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Written for the Banner of Light. TO MRS. IDA P. A. WHITLOCK.

Pastor of many godly flocks. Cheering and healing on thy way; Ever reaching the helpful hand; Ever serving the Master grand : When thou touchest the shining strand Spirits beautiful, spirits sweet, Trooping will hasten, thee to greet; Flowers shall bloom on every hand, Flowers by heaven's zephyrs fanned,

Decking thy path to the Summer-Land. D. P. St. Louis, Mo.

Farewell Gleanings from Southern California.

To the Editor of the Banner of Light:

The last week of the camp meeting at Redondo was in many respects very successful, though there were several changes in the program, owing to the failure of some advertised speakers to appear, and the decision of the management to abandon lectures, and devote the last four days entirely to conferences, tests and spirit messages.

On Sunday, Aug. 23, three excellent meetings were held, and though the attendance was good it might have been larger.

Mr. Loveland, Mr. Haworth, and your pres ent correspondent spoke during the morning session. Mrs. Maud Lord Drake, Mrs. Freitag, and other mediums, occupied the afternoon, and in the evening I was again called to the platform.

On the following day, I understand, there were good conference and test meetings, but no lecture. On that day, Aug. 24, I lectured to the Woman Suffragists of Los Angeles in Kramer's Hall, 5th street. About two thirds of the audience was made up of bright, intelligent women, the remaining one-third being composed of equally fine appearing men, and an interesting feature of the meeting was the applause offered by men and women equally to the strongest points brought forward in the interest of the main question of the hour.

It seems inevitable that California will soon be the fourth State in the Union to extend suffrage to women.

Susan B. Anthony, Anna Shaw, Helen Gou gar, and many other eminently bright women, are leaving no stone unturned to bring this about, and a large portion of the press affords them valuable assistance, though there are, of course, journals in the State which oppose

every progressive movement. On Tuesday, Aug. 25, when I was again at

The best of harmony has prevailed between all the officers, speakers, musicians and work people about the grounds, and, had the meet

ings continued two months instead of one, there would probably have been a handsome balance in the treasury.

Camp meetings are not yet ended for the season in Southern California, for no sconer did the announcement reach San Diego that Redondo Camp would close Aug. 30, than a company of earnest workers near the Mexican border line undertook to exert themselves to open a camp on virgin soil at Encinitas, thirty

miles from San Diego. It is too early as yet to speak positively of that newest of new enterprises, but, judging from the earnestness of its projectors, the charming situation of the grounds and the wiedk nocinematic as woll an experiment wisely cooperative as well as economic plan on which the business is being conducted, it can-not fail to be a great success.

My farewell visit to San Diego, which occu-pied four days, was filled with pleasant inci-dents, among which I must not omit to men-tion the large gathering at the home of Dr. Peebles, 1321 K street, where over fifty invited where over fifty invited guests were present at the reception held on

Friday evening, Aug. 28. Dr. Peebles and Rev. Solon Lauer made brief and very kindly speeches, and refreshments were bountifully dispensed in the handsomely. decorated rooms.

Dr. Peebles is enthusiastic over his approaching tour around the world, and expects to return to England and America after visiting Australia, India, Palestine, Egypt and several other countries, possessed of intensely valu-able information, which he hopes to embody in a more important book than any he has yet written.

Dr. and Mrs. Burroughs are on their way to Indianapolis, and from that central point they will carry on a great deal of Dr. Peebles's in-fluential and extensive business during his tour in distant countries.

Through personal correspondence with prominent people at the Antipodes, Dr. Peebles has recently learned that there is a great reawak eoing of inquiry into all matters psychical in Australia and New Zealand, and it is his con-fident expectation that his approaching jour ney thither will paye the way for other work. ers to soon set sail for those large islands of great though largely undeveloped possibilities. On Saturday evening, Aug. 29, I had the pleas ure of addressing another large company of representative citizens of San Diego and vicin ity at the residence of Mr. and Mrs. Bushy-

head, 7th and 8th streets, and on Sunday, Aug. 30. my genuinely farewell lectures were given Lafayette Hall in the evening.

rious contracts, and the Association owes not a in California to day. The rapid increase in dollar to any of its employes. from the Eastern States than from the actual multiplication of native sons and daughters of the State, has placed the schools in a rather trying position; however good they are, they are as yet inadequate, and after all schools are not everything, though they are, doubtless, a

great thing. City life, with its cramping restrictions, seems often terribly unfavorable to the healthy growth of vigorous young manhood and woman hood, and so long as there are many children who pine for a freer life than the cities can possibly afford, country homes and workshops are very necessary to afford natural exercise for the immense amount of repressed energy

which, if properly expressed, can prove a priceless blessing to society at large. Among the most interesting people in Los Angeles is Dr. Sinartha, author of "The Book of Life," "A Handbook of Palmistry," and other notable works. This patremely learned man has elaborated a system of education which he declares would, if garried into effect,

completely revolutionize the present social and industrial conditions. His plan certainly appears feasible; it is highly ingenious, and steadily aims to develop the entire human being in juch a way that study and recreation, the softoolroom and the playground, become thoroughly identified. Dr. Sinartha's system of integral education

makes provision for twelve hours' work every day, embracing instruction in every necessary branch in which a social member needs to be educated.

The twelve groups of studies are designated One, Domestic Science; two, Art; three, Com-merce; four, Familism; five, Letters; six, Marriage; seven, Mechanical Science; eight Labor; nine, Culture; ten, Rulership; eleven Religion: twelve, Wealth.

One hour, he contends, should be given daily to the culture of each of the twelve groups of faculties, which he clearly illustrates by mean

of charts and diagrams. Pupils, he says, should also be arranged in twelve groups, according to their ages and char acters.

These plans have been submitted to many experienced educators, and those in particular who have some definite acquaintance with phrenology have expressed high appreciation of them.

Tuesday, Sept. 1, was my last working day in Southern California, and quite regretfully did 1 bid good by to my many friends in Los An geles and vicinity, who crowded Kramer's Hal on the occasion of the good by meeting.

The lecture embraced a fetrospect and a forecast, and as usual the intelligences who in Grand Army Hall in the afternoon, and at directed my utterances took an optimistic calls us, we move out, and our houses crumble rather than a pessimistic view of human na-

will feed every part of it, in order to grow harmoniously. Being ignorant of the nutritive qualities of different kinds of food, man strove to gratify the demand, but only acquired a taste for that which is temporarily stimulating. The expanding genius of woman, debarred from exercising it in the same broad fields with her brother, but held to her sphere of ministering to his wants, keeps trying experiments in the cooking line, and becomes a slave herself to the rivalries thereof.

Q-What is the consequence?

A.-A building up of the grosser or material elements of the race, instead of the spiritual. Q.-What is the consequence to the spirit? A.-A retarding of its natural growth or de-

velopment.

Q.-Can it stop this growth entirely?

A .- No. The spirit will grow, if ever so slowly, because that is the purpose of its existence

Q-What do you think, then, it is wise for us to do?

A.-To live so as to develop the spirit as rapidly as possible, and pay less a tention to material development.

LESSON THIRD.

Q.-Wby should we make an effort to develop our spiritual nature as tast as possible in this life?

A .- This life is but one chapter or epoch in the existence of the spirit which had no beginning and has no end. Each expression of its existence in connection with Matter is for the purpose of developing it through experience, and what the spirit does not gain in one expression it must in some other, and must return again to finish or continue what it has left undone.

Q.-Does the spirit, then, express itself more than once?

A.-It is only by expression that the spirit can grow, and what it fails to develop in one. it must come again for.

Q.-Will it have the same body?

A.-It will have a body made up of the same kind of elements. We must remember that these bodies are only the houses we live in for a little while, and when the Angel of Death back to their original elements, and may help seh, who was his friend, although his adverto build a good many other bodies before we tor's hold, who was going to have him courtshall want another house here, but when we martialed as a rebel, taken arms in hand at want one there will be plenty of building ma-Detroit. terial.



Henry Lacroix.

Our old contributor and friend, so well repesented in the above picture, might be called a pillar of the Sacred Arch, according to his 'Transcendental Experiences with Spirits," published last year, and the esteem and friendship which our late editor, Luther Colby, bestowed on him. We copy what he says of himself in his late work:

"I was born Aug. 10, 1826, at Monroe, Mich., when the whole West almost was a wilderness, teeming with Indians everywhere, and some wide apart white pioneers here and there, the majority being French Canadian *trappeurs* and traders. I came from that stock. I must say, however, that I belong to two States, being a Hoosier by conception and Wolverine by birth, bailing from Indiana (Vincennes), where my mother and two eldest brothers were born, and Michigan.

"My father, Dominique, and his brother, Ilubert, left Montreal when quite young men for the Great West, years before 1812, and took part then in the active struggles against the British. My uncle's life was saved by the interference of the famous Indian chief Tecum-He snatched him away

"My father was married at Vincennes Sept.

six weeks after four of us were landed at Mon-

treal, to be cared for by an aunt, our father's

sister. Six years later I was out West again, where I sojourned two years, after which I came back to Montreal, and remained there

but a few months. I said to my aunt that

wished to go to New York and shift for myself.

Very well, says she, but before you leave you

"Then it was that an extraordinary event

happened to me. As the priest was giving me

absolution, in Latin, a voice, quite audible, said to me, in French: 'N' y crois rien! Don't you believe it!'' 1 immediately looked around on

both sides of the confessional to see who was

the chap who had said those words to me, and

to my astonishment, I found no one, visible at least. As to invisibles, I then knew nothing

about. I remember saying to myself: 'What

can it be?' It was not the confessor, as he

did not stop reciting his Latin, and, beside, he

would not have said such a blasphemy. I re-tired confounded, unable to unravel the mys-

tery. That was in 1842, and I was sixteen years

of age. It was only fifteen years afterward

"In New York I began to frequent Robert Owen's Socialist Hall, on Grand street, near

Broadway, newly opened, and read Paine's 'Age of Reason' and Voltaire's works. All

that opened my eyes, and I began then throw-

ing everything overboard with which I had been freighted before. I became a stark infi-

a disciple, and quite a practitioner soon, and

coach, as there was no railroad then. I was

bound for whaling, and got on board the bark

Commodore Morris, at Falmouth's Hole. Then I began to see hard times, to learn to live on

hard tack, salt junk and mahogany, to drink tea and coffee with molasses and without milk.

But then I was a born philosopher, only eighteen, and full of energy and good-will. I wanted to see the world, and Robinson Cru-

soe's island was my chief attraction. After

two cruises of eight and seven months, I ran away at Valparaiso and went through many

adventures in Chili, Bolivia and Peru. I sailed

from the latter country for Havre, France, and

finally got back to New York after three years

"I was married in 1850, at Montreal, and my

wife gave birth to fifteen children before she

passed away in January, 1877. The spirits were

infancy and have led spiritual lives under new

strations that I could not set aside. Through one of the Fox girls, Mrs. Underhill, then Widow Brown, in New York, I got such start-ling and positive evidence that I had to haul down my flag of doubt and accept the inevita-ble, the happy conclusion, I may add. From that time I found out that I was also a medi-

um. Some time before I lost my eldest boy, Henry, by smallpox. To the last breath I held him by the hand, and in his beautiful, express-ive eyes I could see written in plain words:

"Don't grieve, papa; we will meet again!" And sure enough those words have come true. Henry has ever been about me since, tending

[Continued on eighth page.]

Through

absence.

that I got an explanation.

believe it!"`

will have to go to confess, and clean yourself.

Redondo. I found good audiences and deeply interested ones, and nearly everybody seemed sorry to feel that the camp was so soon to break.

Wednesday, Aug. 26, which was my last day there, was a very busy one. We had a splen did Conference for two hours, from 10:30 till 12:30, during which we discussed the best means for doing the practical work of spread ing a knowledge of the truths of Spiritualism far and wide, and particularly for conducting Children's Lyceums and interesting young people more than in the past.

Mr. Loveland, in particular, is brimming over with good practical ideas concerning the large work which inexpensive spiritual temples could accomplish.

I have long been deeply impressed with the assurance that the time has already fully come for organized Spiritualists to take a broader stand and do a wider work than they are yet accomplishing, and wherever 1 go I find that especially during conferences suggestions tending in that direction are voiced by one speaker after another.

It would be a great step to get people to work philanthropically under the banner of Spiritu-alism; and while the works now in process of achievement are all good and useful in their way, they by no means cover all the ground that needs covering. The Conferences have been excellent at Re

dondo; all sorts of subjects have been discussed from a variety of standpoints, and considering the diversity of views naturally expressed, there has been an extraordinary unity of underlying sentiment.

Mr. Haworth, who bases all his suggestions on the Golden Rule, spoke to good purpose, and so did many members of the audience, which included physicians, lawyers and other people of prominence and experience in the professional as well as in the business realms of human activity.

On the afternoon of the same day Mrs. Place and Mis. Finnigan of San Francisco gave some excellent messages, some of which were clearly tests, as they possessed high evidential value.

The stage was then cleared for Mrs. Freitag, who always operates in solitary dignity. As usual, that mysterious lady gave some marvelous displays of mediumship, to the delight of many and to the disquietude of a few who vainly thought to prove that trickery, instead of genuine clairvoyance, was the mainspring of the séance.

During the closing days of the camp, I am told by those who were there, the audiences and interest were remarkably well sustained, so much so that Sunday, Aug. 30, might well be called a day of tears at Redondo, so sorry were many of the campers to leave and the visitors from Los Angeles to feel that the great summer attraction at that delightful spot was at an end.

The old adage, "All's well that ends well. seems especially apropos to the ending of Re dondo Camp Meeting, for, after two excellent sessions, at 10:30 A. M. and 2:30 P. M., the largest audience of the season gathered for the grand sacred concert at 8 P. M., under the direction of Prof. E. A. Whitelaw, Musical Director, who received a perfect ovation. Mr. Whitelaw was assisted at this farewell

entertainment by Mrs. and Miss Reed of Santa Ana; Miss Ina Bradley and Mrs. and Miss Edith Cornic. of Pomona; and Mr. and Miss Humphrey, of Los Angeles.

A remarkably fine program of vocal and in-strumental music and recitations was arranged and perfectly carried out on exceedingly short notice and with remarkably little rehearsal.

The final act was an exercise of mediumship by Mrs. Ladd-Finnigan and Mrs. N. D. Place. By 10 p. M. the large and delighted audience had sorrowfully left the great amphitheatre, and the thirty days of incessant work therein and thereabout had reached its appointed

It is certainly a source of unalloyed congratulation on the part of all interested in the progress of spiritual work in California to know that this large and expensive enterprise was conducted entirely free from debt. No special appeals for funds were made at any time. All the workers were honorably settled with, according to the exact letter of their va-

was large at sympathetic. On that day Mr. Lauer preached in Unity Hall at 11 A. M., on "If Jesus were a business man?". Mr. Whitelaw and I took steamer for San Francisco, Wednesday. Sept. 2, and after a de-

Mr. Lauer is certainly one of the most reasonable all round preachers I have ever heard, and I have certainly listened to a multitude Taking his text from the interview between the Great Teacher and the interview between who came with the inquiry on his lips, "Good Master, what good thing must I do to inherit eternal life?" the preacher proceeded to contrast a rational with a prevailing irrational view of the precept, "Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." Mr. Lauer probably has not read Marie Cor-

elli's "Sorrows of Satau," or he might have approved of her rather unusual version of the story, for that clever writer has actually made | nels. bold to declare that Christ tells rich people to sell half they possess and give that half to the poor

We have not seen a manuscript of ancient date which gives that translation, but it is reading public. very probable that some such exists, and the ever-diligent author of the most extraordinary novels of the present day may have seen it.

Mr. Lauer threw no particularly new light upon the text, but he drew many important lessons from its suggestive teaching.

Money, or wealth of any kind, he said, is not to be regarded as an evil

Poverty is not in itself blessed, nor are riches honestly obtained a curse. Everything depends upon the manner of accumulating possessions, as to whether they bring bane or blessing to those who hold and can dispense them.

Mr. Lauer thinks that the highest conceivable type of man can remain in business and be an ideal character, though of course he cannot condescend to countenance the slightest dishonor or injustice in business methods.

This eloquent minister also said that in active commercial life, even more than in seclusive solitude, we can develop all that is best and most helpful to others in our character.

In the same hall at 8 P. M. Mr. Rambo of San Francisco, an ardent Theosophist and a very successful business man, lectured on "Theoso-phy for Business Men," and from the report of his utterances it seems that he and Mr. Lauer were not far apart in their conclusions.

This subject of spirituality and business is being vigorously discussed at present, and if it can be clearly shown that men and women can do honorable business on the lines indicated in a beautiful editorial in BANNER OF LIGHT (Aug. 22) this and other nations will soon be happily tided over the present financial crisis.

On Monday, Aug. 31, it was again my privilege to appear before the Woman Suffragists and other friends of reform in Los Angeles. Kramer's Hall was nearly full on a very warm evening following a hot day, to listen to a discourse on "The Education Necessary as a Preparation for Citizenship." A very worthy project was introduced to the audience by Mrs. Elmore Benson, of South Los

Angeles, who is very actively engaged in estab-lishing what she and her co workers call a Boy's Republic.

These philanthropic women, and some gentlemen who are assisting them, are undertaking to rescue from incipient degradation a number of boys who with careful training and abundant healthy exercise give good promise of becoming useful, loyal citizens, instead of criminals or loafers.

The motto of the Boy's Republic is "Freedom, Unity, Love and Sand.

Two ranches of one hundred and sixty acres each, about thirty miles from Los Angeles, have been secured for this worthy enterprise, and for the modest sum of seven hundred dollars a large amount of furniture and useful implements of trade have been secured.

The experiment commences with not more than twelve boys in the Colony, but as funds come in it will soon be possible, no doubt, to provide for the industrial training of many times that number.

The education question is a very pressing one

in some respects conservative sermon, from which many useful lessons could easily be attend the Convention in Scottich Hell Francisco, Wednesday. Sept. 2, and after a dekin street, an account of which will form the

topic, at least in good part, of my next letter from California.

I wish to say, as I close this missive, that Dr. J. R. Buchanan, who is still in San José, is greatly in need of funds to enable him to bring out his wonderful book, which gives what he sincerely believes to be the true history of the Gospels, the Apostles and the founding of Christianity.

None of his friends are begging for donations, but are simply striving to collect sub-scriptions in advance, at \$1.50 per copy, that he may be able to issue at once this valuable and extraordinary volume, the contents of which have come to him through psychometric chan-

It seems only right that so brave a worker as Dr. Buchanan should at eighty-two years of age be made to feel that his lifelong toils will be in some degree rewarded by an intelligent

1 am now taking up again a ponderous load of work in San Francisco and Oakland, with every prospect of generous support and friend-

Yours always sincerely, W. J. COLVILLE.

Anchor Hall, 997 Market street, San Francisco, Sept. 5, 1896.)

[Copyrighted by Myra F. Paine.]

Easy Lessons in Spiritual Science,

Especially for the Young.

BY MYRA F. PAINE.

LESSON SECOND-CONTINUED.

- Q.-Is not animal strength a desirable thing to cultivate?
- A.-Not as desirable as spiritual strength. Q.-What is the food that is best fitted for

man's use? A.-Grain and fruit.

Q.-Why?

A.-Because they contain the greatest amount of nourishment.

Q.-Can you explain this?

A.-That which grows in the ground is materialized out of the grossest elements of spirit. We call this matter, or undeveloped spirit. That which grows above the ground is materialized mostly out of the gases or refined spiritual element of which the atmosphere is composed. The more refined these elements are the more powerful they are, or, in other words, the more nutriment they contain.

Q.-Would man require as much in weight of this kind of food as he does of the grosser kind?

A.-No. It is not the quantity that is needed, but the quality.

Q.-What do you think of the way most people eat and live in these days?

A.-They are quite intemperate.

Q-Is there more than one kind of intemperance?

A.-Yes. It is not all confined to drinking. One may be intemperate in eating or working or playing, as much as in drinking, and the results are just as injurious.

Q.-What is the best lesson we can learn on this point?

created day by day, he must constantly live in A .- We should "eat to live, not live to eat." it, and whether it be one or the other depends upon himself and his method of thinking and Q.-How have people grown into the habit of overeating? doing.

A.-The body demands nourishment that

3, 1821, and I was born among Indians, fondled by them, and we had one at home who had gone through the wars with father, and also a Q-Does that thought seem unpleasant to you?

A.-No. Nothing that is natural is unpleascolored man. My parents, like many others in ant to me, a spirit. We take our bodies into a this world, must have considered that girls were a 'bad stock,' as they attracted no fegood many houses while we live here, but we male spirits to their fold. They gave birth to six children, all boys, who grew up to manremain the same person. The trees drop their externals in the fall and take on new in the hood. Two have passed away since. Mother left for a better world June 8, 1833, aged about thirty five, and father on Sept. 19, 1834. About spring, yet remain the same trees.

Q.-Does it make any difference to us, as a spirit, what kind of a body we have here?

A.-The better the body, the better the spirit can manifest itself through it.

Q.-Then what is our duty to our bodies? A.-To build them of good material, so that they may be healthy and strong, and so always in tune for the spirit to use.

Q.-What else can you think of that we may liken these hodies to?

A.-Musical instruments, which must be kept in tune.

Q.-What makes the music through these instruments?

A.-The spirit within.

Q.-What do we call this music?

A.-Expression. Q-Can we give the best possible express

ion of the spirit through a diseased or impure body?

A.-No. Impurity is not in harmony with spirituality.

Q.-What is the first expression of purity? A.-External cleanliness.

Q.-What next?

A.-Internal cleanliness, which expresses it

self in pure acts and pure thoughts. Q - If we indulge in impure act or thought

what does it signify? A .- That we, as an individual spirit, need

del, and remained so for many years. In 1843, Mesmerism, so-called, was introduced in New York, and it became a real *jurore*. I became immediate attention and development. Q-Can you mention some things that would had a good subject, clairvoyant, to operate on. "In 1844 I found myself in Boston for the first time, and soou left for New Bedford, by be classed among impure thoughts or acts? A.-Unkind speaking, thoughtless censure of other people, uncharitable judgment of the acts of others. Anything that comes short of an

application of the Golden Rule.

LESSON FOURTH.

Q-What is the Golden Rule? A.-"Do unto others as you would have others do unto you."

Q.-Who gave that rule to the world? A.-Christians say that Jesus Christ gave it.

Q.-Is that true?

-He did not originate it.

Q. -Who did?

A.-History records the same sentiment in words only varying a trifle, given to the world by seven heathen teachers before Christ's day. The oldest record of which we know is by Pittacus, 650 B.C. The next was by Confu-cius, 550 B.C. Q.--Why do we think it a good rule and

proper guide of conduct?

fond of me, as they came so quickly and in such number to my fold. Twelve of them, A.-It seems to be a natural sentiment of the human mind, and thus in harmony with however, six boys and six girls, passed away in divine, or spiritual, mind. conditions and experiences-which is consid-

Q .- What sentiment will the following of this rule cultivate in us?

ered as of benefit by go-ahead spirits. "It was in 1855 that the new light dawned on A.-A greater love for others, and less selfme, that I was converted by proofs or demonishness. strations that I could not set aside.

Q.-And what will be the effect upon us? A.-It will create more heaven within us, a the same time it is creating more for others. Q.—What is Heaven, and its opposite, Hell? A.—Conditions of mind. Q.—Can you locate it?

-There can be no location, for each individual creates his own. Q.-And when will he take possession of it? A.-He has possession all the time. As it is

[To be continued.]

LIGHT. BANNER OF

SEPTEMBER

A HEALTH ALPHABET.

2

As soon as you are up shake blanket and sheet; Better be without shoes than sit with wet feet; Children, if healthy, are active, not still; Damp skeets, damp clothes, will both make you ill; Eat slowly, and always chew your food well; Freshen the air in the house where you dwell; Garments must never be made too tight; Elomes will be healthy if airy and light; If you wish to be well, as you do, I 've no doubt. If you wish to be well, as you do, I've no doubt, Just open the windows before you go out; Keep your rooms always tidy and clean; Let dust on the furniture never be seen; Much illness is caused for the lack of pure air; Now to open your windows be ever your care; Old rags and old rubbish should never be kept People should see that their floors are well swept; Quick movements in children are healthy and right; Remember the young cannot thrive without light; Bee that the cistern is clean to the brim; Take care that your dress is all tidy and trim; Use your nose to find out if there be a bad drain; Very sad are to fevers that come in its train; Walk as much as you can without feeling fatigue; Xerxes could walk full many a league; Your health is your wealth, which your wisdom must keep; Zeal will help a good cause, and the good you will reap. -Chalterbox.

For the Banner of Light. WITH ONE ACCORD. A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER IV-CONTINUED.

URING the two hours which this wisely selected party of twelve spent together many were the unmistakable evidences of spiritual communion granted them; but as the object of their gathering was entirely spiritual, nothing was suggested which touched immediately upon mundane affairs, though every morsel of advice given by the wise guardians and directors of the Order had an indirect bearing upon every detail of personal life in which the sit-

Mr. Geike, who was the most inquisitive member of the ters were interested. company, was full of earnest questionings, though he preserved the rule of silence as perfectly as did all the others; but as thoughts take form and are wide-reaching in the influence they exert according to their intensity, those of the young Scotchman evidently reached further or produced a more decided impression upon the circumambient ether than did those of his companions, for no sooner had the music ceased and Miss Buckingham closed her eyes as though in deep meditation than she was moved to speak to him in old Scottish dialect, and give him elaborate informa tion from his father, who had passed from earth several years before, concerning the mysteries of Scottish Rite Masonry. No secrets were divulged, which led the young man to fear that the unseen world was a place in which the vows considered binding on earth were no longer held sacred, but as he was himself a Mason, and understood the significance of many terms employed and signs given which meant nothing to the ladies and others present who had never been initiated into the craft, he felt pretty certain that the sleeping girl, whose face wore a serious yet jubilant expression, was in no degree the manufacturer of the communication professing to emanate from his father which

As the evening progressed her younger brother, dreamy, issued through her lips. dark-eyed Arthur Edward, rose slowly from his seat, and advancing to the lecturn began to address the company with voice and manner resembling that of an ancient sage. It seemed as though the lissom youth, over whose dark curly head scarcely twenty-two years had passed, was transformed into a sage of eighty, but one who preserved to the full all the fire and vigor of youth, and had added thereto knowledge which only rich and varied experience The beautiful boy, with his fine expressive eyes lighted can make one's own. with more than earthly luminosity, discoursed upon the masters of the East and West, and told how from ages immemorial the Order of Illuminati had been established on earth through the direct consociation of its members with

When patients came to her for advice and treatment she received them very quietly, and entertained them with a brief, concise outline of the scientific method of healing which she invariably pursued. If they were disposed to cavil they were quietly dismissed with the somewhat outting assurance that no one had asked them to take mental treatment, and that unless it was entirely their own desire to test its efficacy they were greatly mistaken if they imagined that she or her brother-who was her righthand man in all things-desired them to do so. Miss Leech was about thirty years of age, though she looked scarcely twenty-five; her brother was two years older, but nobody believed he was a day older than Willie Buckingham, who was his special friend and confidant.

This happy, harmonious brother and sister kept house together, with Mrs. Cozewell for housekeeper. They invited few guests, and entertained few visitors, but whenever they felt that any special good would accrue to some sensitive sufferer from nervous difficulty by a temporary sojourn under their peaceful roof, they extended to such an one so cordial an invitation that their hospitality was never refused. Miss Leech was a natural intuitionalist; she could see the spiritual side of things just as plainly as most people with good physical eyesight can see external objects, and as she was never impatient or hurried, her inner vision developed to such an astounding degree that her pet name among her intimates was "The Magic Mirror.' She completely disowned what some people call exceptional clairvoyance, and, though she never doubted or distrusted her gift, she persisted that others possessed it as well as she, only they did n't know it, or, knowing it to some extent, they were too much in a hurry and too deeply engrossed with material foibles to allow it to op-

Miss Leech was a paradox to the majority of those who erate. met her; for to most people her profoundly consistent theories appeared like woful contradictions. On one occasion a woman was heard exclaiming: "Don't talk to me about Arabella Leech being devoted to spiritual realities; look at her gowns, and think of her own and her brother's bank account"; to all of which insinuations that she was hypocritical she turned the deafest of deaf ears, and pursued her own course of action unmindful, or at least totally regardless of, whatever people chose to say

Clarence Leech was a merchant by profession, and did or think about her. an immense business in the tea and coffee trade; but as he treated every one of his employés with kindness as well as justice, and so conducted his affairs as to win the approbation of his own conscience, if some people did inveigh against success in honorable business and preach talse views of righteous poverty, he was no more affected than was his sister by the criticisms of the incompetent and the fanatical. Miss Leech had had a revelation concerning the future industrial system, and she and her brother trusted so entirely in its truth that they could watch with imperturbable complacency the present agitation all around them, resting in the happy assurance that order was being surely and not so very slowly evolved

Left orphans in their early childhood, this extraordinary out of prevailing discord. boy and girl had taken refuge from the bleak outside world, which did not even try to comprehend them, in the inner

sanctuary of their own interior being, and as from infancy they had understood and appreciated each other, even on the earthly side of existence their childhood was not very lonely. No relationship can be more ideal than that of united brother and sister; their intellectual natures blend in sweet accord, each stimulating the other to the highest possible attainment; and as no restrictions are placed upon their profitable intercourse in these brightening days of coëducational activity, they can go to school and college together, and pursue their home studies in each other's company. Mr. and Miss Leech were both good mathematicians; at an early age they loved arithmetic, algebra, trigonometry, and every sort of study which necessitated close calculation and exact reasoning; this was because of the phenomenally logical cast of their intellects. Logic, it is said, is opposed to love, but this is a mistake; there is truly the love of logic and the logic of love, only the logical lover is one who reasons without perverted passion, and seeks to build for eternity as well as time, as he grounds his edifice upon the statute rock of permanent reality. When Clarence was fourteen and Arabella twelve they were so advanced in their studies that the guardian who had overseen their education wanted the boy to go into business, though she was willing to let the girl have two more years of schooling. Those two years were the years in which the characters of both were really formed, for during the long evenings they spent together, the brother and sister instructed each other, and jointly received so much information from nature direct in their botanical and other natural researches, that when Clarence was sixteen and Arabella fourteen, and they were, through the demise of their guardian, thrown almost entirely on their own resources, this youthful couple set up housekeeping in a lovely little villa all by themselves, with the nurse of their infancy, the ever-faithful Mrs. Cozewell, for care-taker and superintendent of the establishment. Mrs. Cozewell was a very important member of the household, and no better or more useful woman could have been found had the world been scoured to discover her. These three grew to love and respect each other so highly that one never made a move without talking it all over with the other two; and out of this mutual confidence and esteem grew the ideal home which from year to year increased in beauty and usefulness till it became a radiant centre of light whence heavenly wisdom was dispensed to teach and heal the needy in mind and body, and the distressed in heart from far and near. The method of attracting the students and patients to Cozewell House, as the home of the Leeches was called, was certainly peculiar, but successful as it was remarkable, and as it all grow out of a spiritual revelation it is well worth recording: When Arabella was only sixteen years of age she felt called to devote herself to the work of teaching, but she could not teach by ordinary methods, and she seemed to lack adaptation to the routine work of any sort of conven-One evening about nine o'clock, as she was sitting in the tionally arranged school room. moonlight gazing upon the water of the placid stream which flowed near their dwelling, she saw the face of a young, tired, sad-looking woman reflected in the water. As she and her brother were alone together, and he was reclining on the sofa dozing over a book, she wondered greatly whose face it was that she beheld thus vividly before her. Greatly astonished, though in no way terrified, she called to her brother to come to the window beside her, and look out at the girl's face reflected in the river. To her increased surprise Clarence declared that he saw nothing, but could feel a strange tingling sensation in his left arm, as though a current of electricity were passing arm, as though a current of crocertoin of Arabella through it. To the quick, inward perception of Arabella it was then instantly revealed that a poor, desolate orphan had been turned adrift on the pitiless world, and in the midst of her loneliness she had cried to heaven for guidance and relief. Here, then, was the first pupil which God intended this devoted child of sixteen summers to instruct. Clarence, who was a brave, kindly lad of eighteen, joined at once with his sister in her determination to take in and at once with his sister in her determination to take in and care for whoever might appeal for help that night. So strongly impressed were they both that the vision was a strongly impressed were they both that the vision was a real one, and that they would soon be required to act upon it, that they ran to Mrs. Cozewell and told her everything. it, that they ran to MIS. Cozewell and told her everything. That good soul was reading Dickens in the kitchen, and Inat good soul was reading Dickens in the Kitchen, and just wiping her eyes to rid them of the tears which had Just wiping ner eyes to riu them of the tears which had gathered while she had been contemplating the pathetic athered white she had been concomplating the pathene ale of "Little Nell." Always ready and willing to be of

was also a note of triumph in the sentence with which the to contradict this one, and began to take a humble petition for admittance ended, as the weak, quiv. In the arrival of the mails, wondering v ering, lonely girl on the doorstep turned to the radiant, though pensive young lady who stood within, saying: ". have been sent to you by heaven, and I know you will not refuse to take me in and comfort me." For a moment Arabella stood speechless, for as the gaslight revealed the features of the wanderer, she beheld the exact verisimilitude of the face reflected in the water less than two hours earlier. Then quickly recovering her self-possession, she ejaculated quietly but fervently: "Yes, indeed, you are the friend whom God has sent to me; the first tired heart which must rest in our peaceful home, and find therein the path to rest.'

Mrs. Cozewell then stepped forward and cordially wel comed the stranger, assuring her that in her widowed life no joy could be so great as that of playing a tender mother's part to one who sorely needed a mother's fostering care. The story told by Lucia Ortini was a very pitiful but not an uncommon one. The lonely orphan was an Italian by birth, the daughter of a fruit merchant, who had for several years conducted a thriving business in the city of New York. After the departure of his wife from this terrestrial sphere Signor Ortini and his daughter had journeyed westward, and for a few years all had gone well with them in San Francisco; but one sad day the good merchant had been shot down by an unknown foe or else by accident-no one could decide which-leaving Lucia entirely alone in the world so far as near relatives were concerned, but in that Fraternity the plan of the "777 Lod the charge of a Presbyterian minister and his family. For some reason or other the pious Scots and the youthful Italian could not assimilate, and one day after she had been cruelly reprimanded for a very trifling misdeanor she ran away, taking with her all her little store of pocketmoney and the few jewels she had always worn, and took ship for the capital of the State of Oregon. Arriving there, she fell into the hands of even severer persons than those from whom she had fled, and as her powers of endurance were not great, her health soon broke down completely under the strain of laborious housework, poor food, short hours for rest, and many other privations sorely trying to a delicate maiden who had been accustomed during her father's lifetime to all the comforts and some of the luxuries common to highly civilized existence. Whatever may have been the weakness and petulance which sometimes exhibited themselves in Lucia, she was a thoroughly good girl, honest, truthful, pure-minded and utterly sincere. In spite of all her sorrow her trust in the unfailing goodness of the Supreme Intelligence was unfaltering. It never oc. curred to her to doubt that God took cars of her, even when it seemed as though all humanity had abandoned her. Her prayers were those of perfect faith, and, let blind egotists scoff as they may at the workings of spiritual law in the natural world, there is a scientific explanation of the efficacy of undoubting prayer which will yet be revealed to the truly scientific intellect as clearly as the working of the X ray in photography has been

Soon after Lucia's arrival in the comfortable home where already demonstrated. she was so warmly welcomed, she not only regained her former measure of health, but attained to a degree of vigor, both mental and bodily, she had never known before. On the night of her arrival she was on the verge of brain fever, and the first night of her sojourn in her new home found her delirious. Mrs. Cozewell was on the point of summoning a physician, when Arabella Leech glided softly into the chamber where Lucia was tossing restlessly about, calling to her father to come and rescue her from the Presbyterian devil, into whose clutches she believed in her delirium she had fallen; and though this devoted girl knew nothing of the theory of mental healing, and had not studied any form of medicine, she instantly subdued the sufferer's fever by placing her cool, soft hand on Lucia's burning forehead, saying at the same instant, in her calm, sweet voice: "God has you in keeping, dear sister; you are now and always safe in heaven's embrace." It was then that Arabella realized that her lifemission had been shown to her: she was to heal the sick in mind, body and estate, and the keynote of all her usefulness was to be an intense realization of the inner meaning of those divine words: "Come unto me, all ye who labor and are heavy-laden, and I will give you rest.' REST was to be her life's watchword, the dominant chord of her ministry, and from that day forward she became a zealous worker for rest among the tired, weary, toilworn devotees of labor, who think they are performing their duty only when they are violating the sweetest order of the universe. Lucia Ortini was weak for seven days, but the fever left her immediately. Miss Leech treated her according to the spirit of the words just quoted. On the original day of not object the housework, and she was well enough to do a little of the housework, and she was well enough to do a little of the housework, and she was well enough to do a little of the housework, and she was well enough to do a little of the housework, and she was well enough to do a little of the housework, and she usperintendence. Mrs. Cozewell's motherly whoever worked with or under her soon became conscious whoever worked with or under her soon became conscious of the gentle restfulness which moved to efficient service all who became imbued with the happy conviction that all who became infor all necessary employments, and there is plenty of time for all necessary labor is useless, and that the greater part of unnecessary labor is useless, and that the greater part of unnecessary labor is useless, and that the began to sing sweetly as sings the linnet or the grown strong enough to manifest her natural disposition than she began to sing sweetly as sings the linnet or the gibtingale. Sometimes her voice would ring out in grand that nelodies, and again it would sink to the softest, inglatingale. Sometimes her voice would sink to the softest, inglatingale. Sometimes her voice would ring out in grand there is hird whoese notes were the language of a song no was fewered hird whoese notes were the language of a song no was fewered hird whoese notes were the language of a song no was fewered hird whoese notes were the language of a song no On the eighth day of her sojourn with her benefactors she tenderest, most caressing cadences, suggestive of some native forest bird whose notes were the language of a song no earth-bound ears could ever comprehend, though all might enjoy its ravishing sweetness. As Mrs. Buckingham was then living, and she was one of the influential women of her day, it was not long before Lucia became the wellknown and much-admired cantatrice whose services were eagerly sought by concert-givers, and all who wanted a singing lioness to glorify "At Homes," and other fashiona. ble social functions. Lucia was nearly twenty years of age, and fully mature in mind and body; her demeanor was singularly circumspect, and her moral character so strong number singularly circumspeed, and ler moral character so second that her wise friends, Mr. and Mrs. Buckingham, had no that her wise friends, mit and mits, Duckinguam, nau no fear of her falling into the pitfalls set for the unwary when two years later than the date of her mysterious arrival at Cozewell House she crossed the continent alone to New York to fill an operatic engagement in that great musical centre, prior to embarking for her native Italy, which she greatly desired to re-visit. After her return to her native greacy using to requently to communicate telepathically with her good friends nearly seven thousand miles distant, and it was largely through these messages that the Buckinghams and Leeches became such intelligent and thoroughgoing promoters of the Psychic Telegraph, which they soon BOINE promoters of the regardless of distance as readily as the learned to employ regardless of distance as average man of business uses the wire or the telephone in On one occasion in particular, when they were sitting the daily conduct of his secular affairs. together in their Lodge, or Circle-Room, they felt a familjar presence with them, and, listening intently, they heard a rich, clear voice singing "Bel Raggio," from the opera a rice, clear voice singing Der Raggio, from the opera Semiramide." When the music ceased they heard Lucia's well-known voice saying to them: "Next week I leave for London to sing in Covent Garden, and then after two months of London season I shall run over to see you, and you will all be in New York in September. The closing part of the message struck all the party as almost incredible, for they could none of them see the slightest cause for leaving home and journeying three thousand miles to visit a city where they had no near friends and no business interests. Mr. Buckingham, who was a telepathist of no mean order, replied at once: was a telepathist of no mean ofter, replied at once "Come and visit us here; that will be far more practical than our traveling to the Atlantic seaboard." "No, no, no, " came back the answer; "there is an estate to be settled in New York, which belongs to you entirely, and by the end of August you will be obliged to travel being able to think of any estate which could pos eastward to claim your property." ritence in America, they all thought in the statement, but,

traordinary document was traveling in It was then May; June passed, and July when one morning Mr. Buckingham foun large, pretentious looking legal document, that an uncle of his, of whom he had he thirty years, had very recently died in Ne him sole heir and executor to an estate v erably more than five hundred thousand then, was a singular fulfillment of Lucia's diction; but how could that young woma two months ahead that Mr. Buckingham's uncle would die in New York and leave hi nephew, with whom he had never sough course for more than a quarter of a cent

These are perplexing puzzles indeed, for paratively easy to account for the actual transference, downright prophecy is quite and on that difficult and recondite the seems to have yet been written with su and depth of insight to solve the appare was while they were in New York settli the estate in question that the Buckingha by the Leeches, became aware of the exis sophical Fraternity in which such know tirely outside the ken of the bulk of prof is clearly revealed, and from informatio

[To be continued.]

For the Banner of Light. The Annual Fair of the Onset Worker8

Washeld " Labor Day," Sept. 7, in the grove on the As the camp meeting had already closed, and th it was considered almost too late for such an u ing to the full attendance at the daily Wigwam i possible for those in charge to devote their tim son to the business of a Fair.

The day was all that could be desired, and the bees" and their tables on approaching the groun pleturesque.

There were six large table of fancy work, so brac. The tables particularly interesting were t by Mrs. Weston, President of the Wigwam Co-W by M15. Weston, resident of the Wigwam of W Mrs: Gammige, one of which was decorated in the yellow being the Woman Suffrage color as wi ists' emblem, and white the emblem of the Christia which Mrs. Weston holds numbership. Souvenirs in Anstria with the Wigwam encrowed on each a which Mrs. Weston holds membership. Souvenirs in Austria, with the Wigwam engraved on each a A small table in the centre of the group, de.oral which were displayed artistic paintings made b tracted particular attention. Among them were d standard, with pieces to match, which were q represent pine cones; another was commented of standard, with pleces to match, which were (represent plue cones; another was ornamented burrs, very unique and natural; a dish painted in field lines, a celery dish in daffodils, a comb a beautiful bouquet of roses and a large fruit p'a sent peaches, that looked luscious enough to t for the real fruit. Mrs. Weston is proficient i artist having a gallery of paintings all her own

beautiful bouquet of the functions e mough to i sent peaches, that looked inscious e mough to i for the real fruit. Mrs. Weston is proficient for the real fruit. Mrs. Weston is proficient in the real fruit. Mrs. Weston is proficient we considered it a privilege to be allowed to visi we considered it a privilege to be allowed to visi marks. Thomas and Mrs. Tripp presided at the Mrs. Thomas and Mrs. Carrie F. Sullivan a Samuel Willis and Mrs. Bourne at pink table; M Madam Haven and Mrs. Bourne at pink table; M Madam Haven and Mrs. L. Fifeld, Mrs. L. A. Judk Wigwam, while Mrs. L. Fifeld, Mrs. L. A. Judk Wigwam, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and blue table, and were kept t at the red, white and show the the Wigwam list (The organ was brought from the Wigwam list bated to the wigwam by Mrs. L. A. Judkins; ieated to the wigwam by Mrs. I. A. Judkins; ieated to the wigwam by Mrs. Dick; address by Dr. Bland on marks by Mrs. Dick; address by Dr. Bland on ing the evening the grounds were lighted, and In the evening the grounds were lighted, and mark days, with a financial profit that exceeded eff two days, with a financial profit that exceeded eff the Wigwam is in a most flourishing and pro-The Wigwam is in a most flourishing and pro-sixty new members have been added this season. Sixty new members have been added this season.

Sixty new memoers have been added this season ing meetings are doing a great deal of good, as a to their strengthening, bealing and uplifting to next season each session. The Hubter's Moon Festival will take p'ace al

tober moon, which held morning and afternoon in the neid morning and alternoon in the wigwam, wit ment and dance in the Temple. All members vited to be present, and participate in this celeb. Before closing I must not forget to mention the the Wigwam relics by Dr. Corn Bland. The foll contribution space, which explains that.

As the "777" Order was entirely distinct from any outtheir celestial prototypes.

ward Theosophical society, or other conspicuous body in the world, its unseen guardians never presumed to dictate to members of any organization what they should or should not believe, or do or say; and as this body had no secret machinery which it desired to conceal, and imposed no oath of secresy upon any of its members, no breach of confidence is committed in making public all the communications received at its sessions, saving only such as may have been given confidentially to individual members in times

The meeting places of the Lodge were not public, but no of pressing need for personal direction. one who joined the Order was placed under any restrictions

with reference to ventilating the teachings received at its sessions. Discretion alone guided individual members, and while some were very communicative, others were taciturn, but all temperaments blended perfectly when they had crossed the mystic threshold.

CHAPTER V.

SURPRISING REVELATIONS. S great interest attaches to whatever purports to give light upon the hidden powers concealed in man here A and now, both within and without the ranks of those

who are technically designated Spiritualists, and though Theosophists, Mental Scientists, and others, are frequently blind—and it sometimes appears as though they were so willfully-towhatever light shines through other luminaries than those in their own respective temples, the organized societies which profess to represent particular movements by no means include the vast army of earnest inquirers nto psychic mysteries who as yet sail under no special flag, and are not prepared to speak with emphasis upon the special advantages accruing from any particular affiliations. There are grounds of agreement oftentimes between persons whose outward views at first appear strangely divergent, and among students of the higher way of life it is vergenu, and among sourcents of the infiner way of me to is not uncommon to find the most diverse views entertained by members of a single Fraternity, who, despite their differences, are the warmest friends imaginable, and know-

ingly helpful to each other in their united search into the Miss Arabella Leech and her brother Clarence belonged

to a school of Spiritual Scientists who teach that only through silent, continuous demand can we draw to our. through shent, continuous demand can we draw to our-selves whatever we stand in need of, and are prepared to serves whatever we stand in need of, and are prepared to use aright after we have received it. As Miss Leech was use aright liter we have received 11. As pulss Deech was in every sense a successful woman from a business stand in every sense a successful woman from a ousiness stand point as well as with regard to her work as a mental healer, point as well as with regard to her work as a mental nealer, we shall do well to look at her a little closely and observe we shall up well to rook at her a nulle closely and observe the peculiarity of her mode of action, which exactly con. the peculiarity of her mode of action, which exactly con-formed to her singular philosophy. As she sat in her own tormed wher singular philosophy. As she sat in her own treating room in her beautiful home overlooking the wide treating room in her deautiful nome overlooking the wide Penobscot river, which flows through Portland, or as we renouscourriver, which nows through fortiand, or as we might observe her seated in the Lodge-room at the Buckinghams', Miss Leech would assuredly strike every obingnams, priss Leech would assuredly strike every oc-server as a singularly restful, self-contained woman—one, server as a singularly result, sencontained woman-one, moreover, who could afford to let the world wag as it will, moreover, who could allore to let the world wag as it will, while she pursued the even tenor of her own uninterrupt while she pursued the even tenor of her own uninterruption in the people thought her haughty and selfish in the say. Some people thought her haughty and selfish in the say of the people through the say of the trome because she was never flustered, and abstained the Wigwam relics by Dr. Cora Bland. The fol sentation spiech, which explains itself: "Mrs. President, I have here a rare and bea which I am impressed to present to the Wigwam do not prize it, as I am about to give it away do not prize it, as I am about to give it away ralue it highly. It was presented to me by the kota pathon in recognition of my services to their friend. Hon. A. B. Meacham.

Kota bation in recognition of my services to their friend, Hon. A. B. Meacham. If take it for granted that you are familiar w member of the Modoc Peace Commission, and w nember of the Modoc Peace Commission, and y member of the Modoc Peace Commission, and y member of the was left for dead in the lava beds, when the was left for dead in the lava beds, when the member of the was scalped, he survived, and up wounds, and the injuries received about nervous system, and the injuries received about cerebro-spinal meningitis, which in spite of all the rebro-spinal meningitis, which in spite of all the grew worse as the months went by, until at the grew worse as the months went by until at the device was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; two of the best physic was a hep-less invalid; the best physic was a hep-less invalid.

louged to the royal lamity, and was the carriage baby princess of the tribe was carried. The sented it was careful to state that it was valued of three horizon

of three horses. A significant vision: Just before the present

baby princess of the state that it was ented it was careful to state that it is ented it was careful to state that it is ented it was eareful to state that it is ented it was eareful to state that it is ented it was made, a medium in the audieade A significant vision: Just before the present of three horses. If see," he low as made, a medium in the audieade More and the state and the significant is early a state of the state and stripes and an Indian course of Indians coming toward the Wigwam, sented to his clairvoyant vision. If see," he who carries the stars and stripes and an Indian course of Indians coming toward the Wigwam, sented to his clairvoyant vision was add with fing. Now the walls of this building seem to be who carries the stars and stripes and an Indian they shower down upon us here the white light ing. They each carry peculiar flags." guage to describe it, and the power they bring is ing. They each carry peculiar flags." When the baby-carriage was shown, he said it worked in beads on the article. Mrs. Bland I the Indians he saw in his vision related worked in beads on the article. Mrs. Bland I that she knew at the time that the vision related worked in beads on the article. Mrs. Bland I that it was with difficulty she could control he about to say and to present, and that it so that it was with difficulty she could control he about to say as he said, that the bloody traged of the result of a violation by the white soldle is known, as she said, that the flag. *Ouset, Sept.* 14, 1896. *Ouset, Sept.* 14, 1896. *Ouset, Sept.* 14, 1896. *Guardian Angels.*

Guardian Angels.

Doubtless there are some among our hardly give a thought to the beautiful pic ian Angel" protecting the lives of two li dering near the brink of a precipice-be

believe in "Guardian Angels." believe in Guardian Augus. But there are probably hundreds of (equally intelligent) now living—and the who have lived in past ages, who believe as from in the presence of good spirite

as firmly in the presence of good spirits about them, as they believe and have beli

Five times in our personal experience rive times in our personal experience near death—twice from drowning, once i

near death on the from a contrast once from a ringe and a runaway horse, once from a bit building which light falling from a high building, which, light us down instantly, and once, when p

At several other times we have been double pneumonia. nent peril-yet here we are (in our seven ment pern-yet here we are (in our seven mitted to write and send over our coun-

mitted to write and send over our country efforts, and into every editorial office in Nor of Mexico, thoughts that come to us daily

we know not where. In our present great national politica we know not where. that the Most High will appoin and pray that the Most High white best a gels, to lead us through the darkness a gels, to lead us through the b

gels *f*. to lead us through the carkuess a Gels *i* to lead us through the carkuess a Christian nations from rushing over the b into national ruin.-GEO. T. ANGELL, P

"Why don't you reform?" asked the all thought ment, but, f the pro-tries to reform me insists on me beginnin imals.

LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPHOIAL 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?

Written for Lyceum and Home Department. CONSOLATION.

Come to me, darling, come to me, dear. Hark! is't the pattering steps of my baby I hear? Soft peals of laughter, sweet tones of joy-Surely I hear him, mother's own boy.

"Dead," did you say? Woe be the day, woe be the hcur

That Death's icy fingers plucked my fair baby flower But can death quench the fire of immortal love? Can death claim the soul born in spirit above?

Come closer, my darling; mother can hear, As softly you whisper the sweet words of cheer, The warm words of love-feel the caress as of old, When baby was comfort, solace sweet to my soul.

Come closer, my baby; mother can hear; With heart and with spirit draw near, never fear; The cold world of clay knows no intercourse sweet Of immortal love 'iwixt heart true and deep.

But love hath survived death's gloom and darl night,

My spirit can reach toward the realms of light, And your's, lovely child, can blend and shall rend The thin veil between us: I hear the sweet words you would send.

"Dead," did you say? My flower's but transplanted. The child of my love shall blossom and grow, transcended

In beauty, in blest realms of spirit, and await my arrival

When earth's work is done-death's the spirit's survival. MARY L. PORTER.

25 Edgewood street, Roxbury, Mass., Sept. 7, 1896.

Gentleman Champernowne.

It was a lovely day in autumn. Little Lotty, the curly terrier, was asleep at my feet in the warm patch of September sunshine that lay on the floor. I had been sitting still a long time, so busy with my work that I thought of nothing else. Looking up at last at the crimson hollyhock that stood, tall and splendid, outside the window, I caught a glimpse of the blue sea beyond, and the clear, warm sky, and realized how beautiful the afternoon had grown. "Come, Lotty, wake up!" I cried to the lit-tle dog; "let's go for a walk." Lotty jumped up, wide awake in an instant

Lotty jumped up, wide awake in an instant, and barking like mad in delighted expectation, as all her kind are wont to do at such a prospect. I gathered my sketching paraphernalia together, and, calling the maid to help me, 1 set out down the grassy slope to the sea's margin, which sparkled and flashed, edged with the flood tide's lazy turf, hardly more than astone's throw from the door. Lotty, in an ecstasy, frisked, barking wildly, before and behind me, like a small hurricane of joy.... I arranged my umbrella and my easel, and sat down, ready for a good time. Lotty came to anchor likewise, and sitting bolt upright on the sand, eyed me

curiously from under her comical frowsy locks. "Well, my dear," I said, "what do you think of it?" With a shake of the head and a wag of the tail she crept close to my feet, and laid down, as if she meant to make the best of it. at any rate. I proceeded to begin my sketch Far away a few sails were dreaming; a group of snowy gulls rose and fell on the long swell of ocean close at hand. On the left tall marsh grass came down to the top of the beach in streaks of yellow, red brown and ripe green,

I patted their heads and stroked their long fur, and told them how I admired them, and how proud I was of them, till their eyes shone with delight, and they fairly laughed for joy! -From "Stories and Poems for Children."

All boys and girls who really enjoy Eugene Field's "Love Songs of Childhood," and his 'With Trumpet and Drum," find that these poems seem to introduce them to much that is charming in home life. It is as if in walking down a dark alley they lost their way. Suddenly a little light is seen flashing through a keyhole. In a moment they find themselves in a room full of sunshine and happy little children. In this magical room, furnished by Eugene Field's imagination, Santa Claus, the good gene Field's imagination, Santa Claus, the good Fairy Godmothers, Fairyland, and the Land of Nod, are real persons and places. Like Ed-mund Spencer or Sir Walter Scott, Eugene Field lived in an atmosphere of enchantment, and more than half-believed in witches and hobgoblins. Odd as it may seem, to the end of his life he was afraid to enter a dark room alone, and disliked being left alone. Under ordinary circumstances rarely did he enjoy being left by himself. To the day of his death he had the heart and

To the day of his death he had the heart and impulses of a boy, and loved animals, gorgeous colors, perfumes, and those mechanical toys which wind up and go with a clickety noise, just as a child loves them. His home was a small toy shop, the toys being of all kinds and descriptions, but he loved the mechanical toys the best. Every Saturday morning Eugene Field went home laden with toys-not alone for his own babies, Reswell and Ruth, but for Park, Chicago. For the girls he bought dolls by the dozen, and his little boy Roswell, whom he nicknamed "Posey," had more elephants than were ever shot by African travelers. Shortly before he died, Mr. Field bought a big elephant and a big prown hear for Posey elephant and a big brown bear for Posey. Every time any one called upon him (it made no difference who it was), the elephant and the big brown bear were wound up, and away they would go, their heads nodding back and forth as if they were alive.—"Eugene Field," by Mary J. Reid and Henrietta Dexter Field, in August St. Nicholas.

Partners.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning, that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day. "Yes 'm."

The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cheery withal. "Yes'm, it takes a heap of water to do a

washing." "And do you bring it all from the brook down there?"

Oh, we have it in the cistern mostly, only

"And there is nobody else to carry the wa-ter?" it's been such a dry time lately.'

"Nobody but mother, an' she is washin'." "Well, you are a good girl to help her.

It was not a well considered compliment, he littl nster. carrier dic

Letter from Mrs. Dake.

To the Editor of the Banner of Light:

The summer is over, and though its warm weather still lingers, we realize that our dolce far niente days are fast slipping away, and soon we, with other workers, must turn our backs to the delights of a free country life and return to the city.

We have been sorry not to visit any of the camps this summer, but our own pleasant home among such beautiful surroundings has largely compensated us; and as we lounge about under our dear old pine trees and gaze upon the panorama spread before us, of flowers, trees and lawns sloping to the grand old Hudson, where -From "Stories and Poems for Children." A Poet and His Toys. EUGENE FIELD BOUGHT TOYS RECKLESSLY FOB HIS LITTLE FRIENDS. Whith denging to the grand of Hudson, where the sun dances on her waves as she flows so silently and peacefully to her ocean home, we feel that there are no more wonderful mani-festations than Nature. Who can look upon the wonders of creation and doubt that there is a God? Each week we have welcomed THE is a Ways and appear lot of the grand of the set is a God? Each week we have welcomed THE is a God? Each week we have welcomed THE BANNER, and so have kept in touch with friends and their work, which from all accounts has been a good one.

I have never appreciated THE BANNER as much as this year. Is it a better paper, or have I grown spiritually, and so better able to en-joy it? However, there are in its pages many things worthy of mention; but most worthy, because most important and most just, was the article by Mr. J. W. Fletcher upon and in an-swer to Col. Ingersoll. His thoughts, so hap-pily expressed, cover all the points and leave nothing new to be said. Why should Spiritual-ists pour golden dollars (or silver ones either) into the already overflowing coffers of Col. In-ersoal in order to give him an outportunity to gersoll in order to give him an opportunity to revile and slur their own religion (and laugh up his sleeve while he takes his wealth away) while true men and women are waiting to speak words of love and comfort to some sorrowing beart?

We cannot believe that the managers do not know what they are doing, and are therefore forced to believe that they do it for business. Are the camps run simply to make money? I always thought they were held to enable hundreds of people to hear spiritual lectures by in-spirational speakers.

spirational speakers. Many times has it been asked and written, "What has Spiritualism done for us?" I think a much more pertinent question is, "What have Spiritualists done for Spiritualism?" do they support it? Where are our hospitals, homes, temples? Yes, where? We do not support the meetings as they should be. The spiritual pa-pers are not in all homes as they should be. Many Spiritualists send their children to or-thodox churches and Sunday schools and when

thodox churches and Sunday schools, and when they are grown they look upon their parents as a "little off" when they try to tell them of another faith. Do we support our mediums? We use them when we need a word of advice or encouragement, but when we do not need their services do we concern ourselves whether they have the comforts and necessaries of life? do we think whether they need a cheering word, whether their hearts are sore and lonely with none to comfort?

The best is not too good for an honest genuine medium. They give us more comfort than ministers can give their flock, and we should certainly take as good care of them as the ministers receive.

If Spiritualism is worth anything, it is worth standing by, and this can only be done by sup-porting all its true representatives—the papers, meetings, mediums, healers. I cannot think it takes any bravery to stand by your own belief.

If there are fraud mediums, let the Spiritualist be the first to denounce (and keep denounced) these frauds; but in the name of all that we hold sacred, in the name of our dear ones who have passed the portal, let us stand people concerning her wonderful cure by this by the genuine mediums, for *what would* we do grand restorer of health and strength. without them?

Keep Spiritualism pure-then stand by it! Long may its BANNER wave! Some one has said that there are no such mediums as in the early days. I cannot say about the early mediums (fortunately not having been born so early), but I know we have good, honest and

CONGRESSMAN MORSE

Tells the Wonderful Curative Powers of Dr. Greene's Nervura.

Hon. Elijah A. Morse, Member of Congress from Mass., Used Dr. Greene's Nervura in His Family with Astonishing Benefit.



HON. ELIJAH A. MORSE, MEMBER OF CONGRESS FROM MASSACHUSETTS

Hon. Elijah A. Morse of Canton, Mass., Mem- (can say that I am in the best of health that ber of Congress from Massachusetts, forwards his endorsement of the remarkable curative powers of Dr. Greene's Nervura blood and all. nerve remedy, together with a letter from his sister, Mrs. Albert F. Morse, who writes to the

Congressman Morse is a statesman of power and influence in Congress, and his own State holds him in highest honor, having elected him Representative in the Legislature, Member of of Massachusetts' foremost statesmen, will hes-Council. A business man of high order, he is to health by using Dr. Greene's Nervura.

have enjoyed for three years. I sleep well and soundly, and my food does not distress me at

"I can heartily recommend Dr. Greene's Nervura to any person on account of its good effects on myself and friends."

Surely no one who reads this positive proof of the marvelous powers of Dr. Greene's Nervura to make the sick well, the powerful endorsement of this grandest of medicines by one the State Senate, and one of the Governor's | itate another instant in seeking the sure road

It is what the world of sufferers needs. It is

with patches of crimson samphire beginning to glow in the rockier places; all about me were the wild rosebushes with their scarlet berries.

A crow cawed now and then, a gull high aloft in the blue uttered a harsh cry which the distance softened; a little beach-bird flew pip-ing along the sand. Lotty pricked up her ears. "No, no, my dear!" I cried, "you are not to

run after any little bird whatever. Stay here, and behave yourself like a good dog"; for she had jumped up, and was already starting away to chase the feathered creature. With a very aggrieved and reproachful expression she returned, and sat down a few feet from me. But I only continued to laugh at her, and went on with my painting, presently becoming so en-grossed in it that I forgot she was there.

Some time passed. Suddenly a small paw was thrust into my paint-box, and there was poor Lotty standing on her hind feet looking at me as much as to say: "Oh! dear, I'm bored to death. Why do n't

we take a walk? Why have you planted yourself here, where you are doing nothing at all? Why don't we go home if we can't go to walk? Oh! dear, oh! dear!" And she actually be-

"Well, go home, you little goose!" I cried, greatly amused. "I do n't want you to stay!" She left me, went a little way toward the house, then turned back and looked at me, whining and coaxing. Suddenly she came running, and cuddled down again affectionate-ly, as if she thought: "Well, I'm sorry you're such an idiot; but I won't desert you, though you do behave in this extremely foolish and unreasonable manner."

So she lay patiently watching me from under her tangled shock of hair till I began to put up my brushes, and made ready to depart.... I had not a regular sketching outfit, and my long easel, though light, was rather difficult to carry; but I put my head through the V end, resting the two legs on my shoulders. I also had to carry a small chair, a large umbrella my sketching block, a tin pail in which I had brought fresh water, and over my left arm I hung a leather bag containing paint boxes, brushes, etc. This was quite heavy, and the whole load was as much as one person could take; but I had not far to go, so trudged slowly along; Lotty all the while capering and barking, rejoicing that I had regained my senses at last. Her noise was presently heard by the other dogs, which joined in the chorus afar off, and I saw appear at the upper edge of the field the two great St. Bernards, Champernowne and Nita, looming large against the sky. They stopped, gazing at us from the distance, as if taking in the situation; then in a moment they began to rush down toward us with long, loping canter, and, knowing their

affectionate impetuosity, I said to myself: "Now I am lost! they will come full tilt against me and all these traps, and I shall be a total wreck."

Amused, and more than half-dreading the onset, I stood still and waited, admiring the magnificent, tawny, lion-colored creatures as they swept toward me, their beautiful eyes beaming with intelligence, and all their motions full of grace.

Suddenly the great dog Champernowne, as he reached me, stopped perfectly still without touching me, and before I knew what he was going to do, stood upright on his hind feet, as tall as myself, quietly slipping his underjaw through the handles of the bag which swung on my arm, and with the grace and courtesy of a grand duke, nothing less, gently and firmly drew it off, and, turning, proceeded decorously up the path that led to the house, bear-ing it with the utmost care.

Astonished and delighted, I cried: "Bravo Champ! Good dog! Fine fellow! You saw I needed help, and you gave it like a gentleman, did n't you? But who would have thought you had so much sense?" Then Nita, hearing you had so much sense?" Then Nita, hearing all these praises lavished on her comrade, wished to have her share also, and, joining Champ, she, too, seized the bag, and both together trotted side by side all the way to the house.... "Well, you certainly are the very handsomest, best and dearest dogs in the whole world!" I cried, as I reached the door and allowed them to crowd into the pleasant room....

it one at all, but there was a look of surprise in her gray eyes, and an almost indignant tone in her voice, as she answered: "Why, of course I help her. I always help her all the time; she has n't anybody else. Mother 'n me' partners.

Little girl, are you and mother partners? Do you help her all you can ?-Little Worker.

Speaking Slightingly of Women.

When a young man habitually speaks slightingly of women one may feel reasonably sure that a moral blight rests upon his own character. A scathing rebuke was once conveyed to a man of this class, who, at a public dinner at which no ladies were present, was called upon to respond to the toast "Woman." He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are little better than the worst, the chief difference be ing in their surroundings. At the conclusion of his speech one of the guests arose and said: "I trust the gentleman, in the application of his remarks, refers to his own mother and sister, not to ours." This young man, in his low estimate of woman, unconsciously verified a sententious saying by the author of "Youth": "The criterion of a man's character is not his creed, religious, intellectual or moral; it is the degree of respect he has for woman." As a contrast to the light and flippant tone in which too many of the young men of the present day speak of the other sex, is the noble tribute from an eminent clergyman, who says, "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood than for almost anything else in

THE SMILE OF A CHILD.

There is nothing more pure in heaven, And nothing on earth more mild, More full of the light that is all divine,

this world.'

Than the smile of a little child. The sinless lips, balf parted,

With breath as sweet as the air, And the light that seems so glad to shine In the gold of the sunny hair.

Oh! little one, smile and bless me, For somehow—I know not why— I feel in my soul, when children smile, That angels are passing by.

Faith of a Little Child.

City Engineer Goodwin of Portland tells a story of a little Portland boy who had committed some misdemeanor for which he was about to receive punishment at the hands of his mother. The boy begged to be first allowed to go to his room. Permission was granted, and the child went upstairs to his own room and closed the door behind him. The mother followed and listened outside, after telling him he must hurry and come down again to receive his punishment. The boy went to the side of the bed, knelt down, and this was his prayer: "Dear Lord, if you love little boys and want to help one out, now is your time." The prayer was answered.

Enigma. I am composed of 12 letters. My 1, 12, 6, 8, is the name of a fruit. 4, 2, 5, is a heavenly body. My 10, 2, 8, 6, is a girl's name. My 9, 11, 12, every one has more or less. My 12, 11, 7, is an article of food. My whole is the name of a secret society. Milford, N. H. FRED.

ANSWER to enigma in last BANNER-Spirit return.

we have personally received many grand messages and beautiful prophecies, and the best have come unsought. Without being egotistical, I will mention a few of the many prophecies which have all come to pass.

In 1887 the doctor and I were at a hotel where we unexpectedly met Mr. Fletcher. As we walked along he turned and said: "Between this date and 1895 you will be very successful. I do not mean you will make a large fortune, but you will be successful in every Every one who knows Dr. Dake knows wav.' how more than true this prophecy has come.

how more than true this prophecy has come. In 1894 we went to Boston, intending to re-main East only during the summer. In the early fall I met Mrs. Maggie J. Butler. As we stood chatting she said: "You will remain in Boston all winter." I laughed, and replied: "Nothing could keep us here all winter." "Ah!" she said, "but you will remain." As you know, the doctor's business was large, and he hed charge of important cases so that

and he had charge of important cases, so that we were not able to leave Boston until May, and were even obliged to return there for a short stay after we had left. These two mediums were almost total strangers to us.

Dr. Franks, of 345 West 34th street, New York City, has given us many convincing message and prophecies, which have all been fulfilled. I should not omit to mention Mrs. Conant of

Boston. While we were in your city we at-tended her séance. She said: "A beautiful young girl came to you;" and as I did not at all recognize her she said: "No, she does not know you, but I am the sister of the young lady Doctor is treating, and would like to send a On inqui message to her and to my mother." ry we found it perfectly correct. Among the older mediums Mrs. M. Morrell

has done a grand work and been successfully prophetic.

Mrs. Gray and DeWitt Hough have for years held a high place with New Yorkers, and in-deed with patrons of any city in which they might be. Not long ago DeWitt Hough diagnosed an obscure case for a lady, and said : Dr. Dake will cure her. After a few weeks' treat-ment she was so far improved that she sailed for Europe.

If time and space permitted I could enumer ate many others (as could every one else); which all goes to prove that all the genuine mediums have not passed away; that the gates are still ajar; that our loved ones still watch over us, and will come and whisper sweet words into our ears if we keep the way open and give them the opportunity.

Our mediums are just as good as ever, but we are never satisfied and expect too much of them. Go to mediums with good conditions and honest purposes and you will receive what you seek.

We were pleased to receive a call recently from Mrs. Mary Newton, and to find her so far recovered and looking so well. She has indeed passed through deep waters, but her undaunt ed will and spirit, with the help of those dear ones who are waiting for her just over the bor der, have brought her through in safety; and I know you all join me in the hope that strength will be given her to continue in the good work In closing I wish THE BANNER and its work ers all the success and prosperity it so richly

deserves. Long may it continue as the leading spiritual paper. Very sincerely, FLORENCE N. DAKE, "The Pines," Nyack-on-the-Hudson.



Articles written for the Boston Ecening Transcript, April, 1891, by M. J. BABNETT, F. T. S. Pamphlet; price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

turer of the Rising Sun Stove Polish, which is | the great cure for weakness, nervousness, tiredsold in every nation of the earth.

Congressman Morse says:

from the use of Dr. Greene's Nervura. She tality; makes rich, red blood, cures dyspepsia, has been a long time ill, and other medicines failed. She is greatly improved by the use of Nervura. She had insomnia and nervousness, and can now sleep well. There is no question that Dr. Greene's Nervura is a valuable remedy, and it is a downright benefit to nervous affections."

Mr. Morse's sister, Mrs. Albert F. Morse, of Canton, Mass., says

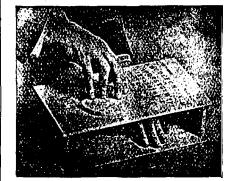
"I had been in feeble health for 23 years, and had employed all the usual means for cure without much benefit. I have had many hemorrhages of the lungs, with severe neuralgia and insomnia.

"My friends had used and knew of the good results from Dr. Greene's Nervura, and recommended its use to me. I have now used three I have now become so much benefited that I by letter.

out bodies, shaky, unsteady and weakened nerves. It gives power and strength to nerves "My brother's wife received great benefit | and body, with restored vigor and renewed viindigestion, constipation, kidney and liver complaints. It banishes headache, sleeplessness, neuralgia and rheumatism. In fact, it makes the sick well. Use it and prove for yourself its wonderful power to cure. Dr. Greene's Nervura blood and nerve remedy is not like the preparations put up by irrespon-

sible and unprofessional people, but is the prescription and discovery of a widely-known physician, Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. It is plainly evident, therefore, why it always cures-because it is perfectly adapted for just these complaints. Another thing which can be said of no other medicine, and which practically assures a cure by Dr. Greene's Nervura. Dr. Greene, its disbottles, and received help from the very first. coverer, can be consulted free, personally or

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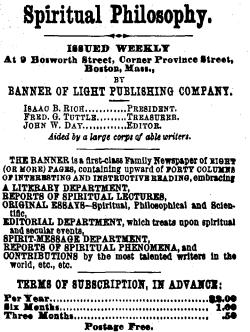
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The Henry Seybert Bequest. And What Has Become of It? An Open Letter to the Seybert Commission-

ers and the Legatees of Henry Seybert. BY HON. A. B. RICHMOND.

B1 HON. A. B. RICHMOND. The article of Mr. A. B. Richmond on his published re-view of the Seybert Commissioners' Report, which recently appeared in THE BANNER, appeals strongly to the deep in-terest of all readers who have a demonstrated knowledge of the communion of spirits excannate and incarnate. While it penetrates all the prejudices governing the Com-missioners, and exposes the blankness of their willful igno-rance, it furnishes a lucid statement of the truths of Spirit-ualism and a convincing argument in its support for which a great multitude of readers will feel spontanecusly grate-ful. The complete refutation of the Commissioners by Mr. Richmond is established. Now issued in neat pamphlet form, containing twenty-eight parces.

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That angels are provide a set of heaven Are bearer than I knew, That the light and the hope of that sweeter world Like the dawn are breaking through. -Newsletter.

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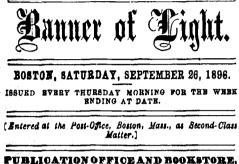
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eled articles.

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



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"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 leading up to them. demand of the times, which everywhere calls

BANNER OF LIGHT.

of the complex human consciousness. How is

it, then, that we see in the churches all around us confusion and questioning and skepticism in spite of the historic faith and in consequence of its past domination? The old dogmatic system is steadily being submerged. Take the dogma of Christ's birth from a virgin; it may be fairly asked if that appeals to the normal instincts and experiences of the human consciousness? Take the doctrine of the bodily resurrection; does that comfort or console any one with the certainty of a literal resurrection? The difficulty is that a hard and fast creed is an intellectual product, and therefore can appeal to the intellect only. It does not, for it cannot, touch the heart, kindle the emotions and clear the way for the intuitions. A creed does not inculcate love as cast ing out fear and fulfilling the law. It for bids one to go beyond the limits of the intellect into the realm of intuition, which is the true and only inspiration for man. Hence its devotees are obliged to be content to acknowledge the limitations of their intellect and to

see through a glass darkly. Spiritualism, in overthrowing the slavery to the historic faith, thereby widening the view and introducing facts and truths in place of kindly superstitious belief, should substitute a larger spirituality, and thus advance upon the past and break down its limitations. In other words, it should be a truer and better representative of the spiritual than any alleged revelation of the past. That is but an imagination, a theory, a formulated guess. It rests faith on knowledge. It buttresses truth with facts. But Spiritualism should not be willing to stop there: It should be its peculiar office or duty to help the universal life of spirit to cover the earth as the waters cover the sea. Its believers should not take up with the phenomena to idolatrize them, but should make use of them to teach not simply the fact of intercommunion but the higher and deeper one of the presence of the Spirit and its sovereign possession of their lives. The spirit-life is the only life, here or hereafter, and those who believe they know the most of it ought, in consistency, to try to pursue that exclusively and sincerely.

Descent for Ascent.

Every living moment has its twosides of tension and release. The limit of tension being reached, the reaction is manifest in the abrupt action which has an explosive appearance in the escape. There is this limit to the involution of every type of existence. It is likewise indicated in every diverse plane of the same existence, and in every particular process. It is more conspicuous in purely physical phenomena, as in the sudden precipitation of a play is half finished. shower or in a bolt of lightning. Every motion, in the organic world, every word, every thought, marks this sudden access, whereby, indeed, they become motion, word and thought. The point of abrupt precipitation is in every process-the movement itself becoming momentum-to the point of excess; in youth, the expenditure, or release, is an overflow, an invisible exhalation-while the hardened walls of age resist and are broken. In human affairs there are crises so sudden as to be unanticipated in the slow increment of movements

What matters it if the blossoms are swept away by the wind and rain, so the fruit is set:

Two Secular Sermons.

In a recent New York Sunday Herald appeared a sermon to everybody on the question 'Where is Heaven?" and two Sundays later on the subject, "An Age of Religious Inquiry." Both deserve the widest public attention. So impressive were they on their appearance the Brooklyn Spiritualists issued them in leaflet form for the promotion of the cause. The assertion of The Herald is that there must be an open door between the seen and unseen universe. Regarding heaven it asserts it to be either a place or a hallucination. If a heavenly frame of mind is all there is of it. then the possession is nothing to boast of, and may end when mortal life itself ends. But, says The Herald, if it is a place whose boundary line we cross at the moment of death, in which our in tellectual and spiritual activity will have unbounded scope, where souls can grow unhampered by the cruel and repressing limitations of the body, then we have a series of motives which irradiate the present, and fill the future with the glow and promise of a sunrise. What we can see is by no means the limit of what is. There is, says The Herald, a wild and almost reckless interest in this topic in these times. It asks if it is true that in this latter quarter of the nineteenth century there is a spiritual as well as a material revelation. While some have stumbled on inventions which have altered the whole complexion of our social life, have others discovered truths which render the spiritual life more brilliant and hopeful? It holds heaven to be a place or to be nothing. It avers it to be peopled with beings who may not be seen because our eyes are not fitted for that kind of vision. Some have seen them in the past, and others, in the present, declare that they have been equally privileged. If we take the first step we must finish the journey. There is no halting spot where we can say: Thus far and no farther! Either heaven is round about us, and the possibility of communication is a fact, or we have been led strangely astrav. Discussing the subject of an age of religious

inquiry, The Herald predicts that the future historian will find himself very much interested in this last half of the nineteenth century and pronounce it unique in many important particulars. It is a marvel in the matter of material development, and in the matter of spiritual research it holds a position of unrivalled excellence. In the coming fifty years steam will become a reminiscence. The electric spark is to be the working energy of the twentieth century. The world is not loitering-it is taking long strides. One wishes to live while these strange things are happening; to die now is like leaving the theatre when the

The spiritual signs of the times are not less marvelous than are the material. The average man is more interested in finding out whether he has a soul, and, if so, what is to become of it. than ever before.

The observer of current opinion is amazed at the attractive quality of these and similar topics, and is forced to the conclusion that the general appetite for information concerning the future has become almost abnormally whetted. In some respects it is the most devout and the most reverently inquisitive age of which history bears record. Right or wrong, pleased with fables or not, this teased and fretted world is looking anxiously for some light which the pulpits of christendom do not yet furnish. The greed for facts concerning to morrow, and the solicitude with which men stroyed, so the race is re born? The explica- and women watch for them, are so pathetic that they are almost tragic. Accompanying is upon the environment that the relentless de- this new phase of life is an indifference to the ology and to conventional worship. Preachers are apparently not aware of the changes that are taking place in the public mind. There is no love of theology, no reverence for creeds in this generation, but there is a longing for information on the subjects indicated. If the clergyman insists on theological discussion he simply imperils his usefulness. Go your way with your own thoughts, but do not forget that your neighbor has the same right to go his way with his thoughts. Spiritualism is a cry for help. By watching the patient crowds that attend meetings where such subjects are treated, it will be discovered that a great religious revolution is in silent progress. The wise man is without prejudices. Charity saves him many a pang. It is both tyranny and folly to say to another. "Believe

fruitful source of orime, distress, poverty, and even anarohy and communism. It is the inefficiency of both existing political parties on the subject that has permitted and fostered these evils. Of these foreign land-plutoorats Lord William Soully of London is a conspicu ous example. He owns forty thousand acres of good farming land in Logan County, Ill., besides large tracts in other countles. He rents this land at a high rate, requires his tenants, who are mostly poor people, to put up their own houses, barns and farm buildings, makes them pay all the taxes, and receives from them one hundred and fifty thousand dollars annually for permission to till the soil they live on, and whose value they alone have made. He is but one of a large and growing number of foreign landlords.

Coming---Perhaps

The end of the world, like Jacob Tonson, has come again. To the believers of this prettywell worn prophetic statement it is just as real as if it were already an accomplished fact. The event so confidently foretold was to have happened a week ago last Wednesday, but there was a cog gone in the prophetic wheel somewhere, or something about the machinery was out of gear, and so it did n't happen. Preacher Stutzke, of the "Christian Apostolic Congregation," is the prime abettor of the startling statement, and stands ready every day to support it with Bible proofs. So that either the calculating machinery goes awry or else the Bible is not to be depended on. Every one is free to take his choice and try to feel satisfied. Preacher Stutzke affirmed that God would be in the sun last Wednesday week when it rose above the horizon, and assured his attentive congregation that every one of them would be picked up-we fancy as a predatory hawk would lift a coveted chicken-and transported to a place somewhere in the immediate vicinity of the North Pole. Now that is more earthly and business-like than to tell them they would be carried up to heaven from where they stood or sat, on a fleecy cloud. That is much too thin, not to indulge in innocent slang about it. There may be a few people here and there who would prefer to have their paradise in easier "diggins," where the sharp iron pick would not have to be the condition precedent to the dirtdisturbing shovel. Nevertheless, as none of

his hearers have as yet set their eyes on the axle-turner of the far North, it does n't make any particular difference. We are nowise disinclined to back up Mr. Stutzke in any further prophetic statements he may wish to make, but it would be much more agreeable to us if he would just start off one of the flock nesting of his congregation cote as a sort of homeing pigeon, and see if he could get ever so slight a

message from the hyperboreal regions first. We decline to jest on so serious a subject as the coming end of the world, especially if it is very near; and yet it does seem to provoke a melancholy smile to think that the Stutzke congregation and all the rest of us will be likely to come to an end a long, long time be fore the old world will.

Judge and Jury.

It is proposed by a United States District Judge in Connecticut, who is likewise a professor in the Yale Law School, to continue, if not to enlarge, rather than to restrain or abrogate the discretionary powers of judges in jury cases, so far as they concern the examination of witnesses, the directing of verdicts, the framing of special questions, commenting upon the evidence and expressing opinion upon disputed facts, on the alleged ground that if the jury system is to continue to find favor it must keep pace with the development of society and be adapted to the exigencies of particular cases. In short, that it must be free from "the trammels of legislation." Such an opinion is publicly expressed in view of the proposed act of Congress forbidding an expression of opinion by the judge in any case, which the Professor and Judge declares would at times be "absolutely subversive of justice." The argument urged by him is that the varied and constantly-changing conditions of causes, counsel, court and jury require such elasticity of practice, such reciprocal aids and checks, and such adaptability of procedure as cannot be provided for by the rigid bounds of statutory enactments. Another United States District Judge in Michigan-now an Associate Justice of the Supreme Court-gave utterance to similar views some years ago. He distinctly announced the opinion that if the jury system was to maintain its efficiency, it must depend in a large degree upon the power of the presiding Judge to fairly and wisely direct the attention of the jurors to the considerations arising upon the evidence which should guide and control them. The Connecticut District Judge further asserts that the constitutional right of trial by jury guarantees the powers of the Judge as well as those of the jury, and therefore that it would not be competent for the legislative authority to so abridge his powers as to deny him the common-law right to advise the jury as to the evidence and to comment or express his opinion on the facts. The jury system itself, however, is destined to radical modifications.

Camp Progress, Mewerland Park, Upper Swampscott.

Sunday, Sept. 20, as every one knows, was a perfect autumnal day; the sun shone its brightest, and gave just warmth enough to take the chill from the atmosphere, making one feel glad to be out of doors.

Having had repeated invitations to visit Camp Progress this season, and been prevented by stormy Sundays, I gladly availed myself of this my first opportunity.

It is surprising how little is known, in a general way, of the beauties of Camp Progress, and how few peop's know that there is a Spiritualist camp within easy access from Boston and surrounding towns. One can take the train from Boston Union Station to Lynn, and then take the Lynn and Salom electric at the Central Station in Lynn direct to the camp. The electrics pass the entrance to the camp. If one desires, and has plenty of time, the journey can be made wholly by electric from Boston.

Arriving there, the visitor finds a truly rural camp right in the woods. Of course the camp is not as old nor as large as Lake Pleasant or Onset Campi, but considering all things it is indeed a very pleasant one, and bids fair, when the improvements have been made that are being thought of, to outrival either of the others spoken of.

The Association has control of about twelve acres of land, the natural beauty of which is grand, some of it rising to an altitude of a hundred feet (called Prospect Hill), at present requiring quite an effort on the part of the visitor to ascend. But when one gets there the view well repays for the effort. The picture is charming: directly at the foot of the eminence can be seen the camp buildings, which consist of a cookhouse, covered dining place, where are served at the noon hour nice fish and clam chowder, coffee, tes and ice cream: still further on the roof of the auditorium and speaker's stand, both being covered, but not enclosed, then as one's gaze reaches out can be seen Swampscott, Lyan and Marblehead; still further Nahant (with Maolis Garden, read backward spells Siloam), in the distance Nantasket and Baker's Island, and Bug Lights. The Association proposes to build an observatory on this hill at some future time. Coming down (at present) it is better to take a round-about way, but at the same time a better view of the grounds can be obtained, and in that way the visitor realizes more the beauty of the camp.

There are some improvements that will greatly enhance the attractions of the present, such as filling in certain wet places, and moving the auditorium and speaker's stand further back from the entrance, grading the present entrance way, and making a broad avenue from the street. But it takes time. Rome was not built in a day, and with time, and the present earnest workers who have the matter in hand, the natural possibilities of Camp Progress will be developed into a camp ground second to none in the State. J. 8. 8.

J. C. F. Grumbine

Again visits the East in November, and will teach at the First Spiritual Temple, Boston, in December and January. Mr. Grumbine delivered five lectures at Clinton Camp, and was chosen to give the memorial address and the address in commemoration of Indians' Day.

We have received from the Plymouth Publishing Co., Boston, a pamphlet of more than ordinary interest. It is entitled: "Ingersoll and Bland: Debate on Money," and is a full report of a battle royal between those two intellectual giants, Col. Robert G. Ingersoll and Dr. T. A. Bland, on the great question which is now agitating this whole country. THE BANNER is not a political journal; hence we do not assume to express an opinion as to whether Col. Ingersoll or Dr. Bland is victorious. We simply say that the pamphlet is both entertaining and instructive in a high degree. Price five cents.

upon magazines, newspapers and current literature for some reduction of former prices.

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

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be another." Only through disintegration, that given us; and we hope the Spiritualists of the is, descent, is the expression of the life which 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.

Spiritual Spiritualism.

The vital truth of spiritual Spiritualism is that by completely surrendering ourselves to a living God, always speaking to us and leading us, we obtain needed deliverance from our imperfect selves. Emerson counsels us ever to "sail the open seas with God." The more men purity. Yet it is at this very turning-point relax their hold on creeds and rituals, and the sooner they become released from the close fruition, its summer, as if in the wanton prodbonds of what is called the Historic Faith, the more certain they are to open the spirit and the mind to that coveted communion. But the glory hitherto hidden. Thus life falls into its more they perfect the fastenings that hold less possible does it become. Let men ever remember this, and act upon it; let them not be seen as distinct in a moral sense. As in meafraid lest by cutting loose, and thus obtaining greater freedom, they shall drift away into vagaries and dissipating moods. A knowledge of theories, that is, truths, is not identical with the recognition of truth. As a thoughtful but thoroughly intuitive writer observes: "All that is beyond our experience is to us mysteri- | save from falling the structures in which they ous and occult. Man, in the aspect of an intellectual animal, knows nothing real in regard to spiritual powers; but when a spiritual power enters his consciousness, it becomes a part of his being, and ceases to be occult. He knows that power as soon as it consciously enters into his possession. After that he will need no scientific arguments to prove that such powers exist; while without that possession all such scientific speculation amounts to nothing but theory."

In that possession the spiritual part of our being is enlarged and deepened. Strait-laced orthodoxy asserts that the rightly-guided man is always being brought into bondage to facts and truths. How could that be, in the case of the old notions on astronomy, geology and beginning. The involution which we know as chemistry? How could it be if we consent to | childhood is at the fountain something that it | just the same; they have to share the fruits of tained in what is called "The Apostles' Creed "? higher and clearer facts and truths? How would day." The virginal sense of things first seen and the good of the people, while alien ownerit have been possible to recognize and accept bound to the old dogma of "Revealed Truth" as held by the world of ecclesiasticism? If truth is revealed, then it cannot at all times and in all ages be made known to us.

We are told by the preachers that this Historic Faith is sufficient for us; that it is idle for us to look further. We are told that it appeals to the normal instincts and experiences | disturbance and hastens the ruin.

if the walls of the temple fall, so the Presence that filled the temple is glorified; or even if the entire structure of a civilization is detion of such crises is inward, not outward; it mand has been made; it is the external structure that has yielded to the transformation of creative life. Life so insists upon integration, makes such demands for it in every involution, that we come to look upon the temple, thus wondrously fashioned and at such costly sacrifice, as its end; but the Lord, looking thereupon, saith: "Not one stone shall stand upon shaped the structure possible. Things high and holy are for brokenness and descent. whereby their essential quality is made manifest. Life ascends to that point from which it may most expressively fall. Childhood is a fountain in the sky, lifted thither by its vital tension, and there permitted an unadulterated storage. In its exaltation it is an image of primal holiness, an unmoral innocence, not as I do."

knowing evil as distinct from good. But when the time comes for it to descend into earthly channels and contacts, this is the other side of life, the contraction of its sphere. wherein it loses its translucent and crystalline that the individual human life enters upon its passion--it would express all the wonder and special excellence, having thus also the special good and specific evil after the fall, and it is chanics gravitation is made to promote levitation, so even the ruins of civilizations contribute to the greater permanence of societies that inherit their virtues. The spiritual exaltation of the Hebrew, the art of Greece, the were originally enshrined, have become ele ments of sustaining power in the structural development of modern social life.

The individual also has the advantage of this sustained undulation at the noontide height of maturity, and its prolongation is like an extended level which hides from sight the precipitous declivity beyond. He does not see dominion he has given up for his conscious mastery. This transcendent, invisible power which gives to human life its spiritual meanif it is not at the fountain? It is not acquired; | of one hundred and sixty acres each. if we admit it into our view of human existence as a whole, we must include it from the ment, hidden in the ascent of life, is outward-

Land Monopoly.

Congress has granted to railroads and other corporations almost one hundred and ninety one and one-half million acres of the public domain. It is the equal of one-half of Mexico, twice the entire area of Japan, and almost igality of its functioning-its action and its equal to the combined areas of France and Germany. It is five times as large as all New England. These lands have been improvidently disposed of at merely nominal values as subthem bound to creed and faith, the less and defects of its excellences. There is specific sidies, until the railroads own fabulous acres largely in excess of the area of many States. Had they been reserved for actual settlers, they would have furnished eighty-acre farms for more than two million families. Thus many millions of actes of the grandest country ever kissed by the sunlight of heaven have been monopolized by foreign and domestic agjurisprudence of Rome, though they could not gregations of wealth, while multitudes of our own worthy and deserving people are homeless wanderers or tenants of European landlords. The failure of Congress for many years to de-

clare void the unearned grants of lands, lost to the people many millions of acres. As if individuals could not acquire our lands fast enough, we find that vast combinations of foreign capital have been formed to accomplish that purpose. There are fifty six foreign corin fruitfulness the signs of decay, or how much porations and individuals that together own more than twenty-six million acres of land in the United States. This is an area larger than the State of Indiana, and would make more ing, at what point in the stream does it enter than one hundred and forty thousand farms

Land monopoly is wrong, whether the monopolizers are of home or foreign birth. The practical effect upon the producing classes is become bound to the old historic faith, con. is not in the stream. Its expression is likewise their honest toil with the landlords. The ownits veiling. A glamour is gone that never comes | ership of land, even by our own citizens, How, if bound, could we rise to the larger, again-it "fades into the light of common should be limited within the bounds of reason we cannot recall. The later storage of strength | ship should be prohibited entirely. The mothe facts and truths of Spiritualism, if we were is not like that primal storage, which had its nopolization of land in this country has not basis in a hunger that was not want. Age been altogether by foreigners. American corseems to be a taking on anew of childhood, but | porations and individuals own perhaps almost the reaction awaits some other sphering of as much land for speculative purposes as is the withdrawn life. The urgency of the move- held by Europeans. Any system of legislation which enables a few individuals or corporaly conspicuous in the descent. Any arrest of | tions to monopolize land, while multitudes rethe descending movement only accumulates main homeless, is radically wrong, and should be speedily changed; otherwise it will prove a State charter."

Mrs. Helen Stuart-Richings

Has delivered of late, at the Lake Pleasant Camp-Meeting, several lectures-some of which have been reported in our columns. She has been for years a lecturer on Spiritualism, and we feel that she has accomplished a great work in defense of the Cause. Those who may wish to satisfy themselves as to her being a Spiritualist will do themselves a great favor by securing her for labor in their localities. The fullest commendation has always reached us from quarters where her talents had been or were being displayed.

A letter has been received from Annie Ford, Secretary of the First Occult Society of South Chicago, the members of which last April organized a society to help and protect homeless boys. The Secretary writes: "And more particularly now for boys belonging to Spiritualist parents who cannot afford to educate their children, or children whose parents have passed over, leaving them to be cared for at any charitable institution that will take them in-preference being given to boys between six and fourteen years of age. All particulars can be obtained from Mr. F. Ramenstein, 8226 Reynolds Avenue, Station S. Chicago, Ill. Plans are being drawn for a permanent building, but funds are needed very bidly to carry on this great and noble work. Will all who read this contribute what they can to this worthy cause? The Society has a

EF There is to be seen impending revolution in Great Britain, that will inevitably lead to the breaking-up of the landocracy as a class, and sweep out of existence the incubus of the House of Lords, that rests directly on the monopoly of the land as its main prop and stay. Without a doubt, all this is to come in the near future. The grasping greed of the plutocracy of England, that would make slaves of the toiling millions and vagrants and paupers of the unemployed, cannot always count on immunity from a final settlement of its heavy dues to humanity and a sweeping clearance of its accounts.

The National.-The fourth annual Convention of the National Spiritualists' Association will be held in Washington, D. C., Oct. 20, 21 and 22, at the Masonic Temple. The Convention will be attended by many of the most able speakers and mediums in this country, and questions of great importance to all Spiritualists will be considered. Railroad rates on the certificate plan will be secured for those who desire to attend. Address Francis B. Woodbury, 600 Pennsylvania Avenue, S. E., Washington, D.C.-The Philosophical Journal.

Sor Several readers of the BANNER OF LIGHT write: "Could you not induce some first-class slate writing medium-say Mr. P. L. O. A. Keeler, for instance-to enter the field in Texas? also reliable materialization mediums? There is a good deal of general inquiry in the State, and first-class genuine mediums would meet with success down here." We present the call to the mediums of the country, and wish that those accepting it may meet with good success.

W. J. Colville is at present very actively engaged in San Francisco and Oakland, Cal., where his audiences are larger than ever. In addition to his own special field of activity, he has taken part in the work of the Spiritualist Conventions just held in both cities. Address all letters, etc., 997 Market street, San Francisco, Cal.

RF The Progressive Thinker states that the speaker, James De Buchananne, was buried at sea Sept. 3 within fifteen miles of Galveston Island, Texas, such disposal of his body being in accord with his wishes.

55 RUTLAND STREET.-On and after Sept. 26, séances will be held, as formerly, on Saturday afternoon, as per advertisement on seventh page.

Mrs. C. B. Bliss has an announcement on our fifth page, which is worthy the reader's attention.

1 In the newspapers of the day are frequently to be found articles concerning socalled "mysterious occurrences" taking place in various parts of the world, which accounts are eagerly devoured by the readers, as the marvelous is always attractive. For nearly forty years there has been published in Boston a journal called the BANNER OF LIGHT, which claims that these manifestations are not at all mysterious, but that they take place in accordance with natural law, and when thoroughly investigated go to prove that if a man dies, he shall live again! Many people, however, are skeptical in regard to such an explanation of their occurrence; and all those who are not afraid to scrutinize these matters carefully should procure the BANNER OF LIGHT and thereby become convinced of their verity. The paper is issued weekly at No. 9 Bosworth street, Boston, Mass., at \$2 per year.—Deutsche Zeitung, Charleston, S. C.

BANNER OF LIGHT.

There will be a special entartainment in the even ing, and we expect to have a rousing good time.

Facts Meetings will be avain resumed, writes L

L. Whitlock, President, on Monday evening, next

week. Suppor at 6 P. M., and "Facts" meeting at 8

MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists

held very intere-ting services at 33 Summer street.

Sunday evening, every seat being occupied by earnest

Exercises opened with service of song, led by Mrs.

At 130 Market street. Tuesday evening, the exer-

P. Goodwin, Mrs. E. C. Corliss of Boston, Mrs. Flor-ence A. Lamphire, Mrs. C. B. Hare, and others, gave

Lowell.-Ed. S. Varney writes, under date of Sept.

21: The afternoon and evening meetings of the First

Spiritualist Society at old Odd Fellows' Hall, yester-

day, were largely attended, that first-class test me-dium and erudite speaker, Dr. Theodore F Price, of Boston, late of Philadelphia, being lecturer and sp rit

The alternoon service was the most noteworthy,

from the fact that the controlling intelligence who delivered the discourse was our arisen Governor

The lecture was eloquent and instructive, and at its close Mr. A. B Plimpton, who had been intimately associated with Governor Greenhalge in literary and educational circles, commended the lecture as bear-

many recognized tests and messages.

seekers after spiritual knewledge.

of new ones.

P. M.

NEWSY NOTES AND PITHY POINTS.

Whoever was begotten by pure love, And came desired and welcomed into life, Is of immaculate conception. He Whose heart is full of tenderness and truth, Who loves manuating more than he loves himself, And cannot find room in his heart for bate, May be shotner Ohrist. We sil may be The saviors of the world, if we believe In the Divinity which dwells in us And worship ft, and nail our grosser selves, Our tempers, greeds, and our unworthy aims, Upon the cross. Who giveth love to all, Pays kindness for unkindness, smiles for froms, And lends new colage to each fainting heart, And lends new collage to each fainting heart, And strengthens hope and scatters joy abroad, He, too, is a redeemer, son of God.

-Ella Wheeler

Love is the mighty lever that moves all mankind.

"Matrimony," said the Cumminsville sage, "is merely a matter of one letter. Before he gets her he yearns for her, and after he gets her he earus for her."

"We have no use for bear stories," said the editor. "Our readers demand something sploy." "Weil." said the man with a manuscript, "this story is about a clunamon bear."-Sports Afteld.

Adolphus-" How is it you have changed tailors? 1 thought Kabbage always made for you." Charles-"Yees, but I do n't like to owe any man over a thou-sand dollars, do n't you know!"

RARE APPR ECIATION .- "Did I understand you to say she was a person of rare good taste?" inquired the King of Mwpkta. "So I have heard, my lord," answered his counsellor. Thereupon he gave orders to serve the roast underdone.

"That aln't an American quarter, is it?" asked Robbie, looking over Jack's collection of colls. "Course it is," said Jack. "Do n't you see the broiled chicken on the back of it?"

One of the very latest medical delusions is the "germ theory," which proposes to prevent and avert the progress of corruption by inoculating with corrup-tion those who are healthy and clean. Smallpox is no longer to monopoliz ; vaccination, but must share it with measles, scariatioa, diphtheria, bypochondria, erysipelas, cholera, hydrophobla and usiritum tre-

There shall never be one lost good. What was shall

live as before; The evil is null, is nought, is silence implying sound. What was good shall be good, with for evil so much

good more; On the earth the broken arcs; in the heaven a per-

fect round. -X., Quoted from "Literary World" by Light, London.

It is more consonant with our ideas of what is best to suppose that suff-ring, which is often obviously disciplinary and benevolent in it aim, is to be tempo-rary rather than eternal.—O. W. Holmes.

Mrs. Dash-"What did you get baby for a birth-day present?" Mrs. Rash-"I took £2 out of the lit tie darling's bank and bought him this lovely diningtable lamp."-Selected.

Telemachus, do n't let me hear you laughing at a woman again because she cannot sharpen a pencil. When you want something in that line to laugh at do you just contemplate a man cutting out a paper pattern with a pair of scissors, by the united efforts of his right hand, lower jaw and two-thirds of his tongue.—Burlington Hawkeye.

He does n't call his father "old man," Nor deny his mother's call, Nor ridicule what his elders say, Or think that he knows it all. A rough and wholesome natural boy Of good old fashioned clay, God bless him if he's still on earth, For he'll make a man some day.

If there were visions, trances, apparitions, spiritual gifts and conscious spirit communications all through the past ages, why not now? Have the heavens over us become brass? and have angel tongues become basised? These things did happen in the past-and they occur to day. And few, if any, except the most illiterate-except the athelst, the impudent bigot and the iron-clad, creed-bound churchman, deny it.-Dr. J M. Pecbles.

M. Pecotes. Mrs. Stowe was never afflicted with a personal con-sciousness of her reputation. Late in life (says Mrs. James T. Fleids in the August Atlantic) Mrs. Stowe was accosted in the garden of her country retreat by also Mrs. Jennie Potter of New York, with several other good mediums, gave a number of very fine tests. All were recognized. Afternoon Session - Mrs. Forrester made the open-Afternoon Session - Mrs. Forrester made the open-

was accosted in the garden of her country reveaue, an old retired sea captain. "When I was younger," said he respectfully, "I read with a great deal of satisfaction and instruction 'Uncle Tom's Cabin." The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it." "I did not write it," answered the white-haired old lady gently. "You did n't?" he elaculated in amazement. "why, who did, then?"

MEETINGS IN BOSTON

Hoisis Mail, 760 Washington Atrost.- Develop ing circle, il A. M.; iest circle, 34; speaking and t.s.s. 74 Developing an I test circle Wednesday, 54 F. M. Mrs Gilliand, Conductor. sternoon and Buidays.

Bathbone Hall, 694 Washington Street, corner of Kneeland. -Society of Ethical and Spiritual Outure (Bible Spiritualists). Meetings Sundays at 11,2% and 7% Tuesdays at 8 o'clock. Mrs. M. Adeline Wikinson, Presi

Alterton Hall, 1884 Washington Street.-The Onited Spiritualists of America (incorporated) hold meet-ings Sindars, at 11 A. M., 24 and 75 P. M., and Tuesday at 3 and 75 P. M. Dr. George E. Dillingham, Fresident.

Engineer's Hall, 1081 Washington Street.-Sun day, II A.M., developing circle; 2% and 7% P.M., lecture and testa. Wednesday, 2% P.M., healing, developing and test. Good music. vocal and instrumental. W. H. Bach, Conductor.

Elys an Hall, 820 Washington Street.-Meetings are held every Sunday at 11 A M, 2½ and 7½ P. M.; Tues-day at 2½ and 7½ P. M. Thursday at 7%, Friday at 2½, and Saturday 7½ P. M. W. L. Lithrop, Conductor.

Eagle Hall, 016 Washington Street.-Meetings at 11,2% and 7% Bundays; Toursdays at Unity Hall, 724 Washington, corner of Kneeland and Washington streets, at 7%. Thomas Jackson, Conductor.

Commercial Hail, 694 Washington Street, cor-ner of Kneeland.-Meetings every Thursday, 3% P.M. N P. Smith, Ohsirman,

Friendship Halt, 12 Kneeland Sircei.-Meetings every Sunday at il a. a., 2% suu 7% e. M. N. P. Smith, Obairman.

R. d Men's Hall, 514 Tremont Street.-Mrs. Mag gle Waite, tests, on Sunday evenings at 8 o'clock.

Chelsea.--Spiritual intetings every Sunday evening si 7½ at 206 Broadway. Charles H. Heavner, Chairman.

CF Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers out-ide of Massachusetts—is reluctantly compelled to announce that reports of services held on Bunday only can be noticed in these columns hereafter—though an exception will be madeln the case of Societies which hold only week-evening meetings. Our directory of Boston meetings will, however, be contin-ued as heretofore

and as heretofore. The reports of any services in Boston that fail to reach this , face on Monday will not appear in THE BANNER of that

America Hall.-F. W. Peak writes: To-day is

the first fair Sunday since the season has opened for the winter's work, accordingly the audience was much better.

and the Knowledge of the Divine Power in Human-ity." Her remarks were well received by the large audience. Mrs. Vina P. Goodwin, Mrs. Florence A. Lamphire and Mrs. L. A. Prentiss gave many recog-nized tests and spirit messages The morning developing circle was quite large, and opened with volustary and singing by Prof. P. ak. In-Inized tests and spirit messages Friday evening opened with service of song led by Mrs. M. K. Hamill. Mrs. Dr. Dowland spoke on the "Growing Interest tor spiritual Knowledge." Mrs. D. E. Matson on the "Uniolding of Spiri ual Powers." Mrs. Alice M. Lefavour, Mrs. D. E. Matson, Mrs. Vina.

opened with voluctary and singing by Prof. P. ak. In-vocation by the Conductor, Eber Cobb. The following mediums were on the platform during the day: Mrs. A. McKenna, Mrs. E. J. Peak, Mrs. J. Davis, Mrs. Adams, Dr. C. O. Huot, Mrs. B. Robert-son, Mrs. S. C. Cunningham. Mrs. May S Pepper, Mrs. M. Knowles, Mr. E. H. Tu the, Mrs. Annie Hanson, Mr. Ellott; Dr. Leighton gave some interesting re-metric marks.

Marks. One remarkable incident of the afternoon session was a test fiven to Mrs. May S. Pepper by Mrs. E. J. Peak, which was acknowledged by Mrs. Pepper, one of tur leading mediums, to be the most satisfactory test she has ever received as touching on her medium ship and her work before the public, both parties being strangers to each other.

Mr. George M. Cutter interspersed the exercises with singing.

Red Men's Hall .- A correspondent writes: There was a very large attendance Sunday evening, Sept 20, in Red Men's Hall, every seat in the spacicus hall being occupied, the occasion being a test séance by Mrs. Maggie Waite, the popular medium of California, who has created quite an interest in Spiritualism all over the country by her wonderful séances.

Last night was no exception to the rule; it was the best séance this lady has ever given in Boston. Oue gentleman remarked to the writer that it was the best evidence of spirit return he had ever witnessed. Many were the tests given by this medium, without one sin gle failure. Another interesting feature of these meetings is the

singing of Mrs. May French. She is possessed of a very deep contraito voice. To a lover of music it would

pay to listen for an evening to this sweet singer. These meetings will continue until further notice, and for the benefit of those that would like to hear Mrs. Waite we would advise them to come early to get a seat.

day morning, Sept. 20, developing, test and conferalso Mrs. Jennie Potter of New York, with several

Ing remarks, also gave several readings. After a beautiful song Mr. Bartlett gave some very good tests. The following merians also took parts with your bests. The following mediums also took parts Mrs. Snow, Mrs. M. Knowlee, Mrs. S. P. Treen, Mrs. J. E. Nut ter, Mrs. Woods and Mrs. Wilkinson; tach one in her own good way gave some grand readings and tests. Bygeing Survice - Quaphy Lampacks and posed by ice.—Opening_temark:

Herpey, Mrs. Gilli and, Mrs. Raundars. All present were much pleased with tests given. Little Helen Lotter from G. C. B. Ewell, M. D. To the Editor of the Banner of Light: Gale sang two songs, BANNER OF LIGHT always for sale on Wednesdry

The Texas Camp-Meeting is a thing of the past, but a few items may be of interest to your many readers. The Ladies' Apiricualistic Industrial So-

I left Denver the latter part of August, and reached Dailas in time for the opening of the camp, and for cloty-8. E. Appleton, Sec'y, writer-will hald its two weeks we had a series of spiritual lectures that first meeting of the season at Arlington Hall, corner Washington and Dover street . Thursday afternoon I feel sure were of great help to the many earnest in and evening, Oct. 1. A good supper will be served + t 8:30 at which we hope to see all our old friends and lots vestigators,

The lectures given by my inspirers were upon that plane of philosophic and scientific thought that characterize their work, and were fully appreciated

characterize their work, and were fully appreciated by the thinking minds. Amone my co-workers were Prof. J. Madison Allen, Mra. M. T. Allen, of Springfield, Mo., Allen F. Brown, of St. Paul, Minn., and Mrs Dr. Armstrong, of Buffalo, N. Y, each one doing their share of the daily work. It was my privilege to meet many investigators, and I find the people of Texas to be a deeply spiritual set of thinkers.

Our morning developing class was a great success, Conducted by "Starlight." It answered the demands, while "Starlights" work will live in the hearts of many as some of the pleasant memories of camp life.

I was much pleased to me t Mrs. Hinsdale one of the workers in the State, and an earnest, practical thinker. W. W. Over, and wife, and Mrs. Jennie Darrell gave uniform satisfaction in their scances.

Miss Thomas, of Dallas, made many friends in her I also had the pleasure of making the acquaintance

Exercises opened with service of song, led by Mrs. M. K. Hamili; appropriate selections were rendered by Misces Lena and Riske Burns; Mrs. L. A. Pren-tiss, invocation; Capt. Jonas Balcom, interesting re-marks on "Spiritual Philosophy, and What il Trach-es Humaolty"; Mrs. D. E. Matson spoke on "Spirit-ual Food"; Mrs. L. A. Preutise, Mrs. D. E. Matson, Mrs. C. B. Hare, Mrs. Annie J. Bennan, Mrs. Vina P. Goodwin, and others, gav- mauy recognized t-sts and spirit-communications; Dr. I. A. Pierce, Alfrei E. Warren, Warren A. Kimball, Mr. J. H. Bickford, and others, gave magnetic treatment with great suc-cess; Mr. Kimball revited an original poem on "Proof Dr. J. I. Manley, a medium and magnetic physi-cian of Sau Antonio, a young man of marked ability. "Starlight" gave a reception to C. W. Newnam, editor of the Datwing Light, Sept. 8, and proved her self a charming hostess.

Through the eff rts of Mr. N woam I came from the Camp to San Antonio for a couple of Sundays. I have met many pleasant people interested in our

eess; Mr. Kimball revited au original poem on "Pro-gression," which received well merited applause. Next Suncav the services will open at 2:30 with a test, healing and developing direle by a large number of mediums: at 7:30, (et zéande by Mrs. May S. Pep-per of Providence, R. I. Yesterday I was interviewed at length by a re-porter, and I was much surprised at his liberality. The press gave good notices of my lecture Sunday night.

I have calls all over the State to work, but it will

In the same of the second the second cises opened with service of song, led by Mrs. M. K. Hamill. Mrs. Dr. Dowland spoke on "Nature's Laws, Camp next year. I did not for et the good work being accomplished

by the gord old BANNER, and I hope some of the seed sown will develop in subscriptions. I heard words of appreciation of it on every hand. From this quaint but beautifui old town of the South, "Starlight" and I send greetings to all. G. C. B. EWELL, M. D. San Antonio, Sent. 16, 1896.

San Antonio, Sept. 16, 1896.

Tickets for the Fitchburg Railroad popular New York excursion of Oct. 1 are on sale at 250 and 300 Washingt in street, and at Union Station ticket office, Boston. Rate only \$5.00.

MISSOURI.

St. Louis.-A correspondent writes: Mr. J. C. F. Grumbine of Chicago, Station P, began his labors here this September, and continues them through October. The ministrations have been to uniformly large audichoces, despite the very hot weather. He holds two classes in clairvoyance during the week, beside filling lecture engagements outside of the city, and in other parts of the city. He will form a special class in In spiration during October, and he is assured of at least twenty five pupils. He has over sixty pupils in his classes throughout the country unfolding their psychometrical and clairvoyant powers. His pre-eminent success in the development of mediumship is bringing him new students each mail.

GEORGIA.

Atlanta. - W. G. Forsyth writes: Dr. and Mrs. Gebauer of Cincinnati, O., are now lecturing for the Society of Spiritual Science in this city; Mrs. G.'s lectures and tests are good; very fair audiences altended every meeting.

White Mountain Excursion.

Attired in garments of the most beautiful hues, the majestic mountain ranges of Northern New Hamp shire bid welcome to visitors. Vast is the territory, and numerous are the peaks comprising the famous White Mountains, but at every turn will be found be-wildering and marvelously interesting features which will, becau-e of their peculiar make-up, demand mor than a casual observation.

Gradually has the mountain season been prolonged. and September and October are now considered ideal months in which to visit this region. During the period from now until Oct. 10, the Boston and Maine Railroad will place on sale at all the prin-

KAREZZA

A bold, brave book teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Union Signal 1 Thousands of women have blessed Dr. Stockham for Tokology, thousands of men and women will bless her for Karesza.

Arena: Karezza is worth its weight in gold. Sample pages free. Agents Wanted. Prepaid \$1.09 Sting & TOCKHAM & CP ATT MADISON ST., CHIGAN' Bept. 26. 26teow Sept. 28.

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AITORIALEVO COMPACTIVE Blood Purifier, and kills all poisons lodged in the various tissues, and so destroying all "germs" of dis-ease throughout the entire human system. Price 51.00 per hottle; all bottles for 55.00. Prepared only by S. WEB-STER & CO.. 63 Warren Avenue, Boston, Mass. For sale by FULLER & FULLER CO., Chicago, III.; HUDNUT'S PHAR-MACU, 206 Broadway, New York City; TIMOTHY OWEN, Canton, Mass.; H. L. GREENE, Allston, Mass., and by Drug-gists generally.

Works on Hypnotism, Animal Mag

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Mrs. C. A. Wood,

BUSINESS and Test Medium. Hours from 9 A. M. to 8:30 P. B. 55 Newland st., cor. Penib: oke, Suite I, Hoston. Sept. 26.

READ THIS.

We want to secure a large number of new sub-scribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time:

To any person not now a subscriber to the **BAN**-NER, who will send us **50 contes**, we will not only send the paper for three months, but also one copy of

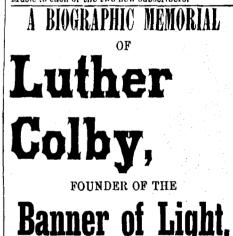
AFineMusicalTribute

TO OUR ASCENDED WORKERS,

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

This memorial sheet contains three new and choice compositions-words and music-printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thiu Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between." and that to Arthur Hodges, "Ohl What Will it Be to Be There?" It has a handsome litho-graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of wather all Spiritual itse

value (all Spiritualists. We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.



ing throughout the unmistakable imprint of Mr. Greenhalge's indivi tuality. At b th the afternoon and evening services, Dr. Price gave many recognize i tests, with rarecomplete-ness both as to names and details. There are two speakers and test mediums whom it is a treat to hear. Their names are Theodore F. Price and Jennie K. D. Conant. Foxboro .- L. A. Mears, Sec'y, writes: The Spirit-

ualists of Foxboro held a meeting Thursday evening, Sept. 17, and elected to office the following named persons for the ensuing year: President, Wm, G. Lamphier; Executive Committee, Wm. G. Lamphier, J. C. Mears, Mrs. Belle Leonard : Musical Committee, Mr. and Mrs. Frank Uoham, Mrs. M. E Goodwin; Committee on Finance, J. W. Leonard, E. W. Hall, tt; Treasurer, Mrs. Wm. G. Lamphier; Sec'y, Mrs. L. A.

delineator

Greenhalge.

Rathbone Hall .- A correspondent writes: Sun-Mears. Our society is in good condition financially Place of meeting to be announced in next issue. Stoneham .- "Listener " writes: Mrs. A. J. Pet-

MCCLURB'S MAGAZINE for October will contain a biographical and personal study of Ian Maclaren, the author of "Beside the Bonnie Brier Bush," by the Rev. D. M. Ross. Mr. Ross was associated with Ian Maclaren in a circle of students who lived in special intimacy at Edinburg University, and has lived in intimate relations with him ever since. The paper will billustrated with portraits of Ian Maclaren, views his various homes, and scenes in and around " Drumtochty.'

Prof. Lorenzo Niles Fowler, probably the best known phrenologist in the world, died on Wednesday ulght, Sept 2, in West Orange, N. J., of paralysis, with which he was stricken Sunday night. He was eighty-five years old, and unusually vigorous and He arrived in the United States a week before his death.

Remember the Fitchburg Railroad excursion of Oct. 1 to New York includes a trip through the fa-mous Hoosac Tunnel. Rate only \$5.00.

Movements of Platform Lecturers.

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

Mrs. E. Cutler, trance and test medium, and psychometric reader, is speaking and giving tests for the Progressive Spiritual Association in Brooklyn for Sept-mber; would like to make engagements for societles; has several phases of medlumship; will go on liberal terms. Address her at 305 Quincy street, Brook-

Frank T. Ripley, the well-known platform test me-dium and lecturer, is serving the First Society of Spiritualists at St. Joseph, Mo. He can be ongaged for lectures and tests during the fall and whiter months. He has October, November, December and January open. Address all letters to Frank T. Rip-ley, 607 North Ninth street, St. Joseph. Mo.

Dr. C. W. Hidden has returned from Lake Brady, O. where he was very much in demand. While away the Doctor visited Lake Pleasant, Onset Bay, Mass, also Queen City Park, Vi., and Niantic, Con., creating a great deal of interest wherever he went with his hyp-notic exhibitions and healing. The Doctor reports his trip highly profitable, both fit ancially and from a sci-entific point of view.— The Daily News, Newburyport, Mass

Seymour Van Brocklin, lecturer, vocalist and psychometrist, will accept engagements in New England for season 1896-97. Terms reasonable. Address 662 Tremont street, Boston, Mass.

Dr. C, H. Harding's address for engagements is 9 Bosworth street, Boston, Mass Sept. 27, Oct. 4 and 11 open. Would like engagements for fail and winter of '97.

Thomas Jackson holds circles in Unity Hall. 724 Washin ton street, Boston, Mass., every Thursday evening.

George A. Fuller, M. D., will lecture in Mariboro. Oct. 4: Worcester the 18th. and Haverhill the 25th, Would like engagements for Oct. 11, Nov. 1, 22 and 29 also Dec. 27. Address 42 Alvarado Avenue, Worces-

E. H. Tuttle, platform speaker and test medium, would like to make engagements with societies for the season of '96 and '97. Please address him, care of BANNER OF LIGHT, 9 Bosworth street.

Mr. J. Frank Baxter, with Sunday. Sept. 13, closed his tenth and last week of camp-meeting work for this season. He is devoting the rest of the month to Ply-mouth County, and last Sunday lectured in West Duxbury. His time for season of '96 and '91 was fully taken to mid-September of latter year; but sudenly and peremptorily Erie (Pa.) Society cancels his engage-ment for October, saying it is obliged "to break faith," as the Society is "practically disbanded." Hence he would like to engage with any Society or manager de-siring his services for that month. November he will lecture in Titusville, Pa. Address him at 181 Walnut street, Chelsea, Mass.

Coming to Boston.

Dr. C. W. Hidden of Newburyport, Mass., is soon to open an effice in Boston, in order to accommodate his friends who desire to consult him professionally more conveniently. Dr. Hidden will probably visit Boston one or two days in each week. Full particulars will be given in a later BANNER.

Mrs. E. A. Cutting of Brooklyn, N. Y., has removed her meetings from Single Tax Hall to The Arlington Lodge room, Gates Avenue, corner Nostrand Avenue.

The route of the Fitchburg Railroad popular excur-sion of Oct. 1 is via Hoosac Tunnel to Albany, Day or Night Line down the Hudson, and Fail River Line to Boston. Rate only \$5.00.

ejaculated in amaziment. "Winy, who du, then "Evening Service.-Opening remarks and poetin by "God wrote it," she replied simply. "I mereiy did his dictation." "Amen," said the captain reverently. as he walked thoughtfully away. "Song by Mr. Bartie t, also teste, which song again, after which Mrs. Wilkinson and her good control gave a number of very fine readings; song by Mr. Bardett; then Mrs. Baker gave several charac-ter readings, each one understood; another song; then Mrs. Nutter closed the meeting by giving a num-

ber of good tests. Indian Peace Council, Tuesday evening, Sept. 29,

BANNER OF LIGHT for sale.

Elysian Hall. - E. L., Secretary, writes: The beautiful day without was well appreciated by the Society and friends in our hall, and the morning circle

was a delightful season of spiritual communion. Mr. Norse, Mr. Loginsky, Mrs. J — of Lowell, Mr. Lathrop and other private mediums gave fine tests. In the afternoon our circle was increased grandly, and we enjoyed a treat in the work of many mediums. Mrs. O. R. Hatch, Mrs. Chaudler Balley, Mr. Han-cock, Dr. Mathews, Mr. Hilling, Mr. Lathrop, "Star-

light" and others assisted. In the evening we had a half-hour service of prayer and song, and then Mr. Chauncey Palmer gave a sé-ance of physical manifestions for the benefit of our Society. It was heartily appreciated by all. work appears fully equal to Mr. Keeler s. He His hold another with us next Sunday night. Mr. Lathrop gave about thirty readings, and nearly all were recognized.

Engineers' Hall, 1031 Washington street. - A correspondent writes: The morning developing circle was well-attended and results exceedingly fine.

The afternoon meeting was opened by duets on the

mandolin and auto-harp, and vocal music, followed by a short lecture by W. H. Bach, also tests and remarks by Dr. White and Mr. Lamont. The evening meeting was opened with vocal and in-strumental music, followed by a poem, "Our Spirit Homes," which was also taken as the subject for the lecture by W. H. Bach. Tests were given by Mrs. Cunningham, Dr. White and Mr. Heath, and very in-teresting remarks by Mrs. Waterhouse. The attendance at the second Sunday gathering at

The attendance at the second Sunday gathering at this hall was very encouraging. Next Sunday we will present our developing circle

Next Subday we will present our developing entries at 11 A. M., lectures and tests by several of our rest local talent at 2:30, and an address upon the subject "Hypnotism and Mediumship," with experiments in hypnotism at 7:30. Wednesday, at 2:30, test, develop-ing and healing circle. BANNER OF LIGHT for sale.

The First Spiritualist Ladies' Aid Society

-writes Carrie L. Hatch, Sec'y-will open its meetings at 241 Tremont street, Friday, Oct. 2; business meeting at 4 P. M.; supper at 6; entertainment at 7:30.

This is a charitable society and does a great deal of good; we ask all to cooperate with us and make it possible for us to do more work this coming winter. The outlook is that we shall have a very severe winter, and we must have funds to do what we know is needed. We hope all who read this notice will come and join us; by so doing we shall have the recessary funds for practical work. Our membership fee is one dollar a year.

The Helping Hand Society-Carrie L. Hatch, President, writes-will commence its meetings on Wednesday, Oct. 7, probably in the old hall, No. 3

Boylston place. Supper will be served at six. Enter-tainment in the evening. This society is an auxiliary to the Berkeley Hall Association, and lends its aid to make that society a success. All wishing to help Berkeley Hall can do so by sending in their names to us, accompanied with one dollar each.

Friendship Hall, 12 Kneeland Street.-N. P. S. writes: Sunday, Sept. 20, 11 A. M., N. P. Smith, Mr. Haynes, Mr. G. W. Quimby, Mr. Marston, Mr. Hardy gave tests and readings.

2:30 and 7:30 P. M., Mr. Haynes, Mr. Coolbaugh, Miss A. Hanson. Mrs. A. P. Gutlerrez, Mrs. Wood-bury, Mrs. C. H. Clarke, Mr. E. H. Tuttle, Mr. Hardy participated in tests and psychometric delineations. Mr. Coolbaugh and Mr. Grimes gave acceptable se-lactions on the piano. lections on the plano.

Hollis Hall .- A. R. Gilliland, Sec'y, writes: Sun-

day, Sept. 20, our developing circle (at 11 A. M.) was, as usual, filled with strong power and harmony. The afternoon circle was pleasant to all. Medi-

ums present during afternoon: Mrs. West, Mrs. West, ton, Mrs. Nutter, Mrs. Millan, Mrs. Mellen, Mrs. Gilliland, Miss Annie Hanson, Mr. Maston, Mr. Hardy, Mr. Quimby, Dr. Blacken; all gave accurate readings and tests.

During the evening the following mediums took Steamers on the part: Mrs. Gutierez, Mrs. Hayes, Mr. Quimby, Mr. trip is only \$5.00.

The only and the best excursion of the year; that of classifications on the system, reduced rate-round-trip the Flichburg Bailroad to New York on Oct. i. Rate the Fitchourg Railroad to New York on Oct. i. Rate only \$5.00.

Wood of Boston. Our meetings are well attended.

tengill of Malden gave us a pleasaut evening, also

something to think of. The tests and readings were

We have with us again next meeting Mr. Charles

easily recognized, and all were pleased.

Letter from President Barrett.

To the Editor of the Banner of Light:

The camp meeting season for 1896 is now past and forms a portion of the history of Spiritualism. The attendance at many of the camps has been smaller than in former years, but the work done has been of a high order, and much good accomplished thereby. It was my pleasure to visit eight camps during the past sea-son, where I found multitudes of people eagerly searching for light. Our mediums were, as a rule, at over-worked but they generally gave the best of sat Istaction to their patrons. The work at our campa now forms a very important feature in Spirituatism. There is an ever-increasing to dency at these camps Increases an event increasing to denicy at these campy to make them schools of instituction, as well as place of social enjoyment and est trainment. To this end the platform uterances are naturally tending, and the work of our mediums will, when rightly applied, be conducive to this same result.

The next great attraction of the year will be the National Convention in Washington, D. C. Indica-tions already point to a large, entirelastic gathering in Masome Temple on the 20th of O tober. Special rates upon the certificate plan have been obtained on all roads, from the State of Maine on the east, to the Mississippi river on the west, for all who wish to at tend the Convention. The Ebbitt House, one of the leading hot-is in Washington, has been made the delegates' he douarters in that city at the earnest soll-citation of the proprietors, who have made very liber-al concessions in rates to the friends attending the al concessions in rates to the friends attending the Convention. A grand public reception will be held at the Ebbit on Monday evening, Oct. 19, to which all Spiritualists are cordially invited. The National As-sociation has not yet arrived at a state of perfection, hence is susceptible of amendment or improvement in divers ways. Those who wish to ald in making it what it ought to be should not fail to attend the Octo-ber Convention. The friends in New England, by cor-responding with J. B. Hatch, Jr., 74 Sydney street, Boston, can ascertain the exact date on which the New England excursion will start for Washington. Mr. Harch is the State agent of the National Spiritu-Mr. Hatch is the State agent of the National Spiritu alist Association for Massachusetts, and is its efficial representative for New England in the matter of transportation to Washington. He will do all it his power to make the excursion a pleasant and profita-ble one to all.

The friends of the Cause throughout New England and other sections of the country who cannot attend the Convention should remember that there are ways in which they can ald our movement, even if they are absent, when the Convention assembles. They can send in generous contributions to the treasury of the National Spiritualists' Association, thereby making it possible for it to do its work. Do not forget this point, and do all in your power, friends, to swell the fund now in Treasurer Mayer's hands. A plethoric treas ury will do much to advance the Cause in all sections of the country. Small contributions from all part es interested in Spiritualism will soon make it the lead-ing reform movement of our age. Let us do our duty, then, and forward dollars, dimes and checks to Sec-retary Woodbury, who will place to your credit the amounts thus contributed. Now is the time to act! Who will be the first to respond?

In conclusion, permit me to say a few words of a personal nature, in response to the many inquiries concerning my health. During my camp-meeting work my health became somewhat impaired, and I had de-clided to take a vacation for the entire month of Sep tember, at my home in Lily Dale, New York. As was on my way there, a per-mptory telegram from the California State Association summoned me to this Coast. I obeyed the call and found that my services were much needed. We concluded a very successful otate convention on Sept. 6, at which the Association was duly empowered to carry on its work. A series of revival meetings are now being held in the inter-est of the State Association, in which I am taking an active part. State Convention on Sept. 6, at which the Association

active part. The genial climate of the Golden State, and the healthful influence of the kindly thoughts of thou-sands of friends, are doing much to restore me to health. Therefore I have been greatly beneated by this sudden trip across the continent, and shall rethis sudden trip across the continent, and shall re-turn East well equipped for the fail and winter cam-paign. I shall visit San José, Santa Cruz, Watson-ville, and a few other towns in the vicinity of San Francisco during the coming month. I take this op-portunity to thank my friends for their good wishes and sympathetic interest in my welfare, and to say to them that the improvement in my health is now as-used here my work for the Cause will not he intersured, hence my work for the Cause will not be inter-rupted, nor my interest abated in any way. H. D. BARRETT.

San Francisco, Sept. 15, 1896, S. E. 49.

Tickets for the Fitchburg Railroad popular New York excursion offer choice of Day or Night line Steamers on the Hudson. The rate for the complete

ets are good for stop-over only at points north of North Couway or Plymouth.

Reduced rates will be given to holders of these ticktreadced Fales will be given to holders of these trek-ets at the leading mountain resorts. Side-trip tick its to various points of interest will be on sale at Fabyao's and Betblehem Junction, and any information regarding these excursions can be ob-tained at the principal ticket offices on the Boston and Maire Line, and also at the Bost in City ticket office, 322 Washington street, corner of Milk street.

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Spiritualist Camp-Meetings for 1896.

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

SPECIAL NOTICES. Dr. F. L. H. Willis may be addressed at

Glenora, Yates Co., N. Y. Jan.4.

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TO MR. ISAAU B. BICH, the earnest friend and faithful co-partner of Mr. Colby for many

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THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-cated.

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BY JOHN URI LLOYD.

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York World.

Sept. 26.

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SPIRIT Mlessage Department

SPHOIAL NOTICE.

Questions propounded by inquirers-having practi-cal bearing upon human life in fit dopartments of thought or labor-should be forwarded to this office by mail or left si our Counting Boom for answer. It should also be dis-tined in this Department indicate that spirit carry with them to the life beyond the characteristics of their earry with the mutane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive-no more. The sour earnest wish that those on the mundane spirit-friends on this page, from time to time, will verify them by personally informing us of thefat. JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THBOUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Aug. 14, 1896. Spirit Invocation.

Divine Spirit, we again place ourselves in that recipro cating condition where we cannot only receive, but feel that in seeking we gain knowledge in giving out unto others what we gain in striving for communion and exchange of thought. We also feel a benefit by it, and with these desires this morning do we once more meet in our circle-room to open up the channel that is like an open door to the mor tal-where spirit and mortal can blend and exchange their thoughts. Oh! bless us while we are here this morning; each one trying to work out his own ideas, and finish his own work, which we must do, and do it in our own way: we realize that in the cooperating power of mortal and spirit, where the law of humanity prevails with union, we find progress. Be with us while we are in our circle-room, and also be with us when we are about our duties, as it is essential we should seek thy great divine power at all times.

when the angel that is called Death appears at the threshold, and so unexpectedly that it seems almost more than we can bear. Draw near unto such this morning, for although we realize that they have a consciousness of love. and the continuation of life, they do not realize the separation from the body; yet we are all clothed in mortal, and it is hard sometimes for us to realize what is best.

Oh! give strength unto those that may operate this morning, that they may not only be able to carry glad tidings of immortality, but that they may be able to cheer those that to the weak nd give str -and also give light where darkness prevails. We know that life eternal and that life evermore go forth, especially when we sense with the spirit of understanding. Clothe us as thou seest we need, and thy name shall have the praise now and forevermore, Amen

closely tled to join us in the spirit and we will then understand each other better.

It is with these thoughts that I wish to identify myself with my Spiritualism, which I practiced and preached while in earth-life.

I used to say it was good enough to live by, and it was beautiful to die by, for what I sought I found, and that is what I advocated and what I have proven. You can put my name down as Charles O. Hayes, Milton, N. H.

Joseph Prise.

I believe it has been remarked many times in earth-life that birds of a feather flock together; hence I have been standing and listening here, as I have done many times before, and watched the laws of progress as they advanced in mortal life, and listened to the voices of the spirits who have manifested in giving their various opinions and what their experiences have been. We see oftentimes in the spirit, as we used to in the mortal, that the experiences of others are always beneficial to us; and as I heard the last brother express himself in the knowledge he had of Spiritualism, and also regarding the opportunities he found after he left the body, I feel that was my experience.

I had lived my allotted time, and more, on earth-life, and rounded out, as most people would say, my useful life. I always loved to work; I always loved progress; I always liked to hear of truth predominating over wrong but I find this morning, as I oftentimes have when I approached this very interesting channel, that it is a little bit selfish to take up the time; so I will say we are well and doing well. It reminds me of a passage that used to be expressed very often, and that is: "Christ did not come to save the righteous, but to save the sinners," and that is what seems to me when I come to this open door. There are many who did not have the privilege that I did. I see many times those who are interested, who wonder why we do not communicate oftener, and why we do not make ourselves better known-especially through the BANNER OF LIGHT; and yet, Mr. President, I am astonished at how many, many people-even my own-have sought your valuable paper for information, for some little interesting message or some word from some dear loved one who has gone over; and it seems that they have so little conception of how many, many souls gather here-how small the time is for all

to get an opportunity to say something. I would like to say to the dear ones of earthlife, that I am still progressing and advancing. I have met many of the dear ones in spirit. I have but a few left in earth-life-almost all have passed over-but I have a few left, and I want to give them to understand that we are protecting them; we are trying to make them understand the great laws of life.

1 should like also to say to the dear ones who are not physically well, to cheer up; Oh! we realize how dark and gloomy it is to the mortal do n't get discouraged; only a little while, and all will be well. I will also say that there are others who have joined me since I passed on to the spirit life, although it is only a few years ago, and I want them to know it is well. it is well. I would like to say, as the brother who preceded me was speaking of New Hampshire, it brought me back to my childhood days, and, in fact, I spent the greatest part of my life in Alstead, N. H., though the spirit separated from the body a long distance from here, and that was in Abiline, Tex.; I think I shall be known in both places; you can put my name down as Joseph Prise.

Grandma is with me and auntie, and Aunt Mary is with me, and I have so many around me, but I want this letter to go to her, to cheer her up. Say I am growing up in spirit, and I now think I can learn to love her even better than I did in earth-life-for if I had said in earth-life you would have so much trouble you would not have believed it. I don't want to talk about it, but she will understand what I mean, and so I want her to feel it is all right. There are four of us in spirit-life, and we come

and want to make her happy, and by and by, when she comes to spirit life, she will feel her darling children were not taken from earthlife for wrong, but for good. I want Grandpa Prescott to know that I hear him when he talks to me, and when he takes my picture down and looks at it and says: "Darling boy"-and I can talk with him. I was only a little fellow, about five years old, when I went to spirit, but I have grown bigger since that.

They tell me I must give you my name, so mamma will know who I am, so put me down as Claud Prescott Lovering; my grandpa lives in Quincy. My own home was in Boston, but mamma goes to grandpa and they will see itthat is why I wanted to come in.

Fanny Burns.

Good-morning, Mr. Chairman. I think if little boys can come in little girls can. Oh! I wish I could make my mamma understand that I am not dead; she cries all the time, and so makes me feel as if there was something awful bad because I have left her. I came, and Grandma Burns takes care of me. They tell me that if I try perhaps mamma will see this letter and it will make her feel betterbecause mamma feels that all things good go from her; she only has her children a little while and then God takes them.

There are three of us in the spirit life, and I am the largest of them all. I want mamma not to care, and want to make her feel that we are growing up big in the spirit-land, and will help her and make her feel better. I passed away with diphtheria; I was pretty near eleven years old when I went away, but I would now be thirteen or fourteen-so that I would have been a big girl by this time. I will meet her sometime-by and by-and I want her to feel that God doeth all things well. My name is Fanny Burns, and my home used to be in Boston; my mamma's name was Helen, and papa's name was Brian. Grandpa and grandma Burns are with me, and also other friends, but they say that if mamma will give this letter her attention we will do better. Roxbury is my home, and that is a part of Boston.

Nelson Powell.

This is truly a beautiful experience, and I certainly feel and appreciate the privilege of mingling with you this morning. I feel like one of those little children, humble, and asking the good angels and mortals to assist us in assisting each other. I had quite an experience in earth-life, and I tried, in my feeble way, to take advantage of every opportunity that lay in my power for the advancement of spirituality and progress. I thank the good angels that I never was creed ridden. I never believed in any church.

I was a Spiritualist, and I was proud of it; look over the records of time and see the advancement Spiritualism has taken in the various orders of progress during the last thirtyfive to forty years. It was not such a usual thing, years ago, for a man to come out and say he was a Spiritualist; if he did he was put down as crazy right off; but I never was afraid of my own sentiments. I still have an interest in all, and I feel like protecting our mediums and our instruments, just as much as I did

For the Banner of Light.

THERE ARE ANGELS, I KNOW. A Song Aven Inspirationally at Jackson Hall, New York, Aug. 15, 1896.

BY AUGUSTA H. CHAMBERS.

There are angels, 1 know, for I've seen them In the starry and beautiful night; And the sky and the earth were between them, As they came in their sandals of light.

They have balm for all souls that are wounded, They heal with their touch every pain, And the harp of my heart they have tuned it To song and endeavor again.

There are angels, I know, for I've heard them Through strains of deep music too fine For the lofflest language to word them. Since they flow from a fountain divine.

And the sound of the seraphim singing Brings rapture too sweet to disclose, While we catch at the echoes still ringing, Then sink into dreamless repose.

There are angels, I 'm sure, for I 've known them Before they were angels at all, And how can I ever disown them Because of a grave and a pail?

Oh! friends, when life's lessons are ended, And dear ones are bidden to go, Their spirits, released, have ascended, And so there are angels, we know.

Abigail Dodge. BY MRS. LOVE M. WILLIS.

The first illustration that made a deep impression on my mind of the power of a woman as a prose-writer was in the writings of Harriet Martineau. There were many women who wrote with marked effect and with wonderful sweetness, but she seemed a "new woman" forty years ago. But she was English, and, in a degree, alien. She was wedded to conservatism in some of its forms, and then ---- she spoke slightingly of America and Americans in her later works.

But when Gail Hamilton's articles appeared in the Atlantic Monthly they created a new possibility, that of the woman's mind capable of expressing itself in originality and power. It has been a little disappointing to find that power rather scattered in its action in her later life, but she has done enough for us to claim our gratitude and a tribute of recognition at least.

Harriet Prescott Spofford says her spirit was starlike, and truly we ought to recognize its gleaming in her latest work, entitled the "X Rays," for in that she took her readers beyond the realm of shadows into the beautiful valley of spiritual knowledge.

It was not my good fortune to have known her personally. A dim recollection of seeing her at a meeting of Sorosis is in my mind, but I must be indebted to another for a description of her personality.

She was one of the women called attractive, although she could not claim beauty. She was of medium height and of good figure. The expression of her mouth under a smile was enchanting. Her conversational powers were delightful, and she filled a house with good cheer. She loved nature, children, poetry and beauty everywhere.

I do not venture on a review of her literary and, Mr. Chairman, I feel pleased to day as I | career, but desire to call attention to her latest

SEPTEMBER 26, 1896.

gems. As we swept through space the light which met my eyes warmed me. I seemed to float in it. I said to my guide, 'Whence comes this light?' He answered, 'From the throne of God.' I said, 'Let me stay in it. It gives me strength.' Many bands of spirits passed by. I recognized one of their number. His name was G. T. I said I wished to speak to that young mean to tail him about his family. that young man, to tell him about his family. The man who walked at T.'s side looked up at me and shook his head in the negative; the man who was G.'s guide I have never seen in earth-life. When I afterward described him I

was told it was G's father. "Presently I noticed a house at my left; there were five steps leading down from the door; below these steps was a short hill, which led down to where I was resting. Looking at the house and wishing that some one would come whom I knew, a young girl came to the door, closed it and descended the steps. She was dressed in white, with close-cut hair. I did not know the girl. Was informed by my guide she was J. G.'s sister (a brother in law), who passed away when she was sixteen years of age. I thought she was coming to speak to me, but she vanished. I still gazed at the door, longing to see some of my own dear ones com ing to greet me; and no sooner had I thought than Aunt L. came down the stairs. She saw me, smiled, bowed her head. As I looked at her Uncle B. came and stood by her side. She pointed to me; he turned his head, smiled, and also bowed, then, clasped in each other's hands,

they vanished from sight. "Immediately in the distance I heard a sweet voice singing a familiar air. While trying to recall the voice, A. B. (a dear friend) stood before me. She and her band seemed to fill all space with a flood of angelic melody, while from a distance, softly barmonizing with the voice of the singer, was heard the rich strain of an instrumental band. My delight was intense; it was too much for my poor weak nature. I lost consciousness. When again my-self the band had gone."

Philosophizing, Miss Dodge said:

"The natural body gathered from our planet and its atmosphere serves the spirit for a while, and when it is outworn returns again to become a part of the planet whence it was organized, and the spirit served along by its spiritual body can be seen no more by planetary eyes. But we must remember that by them it never was seen-not even his closest friend has a man ever seen. Side by side through childhood and manhood we live with our dear ones and know their voice, laughter, footsteps afar off. Then comes the dread day of silence. The lips that spoke, the eyes that smiled, the feet that were swift to do good, all remain. Everything that we saw is still there. Only that is gone which is always invisible—the spirit which vivified and controlled, which made character and constancy, which sequestered in sacredness the earthy body, which gave to us a mortal love and bequeaths to us immortal longing. That dear spirit the Christian imagination follows and invests with a spiritual body, which it declares, but does not define or attempt to analyze. Paul's imaginary interlocutor asks with vivid insistence: 'How are the dead raised up? With what body do they come?'"

In this last experience we note this: the 'stranger" says, "I have come to take you to spirit life for treatment." "Instantly the cloth about my bed was changed to the most beautiful textures," etc. No doubt most of the sensitives of the last forty years or more have had similar experiences. Achsa W. Sprague narrated to me her wonderful recovery from a long and hopeless illness, in which the spiritworld revealed itself as ready to aid the suffering in every possible way.

How thankful should we be that when the world turns a deaf ear to our testimony because we bear unjustly a name of reproach. that it will hear other voices proclaiming the glad tidings: "Out of the mouth of many wit-

INDIVIDUAL MESSAGES.

Charles C. Hayes.

Good-morning, Mr. Chairman. I certainly feel very much pleased this morning at having this privilege of coming to your Circle-Room come en rapport with the medium, the close atmosphere; but when we are desirous to ac much by the atmosphere that surrounds us. I feel this morning somewhat at home, because there are many things familiar to me as I reach the earth sphere. I feel somewhat interested in progress and the advancement of my fellow men; and while in the body I also felt that welfare of humanity. I am neither dead nor | better that I seek this privilege this morning. sleeping. I find as I pass from the mortal existence, and have laid aside the worn-out physical form, I can accomplish what I could not in earth-life.

I was not entirely ignorant, Mr. Chairman, absolutely convinced that the spirit lived after communicate, and that they could help us in our hours of need.

It is those in our own home that I want to reach this morning, and I send this message anxious that they should not only fully realize have them reminded that we have not forgotten them. Since I passed out of the body I realize how many times we stand around our friends, and are anxious to give them our thoughts and advise and protect them; and pleased to do so. yet even those who know the spirit returns, even those who many times feel the spirit around them, do get discouraged just the same as those who do not know. I sometimes think that those who place the most in it get discouraged the quicker, because they seem to want so much, and they want the spirits to prove themselves so clearly that it is hard work for us sometimes to overcome the conditions that surround us. I should like to say I have many, many friends by the tie of associations, especially in fraternities, for 1 belonged to the Masons and Odd Fellows, and I have still an interest in the welfare of the work.

I also had a great interest in the welfare of our town, and I have still an interest there. I want all my brother men to know that, try and overshadow and influence them for that you desire to. If you have not made yourself familiar with spirit-laws while in the body, it will be hard for you. I will not send a long communication this morning. They have myself known through your valuable paper. and I have got many around me this morning. ing for the dear loved ones that have been own self again.

Ethel Estes.

Good-morning, Mr. President. Oh! how beautiful it is to have the privilege of coming in and communicating with our friends on earth; this open door is made so broad that it makes no difference as to age, experience or and voicing a few of my thoughts to the dear believers. I suffered very much with my loved ones on the earth-plane. I sense, as I stomach before I passed out of the body, so that as 1 come in contact with the medium this morning it seems to distress me some, but I am complish our object, and are interested in so anxious to give encouragement to those that what we are doing, we are not affected so I left behind, that I have been watching for an opportunity for a long time to send this letter -and the kind good control that is around this morning said I might come in, and see what I could do.

I am a long distance from home-that is, what the earth ones call home-yet time and space each one must do the best he knew how, I are nothing to the spirit, for we can travel very want to say to the dear loved ones yet on the | rapidly in thought, and it is to open up a new earth-plane that I am still interested in the channel wherein I can demonstrate myself

I was only a young person when I passed away-about eighteen years old-and it seems my life had only commenced, and I had many things, as the mortal would say, to perplex me; yet I realize there was much in life for me: I of this beautiful Philosophy, for I had become | find the angels had a greater work for me in spirit than I could do in mortal-that is why I leaving the sphere of action, and that we could want the mortal friends to know that I have not given up my work, neither have I given up the thought that I can help them. I want to be remembered by all, especially those of my household, for although only a few years have there to give them comfort and consolation, as | elapsed since I went to spirit, yet there have 1 oftentimes hover around them, and am very | been many changes-changes that have been for the best, although the mortal cannot always and learn more completely of the spirit, but to see it so. I would like to say to those that I have an interest in, that if they will give me an opportunity to talk with them I will not only prove myself to them, but I think would be of a benefit, and I would be more than

> You can put me down as Ethel Estes. My home was in Corning, Ark.

Claud Prescott Lovering.

Do you let little children come in and talk, too? Well, I was only a little bit of a boy, but I want to send mamma and grandpa a letter from the spirit-land. My mamma is a medium, and grandpa takes your paper, and they asked me if I would not come and speak sometime, so that you could print them a letter. The little Indian girl was going to speak, but she said for me to try it and she would help me, so I am doing so. I want mamma to know that her little boy has not gone away from her, and she need not worry any more over me. I have met all my little brothers and sisters in spirit-life. although they have been robbed of the mortal There are so many people in spirit that I did presence, the spirit is still with them. I will not know when I was in the earth-life, but they all knew me, and I am having a real good time. good, and for them to give their own identity | I am going to school, and I can learn things so while they have the opportunity, because after much quicker than I did when I was in the you come to spirit it is not so easy to find all earth-plane. I want mamma not to worry, because the spirit-friends tell me to tell her all things will work out for good.

Mamma do n't feel well, neither does grandpa; but I want grandpa to know that when he many times wondered why I have not made sends us the beautiful flowers it makes us feel so happy, because we know then we are not forgotten. I want mamma to know that all but I will mercly voice a few sentiments and | the trials and things that make her feel bad say that we are all together, and are only wait. | and cry will soon pass off and she will be her

while in the body. Mr. President, I also have watched your progress in the printing of THE BANNER. THE BANNER to me was my Bible, and was always a welcome visitor; it was that which helped to take my spirit, and to know how to receive the dear ones again. I thank the good angels you are still doing your work, still giving to the world the food to satisfy the soul. I have watched from the earth-life and from the spirit the various instruments that have been operated, and how many various channels the spirits have opened up-many times much more anxious to reach their friends in mortal than the friends in mortal are willing to receive. I would give forth my testimony in behalf of the spirit-world; let them seek more diligently, and make themselves more receptive to the glad tidings that we bring to them with great joy.

I have got many friends scattered all over the country, for I was well known for my independency of character and speech. I never approached any one unceremoniously, or in any way to hurt them; but when an opportunity was placed in my way, or any one asked me what my ideas of life and religion were, I never failed to give them just what I meant, and just what I felt.

This morning I am wafted back by that tie of love which makes us feel we have a right to protect them: we feel that we belong to the great centre, the centre of light. I feel also like sending back encouragement to those that we meet through association; many years we work through the coöperating in business matters. I think sometimes our business surroundings come almost as close to us as our tie of relationship.

Now I feel, Mr. President, that time is limited; many await their turn or opportunity to send some thoughts, some encouragement, so I will merely say: "May God and the angels sustain you and bless you in this good work.' This is the humble desire of your faithful servant. Nelson Powell. I shall be more known in the vicinity of New York. My home was in Avon. I am very much pleased at having this privilege this morning.

Messages to be Published.

Aug. 21.—Agnes Remington; Eben Quimby; Josiah Whit-man; Alfred Benson; Aust Polly Perkins; James Swift; C. H. Johnson.

C. H. Johnson. Aug. 23.—Louise Colurn; Samuel P. Sanbora; Frank Mil-ler; Albert Stevenson; Elisha Monroe; Philip Graham. Sept. 4.—Mayor John Lowe; Isaac Newton Finch; Emma E. Weeks; Austin Kent; Idaline H. Harding; Eliza Mc-Cuntax Cluske

Cluskey. Sept. 11.—Capt. Israel Cotten; Catharine Mackenney; Jo-siah Rogers; Noah Moor; Mary Ann Osgood; Frankie Os-good: Warren Chase. Sept. 18.—Samuel H. Terry; Laura Wells; John W. Emery; Emeline Day; Sarah Underwood; Caroline Brooks.

"Who was that man to whom you bowed so coldly?" he asked. "What! Have you forgotten him?" she asked. "Why, he is the minister who married us." "Ob, well, you should be courteous to him, anyway. He was not to blame, you know."-Chicago Post.

Is Your Brain Tired?

Take Horsford's Acid Phosphate.

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

published work entitled "X-Rays." In this book she opens the realm of the spiritual to her friends and admirers in her own personal experiences and those of others. I will only quote some of her own experiences as revealing her faith in a spirit realm "not far away":

"A new page on the Book of Life was opened to me. At first the question arose, Why has God given us such an eagerness to know, yet withheld all knowledge? Then has He? Has He so withheld knowledge? Has He not rather in this, as in all other matters, given us hints and helps, but left it to human will to use them? Has He not created man with as much knowledge of the relation between this world and the other world as between the cathode rays and the human eve? As between Mars and the earth? Is not our ignorance due to our theories and our stubborn, stupid adherence to them in spite of facts rather than of God's orderings? Do we not look upon the borderland as forbidden ground, and bar discovery by a mistaken sense of prohibited, and, therefore, unhallowed curiosity? Certainly, as I look back along my path, I see many facts which have a direct bearing upon this question, but which I never clas sified, never even marshalled, only looked at as marvels, inexplicable and unrelated, with no orderly bearing upon a question that concerns every human being. "So far 1 had written," said she, "when it

befell me to be tented in that valley of shadows. My experience there I am sure that you, dear neighbors and all friends, will be glad to learn, chiefly because it was experience, a little also because perhaps it was mine.

It was early morning, but so swiftly the darkness fell that I have always thought of it as evening. I was standing by a lounge in my room when I felt myself sinking. There was no pain, no alarm, no fear, no feeling. I had but one thought, that it would be a shock to the family to find me on the floor, and that I must get upon the lounge. I might have succeeded, but the seat of the lounge had a mov able lid, and, instead of pulling myself upon it, I pulled the cover off. When, or if I gave up the struggle, I do not remember, or the lapse of time, only there was a lapse, and then I heard a voice at the door, asking: 'Is it all right?' "I answered: 'No, it is not all right.

"'Unlock the door and let me in.' "'I cannot. I am on the floor and cannot

get up.' "Another lapse of time, and then familiar voices were all around me. I saw nothing, but I seemed to hear everything-lamentations that I had fallen and hurt myself. I told them that I did not fall, but let myself down. Much of the time immediately succeeding I was in a passageway between two rooms. The room on one side was this world, that on the other the next world. The doors of both were closed. 'Once I asked: 'Am I supposed to be alive

still? "This question I did not afterward remem ber until it was repeated to me. Then I remembered not the question but the circum stances that led to it. So many friends were around me who had gone out of this world that it suddenly occurred to me whether I myself might not be already gone, and I was about to ask, 'Am I dead or alive?' But I thought if it should turn out that I was still alive the question might sound rather harsh, and I deliberately softened it to, 'Am I sup posed to be living still?'

To myself it seemed as if my spirit were partially detached from my body-not absolutely freed from it, but floating about, receive ing impressions with great readiness, but not with entire accuracy, as if the spirit were made to receive impressions through the bodily organs, and without them could not rely implicitly upon its own observations. Many fool ish things I undoubtedly said, but many I dis tinctly remember to have refrained from say

ing because I knew they were foolish. "In 1859 I was taken ill, and no one thought I could recover. I turned my head on one side of the bed. I saw a man, a stranger with a heavenly face, looking at me. I said, 'What do you wish?' He answered, 'I have come to take you to a spirit life for treatment.' I said, 'How will you take me?' 'Just as you are, on your bed.' I said I was willing to go. Instantly the cloth about my bed was changed to the most beautiful textures. The material seem-ed to be inlaid; it had all the brilliancy of

nesses is truth made manifest.'

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

September Magazines.

THE ARENA.-The current number continues the valuable educational work of that able magazine on the great issue confronting the American people to-day, namely, the adjustment of the inture currency of the nation. "Free Silver" is discussed by William P. St. John, M. A., treasurer of the National Democratic party, in an article on "Free Silver and Prosperity." Hon. W. J. Bryan writes on "The Currency Question." This is a paper contributed to the Arena in February, 1895, and is considered a prophetic utterance in regard to the present financial crisis. There are also strong editorials on the gold trust and the people. "Social and Economic Questions" are discussed by Rev. W. B. Williams in a paper on the 'Evils of Land Monopoly"; Charles W. Bowne, on 'The Initiative and Referendum"; Charles H. Chapman, on "The Right of Woman to the Ballot," and by other able writers. The usual instalment of the serial entitled "Between Two Worlds," by Mrs. Calvin Kryder Reifsnider, is given, and the serial by Will Allen Dromgoole, "The Valley Path," is concluded. "Book Reviews" and "Notes by the Editor" are full of interesting reading. The Arena Publishing Company, Boston, Mass.

THE HUMANITARIAN has an interesting account of an interview with the Countess of Meath, by Sarah A. Tooley, entitled "Social Philanthropy." Mrs. Aubrey Richardson contributes an article on "Social Butterflies." Sir Douglas Galton, K. C. B., writes of 'The Children of the State." Mrs. Clare Jerrold, Edward Carpenter, C. W. Heckethorn, Rev. Dr. Hardern, M. A., LL, D., and W. Kingsley Tarpey contribute much to the interest of this number, and, with 'Notes and Comments," "Review," and "Open Column," make a very readable issue. Victoria Woodhull-Martin, Editor. Brentano's, 31 Union Square, New York.

RECEIVED: The Quiver, The Cassell Publishing Co., 31 E. Seventeenth street (Union Square), New York; The New St. Louis, Advance Book Co., Publishers, 2819 Olive street, St. Louis, Mo.

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Best at night; freedom from dryness, and all tickling sensations may be secured by a small dose of Adam-sou's Botanic Cough Balsam. Public speakers, sing-ers, and professional men, find it of great use. Sweet and pleasant to the taste. Sold everywhere.

Passed to Spirit-Life.

From his home, 140 Pleasant street, Worcester, Mass.. Sept. 12, SOLON W. NELSON, aged 63 years 6 months and 20 days

For a great many years Mr. Nelson had been an earnest and devout Spiritualist. Once convinced of the fact of spirit communication, he was snxious that his many friends should share it with him, and with this object in view, many seances were held at his home. He was highly respected by all who knew him, and will be greatly missed by a large circle of friends.

circle of friends. The funeral services were conducted by the writer. GEO. A. FULLER, M. D. 42 Alvarado Avenue, Worcester, Mass.

[Obiluary Notices not over twenty lines in length are pub-lished gratuitouily. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an astr-age make a line. No votry admitted under the above heading.





Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bon bons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes

...Ayer's Cathartic Pills..

SEPTEMBER 26, 1896.

ment.

Kenyon,

great truth.

of Geneseo, Ill.

great pleasure.

satisfaction.

Bunner Correspondence. **BUFFALO LITHIA WATER** to Our friends in every part of the country are earnestly invited to forward brief letters BRIGHT'S, GOUT, RHEUMATISM, ETC. tions of local news, etc., for use in this depart-DR. ALFRED L. LOOMIN, Professor of Practical Medicins in the University of New York: "I have used BUFFALO LITHIA WATER, Spring No. 2, in Chronic Bright's Disease of the Kidneys, occurring in gouty and rhoumatic subjects, with marked benefit." Massachusotts. Proprietor, Buffalo Lithia Springs, Va. Sold by Druggists. Pamphlet free. ONSET .- Franklin Smith writes: "In spite of the inclement weather quite a number of summer resi-J. C. Batdorf, M. D., Scientific Diagnoser and Magnetic Heater. Mrs. Dr. Dobson-Barker, dents still remain at Onset, who will continue here until the Wigwam Festivals, the first of which occurred on the 19th and 20th. As a Spiritual Healer, Has No Equal. Specialist in all Chronic Diseases. If sick or alling, send age, full name, lock of bair, leading symptom, and 4c, postag- for a scientific Diagnosis of your allments free by return mail. Lectures have been given by Dr. Bland and Prof. **Rejoice and Be Glad!** Spiritual societies who desire to give their audiences food for thought on the great problems of life and being, which have so mystified the human mind in all the past, would do well to avail themselves of Prof. Prescribes no Poisonous Drugs. **Herald Forth the Tidings of Good Health!** Address J. C. BATDORF, M. D., Grand Rapids, Mich. July 11. DR. A. B. DOBSON'S Kenyon's pullosophical and scientific inspirations." HEALING powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BAR-KER, who for the past year and a haif has BOSTON .- Seymour Van Brocklin writes: "For nearly half a century Spiritualists have had this Successfully Treated Over One Thousand Patients grand evidence of a future life in their possession, and Of all diseases that flesh is helr to, and will give you proof vet nothing has been done to establish a school or of her powers by sending requirements, as per small ad-vertisement in this paper, for diagnosis of your case. Here is one of her many cures: college where those who have strong evidences of medial powers, and limited education, can secure oppor-tunities for thorough development under the best pos-TESTIMONIAL. April 9, 1895. MR8. DR. A. B. DOBSON, San José, Cal.: Dear Madam-I have used the medicine for one month's treatment received from you, and feel so much a tetre and stronger in every way that I cannot express my gratitude to you. I did not think there was any medicine in the world that eculd help me so much in so short a time. I am ad-vising all my friends who are in ness of medicine to send to you. I enclose SI.15 for another month's treatment. I am yours gratefully, (MISS) A. PETRIE, Sept. 29. 11 Hardy stret, Brewer, Me. April 9, 1895. sible conditions and an education which will place them before the world as fitting representatives of this Would it not be better for those who claim to be Spiritualists, who have been seeking the spirit world so assiduously for the advancement of their material interests, to turn their attention to this important subject, and give the same amount of time, zeal and means to secure results which would place the name Spiritualism before the world where it would com-und remarks each. DRS. PEEBLES & BURROUGHS, spinutaism before the world where it would com-mand respect? There is a great amount of talk about protecting mediums which results only in high-sounding prom-ises, yet nothing is done to educate mediums to pro-tect themselves. The argument so often advanced, Specialists in all Chronic Diseases, tert themselves. The argument so often advanced, that our spirit-guides will protect us, no matter what we have to face, we know from actual experience to be a fact, yet an intelligent understanding of a condition to be met by the medium only aids our spirit-guides to secure the results desired. We hope the day is not far distant when those who have the means will recognize the necessity of con-certed action for the founding of a university for the education of mediums who are ready to serve." Depend for their remarkable cures not upon the old drastic drug system, but upon the knowledge of dis-cases and their proper remedies—upon science and the finer psychic forces. Some of their cures, like Schlatter's, are INSTANTANEOUS; in other cases mon he 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. MINNEAPOLIS .- Alice K. Simmons writes: "I

Remember to address



Onset, by ma

Mar. 23.

I sincerely recommend Mr. Grumbine as an intelli-gent, pure-minded teacher, and I earnestly hops that all who may avail themselves of his teachings will meet with the success that I have. May those gifts given to us from the divine be used for the uplifting of humanity, and the Spiritualism will blossom forth as the rose, sending its fragrance and love to the hearts of all, and convincing the most skep.ical of its truths." Mar. 14.

Maryland.

Minnesota.

have been an investigator of Spiritualism for some

time, and I have never found anything so instructive

and satisfying as the system of inspirational develop-

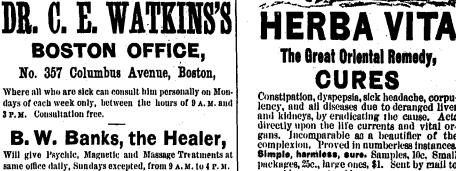
BALTIMORE.-Alfred Dietz writes: "A highly, interesting service took place here at the 'Mystic Circle of Light,' 707 West Lexington street, on Tues day, at 8 P. M. The occasion was the christening of the baby of Dr. and Mrs. B.ssell of Denver, Col. The cosy little hall was decorated nicely with a few potted plants, while in the centre of the rostrum rested the christening-urn, filled with beautiful white flowers. The hall was filled to its full seating ca-

Mrs. Mary Crail of Philadelphia, Pa., the wellknown gifted platform medium, officiated on this oc-casion. The baptismal service was brief, simple and yet very pretty, and was conducted in time spiritual style.

Among those present were Dr. and Mrs. Bissell,

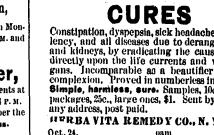


BANNER OF LIGHT.



Mediums in Boston.

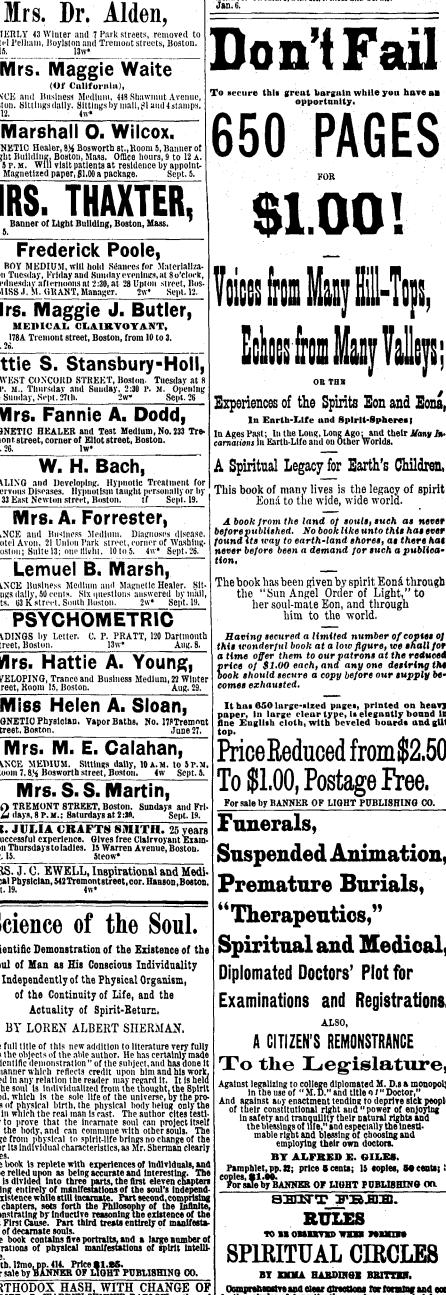
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The Great Oriental Remedy,

Rew York Advertisements. T

7



Mr. and Mrs. Crail, Mrs. White, Dr. Miller, Mrs. Georgiana Denniston, Prof. Gaunaway and many others. The Mystic Circle of Light, School of Philosophy

The Mystic Circle of Light, School of Philosophy and Scientific Psychic Research, is conducted by Prof. George W. Gannaway. It was started about a year ago, and already its reputation for investigation of truth and the simplicity of teaching has reached all parts of the city. Public séances are given by prominent mediums every Sunday, Wednesday and Friday; private tui-tion and discussions in philosophy, under the direc-tion of Prof. Gannaway, are given every Tuesday and Thursday."

Illinois.

CHICAGO .- Sig. Everetto Bentoni (monochord soloist) writes that it is his desire to bring to the notice of readers of THE BANNER the work and personality of Prof. H. W. Abbot', the East Indian adept, whose scientific lectures on Occultism, Magaetism, Hypno

sciencing tectures on Occurisin, Magnetism, Hypno-tism and kindred sciences, are interesting large and cultured audiences in this city. He has performed wonderful work as an adept psy-chic in nearly all the principal European cities and in India, and has but lately left San Francisco, Cal., in which city he has received the most flattering testimo-nials of his occult powers.

nials of his occult powers. Prof. Abbott can be engaged to lecture in Boston or other Eastern cities, treat the sick and demonstrate his powers of Hypnotism, Magnetism and Occultism, before any scientific faculty who may wish to test his skill. For terms, address Prof. H. W. Abbott, 3014 Cottage Grove Avenue, Chicago, Iil.

Ohio.

MASSILLON .- E. J. Bowtell writes: "The Spiritual and Religious Association of this city, organized in the spring of the present year, has since been holding meetings in the houses of friends. On the evening of Saturday, Sept. 12, it was my privilege to deliver the irst Spiritualist lecture which has been given here, as first Spiritualist lecture which has been given here, as I am informed, for several years. Considering that the evening was one on which many were engaged in busi-ness, the attendance was satisfactory. Those present gave every evidence of being sincere and earnest in the good work. The subject, 'What is Spiritualism?' suggested by the President, Mr. A. Y. Gordon, was one in which the audience displayed great interest. Other meetings were held and lectures given on the two following evenings, Sept. 13 and 14."

New York.

ROCHESTER .- S. H. Barnsdale writes: "The Rochester Spiritualist Society has had excellent meetings thus far this season. Sunday, Sept. 6, G. W. Kates and wife lectured for us. Mrs. Kates giving tests at both meetings-also at a Wednesday evening meeting, and elving universal satisfaction. The audience was enthusiastic, and on Sunday evening crowded the hall to the door. Sept, 13 Mrs. Mary C. Lyman of Chicago gave us a feast of fat things. She is a strong and noble worker. Mrs. M. B. Bingham of 10 Solo street, Rochester, another sensible and well-balanced work-er is avaeted to take her old pleage on our playform er. is expected to take her old place on our platform. Will any speaker who is about to pass through Rochester please communicate with the writer at 25 Swan street?"

Pennsylvania.

PHILADELPHIA. - A correspondent makes the following announcement: "We have changed our name. have a National Association Charter, and have applied for a State Charter under our new name,

applied for a state charter under our new name, which is The Philadelphia Spiritualists' Society. Officers: President, Thomas M. Locke; First Vice-President, Samuel S. Wheeler; Second Vice-Presi-dent, Charles Hammar; Secretary and Treasurer, Mrs. Thomas M. Locke; Historian, Mary R. Gallo-

way. Board: Mrs. J. Hinds, Mrs. Marie Wheeler, Mr. A. D. Field, Mrs. Bell Merrill, Mr. E. H. B. Chew, Mr. Charles GeFrorer, Mr. W. Oliver, Mr. George Ros-

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gall Borden Eagle Brand we used during the war."

Druggist (awakened at 2 A.M.)—"What do you wish?" Voice (at the door)—"If you'll let me look in your directory to see how to address this letter, I'll buy the postage stamp of you."—New York Weaklu Weekly.

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

A STROLOGY .- Send time of birth, sex, and A 12c. for brief reading, prospects and character. PROF. HENRY, Salem, Mass. (P. O. Box 19.) tf June 27. NEW AND BEAUTIFUL SONGS,

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GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Oatarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Oough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Infaamation of the Lungs. It is free from all opiates and minerais, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIPIER IS TRULT UNRIVALLED. A box, taken accord-ing to directions, is *varranted* in all cases to give asilisfac-tion, or the money will be refunded by the proprietor, DB. M. H. GARLAND, 332 Maple street, Englewood, 111. Price, per box (ome-fourth pound), 25 centes, nostage free.

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Author of "The Law of Psychic Phenomena," etc. Synopsis of Contents-Defectiveness of the Old Argu-Synopsis of Contents-Defectiveness of the Old Argu-ments; Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Intuitive 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; Praculties Belonging to a Future Life; The Dynam-ic Forces of the Mind; The Affectional Emotions of the Soul; Practical Conclusions; Logical and Scientific Con clusions. Cloth, 12mo, pp. 225; price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

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Mostly through my own Clairvoyance, Clairau-dience, etc. WITH FOUR ILLUSTRATIONS.

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ORTHODOX HASH, WITH CHANGE OF DIET. By WARREN SUMNER BARLOW, author of 'The Volces,'''II, Then, and When,''' Progress of Manhat. tan Lise,'' and other poems.

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Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable anthor. This little book also contains a Oathorne of Books pub-lished and for sale by BANNER OF LIGHT FUBLISHING CO. Sent free on application.

LIGHT. BANNER OF

Henry Lacroix. [Continued from first page.]

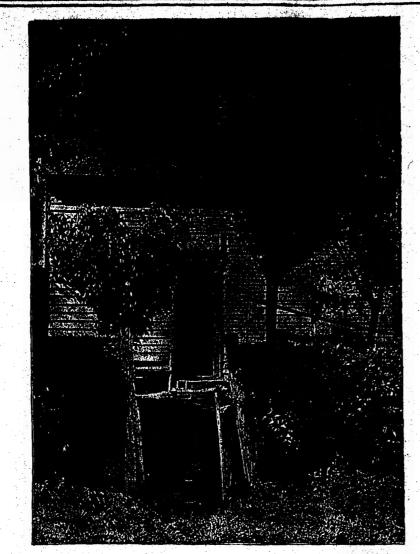
to me in every way possible. I wanted to die when he passed away, and so, it was with his nister, Marie-Louise, when site also left me. Those two children 1 loved so desriy! I used to call them my beloved, in my mind, which made the others jealous, as I learned later on, in Philadelphia, through Henry, who request-ed me directly not to call them so any more. "The elementary table-tipping was soon laid aside by me, and the circle which I controlled, as soon as Dr. Hare invanted the alphabetical

as soon as Dr. Hare invented the alphabetical dial. I made one, and it worked well indeed. That new method was a relief to the spirits and to us. But then I was easily impressed or inspired, and was made to go through several phases of mediumship. As a bealen the day phases of mediumship. As a healer I had re-markable powers, and could oure often even without touching. While in New York about that time, walking one evening on Broadway, I was thinking to myself how quickly I was be-ing developed, when an audible voice from the pit of my stomach answered me in French, 'We never knock in vain at the Divine Door!' and the giver was Voltaire. The next day in and the giver was Voltaire. The next day, in the afternoon, while going to Judge Edmonde's house, under a hot sun, I got under the shade of a tree and was thinking that there was a difference between that shade and that of a difference between that shade and that of a rock, when immediately another audible voice said to me, 'The mineral is the male and the vegetable the *female* servants of man!' 'How poetic and true,' I answered. 'Pray who are you?' 'l)r. Rush,' came the answer. At Judge Edmonds's I was always a welcome guest, and got some remarkable tests through Miss Laura, who was often influenced to speak in many foreign tongues which were quite up. in many foreign tongues which were quite unin many foreign tongues which were quite un-known to her. There were many good medi-ums then in New York, whom I tested fre-quently. There was Miss Irish, Conklin, Dr. Redman, Mrs. Kellogg, the mother of the prima donna, Mrs. Brown, Rollin Squire, D. D. Home, Mrs. French, Dr. Mansfield, the spirit 'Postmaster,' Emma Hardinge, etc. "From different high sources I was often told that my mission was of a spiritual kind, rather than material. I was called to act in the fluidio world to san the religious foundations which

world, to sap the religious foundations which took an undue proportion and elevation, and limit the extravagances and ambition of the would be divines who sought to domineer over weak or upenlightened spirits-in both spheres, or on earth as well-through their many means of inspiration and direct measures. For that purpose I was told, and I realized it as well, that I was empowered with an immense influence to that end over masses of spirits of all grades; that the lowest hordes were made to act under my control to that end; that my ma-terial conditions helped me much to exercise terial conditions helped me much to exercise that sway over them, much more than if I oc-cupled spiritual conditions only. For years I was loath to credit those revelations. I thought that my self-esteem had a good deal to do in investing me in that garb of a high commander. I fought against it, but I had to acknowledge, when examining myself thoroughly, both spir-itually and meterially that honor and ambition itually and materially, that honor and ambition had no attraction whatever over me, as I inva-riably took no step in that direction to hoist myself on any pedestal. Philosophy has ever been my leading star in this existence and be-fore also, as I found out when surveying my past. Beside, every one of us has in turn to occupy the highest positions. That view is logical and infallible, and it explains sufficiently the present case. It is those who have and are accustomed to it who do n't care for it.

Religions on the other side! some will say doubtfully. And why not, pray? Is not this material world a counterpart of the spirit-world? Logically so. The effect proceeds from the cause, and that contains all that is in the effect. So let there be no quibbling in that positive view, statement and conclusion. Modi-Scatione contains which reader the other ficationscertainly exist, which render the other world superior to this, but substantially they are alike.

"My former existence on earth, about three hundred and fifty years before this era had been laid plain before me by different spirits of high grade who had known me then, as they said. I had been controlled one day to draw my own likeness of those days, and of one who had been my father then. My native country in that lang syne was Turkestan, which, my advisers said, was then a Persian colony. di not know it, but hunted it up and found it was true. The one who had been my father in those days came repeatedly to me and intro duced me into the details of my former earthly existence and his own. It is an we belonged to the Highland part of the country, and that I was his only child. Wealth, then, he said, consisted in herds of cattle-and he had many -so that I had been reared in comparative luxury. When the time came for me to go through a thorough course of instruction, he had sent me to Teheran, the capital of Persia, where I had devoted myself to study. "I had been controlled to draw also a sketch of the Emperor of Persia, Darius II. (Ochus or Nothus), of that time, and that spirit informed me that he had known me intimately then, was much attached to me, and that before leaving his capital to go home he had appointed me Governor of my native country, as a mark of his high esteem for me. My ex father said he doted on me, and added that when I got back home he thought he was going to be so happy by having me constantly near him; but he was destined to be deceived, as I was as much a rover then as I have been in this existence. I traveled much, he said, far and near, to give unto others what I had acquired. That was my decided procliv-ity, and it made him sorrowful."



THE FOX COTTAGE, HYDESVILLE, N.Y.

At Hydesville.

BY G. W. KATES.

To the Editor of the Banner of Light:

Being in Rochester at work with the spiritual society, an overpowering desire to see the cottage at Hydesville where the "raps" were interpreted by the little Fox girls, and the intelligent communion with spirits startled the world, I inquired the location, and found it thirty miles away.

The cottage is near the New York Central Railroad station at Newark, N.Y., east of Rochester. Immediately west of the station look north, and the traveler who cannot stop off north, and the traveler who cannot stop off will see a little cottage painted light green, a small red barn being almost in frout of it; two tall poplar trees are to the right of the door-path, and a noble maple to the left. The old house stands, with but little repairs, since the Fox family inhabited it. A new pump has been put into the well, and the blacksmith shop is gone. We found ingress through the rear shed, which is almost tumbling down. We found a goodly sized lower room, with a small found a goodly sized lower room, with a small bed room, and a pantry to the right side as approach is made from the front, the house being a one and a half story structure; up stairs from the pantry we found an unceiled entranceroom and a plastered room. The historic cel-lar is only a crude hole under the house. Whitewash has been lately used on the plastered walls of the rooms, and the entrance room up stairs has crude prints pasted on the board sides, and, while apparently of later dates than when our friends inhabited there, yet indicat-ing the same condition at the historic period. The value of the cottage is evidently appre-

by its former and present owner, for

N. Y. We held a little circle in the house for raps, and obtained a few faint ones, but Mrs. Lyman passed under control, and spoke briefly for the arisen family, and Mrs. Kates, under control of "Fritz," entertained us with some excellent descriptions and advice. We called at the residence of Mr. Hyde, im-mediately adjustic for the purpose of a talk

mediately adjoining, for the purpose of a talk with him, but he was not at home. He has a beautiful country home, and is said to own most of the little settlement known as Hydes ville. The road distance from the station is less than a mile, and is a pleasant walk or drive. Newark is south of the railroad, and is a little city of about five thousand persons. But there we found only two outspoken Spiritualists, the Mesars, Sheffield Bros., dealers in coal. At their office we met a gentleman who said he was present at the digging for bones of a pedlar in the cottage cellar, and none were

I believe history says the bones were found. Prejudice against the "raps" exists in New-ark, and the denizens there have no idea that Spiritualism is a living issue, and has grown beyond "rapping." As the Christians need to do some missionary work at home, instead of so much emerget the heather so we Spirit of so much amongst the heathen, so we Spirit ualists need a little effort made to teach Spir-itualism at Hydesville.

To that end, we should purchase the historic cottage, cover it for preservation, erect an au ditorium for anniversary and other meetings, create a historic museum, a mediums' home, a spiritual college, or at least some landmark that will preserve the spot and house for future

We owe it to ourselves, to the spirit world and to the Fox family; we owe it to future generations and to the honor of Spiritualism. If the cottage can be purchased, I propose to call for a popular subscription call for a popular subscription. It has already

been neglected too long! When stopping off at Newark to visit Hydes ville, put up at the Newark Hotel and ask "mine bost" to tell you of "happenings" with his relatives. They will interest you. He tells of straw floating into the house from the stack on a perfectly still day; of an old lady's rubbers left on the floor found boiling in the kettle; of articles thrown about and stones hurled into the house; and of a blow from un-seen sources that knocked a man down stairs and damaged the wall also by the stroke. But a young man at the hotel said: "There ain't no spirits!" That young man, we hold, will be the greatest benefactor the world has known if he will prove there are no spirits, and that this life is all. We want proof! As we have proof that there are spirits, we should all be willing to contribute our mite to spread the glad tidings, and to aid all to enjoy the blessed communion. If we cannot purchase the Hydesville Cot tage, let us all meet there March 31, 1898, and celebrate the semi centennial of the raps. Thus we will once more send the glad tidings around the world; at least we may tell the people near Hydesville that Sp ritualism is a live issue, with ever increasing usefulness, and has banished the fear of death and united those who have passed on to the higher life with millions yet dwelling on earth. Let us build upon the foundations laid at Hydesville, trusting then that the superstructure will he safer and more comforting to the souls everywhere seeking light.

took a seat in the beautiful spartment, (how much surroundings have to do with our own mental condition,) and he sat opposite me. The windows were open, and the scho of busy life came up from the street below. "You are possessed of marked psychical pow-ersyouricif; shall I tell you about them ?" were his first words. "No, thanks." I replied; "I would much rather you would use the time in speaking of any of the invisible people you may be impress-ed with." "Very well, sir," and a peculiar drawn look came over his really fine face, which seemed to age and change considerable. It seemed as if another face was just forcing itself through the features of the medium, and I thought in-stantly of who it might be: "You are still in the harness, I see, and are doing a good work. I am free from the old body, but still at work. You were always a good medium, but easily ied away by your surroundings. I have much to say which will one day he given to the world away by your surroundings. I have much to say which will one day be given to the world. Do n't work too hard; the angels will help you," were the words that fell from the medium's lips in a slow, measured fashion. He then tapped me on the chest, saying, in a whisper: "Take those pictures out and lay them face downward on the table." I may remark here that I had taken several portraits of dear friends of mine, wondering if they would attract their spirit wondering if that would attract their spirits. I did as requested, and the medium said in-stantly, without seeing the faces of any of them: "A light is over this plcture. It is a large man. with white hair; he is standing there now." I turned the portrait over." It was that of Luther

turned the portrait over; it was that of Luther Colby; and oddly enough it was his face that I had though to as the medium had passed through the physical change referred to. Much was said of a more or less relevant character that partly impressed me, and after a few moments I passed through the waiting rooms still crowded with expectant visitors and stepped back into the rush and crowd of the street, say-ing to myself, how much more one fact means than the mountains of theories that are mas-

querading under the name of theology. Some will say, "Ohl you were a medium yourself, and that is the reason why you re-ceived the test."

"Possibly; but I am not a fool-that is, not quite-and my experience is less remarkable, if anything, than that of many others that I have met during these few days I have been back to town." I am glad to bear witness to the above, at any

rate. I have since become a little acquainted with the Professor, and I see in him a wonder-ful instrument, whose equal in his respective line it will be difficult to find.

Mrs. White is to return to 214 West 43d street and take up her work there as a medium. Mrs. Dearborn is also soon to be back in town, and her success has been remarkable. She is a fine medium and a splendid woman. Mrs. Cadwell is holding materializing seances with surprising results.

Each has a sphere of work-one cannot do that of the other; so, then, let us feel that the success of one is really the success of all.

J. W. FLETCHER. 1554 Broadway, New York.

Written for the Banner of Light. A TRIBUTE TO ONSET BAY.

BY MARIA J. OBER.

Oh! Onset Bay, fair Onset Bay, The light and graceful white wings lay Upon thy calm and placid breast, While on thy shores and 'mong thy trees, Whose leaves are whispering in the breeze. The spirit of our God doth rest.

Oh! Onset Bay, bright Onset Bay, Among thy trees we wend our way

To where the Wigwam stands, Within whose consecrated walls A gentle benediction falls

From out the spirit-land.

From 'mong thy scenes, oh! Onset Bay, Two ransomed spirits wing their way

SEPTEMBER 26, 1806.

MEETINGS IN NEW YORK.

The Piers Bostey of Spiritualisis holds its meet-ive at the Berkeley Lyogum, 4th strong, between sth and sth Avenues, where the BANNER OF LIGHT can be had. Services Bundayy II A. X. and S Y. X. Alternoon meetings for tasts and phenomena at 9. Meetings in Tonkers, N. T.-Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Equars, every Friday evening at 8. Altred Andrews, Presi-dent; Titus Merritt, Secretary.

First Society .- Mrs. Milton Rathbun, Corresponding Becretary, writes: Everything was in favor for our opening day for the season of '96-'07.

ing Beoretary, writes: Everything was in favor for our opening day for the season of '96-'97.
A new place of meeting, a justly noted speaker, fine music, appreciative audiences, our President with us, restored to fairly good health, good test mediums, and other interesting speakers for afternoon meeting—what more could we ask?
Prof. Wm. F. Peck delivered two able discourses. The one in the morning, "What Shall the Harvest Be?" was practical and sonl-stirring.
At the afternoon meeting the hall, Berkeley Lyce-un, was well filled and the program most interesting. Prof. Peck and Mrs. M E. Wallace made short addresse. Mrs. M. E. Williams and Dr. Franks gave satisfactory tests. In the evening the leature by Prof. Peck on "Spiritualism the Coming Religion," was able, profound, and the audience listened attentively, following closely, and manifesting their sympathy and approval by hearty applause.
At all our meetings on Sunday Mr. Robert de Leon Myers and Mrs. Stone discoursed sweet music. Mr. Myers is a stranger to us Sunday morning, sang and played right into our hearts. We are glad to announce that Mr. Myers has been engaged to conduct the music for us.
In the evening Prof. Peck's niece, Miss Grace Hawtin of St. Louis, who became so well and favorably known at Oaset, favored us with a solo, which was well received.
It was so gratifying to see Mrs. Mary A. Newton, cur President, at her post, which she fills with forceful, graceful dignity.
In the evening Mr. Miles M. Dawson (newly elected to music of rus, and so gratifying to see Mrs. Mary A. Newton, cur President, at her post, which she fills with forceful, graceful dignity.
In the evening Mr. Miles M. Dawson (newly elected to our Beard of Trustees) presided graciously.
We hope the friends will remember that we meet at the Berkeley Lyceum, on 44th street, between Filth and Sth Avenues. Usual hours, it A. M. and 3 and S P. M.

8 P. M.

8 P. M. At the afternoon meeting for phenomena Mrs. M. E. Williams will kindly assist us again next Sunday; other mediums will also be present and take part. Mrs. Helen L. Palmer-Ressegue will be with us in October, and we expect Mrs. May S. Pepper, the noted test medium, for at least a part of the month, and we trust for every Sunday during October.

The number of tickets for the Fitchburg Railroad \$5.00 New York excursion of Oct. 1 will positively be limit:d. Secure them at once.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualists' Association -in B. T. Hall, No. 728 Westminster street- resumed its meetings for 1896-97 on Sunday evening, Sept. 6.

The speaker on that occasion was Mr. H. B. Omer-od of Chicago, Ill., a very fine lecturer and test me-dium. He was most ably assisted by Mr. F. H. Ros-coe, the celebrated lecturer and test medium of this city. Prof. H. S. Josl on presided at the plano, and is engaged for this season. There was a goodly at-tendance.

is engaged for this season. There was a goodly at-tendance. On Sunday, Sept. 6, we had as our guest Mrs. Grace Walker of the Women's Progressive Union of Brook-lyn, N. Y. On Sunday, Sept. 13, Mr. Omerod again lectured and gave many pronounced tests; and Mr. F. H. Ros-coe most ably assisted him. On Sunday, Sept. 20, the evening was pleasant, and every seat was taken: and though our service was over two hours long, every one in the large audience remained until the benediction was pronounced. The services commenced with a fine invocation by

The services commenced with a fine invocation by Mr. Omerod, after which Mr. F. H. Roscoe, our Pres-ident, read most effectively the beautiful poem, "The End of the Way," Miss Ollie Hunter, the sweet little singer and vocal-

ist of our Assoc ation, sang most effectively two fine solos, after which, in trance, Mr. Omerod answered from twenty to twenty-five questions. Rev. S G. Brown, a Baptist minister for forty five

years, then made most interesting remarks relaive to Spiritualism, at the conclusion of which Mr. Roseoe and Mr. Omerod gave many marked and convincing tests

tests. On Sunday, Sept. 27, Mr. Omerod, Mr. Roscoe and Rev. Mr. Brown will again occupy our platform. On Wednesday evening, Sept. 23 th re is to be held at Mr. F. H. Roscoe's, No. 151 Broadway, a Grand Test Circle for the benefit of Rev. S. G. Brown,

Think of it! only \$5.00 to New York and return ria the Fitchturg Railroad excursion of Oct. 1.

20" A movement was set on foot at the Camp Meeting at Dallas to have a Camp Meet ing for Southwest Texas, to be held either at Austin or San Antonio. [The new Camp-Meeting] will work in harmony with the State Asso ciation. It will be incorporated according to the laws of the State, and be held in the interest of Spiritua ism and Free Thought.... The necessary steps will be taken at once to com plete the organization of the Southwest Texas Spiritual Camu-Meeting Association. - Bro. Newnam, in his San Antonio (Tex.) Dawning Light.

A five do'lar note does it! purchases a tick t for the Fitchburg Railroad New York excursion of Oct. 1.

RHODE ISLAND.

Providence.- Benj. F. Prouty writes: The Spiritualist Association held its meet nys afternoon and evening Sunday, Sept. 20, at Columbia Hall, No. 248 Weybosset sireet. It was a most charming day, and Weybosset sireet. It was a most charming dat, and there was a large attendance to hear our speaker, Mrs. Helen L. Palmer-Resegue The afternoon sub-ject was: "To What are We Indebted for Our Civiliz-ation?" Evening.— 'Signs and Symbols of Religion." They were two grand lectures and were well received. Mrs. Ressegue will be with us again next Sunday, Sept. 27; she goes to New York the month of (Frubber, and will be with us a usan the forst Sunday, News and will be with us again the first Sunday in November.

over the front door for about ten years has been the following board sign, painted white, with black letters:

~~~~~ SPIRITUALISM ORIGINATED MAR. 31st, 1848, IN THIS HOUSE.

We were rejoiced to see this mark of esteem; and as we entered through the hedge opening voluntarily our hats were reverently removed, and we felt as if on sacred ground. May it so be held by untold generations!

Much to our astonishment we found only one or two Spiritualists in Rochester who had ever visited the cottage-and in that excellent city comparatively very few people interested in Spiritualism. And yet there the first public investigations were made. Mr. Clackner, a pioneer who had associated with the Fox family in Rochester, made his first visit to the cottage in our company. He took along a camera and some plates, and obtained several fine views of the cottage, with our party grouped about the We had a happy addition, accidentally door. made, by the presence of Mrs. Lyman, one of our good working speakers and meliums, accompanied by Mr. and Miss Coolidge of Phelps,

Gleanings.

Seeking their home above, Breaking the ties that bind to earth, Developing the second birth Into the realms of love.

Thy memories, oh! Onset Bay, With me forevermore shall stay Until I, too, shall go; Until I, too, shall reach that home Beneath the everlasting dome, Its mysteries to know.

Farewell to thee, oh! Onset Bay; Upon thy shores I fain would stay, By waves and winds caressed: Learning of thee a lesson sweet Of life and beauty most complete, Yet feel it is not best.

Farewell to thee, oh! Onset Bay, I must be up and far away. My mission to fulfill. Content to know from Beulah Land The radiance of the spirit band Will rest upon me still.

Onset Mass.

Harvest Moon Festival, Onset, Mass. To the Editor of the Banner of Light:

The Harvest Moon Festival of '96, although not favored with the best of weather on Saturday, Sept. 19, proved an enjoyable event to all participants. Mrs. E. S. Loring and assistants put forth their best forts toward the success of the occasion, and many

are the pleasing comments of the public at large. The decorations of the Temple were neat and tasty

The decovarious of the temple were next and tasty. The drapery around the stage of red, white, blue and yellow buntlug, was caught up by small flags, and restooned from the mott, "Equality," above which was the mt to, "Harvest Moon Festival." The stage was surrounded by a row of small ever-green trees, and the front bed, cked with fruits, flow-ers, ve, etables and potted plants in abundance. On an easel in the front of the stage was the por-trait of Dr. Storer in a frame of leaves and wheat.

The side walls of the Temple were hong with many spirit crayons and draped with buuting. Several large hanging clusters of flowers and green were hung from the celling between the chaudellers, with very preity effect.

pretty effect. Dr. Grouge A. Fuller, of Worcester, presided at the meetings, and those who took part were as follows: Mrs. Carrie F. Loring, Mrs. M. A. Chandler, Dr. T. A. Hiand, Mrs. Cora Blaud, Mrs. Sarah A. Byrnes, Joseph D. Stiles, Prof. and Mrs. Keyon, Charles W. Sul-livan. Mrs. M. L. Wheeler Brown, Mrs. Thompson, Mrs. Bliss, Poole's Orchestra, Concordia Quattet, Miss Allee Sincialit, Mr. Henty Tripp, Miss Lillian C. Hath-away, and others. The meetings of both Saturday and Sunday passed

without any inharmony, and the dance Saturday even-ing was a pleasing event, the tempest, however, keeping many away. ELLSWORTH.

The special train for the Fitchburg Railroad New York excursion leaves the Union Station, Boston, at 8:30 A. M., Oct. 1. Rate only \$5.00 for the round trip.

Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, Sept. 20, meeting opened with singing by the choir; remarks, L. D. Milliken; invocation, Mrs. H. A. Baker, Danvers; singing, quartet. remarks and tests, Dr. Huot of Bostou; singing, quartet; inspira-tional poem, Mrs. B. B. Robertson of Boston; song, Mrs. Smith of Salem; excellent remarks by Mrs. Abby N.Burnham of Malden, in her usual pleasing Abby N.Burnham of Malden, in her usual pleasing way; recitation by Edwin Janes of Salem; singing, quartet; remarks by Mr. Kelty of Lynn; address by Mrs. N. J. Willis of Cambridge; song, Amanda Bai ley of Salem; solo by Mrs. Merrill of Lynn; reading by Mr. N. H. Chase of Salem; poem by Mrs. Brown of Boston; dust by Mrs. Hall and Miss Balley; re-marks by Mrs. H. A. Baker of Danvers, and Mrs. Plerce of Lynn. BANNER OF LIGHT for sale and subscriptions

taken.

taken. Electric cars pass the grove every fifteen minutes from Lynn and Salem. As next Sunday will be the last meeting at the grove this season, we hope to see all mediums that can conveniently come present, to assist in wind-ing up the season of 1896 by making this one of the most interesting and effective of these held during the summer. N. B. P. the summer. N. B. P.

by any chance meet him in a social way. So I early called upon him after my arrival, in the late part of the afternoon. I am certain he did not know me, but if he had it would have made no difference as to what happened: I

Ayer's Sarsaparilla is not a secret preparation. Any physician may have the formula on application. The secret of its success as a medicine lies in its extraordinary power to cleanse the blood of impurities and cure the most deep-seated cases of blood-disease.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedforu Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 ociock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are hold in Mrs. Dr. Blake's par-iors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Spritual Conference meets every Saturday evening in Single Tax Hall, 188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney Chairman; Emily B. Ruggles, Sec'y.

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

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

Mediums' Progressive Meetings.-Sundays, 3 P. M., Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Matager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday evening at 8 o'clock.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Gallowhill streets, President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Gadwallader; Secretary, Vrauk H. Morrill. Bervices s' 10% A. N. and 7% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paul for street. Services every Sunday 11 A.M., 14 and 74 P.M. Mirs, Mary C. Lyman, speaker, Harmonial Circle, 111 South Paulina street, every Wednes-der 9.9. day, 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L V. Richmond. Band of Harmouv. Thursday, 74 P. M., Orpheus Hall, Schil ier Theatre.

WASHINGTON, D. C.

First Society, Metserott Hull, 13th Street, be tween E and F.-Every Sunday, 11% A.M., 75 P. M M.C. Edson, Pres

MILWAUKEE, WIS. Spiritual Unity Society meets at Ethical Auditorium, 658 Jefferson, street, every Sunday at 7% P. M., and Thursday at S. P. M. J. C. Bigler, President.

Mediumship and its development.

BY W. H. BACH.

BY W. H. BACH. This book is written for the express purpose of instruct ing mediums, and those who wisu to develop mediumship HOW TO SIT to assist the influences in bringing about the desired results. The methods required to Uring about the different results are explained, with instructions for pre-paring any necessary devices. It coutains a rissme of the history of Mediumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work. OBSESION is treated in a practical way, and complete ing repirits and for breaking their control. MESMERISM is treated in a clear, concise manner, and complete instructions are given for using this marvelous power to assist the development of mediumship, and, by following it up, to become a first-class mesmerist. Pamphlet, 25 cents; cloth, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Breaking Up;

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.

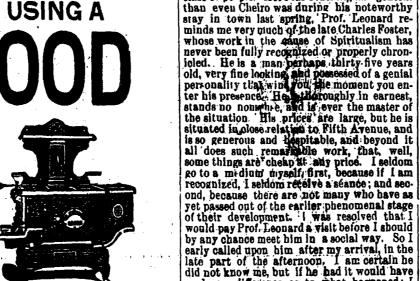
Atthor of "Beginning and Ead of Main," Vocopardy, etc. This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's crea-tion; its gradual broadening out; the ordaining of the fac-ulties in the human race, etc., are given a recital which must please the peruser; while the gradual changes that follow, bringing on the one hundreth era, when life departs from our globe "not only of man, but the snitre animal and vegetable kingdom," are full of the closest interest. Cloth, pp. 247. Price \$1.00. For sale by B ANNER OF LIGHT PUBLISHING CO.



is hot enough or too hot. The THER-**MOMETER** on the oven door tells the exact heat, and when the oven is just right to cook Meat, Bread, Cake and Pies perfectly.

Sold in all prominent cities and towns throughout New England.

MADE BY WEIR STOVE COMPANY, TAUNTON, MASS.



BY JOHN WILLIAM FLETCHER. [Special to Banner of Light.] Once more the streets are crowded, and life

flows along in much the same way as of old. The shops are putting on their best attire, the theatres are crowded to repletion, and everybody and everything seems to breathe of activity and work. The political situation is ver and gold are ranged against each other, and arguments strong and heated are still in

This is to be an especially spiritualistic let

gie Hall for several seasons, will open this fall at the Berkeley Lyctum-one of the most charming and fashionable audience rooms in New York, and adapted for the purpose for ; which it has been secured almost more than any other place I know. It will hold about

ment of Spiritualism is greater than any worker-no matter how successful." tivity and work. The political situation is Mrs. Palmer Resseque, one of the very ablest still, to a certain degree, problematical. Sil- and most forceful speakers I have ever listened to, and whose eloquent voice never pleads or argues in vain, will open the lecture course in and arguments strong and heated are still in vogue; but New York discounts most things; public for many year, but she changes not with it catches the reflection first, but reflects after the first shock, and the good common sense of the country generally asserts itself. she. So the First Society is all right. It will miss the old and respected President, H. J.

ter, for the benefit of those who either reside in or are visiting New York and may desire to know what is really taking place. The First Society, which has held its meeting at Carne-Newton, Esq., who for so many years filled the place of office so acceptably; while Mrs. New-ton, Mrs. Rathbun, Mrs. Lowher and many others, will each in her way fill the allotted part. There are to be no other lecturers that I know of

four hundred people, is arranged like a Bijou Straws in the Wind; or, Spiritual, Theatre, and the decorations and acoustic properties are simply perfect. The society is to be warmly congratulated on securing so delightful a place; and I prophesy the most unbounded success for the undertaking. Mrs. M. E. Williams has been largely instru-mental in securing the place. If there were only more mediums like Mrs. Williams, in her

earnest and practical working for the Cause, much more would be accomplished than at present. Too many mediums work just for themselves alone, and forget that the move-

Just now there is more than usual interest in

mental mediumship, through the presence of

Prof. J. G. Leonard, who is certainly attract-

ing wide spread attention among the very best class of pe ple. More far reaching and general

than even Cheiro was during his noteworthy

recognized, I seldom receive a seance; and sec-

ond, because there are not many who have as