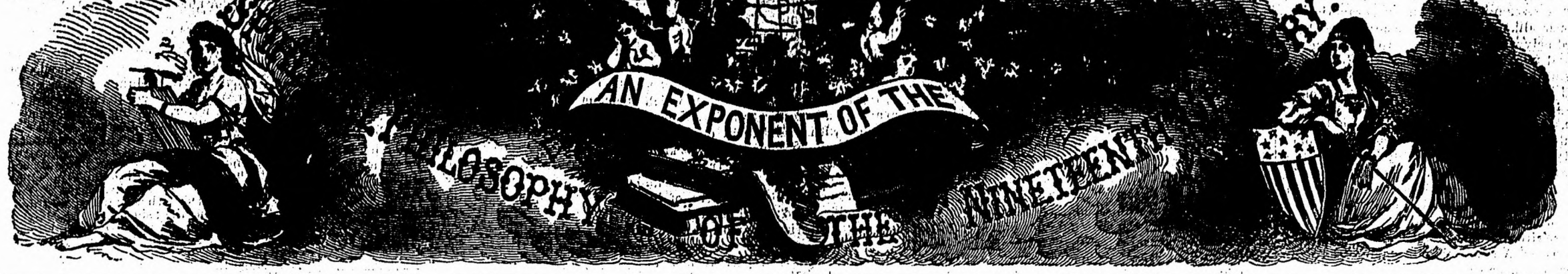


# BANNER OF LIGHT.



VOL. 70.

(9 COLBY & RICH,  
10 Bowdoin St., Boston, Mass.)

BOSTON, SATURDAY, OCTOBER 24, 1891.

(\$2.50 Per Annum,  
Postage Free.)

NO. 7.

## TABLE OF CONTENTS.

- FIRST PAGE.—The Spiritual Rostrum: Man in His Ultimate Sphere.
- SECOND PAGE.—Victory Assured. *Banner Correspondent.* Letters from Massachusetts, District of Columbia, Michigan, Canada, New York, and Pennsylvania. Poetry: Just Away.
- THIRD PAGE.—Pearls. *Original Essay:* The Mysterious Power. New Publications, etc.
- FOURTH PAGE.—"Unanswerable Logic." Church, Science and Spirit. "The Torch and Tomb." Elgoty How! The Invisible Yet Real. Rectal Hall. Neway Notes and Pithy Points, etc.
- FIFTH PAGE.—A Private Séance with Maggie Gaulle. The Veteran Spiritualists' Union. Meetings in Massachusetts. Movements of Platform Lecturers. New Advertisements, etc.
- SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley. Poetry: The Poet's Hour. Occult Psychology.
- SEVENTH PAGE.—The Reviewer: Life and Doctrines of Jacob Boehme. Mediums in Boston. Miscellaneous Advertisements.
- EIGHTH PAGE.—Meetings in Boston, New York, Brooklyn, etc.

## The Spiritual Rostrum.

### Man in His Ultimate Sphere.

An Inspirational Lecture by  
A. M. BRADFORD.

(Reported for the Banner of Light.)

Man is the coronation of Nature; the highest and noblest work of God. That man is the masterpiece of creation, that he is the imperial lord of the several kingdoms of life and activity, that he is an epitome of all known forms and structures, that he is a microcosm of all Nature, in its broadest sense, are no new affirmations to those who have studied the vast generalizations of the Harmonical Philosophy. But why is man thus exalted? Why does he stand upon the towering apex of the visible creation? Is it because his head is more beautiful than the head of a lion? Is it because his face is so diversified with graceful curves and harmonious undulations? or is it because his anatomy is a finer piece of chiseled sculpture than any form known in the spacious academy of Nature? Certainly not! But why? Because, when from his head and face and structure departs the indwelling principle which has enlivened the whole tenement, and given to every feature its beauty and expression, the power and perfection of man are gone, and the golden flame which causes him to shine superior to all other things is extinguished to all outward perception. But what conclusions are we to draw from this fact? I reply: We are constrained to acknowledge that man is superior to all other developments in Nature, because he possesses a greater motive power, a deeper source of feeling, and a higher mental organization. His mind is the foundation of his supremacy; this is the source of his seeming omnipotence! If man is composed of all substances and principles which exist below him in the constitution of Nature, it follows as a consequence that he is the focal concentration and sublimated condensation of all the powers and principles which live in the vast organism of the objective world. Matter and mind have heretofore been supposed to constitute two distinct and independent substances, the latter having no material origin. But it is coming to be seen that truth is a unit, that Nature is everywhere consistent with herself, and that mind is the flower of matter, as man is the flower of creation. From the depths of the sea, from the foliage of the valleys, from the fruits of the fields, from the animal kingdoms of the earth, gush forth the elements and essences which enter into and constitute the human mind. That which is grain to-day may to-morrow form a portion of nerve and muscle; on the third day it may become an element of life; on the fourth, a sparkling thought. The breeze, laden with fragrance of many flowers, may breathe into our nostrils the breath of life, and, by the blood, cause our heart to beat vigorously, then mount to the brain, and take up its eternal residence in the domain of mind. The sun sends forth its rich, effulgent rays, and the waters dance with new life; the flowers open their ruby lips; the fields, bathed in the soft radiance, sparkle like seas of diamonds, and everything receives and enjoys the vivifying emanations according to its capacity, its requirements, and its degree of life; and after each mineral compound and vegetable organism and flower and vine and animal has refined the elements sufficiently, then man receives them, and converts their finer qualities into his thinking principle. Thus man is the great reservoir into which all powers and substances flow; and it is, therefore, true that he is, in his physical and mental constitution, the source of great motive power and mental supremacy. The great mission of mind is consequently high and Godlike; standing upon the topmost round of the visible creation, and being a connecting link between the material and the spiritual—but a little lower than the angels—the mind is the master of all beneath, and the certain prophecy of much above.

Hence man is destined to put all enemies under his feet—by enemies I mean all obstacles and barriers to human progression and happiness. The motive power of the mind is mighty because its source is knowledge. The grand mission of the human mind, as a motive power is to subdue the soil, exterminate all unwholesome developments of the vegetable and animal world, and change extensive plains into gardens of health and comfort. By the magic

of mind the rough places will be made smooth, the crooked straight, the wilderness to blossom as the rose, and the cold, damp, pestilential winds that now sweep over the earth, and spread sickness and famine in every direction, will be ultimately changed into a healing influence, calm as the evening zephyr, breathing over the gardenized fields and vineyards of the land, fraught with sweet perfumes. See what the mind has already accomplished! Revert to the time when lakes and oceans flowed without a single indication of human life, when that spreading sea, the Mediterranean, gave no evidence of man's immortal skill in the science of navigation. But now, behold upon its waters how proudly sails the ponderous vessel, at whose helm stands the strong and fearless mind of man, which conquers all opposition among the elements, and guides ships to their proper destinations. Those lakes and rivers that once rolled in idleness, and reflected only the foliage and craggy cliffs, or the clouds above, the sun, moon and stars, are now common highways of nations, converging from place to place, bearing the perfections of art on their laughing tides, and lending their elements to augment the speed of transportation. The earth's inhabitants have known the time when the electric fire played frantically, and wholly uncontrolled through the heavens, now and then leaping from some lofty peak to the peasant's door, and strewing its eccentric pathway with dying birds and beasts and men! But the human mind has chained the lightning, and now keeps it imprisoned, and when occasion requires permits it to perform the duties of an errand boy.

When I think what the mind of man has accomplished with the wood, stone and physical elements of nature—of Italy with its palaces, gardens, its stately edifices and insurmountable fortresses, of Egypt with its pyramids, of the architectural magnificence of Rome, and of the many cities that are springing up in our midst, with their innumerable professions of art and evidences of human skill, I can but be surprised that theologians have the courage (or ignorance perhaps) to insist upon man's innate inability to transcend all obstacles which lie between him and the attainment of future happiness and universal liberty! But man is yet ignorant of his latent powers; he does not know how far his mission extends. When I contemplate the works man is certain to accomplish in the future I stand back overpowered by the conviction that he will appear more God-like than human! The hot deserts of Arabia, now seas of sand and desolation, will yet appear under the well-directed mechanical treatment and skill of man, like the undulating valleys of Italy. Man will learn how to create and preserve an equilibrium between the soil and the atmosphere. He will be enabled to investigate, control and direct the fall of rain over such portions of the land as need moisture, and thus elevate much parsimonious soil to a height of richness and abundance, and to the bringing forth of pure productions. Furthermore, he will spread civilization over the dominion of the heathen; he will convert the darkest forests into gardens of beauty; the disagreeable vegetable and animal forms that now disfigure the face of nature will be banished, and the lion and lamb lie down together.

The lightning, that now performs the duties of a courier, and which sometimes declares itself independent of man's power, will yet be the chief agent of mechanical locomotion. It will drive the engine more rapidly than ever, light the halls and streets, and bring towns and States into intimate relationship, because it will nearly destroy time and space, which now divide the interests of the people. Then the winds will no longer retard the flight of the aerial steamer across the hemisphere, because man shall have mastered the tempest, shall direct the tides of the atmosphere, and shall have arisen far above the meagre obstructions which now impede his progress. Man has the power to ascend higher and higher in the scale of knowledge; he can and will put all enemies (to his happiness and progression) beneath his feet, and yet he will never transcend, reverse or arrest the immutable laws of nature, which are the will of Deity. It has been shown that Mind is the master of the physical creation, the conqueror and disposer of the imponderable elements, and the great harmonizing plenipotentiary of the earth and atmosphere. That innate power which enables man to comprehend the laws, and control harmoniously the phenomena of the world of matter, has a higher claim upon our consideration than any other terrestrial possession. It is a clearly written fact in human history that all scientific discoveries, and the primary application of all scientific principles, have been accomplished and made by a few minds! The ideal begets the actual; the principles of mind incarnate themselves in physical structure. But before mind can display its creative and disposing power in the higher regions of thought, it must have a broad substratum of scientific knowledge as a basis of more exalted and useful superstructures. Physical science leads to intellectual science; the latter to the science of morals. Having a better perception and comprehension of the innate capabilities of the human mind, this higher knowledge will lead to universal love and benevolence, to a scientific charity, and philosophical compassion for every member of the human family, which former generations could neither feel nor practice; and eventually mankind will become inspired with the principles of a universal confederation of interests, and a community of occupations.

But how shall I describe to you the mission of mind as a moral power? for it is utterly impossible to portray its sublimity, importance

and grandeur perfectly in human language! There are moments when every soul has a realizing sense and appreciation of its God-like attributes, and perceives something of the innate force, beauty and grandeur of intellect which lie hidden and undeveloped in the empire of mind. It was in such a moment of inspiration that DeWitt Clinton wrote, "Pleasure is a shadow, wealth is vanity, and power is pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration." Hence, in the performance of its sacred office, it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores sea and land, contemplates the distance, examines the minute, comprehends the great, and ascends to the sublime. No place is too remote for its grasp, no heaven too exalted for its grasp. The boundaries of mortality cannot limit the sublime flight of mind; forsooth, it knows no confinement, no restrictions. It ascends high in the firmaments, contemplates the causes, laws and operations of the universe, and everywhere displays that transcendent power which renders man but little lower than the angels.

It is self-evident that the principle of reason is the greatest and highest endowment of the human mind; it is the dwelling light and the power of understanding by which man is enabled to read the book of nature! It is the divinely-inherited treasure of the human soul; it sees the indication, studies the principles, and progressively comprehends the countless and infinitely diversified manifestations of the Universal God! Nature is the exponent of nature; therefore nature and reason combined constitute the only true and reliable standard of judgment upon all subjects—social, political, philosophical and religious—which may come within the scope of the human mind. Hence, when man shall convert his physical and social conditions into good and healthy influences the moral wilderness will blossom as the rose, and the lion and lamb of the interior man will lie down together in peace.

But why does this truth rise up so majestically before my mind? Why do I regard it as a great and universally important subject? Simply because I have familiarized my mind with the broad and immovable foundation upon which it rests, and contemplated with an honest heart the innumerable principles which support the edifice. If you ask why you do not view this matter in the same light as many others do, I reply: It is because you have never entered and contemplated the beautiful possessions of that vestibule which leads to the more interior departments of truth and beauty. Why has not the world investigated this subject in a calm and dignified spirit? Alas! the answer is too plain; the majority of minds believe, or imagine they see, or are told by some clergyman stationed about the threshold of this edifice that there are to be found a great many suspicious and dangerous characters, whose names are various: humbug, collusion, deception, ventriloquism, legerdemain, and a host of similar characters, whose well-earned reputation renders them very formidable personages for the weak, unthinking and prejudiced classes to encounter. Clergymen, I repeat, generally teach their congregations to believe that the vestibule which leads to the great temple of truth is literally crowded with these deceptive characters, and thus they succeed to a great extent in preventing a proper investigation of a sublime development of mind which especially characterizes this era of the world's history. But if we are resolved to reject everything which is not intimated and sanctioned by the Bible, then let us be perfectly consistent, and forthwith proceed to discard all the discoveries in mechanism, and the wonderful disclosures of modern science. Let us demolish our railroads, magnetic telegraphs and various methods of printing because the Bible says nothing concerning the marvelous productions of this century! Indeed, rather deplores the fact that man is prone to seek out many inventions; and especially to be wise above what is written, and yet we are admonished, among other gettings to get wisdom, and to increase in knowledge forever! Is all this reconcilable?

America is based upon a broader and more liberal foundation than any nation, or any congregation of States in the wide world. But what made our forefathers so free and independent in their views of humanity? It was their intellectual and moral liberty! They were a law unto themselves. The Declaration of Independence was in their souls before it was given to the world, and when they felt an internal conviction that all men should be free they proceeded with great determination and magnanimity to secure to themselves and to others the enjoyment of that liberty which no nation possessed. I do not say that American freedom is the acme of independence; I verily believe it is not, but I do believe it is far superior to that enjoyed by any other government. Some minds think that it is sinful to strive to be wise above what is written in their Bibles, and yet Solomon exhorted all to get wisdom and to increase in knowledge. He evidently desired all future kings and generations to become wiser than he, because his actual wisdom did not extend further than the science of architectural embellishments, as indicated in the building of his great temple; all his Proverbs are simply the utterances of one who has become fatigued with sensual gratifications and weary of life. Some think that antiquity is high authority. But those who think thus are centuries behind those who have exchanged their Oriental faiths for the

scientific and philosophical truths which now walk abroad in the noontide light, invulnerable alike to public derision and the high-sounding anathemas of sectarianism.

In the midst of the darkness and superstition that have obscured the religious firmament for ages, there have appeared a few seers of truth, like stars which suddenly shine among thick clouds in the midnight hour. Occasionally a soul could read the volume of nature sufficiently well to teach the world that the principles of progression and development, God's immutable modes of being and doing, would not permit the best to exist first! The babe cannot succeed the man, the inferior is not to be unfolded from the superior, nor the least from the greatest. Such clear-sighted minds cannot but acknowledge that what was not first which was spiritual, but natural, and afterward that which was spiritual. In other words, that was not first which is superior, but inferior, and afterward the superior. What power holds the sun in the firmament? What sustains the planets in space? There are no foundation walls, no colossal pillars, no ropes and pulleys, no mighty levers and chains of iron. What, then, preserves them from utter destruction?

When the blazing comet, that apparently lawless body of the skies, threatens the world with annihilation, what prevents the catastrophe? Timid and apprehensive minds believe the world is to be destroyed in this way; and I may add that many such individuals are much like the Jonah of primitive history, who would rather have their prophecy prove true than have it said they were mistaken. As Jonah remonstrated with the Lord for telling him to prophesy to the inhabitants of Nineveh that all should be destroyed in forty days, and then by changing his mind the Lord did not annihilate the people, and thus proved Jonah a false prophet, so many of our friends who now believe that the Lord intends to purge the earth with fire, and who prophesy accordingly, will certainly discover by the commencement of the twentieth century that the Lord has changed his mind, and they will doubtless, like Jonah, feel a little provoked at the falsity of their startling proclamation.

Forsooth! the sun has shone effulgently for millions of years; the planets have revolved upon their eccentric paths for centuries beyond all human power of computation, and the impetuous comets have roamed through space as long, and yet no accident has occurred. What, then, has saved these living worlds from destruction? Certainly it will not be presumed that this is done by a direct exercise of the will of Omnipotence. It would be as reasonable that man controls the forces of respiration, of circulation and of digestion, by the exclusive exercise of his voluntary powers, while, in fact, all these phenomena occur with as much precision when the mind is engaged in foreign matters, and during sleep. It would, indeed, be a thankless and laborious work of Omnipotence to keep his will perpetually on the alert, in order to preserve the revolution and harmony of the planets. The truth is this: The Deity is himself controlled by the same identical law which controls the revolutions of the planets. If it be asked what preserves the sun, the orbs, the comets in their respective positions, and what saves the whole temple of nature from destruction, I should say the principle of justice, which lives in, proceeds from, and flows to the Divine mind. That law which causes a particle of matter to flow without dependence upon the voluntary exercise of his will through the entire organism of man—from the crown of his head to the soles of his feet—is perfectly identical with that law which causes the planets to roll harmoniously in the heavens. In other words, the material universe is the physical body of God. The innumerable suns, planets, satellites are the vital organs of his body—the stomachs, livers, hearts, lungs and brains of his organization. The soul of man knows no retrogression, neither maturity; it is destined for eternal progression, and for the perpetual enjoyments of an immortal youth.

I have seen the aged man, as the sun shone brilliantly over the earth, draw his old arm-chair close to the cottage door and try to view the distant landscape, with its waving foliage, its undulating surface and glittering granite. But viewing him externally, Shakespeare says mournfully: "The last stage of all is old age, second childishness and mere oblivion; *sans teeth, sans taste, sans eyes, sans everything.*" But is it so? Second childishness, and mere oblivion? Nay, verily, it is not. This is the error of the world; this is reasoning from the external. True, the physical garment is worn out in consequence of a long contact and struggle with gross matter; it is threadbare; the superficial gloss is gone; it is tattered and covered with patches; it cannot conceal the form beneath. The spiritual eye can no longer freely use the material eye; the spiritual ear no longer use the material ear; the spiritual powers of locomotion cannot readily use the old worn-out limbs, and the brain no longer render the spirit assistance in preserving external memories. What then? Why, the spirit of that decrepit old man is young as a bird. It soars gracefully o'er the fields; hears the waters murmur their plaintive music; sees the variegated landscape, and enjoys all the scenes of life anew. For many years the tattered garment confines the youthful soul. But at a time when ye think not; when all is tranquil in the midnight hour; or when you would summon the old man to his accustomed meal, and go to his room to arouse him from slumber, you will perceive the glossless garment is left motionless on the bed, whilst the immortal youth of the interior is gliding joyfully away to the spirit-land.

On earth the human spirit, through the physical organs of sense, begins to learn something of music. Here, and in this manner, we hear the sighing of the summer breeze, the howling of the winter blast, the purring of the rivulet, the contralto of the torrent, and the sweet melody of birds. Anon we hear the deep voice of the rolling ocean, the murmuring of the waterfall, and the music of the lofty pines as when touched by the flying fingers of the tempest they breathe forth a strange and grotesque song. They are the rudiments of music. But we do not acquire a love for music, because its sublime principles are interwoven in our deepest nature, yet on earth we learn incidentally how to walk the crystal billows of sweet sounds as they roll before the soul in the immeasurable expanse of the spirit-land, beyond the sphere of mortal sense.

Let us bear in mind that man has a spiritual nature, which is exquisitely adapted to a higher sphere! Man is a connecting link between earth and heaven; the terrestrial and the spiritual natures are beautifully blended and harmonized in him. Thus the visible and the invisible are brought into close relationship, and man is the flower of the physical creation, the germ of the world of spirits. The temporal and the eternal, the inferior and the superior, the material and spiritual meet and centre in him, and there is one unbroken chain of being from man down to the smallest animalcule, and extending far, far upward through an endless concatenation of high and glorious beings, to the very soul of Deity! The physical structure of man, I repeat, is perfectly adapted to the forms and circumstances of the earth, and his spiritual constitution is as perfectly adapted to the superior possessions and influences of a higher world. The invisible spirit that animates the visible temple is the immortal principle; and such is man—the being of a moment, yet the inheritor of an eternal life. In the lower departments of his nature a mere animal, in his higher character a bright and immortal spirit!

Again, I must urge the idea that man is a production of Nature; that he is a result of the stupendous mechanism of all the forms, motions and forces which adorn the visible world. He comes forth as the crowning result of immutable principles. These principles are the methods in accordance with which the Deity lives and acts. They express his nature, his actions, his omnipotence, and his immutability. God is, therefore, a being of absolute unchangeableness, and his divine essence penetrates everything, and imparts to everything light and life, which are the expressions of love, order and form, and these the expressions of wisdom. And man is the consummation of these divine attributes. He cannot be depraved, for he came from the fertile womb of Nature a child of God. He cannot be entirely contaminated, because God is over all, and in all things. He is all in all; and man must search and explore forever. To his progressive development there is no limitation, no conceivable boundary, and the Infinite Father is not jealous lest his earth-born children should approach too close to the majesty of his own unutterable omniscience and omnipotence. In no part of the boundless domain of the universe upon which man enters is he treated as an intruder on Jehovah's secret possessions. Nay! they are all thrown open to man's inspection and eternal progress. There is nothing too sacred for human investigation.

An angel's clairvoyance sees more of truth than we can think or imagine; yet there is nothing too holy for the immortal soul to investigate. While to thousands of minds the thunder was God's voice, speaking in sublime accents to rebellious mortals; while lightnings gleamed in vengeance from his invisible hand, and while earth and heavens were filled with portentous signs and startling wonders—earthquakes, meteoric showers and blazing comets—while thousands were thus overwhelmed by these manifestations, and even dared not erect a lightning-rod to conduct away the frantic elements, the venturesome Franklin calmly investigated those phenomena, and extracted from the clouds the knowledge that the electric fire could be rendered subservient to the will, purposes and improvements of man.

God desires his children to become enlightened and happy; for what pleasure even can a good earthly parent experience in the ignorance and unhappiness of his own child? If the prying investigations of man required a rebuke, why was the world not taught a lesson, once for all, on the head of that rash experimenter, who, while heaven's artillery blazed and roared above him, first snatched the fiery bolt all sparkling from Nature's lofty forge? But instead of being blasted for thus snatching his fearful prize, the author of this promethean feat became honored with immortal renown! Thus progression is encouraged. Man may fearlessly examine all things, and the more he grows in wisdom the happier will he become. But matter is the servant of mind; the latter can mold the former as easily as the potter shapes and fashions the moistened clay. This, however, can be accomplished only by a requisite amount of knowledge. This is power. By this knowledge and power the soul can apply the teachings of psychological principles to the harmonious development of the unborn organism, and the earth might be peopled with well-proportioned and happy beings. Let me urge upon you to ponder well these truths, for the reformation of the world depends to a very great extent upon the physical and mental capital which an individual inherits from his immediate progenitors. This is true, because the infant organism is in existence before the young mind begins to think and act.



for itself. Hence the defects of birth are difficult to set aside by subsequent education. This fact we should well consider, because it lies at the very foundation of individual and social reformation. With this knowledge in our possession it is very unjust to sanction improper alliances between the sexes, and exceedingly wrong to bring into existence unsound and unhealthy children! How many regret the hereditary defects of their nature! Oh! how many feel abashed and discomforted by irregular features or damaged organizations! All this and much more can be prevented by the proper employment of physiological science. Men are innately inspired with a love of the beautiful and harmonious. I consider it altogether the result of ignorance and injustice that all men and women are not endowed from birth with the physical harmony and spiritual beauty of angels! The spirit of Venus or Apollo might be impressed upon every child, and all unseemly defects of the physical organism be easily eradicated.

The human mind, when considered in its two-fold capacity, is very powerful. As a motive power it can shape the physical world, and all the external circumstances thereof, to favor the proper developments of the human character. As a moral power it can ascertain the moral laws; and man's highest moral beauty can be transferred to unborn generations. To-day other and newer lights are being shed upon us. Among them clairvoyance ranks highest; and man looking with clairvoyant sight upon his real existence fails not to discover new and startling truths; with strange wonder he views the beauty and harmony of the spirit sphere! He converses freely with angel friends until he becomes thrilled and overwhelmed with amazement. This, with other harmonious revelations, encourages and incites him on to better ends. Hence we should not stop to question the wisdom and goodness of God, or question his ability to manage his own laws, to control the destiny of his own offspring, to regulate the operations of his own investigations, to ask where independent clairvoyance will conduct us, or where any other development of science will lead. The only questions we should ask ourselves are these: Do we search the ways of God with an honest purpose? Do we desire truth for its own sake? Do we candidly weigh all evidence, separate from educational dogmas or local prejudices? Verily, the man who feels confidence in the ruler of the universe, and places any reliance whatever on immutable laws; who lets his internal light shine in the chambers of his soul like the sun in the firmament, such a man will never be heard to say, I cannot admit the doctrine of clairvoyance, because I do not know where it will lead me. Such a low and deformed thought would never come into his mind, for his thought would invariably be "What is truth?" In this I have given you an unfeigned reply by which to measure the growth and consideration of every mind with whom you may converse, and the same rule will always apply to your individual selves. Everything, however, must come to the impartial test of nature and reason. The trial will go on, and the verdict shall be given. The crowned heads of the world will learn the necessary lesson that knowledge is power, and that right is stronger than might, according to the progressive laws of nature's unchangeable God. The tides of truth will continue to rise higher and higher, and increase in strength and majesty as they roll forward.

In speaking against ignorance, which lies at the foundation of all political, conventional and theological slavery, I know of no language too strong or pointed. Those customs and dogmas which forbid our thoughts to choose the channels wherein they shall run, which arrest the tide of reformatory sentiments, and which impede the currents of free thought, and prove not the expansion of benignant and fertilizing principles, should be regarded as direful enemies to our happiness and progression. Ignorance is the greatest foe to man; knowledge is his greatest friend; but love is the soul of all—the binding principle of everything. Yet love without wisdom is blind and impetuous. It is, therefore, necessary that we obtain wisdom. By wisdom I mean a strong, intuitive understanding of truth. Truthful discernment will increase in you from the moment you discard all superficial habits of thought, and life becomes perfectly natural; all errors and superstitions will pass from your mind, as clouds glide from the face of the firmament.

As you are now educated, you see things as they are not, and where they are not; and you have worshiped idols and personages instead of devoting the strength, means and energies of your existence to the perception and application of principles. The vast utility of such a spiritual philosophy is clearly manifest to the thinking mind. In the first place, it throws a new and beautiful light upon the mental constitution of man. The soul is no longer a dreamy, vaporish breath, a bubble in the air, a thin, shapeless combination of ethereal elements floating, after the event of death, in the vertical depth of infinitude, conscious, yet undisturbed, meditating, yet unsubstantial as the passing breeze. Nay! not so; nor yet a mere undefined nonentity, sleeping in the cold prison-house of death, the mere companion of dust and corruption, until the thundering tones of the fabled trumpet shall arouse it to unite with its cast-off body, and ascend on high to await its trial and final verdict.

But unspeakably superior to all this are the disclosures of this philosophy. The soul is made to appear in its true character, as a beautifully endowed and symmetrically substantial individual, the inheritor of an eternal life of infinite progression, and all superstition passes away beneath its benignant influence, as tears of sorrow before the joys of the spirit-land. In this respect, its teachings are inexpressibly important and happyfying. If it frees our mind of certain local attachments, of peculiar forms and institutions of theology, of long-fostered household gods and revered personages, it at the same time provides us with vast fields of thought, with the profoundest disclosures concerning the moral and intellectual nature of man, with the most stupendous attainments in every possible sphere of knowledge, and with a new and divine development of the hitherto hidden arcana of a world beyond the tomb. If the supernaturalism of religious superstition be thoroughly stripped from the character of any deified personage, what then? If the true philosophy of psychology and mental physics is logically and intrinsically adequate to remove from your minds much unhealthy veneration for certain opinions and doctrines, what then? Are you injured by the truth? Are you deprived of any means of salvation from error and imperfection? Far from it! Every new disclosure in science or in religion is a new power placed in your possession. Every dis-

covery of error adds another gem of wealth to the casquet of your intellectual knowledge. When error is removed, truth is seen in its native majesty. Gold is pure and beautiful only when chemically disengaged from its earthly impurities; and, believing all this, I cannot but press forward in the work of separating truth from the superstitious and absurdities of supernaturalism which have been woven around its body by perverted and misdirected men.

By these means the world will progressively learn to highly respect all prophets and seers and religious Christians, not with that unnatural and unhealthy veneration whereby men are converted and deified into gods, but with that sound and healthy deference which is due to all our brothers who stand and have stood before the world in the pure character of philanthropists or moral reformers. Such are the motives which should actuate all, such the thoughts which should perpetually flow into our understanding. My friends, there is a new philosophy in the world! There is a new covenant of man with Reason! It is not the resurrection of an old scheme, born in Greece and laid to sleep in the lap of Rome, and now exhumed under a new title and differently recommended. Nay! but it is a stupendous development of God's truth, through the innumerable avenues of Nature and humanity, a deep, strong, heavenly strain of music which is yet destined to attract human souls into dependent groups around one common centre of harmonious sympathy. There is a new-born thought on the altar of the human heart, a toleration and genial goodness, breathing like the warmth of a universal spring over the tender buds of unfolding sensibilities of man's immortal soul!

The principles upon which the human mind exists are exceedingly simple; but the external manifestations thereof are innumerable and various, because they are changeable as the rolling sea. The sea is in itself immutable; but its elements are ever changing, and its face invariably indicates a deep, inward commotion. A far-reaching calm is now upon its countenance; not a reverse breath moves its depths. The sun sends its brilliant rays upon its reflective surface, and a soft tranquillity pervades the entire body. It is so still, so abandoned to quietude, so calming to the feelings and thoughts of the contemplating soul, that you lie carefully down in your barque, and pass into a sweet, confiding slumber. You dream of a changeless, stormless, harmonious sea. In your imagination you behold one vast plain of crystal water—calm as an angel's face. Vessels glide to and fro beautifully, as by a magic power, disturbing not the broad surface of the still waters, neither arousing the reposing crew from their peaceful slumber. In truth, the prevailing tranquillity is so profound that you cannot any longer dream, and your sleep becomes thoughtless as a summer morning. But anon your repose is broken by the tempestuous throes of the mighty deep. The once calm and tranquil sea is convulsed with an elemental storm, and the whole is one vast scene of confusion and disorder. Vessels are thrown from side to side as by the ruthless hand of a frenzied giant. The once slumbering crew are rushing from spar to spar with speed, confusion and fright, and you start to your feet amazed, confounded, disappointed.

Thus it is with the human mind. The face is calm as a morning on the Nile. Not a wave of trouble is visible upon its surface. Every feature is soft and subdued; no passion stirs the placid fibre. The sturdy muscle is reposing in a deep sleep. The soft friendly eye is swimming in the element of tranquillity, and the countenance is mild as an angel's eye. The calmness is apparently so profound, so unwavering and immutable, that you cannot any longer withhold your confidence. You gaze upon the face with delight. The contrast between it and others—your own, perhaps—is so vivid, that you cannot but love it. You fall asleep; you dream of a quiet, serene mind. You behold with delight a soul as tranquil as a day in the land of spirits. You repose the utmost confidence in the safety and changelessness of such a mind, and your slumber soon becomes a dreamless condition. But lo! an unpleasant sound vibrates upon your ear. You start to your feet and behold a horrid transformation. The once soft feature, the placid nerve, the reposing muscle are now disordered and furrowed with perturbed emotions. You are not expecting this storm of passion, hence are not prepared for the painful shock. Oh, how unnatural! It seems like a ruthless hurricane in a land of flowers. In the tempestuous mind thought and expression are simultaneous. The thunderbolt and the lightning fall together. Passion has ascended to its zenith. The coruscations of the intellect are fierce and terrible. The once quiet and holy countenance is now repulsive as the troubled sea which casts up mire and dirt. Alas! your confidence is injured; you dare not again slumber, although the human face is again peaceful as the evening star. The eye may swim in the pool of affection; the soft surface may move with joyous smile; the tongue may speak the music of love in your listening ear; nevertheless, you dare not slumber; you dare not risk the tenderest emotions and elements of your being upon the bosom of a soul so tempestuous. This is only one revelation of the human mind; not so much a disclosure of the elements and principles of which the mind is compounded, but more particularly a manifestation of one of its innumerable moods.

You cannot but believe that an angel is in reality always full of joy, love and wisdom; never a troubled sea, casting up mire and dirt—that is, angry words and profane language. You believe that an angel is the very impersonation of heavenly tranquillity, that it is immutable in its feelings and affections. Ah! yes, you believe it; but can you explain the existence of such uniform quietude? Can you explain the depth, source and immutability of an angel's harmony? Is an angel exempt from disturbing causes? Is there nothing to interfere with its peace and tranquillity? Are there no contrasts from which to extract happiness and instruction? And can you justify yourselves in the indulgence of passion on the grounds of inharmionious environments? Nay! an angel has eternal contrasts before it; yet it is as quiet as the Sabbath of the happy soul, and you, my friends, should not altogether justify your tempestuous natures by reference to surrounding influences; but rather say that you are ignorant of yourselves. An angel is calm and happy because it is wise as to the existence, nature and proper exercise of its immutable attributes. This is the great secret! The will-power of angels is always exercised through the diamond avenues of wisdom. Hence a wise will is very powerful. The passions of the soul must live in eternal obedience to this indwelling master, the wisdom-attri-

bute. If you desire oneness in the midst of a storm, study the wonders of the inner universe, and learn the laws by which it is controlled. You are yourselves universes in miniature. A countless number of unities enter into the composition of your being. You are, when individually considered, a thousand universes in one. You are the masterpiece of the material creation; and yet you are but a mere link in a chain, a mere clasp to an endless concatenation of physical and spiritual entities which flow from and spirally return to Deity. Knowledge, combined with wisdom, will enable you to put all enemies under your feet. The kingdom of heaven is within you; the true king is the inward! Allow your reason to ascend the lofty throne; place the sceptre of interior power in his hand; yield all things to his exclusive and eternal control; then the angel will beam forth from your spiritual character, and your actions will partake more of heaven than earth. The heavenly kingdom will now begin to unroll from the elements of your being, and you will begin to see how simple are the principles which govern your mind, and how accessible are the true means and methods of attainable happiness. It is a glorious work, that of harmonizing and elevating the world!

But the church with all its appendages of modern invention, and with all its instrumentalities of individual salvation, has not, neither can it accomplish this elevation of man, this renovation of the social and moral world. You will surely agree with me when I say that a period of twenty centuries is sufficient time to give any system of salvation a fair trial. The world is diseased, but the old remedies—the church appliances of prayer, the laying on of hands, baptism, conversion and change of the heart—are no more applicable to the disease than bleeding, blistering, cupping and calomel are adapted to the formation of mental vigor, and to the development of physical strength and comfort. I say the church and the priests have used their old nostrums long enough. The trial has been fairly made, the verdict of enlightened men has been rendered, and it is now time to apply the remedies suggested by a Harmonial Philosophy. This is to say, let nature and reason prescribe their remedies and we shall soon discover the true means and methods of individual happiness, and of universal peace. Albeit there is a spirit of truth abroad in the world and destined to rule the earth, by which mankind shall be blessed, and which will make them heirs of the kingdom of heaven, the only universal and everlasting government that can possibly exist.

In contemplating the destiny of mankind we quicken our love for the meek, we place a higher estimate upon the individual members of the universal family. Our hearts overflow with that intense and expanded benevolence which tends to make man perfect. This universal love for man is perfection itself, to a great extent, for universal good thus becomes our own good, a goodness which will assist to develop among men, because it is realized in our minds, longed for by our hearts, and striven for by our energies.

If we desire we can trace out our own destiny in that of mankind. The full, perfect and proportionate development of our nature is the great end for which we should constantly and prayerfully strive. According to that principle of individual harmony, whereby Jesus may have felt himself united to Nature and Deity, thereby causing him to say: "I and my Father are one," you shall yet be able to realize the high truth that it is the Divine Principle of Nature—God—who is working all progression; that He is in us, and by us; He is all, and in all; the universal spirit in which the whole material and spiritual universe is bathed and blessed. By the progression of the race to which we belong you may expect to see many strong and stupendous revolutions in all departments of mind. The authority of antiquity and tradition will lose its power. Absurd speculation will gain no foothold in the mind. The imagination will no longer be left to roam unrestrained in the dark regions of theological conjecture, and the chains of religious servitude, which priests have fastened upon mind, effectually preventing the proper exercise of reason, will be stricken off and thrown into the lake of ignorance and theological chimeras, in which also future enlightenment will cast the heathenish fables of death and hell.

In conclusion, let me urge all who may read this prophecy to get wisdom, and withal your getting, get understanding of the true knowledge and principles of truth itself. This is the great Saviour. Know thyself! Be the simple-minded devotee of Nature's laws, have a good and benevolent reason for everything you do. Never act from a narrow, selfish impulse. Be loving and tender-hearted, and always remember that happiness depends upon physical and mental tranquillity, upon individual and social harmony. To sum up the whole, let me again urge my fellow-mortals to do right, and never to allow yourself to knowingly do wrong. For surely, not only God but thousands of pure and loving angels are looking upon us while I thus address you, and are ardently desiring your speedy deliverance from discord and error.

#### Victory Assured.

Remarks at Horticultural Hall, Boston, Sunday Evening, Oct. 11th, by LUTHER R. MARSH.

Mr. Luther R. Marsh completed his series of lectures in Horticultural Hall, Oct. 11th. For two Sundays he was heard in this hall, on the 4th and the 11th insts., and was greeted both afternoon and evening by large and appreciative audiences.

His theme on the 11th was "The Agnostic," and in the evening he read an exhaustive lecture on this subject. He prefaced his remarks by saying that it was a pity there was such a difference, even among Spiritualists themselves, upon themes of the most absorbing interest. If it were not for this difference, they would be able to work together much more effectively, and move on the world with much greater force.

We were as much spirits now, he said, as we shall ever be. We are simply lying within our shells, from which we shall one day step forth. God and the angels see us as we are. We should always act as though in the presence of God, and allow no saint to touch the soul.

There were men in every-day life who would make good jurymen, and in whose hands he would not hesitate to entrust the fate of any cause he were trying in court. They were capable of weighing evidence exactly, and drawing just inferences, but once lift them out of the realm of material things, and they immediately lose all idea of the true value of evidence.

They were unable to appreciate the efforts of God to reveal himself. They put everything down to the agency of chance. If the name Jehovah were written on the sky in fiery letters of flaming planets, with the sun as a capital, they would say it simply happened to happen.

In closing, Mr. Marsh said that in a long life of close habits of investigation and reasoning, he had been for years familiar with the phenomena of Spiritualism, both in his own person and through the agency of mediums. Looking down the long vista of the years, he could see the victory assured, and in this belief men were destined to find their only solace and comfort for the years they were obliged to spend on earth in preparation for immortality.

#### Banner Correspondence.

##### Massachusetts.

WORCESTER.—Mrs. H. W. Hildreth writes: "I am so happy and exalted over the great joy that my spirit-friends have brought into my life, that I want all readers of THE BANNER to know about it, and I know many and mothers who, like myself, have parted with their little ones, will rejoice with me. I sat with Mr. Louis J. Jones of Boston and received beautiful faces, two of my own children, and one of a sister I never saw in the earth-life; but who I know has ever been near to guide and assist me. My son went out when a babe nine months old, and is now a young man of twenty-eight. The little daughter is nine, the sister forty-two years. I know it is a correct picture, for I have seen them clairvoyantly, and am all the more pleased and thankful for the test."

Oh! mourning mother, dry your eyes. Your little ones live and love you still, and under proper conditions can return with their love. Remember they want your mother love the same. Do not forget, but cherish and love them still, and place bright flowers in the home and they will come to comfort and bless you. I give thanks each day for the blessed truth of spirit-return. A great many skeptics as well as believers call to see my picture, and it has caused agitation of thought in many instances. A number of angels have seen it, and I asked how long a time they would require for the production of such a picture; their answer was "a week," and when I tell them it was made in five hours they exclaim "I can say it is truly wonderful." Verily the truth is mighty and will prevail."

FALL RIVER.—Mr. B. F. Randall writes: "It is quite a common thing for me to be asked by those who know I am a Spiritualist, 'Where can one find a reliable healing medium?' What the inquirers want to find is help to regain health. Tests are the last thing they are thinking of. They are so busy trying to get tests, practical associations, visions to materialize, upon slates, seekers after pictures and messages, upon slates, etc., it seems strange that resort has not more frequently been made to those who possess healing gifts."

I have for more than fifteen years been under the care of a healing medium here in Fall River, Dr. E. R. Wilbur, of 19 Bank street. He has, during that time, for myself and members of my family, and friends whom I have sent on, diagnosed and treated fully one hundred cases, and as far as I have personally known or learned, has in no single instance made a mistake either in the diagnosis or treatment. His examinations have been made in the most varied ways, but always in trance: Sitting beside the patient at the house, in his office in my presence, the patient being at the home, or in some other state or town. By letter he has made examinations of myself, or other members of my family, we being at the time two hundred, and others fifteen hundred miles from him, diagnosing the trouble and its cause, and suggesting or sending remedies, which have in no instance failed of favorable results.

The continual acquaintance and uninterrupted practice for a long series of years would naturally help lead to better results than might be the case were we strangers; yet we have no chronic diseases, and have seldom been to him for ills of kindred sort more than a few times. This prolonged proof of his healing power has bred such confidence in him that were I to become suddenly ill at a long distance from him, I should at once telegraph him for an examination, and I have no doubt whatever about what would follow. Did the case need quicker attention than could be met by the mail, I am satisfied he could tell me by telegraph how I became ill, the nature of the disease, and a remedy.

Psychic societies and others in pursuit of practical tests can get them by applying to healing mediums, through whom tests in the way of healing can be obtained."

##### District of Columbia.

WASHINGTON.—Dr. Theodore Hansmann writes: "During several years I have made thorough investigations into the phenomena of independent slate-writing. Of its genuineness I was convinced when, some years ago, at Pierre L. O. A. Keeler's I received written communications on slates, bought, cleaned, marked and held by myself, the medium only touching the first pair of slates while I had them firmly in my grasp; the second pair of slates he had not touched at all, when he sat down in a corner of the room to read. Before doing so he told me there were no more of my spirit-friends present, but if I chose to wait I might do so. Well, perhaps, other spirits should have been present. I had experienced the greatest surprise of my life only a few moments before, I considered it an act of foolishness to expect, under such conditions, to get writing between my slates, held now on my lap. I had waited about ten minutes, when I felt and heard writing going on between my slates, Mr. Keeler sitting about twelve feet away from me. When I opened the slates I found to my utter astonishment a communication from my old friend William Dingle (of Charleston, S. C.) who once protected me, in Austria, at the risk of his own life."

Since that time I have had spirit slate-writing frequently with Mr. P. L. O. A. Keeler, Dr. J. Stansbury, Miss Lizzie Bangs, Mr. D. A. Herrick, Dr. Henry Slade, Mr. W. R. Colby, James Souter, Dr. Wm. M. Keeler, and writing on paper in sealed envelope through the highly interesting mediumship of Mrs. Mary A. Keeler, wife of Dr. Wm. M. Keeler. Sitting with above-named mediums I was made aware of spirit return, but enjoyed the interesting communications of old departed friends and the charming, encouraging greetings, messages and lessons from spirits. They became attracted by my eagerness to learn and by their own desire to make known to mortals that they yet ardently sympathize with the struggling denizens of earth.

I have had as many as thirty-seven different communications on slates at a single sitting. I preserve hundreds of slates, but they are bulky. Mrs. A. Keeler's writing on slates, leaves, in sealed envelope, induced me to have albums made, my name printed on the outside, an artistic title written on the first page, and on the second page a dedication to spirit friends, so that no 'skeptical might even hint that during the seance another album could have been substituted for my own."

When sitting with Mr. Pierre L. O. A. Keeler I wrapped the album in black cambric and put it thus on a table before me, and when medium sitting opposite. After sitting more than an hour I found autographic communications from a large number of spirits who were well known to the public in this life.

At the next sittings I found in the same album communications from an equally large number, and in another album names and messages from one hundred and thirty-three. Spirits tell me that if they write in an album, and the album is not finished, one has to wait a process is much slower than therefore, on slates. On slates I have had as many as ten communications from different spirits in two minutes. The spirits were once

kind enough to write in four all-in-one-book slates, each having six pages, during one sitting; of the book-slates one contained one hundred and twenty-three names of friends, many in their own handwriting; I held it between a folding-album for about a minute only."

##### Michigan.

IRONWOOD.—O. T. Jones writes: "I recently sent to Mrs. Eleanor McFarland, formerly Eleanor Martin, Columbus, O., a sealed letter, requesting an answer to it, and received in return the letter, showing no evidence of its having been opened, and reply to its contents. The letter contained questions addressed to Mrs. Carrie E. S. Twing's control, 'Akabod,' and the answers were not only appropriate but in the quaint language in which that spirit invariably speaks. Mrs. McFarland's life is imbued with an earnest and deep sympathy for humanity; she is the most estimable lady, and admired by all who are personally acquainted with her and the beautiful truth she expounds."

Mrs. Mary Hayes Chynoweth, and E. A. and J. O. Hayes, her two sons, have left for their home, Eden Vale, Cal. They live unaffiliated and spiritual lives. Mrs. Chynoweth, directed by her controls, located the Germania Mine, Hurley, Wis., and the Ashland Mine of this city, both good, productive mines. The Germania Mine caught fire in March, 1890, and the miners were unable to extinguish it. It had been burning several days when Mrs. Chynoweth, under control of her spirit-guide, went to the mine, and gave orders that enabled the miners to put the fire out at once. The fire would have burned long before through Mrs. Chynoweth's mediumship.

Through her efforts, in the locality of the Germania Mine, there was opened a spiritual school for the miners. At the school-house spiritual meetings are held twice on Sunday, at which addresses are made and essays read."

##### Canada.

MONTREAL.—Louis E. Trudeau writes, Oct. 12th: "I read with pleasure your valuable paper, the BANNER OF LIGHT, and I must congratulate you on the great success of the latest numbers, which are, through the reports given confirming the writings of authors lately published in France, proving once more that whatever may be the variance of opinions amongst humans, the teachings of the angel ministry are one and the same the world over. I trust a day may come when papers of the standard of the BANNER OF LIGHT may find a good field here. We are few in numbers, and crowded everywhere by bigotry, credulism and other powers, but, as in other centres, the day of awakening will come, and then the teachings of such mediums as the press will be seized by this investigation, through some strange events—one, among others, the sale of planchette. A tradesman the other day had three dozen of them, and they were gone in a day. If in so elementary a matter as the planchette so much interest can be evolved, what will be the result when the people know in fuller measure the spiritual comforts our grand doctrine gives?"

##### New York.

ROCHESTER.—"Lm" writes: "The question is often asked, 'What is Spiritualism?' and the answers vary, as do the individuals who give them, each replying from his own standpoint of observation. To me pure and undistorted Spiritualism is a knowledge that they who have walked this earth with us, but have experienced the change called 'death,' are walking with us now; that they have the power and will visit us if we but leave the door ajar for them, and keep a light in our window. They come to bring us glad tidings. They tell us that there is no death; that all who have lived live now, and ever will live, and when they moved out of the physical they took with them all they needed to continue their life in the celestial state. They took with them remembrance of all they passed through. There are black marks in every life one would like to blot out; they must be taken along and obliterated by good deeds done for others. They tell us life there is real, that all are expected to work out their own salvation by doing those duties they neglected to do when here."

##### Pennsylvania.

NORRISTOWN.—C. Baker writes: "In our circle we always have upon the table a slate and pencil, also a small musical instrument, known as a zither, upon which we receive the most beautiful music. On one occasion we had just received upon the zither that old hymn 'Shall we know each other ever in that happy land?' After the music stopped we heard the pencil moving, and upon producing lights found written on the slate several stanzas signed 'Lillie,' and appropriate to the theme. I just mention the verses we received are obtained through the mediumship of Mr. W. C. Johnson, and those in the case above cited were received from my wife in spirit-life who passed over about thirteen years ago."

##### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming the paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

##### JUST AWAY.

I cannot say, and I will not say  
That he is dead—He is just away!  
With a cheery smile, and a wave of the hand,  
He has wandered into an unseen land,  
And left us dreaming how very fair  
It needs must be, since he lingers there.  
And you—O you, with the wildest yearn  
For the old-time step and the glad return—  
Think of him faring on, as dear  
In the love of those he gave the love:  
And loyal still, as he gave the love,  
Of his warrior strength to his country's foes—  
Mild and gentle as he was brave,  
When the sweetest love of his life he gave  
To simple things—Where the violets grew  
Pure as the eyes they were likened to,  
The touches of his hands have stayed  
As reverently as his lips have prayed:  
When the little brown thicket that harshly chirred  
Was dear to him as the mocking bird:  
And he pined as much as a man in pain  
A writhing honey-bee with rain in pain  
He took of him still as the same, I say;  
He is not dead—he is just away.  
—James Whitcomb Riley.

##### For Over Fifty Years.

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

##### Passed to Spirit-Life.

Thursday, Oct. 8th; Dr. J. E. Jordan, of Stockton, Mo., aged 60 years.

Dr. Jordan was a highly esteemed citizen of this community, a devoted Spiritualist, a good and wise counselor, faithful physician, a kind husband and a loving father and a true and tried friend. About two years ago he was stricken with paralysis, but recovered to quite an extent, so that he was able to attend the Spiritual Camp in Maine, where he took an active part in the social meetings.

His funeral was largely attended on the 11th. He leaves a wife and six children (five girls and one son), all of whom have grown to man and womanhood, and all of whom have the sympathy of the entire community.

The writer of this was chosen by the deceased to make remarks at his funeral. He was a true and tried friend, and his death is a great loss to the community. (Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. No notice will be given as an average make a line. No poetry admitted under this heading.)







## BANNER OF LIGHT BOOKSTORE.

### SPECIAL NOTICE.

Colby & Rich, Publishers and Bookkeepers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Occult, and Esoteric Books, at Wholesale and Retail.

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

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 24, 1891.

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

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Bowditch Street, corner Province Street,  
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,  
89 and 41 Chambers Street, New York.

### COLBY & RICH,

#### PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH,.....BUSINESS MANAGER.  
LUTHER COLBY,.....EDITOR.  
JOHN W. DAY,.....ASSISTANT EDITOR.

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

### "Unanswerable Logic."

One of the most eloquent advocates known to the spiritual platform in the early days of the movement was THOMAS GALES FORSTER. Thoroughly entranced by spirit Prof. Dayton and other gifted minds of the Higher Life, Bro. FORSTER addressed delighted audiences in every part of the United States, and was gladly welcomed whenever he returned to any field of labor where he had once been heard and known. He continued his work for the Cause for many years, and until the infirmities of age demanded cessation from active public effort; he then devoted his closing days to the preparation of his published utterances, as a literary testament to his faith in the New Dispensation. These with certain essays written by him under spirit-impression were embodied by his loving and devoted wife CARIE GRIMES FORSTER, in a fine volume of nearly five hundred pages, issued from the press of Colby & Rich, Boston, in 1887, and bearing the above title.

To give our readers a taste of what this rare volume contains, and thereby awaken an interest in circulating it among the mass of inquirers attracted to the subject of Spiritualism since the decease of its author, we shall—by special permission of Mrs. FORSTER—publish in full next week Lecture No. XXII. of this valuable collection, which has for its topic the fruitful theme: "Spiritualists and Mediums."

### Church, Science and Spirit.

It has been well said that the church has been trying for a thousand years to destroy the materialistic conception of the universe, and have the world accept the faith that God is Spirit. But with her methods she has never been able to succeed. Now comes Science, hitherto accused of being in league with materialism and of being the enemy of spirit, and demonstrates the utter inadequacy of the materialistic theory of the universe by showing, both indirectly and directly, that the heart of things is spirit and life. If science is indeed capable of furnishing the demonstration of anything, it is of the fact that the power which is manifested in the universe outside of us is the same with that which exists and works within us as consciousness. It ought ultimately to show that the infinite spirit and the finite spirit are kin, so that the finite may ever address the infinite as Our Father.

The next thing for science to do, which it has thus far done with signal effect, is to break up and clear away old superstitions. The universe, instead of being subject to an arbitrary will, is shown to be a scene of wise and beneficent order. The cruelties of the decaying beliefs of the past are crushed out beyond a chance of restoration. We thus become emancipated, free, as truth alone can make us free.

But it ill becomes the professed devotees of science to assume, as is the prevailing fashion with them, that because they have accomplished what they have they have found the limit of knowledge and reached the furthest boundary of discovery. If the infinite is indeed infinite, then the truth, to finite comprehension, must forever stretch beyond anything yet ascertained. To claim that the final goal has been reached is the very culmination of absurdity. Yet that is just what scientists as a special class quite generally do. They seem jealous of everybody who has made a discovery outside of their methods. If truth is not to be made known, according to their fixed formulas, which must ever be limitations at best, then for them it cannot be truth, and they discard it in the same spirit and manner they have themselves condemned with such emphasis in those from whom they long since took a contemptuous farewell. They do not see that they have advanced only a few stages, and are as far as ever from their journey's end. Science might profit by its own brief experience in this respect. Unquestionably it is doing a great work in the dissemination of truth, and therefore in the dissipation of an

perdition. For this work it is entitled to the world's sincere gratitude. But by what known warrant it proceeds—as most of its conservators do—to drive down the stakes and denounce all advance beyond the range of its self-constituted formulas, is past all rational finding out.

### "The Torch and Tomb."

The disposal of human bodies by incineration rather than by interment, is at present attracting renewed interest, and the new method—new to modern custom, but in point of fact the oldest known to history—is rapidly winning popular favor and gaining adherents from our most intelligent classes. Many things have conspired to bring this about, chiefly the adoption of cremation to a great extent in foreign lands, the organization of societies in many of the large cities of our own country, and in this section the institution in January last of the New England Cremation Society, for the purpose of disseminating sound and enlightened views respecting the subject, advocating and promoting incineration, and providing facilities for the cremation of its deceased members.

The New England Society is under the efficient presidency of John Storer Cobb, a gentleman who has given the subject much study, and has had an extended experience with it both in this country and Europe. At a meeting of the Society in this city a few months since, Mr. Cobb delivered an able address, which, under the title of "The Torch and the Tomb," has just been printed in a pamphlet of forty pages. It gives a very clear and forcible presentation of the subject in its various aspects, meets with facts and cogent reasoning the objections of those who oppose its adoption, and is eminently worthy a careful reading by all who would keep abreast the advancing spirit of the times, and do all that can be done for the best interests of the public as a whole.

Mr. Cobb remarks at the outset that the manner of disposing of the bodies of the departed has been a subject of discussion from time immemorial; Plato and Aristotle regarding it as one demanding earnest and urgent consideration. They, however, looked upon it from the point of justice to the departed, with no thought of what is deemed of paramount importance with us, the vital well-being of the survivors. That the health and lives of communities are endangered by proximity to burial grounds is self-evident, when we consider that poisonous exhalations are constantly arising therefrom. This has become so generally recognized that in almost all the nations of Europe it has been found necessary to regulate, by legislative enactments, the distances from graveyards at which wells may be sunk. The extent of this sphere, says Mr. Cobb, varies in different parts, and in some countries—notably in Italy, France, and Austria—it is utterly inadequate to accomplish the purpose sought. This variation ranges from three hundred feet in Italy to five thousand feet in the Pomeranian town of Stralsund.

Considering the objection made by some to cremation that they cannot accept it because it is of heathen origin, Mr. Cobb, while claiming with others that the subject is not one of religion, but one of health, remarks that outside of Judaism he finds it difficult to discover anything that prior to the advent of Christianity was not of heathen origin. "But even," he continues, "if it could be shown to be connected with the heathen religion, I see no valid reason why that should be urged as an objection by the Christian world. We do not object to go to our heathen ancestry for instruction in the arts and sciences; we have taken what was good in their religious rites, and incorporated them in our forms of worship; we have appropriated their temples, and converted them to shrines of Christian prayer and praise; and we have even laid hands upon the statues and images of their deities, which, under the new names that have been given them by the Christian church, we admire, and in some instances reverence and adore."

Mr. Cobb's scholarly address should have a large circulation; nothing can be better adapted as an instructor of the people upon a subject that will inevitably demand at no distant day their most serious and prompt consideration. The following are its concluding paragraphs:

1. Are we willing that, after death, our bodies shall be so disposed of, that, in their decomposition, they shall constitute an element of danger to our survivors?

2. Do we desire that the bodies of those whom we loved and revered on earth, and on whose works for the welfare of others we delight to dwell, shall, as soon as life has departed, become the originators of evil to mankind?

If we can answer "yes" to these questions, then let us continue our present methods of burial. If, however, we do not desire these things, let us unite for the purpose of carrying into operation a better system; one that will enable us to think with satisfaction upon the last act, instead of, as now, with shrinking and repugnance; that will convert even the dissolution of the body into a blessing, instead of causing it to be a scourge and a peril to the world.

### Honor to Henry Kiddle.

It gives us great satisfaction to learn as we do that prominent members of the *American Spiritual Alliance* residing in New York are to hold memorial services in that city next Sunday in honor of our dear friend and earnest co-worker, Prof. Henry Kiddle, who lately passed to spirit-life. All we regret is that the present state of our health will not permit us to be present on that occasion.

The programme will be found in another column of this issue, and we expect to receive a full report of the proceedings for publication in THE BANNER at an early day.

### Sagoyewatha.

The unveiling of the monument raised to the memory of "Red Jacket," (Sagoyewatha) "He keeps them awake," took place at Seneca Falls, N. Y., Oct. 17th. We shall speak more fully of the event next week.

To the mind of the American, says the *Washington Evening Star*, the topic of education means so much more than it does to any other people that Americans in a world council held in their own capital, with all its object-lessons, can well afford to let others speak of the impediments of a State-supported sectarianism. In Washington the school system is unembarrassed, progressive, in sympathy with the popular environment, and grows out of the republican character of our institutions and the broad freedom and catholicity of the government established by our fathers. This is about all that can be said upon the subject.

Our thanks are returned to Mrs. May B. Thorpe, Abington, Mass., for donations of choice flowers for our Free Circle table.

### Bigotry Howls!

Rev. C. H. Spurgeon of London, and other Baptists, ("hard shell," we presume) have issued a circular respecting the verbal inspiration of the Scriptures, in which they unite in saying that they observe with growing pain and sorrow the loosening hold of many upon the truths of revelation, and in consequence are constrained to avow their firmest belief "in the verbal inspiration of all holy Scripture as originally given." To them the Bible "does not merely contain the Word of God, but is the word of God. They consider the Old Testament no less inspired than the New. The two must stand or fall together."

It is intended as a new confession of faith, deemed necessary by the laxity of modern belief. The cheerful conviction is expressed of "the hopeless perdition of all who reject the Savior." Also, the hope of the pre-millennial return of the "Lord Jesus" in glory. As if the bare assertion of thirty individuals, headed by Mr. Spurgeon, gave any greater weight to truth than the equally positive denials of thirty others, whether clergymen or laymen. It is not mere numbers that establish truth, or make it any stronger. There certainly can be no objection to any one's declaring his belief with all the energy he wishes to put into his declaration; but he must not find fault if so much importance is not attached to it as he would wish, or as will wholly satisfy his vanity.

Mr. Spurgeon may be an interesting individual, in his peculiar way, to a great many persons, for a variety of reasons, but that of itself does not constitute him a better authority than many more are.

It is no great credit to the humanity of a popular preacher like him that he would apparently acknowledge no Savior unless he could interpret his words to imply a threat of eternal punishment, than which nothing in the whole range of human thought can be conceived more cruel. It is this very feature that seems to give those like Mr. Spurgeon the keenest satisfaction. They never would be happy without somebody to punish.

### The Invisible yet Real.

Why should we doubt the reality of invisible beings? asks the pastor of the Dudley street Baptist church, in the course of a Sunday-school lesson on Elisha's defenders, as told in the sixth chapter of Kings. All nature teaches us, he says, the scientific possibility of such things. Christ is spoken of as the creator of all things visible and invisible. The mightiest things we know of are invisible—steam, electricity. Has any one ever seen that mysterious something which we call life? It is the height of folly, says this minister, to suppose there is nothing real except that which we see with our eyes. The very structure of the human eye indicates that things invisible do exist. The microscope and the telescope confirm the statement. There are many colors which our eyes cannot see, but whose existence can be scientifically demonstrated.

The perfect human ear can distinguish between some three thousand different sounds; but above and below that scale there are other sounds, so high or so delicate that we cannot hear them. If our ears were sharp enough, there would be music in the unfolding of every leaf and bud and flower, and in the growth of every blade of grass. The very sunbeams are laden with music. Charles Dudley Warner says: "We might hear the sunshine falling on the leaves, were our natures only pure enough." Man's senses are able to seize upon only a fraction, and a very small fraction, of what is going on about him. We need not, therefore, regard it as a superstition, concludes this minister, when we believe that God has invisible forces and invisible beings all about us. God has promised to give his angels charge over us. Why should it be thought incredible that these angels, though invisible to us, are constantly surrounding us?

The annual report of Brigadier-Gen. Wesley Merritt, commanding the department of Dakota, contains a brief synopsis of the movements of troops in that department from the 1st of August, 1890, to the 26th of July, 1891, thus covering the period of the troubles with the Sioux Indians last winter. The General says: "In this connection I should not omit to mention the matter of the three hundred and seventy northern Cheyennes at the Tongue River agency, now and for some time past in immediate charge of Capt. Ewers, fifth infantry. This is said to be a most deserving band of Indians. They have rendered important services to the government, and have received, so it is said, very little recognition or generous treatment. I have already strongly seconded the request of these Indians and the recommendations of Capt. Ewers and other well-informed officers that these northern Cheyennes be permitted to remain where they are."

The Methodist Ecumenical Council, in session of late at Washington, D. C., debated social questions. Many problems by quite a number of reverend members were discussed, which we have not space to note. But one speaker—Rev. Dr. Leonard—in the course of his remarks, specified as foes that must be vanquished, Materialism, Agnosticism, Spiritualism, Atheism, Roman Catholicism, the Sunday newspaper, etc. Now we would like to ask Rev. Ernest Allen of Providence whether we were right or not when we stated that the church people were the enemies of Spiritualism? Here is an explicit statement by one of the most prominent ministers in the church that Spiritualists are "foes that must be vanquished!" We Spiritualists are not going to be "slaughtered" by any such combination of clergymen, whether Methodists, Unitarians, or Congregationalists.

If in this advancing life of ours, God is pleased to take a man up where the light is clearer and the prospect wider than it was years ago lower down, let that man be honest to the truth he discerns, honest to the struggling souls of men. Let him speak the truth as he sees it, as the fathers spoke the truth as they saw it, and so shall the world come into more and grander light.

Dr. F. L. H. Willis writes us—in the course of a private note from Glenora, N. Y.—in view of the decease of Prof. Henry Kiddle: "I was saddened by the news of Prof. Kiddle's departure, which I learned from your letter. I was never fortunate enough to meet him, but I had ever great respect for him as a man. He was in the highest and truest sense of the term a gentleman."

Although no report has been received at this office concerning the services held last Sunday morning and evening at Berkeley Hall, Boston, by Mrs. R. S. Lillie, we understand that the meetings were well attended, and the discourses delivered fully up to the high standard of this lady's addresses.

## RECITAL HALL,

Music Hall Building, 57th Street and 7th Avenue, New York.

Sunday, Oct. 25th, at 8 P. M.

### MEMORIAL SERVICES

IN HONOR OF

HENRY KIDDLE,

Under the auspices of the AMERICAN SPIRITUALISTS' ALLIANCE, of which he was the first and late President.

The following speakers will participate: Mrs. O. A. Coleman, Mrs. M. E. Wallace, Judge Nelson Cross, Mr. Frederick F. Cook, Mr. Walter Howell, and Rev. W. W. Hicks, late Superintendent of Public Instruction of State of Florida.

Also Prof. Ernst Bauer, violinist, Miss Elizabeth Ploman, harpist, Mr. Max Brownold, organist and accompanist, and the Mendelssohn Quartette Club.

### PROGRAMME.

ORGAN—voluntary, Mr. Max Brownold.  
INVOCATION—Mrs. O. A. Coleman.  
HYMN—"Hark! Hark! My Soul!"  
READING OF RESOLUTIONS by the Secretary, Mr. John Franklin Clark.

ADDRESS—Judge Nelson Cross.  
INSTRUMENTAL TRIO—Largo, Handel, Prof. Bauer, Miss Ploman and Mr. Brownold.

ADDRESS—Mr. Frederick F. Cook.

HYMN—"Lead, Kindly Light," Dudley Buck, Maude Cohn, Quartette Club.

ADDRESS—Mrs. M. E. Wallace.

VIOLIN SOLO—Adagio from Eleventh Concerto, Spohr.

ADDRESS—Mr. Walter Howell.

QUARTETTE—Mendelssohn Quartette Club.

ADDRESS—Rev. W. W. Hicks.

QUARTETTE—Mendelssohn Quartette Club.

[This programme may be modified in some minor particulars, but it will be mainly carried out.] PER ORDER COMMITTEE.

### Compulsory Labor.

We are accustomed to think that the labor of great and good men is gratuitous; that it is done *con amore*; but a recent newspaper item says Gladstone is comparatively a poor man, and the occasional literary work he does for magazines and periodicals is not the result of any desire to add to his established fame as a writer. He takes a very matter-of-fact view of such productions, reckoning them simply as valuable help to the liquidation of his heavy household expenses. For every article he writes he receives one thousand dollars. This leads to a serious question: How much of the work of the world, its truest and best work, would be done if there were not some money incentive?

The wants of mankind always increase as a higher civilization takes the place of barbaric strength, and those wants become the spur to effort for their gratification. Will men ever drive on their chariots toward the goal of highest success without the whip of want?

According to late news from England a successful weather prophet has made his appearance in the vicinity of London. It is said he stated in July last year that a furious storm would occur on the British coast about the middle of October, 1891, owing to the conjunction of Saturn with Mars. This prophecy was given through the mediumship of Mrs. Cora L. V. Richmond of Chicago, Ill., in a public lecture several years ago, if our memory serves us.

### A Phenomenal Child-Violinist.

The wonder of New Jersey audiences, including many musical connoisseurs and skillful artists, is being excited over the performances on the violin of a six-year-old son of Dr. L. M. King, the youngest of five children, all of whom are more or less expert with the violin, but in the case of which child, Willie, exhibits genius of a phenomenal order. He lately took part in a programme of a public concert in Newark, N. J., upon which occasion he performed upon the famous old Amati violin used many years by the great Norwegian violinist, Ole Bull.

Mr. J. Jay Watson writes as follows of Willie King's performance at the concert above mentioned: "He was obliged in response to repeated *encores* to play ten times, and actually caused many in the audience to shed tears over his marvelous touch on the violin. I have had more than ten thousand pupils on that instrument, but Willie King is the only baby I ever knew that could by his playing melt an audience to tears. He is a far greater marvel than Josef Hoffmann, the child-pianist, as a violin is a dozen pianos in one."

In response to the natural inquiry, "How can we account for such power?" Mr. Watson says: "Science cannot explain it," and he is disposed to attribute it to the inspiration of spirit-artists—which is, in fact, the only explanation that is tenable.

Scotland.—Mr. Andrew Cross proposes during his brief stay in Scotland to lecture before any society that may desire his services. In a letter received at this office he says he recently attended a meeting in Glasgow at which Mr. James Robertson, president of the Spiritualist Association, delivered before an audience that filled the hall to its utmost capacity, an able and eloquent lecture on "Annie Besant and Theosophy." Spiritualism, he writes, is just now awakening renewed interest in Glasgow, and adds: "I have already received and am promised many more contributions to the Veteran Spiritualists' Union Museum of Phenomenal Productions. David Duguid, the world-renowned painting medium of Glasgow, will give special sittings for the purpose."

W. J. Colville's Work.—On Sunday next, Oct. 25th, Mr. Colville lectures in Corinthian Hall, 1524 Arch street, Philadelphia, at 10:30 A. M. and 8 P. M.; and for Liberal League, Broad street, at 7:30 P. M. Monday, Oct. 26th, he speaks for the Theosophical Society of Philadelphia. Sunday, Nov. 1st, he will lecture in Adelphi Hall, New York, at 10:45 A. M., and in Conservatory Hall, Brooklyn, at 8 P. M. Subject, "All Saints and All Souls." His lectures on Spiritual Science are now being given at Union Square Hall, New York, Wednesdays and Fridays, and in Kingston Hall, Brooklyn, Thursdays and Saturdays at 8 P. M. Address all communications for Mr. Colville, 111 further notice, care Warde Bingley, 8 Union Square, New York.

Mrs. Ada Foye closes her engagement in Lynn on Sunday, Oct. 25th; she then speaks in Boston during the month of November at Berkeley Hall. Owing to a generally-expressed desire on the part of her friends and the public, she will, during her stay in this city, give private sittings, commencing on Monday, Oct. 26th, from 1 to 4 P. M., each day at 724 Washington street, Room 12. Mrs. Foye speaks in Brooklyn, N. Y., December and January. During her stay in Boston her letter address will be No. 10 Orange street.

The Food and Health Exposition, under the auspices of the Boston Retail Grocers' Association, is still in process of operation with the greatest success at the Mechanics' Fair Building, Huntington Avenue. The exhibit of goods, etc., is excellent. City readers, certainly, should be sure and make a visit to the Exposition ere its close—Oct. 24th.

## NEWSY NOTES AND PITHY POINTS.

### NO WONDER.

When Cunning takes the place of Worth, And Policy 's the rule, What show has Honesty on earth In this our modern school? When Avarice absorbs the mind, And Gold betrays the just, No wonder people once "refined" Are groveling in the dust. No wonder strife discordant reigns Within the Church and State, While brilliant minds are filled with stains Of Envy, Lust and Hate. No wonder wickedness is rife O'er all God's great domain, And every clime is filled with strife, Flooding for greedy gain.

L. C.

Bro. Crockett, it seems, had a "golden jubilee" in reality, recently, on the occasion of the fiftieth anniversary of his married life, as he was showered all over with golden coin. Such friends are worth having.

Again the reproachful news comes from abroad that Louis Kossuth, the Hungarian patriot, now blind and old, is living in wretchedness and poverty in Turin.

A Southern genius is credited with the discovery that a very fine article of sugar can be made or distilled from the long-depressed cotton seed. The product is claimed to be five times the strength of an equal quantity of cane sugar, and twenty times the strength of sugar made from beets.

[THE SLOT IN POLITICS!—Says the *Auburn Gazette*: "The silver issue in a nutshell: put a dollar in the slot and take out seventy-five cents." That is hardly it either. The silver man wants to put seventy-five cents' worth of silver in the government slot, and take out a dollar.—*Gardiner (Me.) Home Journal.*

Baltimore's "blue law" regarding Sunday keeping and selling, etc., has been officially ignored in large degree by the Grand Jury—they having decided to allow the sales of medicine, soda water, bread, United States postage stamps, newspapers (and delivering the same); also to allow the work of bootblacks engaged in their business, the towing of vessels, and the running of ferriesboats. So far so good—at least.

On the 6th of October, 1888, the first German colony arrived in this country, having landed at Philadelphia under William Penn's charter. Of all the constituent elements of the American people none except the British has made so deep an impression on the national character as the straight German element. The German settlement was followed by others, and it was not so many years before the German population was a leading factor in colonial legislation in Penn's colony.

When a noted and bold-spirited "operator" in stocks passes to the other life, we behold the daily papers elevating him to the skies, and endorsing the high "respectability" of the man and his calling. But we also notice that the same press has a spasm of righteous (?) indignation when other operators (and their doers), involving the element of chance to no greater an extent than stock-dealing itself, are brought face to face with it.

### RIVER FOG.

The river hath slipped its cable by night, And hoisted its sails, and seaward sped, And left but a widening wake of white To tell whence it hath fled.

—H. L. Koopman.

While the clergy of the country are obstreperously demanding the closing of the World's Fair at Chicago on Sunday, it seems they (or some of them at least) fail to agree on Sunday observance among themselves. The Cumberland Presbyterian synod has been in session in San Antonio, Tex., and at a late hour on the night of final adjournment a resolution was offered censuring ministers who had gone home on a Sunday train. A bitter debate resulted, one minister suggesting that those who rode on street cars ought to be included in the censure. The narrow souled resolution was, however, finally adopted!

One of the handsomest, and most artistic of all the exhibits at the great Food and Health Exposition, Boston, this year, is that of Walter Baker & Co., the oldest, and one of the largest manufacturers of cocoa and chocolate in the world. The utmost taste is evinced in the construction of the booth. Sample cups of W. Baker & Co.'s Breakfast Cocoa are served free to all by two pretty young ladies attired in the exact costume of Liotard's famous portrait of "La Belle Chocolatière" (adopted many years ago as the trademark of this firm). The evolution of the product is also shown from the immense cocoa pods containing the bean to the exquisitely colored powder which is so familiar to the housewife, and, when served at the breakfast table, so grateful to the most fastidious palate. Taken altogether, it is a beautiful exhibit, and one which deservedly receives the admiring attention of every visitor to the Exposition.

"It is expensive economy to make a part of the truth suffice for the whole," says a Century writer, and he is wholly correct.

At a meeting of the Common Council of Salem, Mass., Sept. 28th, \$500 were appropriated for the marking of historic places in that city and vicinity. Now let us see if they will mark "Gallows Hill," where innocent spiritual mediums were hung as "witches" in 1692, owing to the gross and ignorant bigotry of the inhabitants of that day. Some of the members of the Psychological Research Society in this State (in which "ministers of the Gospel" are active) are not much in advance of their remote ancestors when they boldly assert in advance that they are going to "slaughter" our modern mediums and "bring the whole thing to a finality!" If this method is to be adopted, they will in the end find themselves *non est*, as did the Harvard College "investigation" committee many years ago, and, later, the "Seybert Commission" of Philadelphia, the literary wilescars composing which showed their "knee-joint" and "great-toe" proclivities against Spiritualism, but have from the first failed to produce any effect in any quarter where a knowledge of the New Dispensation really exists.

The very latest form of the "be a sister" joke: Oh, when will my heart find a cure for the smart? For my cupid has left with his mischievous dart? For my pretty typewriter has said she will be a simple amanuensis to me.

—Judge.

To the dinner which is to be given Sir Edwin Arnold at the Lotus Club in New York soon after his arrival in this country, Oliver Wendell Holmes, Edmund C. Stedman, George William Curtis, W. D. Howells, John G. Whittier, and other men of distinction have been invited.

Mr. Ignatius Donnelly's two sisters are visiting in Boston, the Misses Eleanor C. and Philomena Donnelly of Philadelphia being guests at the convent of Notre Dame, Roxbury. Miss Eleanor C. Donnelly has published many volumes of poems, some of the best known being "Out of Sweet Solitude," the "Legend of the Best Beloved" and "Crowned with Stars."

The *Catholic Review* states that nearly forty per cent. of the rank and file of the United States army are Catholics.

"OUR ANIMAL FRIENDS."—The monthly publication of the American Society for the Prevention of Cruelty to Animals, 100 East Twenty-second street, New York, entered upon its nineteenth volume with its September number, enlarged in size, and with many striking improvements. A fine portrait of Henry Bergh, the founder of the Society, with a brief sketch of his life, and the great good he accomplished in behalf of animals, are given, and the hope expressed that a largely-increased circulation awaits it. The work in which it is engaged has our most hearty sympathy, and our sincere wish that its efforts to extend its usefulness may be crowned with unlimited success.

The reports of generosity displayed by Russian nobles, which are coming to hand, tend to give a better impression of human nature. There is also an unconquerable feeling that it would be more comfortable not to look behind the scenes.











## New York Advertisements.

"I often prescribe Johnson's Anodyne Liniment for erysipelas," said a physician to us:

to J. L. Prescott & Co., No. Berwick, Me.

**PARALYSIS** CURED WITHOUT MEDICINE  
LOCOMOTOR-ATAXIA  
EPILEPSY; RHEUMATISM  
\*\*\*\*\*  
SPINAL DISEASES & DROPSY  
EASILY CURED. ADDRESS DR. G. I. THACHER,  
6 CENTRAL MUSIC HALL, CHICAGO.  
FOR A VALUABLE BOOK FREE —  
Oct. 2.

**OPIMUM**  
Morphine Habit Cured  
to 20 days. No pay till  
DR. J. STEPHENS, Lebanon  
ly.

---

**CANCER**  
and Tumors CURED - no  
book free. Drs. GRANTON & N  
No. 123 Elm street, Cincinnati  
ly

The plates show date of their birth (giving sex), and so secure money for family.  
 Also give Biographical and Predictive Letters (from above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the occult, for a fee of \$1; Consultation fee \$1; at office, 303 Westmont street.  
 Nativities written at prices proportionate to the detail wanted. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July

**MRS. B. F. SMITH, TRANCE MEDIUM**

of common stove  
polish are excited  
because the ladies  
insist on using

# ENAMELINE

The improved stove  
polish, always ready,  
no dirt, no dust, no  
smell, will not burn  
and gives a jet black,  
beautiful gloss. Being  
in form of a paste it is  
easily applied. Your  
dealer will try one

SEND four 2-c. stamps, lock of hair, name, age and sex. We will diagnose your case for free.  
Address DR. J. C. LOUCKS, Shirley, Mass.  
Sept. 5. 13w

**"IF YOU WOULD KNOW"**  
YOUR Future Business Prospects, consult FRED HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps take June 8. 28w

**PARALYSIS**  
CURED WITHOUT MEDICINE  
LOC OMOTOR-ATAXIA  
THERAPY: HYPERMOTONIA

THE THOMAS BATTERY CO.  
CARDINGTON, OHIO.

Sept. 29. 13tonm

**ASTONISHING OFFER**

SEND three 2-cent stamps, look of hair, name, age, leading symptom, and your disease will be diagnosed by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.  
Oct. 10. 13w

**Mrs. Eliza A. Martini**

done still more readily."  
Price \$1.00, securely packed, in box and sent by mail paid for. Full directions.  
**NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.**—Under existing postal arrangements the *Illustrated Canadian Almanac* and *PLANTARIES* will not be sent through the mails, but must be forwarded express only at the purchaser's expense.  
For sale by COLBY & RICH.



# Banner of Light.

BOSTON, SATURDAY, OCTOBER 24, 1901.

## MEETINGS IN BOSTON.

**Spiritual Meetings** are held at the Banner of Light Hall, 100 Tremont Street, every Tuesday and Friday evening, 7:30 to 9:30 P. M. The following are the speakers: J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

**Horicultural Hall, 100 Tremont Street.**—Public meetings every Sunday, 10 A. M. to 12 M. Lecturer for Oct. 28th, Mr. Frank T. Ripley. Choice musical selections by the Barreth family. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockwood, Secretary.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Spiritual Fraternity Society: Lecture every Sunday at 11 A. M. School at 11 A. M. Wednesday evening Social. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 177 State Street, Boston.

**The Echo Spiritualist Meetings, America Hall, 724 Washington Street.**—Services every Sunday at 10 A. M. and 7 P. M., and every Thursday afternoon at 3 o'clock; also the 24th and 4th Thursday evening of every month services for all religious and social nature. Wm. A. Hale, M. D., Chairman.

**Eagle Hall, 616 Washington Street.**—Sundays at 10 A. M. and 7 P. M.; also Wednesdays at 7 P. M. F. Matthews, Conductor.

**College Hall, 84 Essex Street.**—Sundays, at 10 A. M. and 7 P. M. Eben Cobb, Conductor.

**Alpha Hall, 18 Essex Street.**—Services every Sunday at 10 A. M. and 7 P. M.; also Thursdays at 7 P. M. Dr. Ella A. Higginson, Conductor.

**Commercial Hall, 604 Washington Street.**—Corner of Kneeland.—Spiritual meetings every Sunday at 10 A. M. and 7 P. M. N. P. Smith, Chairman.

**Children's Spiritual Lyceum** meets every Sunday at 10 A. M. in the Boston Public School, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

**G. A. R. Hall, Washington, corner of Essex Street.**—Public meetings for speaking and psychometric readings will be held every Tuesday at 7 P. M. Mrs. A. Wilkinson, Manager.

**Dwight Hall Meetings.**—Tremont Street, near Dwyer Street.—Mrs. Perkins, test mediums, conductors. Sundays at 2 P. M. and 7 P. M.; psychic classes at same hall Mondays at 7 P. M.; Saturdays at 2 P. M.

**First Spiritual Ladies Aid Society.**—Parlors 101 Washington Street. Organized 1887; incorporated 1882. Public meetings Fridays at 4 P. M. Public social meetings at 7 P. M. Mrs. A. E. Barnes, President; Mrs. L. L. Woodbury, Secretary.

**Sunday Meetings** are held at this place each week. Devotional singing at 11 A. M.; speaking and tests at 7 P. M. J. E. and Mrs. M. A. Matthews, conductors.

**The Ladies Industrial Society** meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. Whitlock, President; Mrs. H. W. Cushman, Secretary. 7 Walker Street, Charleston.

**Chelsea, Mass.**—The Spiritual Ladies Aid Society holds meetings in the Chelsea Public School, every Monday evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

**The Cambridge Spiritual Society** holds meetings Sunday evenings at 8 o'clock, 545 Main Street. H. D. Simons, Secretary.

**First Spiritual Temple.**—The service last Sunday afternoon, Oct. 18th, was opened with an organ selection by Miss Helen M. Folger, followed by the reading, by Mrs. H. S. Lake, of original and selected poems, after which she discoursed, in normal state, upon "What Have We Learned from Spiritualism, and What Relations Does It Bear to the Real Progress of Mankind?"

"By Spiritualism, as we speak to-day, we mean the movement which unfolds from the discovery that an influence which is ordinarily invisible, and seems to be that of an intelligence, can be made here, can communicate ideas to us. By means of this we have learned that the universe is much more immense than we had hitherto conceived; that the faculties of the being are much more numerous and persistent; that there are no of the dead, and that the faculties of the disembodied of the flesh, may be aided and instructed in some ways by those who are still inhabitants of earth; that conceptions of right and wrong vary with mortal after death; that there are capacities of the mind which can be aroused and developed by other methods than those employed by the accredited schools of theology, medicine, and law.

By means of Spiritualism we have learned that receptivity and power for the unlettered to discourse, under some circumstances, as well as the trained scholar, the clairvoyant to see more clearly, with the spirit sense, than the disciplined scientist; we have learned from Spiritualism the necessity of holding preconceived notions and prejudices, while we register the results of the thought life of spirits. We have learned that appetites which dominate the spirit here, may still hold mastery of the human mind; that from the seething hosts of human misery and ignorance, the members of spirits are sent forth to recoup upon the earth.

We therefore inquire how Spiritualism is related to the real progress of mankind; it is related as an illuminator in religion, a philosopher in economics, and an inspirer in daily life. We are discovering that individual conduct determines results "over the line," and that the body dress acts on the soul, and the soul on the body dress; we are forced to concern ourselves with material states; with food, shelter, raiment; with sanitary and environmental conditions; with mechanics and with art.

Much which is called progress is not such in the real sense. It is a growth of intellect, a development of material resources, not tests of the intellect, of spiritual understanding. Spiritualism is vitally concerned with the spirit of things; with commerce, because, after death, if not before, equity demands expression; with government, because individual relations, proper to the spirit, are not to be determined by religion, because the soul questions and aspires; with habits, because they proceed. Nowhere is there a single department of being which is not related to Spiritualism, progress within which is of vital concern—for the real progress of the human race depends on which the eternal activities of the conscious ego can be predicated and demonstrated.

It is therefore your duty and mine, as we learn these truths, to stand for and by them, and in all justice and sincerity to do and be a living expression of spiritual progress."

Next Sunday the subject will be "Spiritualism and Spiritualism." Lecture at 2:45 P. M. School for children at 11 A. M. Social conference each Wednesday evening at 7:30.

Meeting of the ladies of the Fraternity for business purposes each Friday afternoon at 3 o'clock. Arrangements have been made for a Hygienic Supper on Wednesday evening, Nov. 4th. Reporters.

**Horicultural Hall.**—In the morning Mrs. C. Fannie Allen spoke to a goodly number of attentive listeners on the following subjects furnished by the audience: "Religion, its past, present and future—and has it not taken ages for Spiritualism to awaken?" "What do you know about any intelligence that has not lived on this or that planet?"

Answered in an able and satisfactory manner, her remarks closing with a beautiful and inspirational poem. The questions for the evening's discourse were: "Does the human spirit or germ have its origin in matter—the earth, for instance—or does it descend into matter organically prepared for it?" "Do you regard man wholly a product of evolution, or how otherwise do you account for his origin?" These were answered in a scientific and logical manner.

The subject for the evening was "Life's work and its reward," which brought out an improvisation rich in sentiment and polished in rhythm. The music for the morning exercises was furnished by Mrs. May French and the Barreth sisters.

At the close of the address, Mrs. Frank T. Ripley gave some very satisfactory tests, and the Barreth family of Brooklyn, N. Y. (with little Harry, the musical prodigy), favored the audience with very fine musical selections.

The attractions of the evening drew a full house—the people manifesting their appreciation by rapt attention and frequent applause.

Next Sunday Mr. Frank T. Ripley will answer questions furnished by the audience, and give tests in the morning and evening. Mrs. French and the Barreth family will furnish music.

On Sunday, Nov. 1st, Mrs. Helen Stuart Richings will occupy the platform, and Mr. F. A. Wiggins, the excellent test-medium, will give evidences of spirit-presence.

Next Thursday services at 3 o'clock as usual, and a select social in the evening at 8. Next Sunday services as usual. In the afternoon, in conjunction with the usual exercises, Mrs. Ella A. Higginson, the materializing medium, will demonstrate her power of answering written questions under the influence of the public cordially invited. VIDEAUX.

**The Children's Progressive Lyceum** held one of the most entertaining sessions in the history of Lyceum work on Sunday morning last. On this occasion the hall was filled to its utmost capacity by mothers and visiting friends; the harmony pervading the place was all that could be desired, and the order of exercises proved to be of a highly interesting and instructive character. A generous collection was taken, and all present attested to their appreciation of the work of this school.

After a grand selection by the orchestra, under the direction of Willis Milligan, the Lyceum was called to order by Assistant Conductor J. B. Hatch, Jr., who in a few appropriate remarks welcomed the pupils and friends, announcing the enforced absence of Conductor Fells, who had been called to attend the funeral of a relative, and giving greeting in the name of the school to a delegation present from the Lynn Lyceum.

Singing by the school, an invocation, the reading of Silver-Chain selections, and other usual exercises followed, after which the Grand March was executed with unusual precision and skill—the school presenting a beautiful sight as its members marched with graceful step and waving banners to the tuneful strains of the orchestra, music, and led by the Assistant-Guardian, Mrs. Wm. S. Butler.

At the conclusion of this March Mr. Hatch, Jr., announced that he would present a siltken banner to the school, which had been shown in the March by the leader whose group could show the best military skill in step and movement during the same exercise for one month. The banner to be kept by said group until won from it by some other class; or, if the group being it should continue to first, it would require necessary for its retention for three months, the flag should be presented to the leader of the same.

The literary and musical programme of the school followed the applause incident to this announcement by Mr. Hatch, and the Grand March was executed, each of which was rendered with effective taste, and merited the generous applause that it received.

By request, Flossie Waite recited the beautiful poem mentioned in last week's BANNER—"Where is Heaven?" after which Mrs. Adams and Amy Adams—pupils of the Lynn Lyceum—recited each a beautiful poem, and Little Edith Robinson, from the same sister school, also favored us with a pretty selection. After the singing, recitations were given by Gretchen Stripp, Willie Sheldon and Ida Stevens, and sweetly rendered songs were sung by Maude Bourne, Baby Lou, Josie Smith and Jessie Judkins.

Mr. Hatch presented Mr. Troy of the Lynn organization, and the earnest and effective words of the gentleman, which were full of zeal for the good work of the Spiritual Lyceum, of cordial greeting to the Boston school, and of invitation to the latter to visit the Lynn Lyceum at an early day—were heartily received by the audience.

Mrs. Williams, Guardian of the Lynn Lyceum, bowed her greeting to the Boston friends, and Mrs. Adams, Mr. Chase, Mr. Emerson and Mr. Bates—all of Lynn—favored the school with eloquent remarks and demonstrations that elicited well-earned and abundant applause.

J. B. Hatch, senior, responded to a call in a few well-chosen remarks, presenting Mr. Perkins, our guest from California, who again entertained his audience with one of his brilliant addresses, in which the same gentleman rendered in an effective style that beautiful song by James G. Clark, "The New Time Rolling On."

Singing by the school and a benediction brought this highly interesting session to a close. Lyceum meets every Sunday at 614 Tremont Street, opposite Berkeley Hall, at 10:45 A. M. SCHUMER.

**Dwight Hall.**—The second meeting conducted by Prof. and Mrs. Perkins was held in this hall on Sunday last. The afternoon session was well attended, and a profitable and harmonious meeting was enjoyed by all.

Mr. Perkins led the congregation in singing several spiritual hymns, and followed with a poem entitled "Mind Musings." Mrs. Perkins gave an invocation. The Professor then sang, "Home is Where the Heart Is," and delivered a short address defining their position as public workers in the cause of proving the continuity of life.

Mrs. Perkins gave a large number of spirit-communications and readings; Mrs. M. Wilkinson followed with psychometric readings, which were also appreciated by the recipients.

The evening meeting was devoted to tests by Mr. and Mrs. Perkins, the hall being comfortably filled with inquirers. A large number of readings from files of birth were given by Prof. Perkins, who presented the records of past events and spirit friends, with full names.

Mrs. Perkins afforded many startling tests, also read articles psychometrically—every case being fully recognized.

Many expressed a desire to join the Psychic Classes held at Dwight Hall Monday 2:30 and Saturday 2:30 P. M.

Mrs. M. E. Butler was present, and delivered an address in favor of the mediumship of Mr. and Mrs. Perkins.

These meetings will continue the coming Sunday at 2:30 and 7:45 P. M.

**The First Spiritualist Ladies Aid Society.**—Well-attended meetings under the auspices of this society were held Friday, Oct. 18th.

A public circle will be held Friday afternoon, Oct. 30th, to be followed by the "Mum Supper," which was arranged for Oct. 23d, as many persons out of town desire to attend both the supper and circle.

Miss Amanda Bailey, accompanied by Mrs. Burnett, opened the social at the last gathering with choice musical selections. Addresses were made by Dr. Richardson, Mrs. Abbie N. Burnham, Mr. Hollingsworth and Miss Harding—the last two named giving many satisfactory tests. Mrs. Hammett, with a song accompanied on the piano, and received a cordially applauded. Mr. Dudley Hanson gave a fine vocal selection.

The evening meetings of the society are worthy the attention of all interested in Spiritualism; and those having charge of the door must have a programme of the best talent that can be secured. W.

**Eagle Hall.**—Wednesday, Oct. 14th: Singing by Mrs. Earle, Nellie Carleton, W. L. Orcutt, and Geo. W. Hames; remarks by Dr. Eldridge; facial readings by Mrs. Stratton; Prof. Perkins, Mrs. Bailey, Dr. Combs and Mrs. Wilson also took part in the exercises. Last Sunday, Oct. 14th, a day of singing and healing circle. At the afternoon meeting: Singing, invocation. Remarks and tests by Dr. Fernald, psychometric readings by Mrs. Bailey. Mrs. Smith gave tests, Mrs. Lizzie Kelley readings, and Mrs. Dr. Bell made closing remarks.

In the evening, 7:30, a poem was read by F. W. Matthews, "Angels' Whispers." Remarks by Mrs. Smith. Recitation by Miss Ida Burnham. Readings by Mrs. Dr. Bell, Remond, Mrs. Abbie N. Burnham. Tests by Dr. Combs. Readings by Mrs. Bailey.

Meetings in this hall every Wednesday at 3 P. M., Sundays at 11 A. M. 2:30 and 7:30 P. M. F. W. MATTHEWS, Conductor.

**The Ladies Industrial Society** met at Arlington Hall, corner of Dover and Washington streets, on the afternoon and evening of Thursday, Oct. 18th. Business meeting at 3, circle at 4, supper at 6.

The President opened the meeting in the evening with fine remarks. Mrs. Stiles, our Vice-President, spoke of the passing over of a dear friend who was willing and ready, her belief in our beautiful philosophy having made her so. Master Handel gave a recitation. Tests were given by Mrs. Kelly, Mrs. Conant and Mr. Ripley. Mrs. Butler closed our meeting by urging those who had not found the spiritual light to seek it, and to knock through the door which is opened unto them. Friends do not forget our sale of articles the 24 and 10th of December.

Mrs. H. W. CUSHMAN, Sec'y.

**G. A. R. Hall.**—Mrs. M. Adeline Wilkinson is holding a series of very successful meetings and doing good work every Tuesday afternoon at this hall. Tuesday, Oct. 18th, Mrs. Ida P. A. Whitlock opened

the meeting with an address; Dr. Thomas and Mrs. Cutting-Jaeger gave remarks and tests; Mrs. J. C. Wilson made an address, followed by psychometric readings and tests. Mrs. Ella A. Higginson, the materializing medium, will demonstrate her power of answering written questions under the influence of the public cordially invited. W. W. H.

**College Hall.**—Mr. Cobb opened the meeting last Sunday with an invocation, after which Mrs. M. A. Chander, under the inspiration of her guides, made remarks, which were much appreciated.

Many mediums were present during the day—Miss A. Penabody, Mrs. A. Forrester, Mrs. Wagner, who gave psychometric readings; as also did Mrs. Nellie S. Thomas. Tests and spirit-descriptions were given by Mrs. A. E. Higgins, Mrs. Shuck, Mrs. J. E. Downing, Mrs. M. A. Chander, Mrs. Gould, Mr. Huott, Mr. McKenzie, and Mr. Frank T. Ripley. Mr. Capel answered satisfactorily mental questions. Dr. Eldridge examined and treated suffering ones, who departed themselves at 12 o'clock. Samuel Bogert, Conductor.

**Conservatory Hall, Bedford Avenue, corner of Fulton Street.**—Sundays 10 A. M. and 7 P. M. W. J. Rand, Secretary.

**The People's Spiritual Conference** held every Monday at 8 o'clock in the parlors of the Lexington Avenue, three doors above Franklin Avenue, N. Y. Station. Interesting speakers, good music, questions answered, tests given. Address by the Rev. Dr. J. E. Downing, at 10 o'clock. Free admission. Also held every Friday at 7 P. M. Mrs. Mary C. Morrell, Conductor.

**Spiritual Meetings** are held in Mrs. Dr. Blake's parlors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

**The Woman's Spiritual Conference** meets at parlors No. 231 St. James Place, corner Fulton Street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

**Conservatory Hall.**—The season opened with that stanch old Spiritualist and medium whose inspirations have been heard by all the leading societies in England and America, Mr. Walter Howell. The estimation of him by his hearers may be better expressed in the quaint words of an intelligent old lady, who said at the close of his engagement: "When Mr. Howell opens his mouth to expound Spiritualism, something is said."

The room is occupied in October by Mme. Alice D. LePlongeon, the famous explorer, traveler and author, who, with her husband, Dr. LePlongeon, made a long and tedious examination of the temples and pyramids in the rapidly vanishing Yucatan. Madame LePlongeon's subject is "Prehistoric America." Dr. LePlongeon claims to have found in the Maya books among these old ruins in which was recorded the loss of the ancient continent Atlantis, the cause of the destruction of the world, and the millions perished in a single night. Madame LePlongeon's Sunday evening lectures touch upon "Truth in Traditions," "Dwarfs and Giants," "The Mystical and Sacred," "The Sacred Veil," and "Spirit Manifestations in the Sixteenth Century at Yucatan."

On Sunday, Oct. 20th, the closing lecture will be illustrated with pictures taken by Madame LePlongeon during a residence of many years among the deserted old cities in the forests of this wonderful country. This lecture is the best and most instructive ever delivered to a Brooklyn audience.

Mrs. F. O. Hyzer, the great poetical and inspirational exponent of Spiritualism, will be the speaker for the month of November. Spiritualists who have never heard this medium, whose whole life has been a living poem, will perhaps miss the opportunity of a lifetime if they make no effort now to do so. Those who have heard her will be more than pleased to hear her again.

The inimitable lecturer and test medium, Mrs. Ada Foye, will speak for us two full months, December and January. Her lectures will be short, but to the point, in order to devote the greater part of the time to the most convincing tests to which each of our lives has been devoted. W. J. R.

**Something Without Charge.** If you are suffering from some lingering or long-standing complaint which refuses to yield to treatment, why do you not consult the skillful and eminent Dr. Greene, of 34 Temple Place, Boston, Mass., by letter? He is the discoverer of the wonderful remedy, Dr. Greene's Nervine, and a specialist in the cure of all forms of nervous and chronic diseases. He devotes special attention to the treatment of patients at a distance through letter correspondence, and his success in restoring even the worst and apparently incurable cases to health with his harmless vegetable remedies is marvelous.

Write him a description of your case, and he will return a carefully considered answer fully explaining your disease, and giving you a perfect understanding of its symptoms, and of the treatment which will cure you nothing to consult him, and there is almost a positive assurance of being cured as thousands of others have been. Send for his symptom blank to fill out.

**CONNECTICUT.** **Norwich.**—Last Sunday Mrs. E. C. Kimball of Lawrence, Mass., addressed our society, giving excellent satisfaction both afternoon and evening. Many convincing tests were afforded of spirit-presence, and the audience was greatly benefited. Her lectures were recognized in full. Mrs. Kimball prefaced her séances with very practical remarks, showing the necessity of earnest and energetic work on the part of Spiritualists in pressing both phenomena and philosophy upon the people in the best light.

Good audiences greeted the speaker and listened with interest to every word uttered. Mrs. Kimball will be our speaker next Sunday, and Mr. and Mrs. J. Little will occupy the platform the Sundays of November. Mrs. J. A. CHAMMAN, Sec'y.

**Willimantic.**—The Society of Spiritualists here commenced its sessions with the first Sunday of October, and for the present will have but two meetings a month, as a rule. Mrs. Ida P. A. Whitlock occupied the platform Sundays, Oct. 4th and 18th. Her work here has been highly appreciated, and quite large audiences have greeted her at each session.

This little hall also contains a catalogue of Books published and for sale by COLBY & RICH. Sent free on application to COLBY & RICH.

**TO LET.** A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office. For particulars and terms, apply at Bookstore, No. 9 Bowdoin Street, Boston, Mass. Oct. 17.

**SPECIAL NOTICES.** Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

**Dr. F. L. H. Willis** may be addressed at Glenora, Yates Co., N. Y. July 4.

**A. J. Davis**, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

**J. J. Morse**, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

**James Burns**, 16 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is \$5.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$5.50 per year, or \$1.75 for six months.

**SPIRITUALIST MEETINGS.** Indianapolis, Ind.—The Manner Hall Association of Spiritualists (known as the Hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 7 P. M.; also Sunday circle every Wednesday. For engagements, address Secretary Manner Hall Association of Spiritualists, 191 E. Washington Street.

**Colorado City, Col.**—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

**Dayton, O.**—First Society of Spiritualists meets in G. A. R. Hall, 23 and 27 North Main Street, every Sunday at 10 A. M. and 7 P. M. Seats free. Public invited. Wm. E. Kates, 1209 West 4th Street, Secretary.

**Oakland, Cal.**—Mission Spiritualists meet every Sunday at 10 A. M. and 7 P. M. at Native Sons' Hall, 918 Washington Street.

**MEETINGS IN PHILADELPHIA.** Keystone Spiritual Conference every Sunday at 2 P. M., southeast corner 10th and Spring Garden streets. William Robertson, Chairman.

**Keystone Hall, corner Third Street and Girard Avenue.** Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. G. W. Kates, Conductor.

**MAGEE'S EMULSION OF PURE COD LIVER OIL**  
IN COMBINATION WITH  
Extract of Malt, and Compound Syrup of  
Hypophosphites, (Lime and Soda),  
A RELIABLE REMEDY FOR  
PULMONARY DISEASES, COUGHS, COLDS,  
BRONCHITIS, DYSPESIA, SORFOLA AND GENERAL DEBILITY.  
Very easy to take. Does not produce Nausea, and is easily assimilated. Thousands of Physicians are prescribing it in their regular practice and many assert that it is  
**THE BEST EMULSION IN THE MARKET.**  
Ask your Druggist for it AND TAKE NO OTHER. **MAGEE EMULSION CO., Manfrs. LAWRENCE, MASS.**

## MEETINGS IN BROOKLYN.

**The Progressive Spiritualists** hold their weekly Conference at Broadway Hall, 230-232 Fulton Street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

**Spiritual Union, Fraternity Rooms**, corner Bedford Avenue and Second Street. Meetings Sunday evening at 7 P. M. Good speakers and mediums always present. Seats held under the auspices of the Ladies' Aid. Mrs. M. A. Chander, Conductor.

**Conservatory Hall, Bedford Avenue, corner of Fulton Street.**—Sundays 10 A. M. and 7 P. M. W. J. Rand, Secretary.

**The People's Spiritual Conference** held every Monday at 8 o'clock in the parlors of the Lexington Avenue, three doors above Franklin Avenue, N. Y. Station. Interesting speakers, good music, questions answered, tests given. Address by the Rev. Dr. J. E. Downing, at 10 o'clock. Free admission. Also held every Friday at 7 P. M. Mrs. Mary C. Morrell, Conductor.

**Spiritual Meetings** are held in Mrs. Dr. Blake's parlors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

**The Woman's Spiritual Conference** meets at parlors No. 231 St. James Place, corner Fulton Street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

**Conservatory Hall.**—The season opened with that stanch old Spiritualist and medium whose inspirations have been heard by all the leading societies in England and America, Mr. Walter Howell. The estimation of him by his hearers may be better expressed in the quaint words of an intelligent old lady, who said at the close of his engagement: "When Mr. Howell opens his mouth to expound Spiritualism, something is said."

The room is occupied in October by Mme. Alice D. LePlongeon, the famous explorer, traveler and author, who, with her husband, Dr. LePlongeon, made a long and tedious examination of the temples and pyramids in the rapidly vanishing Yucatan. Madame LePlongeon's subject is "Prehistoric America." Dr. LePlongeon claims to have found in the Maya books among these old ruins in which was recorded the loss of the ancient continent Atlantis, the cause of the destruction of the world, and the millions perished in a single night. Madame LePlongeon's Sunday evening lectures touch upon "Truth in Traditions," "Dwarfs and Giants," "The Mystical and Sacred," "The Sacred Veil," and "Spirit Manifestations in the Sixteenth Century at Yucatan."

On Sunday, Oct. 20th, the closing lecture will be illustrated with pictures taken by Madame LePlongeon during a residence of many years among the deserted old cities in the forests of this wonderful country. This lecture is the best and most instructive ever delivered to a Brooklyn audience.

Mrs. F. O. Hyzer, the great poetical and inspirational exponent of Spiritualism, will be the speaker for the month of November. Spiritualists who have never heard this medium, whose whole life has been a living poem, will perhaps miss the opportunity of a lifetime if they make no effort now to do so. Those who have heard her will be more than pleased to hear her again.

The inimitable lecturer and test medium, Mrs. Ada Foye, will speak for us two full months, December and January. Her lectures will be short, but to the point, in order to devote the greater part of the time to the most convincing tests to which each of our lives has been devoted. W. J. R.

**Something Without Charge.** If you are suffering from some lingering or long-standing complaint which refuses to yield to treatment, why do you not consult the skillful and eminent Dr. Greene, of 34 Temple Place, Boston, Mass., by letter? He is the discoverer of the wonderful remedy, Dr. Greene's Nervine, and a specialist in the cure of all forms of nervous and chronic diseases. He devotes special attention to the treatment of patients at a distance through letter correspondence, and his success in restoring even the worst and apparently incurable cases to health with his harmless vegetable remedies is marvelous.

Write him a description of your case, and he will return a carefully considered answer fully explaining your disease, and giving you a perfect understanding of its symptoms, and of the treatment which will cure you nothing to consult him, and there is almost a positive assurance of being cured as thousands of others have been. Send for his symptom blank to fill out.

**CONNECTICUT.** **Norwich.**—Last Sunday Mrs. E. C. Kimball of Lawrence, Mass., addressed our society, giving excellent satisfaction both afternoon and evening. Many convincing tests were afforded of spirit-presence, and the audience was greatly benefited. Her lectures were recognized in full. Mrs. Kimball prefaced her séances with very practical remarks, showing the necessity of earnest and energetic work on the part of Spiritualists in pressing both phenomena and philosophy upon the people in the best light.

Good audiences greeted the speaker and listened with interest to every word uttered. Mrs. Kimball will be our speaker next Sunday, and Mr. and Mrs. J. Little will occupy the platform the Sundays of November. Mrs. J. A. CHAMMAN, Sec'y.

**Willimantic.**—The Society of Spiritualists here commenced its sessions with the first Sunday of October, and for the present will have but two meetings a month, as a rule. Mrs. Ida P. A. Whitlock occupied the platform Sundays, Oct. 4th and 18th. Her work here has been highly appreciated, and quite large audiences have greeted her at each session.

This little hall also contains a catalogue of Books published and for sale by COLBY & RICH. Sent free on application to COLBY & RICH.

**TO LET.** A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office. For particulars and terms, apply at Bookstore, No. 9 Bowdoin Street, Boston, Mass. Oct. 17.

**SPECIAL NOTICES.** Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

**Dr. F. L. H. Willis** may be addressed at Glenora, Yates Co., N. Y. July 4.

**A. J. Davis**, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

**J. J. Morse**, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

**James Burns**, 16 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is \$5.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$5.50 per year, or \$1.75 for six months.