long time if I made an attempt to come in communication with those in earthlife how it would be received, for when I passed out of the body I did not know anything about Spiritualism.

I have been out of the body quite a number of years, as far as the mortal counts-I should think pretty nigh onto fifteen or sixteen years -but how many changes have come since then! I left a dear companion in earth-life then, and he is now, although his time and location and circumstances are all changed since then; and while I know he holds me in thought, yet to a certain extent, we might say, I am forgotten, because when any one is apt to form other as sociations, and be interested in other things, for the time being it seems the past is forgot-

But the dear little child that just spoke before me reminded me so much of the old problem we often express, that unless you become like unto a little child you can nowise enter into heaven. And I felt like coming in this morning in that same simple way, not to show any great strength, but an anxious desire to show that we can be happy in spirit when we see our friends happy in mortal.

Recently there have been changes come to those I loved; things in earth-life have not been as happy as they used to be; adversities come, and it is in the dark hours we need our friends, and cry and call for God to help us; I have heard them ask God so many times to bring comfort, and give them strength to understand the tide of adversities that now surround them. I feel that they may not get this letter, yet I also feel there are those around them that are interested, and so we have tried to send a message through spirit-power to relieve them mentally. With that idea in view I wanted to send forth encouraging words, and say to Albert: You are not alone, you are not bearing the tide of circumstances alone—there are many with you, more in spirit perhaps than in mortal. I do want you to know I am your companion still; I am holding what influences I can to encourage you, to help you, because my sincere desire is to help, and not to find fault. I am also glad to see the happy home that you have got, and I am glad to see you have done what you have. Only be cheerful. and be encouraged by those that are willing to encourage you, and all will come out

I too am from Maine-where I came from was in Greene, but my message I desire to go to Lewiston, where my friends live. My name was Mary E. Haskell.

#### Robert Phillips.

Good morning, Monsieur. Well, it is glorious to find one door is open to the black and to the white alike. When we get in spirit-life there is no nationality, there is no change of color; there is no place that we can't fill if we are only capable of filling it. I have been listening to those people talking so long, and I was wondering if I could send also a letter to my friends, because I have got many yet in earth-life; though I have been in spirit-life satisfy I am trying to make a feeble effort to | quite a while, I feel that they need my assistsay to them: Fear not, neither must thou fall ance more now than they did even when I was in the body, because we are people who are sensitive, and we sometimes feel we are not wanted, and sometimes keep ourselves back because our face is n't as white as somebody else's; and yet my heart is white if my face was black. I believed in doing good—I wanted ored man and woman can feel just as deeply as the white man can; and I want to make my friends in New Orleans feel I have not left them-I have still an interest in their welfare; for when I was in earth-life I used to have quite a lot of people work for me, and when they worked for me I believed in paying them what they were worth and give them their

honest dues. It is for that reason I want to return this morning, because they that were near and will never blow it over. I find so much to day | dear to me in earth-life are still struggling with the business, still trying to make an honest living, still trying to send forth their prospirit is like the mortal—we are unconscious | duct so as to be able to pay their honest debts; but I see so many, many things that don't go on as I would like; and yet, through the great spirit of knowledge and my experience here, I have learned to be more patient. I have learned that sometimes we think we would do better ourselves if we were in some one else's place. I don't know as I ought to find any fault; yet I want to encourage them very much, and let them know I see what's going on; and I want to say to you, Fannie, don't fault with you. I want you to realize my pres-I want to come in just a little while-'cause ence, for the Great Spirit has given us the the kind lady on the spirit-side said that I power to watch over the earth ones. I don't might-and send a letter to my father and want my people to think I have done this to mother way down in Maine. I was only a little | frighten them, for I know who's honest, and I | porary inharmony. fellow when I went away to the spirit-land- know you are doing the best you can; but, oh! Wallace, LeConte and other distinguished

name was Benjamin. I was named after the to you! I know when you hear of spirit-return me Bennie, and my home was down in Bangor, | en you, and that's why I come to this place | Jos. LeConte). this morning; so when you see this message in print it will help you better to understand, and you will know why I wanted you to go and see a medium. You said you was frightenedafraid they would tell you something that was n't good. Everything is good in Spiritualism, and we do n't talk to you to frighten you. If you go to one medium, and they frighten you, don't go there again. But don't let it frighten you. If you will let us talk to you good, and tell you how to manage things, I could be just as much a benefit to you-more so-than when I was in the body, because now I can see you, and I can understand the business better, and you can see that all is well over here, and

we only mean good. My home was in New Orleans. You can put me down as Bob Phillips. My name was Robert, but they always called me Bob. I was interested in both the cotton trade and fruit trade; did a good deal of shipping. Hope l shall be understood, and I know I can help the folks. Thank you, Monsieur. I'm glad I have been able to do this little. I will try to do better next time.

#### Captain William Pennell.

Just a minute: I will not intrude on your time but a little while, but I have been disappointed many times as I have come around this God-given fountain of life-for no language is strong enough to express it.

I'm very glad, even at the eleventh hour, to have a moment to send forth a few greetings to those I love. It makes us so happy that we can meet all branches of life on an equal plat form, for we belong to the great Divine Spirit.

I am very glad to be with you this morning, and I'm anxious to reach those in whom I am still interested in earth-life. I have not been ] out of the body so very long, and I went very suddenly, so had very little time to prepare for the change; it is these sudden deaths the mortal seems to dread. If we stand by the bedside and see the loved one pass from suffering to peace and rest, why it seems a comfort in one sense to see such go; but when one goes out in the morning healthy and rugged of death, the shock is generally more than a mortal can bear. It is the mortal who suffers, though, not the spirit.

Dear ones, all is well; I return this morning thanking God I did not die ignorant, directly, of spirit-return. I did n't feel I knew much about it; I think when a mortal thinks he knows the most, he really knows the least. We can be Spiritualists and yet know very little of what Spiritualism means. I know I had watched and investigated in some ways for years, and yet when I got to the spirit life I found I had learned very little, comparatively speaking, of what 's to be learned.

I want the dear ones to know I have not been disappointed with the change. I have met many on the other side, and I'm still waiting for others; but you can merely say, as the hour is late and I do not want to intrude too long, that William Pennell of Skowhegan, Me., is here. I will also be remembered by others outside my own people.

Mr. President, the Chairman has just notified me that perhaps you had better put "Captain" on in the first of my name, because I used to follow the water considerably in my younger days and got Captain affixed to it.

Messages to be Published.

Aug. 14.—Charles C. Hayes; Joseph Prise; Ethel Estes; Claud Prescott Lovering; Fanny Burnes; Nelson Powell.
Aug. 21.—Agnes Remington; Eben Quimby; Josiah Whitman; Alfred Benson; Aunt Polly Perkins; James Swift; C. H. Johnson.

C. H. Johnson.

Aug. 28.—Louise Coburn; Samuel P. Sanborn; Frank Mil-ler; Albert Stevenson; Ellsha Monroe; Philip Graham.

Sept. 4.—Mayor John Lowe; Isaac Newton Finch; Emma
E. Wecks; Austin Kent; Idaline H. Harding; Eliza Mc-Cluskey.

Sept. II.—Capt. Israel Cetten; Catharine Mackenney; Joslah Rogers; Noah Moor; Mary Ann Osgood; Frankie Osgood; Warren Chase.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Leonard Poindexter, Los Angeles.] It evil can exist for a limited time why not for eternity? Can you refute Mr. Gladstone's review of this subject as recently presented in the North American Review? Ans.-Mr. Gladstone's articles on human immortality, recently published in the periodical

referred to, are not, in our estimation, exhaustive essays upon the theme, as they are little more than commentaries upon the older statements of Bishop Butler, who is one of Gladstone's favorite authors, and one, moreover, to whose utterances he appears to attach the weight of considerable authority.

As compared with Calvin, Butler is angelic, and as compared with Butler, Gladstone is pro gressive; nevertheless, the apology for endless evil with which the great English statesman enforces his belief in endless punishment of a limited sort is by no means conclusive.

There is not from our point any other solution of the problem of evil than that it is always relative, never absolute. There is no evil be superstitious now; do n't you think if you in the universe if we speak from the essential see me that I'm haunting you or I'm finding standpoint of being, but when we descend into existence, good and evil are contradictories. Good may be predicated of the universe.

The absolute reality is altogether good, an evil state or condition being only one of tem-

winism," by Alfred Russel Wallace, and "Evbig man-Benjamin Franklin-but they called you get frightened; but I don't want to fright olution, its Relation to Religious Thought," by

The existence, or rather the subsistence of absolute or essential evil in the universe for a single instant would certainly be fatal to the idea of infinite goodness; and the everlasting perpetuity of relative evil would likewise cast a slur on divine order, and render pure optimism void of foundation.

Mr. Gladstone evidently misconceives the spirit of Universalism, as he argues concerning the deleterious effect upon morals of any teaching which fails to connect suffering with

It seems strange that so many people reared in Christian Orthodoxy seem so strangely confused on these points.

In the first place these statements are wholly illogical, for they accept the first chapter of Genesis as a divinely inspired record, and then flatly reject the only reasonable inference from its primary teaching. Granting that the Pentateuch fails to enlighten its readers on astronomy and geology, the theology and anthropology of the first chapter, at least, are thoroughly sound and wholly optimistic.

God is the author of all there is, and all there is must be good, is the plain teaching of the author.

What follows is evidently a largely allegorical record of finite human action, and has nothing whatever to do with the cardinal teaching concerning supreme and universal goodness which constitutes the basis of the record.

Mr. Gladstone, in common with multitudes of other able men, needs to consider two fundamental propositions, the first of which is that evil is only an inversion of good, and second that thought always produces its own penalty; the inevitable sorrow which it causes to its perpetrators is essentially remedial in charl acter.

We will briefly summarize our own position on this vital question thus:

1. Evil can be due to the lack of good, then its character is negative; it can also be due to the perversion of some faculty, or the misuse of some element, then its character is positive; but in both cases it concerns not the intrinsic seemingly, and by night-time lies in the arms | nature of any fraction of the substance of the universe, but only the temporary conditioning of some fraction of the force or matter within the power of man to rule.

2. The inevitable result of abuse or inversion of any sort is suffering to the offender, and this suffering being painful and unwelcome is of a character to induce abstinence from further perversion when the consequence of such perversion is through the ministry of the resultant penalty clearly revealed.

3. There is and there can be no escape from the conclusion that the relations now existing between sin and suffering are eternal relations, but it is false to argue that because relationships between causes and effects are eternal. therefore the same individual spirits will be forever under the penalty attaching to transgression of moral order.

4. Endless suffering would be useless, while remedial or corrective chastisement is in complete accord with the highest conceivable view of divine love and wisdom.

5. The testimony of enlightened and highly advanced teachers from the spirit realms has invariably been that the tendency of the sad consequences of error is always to purge or purify, never to spitefully torture the wrong-

6. The teachings attributed to Jesus by the evangelists, and equally the doctrines assigned to Paul, by no means inculcate the dogma of needless torment, but are intended to forcibly illustrate the inseparable connection between the commission of wrong and the penalty therefor.

7. The vexed question of the sin against the Holy Spirit is only solved by the rational interpretation given to it by those who declare that the obvious meaning of the phrase "it shall not be forgiven either in this world (or age) or in that which is to come," signifies that as eternal order is changeless, no change of dispensation or of place of abode can relate the human entity to a moral order essentially different from that which is obviously manifested in the present state and the present age.

The foregoing seven propositions are, of course, susceptible of endless enlargement; but in the highly condensed form into which we have striven, to compress them, we venture to affirm they contain the essential element of a rational spiritual philosophy of good and

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

> [For the Banner of Light.] Departed, Aug. 26, 1896,

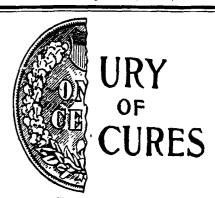
HON. ARTHUR MacARTHUR, Retired Judge Supreme Court, Washington, D.C., LL.D., Vice-Chancellor, etc., etc.

When this distinguished jurist left the bench, by legal requirements as to age, about eight years ago, it was our good fortune to become intimately associated with him, and to receive daily visits at Mrs. Horn's private séances, the outcome of which brought him to a profound conviction of the reality of spirit intercourse with mortals. Continuing his interest in these circles, in the course of a few months he perceived indications of a personal

influence that in a brief period caused him to become a ready channel for inspirational communications. His fine organism combined with a high degree of mental culture and judicial methods of thought, emi-nently fitted him for transmitting the sentiments of exalted intelligences without perceptible adultera-

Among those who frequently controlled his mental-Among those who frequently controlled his mentality, and who seemed particularly attracted to him, were Phillips Brooks, Rufus Choate, Webster, Calhoun, Clay, Father Taylor, Beecher, Edwin Forrest, Macready, and Booth the elder. During six following years a multitude of others discoursed, sometimes with an inexpressible tenderness and at others with a grandeur of eloquence unapproached in magnetic power by mortals.

Apart from his mediumistic experiences, he was the author of numerous works, all tending to the ennoblement of humanity and the advancement of mankind. Villa Tiziano, Saratoga Springs, N. Y., September 7, 1896.



THE RECORD OF Ayer's Sarsaparilla.

### Banner Correspondence.

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

#### Michigan.

DETROIT .- C. W. Burroughs, M. D., writes: "The Cause in which we are all so much interested, the spread of Spiritualism, has received a new impetus in spread of Spiritualism, has received a new impelus in our midst by the organization two months ago of the Central Spiritual Union, which has for its purpose the unification of the Spiritualists of this city.

It is now in complete and successful running order, with a full corps of officers, consisting of President, Secretary, Treasurer and Conductor, with an Executive Board of nine, and a Council of twelve.

The duties of the Board have to do with the immediate conduct and management of public meetings and circles, and the Council has to do with the extension of the Gause.

sion of the Cause. The Union has met thus far with the most unbound-

ed success, large and overflowing meetings being held weekly, the last of which was held last Friday even-ing at Prismatic Hall, when Dr. J. D. Kergan, our fellow-citizen, well and favorably known as an old and enthusiastic Spiritualist, gave a highly entertaining and instructive address on a 'Drop of Water from the Table to the Heart.

This was followed by a rare and beautiful exhibition

of psychic power by Mrs. Marian Carpenter, a lady resident and co-worker, whose ability and popularity as a platform speaker and seer seem to be last bring-ing her to the front ranks as a psychic."

#### Illinois.

CHICAGO.-E. C. Gray writes: "The Rev. George V. Cordingley has now returned to the Progressive Spiritual Church for another season, refreshed by his spiritual Church for another season, refreshed by his camp-meeting experiences. We trust the warmth of our appreciation will make him forget the bitter Lake breezes which cause his physical organism such sufering, for he has refused several tempting offers, to remain our devoted pastor. As an evidence of welcome a very profuse display of roses was upon his platform last evening, bearing upon satin ribbons the inscription, in gold letters, 'A Hearty Welcome Home to Rev. George V. Cordingley.'

He gave a most beautiful impromptu poem in recognition of this token from his friends during the services.

vices.

We would like to tell you of Mr. Cordingley's brilliant remarks, the tests, and eloquent answers to questions from the audience, all of which deserve record, but can only say, our pastor has returned and we are so glad! Come and hear him. We expect a great harvest this winter through his guides and sincere

work.
The Children's Lyceum is certainly a credit to the cause of Spiritualism. Mr. Cordingley holds Sunday services at Lakeside Hall, southeast corner of Thirtyfirst street and Indiana Avenue."

#### Indiana.

INDIANAPOLIS .- "O. T." writes: "The First Spiritualist church of Indianapolis opened its season of lectures yesterday, Sept. 6, with Mrs. Nellie Baade

of Detroit, trance speaker.

The new church has a commodious assembly hall, besides smaller rooms for social purposes. New furnishings were presented to the church by Mrs. Kirschmier and Mrs. Barnett, the result of their solicitations for donations. By the suggestion of a member a vote of thanks was tendered the ladies, and a cordial recention given them at the close of the services.
Our President, Mr. F. B. Schmid, is an indefatigable

worker for the Cause, as also a liberal giver. A Lycum is contemplated as soon as a competent Superin tendent becomes available.
Two other societies hold regular meetings in this city."

#### September Magazines.

SCRIBNER'S MAGAZINE for the current month has as opening paper an interesting account of "The New Olympian Games," by Rufus B. Richardson, with illustrations drawn in Athens for the magazine by Corwin Knapp Linson. Brander Matthews cortributes a reminiscence of his friend "H. C. Bunner." The second paper is given by August F. Jaccaci, "On the Trail of Don Quixote." "Sport in an Untouched American Wilderness" is by Frederic Irland, illustrated from photographs by the author. Short stories are contributed by Mary Tappan Wright and John J. à Becket. "The British National Portrait Gallery" is by Cosmos Monkhouse, illustrated with reproductions of famous portraits. There is an instalment of "Sentimental Tommy," by J. M. Barrie. There are other interesting papers, which, with "The Point of View," "Field of Art," and "About the World," make an interesting number. Charles Scribner's Sons. New York.

THE METAPHYSICAL MAGAZINE opens with an interesting paper on "Paracelsus as a Physician," by Alexander Wilder, M. D., F. A. S. "The Art of Mind-Building," by Prof. Elmer Gates, is brought to a conclusion. Charles S. Norton writ s on "The Fall of Man." Charles Johnston, M. R. A.S, contributes the filth part in "Karma in the Later Vendanta." "Tyranny of Intellectual Shiewdness," by Reuben Briggs Davenport, is concluded. The "Department of Psychic Experiences" is replete with interesting facts. "Department of Healing Philosophy" and "The World of Thought," with Editorial Comment, are well worth reading. The Metaphysical Publishing Company, 503 Fifth Avenue, New York.

ST. NICHOLAS. - Apropos of the close of the vacation season, and the taking up of school life once more, Miss Agnes Repplier contributes a sketch entitled "At School a Hundred Years Ago," in which she shows how much better treatment is accorded children of to-day than was the lot of their great-grandmother. A sketch of Joseph Francis, the inventor of the life-boat, and the father and founder of the lifesaving service, is written by W. S. Harwood. Other interesting papers are contributed by Max Bennett Thrasher, Mrs. M. Bernard, Francis Churchill Williams, Agnes Carr Sage, and Mary Murdock Mason. "The Story of Marco Polo," by Noah Brooks, reaches the romantic period of the defeat and death of Prester John, and "Sinbad, Smith & Co.," in the serial by Albert Stearns, have more peculiar adventures. A new serial "The City of Stories," by Frank M. Bicknell, has a promising beginning. There are the usual jingles and illustrations. The Century Co., Union Square. New York.

McClure's Magazine has as important, "A Barrack-Room Ballad," by Rudyard Kipling; "Lincoln's Lost Speech" (now first published), by H. C. Whitney and Joseph Medill; "Dr. Morton and His Discovery of Anæsthesia," by Mrs. Morton; "Recollections of Art Study in Paris," by Will H. Low; "Among the Gloucester Fishermen," by Elizabeth Stuart Phelps; "Whistler, Painter and Comedian-a Personal Study"; "In the Time of the Sweet-Brier," a story by Mrs. Spofford, and short stories by Clinton Ross and Morgan Robertson. Also a good installment of Anthony Hope's serial, "Phroso." There are other contributions from good writers. The S. S. McClure Co., 141 to 155 East 25th street, New York

THE THEOSOPHIST for August continues H. S. Olcott's "Old Diary Leaves," "Oriental Series," Chap. XXIII. being given. "Theosophy in Outline" is written of by L. E. Harcus, F. T. S. Other papers on subjects of interest are contributed by A. Govinda Charlu, Nasarvanja F. Bilimora, Saraswati Pal, Brahmin-Buddhist, Purmeshri Dass, Gulái Chand and P. W. Nicholson. The departments are well cared for. Published by the proprietors at the Theosophical Society's headquarters, Adyar, Madras.

RECEIVED: THE PHRENOLOGICAL JOURNAL, FOWler & Wells Co., 27 East 21st street, New York. THE KINDERGARTEN NEWS, published by Milton Bradley Co., Springfield, Mass. THE AMERICAN KITCHEN MAGAZINE, published by the Home Science Publishing Company, 485 Tremont street, Boston, Mass.

#### Married.

J. William Briggs, M. D., and Rev. Marguerite St Omer, at Cincinnati, O., Thursday, Aug. 20, 1896.

#### Passed to Spirit-Life.

From her Cottage at Lake Pleasant, Mass., Aug. 23, MRS.

CHARLES WILLIAMS, aged 76 years. For many years she had been a devout Spiritualist, in every sense of the word. She was a kind neighbor, a valued friend and a true woman; to know her was to love her. She was for many years a patron of the BANNER OF LIGHT, and watched for its weekly visits with pleasure. Her remains were brought to Milford, Mass., her late home, for interment.

Milford, Mass.

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

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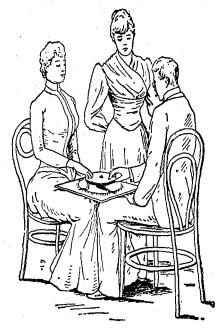
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VON USEG.

Das Buch giebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zwischen Himmel und Erde, alt untere Schulzeisheit sich träumen läzst.

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# Bunner of Bight.

BOSTON, SATURDAY, SEPTEMBER 19, 1896.

"All Out of Doors."

To the Editor of the Banner of Light:

This is the title of an August article in the Christian Register, of which some extracts will give the leading views:

"The 'Grove Meeting' has come to be a summer fashion. Its modern origin is doubtless to be traced to the Methodist camp-meeting; but this, in turn, may have been suggested by the Israelitish 'feast of tabernacies,' when the tribes left their houses to dwell for a few days in tents and booths, as their fathers had done while sojourning as nomads, in the Arabian desert. In old times, or new, it has doubtless helped to confirm the theory that

Religion never was designed To make our pleasures less

for the constraint of conventional life is partly laid aside whenever people find themselves out of doors, in the free air and under the wide

Dr. Holmes once wrote to Dr. Wier Mitchell that 'The wood of which academic chairs is made has a narcotic quality, which occasionally renders the occupants somnolent, lethar gic, and even comatose. There has been a suspicion that some of the pulpits are constructed of the same material. Not so with the rude platform set up under the shade of a tree. The preacher who stands there, looking down upon the rows of people seated upon backless benches, soon learns that there will be a restless and scattering edge to the crowd unless he has something to say and knows how to say it. The voice of one crying in the wilderness must have a genuine prophetic ring, like that of John the Baptist, or it may as well speak to a lumber yard. It would not be an unmixed misfortune if every pew-door in city churches could have an easy exit to the side-walk, for the reverend clergy would all be taking lessons of the stump speakers.

Even in cities there is a charm in this sort of thing for multitudes who never enter a church. Few of our Boston ministers can win so large a hearing in their beautiful temples as throng to listen to them when they speak on the Com-mon of a Sunday afternoon. All the ranters and canters also know this, and they are quick to take the advantage....

Perhaps some victories may yet be won for rational religion by giving its advocacy a little more tree air, and by translating its blessed message into the dia ect of the common people. Perhaps there will yet arise a school of truly liberal preachers, who will give themselves, with loving apostolic zeal, to the work of winning souls, by 'becoming all things to all men' in that brave and generous sense which was the boast of one who knew how to adapt his method to the service of his principles, and to be ready for every occasion, in season and out of season.

Instead of one Unitarian Grove Meeting, attended largely by summer tourists from city congregations, there might well be a series of appointments, at various well-chosen centres, all through our rural regions, near the villages and towns, and especially in those parts where the old religious traditions have grown weak, and where the people are in sad danger of lapsing into something like sordid and sensual heathenism for want of any regular moral instruction and spiritual guidance.'

"THE EVOLUTION OF THE CAMP MEETING" Is carried to the point reached by the Christian | are seen upon the streets of those who live here the Register, and beyond, in a contributed article in the Detroit Journal, as follows:

"This is the camp meeting season. Very tempting, in theory, is life in a tent or cabin in the forest shades; practically there are some drawbacks, but, on the whole, it is pleasant. overstepped the lines of that pioneer denomination, and has greatly changed and enlarged in character and scope. It is no longer confined to Methodists but adopted by others, and sometimes is called an assembly, as at Bay View and Chautauqua. The pioneer campmeeting was rude and simple in its style and fare, and grew out of the lack of church buildings in the new country large enough to hold the audiences. It was not a fashionable as-sembly, and, indeed, was rather looked down on by religious people of the 1 am holier than-.. We need not quarrel with those old

ways. They are rone by, and what truth was in them is ours. Mark the change. Go to Bay View, largely under Methodist care to-day. There is a great auditorium, there are cottages and houses, comfortable and beautiful, groves and lawns, as softened reminders of the primeval forest where the old camps were held. The preaching is earnest, but its range is wider, its manner more quiet than of old, and the audience has a like change in its thought and aspect.... The old theory was, Prepare for death and eternity; the new idea is, Be more, know more and do more and better each day. Thus will death be a sweet passover.

This change of thought has changed the as pect and method of the camp meetings of whatever denominational name.

The great Chautauqua assembly has spread its schools, and its reading course in books of spiritual life and natural science far over the land. The Unitarians have their grove meeting on the banks of a lovely lake, amidst the Hampshire hills, the Universalists joining them. Words will be spoken there like apples of

gold in pictures of silver.' In a journal before me are advertisements of twenty camp meetings of Spiritualists in different sections from Maine to Minnesota and California—their leading and unifying ideas, the nearness and naturalness of the higher life beyond; truth of spirit return and presence; the knowledge of man's inner life and infinite relations as a spiritual and immortal being. At least one hundred and fifty thousand people will attend these gatherings. The or der and propriety of behavior will compare well with that at Bay View and Chautau-qua-fortunately it is high in them all.

Thus we see the evolution of the camp meeting. Its influence is wide. It may be open to criticism, but, on the whole, it is an uplifting and enlarging educating power, a means of grace, a light bringer."

What The Register speaks of with a "perhaps": its possible "victories for rational re ligion"; its "school of truly liberal preachers" with "apostolic zeal" in their work; the saving of people from "lapsing into something like sensual heathenism for want of any regular moral instruction and spiritual guidance." the Spiritualists are reaching toward, and winning the thoughtful attention of multitudes of hearers in their camp meetings.

From Boston at least ten thousand people went to Lake Pleasant and Onset in August; reports of those great gatherings were made in the Boston journals. Among the interested attendants were many Unitarians and Universalists, and preachers of the liberal faith spoke in the free discussions; yet all through the month no word in The Register gave sign of their existence!

With high regard for good work which Unitarians are doing, I can but say that no comments on this singular silence are needed, save what may be given in saying, "The more's the

pity "---for them. Yours truly, G. B. Stebbins. Detroit, Mich., Aug. 31, 1896.

THE OPPORTUNITY.—A father wishing to bring up his child in the way he should go, told him when he was in any danger and needed help to call upon the Lord. Later in the day Willie was punished for some misdemeanor, and when on the threshold of the dark closet, holding his father by one hand, he dropped to his knees, and prayed, "Oh! Lord, if you want to help a little boy now's your chance."—Life.

Lake Brady Camp. To the Editor of the Banner of Light:

We have just witnessed the closing scones of our encampment for the season of '96.

The morning indicated rain, so our beautiful grove was deserted and the pavilion on the lake was made to do duty, though it failed to accommodate the crowds, and the day after all proved to be a pleasant

Flowers were already in profusion on the stage when Mr. Thomas Black, of Ceveland, brought in an exquisite centre piece as an effering to J. Frank Baxter, the last speaker of the day and se ison.

The presentation of this tribute came first on the morning program, which consisted of a farewell re-

Prof. E. J. Bowtell, Dr. F. Schermerhorn. Miss Gaule and Mrs. McCaslin made short tarewell speeches. Mrs. Elsle, Mrs. Archer, Mrs. Herrick and Mr. Elsle led in stuginy. Dr. F. Schermerhorn read a set of resolutions commending the various workers, signed by a committee consisting of himself, Mrs. McCaslin and Mrs. Dr. Pierce. He also pronounced a touching benediction. touching benediction.

Miss Gaule contributed a test scance, which, like all

previous ones, established the truth of spirit return. Chairman Herrick, in his closing remarks, extolled the various workers, but all felt that no one person

deserved greater credit than himself for faithful dis-charge of duty.

Mr. Baxter is too well known as a speaker and me-dium to need much eulogy from our humble pen. His lectures throughout showed careful preparation, and were filled with unanswerable arguments and facts in proof of spirit-return. In his test séances he stands out unique from all other mediums by his inimitable

Impersonations.

His lecture and séance both gave general satisfaction, as did all the exercises of the day. It was with a feeling of deep regret that the closing words were

and and the last good byes exchanged.

All the mediums held last séances at the closing of the Camp, following each other in close succession.

At D. A. Herrick's séance the writer received a mes sage from a friend, who had manifested there for the

first time two years ago. The message contained a test of his spirit presence.

Dr. Newcomer, so well known to Cleveland Spiritualists, also came, and sent instructions to Mr. Thomas Lees to have some pictures of his placed in the Cleveland Tracks.

hees to have some pictures of his placed in the clove-land Lyceum.

At the close of this circle a gentleman arose and said: "Friends, I want to state here and now that I am at last convinced of the truth of Spiritualism. I have been a keptic all my life. I never could accept the Orthodox faith. I have received a test here which satisfies me, if I never get another."

satisfies me, if I never get another."

At the trumpet séance of Charles Barnes tiny volces were heard, indescribably thin and piping, yet clear and distinct. One or two of these little spirits could only ask for "papa" or "mamma," and failed to be recognized. One, however, received full recognition. Mrs. Archer and Mr. Pettibone both gave materializing séances after the public meeting Sunday, immediately following each other. distely following each other.

Mr. Pett bone's séance was, as usual, in full light.

The materializations consisted of hands and arms

protrucing through an opening in the little cabinet, in front of which the medium sat. Each person present was permitted in turn to put a slate on the medi-un's head, and receive messages written by these spirit-hands in full sight. Some of these were in au-swer to mental questions.

Mrs. Archer's full-form materialization was in half-

light. Forms of differe t sizes followed each other in rapid succession, representing all ages and both sexes. A number of persons recognized the faces of friends and greeted them t-nderly.

The wonderful little cabinet control, "Trixy," entertained the circle with her usual quaint philosophy and drail to the circle with her usual quaint philosophy.

and droll sayings, tile unconscious expressions of

The day proved to be a fine one, and when the sun set upon beautiful Lake Brady it was upon one of the most pleasant and successful seasons of the five it has been our good fortune to participate in.

MRS. M. McCaslin, Official Reporter.

Onset, Mass. To the Editor of the Banner of Light:

Onset has again resumed its quiet state, and, with the exception of those who are waiting for the Harvest Moon Festival on the 19th and 20th, and the Hunter's Moon, in October the old, familiar faces only winter through.

Two years ago there were one hundred and twentyfive families who passed the winter in Onset, and many more will be added to that figure this winter.

Dances will be held every Saturday evening, in the Arcade, throughout the winter, under the auspices The old-fashioned Methodist camp meeting has of Mr. H. E. Gifford, and each night he will bring out

some special feature in connection with the dancing.

Mrs. E. S. Loring and her committees are hard at work planning for the Harvest Moon Festival, and the coming week the Temple will receive additional decorations of bunting, flowers and evergreen, making it smile anew. Additions to the talent already announced to appear at the Festival are Mrs. Thompson

August 22 was a memorable day for Mrs. May C. Weston, the popular President of the Wigwam Co-Workers, who, to show their love and respect for their faithful leader, presented her at the afternoon session on that day with a solid gold Maltese Spiritualist pendant badge, encased in a satin box, and neatly engraved, with "May C. Weston" on the face of the bar, and upon the reverse the words: "Presented by the

and upon the reverse the words: "Presented by the Oniset Wigwam Co-Workers."

The Wigwam officers for the ensuing year are: Mrs. May C. Weston, President; Dr. J. L. Wyman, of Onset, and Dr. Cobb, of Boston, Vice-Presidents; Mr. O. F. Uler, Secretary; Mr. C. P. Wilder, Treasurer; Mr. J. H. Young, Col. Dexter, Dr. L. Gibbons and Mr. Winfield, Directors.

The Reign held under the appricas of the Wigwam.

The Fair held under the auspices of the Wigwam Co-Workers in front of the Wigwam, on the 7th and 8th, netted eighty five dollars to the society, and the receipts this season will clear the society of debt, except two hundred and fifty dollars on the land-which

over sixty new members have joined the society this season, including one life-membership.

Secretary C. D. Fuller has been very successful with Secretary C. D. Fuller has been very successful with his collections, and is a hard worker in the Cause. The Obset Souvenir, just published by Mr. H. E. Gifford, has been well-teeclved, and requests for copies are received from all directions. Mr. Gifford has already begun work upon a fine souvenir for next season, and also a new Birdseye View of Obset. Those wishing copies should notify Mr. Gifford of the fact, and make sure of receiving them by entering their and make sure of receiving them by entering their

subscription early. Mr. Gifford is also interested in Onset real estate, and has several flue bargains in the way of sales. Mrs. M. A. Lyman, known to all as "Mother" Lyman, will not remain in Onset this winter, and we shall miss her tamil ar face, as it has been looked upon as one of the landmarks of Ooset.

The electric lights that have illuminated the streets during the latter half of the season have been housed and the plant closed, but will no doubt do much more service next year, which bids fair to be a big year for improvements.

ELESWORTH.

Camp Progress, Upper Swampscott. To the Editor of the Banner of Light:

It does seem as though all the Sundays through the camp-meeting season had been stormy, and last Sunday was no exception.

Regular meeting omitted; about fifty were present, and a small meeting was held at the cook house. Prof. C. H. Webber of Salem, Mrs. Cross of Lynn, and Mrs. H. A. Baker of Danvers delivered short addresses Singing by Mr. C. H. Legrand and Mrs. Johnson of Salem.

As we are to have only two more meetings this season we should be pleased to have all mediums who are willing, and can make it convenient, to come and as sist us in our meetings. BANNER OF LIGHT for sale and subscriptions

Electric cars pass the grove every fifteen minutes from Lynn and Salem.

Onset Notes.

To the Editor of the Banner of Light:

The past Camp-Meeting course of lectures given by Prof. Kenyon and Dr. Bland closed Sunday, the 13th inst., with a lecture at 10:30 by Dr. B., and at 2:30 by Inst., with a lecture at 10:30 by Dr. B., and at 2:30 by Prof. K. At the opening of Dr. Bland's lecture Miss Gertrude Laidlaw sang that beautiful song, "The Heart Bowed Down," in a manner so touching and brautiful as to charm all hearts; and at the close she led the audience in singing "Shall We Gather at the River?" Miss L.'s singing has been a popular feature at these meetings, and as she gave her services free, a vote of thanks was, on motion, unaulmously tendered

Madam Haven goes to Brockton this week to spend a few weeks practicing her gifts of mediumship and magnetic healing. OCCASIONAL.

Onset's Harvest Moon.

To the Editor of the Banner of Light: The Annual Harvest Moon Festival will be observed on the 19th and 20th of September, in the Tem-

ple at Onset. The meetings will be held as follows: Saturday Sent. 19, 2:30 P. M., mediums' meeting. On Sunday, the 20th, at 10:30 A. M., 2:30 and 7:30 P. M. The following speakers and mediums have been secured: of Coorge A. Fuller of Worcester will preside at all the meetings, also deliver an address; Mrs. Carrie F. Loring of East Braintree; Mrs. Sarah A. Byrnes

of Dorchester; Mr. Charles Day of Charlestown; Mr. Joseph D. Stiles of Weymouth; also the following mediums and speakers who are now on the grounds; Mrs. Kate R. Stiles, Boston; Mrs. M. A. Chandler of Boston; Mr. Charles W. Builivau, Boston, Mr. Henry Tripp, Onset. Prof. Kenyon and others will participate in the exercises.

A concert by Poole's Orchestra will precede the morning and afternoon exercises on Sunday.

Saturday evening, from 7:30 to 9, there will be a musical and literary entertainment by the following talent: Poole's Orchestra of Boston; the Concordia Quartef, Brockton; Miss Alice Sinclair of Attleboro, reader; Miss Lilian C. Hathaway of East Wareham, accompanist. To be followed by dancing from 9 to 11:45. Music, Poole's Orchestra.

This grand event will close the successful season of 1890 at Onset.

E.S. LORING, Chairman of all Committees.

Onset, Sept. 6, 1896.

MEETINGS IN BOSTON.

Hollis Hall, 789 Washington Street.—Developing circle, 11 A.M.; test circle, 2%; speaking and tests, 7% Developing an I test circle Wednesday, 2% P. M. Mrs Gilliland, Con fuctor.

Bathbone Hall, 694 Washington Street, corner of Kuceland.—Society of Ethical and Spiritual State (Bible Spiritualists). Meetings Sundays at 11, 2% and 7%: Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A.M., 2½ and 7½ P. M., and Tuesday at 3 and 7½ P. M. Dr. George E. Dillingham, President.

Dwight Hall, 514 Tremont Street.—Meetings are held here every Sunday, 2½ P. M., phenomena exclusively. 7½ P. M., lecture and phenomena. Seymour Van Brocklin, Conductor and Medium.

Engineer's Hall, 1031 Washington Street.—Sunday, Il A. M.. developing circle; 2½ and 7½ P. M., lecture and tests. Wednesday, 2½ P. M., healing, developing and tests. Good music, vocal and instrumental. W. H. Bach, Conductor.

Elys'an Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday at 2½ and 7½ P.M., Thursday at 7½, Friday at 2½, and Saturday 7½ P.M. W. L. Lathrop, Conductor. Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P. M. N. P. Smith, Chairman.

Friendship Hall, 12 Kucciand Street.—Meetings every Sunday at il A.m., 2% and 7% P.M. N.P. Smith, Chairman. Red Men's Hall, 514 Trement Street.—Mrs. Mag gie Waite, tests, on Sunday evenings at 8 o'clock.

Chelsen.—Spiritual meetings every Sunday evening a 7½ at 206 Broadway. Charles H. Heavner, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold

only week-evening meetings.
Our directory of Boston meetings will, however, be continued as heretofore.
The reports of any services in Boston that fail to reach this office on Monday will not appear in The Banner of that

Engineers' Hall, 1031 Washington street. - A correspondent writes: W. H. Bach's opening meeting was a success. Those who recall this hall as the old "Ladies' Aid Parlors" would be surprised at the transformation. Newly decorated, hung with pictures, nicely carpeted, curtained and seated, and a new Mason & Hamlin plane, together with the im-proved entrances, make it one of the pleasantest halls

The meetings were opened with music of varying character, which was much enjoyed. This was followed by a short address and inspirational poem by W. H. Bach, and tests and remarks by Dr. White, G. T. Lamont and W. H. Bach.

Beginning part Sunday (20th) a developing circle

Beginning next Sunday (20th) a developing circle will be inaugurated at 11 A. M.
In aunouncing the objects of the meeting, Mr. Bach said: "We do not antagonize any meeting. We have our own peculiar ideas of how they should be con-

ducted, and this meeting will be conducted on those lines. Our place of meeting is our church; Spiritualism is our religion, and our meetings will be con ducted accordingly. Music is an essential; we will therefore devote a portion of our time to it."

In closing he promised in the near nature an even-ing devoted to "Hypnotism and Mediumship," with scientific experiments in hypnotism. Meetings next Sunday—11 A.M., developing circle; 2:30 and 7:30 P.M., lectures, tests and psychometric readings

The Boston Spiritual Temple .- At a meeting of the Directors of the Boston Spritual Temple held Thursday, Aug. 10, Mr. J. H. Lewis was elected Pres ident in place of Wm. H. Banks resigned, E. L. Allen was elected First Vice-President, in place of J. H. Lewis promoted, and Simeon Snow was elected Second Vice-President, in place of E. L. Allen promoted The regular meeting of the Temple opens Sunday, Oct. 1, 1896, in Berkeley Hall, at 10:30 A. M. Mr. J. Clegg Wright will be the speaker.

In the evening, in addition to Mr. Wright's lecture, Mrs. J. J. Whitney of California, the phenomenal

reader of tests, will be present, and close the meeting by giving delineations. Mr. Wright needs no introduction to a Boston audience. He is no stranger, but very popular, consequently you will have to come early to secure good

Those who have not been fortunate enough to hear Mrs. Whitney at Onset, or at one of her séances in Boston, should avail themselves of this opportunity, as Mrs. Whitney's stay in Boston is to be of short au

J. B. HATCH, JR., Sec'y.

Hollis Hall .- A. R. Gilliland, Secy, writes: Spiritual meetings all day Sept. 13, Mrs. Gilliland, Conductor. The morning developing circle was full of spiritual power. The test circle was equally harmo nious: mediums present.

In the afternoon Mrs. Mellen opened with invocation under strong spirit-influence, followed by tests; remarks and tests by Mrs. Chapman, Mrs. Hayes, Mrs. Millan; song by Mr. Bartlett and test reading of articles by our C inductor.

Evening session opened with sluging, followed by Prof. C. T. Wood; another hymn and an address on astrology and the reading of several charts by the same geutlemas. The latter part of the evening was devoted to tests: Mrs. Mellen, Mr. Coombs, Mrs. Gillebrat and others.

Monday evening, Sept. 28, we will have a social and a dance. The proceeds will be devoted to buying song books for the hall work. Tickets to be had from the associates BANNER OF LIGHT always on sale Wednesdays and

America Hall .- A correspondent writes: The developing circle opened at 11 o'clock Sunday with a good audience, considering the stormy day. The Con-

ductor, Eben Cobb, offered an invocation, followed with singing. Maly grand tests and proofs of spirit return were given by Mrs. I. B. Sears, Mrs. E. J. Peak, Prof. F. W. Peak, Mr. Ellott and others; the last named rendered a beautiful poem.

The afternoon session opened at 2:45 o'clock by volutary by Prof. F. W. Peak; song, "Beulah Land," by the audlence; invocation, Eben Cobb; song, "The Home Over There." The first medium on the platform was Mrs. E. J. Peak, conductor of methings in Good was Mrs. E. J. Peak, conductor of meetings in Good Templars' Hall, Charlestown; Mrs. Julia Davis, Mrs.

A. Forrester, E. H. Tuttle.

The evening session opened with voluntary, and song service by Prof. Peak and congregation; introductory remarks by the Chairman, Eben Cobb, followed by tests and remarks from the following: Dr. C. O. Huot Mrs. E. J. Peak, Mrs. M. Knowles, Mrs. Davis, Mrs Forrester, E. H. Tuttle, Mrs. Nellie S. Thomas.

Rathbone Mail .- A correspondent writes: Sunday morning, Sept. 13, circle opened as usual. Mrs. Jennie Collins, with other good mediums, were present, also a large attendance notwithstanding the very stormy weather. Several fine tests were given and

Afternoon session, opening remarks by Mr. Bartlett, also some very good tests. After a song by Mr. Bartlett, Mrs. Snow. Mrs. Peak, Mrs. West, Mrs. Bishop, Mr. Martln, Mrs. S. P. Treen and Mrs. Wilkinson very remarkable readings and tests.
Sunday evening Mr. G. A. Badger made a few ap

propriate remarks, which were very interesting. Singing by Mr. Bartlett, Several good readings were given by Mrs. Woods; recitation by Miss Mattie Milliken; solo by Miss Woods; tests by Mr. Bartlett, also several songs. Mrs. Wilkinson closed the meeting with

BANNER OF LIGHT on sale.

Elysian Hall .- The Elysian Society of Spiritual Progress, W. L. Lathrop, President-E. C., Sec'y, writes-held three successful meetings on Sunday The morning and afternoon circles abounded with ane morning and afternoon circles abounded with spirit power in development, and many clear and beautiful tests were given. Dr. Mathews, Mr. Nourse, Mr. Lathrop, and many private mediums assisted. In the evening a number of clear tests were given by Mrs. Bishop. Dr. Mathews, Mr. Nourse, and others, and Mr. Lathrop also gave grand tests.

We shall hold a concert in about two weeks.

The Ladies' Spiritualistic Industrial Society-S. E. Appleton, Sec'y, writer-will hold its first meeting of the season at Arlington Hall, corner Washington and Dover streets, Thursday afternoon and evening, Oct. 1. A good supper will be served at 6:30, at which we hope to see all our old friends and lots of new ones.

There will be a special entertainment in the even

Enameline The Modern STOVE POLISH. Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

Clevelaud (0.) Notes.

To the Editor of the Banner of Light:

The Lake Brady Camp-Meeting closed a successful ten-weeks' season on Sunday, Sept. 6, with Mr. J. Frank Baxter as the principal speaker. The morning exercises partook of the character of

a conference, in which many participated, and in the afternoon Mr. Baxter gave an appropriate closing discourse in his usual logical and forcible manner. In the morning Miss Maggie Gaule officiated as

platform test medium, and in the afternoon Mr. Baxter supplemented his lecture with singing and spirit-delineations.

The Annual Stockholders' Meeting of the L. B. Co. is called for Saturday, Sept. 19, when in all probability some definite action will be taken to lift the company out of its present financial trouble, and the hands of Receivers Alfred Kellogg and Chas. Thomas. hands of Receivers Alfred Kellogg and Chas. Thomas. Cleveland's Centennial Celebration closed yesterday, Sept. 10. with unusual splendor, the day being known as "Perry's day"—the anniversary of Commodore Perry's victory on Lake Erie over the British, under the command of Commodore Barclay. It was a fitting and brilliant closing of Cleveland's Centennial celebration, in which United States army and navy troops, the volunteer soldiery of Obio and Michigan, civic and industrial societies, with the Governors of Rhode Island and Ohio side by side, accompanied by their respective staffs, participated.

At night over one hundred and fifty thousand people witnessed from Lake View Park the spectacle of the battle of Lake Erie, amid a brilliant display of fireworks.

fireworks.

Mr. O. L. Concannon, the well-known materializing

medium and his wife, at the close of the Lily Dale Camp-Meeting, spent the last week of the camp at Lake Brady. in company with Mr. C. E. Parcell, of the Florida Camp-Meeting.

Since the closing of the Lake Brady meeting Mr. Concannon has been holding séances for full-form materializations under the best test conditions it has been the writer's lot to witness and has made not a few

the writer's lot to witness, and has made not a lew converts to this phase of spiritualistic phenomena. As several of the scances have taken place at my home, in the presence of some of the most critical investiga tors, it affords me much pleasure to report the suc-cesses of this well-known and well-thought-of me-

Mr. and Mrs. Concappon leave Cleveland some time

Mr. and Mrs. Concannon leave Cleveland some time next week for Boston, where, we are informed, they are both engaged for a series of public scances at Ayer's Spiritual Temple.

Reopening of the Children's Progressive Lyceum.—After its customary summer vacation, the Children's Progressive Lyceum will resume its meetings in Memorial Hall. 170 Superior street, commencing Sunday, Sept. 20, 10:30 A. M. Mr. J. H. Copeland, the Conductor, has issued a call for all Spiritualists and Liberalists in Cleveland, who are in sympathy with the Lyists in Cleveland, who are in sympathy with the Lyceum movement, to rally and endeavor to increase the number of workers, and extend the usefulness of this the oldest Spiritualist Sunday-School in America. One of the first things to be done is the appointing or electing a Guardian to fill the vacancy caused by the recent transition of Mrs. Carrie L. Hopkins, who had held and faithfully filled that important position with great credit to herself and the Cause for the past five ferms

Our Forthcoming Bi-Centennial.—It is to be hoped that the Lyceum's interest throughout the courty will be so lostered the next eighteen months that the Children's Lyccums will be a marked feature of our Public Anniversary on March 31st, 1898.

Fraternally yours, THOMAS LEES.

Sept. 11, 1896.

#### MEETINGS IN MASSACHUSETTS.

Lyun .- T. H. B. James wittes: The Spiritualists held their regular services Sunday evening, at 33 Summer street. There was a large audience. Appropriate selections were rendered by Mr. and Mrs. Huckaby, Misses Lena and Elsie Burns, and Mrs. Melissa K. Hamill; Mrs. C. B. Hare gave interesting remarks on "Spiritual Food."
Many tests were given by Mrs. C. B. Hare, Mrs. Alice

M. Lefavour, Mrs. Annie J. Brennan, Mrs. Vina P. Goodwin, Mrs. Florence A. Lamphier and others, to friends in the audience. Dr. I. A. Pierce, Alfred E. Warren, Warren A. Kimball and others gave magnetic treatments to many.

Next Sunday evening at 7:30 there will be a test, healing and developing circle by many good mediums.

Public invited. There was a large audience present at Mrs. Dr. M.

K. Dowland's meetings, Tuesday and Friday evenings, Sept. 8th and 11th.

Tuesday evening Mrs. M. K. Hamill presided at the organ; Dr. E. H. Mathews spoke on How Spirits Affect and It fluence Humanity; also gave a number of fine readings. Mrs. Dr. Dowland made able and instructive remarks on the dury of all to acquaint themselves with the inner man. Mrs. Alice M. Lefavour, Mrs. Vina P. Goodwin, gave many recognized tests and spirit messages. Mrs. L. A. Prentiss closed the meeting with well chosen remarks on the duty of Spiritualists; also gave many excellent tests and spirit communications Friday evening, appropriate selections by Alfred E Warren; Mrs. Dr. Dowland spoke on "Life, and Spirit Manifestations, from the first man who passed to higher life until the present time." Mrs. Alice M. Lefavour gave one of her wonderful independent musical and physical scances. Mrs. L. A. Prentiss and Mrs. Florence A. Lamphier gave many recognized tests and spirit messages. Mr. A. E. Warren closed

the meeting with a few spirit names and benediction. Lowell .- Mr. C. F. Hill, President, writes: Sunday, Aug. 30, the Spiritualists of Lowell held two very interesting meetings at Earncliffe Grove, just outside the city, where out of door meetings were held at 2:30 and 6 o'clock.

and 6 o'clock.

Sunday was a beautiful day, and a large attendance gathered to hear Jennie K. D. Conaut. The meeting was opened by the President, who said that on Sunday, Sept. 7, they would open the meetings in the had. He thanked Miss Hause for giving the use of the grove. He then introduced the speaker, Mrs. Conaut. Jennie K. D. Conaut took as the sutject for her lecture: "If Spiritualism Is Not a Religion, What Is 112". The lecture and her tests and readings were The lecture and her tests and readings were good. Mrs. Conant referred to the Banner of Light, and said she want-d all to take it, as it was the oldest Spiritualistic paper in print, and it should be supported, and, when she concluded, the chairman had a good word to say for The Banner.

F. H. COGGESHALL writes, Sept. 14: The Spiritualists of this city held two largely-attended services in their hall on Merrimac street, Sunday, Sept 13, both being conducted by Dr. Theodore F. Price of Boston. He gave two highly interesting and entertaining lectures, at the close of which he gave a number of tests. The Doctor will be with us again next Sunday.

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meeings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, whole the Banner of Light can be had. Services Sundays it a. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3.

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

The First Society will resume meetings on Sun-

day, 20th inst., at the Berkeley Lyceum, Forty-fourth street, between Fifth and Sixth Avenues. Morning service, 11 o'clock; evening, 8 o'clock. Prof. W. F. Peck, who is very popular in New York as well as elsewhere, will be the speaker during September.

The afternoon meeting, at 3 o'clock, same place, for manifestations in the form of tests, etc., will be made most interesting by Mrs. M. E. Williams, who will give tests. Other mediums are expected.

RHODE ISLAND.

Providence .- The Spiritualist Association-Benj. F. Prouty, Sec'y, writes-held its regular meeting at Columbia Hall, No. 24 Weybosset street. Our speaker on Sept. 13 was Mrs. Helen L. Palmer-Ressegue, who gave us two very able lectures, which were well-received by a highly appreciative audience. Mrs. Ressegue will be with us again next Sunday, Sept. 20.

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In midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Ragle Brand Condensed Milk is undoubtedly the salest and best infant food. Infant Health is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company,

"Aren't there a great number of sugar plantations in Cuba?" "Yes. Sugar plantations to burn."—Life.

#### NEW YORK.

Oswego.-N. G. Upson, Sec'y, writes: On Sunday, Sept. 6, the Spiritualists of this city and the surrounding towns held a grove meeting about three miles dis-

ing towns held a grove meeting about three miles distant from the city, on the banks of the Oswego river.

Owing to the heavy rains of the day before, and the threatening skies of Sunday morning, the forenoon meeting was held in the pariors of a farmhouse closs by. A goodly number were present and listened to a very interesting and entertaining lecture delivered by Mrs. Mary C. Lyman, of Chicago.

In the afternoon we repaired to the grove, where a large audience had assembled, where we were treated to interesting exercises. Mrs. Lyman opened with a grand lecture on Spiritualism, followed by Mrs. Cowen, of Syracuse, and Mr. LaFontaine, of Fulton. Our greed for the good things not being satisfied, an evening meeting was arranged for us in the pariors of our good brother and sister, J. P. M. Pock, where Mrs. Lyman and Mrs. Cowen again entertained us for nearly two hours. So closed a day which was a love feast to many Spiritualists of this section, as such a meeting had not been held before for several years.

#### CONNECTICUT.

Norwich.-Mrs. J. A. Chapman, Sec'y, writes: The Children's Progressive Lyceum connected wth the Norwich Spiritual Union opened its sessions in Grand Army Hall Sunday, Sept. 6, after a vacation of

Although the day was stormy a fair number was in attendance, and much interest manifested in the les-

Sept. 20 we shall open a series of séances at our own home, with Mrs. Eva Hill of Greenwich, N. Y., a fine medium for musical manifestations. We shall have other mediums of various phases during the fall and early whoter months, and hope to

Providence, R. I.-The: People's Progressive Spiritualist Association will hold regular services every Sunday evening, at 7:30 o'clock, at B. T. Hall,

this way to reach some hungry hearts.

No. 728 Westminster street, opposite Dean street. The best available talent will be engaged to demonstrate the various phases of mediumship.

Mr. A. B. Omerod, the well known platform test medium, of Chicago, Ill., and Mr. F. H. Roscoe, the well-known lecturer and test medium, of Providence, R. I., will occupy the platform during the remaining Sunday evenings of September. Other prominent mediums will be appared later

will be announced later.

Those wishing to become members of this society can obtain all information by applying to the President, Mr. F. H. Ro-coe, 151 Broadway, Providence,

If you have been puzzled to know what cooking range to buy, puzzle yourself no longer, but buy a "Glenwood." If you suffered from the old last winter, suffer no more. Put a "Glenwood Heater." in your cellar or "Glenwood" Parlor Stove in parlor and ilving room, and you will be contented and happy.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

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

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Frankiln Avenue. Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

Mediums, Progressive Meetings.—Sundays, 3 P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstrad holds a Spiritual Class every Wednesday evening at Steleok.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhili streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Succestery, Frank H. Morrill. Services at 10% A. M. and 7% F. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

### MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday It A.M., 24 and 74 r. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday 2 P.W.

First Society of Spiritualists meets at Hooley's Theatre, at Il A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmony. Thursday, 7% F. M., Orpheus Hall, Scotler Theatre. WASHINGTON, D. C. First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P. M. M. C. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 538
Jefferson istreet, every Sunday at 73/ P. M., and Thursday
at 8 P. M. J. C. Bigler, President.

# Mediumship

AND ITS DEVELOPMENT. BY W. H. BACH.

This book is written for the express purpose of instructing mediums, and those who wish to develop mediumship how to sit to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained, with instructions for preparing any necessary devices. It contains a resume of the history of Mediumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them vericarly defined in this work.

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

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### people. Pamphlet; price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO. THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

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