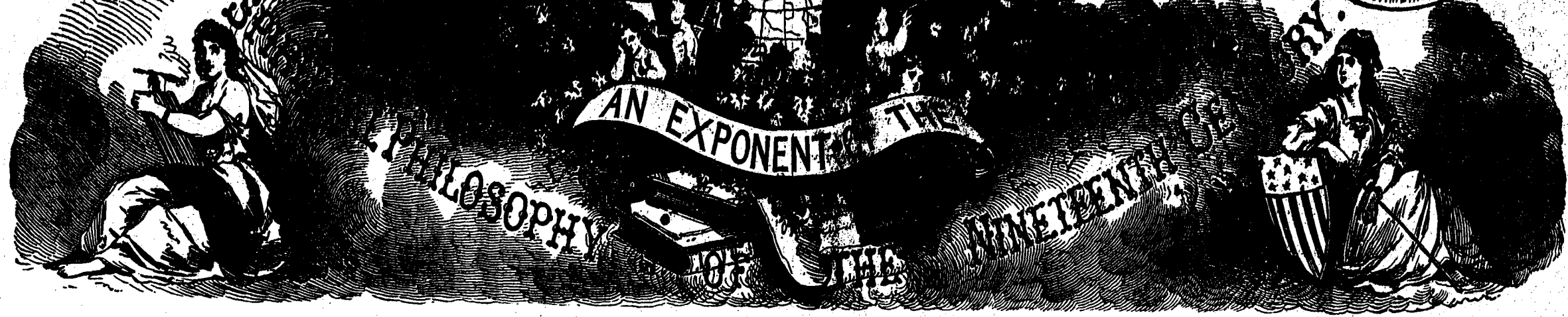


BANNER OF LIGHT.



VOL. 80. {Banner of Light Publishing Co.,} BOSTON, SATURDAY, SEPTEMBER 19, 1896. { \$2.00 Per Annum, } NO. 3.
9 Bosworth St., Boston, Mass. Postage Free.

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,
And 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 society 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 state of activity than is found in the majority of cities. Perhaps that is because of the early 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 investigators of the raps—and the Fox girls also—have 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 introduce 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 republished and preserved. A greater collation of facts should be made before all these pioneers pass on. I have sought here in vain for newspapers of that time with the local reports.

My days here are being enriched 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 during 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 cottage should then be covered over by a large auditorium, and a yearly meeting held there. It should be preserved from the elements, and the spot made a perpetual meeting place, at least for each anniversary. Why cannot this be done, and a great celebration of the event be arranged for March 31, 1898, when the raps will have revereberated fifty years? The half-century anniversary could not be made more effective.

The Rochester Spiritualists want a gala celebration 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 arrangements.

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 Truth—a 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 spiritual 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 man the atmosphere in both cases must be pure.

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 where inspire what will fill our spiritual being with strength. Inspiration, then, is in breathing on the interior plane. And this inbreathing is ultimated in action on the external as well as on the internal plane. Every act of man, from the cobbling of 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 incarnate 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 incarnate 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—a 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 them.

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

"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 "Proust'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 grandchildren 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 fourteen 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 obtain eggs and milk; there was then only one house here, where dwelt the Libby family of fourteen. I fiddled for them, and the captain and I sang, and we were invited to remain all 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 of the dead."

We shall give a concert here, and then proceed farther eastward—possibly as far as Prince Edward's Island, where I was shipwrecked, and Capt. Gross and myself, after losing our little schooner, fiddled and sang our way home—and when we reached Portland, Me., the late Nicholas 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.

Proust'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 hospitable. The audience was gratified, and gave us much applause—everything had an enthusiastic encore.

J. J. W.

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 slate-writing, 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 air, light and peace in many hearts, bruises healing, love blooming, truth conquering, and some mist 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 laying opposite sides of the grounds, clear and beautiful, dimpling in the sun and echoing the zephyrus in the mystic moonlight, a steamboat plying from shore to shore, and—inconsistent as it may seem—men who believe in the nearness of heaven and infinite love, searching the beautiful 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

soldiers are encamped on the opposite side of the lake drilling, drinking, prolobering 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-will 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 orators 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 havoc 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 media 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 listening 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 pitiable a position as he supposes, and do not need public for donations. But being as the end of life is not very far off, I am ready for the press, that it may be issued with delay or possible interruption by death.

This work is designed to establish spiritualism more firmly and speedily, and to overthrow its antagonist, the biblical orthodoxy manufactured 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 unknown life of Jesus, which was concealed while men were suppressing the gospels which were incompatible with their ambitious designs.

The Testament has been revised, rejecting all the forgeries, and restoring the original language, which presents a pure 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 during life became psychometrically familiar with the apostles, and since her decease has been my guardian angel and a companion of the apostles.

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. I ask no donations.

The book "Lives of Jesus and the Apostles," with the "True Gospel of St. John," revised 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 danger 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 vividness with which dead friends are remembered for years—when many a living one has almost totally faded, face and name, from the mind—proves 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 in 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 contemporary 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 unfolding 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 Haven, his mother, by persistent entreaty of 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 success.

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 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 Indian 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 accident, command came from the Indian guide to repair to Lake Pleasant, Mass. On arrival at



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, recognized 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 extended 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 excels.

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 amusement-seeker. His discourses present a lofty spiritual standard, and inculcate most emphatically progression and unfolding of the soul's highest possibilities.

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 a failure?" and shows both sides. The first is 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 follows:

"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 Betsy 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 plow,
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, we learn,

"I loved me, and my grandchildren revered 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 inscription 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 the deceased:

"Here lies the mother of children five,
Of whom three are dead and two are alive,
The three that are dead were preferred 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 Colinton writes, pointing out that a "female raven which had reared a brood in a lonely part of the North-west Riding of Yorkshire has been ruthlessly shot by a gamekeeper." It seems the same keeper "bagged" a "fine peregrine falcon." A golden plover was killed the other day at Hythe, Kent. A hawfinch and a corn-moat 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 fly from the great beast of prey—MAN.—THE Coming Day.

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.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL 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 wasn'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 rest 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 coldest 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 scow? 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 soft 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 say.

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 do 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 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. Don'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 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 "Lavallo" 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 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. Lavallo'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 employer.

He understood, too, what it was to work, and used to get up in the morning, and split kindling 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 boys.

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. Lavallo 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. Lavallo, would you be angry with me if, after all, I did not buy a bicycle?"

"That depends," said Mr. Lavallo. "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. Lavallo. "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 October.

"Growing up fast," said Mr. Lavallo. And 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. Lavallo 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. Lavallo. "Take it out on the sidewalk."

Jeff obeyed, while his employer stood at the door, and laughing, said:

"Ride it home, Jeff. It's your birthday

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 be 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 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 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, fobius, feather or lace boas and fans. The deep 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 gentleman'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. Remember the hour—one o'clock P.M.

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 atmosphere 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 high 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 had 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. BLY.
Ludlow, Vt.

ANSWER to Enigma in BANNER of Sept. 3—E. W. Emerson.

Nellie Goodwin, 2239 Ryer Avenue, New York, N. Y., sent in the first correct answer to the Enigma in BANNER issue Sept. 3. Correct answers were also received from Alice M. Wetherbee, 2824 Washington street, Roxbury, Mass., and Myrtle Barnes, Box 41, Felchville, Vt.

ANSWER to Enigma in last BANNER—W. J. Colville.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

For the Banner of Light.
National Spiritualists' Association
Convention,
Washington, D. C., Oct. 20, 21, 22.
Reduced Rates on Certificate Plan from All Cities and Large Towns in New England, and as far West as the Mississippi River.

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:

NEW ENGLAND PASSENGER ASSOCIATION: Bangor & Aroostook R. R.; Boston & Albany R. R.; Boston & Bangor S. Co.; Boston & Maine R. R.; Canada Atlantic & Plant S. S. Co.; Canada Pacific Ry.; Central Vermont R. R.; Delaware & Hudson R. R.; Fall River Line; Fitchburg R. R.; Grand Trunk Ry.; International S. S. Co.; Maine Central R. R.; New England R. R.; New York, New Haven & Hartford R. R. (New Haven System); New York, New Haven & Hartford R. R. (Old Colony System); Norwich Line; Portland S. S. Co.; Providence & Stonington S. S. Co.

TRUNK LINE ASSOCIATION: Grand Trunk Railway; New York Central & Hudson River R. R.; West Shore R. R.; New York, Ontario & Western Ry.; Erie R. R.; Delaware, Lackawanna & Western R. R.; Lehigh Valley R. R.; Central Railroad of New Jersey; Philadelphia & Reading R. R.; Pennsylvania R. R.; Baltimore & Ohio R. R.; Chesapeake & Ohio Ry. [Trunk Line Association—territory New York, Pennsylvania, Delaware, New Jersey and Maryland—also unites in granting the same rates over all their territory.]

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, Keokuk, Quincy, and Hannibal and St. Louis. This territory includes most of the States of Illinois, Michigan, Indiana and Ohio.

Rates can be secured at all cities and large towns on either side of the Ohio river, but none west of the Mississippi river.

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 depots 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 Hon. 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 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.

Are You Nervous?

Take Horsford's Acid Phosphate.

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

CHAUCER'S ADVICE.

(Written about 1390. Modernized 1892.)

Fly thou the crowd and live in honesty.
Hoarding breeds hate. Who climbs must risk a fall
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 overwhelming might,
But bides the law that justly doth require.
Judge thine own deeds as others.—Thou shalt see
Beyond all doubt the truth shall make thee free.

Receive with cheerfulness what'er is sent.
Who wrestles with the world must catch a fall.
This earthly life for no long time is meant.
'Tis but a pilgrimage. 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 free.
—Friends' Intelligencer and Journal.

One advantage of taking Ayer's Sarsaparilla to purify the blood is that you need not infringe upon your hours of labor nor deny yourself any food that agrees with you. In a word, you are not compelled to starve or loaf while taking it. These are recommendations worth considering.

Spiritual Echoes

From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems delivered by W. J. COLVILLE, at the residence of Lady Catharine, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1895.
Pamphlet, price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Have you promised yourself the Rare Pleasure of LIFE Reading this beautiful **LIFE** Work by the good old-time IN writer, Hudson
2 SPHERES
Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it

TO—
Cure That Cough

or Colds of any kind, Bronchial Troubles, Croup, Whooping Cough, or any Lung Disease, there is nothing equal to

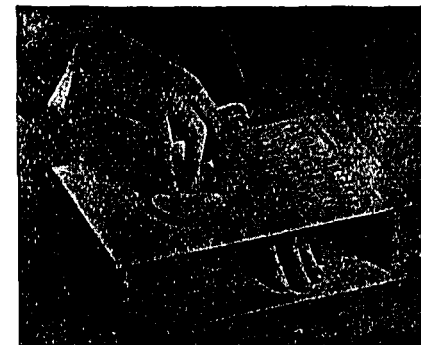
ADAMSON'S BOTANIC Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.
\$5,000 Reward for a single one not genuine.

PRICES 35 and 75 CTS. A BOTTLE.
SOLD BY ALL DRUGGISTS.

PSYCHE, The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 18x12 inches in dimension, and is made of wood selected for it by the Controlling Intelligence, and is THOROUGHLY MAGNETIZED. Price \$1.00. When sent by mail or express, 20 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

ANTIQUITY UNVEILED.

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This is one of the most remarkable books of the century. It reveals facts concerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains the most striking evidence from occult and historical sources, that the Christian system is the offspring of more ancient religions.

EXTRACTS FROM ITS CONTENTS.
Apollonius of Tyana, the Nazarene.—Born A.D. 2, died A.D. 99—His history and teachings appropriated to formulate Christianity.—The original gospels of the New Testament brought from India.
Cardinal Caesar Baronius, Librarian of the Vatican.—The Hindu god Krishna, in reality the Christ of the Christians.—Sworn to secrecy.
Paulinus, Archbishop of York.—His mutilation of the Scriptures.—He finds Jesus Christ to be Apollonius of Tyana.

625 pages, cloth and gilt, illustrated. Price, \$1.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

The Henry Seybert Bequest, And What Has Become of It?

An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert.

BY HON. A. B. RICHMOND.

The article of Mr. A. B. Richmond on his published review of the Seybert Commissioners' Report, which appeared in THE BANNER, appeals strongly to the deep indignation of all who have a demonstrated knowledge of the commission of spirits expatriate and incarnate. While it penetrates all the prejudices covering the Commissioners, and exposes the bankruptcy of their wild ignorance, it is a convincing argument in its support for which a great multitude of readers will feel spontaneous sympathy.

The complete refutation of the Commissioners by Mr. Richmond is established.

Now issued in neat pamphlet form, containing twenty-eight pages.

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

MARGUERITE HUNTER.

A Narrative Descriptive of Life in the Material and Spiritual Spheres, As Transcribed by a Co-operative Spirit Band Combined with Chosen Media of Earth.

The subject translated through independent slate-writing, and the illustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life, without a precedent in its origin or a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism.

The book contains 260 pages, with six illustrations in beautiful tones and twelve pages in original independent writing, bound in half bound in blue silk cloth, stamped in silver.

Price \$1.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

Onesimus Templeton. A WONDERFUL STORY.

BY W. J. COLVILLE.

Though this work is professedly a novel, it abounds in short essays and sparkling dialogues explanatory of the Spiritual Philosophy and all things related thereto. Young people are delighted with its racy, romantic plot, and the oldest readers are charmed with the depth and clearness of its inspiring teachings.

260 pages, cloth, price, postpaid, 75 cents; paper, 40 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Leaflets of Truth, Or, Light from the Shadow-Land.

BY M. KAIL.

This work may prove a beacon-light to many souls, tempted and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher, grander and nobler conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plan and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth. Price 40 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. BACON.
Pamphlet, pp. 21, price 1 cent.
For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY
At 9 Beacworth Street, Corner Province Street, Boston, Mass., BY

BANNER OF LIGHT PUBLISHING COMPANY.
ISAAC B. RICHMOND, PRESIDENT.
FRANK G. TUTTLE, TREASURER.
JOHN W. DAY, EDITOR.
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT (OR MORE) PAGES, containing upward of FORTY COLUMNS of INTERESTING AND INSTRUCTIVE READING, embracing a LIBRARY DEFICIENT REPORT OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events, SPIRIT-MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
For Year.....\$3.00
Six Months.....1.50
Three Months......75
Postage Free.
Specimen copies sent free.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of BANNER OF LIGHT PUBLISHING COMPANY, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

Banner of Light Publishing Company

Also publishes and keeps for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, EMBRACING WORKS ON OCCULTISM, THEOSOPHY, ASTROLOGY, PSYCHOLOGY, HYGIENE, ETC.

Descriptive Catalogue sent free on application. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of THE BANNER OF LIGHT one year, provided a narked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by BANNER OF LIGHT PUBLISHING CO.:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.) The office of THE Truth-Seeker, 23 Clinton Place; H. P. TOWER, 312 West 9th street; JOHN WILLIAM FLETCHER, 1344 Broadway.

Philadelphia, Pa.—F. H. MORRILL, 231 Chestnut st.; Allegheny, Pa.—BARBARA SHAFER, 14 Morton st.; Cleveland, O.—THOMAS LEES, 56 Stearns street.

San Francisco, Cal.—J. K. COOPER, 746 Market street.

Chicago, Ill.—OHAS. MACDONALD & Co., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street.

Battleboro', Vt.—E. J. CARPENTER, 2 Market Block.

Providence, R. I.—WM. FOSTER, JR., 12 Pease street.

Detroit, Mich.—SPIRITUALISTO SALE AND CIRCULATING LIBRARY, Trinity Hall, 75 State st.

Rochester, N. Y.—ALFRED JACKSON, 62 State st.

Williamson, N. Y.—HIGBEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, 63 Fynchon street.

M. W. LYMAN, 91 Charles street.

Hartford, Ct.—E. M. BILL, 59 Trumbull street.

Lilly Dale, N. Y.—G. F. LEWIS, Publisher of the Day Star.

St. Louis, Mo.—E. T. JETT, 902 Olive street.

Grand Rapids, Mich.—MR. DAVIDSON, corner of Ford street and the Avenue.

Lynchburg, Va.—STOUT BROS. & CO.

Portland, Ore.—W. E. JONES, 231 Alder street.

Australian Book Depot.—W. H. TERRY, Australia Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. F. ROWELL, 100 Prince street, where advertising contracts may be made for it in New York.

THIRD EDITION. A REVIEW

Seybert Commissioners' Report; OR, WHAT I SAW AT CASSADAGA LAKE.

By A. B. RICHMOND, Esq.

A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Caut View from a Lawyer's Standpoint," "A Walk in an Eagle's Nest," Etc.

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all useful explanations concerning the bequest of Mr. Seybert, the author gives in the first chapter his Open Letter to the Seybert Commissioners. Chapters VII. and VIII. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter VI. treats ably of the Bible on Spiritualism; Chapter VII. gives for its motto "In my Father's House are Many Mansions." Chapter VIII. contains C. C. Massey's Open Letter to "Zöllner" to Professor George C. Fuller; Chapter VIII.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Free-Will, Reformatory and Miscellaneous Books at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, and we do not censor the views or opinions of those who correspond, but we give utterance to those that are worthy of 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.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 19, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE.

No. 9 Bowditch Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY.

14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,

89 and 111 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.

Fred. G. Tuttle, Treasurer.

John W. Day, Editor.

Matter for publication must be addressed to the Editor. All communications should be addressed to the BANNER OF LIGHT PUBLISHING COMPANY.

"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

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 to THE BANNER 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 defended.

BANNER OF LIGHT PUBLISHING COMPANY.

Utopia.

The book studied by the philosophers of social reform is always the famous and ever-enduring "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 of 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 limitations existing in his time. In but one known country in the world were the principles of his plan put in operation, and that was in 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 naturalists like Darwin showed the problem to be studied was rather the "descent of man,"

during which in the remorseless struggle the proper solution lay in the survival of the fittest. The ascent is by evolution.

The true suggestion offered by the evolutionary theory is not the struggle for one's own life, but for the life of others. In its earlier and narrower sense it may be termed nutrition; in its evolutionary sense it may be termed reproduction. When these two impelling forces are more evenly matched, they may be termed egoism and altruism. "Utopia" presents a 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 also together 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 savage as it was blind, as intense as it was unreasoning, furnished the motor power for the wonderful and, in many instances, terrible deeds which shed glory and gloom over the Spain and Portugal of this century. "Utopia" was in spirit responsive and true to the best interests of man, and it has proved an inspiration to social reformers and humanitarians from his century to the present time. There are thousands to-day, where there were but tens heretofore, who advocate the central 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 line 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 told by him that the Utopians detest and abhor 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 More.

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 timid sectarian, alarmed at the progress of knowledge, obliged to abandon one by one the superstitions of his ancestors, and daily finding his cherished beliefs more and more shaken, 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 the internal worlds, he sees himself in the midst 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 this came to be so; and equally, if he speculates on the future, he can assign no limit to

the grand succession of phenomena ever unfolding themselves before him. On the other hand, if he looks forward, he perceives that both terminations of the thread of consciousness are beyond his grasp; he cannot remember when or how consciousness commenced, and he cannot examine the consciousness that at any moment exists; for only a state of consciousness that is already past can become the object of thought, and never one which is passing.

"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 incomprehensibility 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 sympathizing with Comte and Positivism, if not being a follower and subscriber. Instead of tending to make the investigator infidel, Herbert Spencer freely confessed that it tended to make him more humble and reverent; to admit his own limitations and littleness, and to confess his inability to comprehend, much less to define, what is the great mystery of creation which he described as the Unknowable. Large and high ground like this is calculated to make more and more religious those who 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 President Seelye of Amherst College: "Is there any reason why we should teach the life of Julius Caesar 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 Caesar. 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 Caesar 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 Caesar'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, reviews, 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 well-chosen 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 Spiritualists. 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 to receive the great benefits that are derived from his handiwork on the weekly arrival of THE BANNER."

A Timely Reflection.

Says Mr. Alden, in his "Study of Death," always searching in thought—"Our Christian civilization is fortunate in having reached a point never 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 dynamic 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 within—internal 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 fore-runners, and are to be taken as always nearly right.

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 consequently 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 independently 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 "whoso 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 summing 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. 1354 Broadway, New York City, and due announcement will be made of his opening his public séances.

"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 Bowditch Street, Boston, Mass.

We shall give our readers next week an account of the annual Fair at Onset Wigwam, Mrs. Augusta Frances Tripp being the reporter.

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 oracles. 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, "glimpses 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 such 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 regarded 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 liquor-drinking 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 wage-earners 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 world in this country and abroad as mediator to Constantinople, writes very strongly on the subject of vice-slavery, viz. "That would not have at his table a man who practices it or a woman who defends it"; that in his judgment the vice-slaveryists 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.

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

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 our 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 unfold 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 to make ourselves familiar with the workings of the mystic laws. While in the body, when we make good the opportunities 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 reality; and we see where it is so much importance that, instead of waiting for the Divine Influence 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 the sheet of dogmatic feelings, and it seems our spiritual 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 the 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. Amen.

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 sometimes realized that the least said is soonest 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 that the change is always for the good even if the shadows and clouds come with it, I would like them to realize that while all these adversities 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 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 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 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 conviction 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.

I'm so happy that it is almost more than I

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 see 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-inhabitation 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 not 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 Spiritualism, yet I realize that the thought I am interested most in would not be well to repeat in public. I have been requested to come and voice something to the friends through your beautiful BANNER OF LIGHT circles, and to satisfy I am trying to make a feeble effort to say to them: Fear not, neither must thou falter, but be at roll-call; do your duty; you will find that all things will work together for good.

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 well, 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 circumstances will come, the storms of disaster will come, 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 will never blow it over. I find so much to-day to express that I cannot feel like taking up too much of your valuable space, because the spirit is like the mortal—we are unconscious of how much time we monopolize.

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.

I want to come in just a little while—cause the kind lady on the spirit-side said that I might—send a letter to my father and mother away down in Maine. I was only a little fellow when I went away to the spirit-land—for that's the way they tell me to say it—and I want them to know that Bennie is here. My

name was Benjamin. I was named after the big man—Benjamin Franklin—but they called me Bennie, and my home was down in Bangor, 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 Grandma 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 don'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 earth-life 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 high 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 associations, and be interested in other things, for the time being it seems the past is forgotten.

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 well.

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 quite a while, I feel that they need my assistance 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 isn'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 to be good; I want them to know that the colored 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 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 product 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 be superstitious now; don't you think if you see me I'm haunting you or I'm finding fault with you. I want you to realize my presence, for the Great Spirit has given us the power to watch over the earth ones. I don't want my people to think I have done this to frighten them, for I know who's honest, and I know you are doing the best you can; but, oh! how you have been educated, how you have been talked to; how the ministers have talked

to you! I know when you hear of spirit-return you get frightened; but I don't want to frighten you, and that's why I come to this place 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 frightened—afraid 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 I 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 platform, 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 seemingly, and by night-time lies in the arms 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 Price; Ethel Estes; Claud Prescott Lovering; Fanny Barnes; Nelson Powell.
Aug. 21.—Agnes Remington; Eben Quimby; Josiah Whitman; Alfred Benson; Aunt Polly Perkins; James Swift; C. H. Johnson.
Aug. 22.—Louise Coburn; Samuel P. Sanborn; Frank Miller; Albert Stevenson; Eliza Monroe; Philip Graham.
Sept. 4.—Mayor John Lowe; Isaac Newton Finch; Emma E. Weeks; Austin Kent; Idaline H. Harding; Eliza M. Chisney.
Sept. 11.—Capt. Israel Cotten; Catharine Mackenney; Josiah Rogers; Noah Moor; Mary Ann Osgood; Frankie Osgood; Warren Chase.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By Leonard Pounder, Los Angeles.] If 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 progressive; 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 in the universe if we speak from the essential standpoint of being, but when we descend into existence, good and evil are contradictory. Good may be predicated of the universe.

The absolute reality is altogether good, an evil state or condition being only one of temporary inharmonies.

Wallace, LeConte and other distinguished naturalists and evolutionists explain very clearly the relative nature of evil (vide "Dar-

winism," by Alfred Russel Wallace, and "Evolution, Its Relation to Religious Thought," by Jos. LeConte).

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 falls to connect suffering with sin.

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 character.

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 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-doer.

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 evil.

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. Horu'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, eminently fitted him for transmitting the sentiments of exalted intelligences without perceptible adulteration.

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 enlightenment of humanity and the advancement of mankind.

W. J. HONN.
Villa Tiziano, Saratoga Springs, N. Y.,
September 1, 1896.



URY
OF
CURES

THE RECORD OF

Ayer's Sarsaparilla.

Banner Correspondence.

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

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 our midst by the organization two months ago of the Michigan 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 Conductors, 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 Cause. The Union has met thus far with the most unbounded success, large and overflowing meetings being held weekly, the last of which was held last Friday evening 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 fast bringing 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 camp-meeting experiences. We trust the warmth of our appreciation will make him forget the bitter Lake breezes which cause his physical organism such suffering, 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 service. 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 Thirty-first street and Indiana Avenue."

Indiana.

INDIANAPOLIS.—"O. T." writes: "The First Spiritual Church of Indianapolis opened its season of lectures yesterday, Sept. 6, with Mrs. Nellie Baade of Detroit, trance speaker. The new church is a commodious assembly hall, besides smaller rooms for social purposes. New furnishings were presented to the church by Mrs. Kirschner 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 reception given them at the close of the services. Our President, Mr. F. B. Schmidt, is an indefatigable worker for the Cause, and also a liberal giver. A Lyceum is contemplated as soon as a competent Superintendent becomes available. Two other societies hold regular meetings in this city."

September Magazines.

SCHINER'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 Kuapp Linsion. Brander Matthews contributes a reminiscence of his friend "H. C. Bunner." The second paper is given by August F. Jaccaol, "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. Beckett. "The British National Portrait Gallery" is by Cosmos Monkhouse, illustrated with reproductions of famous portraits. There is an installment 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 writes on "The Fall of Man." Charles Johnston, M. R. S. A., contributes the fifth part in "Karma in the Later Vedicanta." "Tyranny of Intellectual Showiness," 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, 563 Fifth Avenue, New York.

ST. NICHOLAS.—Approves of the close of the vacation season, and the taking up of school life once more, Miss Agnes Reppel 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-belt, and the father and founder of the life-saving 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 Mordock 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.

MCCLELLAN'S MAGAZINE has as important, "A Barack-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 Anesthesia," 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 City.

THE THEOSOPHIST for August continues H. S. Olcott's "Old Diary Leaves," "Oriental Series," Chap. XXVII, being given. "Theosophy in Outline" is written by L. E. Hareus, F. T. S. Other papers on subjects of interest are contributed by A. Gervinda Charlu, Nasarwanji F. Billmore, Saraswati Lal, Brahmo-Buddhist, Purneshri Dass, Gulal 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 and loyal helper. 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. M. A. MASTERSON, Milford, Mass.

Obituary Notices not over twenty lines in length are published gratuitously. Over exceeding that number, twenty cents for each additional line will be charged. To be inserted on one page make a line. No poetry admitted under the above heading.

The Bread made from this...
Franklin's Fine Flour
of the Entire Wheat
is so rich in flavor, palatability and nourishment, that only a few weeks regular use of it, is sufficient to make all other bread taste flat. Always ask for "Franklin's" All leading Grocers sell it.

DRS. PEEBLES & BURROUGHS,

Specialists in all Chronic Diseases,

DEPEND on their remarkable cures not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psychic forces. Some of their cures, like Schickler's, are INSTANTANEOUS; in other cases months are required. Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success.

Correct Diagnosis Free.
By enclosing name, age, sex, leading symptom, and stamp for reply.
Remember to address
DRS. PEEBLES & BURROUGHS,
P. O. Box 177, Indianapolis, Indiana.
Sept. 12.

DENT'S CORN GUM

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT CO., DETROIT, MICH.
Try Dent's Toothache Gum.

ONSET BAY, MASS.

The Association Headquarters Bookstore, WITH a full line of Spiritualistic Literature, and Bureau of Information, is in charge of Mr. H. E. GIFFORD, Cottage, Rooms and Board. SOUVENIR OF ONSET, containing 16 half-tone views of Onset, by mail, 10 cents. Address H. E. GIFFORD, Onset, Mass. 15 May 23.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousands cases called dropsy. From first dose symptoms rapidly disappear, and in ten days all two-thirds of all symptoms are removed. BOOZ of all testimonials of numerous cures sent FREE. 10 DAYS' TREATMENT FREE by mail. Drs. Green & Sons, Specialists, ATLANTA, GA. Aug. 22.

BOSTON Institute and Training School. 41 Tremont St., Boston. Rich and poor welcome. Dec. 14. 26c

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars FREE. B. M. WOOLLEY, M. D., Box 481, Atlanta, Ga. 26c U.S.

ASTROLOGY.—Send time of birth, sex, and 12c for brief reading, prospects and character. PROF. HENRY, Salem, Mass. (P. O. Box 18.) 15c June 27.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance. This wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been obtained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be considered as the most reliable and safe communication from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagram Wheel, 50 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

"OUIJA,"

(Pronounced We-ja)

The Egyptian Luck Board, a Talking Board.

The "Ouija" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation, apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches. DIRECTIONS.—Place the Board upon a table of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, with pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the finger or pointer. Price \$1.00, postage 30 cents. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

GARLAND'S Vegetable Cough Drops.

The greatest known remedy for all Throat and Lung ailments. For Croup, Croup, Croup, etc. It has equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and other injurious ingredients, and is therefore perfectly harmless in all cases, likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted to give relief. The price of the bottle will be refunded by the proprietor, DR. H. C. GARLAND, 322 Maple street, Englewood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

PEELER'S Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, the dislocation of Stone and Gravel, to which all afflicted with Rheumatism are liable. Inflammatory Muscular, Lumbago, Sciatica, Influenza Gout. All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required. Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

TWELFTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW
THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF A PEEBLES delineates the individuality of Matter and Mind, fraternal Unity and Love. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects independent of cause. Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price \$1.00, postage 10 cents.

Persons purchasing a copy of "THE VOICES" will receive free a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HAS, WITH CHANGE OF DIET," if they so order. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

Scientific Demonstration OF The Future Life.

BY THOMSON JAY HUDSON, Author of "The Law of Psychic Phenomena," etc. Synopsis of Contents—Defectiveness of Old Arguments; Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Innate Perception of Truth; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena; Has Man a Soul? Duality Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Distinctive Faculties of the Soul; Faculties Belonging to a Future Life; The Dynamic Forces of the Mind; The Affectional Emotions of the Soul; Practical Conclusions; Logical and Scientific Conclusions. Cloth, 12mo, pp. 228, price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

J. O. Batdorf, M. D.,

Scientific Diagnostic and Magnetic Healer. Specialized in all Chronic Diseases. If sick or ailing, send age, full name, look of hair, leading symptom, and, if possible, for a scientific diagnosis of your ailments free by return mail. Prescribes no Poisonous Drugs. Address: J. O. BATDORF, M. D., Grand Rapids, Mich. July 11.

ASTONISHING OFFER.

SEND three-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DONOHUE-BARKER, San Jose, Cal. July 4.

NATIONAL Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited. We are now soliciting new members and chapters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Materson's Occult Physician (donated to the N. S. A.) price \$2.00 each. Wanted—address of all mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library. FRANK B. WOODBURY, Secretary. July 27.

SOUL READING, OR PSYCHOMETRIC DELINEATION,

BY MRS. A. B. SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success. Brief reading, \$1.00, and four-cent stamps; full readings, \$2.00, and four-cent stamps. Address, 1830 Main street, White Water, Wis. Dec. 14.

The Psychograph, OR DIAL PLANCHETTE



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orléans, N. Y., writes: "I had communications (by the psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritism is indeed true, and the communications have given me heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Giles B. Stebbins writes: "Soon after the new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post paid. Full directions. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

The Humanitarian.

A Monthly Magazine, Edited by VICTORIA WOODHULL (Mrs. John Riddell Martin).

THE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed. Single numbers 10 cents. Yearly subscription price, 6 shillings, or \$1.50. Published by SHERRIES, HUTCHINSON & CO., 34 Paternoster Row, London, E. C. Mar. 14.

PHILOSOPHICAL JOURNAL

Established in 1865. Devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample Copy Free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, San Diego, Cal.

The Temple of Health.

A MONTHLY JOURNAL devoted to Life, Health, and Hygiene. It is a guide to the reader, and a repository of psychic treatment, spiritual hygiene and the finer forces, and their application to the restoration and maintenance of health. J. M. PEEBLES, Editor and Publisher. 25 cents per copy; sample copy free. Address all communications to Temple of Health, San Diego, Cal. 27c July 20.

Friends of Progress.

You are all asked to join "THE AMERICAN HEALTH CLUB." It only costs \$1, and each member gets that and much more. "HEALTH AT HOME," a year, and Dr. Bland's book, "HOW TO GET WELL AND HOW TO KEEP WELL," or his "LIFE OF GEN. OUTLER," a superb \$1.00 book, FREE. Address: T. A. BLAND, Sec'y, A. H. C., 701 Tremont street, Boston, Mass. Apr. 18.

LIGHT: A Weekly Journal of Psychical, Occult and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the body, the human, and of the reality of a spiritual world, and of the intercourse between spirits embodied and disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto "Light More Light!"

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, and whose experience and knowledge are of the highest value, and who have no other vehicle for their publication than "LIGHT." This gives the Journal a unique position and a singular value. Price 2d., or 10s. 10d. per annum, post free. All orders for the Paper and for Advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor."

Office: 2 Duke street, Adelphi, W. C., London, Eng. 15c

DIE UEBERSINNLICHE WELT. Mittheilungen aus dem Geheime des Okkultismus. Organ der Vereinigung "Spiritus" in Berlin. Herausgegeben und redigirt von MAX RAHN, ständiger Berater der Vereinigung "Spiritus" in Berlin. Subscription: Ehemaliger Beitrag Mk. 2.50, für das Ausland Mk. 3. Herausgegeben und redigirt von MAX RAHN, ständiger Berater der Vereinigung "Spiritus" in Berlin. Subscription: Ehemaliger Beitrag Mk. 2.50, für das Ausland Mk. 3.

READ "THE TWO WORLDS" edited by Dr. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It is a fearless study of the "burning questions" of the day; advocates religious progress, etc. Post free for 27 weeks for \$1.00; for 52 weeks for \$2.00. Address: "The Two Worlds" Office, 714 Corporation Street, Manchester, Eng.

THE BOSTON INVESTIGATOR, the oldest

and most reliable publication. Price \$1.00 a year, for six months, 50 cents per single copy. Address J. P. MASON, Investigator Office, Public Memorial, Boston, Mass. SENT FREE

RULES TO BE OBSERVED WHEN HOLDING SPIRITUAL CIRCLES

BY EMMA HARDINGE BRITTON. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by a reliable, experienced and reliable author. This little book also contains a Catalogue of Books published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

Mediums in Boston.

IMPORTANT!

DR. C. E. WATKINS'S BOSTON OFFICE,

No. 357 Columbus Avenue, Boston, Where all who are sick can consult him personally on Mondays of each week only, between the hours of 9 A. M. and 3 P. M. Consultation free.

B. W. Banks, the Healer,

Will give Psychic, Magnetic and Massage Treatments at same office daily, Sundays excepted, from 9 A. M. to 4 P. M. Terms of treatment made right to all. Remember the number, 357 Columbus Avenue, Boston, Mass. REMEMBER! DR. WATKINS'S home office is at AYER, Mass., where all letters should be sent him. He is only at his Boston office on Mondays of each week. B. W. BANKS is at Boston office each day of the week. 15c Sept. 19.

J. K. D. Conant,

Trance and Business Psychometrist. Sittings daily from 10 A. M. to 4 P. M., except Fridays. 34 Bosworth st. Communicate Telephone 2696, Boston. Test Seances Fridays at 2:30. Sept. 5.

Ella Z. Dalton, Astrologer,

CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 34 Bosworth street, Boston. Sept. 5.

Mrs. A. Peabody-McKenna

BUSINESS, Trance and Developing Medium. Sittings daily, 8:00 Sunday and Thursday evening at 8 o'clock, and Tuesday afternoons at 3 o'clock. 314 Tremont street, Boston. Sept. 19.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Obsession a specialty. Business sittings. Hours 9 to 5. 82 Berkeley st., Boston. Sept. 19.

Mrs. J. J. Whitney,

(Of San Francisco, Cal.) CLAIRVOYANT Trance Test Medium, will be in Boston for a short time, commencing Monday, Sept. 1, at No. 14 West 4th street, between Tremont street and Columbus Avenue. 15c Sept. 5.

55 Rutland Street.

SEANCES Sunday and Thursday, at 2:30 P. M. Wednesday at 4, during summer season. Aug. 1.

Mrs. Dr. Alden,

FORMERLY 43 Winter and 7 Park streets, removed to Light Building, Boston, Mass. Office hours 9 to 12 A. M., 1 to 5 P. M. With visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Sept. 5.

Marshall O. Wilcox.

MAGNETIC Healer, 34 Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours 9 to 12 A. M., 1 to 5 P. M. With visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Sept. 5.

Mrs. Maggie Waite

(Of California) TRANCE and Business Medium, 448 Shawmut Avenue, Boston. Sittings daily. Sittings by mail, \$1 and 4 stamps. Sept. 12.

Frederick Poole,

THE ROYAL MEDIUM, will hold Seances for Materialization Tuesday, Friday and Sunday evenings, at 8 o'clock, at 28 Union street, Boston. MRS. J. M. GRANT, Manager. Sept. 12.

MRS. THAXTER,

Banner of Light Building, Boston, Mass. Sept. 5.

W. H. Bach,

HEALING and Developing. Hypnotic Treatment for Nervous Diseases. Hypnotism taught personally or by mail. 33 East Newton street, Boston. 15c Sept. 19.

Mrs. A. Forrester,

TRANCE and Business Medium. Diagnoses disease. Hotel Avon, 21 Union Park street, corner of Washington, Boston; Suite 13; one flight. 10 to 5. 4w Aug. 29.

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Elliot street, Boston. 1w Sept. 19.

Mrs. M. E. Calahan,

TRANCE MEDIUM. Sittings daily, 10 A. M. to 5 P. M. Room 7, 84 Bosworth street, Boston. 4w Sept. 5.

Miss Helen A. Sloan,

MAGNETIC Physician, Vapor Baths, No. 177 Tremont street, Boston. 1w June 27.

Mrs. Hattie A. Young,

DEVELOPING, Trance and Business Medium, 23 Winter street, Room 15, Boston. Aug. 29.

PSYCHOMETRIC

Readings by Letter. C. P. PRATT, 120 Dartmouth street, Boston. 15w Aug. 8.

MRS. J. C. EWELL, Inspirational and Medi-

cal Physician, 542 Tremont street, cor. Hanson, Boston. Sept. 19. 4w

Science of the Soul.

A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return. BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done so in a manner that is both accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the incarnate soul, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifestations of incarnate souls. The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelligence. Cloth, 12mo, pp. 414. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO. 15c

Breaking Up;

OR, The Birth, Development and Death of the Earth and its Satellite in Story. BY LYSANDER SALMON RICHARDS, Author of "Beginning and End of Man," "Vocopathy," etc.

This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's history, its gradual broadening out; the ordaining of the faculties in the human race, etc., are given a recital which must please the peruser; while the gradual changes that follow, bringing on the one hundredth

"All Out of Doors."

For sale by BANNER OF LIGHT PUBLISHING CO.

THE ELIXIR OF LIFE. From a Chela's
Diary. By G. M., F. T. S.
Paper. Price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.