

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE
FUTURE

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NO. 6.

For the Banner of Light.
THE VOICE OF LIFE.

BY "WHITE ROSE."

The rain beats hard against the pane,
The clouds hang thick and dark;
Oh, to behold the sun again,
And hear the meadow lark!

Why should I sit in blind despair
And think of present fears—
Listen! Fair angels stir the air,
And stay my falling tears!

Ah, yes! Could I see or define
Their presence bright and sweet,
I could not doubt—oh, let them shine,
A lamp unto my feet!

The rain still wets the window pane,
The night rolls from the sky;
But, oh! the joy that silenced pain—
They spoke: "Thou shalt not die!"

The Spiritual Rostrum.

"What Think Ye of Christ?"

A Lecture delivered by Mrs. N. J. T. Brigham,
at Saratoga Springs, N. Y.

"What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."—Matt. xxii. 42-46.

Most biblical students are perfectly well aware that of all Jesus said and thought not one word was written until thirty years or more after his crucifixion. Now, it is not possible for human beings, however assisted, to hold in their memories minutely and perfectly all the words that are spoken by any teacher, however clearly and lucidly they may be uttered. We tinge the sayings of others according to our own ideas, to a certain extent, however much we may wish to be perfectly honest in our recollections and in our repetitions. We say this in order to throw light upon this particular text which has been given this evening, and the answer to the question: "What think ye of Christ?"

Jesus himself wrote not one word that ever was kept by human beings, and the only record that we have of his writing anywhere was at a certain time when he stooped and wrote upon the sand. He did not read what he wrote, and there is no record that any one read it. When he had said to the accusers of one taken in sin, "If any one is without sin, or if any one is guiltless, let him cast the first stone at her," before the serene pure majesty of those eyes, the eyes of the angry multitude dropped, and Jesus stooped and wrote with his finger upon the sand, and one after another they went out and left him alone with the accused. We say this is the only record that he ever wrote anywhere, and, as we have said, that which he wrote was not read and was never told. So it was left to the memories of the people to cherish what he said. And to show you that memory can never be trusted, however much people may be assisted to retain certain ideas, the only proof that is required by the witnesses here is, simply the proof of the four gospels as they stand. Read and compare them in their most important points and you will find differences and discrepancies which can only be accounted for on this ground, that memory is never to be perfectly relied upon to keep all the minutiae of conversations.

There is one thing that the gospels agree upon, and that is the real import of the teachings of Christ; that is, the gospel of love, the beautiful law which is the light of all he unfolded. It is the law of humanity. It is the law which teaches the Fatherhood of God and the brotherhood of man, and it is the best, purest and holiest law that the world can ever hope to have.

Now, with this preliminary explanation, when a text is given us and we are supposed to accept it literally, just as it stands, we can not do it for the reason which we have just stated. To-day we have the aid which comes from culture and education in retaining the exact speech of a person. You have skilled stenographers, who, when they are sufficiently careful and accurate, can keep the exact speech of a person and give it to the world again. We have the phonograph, which can reproduce sound, which is like a mechanical memory, so to speak, and which gives reflected tones. We can rely upon these, but in the days of St. Matthew there was neither phonograph nor stenographer; there was only memory to retain the reputed utterances.

So we read of the crucifixion of Christ, and one tells us that there at the tomb was one angel watcher in bright raiment; another tells us there were two angels. They do not agree. So we find little discrepancies here and there. They do not matter much, and we only speak of them just to show you this little imperfection which belongs to human memory, and to account in that way for many things which otherwise could not be accounted for. And so when we read of Christ and are asked whose son he is, we answer, we believe this: that Jesus of Nazareth came to this world and left this world through the action and existence of the law of God, the eternal, immutable, undeviating law. And, of course, that sets aside what some men call the supernatural and miraculous. And it seems to me we ought to explain to you that many things seem miraculous to us because we do not understand them, because we do not always take into account the higher forces, subtle, delicate and potent, which may produce results which seem to us

to be beyond the reach of law; but only seem so because we are not sufficiently developed to comprehend the law. In the life of Jesus it seems to us that this little question as to who he was, or what his origin was, personally or individually, is poor indeed in comparison with the gospel, the law, the religion that Jesus taught. How easy it would have been for him to have received adoration from his followers, and yet he did not seek for this: when Peter, James and John would so gladly have builded three tabernacles, one for Moses, one for Elias and one for Jesus, he would not take it. One came to him and called him good. He answered, "Call not me good, there is none good save the Father."

And we are told that no man hath seen God at any time, and yet there was Jesus with them speaking to them. The Trinitarians, had they been there, would doubtless have said this is God who speaks to us, and yet the spirit of truth dwelt in this teacher, and he teaches us that no man hath seen God at any time.

God is a boundless and infinite spirit. He taught, "Not every one that calleth me Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." He prayed to God and called him Father, and in his prayer at one time says, "If it be possible let this cup pass from me; nevertheless not my will but thine be done"; distinctly referring to two wills. Of course, we know what you would say in regard to that; if you do not exactly understand this idea of a unity, the individuality and personality of Jesus of Nazareth, you might say it is a dual nature, and it was the human part of that nature that spoke, but that then this human part was laid aside, and that Jesus rising became one with God, ubiquitous and to be worshipped forevermore. If he is one with God, how can he sit on the right hand of the Father? Do you not know the words of the Apostles' creed? Do you not know that he was crucified, dead and buried, that he descended into hell, that the third day he arose and ascended into Heaven, where he sitteth on the right hand of God, the Father? Now, if he is God, one and indivisible, how can you understand this strange teaching? You may try to understand it, but you will find that your effort will end simply in tumult, chaos and confusion.

Another point which should not escape our observation is, that the earliest Christians after the time of Jesus were not believers in the trinity. This question of the trinity was something that came up afterwards, and was discussed by the fathers in the church, and at last was accepted by a vast majority of those called Christians. We do not wonder that Jesus was defiled, because from the lofty nature, the pure, loving and beautiful character, it was not at all strange. History will furnish you with sufficient evidence to show that it was quite natural for men to deify in their imaginations those whom they considered to be the grandest of all human characters. This case of deification is not isolated or alone. Jesus while he labored among men strove to impress people with the idea of his religion—not his personality.

If, as the record runs, the expression is used: "Sit thou on my right hand until I make thine enemies thy footstool," we should imagine that it might be said in anticipation, or of that which was to be, or that it was the personalization of a principle, taking a truth and personifying it, as has often been done. Do we not know that in olden days the grand object of the drama seemed to be to personify principles, virtues and qualities? That was its ancient object, and we cannot tell but even this might have had a still more ancient date, and that the principle of Christ, the beautiful spirit of brotherhood and love, may have been referred to; that this was to be triumphant, and that its enemies were to be made its footstool. Enemies! Why, are you going to take that literally? Are you going to believe that God requires of human beings who have offended him, men and women, whose opinions have not been right or acceptable to him, to be consolidated or massed to form a footstool? Does Jesus require this? Certainly not.

So, you understand, the whole matter is like a picture. It is like an illustration or figure. You cannot take it literally, and you must perceive that its imperfections lie in the peculiar traditions through which it has come down to us. So, setting aside the peculiar wording of this which is wrapped in mystery—save as Unitarians have received and manipulated it, and have taken their inferences from it—when you ask "What think ye of Christ?" We answer, Christ is the ruling principle through which God's spirit is revealed to us. It is divine. It is a principle. It is a spirit. Jesus had his childhood and manhood, his birth and his death. He had his sorrows and his joys. He had his unfolding nature, progressing from point to point, and he left with humanity the divine legacy of a character, an example and a religion.

So, it matters not to us how many complications there may be in the skein of theological teachings. We hold simply in this one beautiful element of the truth of Christ, and in that we believe rests the spirit of salvation.

We have explained this many times before. One question which has been frequently asked is, how would you explain the saying, "I and the Father are one"? and we answer, God is an infinite spirit. Can you imagine that infinite spirit to be curtailed or limited in any way? You cannot. You may try to, but you will fail. And yet there stands the saying, "I and the Father are one." And it is true, but it does not mean in extent; it means in quality, not quantity, as we understand it; one in the spirit of love, one in the spirit of divine help-

fulness. But there is this difference, as we understand it, between Jesus and God; that Jesus was an individual; he had an experience here, and he lives in the spirit-world; he has his personal life there, and will, forevermore. God is the infinite personality unfolding in the largeness of this beautiful nature; all that lives and moves and has a being; but in the principle—the divine idea of love—we can understand readily the truth of this saying, "I and the Father are one." When man understands that that is the saving principle of this world, when the world awakens to that idea, as it will by and-by, you will see the greatest change that it is possible for you to imagine.

To find the test of the true Christian character, to find what it is that Jesus taught—do you know it can all be simplified in a moment? Jesus did not stand before the people, saying: "There is just one thing you must believe or you cannot enter heaven, and if you believe this you surely will—believe in this personality deified. Believe that I am God." No; he gave to the people his new commandment and his golden rule, and then resolved into just a few sentences in different ways this beautiful religion. Consider the Sermon on the Mount, for instance. You can take all the sermons that ever have been preached by Christian ministers; you can skim off all the surface of sectarianism—we do not need that; you can take all the superstition and bigotry; then you can boil down, as you might say, or concentrate all the teachings in these different sermons, and when you have them in one concentrated mass you can put them all in the Sermon on the Mount, and you will have them expressed in that way.

There is one precious stone which will give you the seven colors of the rainbow; one stone whose transparent purity can bring these radiant dyes to you. And so in that one Sermon on the Mount we find the diamond of all religion, polished and cut, so that humanity in any condition of grade and unfoldment can see in that the grand summing-up of all that is requisite and beautiful and true. We place that at the very head of all sermons and religious teachings. But there is one little picture, dramatic as we might say, because it is illustrated in a judicial manner; it is like a court of justice where there is a judge and where there are brought various witnesses, and to the Lord sitting in glory, when they shall appear some on the right hand and some on the left—you doubtless remember it, the saying as it is recorded in the Bible—to those on the right hand this King sitting in glory should turn and say: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Then shall the righteous answer him, saying: "Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" And he shall answer them: "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me."

Do you not see that the very personality in the individual was lost sight of in contemplation of this sublime principle of government? You do not know the character in history that has ever been able to take so broad and human a view as that, and lose all sight of self as Jesus did. It has been said by some that in his life he was unselfish, that there came to him at a certain time a person who said that his mother waited without, and this person called him brother also; he was amidst them teaching, and he turned and said, "Who is my mother and my brother?" and then he speaks of those who obey the Lord, of those who hold in their souls the right principle of human conduct, and these belonging to a common humanity, these are the mother, the sisters, the brothers; the divine relationship is expressed in this way. And yet men misunderstand him.

This is the brotherhood of sympathy, the brotherhood of humanity. With this bright and beautiful lesson revealed in countless ways we behold the teacher, Jesus of Nazareth. Lovingly, reverently would we speak his name, and remembering that perhaps his preexistence, as some believe it, might account for the saying "Before Abraham was, I am," at the same time we believe that whatever idea we may have of his origin that idea becomes insignificant in comparison with our opinion of his mission. And what was that mission? To teach some particulars in regard to his origin, to teach some particulars in regard to his personality? No, he lost sight of this. It was to teach that religion which in parables and examples, and in many different ways, for the three brief years of his public toil, was his constant effort. This he sought to do, and this he did.

And so, when we take this subject, "What think ye of Christ?" we tell you that it is the principle which alone can save the world. It is the divine love. It is the divine spirit. We believe that Jesus was the individual whose nature framed the gospel. Like a candle upon a candlestick, like a picture in its frame, like a beautiful blossom hanging on the end of the twig, like an apple suspended on a stem, this gospel depended on the individual life it unfolded and revealed, and we know of no one in the past who could have done this as Jesus of Nazareth did.

We ought to add in connection with this that we believe that this character was fitted by a special providence, as you might say. When we speak of a special providence we do not mean a departure from natural law, but we

(Continued on third page.)

Original Story.

FROM AGE TO AGE.

BY ALBERT E. ALLEN.

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CHAPTER V.—CONTINUED.

My father was a carpenter in humble circumstances. Both himself and my mother were devout Jews, and we children were brought up in the fear of Jehovah and the observance of the Law. Every Sabbath, as many as could would go to the synagogue to be cheered and strengthened by hearing and discussing the scriptures. We also never failed to go to Jerusalem when the feast of unleavened bread took place. So, by following our creed, and ever observing the ancient and venerated laws of our fathers, we were considered good Jews.

I well remember the little shop of my father; here my older brothers, Ezekiah and Julius, were always employed: I used to watch, and wonder if I would ever be able to make such pretty things as they made. I often went to bed leaving them to work until late in the night, as it took diligent labor and many hours a day to support a large family. Pay for handiwork of any kind was very poor. Labor was very cheap, yet food seemed dear, and even the cheapest, such as we had, was not always plentiful in our larder. Thousands more were, like ourselves, struggling to live.

When one was poor it seemed impossible to get in better circumstances. Yet the rich were not remarkably scarce. Many enjoyed luxuries, and others were able to indulge in great extravagance. The rulers sent from Rome or appointed by that government lived without regard to cost, yet the poor who were paying for it groveled in poverty and wretchedness.

When I was fifteen years old I had spent some time in my father's shop; it was customary for people to send for him when wishing work done in their homes, and on such occasions I was the one who went with him to carry the tools.

One day, a call took us to the house of Alspidies, a rich Greek. After some delay, many questions from the servants, and passing through a number of halls, we were admitted to the room where the work was to be done. Alspidies stood by, watching my father work, all the while taking almost a childish interest in what he did. He did not know, he said, how doors or such things would ever be repaired if he had to do them. "I have lived three-score years," said he, "yet I have never been able to do anything for myself. Had I been poor, I would not have been so helpless. Then I would have had to learn some trade. And who knows that earning my own bread, depending on my own exertions to live, would not have made me happier?"

There seemed to me a sadness in the voice of the old man. I felt sorry for him, though I knew not why. Perhaps I would have tried to say something kind to him, but I saw by my father's looking at me that I must hold my peace, and not be familiar with so old or so rich a man. My father did not venture to do more than acknowledge he heard what was said. He had done work for Alspidies a great many times, and he was well known to us. Indeed, he was well known and beloved by all the Jews, for the finest synagogue in Nazareth had been erected by him. He had, during a season of bad crops, lent the Jews money without interest, and in some cases without security. The only thing against him was that he was a Greek.

During the few hours we worked at his home that day, he gave us wine several times. He watched me with great interest, asking many questions regarding my age, what pleased and displeased me, and my habits. My father and he spoke several times in whispers, after which he talked loud enough for me to hear, which gratified me when I learned the purport of the conversation.

He complained of being lonely. His wife was dead, and he childless. One child, a little girl he called his daughter, had been adopted. He wanted company for her. The lot of the poor man was not so bad, after all, he said, since they nearly always had children, while the rich frequently had none. Here he was, advancing rapidly to old age, a house full of servants about him, a world full of people outside his house, yet he was almost alone, and had no offering on whom to center his paternal love. He offered to adopt and educate me, for the sake of having one on whom he could lean and rely in the declining days to come.

My father could not bring himself to consent. Education, he thought, I could get along without; he had done so, and had always been able to earn an honest livelihood. Besides that, I was beginning to be useful, and he did not like to part with me. He did not wish to be obstinate with so good a man, but he wanted me brought up in the Jewish religion, and feared that among strangers I would lose sight of it. Alspidies promised not to interfere with my belief, but my parent would not agree. So, in the evening, I was led back to my home.

left him; these my father took as soon as we turned a corner; he said he could spend them more advantageously than myself. I was sorry it was so. That night I lay down to sleep, feeling dissatisfied with my coarse fare, and longing for the comforts I had seen in the rich man's house.

In the mansion we had visited, the only child, as the old Greek had himself said, was little Ruth. She was thirteen years old. Her parents were dead, and she had been adopted some years before, and cared for as if she was his own child, for the old man loved and treated her very tenderly.

She was a pretty little girl, with dark curly hair and bright, laughing eyes, a clear complexion, beautiful teeth, and a pleasant smile that made her face very interesting.

"Do you not sometimes get lonely, Ruth?" asked the Greek one evening as she sat pensively in her little chair.

She turned her little face and looked up to him. There was a pearly tear budding in her soft brown eyes.

"Forgive me, father," she replied, "you are so good and kind to me. I know not why I am sad."

"It is as I thought," said he; "you need a companion, one like yourself, young and full of life, to laugh away the hours; so be patient, my little bird, until I look about."

Ruth gave the bearded Greek a kiss and told him she would try not to be sad again. He looked at her a long time, took her on his lap and told her she was a good, obedient little girl. He was thinking how well old age and childhood harmonized. He was also thinking that Ruth was growing into womanhood, that if he died in a few years, he would need some one to care for what he would leave her. Besides that, he was desirous of seeing her mated while he lived. Perhaps he would not die for many years, yet life was uncertain; he might not survive a twelvemonth.

He wondered if he was competent to select a husband for her, or guide her in selecting such. He knew he was a poor judge of human nature, and he feared that he was more likely to err in such a selection than Ruth herself would be.

So he concluded to adopt a boy about her own age and let them grow up together. The next day he sent for my father, more in view of talking about me than to have the repairing done. The result of the conversation is known. I never learned why Alspidies wished me for his child. Perhaps it was because there was nothing extraordinary about me; perhaps because I was of the same religious training as Ruth, or perhaps because I was apparently sound in body and mind. I know I was disappointed when I went to bed the night after leaving Alspidies' house, and I know the next day I was the same. Every time I thought of it I was grieved.

I grew tired of the extreme parsimony practiced in our house, and longed for the fine clothes, wine to drink, money to spend, and other pleasures I knew the rich enjoyed. Time did not lessen my desires. I worked on day by day with increasing unwillingness, and when unable to endure it longer, I went to visit the Greek. I was disobeying my father for the first time. He had told me not to go without his consent, which he had withheld. I was determined to have another peep at fairyland.

Alspidies' house was not very far away. I traced my path through the narrow streets of Nazareth with my eyes cast on the ground, fearing to meet friend or foe, until I reached the portals of the house. I took off my shoes and was admitted. The Greek himself came down to meet me, and led me, after a few kind words, to his room, where Ruth was playing. The little girl was glad to see me, and we were soon amusing ourselves together, while Alspidies fell off to sleep on a couch.

"Why do not you come often?" Ruth asked shyly; "will not your father let you?"

"Oh, yes," I answered; "he will let me, but I like to work in the shop, and I have not much time to go visiting."

I said this in a rather low tone, that Alspidies should not hear me. "But," continued I, "you will see me often after this."

"Have you got any wine, Ruth?" I asked changing the subject.

"I will ask father, he will give us some," said she, rising to awaken the old man.

"Do not awaken him," said I; "it is better to go without. I would not disturb him for anything."

"You are a good boy, Jacob, a better boy than I am a girl, for I have sometimes called him from sleep for very little things, but I will do so no more now that I see it is wrong. We will go into the front room and get some wine without asking—this will be better than breaking his rest."

"A thousand times better," said I; and we went accordingly. Alspidies finally awoke; he gave me some sweetmeats, and a few small coins; these things were very dear to me; I could spend the money at the Bazaar for pretty things, and the sweetmeats I could devour on my way home. Bidding them good-by, and

Banner of Light.

BOSTON, SATURDAY, OCTOBER 14, 1898.

How Populations are Distributed.

The distribution of the population of the globe is treated in a recent article in the *Edinburgh Review*, and the "tidal movements of humanity" are discussed in connection with it. If the increase of population had been continuous from antiquity, according to the reasoning of Malthus the globe would have been already overstocked. But from some cause that remains a mystery many of the populous countries of antiquity have become depopulated, and to appearance inadequate to the support of life.

The writer of the article in question regards it as uncertain whether, at the present moment, the population of the globe is greater than it was two or three thousand years ago. There is congestion in Europe, in India and in China; there are innumerable tribes in Central Africa on which even the slave-trade makes no perceptible impression; but the vast plains of Asia, which swarmed with men under the Assyrian, Babylonian and Persian empires, are deserted. The phenomena are worthy of our closer attention.

The two leading phenomena of population makes this nineteenth century emphatically distinctive. These are the rapidly-increasing births in most of the States of Christendom and India, and the enormous migration of Europeans to settlements in the North and South American continents and in other parts of the world.

Against the declining population of France, England and Wales add a thousand a day to the world's population. Great Britain, Germany and Italy send out every year a larger number of emigrants than the rest of the world together.

From 1853 to 1889, a period of thirty-seven years, 3,439,138 English, 689,705 Scotch, and 2,775,007 Irish have emigrated, principally to America. Little busy Belgium alone of all European nations has a larger influx than efflux of population, and so densely peopled, too, as she is already. The Scotch go largely to Canada; the Irish mainly to the United States; ninety-six per cent. of the Germans go to the United States, and large numbers to Brazil; the Swiss to North and South America; the Italians, one-third to the United States, and the rest to Brazil and the countries bordering on the River Plate; the French to South America rather than Canada; those from Austria-Hungary to the United States and Argentina. The population of the United States has been running up in the last century at a marvelous rate. In 1790 it was nearly 4,000,000; in 1840, fifty years after, it was 17,000,000; in 1890, fifty years later still, it was 62,622,250. The United States have reached the second place in point of population, as compared with European countries, Russia still being the first.

A European War Cloud.

The London correspondent of one of our leading political journals, who says he has very recently talked with many close students of public affairs both in Paris and London, writes that they all look forward to the coming winter and spring as a most critical period for Europe. While he is loth to believe that any government is planning or desiring war, he thinks there are indications that more than one of them is expecting it and that all are preparing for it. It is the people themselves who will be the decisive factor in the case. When, as rarely happens, the public opinion of a whole nation clearly inclines to war, if it does not even demand it, there is good cause for apprehension. And he asserts that the masses of Paris are fast approaching that stage unless they are either restrained or diverted: The present sentiment is but little short of it.

And he regards it as fully significant of the unnatural tension of the situation that two such incidents as the proposed entertainment of the Russian fleet at Toulon and the message of sympathy sent by Emperor William to Prince Bismarck's sick-bed should cause the whole French nation to smell powder in anticipation. But, he adds, they do smell it, and it is almost like the smell of blood to a hungry tiger.

The last year has been a most interesting one in the development of a number of forms of emotion in the French people. They have discovered that they are a vigorous, fully restored nation. The Russian alliance or *entente* has completed their realization of their strength. They are impatient to test their power. The average Frenchman would go to war with England to-day with almost as much enthusiasm as he would march toward the Rhine. This newest passion of France has surprised her own government, alarmed Russia, and startled all Europe.

The concession of a coaling station to Russia by France on the shore of the Mediterranean is rightly interpreted as fraught with a grave meaning. It may be answered that Italy, one of the parties to the existing triple alliance, Austria being the other, can do the same by Germany, thus giving that power as good a footing in the Mediterranean as France has given Russia. But Germany has her own ports to protect along the Baltic, which are as vital to her as her frontier. She would, therefore, in any trouble with Russia, be forced to leave her war ships at home; whereas Russia, with one fleet in the Black Sea already, and another in the Mediterranean, could realize the dream of more than a century by the capture of Constantinople and the Dardanelles.

Space in the Universe.

Human conception of boundless space must necessarily be very limited. The nearest star to the earth, which is visible only in the southern heavens, is two hundred thousand times as far away from the earth as the sun is. Electricity can travel one hundred and eighty thousand miles in a second of time, or seven times around the earth. Under proper conditions, an electric current could reach the moon in a little more than a second, and the sun in about eight minutes; but it would take the same current fully three years to travel the space between the earth and the nearest of the stars. The name of this nearest star is Alpha Centauri. But there are other stars beyond this so that the distance to it seems comparatively insignificant, inconceivable as it is. A distinguished English astronomer says, there are stars so remote that if the glad tidings of that first Christmas in Bethlehem nineteen centuries ago had been disseminated through the universe by telegraphic messages, speeding at the rate of one hundred and eighty thousand miles a second, the time that has elapsed since that event would not have been sufficient to enable the message to reach them. The immensity of the universe cannot be conceived by us, when we try to realize that the speed that would carry one from the earth to the moon in a second would have to be kept up for thousands of years to take us to some of the stars we see every clear night above our heads. They are suns in the vast universe of God.

"What Think Ye of Christ?"

(Continued from first page.)

believe that under the divine control there is a certain fitting of individuals for spheres that they are to occupy, and whatever we may find in their nature that is praiseworthy, and sometimes allied to that which is objectionable, we cannot fail to understand the fitness of individuals for the part they have to play. The only trouble is that people seem to misunderstand them, and to think that such great souls must necessarily be great in all directions.

When we look at this character of Jesus, his of all the characters that have ever passed like the ages seems to have been the one most particularly fitted not only for that age, but for all ages. And when he said, "If I be lifted up, I will draw all men unto me," how easy it is to understand those words. And then, friends, you ought to understand the weight and the force that lies enwrapped in that little word "all," and when narrow theology tells you that not one person in a hundred will probably be saved and go to heaven, that only a very small proportion of the human family will be redeemed, remember these words, "If I be lifted up I will draw all men unto me." And it is true, for this attractive power runs through all the ages like light from the sun radiated in all directions. It is the light of the truth, an all-conquering truth, that is the light of the principle, and that principle is the divine principle of love. But just like a sentence that is italicized or printed in capitals amid other sentences that appear in the smallest letters, our attention is attracted particularly to that sentence. Now, the life of Jesus: If he had not been persecuted, if he had not been made to suffer death in the most cruel form which it is possible for us to imagine, his character would have had a certain influence, but that influence could not have been widely extended. It was the cruelty and the persecution and the crucifixion which italicized it and emphasized it. And so lifted up all men are attracted to that example which is ever beautiful.

When you find in one character the love of humanity broadening and brightening the world, and making it beautiful, then you can look back to the teacher who so long ago taught this religion, and you will find that the real potency of the religion is in principle and in spirit, and not in name.

If you wish to know our particular idea of the origin of the person or individuality of Jesus, all we have to do is to take what Christians take as their proof, the New Testament. We do not need to comment upon this, but simply take the first chapter of this book of Matthew. Do you know what the genealogy of Jesus is? Why, it is to prove that a promise that was made long ago to David would come true or had come true. The promise made to David was that in lineal descent from him should come the Messiah that the Jews were waiting for and praying for. The prophets foretold the coming of this Messiah. They all held fast to the promise made to David, and believed that the prophecy would be fulfilled sooner or later. Now, when you take that first chapter of Matthew, and if you take sufficient interest in this personal and material matter, for it is that, just read it, and you will find there the genealogy traced. This line of descent begins with David, and is traced down to the mother of Jesus, whom we are told often. Why not? It traces it to Joseph, and leaves it there. Why is the name of Joseph mentioned? Suppose you strike out that name. Then, of course, that chapter becomes valueless. And if this origin was not natural, and if this name is to be stricken out, then where is the promise made to David? Where was the promise made so long ago, and kept sight of through all the years by the prophets? It is not for us to say. We only tell you there is the promise, there is the story of the prophets, there is the first chapter of the first book of the New Testament, the genealogy. Take it, and consider it, and then come to your own conclusions, remembering just what we have said, that thirty years passed before one word was written of all that Jesus said, and then you can account for the discrepancies and little differences and mistakes that have crept in. Do not misunderstand us. We repeat that there is one thing which the gospels agree in, one thing that all the writers agree in teaching, and that is the religion of Christ, the principle of Christ. That is the salvation of the world. How plain and how easy to understand! There is nothing complicated about this, nothing difficult to comprehend. It is simply the salvation of love. There is no name given under heaven except this name Christ, and that stands as a type, meaning what Jesus taught, meaning what is in that beautiful parable of the Good Samaritan, love and helpfulness; meaning that which is combined in the grand and glorious efforts which shine forth in that vision of the judgment. Feed the hungry, give drink to those who thirst, clothe the naked, visit those that are sick, and minister unto them.

Strangers, here is the spirit of the religion of Jesus. We have often told you, and we can sum it up in this: The strength of that religion is in love and its result; that which man is required to hold in his life is effort, and to develop in his life are deeds. The strongest word in all the teachings of Jesus, aside from this beautiful word love, is the word *do*. How small that word is, and yet how very great in its import. It is not what you believe that saves you, it is what you do. It is not a certain opinion you may have in regard to baptism, whether it shall be by sprinkling or immersion. It is not your particular opinion in regard to the deeply-commemorative service which you call the sacrament. Satisfy your own conscience in regard to those. It is not a matter of exalting the Apostle's creed or any other creed. It is not a question as to whether you believe in the infallibility of the Bible, or whether you have discovered certain mistakes which in the revision of the Bible are pointed out. No such question is asked. It is: Have you done these things which belong to the brotherhood of humanity? Have you fed the hungry? Have you clothed the naked? Have you been helpful? Have you done as you would be done by? Those are the questions, and all religion is concentrated in that.

This, then, is the expression of our belief in Christianity. It is the living Christianity, the practical Christianity. It is not the rustling of the golden kernel. It is not the dead faith, it is the vital work. Faith without works is dead, they say, and we believe it, and there is a great deal of this which ought to be buried. It is high time it was put away. We believe that this dead faith has been kept quite as long as it is wise or well that it should be. Let us have the real spirit of truth, that Christianity which works itself out in helpfulness, in blessed humanity; the religion that reaches upward into the spirit world, which reaches outward and embraces all mankind!

The World's Parliament of Religions.

(Synoptically Reported for the Banner of Light.)

ON Sunday evening, Oct. 1st, W. J. Colville lectured to a large audience in Raines' Hall, Baltimore, Md., on the good actually accomplished by the World's Parliament of Religions. The more radical portion of the audience entered fully into the spirit of the speaker's eloquent appeal for universal appreciation, but the more conservative were perhaps a little startled at the expression of some views which may have sounded in their ears as audacious.

The ground taken was that the idea of a "chosen race" and a "special revelation" was utterly foundationless, and the Old Testament was cited to prove the opposite. So long, said the lecturer, as people believe in the absurdity of an arbitrarily elected people, dearer to the heart of the Almighty than all others, so long will they naturally, and from their standpoint logically and religiously, refuse to treat all nations alike. The unscholarly, unhistorical identification of the Hebrew race with the Jewish religion is one of those stupid errors which, when they have lived long, die hard. A confession of faith in one only God admitted persons of all races to the community of Israel in days of old, and it does so today. "God's chosen people" may be the specially-en-

dowed prophets and gossamer of every clime and race, but one race is no holier or more gifted than another, though diverse capabilities may distinguish differing sections of humanity. On the human hand there are five fingers, one of which, the thumb, does not altogether resemble the middle finger, while the fifth differs again from the third; but if these five digits are necessary to a complete hand, who shall presume to declare that one is any better than the others?

The glory of the Columbian Exposition is that it has presented the best productions of workers all over the world, and the glory of the American Republic is that the typical American is he in whose veins may flow, not the blood of a single race, but of many united peoples.

Primitive Christianity, like original Judaism, was a progressive, reformatory social movement; the early apostles were unifiers of mankind, both in theory and practice; but, as with numberless smaller movements, so with this world-wide attempt to teach the lesson of fraternity and apply it universally—error after error crept in, born and fostered through personal ambition, till a prelatical hierarchy obscured the original ideal.

Not only has Christianity deteriorated, but all religions have declined, for whenever a distinctive system sets itself up as the only true cult, or at least vastly superior to all others, arrogance and exclusiveness bar the way to further illumination, as we can only grow and thrive through friendly association. Tolerance is an insulting word. What right have we to assume such lordship over others that we "tolerate" our neighbors? The Constitution of the United States knows nothing of tolerance; it emphatically declares that all persons are at full liberty to express their religious convictions and worship as they see fit.

Missions in future will have to be conducted on a new plan, or they will prove total failures; partial failures they already are. We must go abroad to learn as well as to teach, and then we may reasonably hope that through intelligent comparison of ideas we may enrich each other.

But we hear the orthodox of any creed, indifferently, inquiring "What can we possibly learn from heathen? Can Pagans instruct those who possess a priceless revelation from heaven?" It is just there that dying orthodoxy is uttering its departing groan. There is no exclusive revelation, and so fully will this be demonstrated in the very near future that Egyptian, Indo-Germanic, and other ingenious theories invented to account for similarity of teachings in all the great Scriptures of the world, will have to be abandoned in favor of the only really tenable theory, which is that revelations can be simultaneous as well as successive, and multiple as well as single.

The scientific discoveries of to-day are typical. There is an observatory at Cambridge, Mass., and another near San José, Cal. Observations may be made by astronomers three thousand miles apart at the same time. Need one copy or rehearse the other? Need Greenwich wait for tidings from Paris or Vienna? Need Rome borrow from South America? Stars are in the sky, and wherever there are telescopes and intelligent people to manipulate them, there can discoveries be made and revelations obtained.

In the future the really sincere and progressive minds in all systems will unite to form a grander organization of truth-seekers than the world has yet beheld, and as special aptitudes characterize varying types of intellect, so may we hope for a broader statement of truth when this blessed amalgamation has been consummated. Aggregations of units, even with a common purpose, may only form mobs, but true organic unities are fashioned like the human body, and like all beautiful complex forms in nature, of many parts blended in a perfect whole. Let us seek in future for that true organization which assigns to every member of a great body its proper position and needed function; but this we can never do unless we regard all the parts as necessary to the whole, honoring, loving and serving all with intelligence and fidelity. The new religion is already known in the higher spheres; angelic messengers are ready to impart its heavenly teachings to all who are willing to receive them, and it most certainly behooves all professing Spiritualists, perhaps more than any other people, to open wide the door, and bid the good angels welcome.

Verification of a Spirit Message.

I have been a medium for spirit control thirty-eight years. My main test control is an Indian woman, who gives her name as "Rosie." On the 22d of July the message of "Rosie, to Her Medium," appeared in the columns of THE BANNER, and among other things she said: "Tell my medium she need not be afraid, because the shadows are going to leave. Before the September time comes, she will find that the spirits have kept their promise, and taken away those conditions that have been so hard, and she will be able to do the work better and stronger than she has for a long time." Every word of the message is applicable to my case. The material burdens that were so hard for me to bear have strangely and mysteriously disappeared, and I am freer to attend to my own and the spirits' work. To me the communication is grand and convincing, coming in the way it did. She could not have portrayed the conditions surrounding me any better than she spoke face to face with me, and I feel truly thankful to "Rosie," and to all concerned, for this evidence of the close relations existing between spirits and mortals.

MRS. C. M. PHILLIPS.
Canby, Ore., Sept. 26th, 1898.

SIGN-BOARD ENGLISH IN JAPAN.—Here are some attempts at English to be seen on the sign-boards in the streets of Tokio:

"Wine, beer and other medicines."
"A shop, the kind of umbrella, parasol or stick."
"The shop for the furniture of the several countries."
"Prices, no increase or diminish."
"All kinds of superior sundries to be put here."
"Skin maker and seller (portmanteau shop)."
"Ladies furnished in the up-stair."—*Tu-bits.*

Gold vs. Silver.

Free Trade vs. Protection.

Upon these questions there is room for honest difference of opinion. There is no room for discussion upon the question of the

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BY HOLMES WHITTIER MERTON.

A concise and practical method of learning to read the character, habits and capacities of the mental faculties, from their definite signs in the head, the face and the hand. Requires only a few minutes of study, and gives many better results. A complete description of the mental faculties and their cultivation. The aim has been to widen the general view of the human mind, and to present a new and interesting source of amusement, without making a cumbersome and tedious book.

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WATERBURY CENTRE, VT.—This is a small town, but often interesting happenings take place, even in a small town. This will be found interesting news.

Mrs. C. G. Town, a well-known resident of this place, tells the following story:

"I was suffering terribly from nervousness," she says, "caused by female weakness, kidney troubles and backache, and was so weak I could not walk across the room without help. The nerves of my eyes were so affected that I feared that I would lose my sight."

"I saw Dr. Greene's Nervura blood and nerve remedy recommended so highly that I thought I would try it. I had not taken but one bottle of this wonderful medicine before my eyes were cleared of their dull aching, and all other pains and aches left me."

"I grew stronger every day, until I am now well and able to do my own work. I cannot do half justice in the praise of this medicine, and I give these facts for the benefit of others who are ailing."



MRS. C. G. TOWN.

Just over the State line in Champlain, N. Y., lives a lady widely known, Mrs. B. Wilson by name, who also tells an interesting story.

"I have been seriously afflicted," she says, "with rheumatism for over twenty years, and I did not think I could ever be cured."

"I have taken only two bottles of Dr. Greene's Nervura blood and nerve remedy, and am now taking the third, and I can truly say that I have not been so well and free from pain for twenty years."

"What induced me to use this remedy was seeing the wonderful cure it wrought in my husband—it saved his life."

"I feel it my duty, therefore, to tell the great benefits I have received from the use of Dr. Greene's Nervura blood and nerve remedy, and to advise all who are ailing to try this wonderful medicine."



MRS. B. WILSON.

"I have the most unbounded confidence in the curative powers of Dr. Greene's Nervura blood and nerve remedy."

Take this medicine now if you are not feeling just right. If you are weak, nervous, run down in health and strength; if you do not sleep well nights, and if you wake mornings tired and unrefreshed, with little or no appetite for breakfast. Take it for headache, backache, constipation, stomach, liver or kidney complaints. It is purely vegetable and harmless. Druggists sell it for \$1.00.

It should not be classed with ordinary patent medicines, for it is the discovery and prescription of Dr. Greene of 34 Temple Place, Boston, Mass., the well-known and successful specialist in curing nervous and chronic diseases. The doctor can be consulted free in any case, personally or by letter.

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Re-opening of the Banner Message Department.

In recent issues we have announced our intention to resume the work of our Message Department in the autumn, under entirely new arrangements; and also that two mediums would be employed instead of one, etc.: that one would answer Questions propounded by inquirers; that the other would attend to Individual Spirit-Messages.

We would now announce that all arrangements have been successfully carried out, and that we have engaged the services of Mr. W. J. Colville to fill the position, through his guides, of answering important questions for publication the coming season on our sixth page. Therefore all those who are interested in this phase of spirit-manifestation are requested to send at once to the Publishers of THE BANNER all proper queries for answer through this wonderful and scholastic medium.

We have secured the services of that most trustworthy and competent trance medium, Mrs. B. F. Smith, whose mission it will be to allow Individual Spirits to communicate to this sphere of life through her organism, as they earnestly desire to do. And we would here say that all classes of spirits, the ignorant as well as the educated, are welcome to our séance-room. Mrs. Smith is well known to our readers—she having given at one period, of about three years, messages at our Public Free Circles.

In this new arrangement the Public Circles so long held by us have been discontinued, and the séances whereby individual spirits can communicate with their mortal relatives and friends will be given in private—as was the case many years ago, when this Department was first organized—and be published from week to week as usual upon our sixth page. These séances will be held at the BANNER OF LIGHT office each Friday morning, only Mrs. Smith, the medium, a chairman, and Miss Ida L. Spalding—the same efficient reporter who for years has taken down the messages verbatim when the circles were public—being regularly present.

[The publication of the messages received and answers given under this new arrangement will be commenced with the conclusion of those obtained through Mrs. Longley's mediumship.]

In this step we have the concurrent advice of Spirits—Henry Clay, John Pierpont, S. B. Britton, Wm. Berry, Dr. Kitredge, and many others who have given their aid in the past, and assure us that they will continue to do so in the future.

Prof. J. Jay Watson is en route from New York to Chicago. He takes his famous violin with him, and may possibly give the people of that city a little music before his return. It is also possible that he may go still further West, even on to California.

Theosophy vs. Materialization, etc.

The repeated attempts of professing or pretending Theosophists to explain away the phenomena of materialization would possess more interest than they do if they carried with them any special signs of reason or reality to impart a substantial, rather than a vague and visionary, meaning to their character. They assume, in the beginning, an elevated superiority to all the facts which Spiritualism supplies in such abundance, telling us in a patronizing way that they are desirous to enlighten us as those who sit in darkness, and "reform" what they affect to regard as our erroneous ignorance, promising to lift us above the low level of materialization to the "invisible" clouds that sustain "astral" forms, and into unimaginable regions of indescribable existence where all individuality becomes a diaphanous film of being and dissipates in a shapeless star-dust and stardust mist. It may all of it be a satisfying belief to a certain class of minds to whom the whiff of syllabus of aerated fancies are an adequate food for their nutritive wants, but to ordinary humanity, as it is constituted, it seems dreadfully unreal and thin, without form and substance, having neither color nor meaning, apart from life and being, incomprehensible, elusive and unknown!

It looks as if Theosophists are trying to limit the great Unknownable to their own concocted comprehension, and believe they possess a monopoly of knowledge where no knowledge is possible. They look scornfully upon spirit materialization, and regard the phenomena generally as crude and coarse. And in doing this, too, they admit everything while giving "astral" names to everything, all the time not forgetting to insist that one must needs be a Theosophist in order to know at all. Now they say that there was a time when the cycle permitted more phenomena than are possible now, but that Spiritualists blindly refused to allow it by stopping where they were; that public and paid mediumship is all wrong, and an abuse; that the volume of psychic power was once much greater than it is now, or is likely to be again; and that the force has abated in the world, and will continue at least for a time to diminish. Theosophists proclaim with perpendicular positiveness that Spiritualists go blindly at the facts of the soul's own life, and regard the subject in a wholly material way, reporting the facts of the life after death in the grossest form of materialism, modeling it entirely on our present mean existence, and nowise on any resemblance worthy of the life that is to be. They complacently and obligingly accuse Spiritualists of making the Christian heaven even more gross and definite.

Theosophy assumes to teach that mediums are dangerous instruments and agents, to be shunned and avoided; but that "philosophy" is better, and that every one's life has much in it that explains the phenomena of Spiritualism. It professes to clearly understand that the key of all the mysteries of mind, and even of the whole of nature, may be found in the three stages of waking, deep sleep and dreams. It maintains that the phenomena are by no means to be looked at by themselves, but in the comprehensive view of the theosophical philosophy. That philosophy undertakes to teach man's "septenary nature"—the "seven-fold constitution of man"—declaring that we must first understand that if we would know all that the psychical phenomena mean. It teaches that the soul acts "in the use of its various sheaths, sometimes called principles; that it is necessary, in order to know the truth, to accept and try to understand "the impermanent nature of all that is usually called material, matter, and objective"; that "the dense may at once become the fluid, and the objective turn into the subjective; and "in the same way, also, the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen"; and "if this is not accepted and realized, then there will be no hope of the inquirer's really knowing anything but the outside of all these strange phenomena."

These latter-day Theosophists tell us that the departed spirit is not present at all, but that what seems such is the work of some or all of three agencies: first, the "astral remainder of the dead man, devoid of his soul and the conscience; second, the astral body of the living medium; and third, the minds and astral bodies of those present"; and "in these three agencies is the explanation of every one of the phenomena, the elemental spirits being included in all the three, as they take part in every movement in nature and man all over the globe and around it." And such an explanation of the phenomena as this is to be accepted, whether understood or not, as satisfactory and sufficient. Who finds in it anything he can understand or to be understood? All is either something or nothing, as one chooses. To desire enough reality for spirit to be able to extend to it recognition is to prefer what is "gross" and "sensual," in no sense spiritual, and so forth. If this is much better than treading on a flooring of vanishing air, what, pray, is it? Its strength all consists of assumption, and its meaning is a myth.

What, for an explanation, is one like this: Our thoughts "galvanize" the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had, been concerned in, to imitate the oneactive and ensouled person: "This is about all the 'spirit' there is in the communications from the dead." Or, again, that the apparent human form coming from the cabinet, or rising out of the floor, "is not a spirit," but is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present; the medium furnishing the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective! And the information is volunteered that the forms so appearing are the result of the operations of spirits of an "utterly depraved" nature!

How does that apply to the case of pure spirits returning to materialize, of innocent children and angelic maidens, wives and mothers, bringing only exalted affections and noble aspirations to their relatives and friends still in the mortal state? The efforts of these wisdom-fathers at giving an explanation of certain spiritual phenomena, furnish rare amusement to any one who has had experimental knowledge in the premises. We are told, for instance, that it is a "fact of the elements," or of "the astral hand of the medium," to transport objects through the air by visible means, one of the powers of the astral body being that "of stretching out to a distance of a great many yards." The medium

simply extends this astral arm a required distance, and draws into her physical hand an object on the other side of the room! How very easy it all is! The medium is all the time unaware that it is his or her own member that does it. The inanimate objects seem to move of their own accord.

Worst of all, we are told by Theosophists that no "truthful spiritual utterances" can come from mediums so long as the "sordid practice" of receiving money for their services is permitted them. The express charge of Theosophy is that Spiritualism is "no more than the worship or following of the dead." People are advised to let them alone, as "there is danger in them." It asserts that the soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man "when we attend séances or let ourselves be come mediums."

The inquiry rises naturally in every human mind in connection with this subject—who but returning spirits can report with any degree of truth of the life beyond this? If all our knowledge is to come from vague fancies and visionary wanderings like what the foregoing suggests, by what possible stretch of imagination is it to be called, as so boastfully claimed, "scientific"? Yet, this very smoke of nothing is just what we are urged to "carefully study." If there is any more reality in this sort of theoretical fantasy than in the recognizable facts of Spiritualism as given through the phenomena, it would be interesting to know in what it consists.

On Organization.

We publish in this week's BANNER an abstract of the doings of the Chicago Convention of Spiritualists, called for the purpose of organizing the Spiritualists of the United States into a common society.

The repeated attempts at organization are familiar to our readers. We have chronicled each effort and waited the outcome. There are many true, able and honest Spiritualists who believe that, our exanimate friends having inaugurated the work in their own way, and prosecuted it thus far upon their own selected methods, we should still trust them, and that we in the mundane should not be in haste to interfere or direct; that worldly wisdom and methods on the material plane of society-life may not be the most effectual in accomplishing all our spirit-friends desire; that, judging by appearances, the work of creedal disintegration and individual enfranchisement has not been exhausted, or even reached its maximum; that there is danger in old forms of organization where material judgments and earthly ambitions can find embodiment and force, and that the Cause cannot and will not take injury while waiting the direction of the great spirit guides of this individual and universal movement for the enlightenment and emancipation of universal humanity.

The experience of the past gives force to the caution that, in this matter of organization, as in many others affecting the Spiritual Cause, we should make haste slowly, lest we damage through our innocent and well meant mistakes. Soldiers in the field often criticize their leaders, and that is their right; but if true soldiers they will obey orders, even if the orders run counter to their criticisms. If the orders of the spirit-world are clear, then let us make organization a success this time, for all the force of our exanimate friends will be brought into the work.

The convention acted prudently, at least, in making the organization temporary and contingent. One year will go far to settle the problem of whether our spirit-friends desire the new American organization, and whether they are satisfied with its form and promise of efficiency. In the meantime, we should be zealous in seeking a deeper spirituality as disciples of the truth, a kinder and more charitable spirit and its expression, that we may win others to this great gospel of life, comfort and peace.

A Worldly Standard of Giving Money.

"Extravagance" being the subject of a recent sermon by Rev. Dr. Pomeroy of Cleveland, O., he indulged in a description of the various forms and manifestations of extravagance. He asked his hearers if they ever saw a lady, for instance, walk into the church, clad in costly satin, her shoulders covered with a camel's hair shawl worth five hundred dollars, rest her head on a handkerchief that cost one hundred dollars, and reach out a hand covered with a thousand dollars' worth of gems to the contribution-box and gently drop a nickel into it! He drew such a picture, evidently, for the sake of contrasting ostentatious wealth with skinny meanness, but the picture is from life, and can often be seen in "fashionable" congregations on Sunday.

Spirit Annie Denton Cridge has, on our sixth page, a word of encouragement for the veteran workers in the Spiritual Cause.

For additional editorials see third page.

The Menacing Power of Capital.—It is said with the full impressiveness of truth by the New York Voice that the money power is becoming a very real and very great danger to our land. Capital, it declares, has an advantage utterly disproportionate to its merits in politics, in industry, and even in religion; and the danger is increased by the fact that the power of capital is a cumulative power—the more wealth a man has the more rapidly he can increase it. There is nothing, The Voice thinks, that looms so threateningly over the future of our country as the growing power of accumulated capital, the building up of great wealth-centralizing baronial families in our midst; and it calls aloud for some radical changes in our industrial system, and dwells on the importance of making this land an industrial as well as a political republic.

ABBY A. JUDSON writes us that she is comfortably settled in Cincinnati, O., for the winter, and is speaking twice every Sunday during the month of October, before the Union Spiritual Society. In the spring she purposes to travel again, but not in a purely missionary way, as heretofore; her health is excellent, but she finds that the wear on the physical system is too great for her to do continuously the work that she accomplished during the last year.

Ice Railway.—Midsummer sleighing on real snow is refreshing and exhilarating. This railway furnishes all this, and is an attractive novelty. It is located in the Midway Plaisance, directly south of the great Ferris Wheel, at the Chicago Exposition. The De La Vergne Refrigerating Machine Co. of New York City is the exhibitor.

William Kendall, well known to the Berkeley Hall Society Spiritualists in Boston as a devoted friend of the Cause, passed to Higher Life from his home in Newtonville, Mass., Oct. 7th, aged 70 years. Dr. H. B. Storer conducted the obsequies at the late residence of the deceased in Newtonville, on Wednesday, Oct. 11th.

Thomas Paine.—The following brave and significant expressions are made use of by Rev. John Fane Hobbs (England), in the course of a notice in his (Mr. H.'s) magazine, The Coming Day, concerning Monrore Conway's "Life" of the author hero of the Revolution.

"Time tries all," and time has tried Thomas Paine, "patriot," "rebel," "adversary" he has been for over a hundred years, and now the curtain rises on him as prophet, hero, rational Christian. Mr. Conway rescues him from the little smelly farthing dips of the angry demon, and puts him under the glow of modern electric light. The effect is wonderful. If we can believe our own eyes, there was never such a forerunner of great redemptions, such a herald of good things to come; and few of the world's reformers have done more than he for the democracy in politics and for the rationalists in religion."

Mr. J. W. Free, general manager of the Zechos Stenotype Company, announces that he will be at the Palmer House, Chicago, Ill., for the next few weeks. See advertisement on the fifth page of this week's issue of THE BANNER.

By reference to our fifth page the reader will find an announcement made by Prof. A. B. Severance of Milwaukee, Wis., to which attention is specially directed.

WASHINGTON NOTES.

BY GEORGE A. BACON.

Activity in matters spiritual characterizes the condition of things in this city just now. The First Society opened their season's work last Sunday under favorable auspices at Metzerott Hall, having for their speaker that son of Boanerges, Moses Hall. Good sized audiences gave him cordial greeting, paying earnest attention to his opening discourses, which were every way characteristic of his well-known line of thought, manner of illustration, and pertinency of enforcement. Biblical Spiritualism receives special attention at his hands, and in the light of his interpretation becomes to the ordinary listener doubly significant.

The Second Society—known as Seekers After Spiritual Truth—have kept up their meetings, with more or less of success, all through the season. Their interest and enthusiasm guarantee success. The past two Sunday evenings their hall, No. 425 G street, (N. W.) has been taxed to its utmost capacity to accommodate those who sought attendance upon its services. Mrs. A. M. Jaques, whom I know to be a most estimable lady and excellent medium, is at present speaking for this Society. Mrs. Whitman, writing medium, assists with her phase of development.

The social meetings of these organizations, which sustain to these bodies a relation similar to that which prayer meetings used to do among the Methodists, are held on Tuesday and Wednesday evenings respectively. They are usually well attended, as the services are of a varied and interesting character.

On Tuesday evening last at Wonn's Hall, Mr. Edson, the President of the First Society, made a lengthy and interesting report of the recent organization of the National Spiritualists' Association at Chicago, the headquarters of which are to be at Washington, D. C. Moses Hall and ex-Priest Slattery also contributed to the interest of the occasion.

Mr. W. J. Colville, who is speaking in Baltimore during October, and who apparently is never happy unless he is exercising his wonderful gifts, runs over to this city and lectures on the afternoons and evenings of Monday, Tuesday and Wednesday of each week. Mr. Colville himself is a phenomenon of the first magnitude. The amount of speaking he has done during the past fifteen years, about which time he has been in the United States, would, I fancy, if printed as a continuous newspaper column, reach nearly around the world. The quality of thought, too, as well as the sustained power that generally characterizes his public speaking, is no less an intellectual marvel than is its quantity.

I look with increasing interest to this city as becoming, perhaps at no distant day, far more of a centre of spiritual radiation than those earnest souls who first raised the banner of Spiritualism here in its earlier days ever dared to dream. Surely, the consistent and intelligent exercise of the human mind, with special reference to the development of philosophic thought, spiritual progress and rational religion, should, after a period of nearly half a century, give tangible evidence of its benign power. Are present results commensurate with the outlay?

Washington, D. C., Oct. 14th, 1893.

Movements of Platform Lecturers.

(Notice under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mrs. A. A. Foye, inspirational lecturer and platform test medium, is engaged during October in Milwaukee, Wis.; November in Cincinnati, O.; December in Watertown, N. Y.; January and February at Conservatory Hall, Brooklyn, N. Y.; March in Boston, Mass., at Berkeley Hall; April in Lynn, Mass.; May in Cincinnati, O. Societies desiring her services during week evenings, in the vicinity of her Sunday engagements, will please write immediately to her permanent address, P. O. Box 517, Chicago, Ill.

Societies wishing the services of A. E. Tisdale for March and May of '94 can address him at 547 Bank Street, New London, Conn.

Mrs. Sarah A. Byrnes lectured in Providence, R. I., Sunday, Oct. 8th; she will speak in Lawrence, Mass., Oct. 22d; in Haverhill, Nov. 5th; Springfield, Mass., Dec. 10th; Avon, Jan. 28th, and April 22d, 1894; who would like to make engagements for the coming season, Address, No. 7 Shepley Street, Dorchester, Mass.

Mrs. Emma Miner spoke in Newburyport, Mass., Oct. 8th, on the subject of the soul's next Sunday; she is engaged for Worcester, Oct. 29th; Malden, Nov. 6th. Mr. J. Frank Baxter is working successfully at present in New York City—his remaining labors there limited to Sundays, Oct. 16th and 23d, and Friday evening, Oct. 20th. On Sunday, Oct. 29th, he will lecture at Berkeley Hall, in New York City. His field of labor will be Washington, D. C. Excepting Mondays and Saturdays, several of his week evenings are open to calls. Address 181 Walnut Street, Chelsea, Mass.

Mr. A. B. Brown is about to enter the lecture field in the person of the accomplished mind and the spirit as the great forces which are here to move the world's religious effort. He will speak on Sunday afternoon, Oct. 15th, at 2:30 o'clock, in Stelbert Hall, 62 Boylston Street, corner of Tremont Street, Boston. The subject for lecture will be: "The Medical Forces—their use by the spirit-world, and their abuse by man."

Mrs. Clara Field-Conant, having recovered her health, will again answer calls to lecture. Address her at 1708 19th Street, Washington, D. C.

Mrs. E. Outter, platform test medium and psychometrist reader, would like to make engagements with societies on liberal terms; will help build up those organizations that need help. Address 118 Lamberton Street, Trenton, N. J.

Anna M. Jaques—202 Indiana Avenue, N. W., Washington, D. C.—will, after the 1st of January, 1894, accept calls to lecture.

Harlow Davis, the noted platform test medium of social converse, followed by brief remarks by O. M. A. Twitwell, who closed with a poem. Mrs. Nellie J. T. Brigham and Lyman O. Howe, both made brief addresses, the former closing with a poem. The main feature of these addresses related to the disavowal under. Brief remarks by Byron Haskell, and singing by the audience, closed our meeting, which was interspersed with song and music by Mrs. L. C. Clapp. The thanks of the Union are due to Mrs. M. A. Pope for the free use of her parlors for this very interesting meeting.

Since our last report there has been paid into our special relief fund the sum of one hundred and fifty dollars. Fifty dollars each will be paid to Frank H. Moore, 306 Dudley Street, Roxbury, Dr. Babcock of Chelsea, and Mrs. Sarah R. Fox of Dr. Magan. Each donee will receive five dollars a month for ten months.

Our future public meetings will be held at Gould Hall, 3 Boylston Place, and the first Wednesday evening, in each month, instead of Tuesday as heretofore. 77 State Street, Boston. WM. H. BANKS, Clerken.

NEWSY NOTES AND PITHY POINTS.

AUTUMN.

There is a low, and rustle in the air,
Among the yellow banners of the corn;
The faded autumn drows the heavy head,
The garden border of its wealth is shorn.
A subtle stillness broods o'er all the scene,
The benediction of the year is come;
The sheaves are garnered from the fading field,
And on the air are songs of "Harvest Home."

A congenial mind is ever kind.

The news of the illness of Lucy Stone awakens, deep and genuine sympathy in every quarter where heroic devotion to the cause of equal rights for women is cherished, and a life of never flagging devotion to humanity and justice is venerated.

Pride goeth before a storm.

[A GOOD DESCRIPTION.]—"Dyspepsia is a dreadful thing," sighed the afflicted one. "It makes a man feel as if he were dead and his monument were erected right over his chest."—Judge.

It is said that Americans spend \$200,000,000 a year for tobacco. Though this sum would build many almshouses, the anti-tobacco people are obliged to confess that there is no more earnest demand for tobacco than in the almshouses themselves.

Charming October weather—but the "polley" shops are still active.

Persistent phlebotomists persistently phlebotomize.

GOOD ADVICE.

The simplest food
Doeth most good;
And perfect health
Is more than wealth.
Contented mind
Makes one refined.
He who is wise
Needs no disguise.
A heaven within
Defeth all
Beyond all price
Is this advice.

The czar, it is reported, has resolved to abolish the use of the knout in Russia, having learned—a little late perhaps—that it is subject to abuse. Too much wonder at the lateness of its abolition should not be felt, however, since it is of very recent date that the House of Lords refused to abolish flogging in the British army, and was finally compelled to do so only by a threat of flogging for itself.

The White City on Oct. 9th (Chicago day) was visited by 713,646 persons—paid admissions. In this instance the Paris Exposition was eclipsed in its highest attendance, which was 377,150.

[A GOOD RECOMMENDATION TO AN EDITOR.]—A manuscript came to this office the other day with a note accompanying it in which the editor was advised to use his own judgment as to the article's fitness for publication, to revise it, or print any part of it he saw fit, or reject it altogether. Of course it was a good manuscript and was promptly sent to the compositors. —Herald of Gospel Liberty.

It is well to remember, for use in cases of illness where the burning thirst of the patient cannot be assuaged by cracked ice or water, that a teaspoonful of glycerine will afford prompt and comparatively long relief.

[AMERICAN FARM SCENE.]

Good homes, where tins dry in the sun; and brave
The jealous tended dooryard postles blow;
A sawmill, idle while the stream runs low;
And its red dust is stirred but little slow.
For ox drawn load or hay cart rumbling slow.
Only the locusts' sleepy whirr, and bells
On hillside and in woods where cattle stray.
Hallowing all the sweet, long autumn day;
A quietness wide and serene, that tells
The mellowing, hallowed world is far away.
—Emma A. Oppen, in Harper's Weekly.

How truly remarks Emerson, that "the world is his who can see through its pretensions."

The Yankee Yacht Vigilant has thus far (in two races at least) "beaten" the English Valkyrie, and Uncle Sam is jubilant.

Many merchants think that when times get close and they are forced to retrench on expenses, the first thing to stop is their standing advertisement, when in reality it is the very time when they need it the most. Anybody can sell goods when there is plenty of money, and an ad. should never be dropped at the time when it is doing the most good. —The Sedgwick (Kan.) Pantagraph.

The yellow waste-barrels in the streets of Boston are to be multiplied, which means that the experiment of facilitating the picking up of odds and ends in its public thoroughfares is a success.

Keep your eye on Truth's compass,
It will guide you o'er the deep,
Will show you where the North Star is,
And where the flowers sleep.
In the sunny South. No matter
If the way seems long,
Keep your eye on the compass
And You Can't Go Wrong.

A city daily remarks: "We have no hesitation in saying that it is better to swear honestly than to pray hypocritically." Right enough, brother!

The New England Conference of Charities and Correction will hold its sessions in Newton, Mass., changing Church, Oct. 24th, 25th and 26th, 1893. All taking an intelligent interest in the dealings of others with the distressed, the defective or the criminal are invited.

The Veteran Spiritualists' Union.

To the Editors of the Banner of Light:
On the evening of Oct. 3d, the Veteran Spiritualists' Union met in the parlors of Mrs. M. A. Pope, 375 Columbus Avenue. A directors' meeting was held first at 7 o'clock, after which the Union met at 7:30 P. M. At the former meeting, after the reading and approval of the record of the previous meeting, a committee of two, Mr. Edson and the clerk, were authorized to engage Gould Hall, 3 Boylston Place, for the regular monthly meetings of the Union, and it was also voted that they be held on the first Wednesday evening of each month at 7:30 o'clock P. M. It was stated that this hall has large book-cases in it, in which the many books given to the Union can be safely placed.

Adjourned at 7:30 o'clock, immediately after which the Union held its regular monthly meeting, and in the absence of President Storer at Quaker, Mr. Jacob Edson was elected chairman. Record of the previous meeting was read and duly approved. The Committee on Resolutions on the decease of our late Historian, John S. Adams, asked for further time, owing to the absence of its chairman.

Mr. Edson spoke of the decease of Dr. O. H. Wellington, Sept. 10th, stating that he was a gentleman of marked characteristics; had once been a Unitarian clergyman; a lecturer on the occult sciences; a vegetarian; and a tobacco smoker. He was a man of strong and strong will, who was with Dr. Wellington the last two days of his earth life, related certain spiritual manifestations which took place during that time.

On motion of Treasurer Dole it was voted that the thanks of the Veteran Spiritualists' Union be given to Mrs. Elizabeth Mason, of Upper Red Hook, N. Y., one of our members, for the gift of about one hundred and fifty more spiritual books. This is Mrs. Mason's second gift to us, the first being "On about seventy volumes. Some of these books are out of print, and could now be obtained only at high cost. Most of them were formerly a loan to the Spiritualists' Alliance of New York, and we are fortunate in receiving such a generous gift.

After a recitation by Mrs. Brown, under spirit-control, an intermission of ten minutes was taken for social converse, followed by brief remarks by O. M. A. Twitwell, who closed with a poem. Mrs. Nellie J. T. Brigham and Lyman O. Howe, both made brief addresses, the former closing with a poem. The main feature of these addresses related to the disavowal under. Brief remarks by Byron Haskell, and singing by the audience, closed our meeting, which was interspersed with song and music by Mrs. L. C. Clapp. The thanks of the Union are due to Mrs. M. A. Pope for the free use of her parlors for this very interesting meeting.

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Message Department.

The Messages published from week to week from the various individuals and the above heading are hereafter to be given in private, and reported as per dates as our Public Office-Book has been permanently closed.

Questions propounded by inquirers, and answers thereto, should be forwarded to this office by mail or left at our Counting-Room for answer.

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits speak with them to the life beyond the characteristics of their earthly lives—whether of good or evil—that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits, and that even though they do not import with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest desire that those who recognize the published messages of their spirit friends, and verify them by informing the undersigned of the fact for publication.

Letters of Inquiry in regard to this Department should be addressed exclusively to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Sance held May 12th, 1898.

Spirit Invocation.

Oh! thou Source of All Goodness, thou Soul of Infinite Light, the sunshine of thy presence streameth down upon the earth, filling the entire universe with radiance and strength. We are thy children, and we seek for something of thy strength and tender love in our hearts that we may be imbued with new courage and be uplifted to the plane of purity and spirituality. We ask this: that we may be baptized in the light and power of the spirit that our minds may be quickened to higher conceptions of truth, that our aspirations may blossom forth in fresh beauty and perfume, reaching nearer and nearer unto the spiritual fountain of all good.

May we be drawn closely together as brothers and sisters seeking a like blessing from angelic hands and hearts, asking for an influence which shall tend to spiritualize our natures, and in this and in other hours thankfully recognizing the privileges and the blessings which are bestowed upon us. We ask that our angel friends may be drawn close to our side, and that even though we may not receive the comforting word or the verbal expression of tender care and watchfulness, we may become conscious within our souls of their loving protection and guidance, and realize that we are one with them, so united by the bonds of fellowship that there can be no separation.

May we feel that the curtain which hangs between the spiritual life and our own condition of being is indeed thin, and that it may be wholly withdrawn, so that we may look with interior vision into the realities of the angelic life. This is what we ask, this is our aspiration and desire, the true prayer of the soul, and we may become one with the angels, dwell in heavenly lands, not seeking their own aggrandizement and personal influence, but rather seeking for the blessing and the benefit of their fellow-beings, doing good and lasting service to mankind, bestowing kindly ministrations upon the feeble, the lonely and despaired, that they may be uplifted and strengthened to make new effort to reach better conditions of life and thought. We ask that all souls, whether dwelling in the haven of want and pain or upon the hilltops of prosperity and happiness, may become conscious of thy presence and power, and may they also realize that as children of the Living Spirit they are brothers and sisters in one holy band, and thus seek to do unto one another as the law of love commands.

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—Your queries, Mr. Chairman, are in order.

Ques.—[By J. F. H., Somerville, Mass.] How is the Mohammedan religion viewed from a spirit standpoint?

Ans.—We of the spirit-world, friends, recognize a truth underlying all forms of religious observance wherever they may be found, and no less so in the Mohammedan than in any other. To our mind that religion is based upon spiritual conceptions of life and also upon the longings and the aspirations of the human soul for that which is beautiful, for that which appeals to the inner sense of loveliness and elevation, but that form of religion, like all others with which the world has dealt during the centuries of its progress, has been enshrouded by certain forms and ceremonials appealing to the outer or material sense of humanity, and we believe that there are thousands upon thousands of human souls who have bowed before Mohammed as the one and only true prophet that have been sincere and childlike in their reverence and aspiration, and that have received grand and beautiful thoughts and spiritual impulses from their very conception of religion and of that which lies beyond this mortal veil.

We deprecate and deplore all forms and ceremonials, creeds and dogmas which have crystallized around so-called religion of any age and clime, and which have tended to degrade that religion to mere observances or to an appeal to the lower and sensual instincts of humanity. Where superstition and bigotry have drawn mankind into the mire of religious fanaticism, and have them rooted out; but wherever truth has made its resting-place, appealing to the more spiritual instincts and ideas of the race, we feel there is a gem. We do believe, friends, that underlying every form and condition of religion there is a truth which is derived from the centre of all spiritual truth, that it is and has been an inspirational power streaming down toward humanity from the immortal realms, and that it is a part of the great Spirit of Life itself, which man has vainly sought to grasp. The mind of man has advanced through the centuries; human beings have grown through suffering and discipline, they have gained wisdom and knowledge because of hard experience; and yet the work with these minds has been a grand one, since it has helped to illuminate the human mind with higher truths and grander conceptions of life, of immortality and of the Great Spirit itself. So we need not turn to any of the religions of the past, pagan or Christian, for light and knowledge; we need only turn our faces toward the future and keep ourselves in touch with the present liberalizing atmosphere of thought and feel that we are in advance of all the past ages in the line of spiritual growth and understanding.

INDIVIDUAL MESSAGES.

Annie Denton Orledge.

[Referring to a bunch of violets on the table.] Friends, the beautiful violets on the spirit of love, which the spirit of God, and as I hale the perfume I feel that it is a breath of the great human sympathy of my fellow-beings. I am rejoiced at the privilege vouchsafed me to stand on your platform this day, and give greetings of love to the dear co-workers and friends I have known in the past. Not only do I extend my thought of love to friends and fellow-workers in California, but throughout the States. I know of souls that are still traveling along the earthy way, and whom I have labored in sympathy, seeking to dispense the word of truth as it pressed upon me, and was stirred into utterance by the inspiring touch of angel guides, and to-day I feel that I have the right to take a moment of your time in which to offer my kindly remembrances and greetings to those dear souls. Some of them are bending low beneath the weight of cares and of years; their brows are whitened by the frosts of time, and their furrows have appeared in their cheeks, which tell of experience and of hard discipline with adverse conditions; but as they have been faithful to the work imposed upon them, their souls are white, and their spirits shine with the lustre of heavenly unfoldment. So I count them blessed in the sight of those who stand in lofty places which they have won by hard striving, and by many years of ministrations to the lowly and sad, leaving their dear homes in the morning heart, and sunshine to the soul bowed down in darkness.

It does my spirit good to speak these few words of recognition to the dear friends who are still upon the earthly side; and many who have long since laid down their burden of mortality, and taken up the robes of the eternal life, those who were workers in the vineyard of truth, and whose names are called, and are higher, and in sympathy with me, and with these dear ones yet on earth. They join me in loving thought and tuneful praise—yes, Mr. Chairman, I say praise of the work which has been done, and surely your toilers in the

field of reform, truth and justice need the appreciative word and the expression of praise that they may know that their efforts and work have been understood, and have not been in vain.

It is with a heart full of sympathy that I speak this day, coming with no personal motive in view, no purpose of my own to serve, but only with the desire to impart some magnetic influence to one or more tolling souls of earth that they may feel encouraged and cheered, and know that those who have gone on do not forget them, nor do they turn aside from the beaten track of earthly service to wholly enjoy the glories of the immortal life. So many of the brave souls, the apostles of truth and justice, that have gone beyond the sound of your voices, as you think, but not beyond the call of your spirit need, send back to you a greeting and affection from those eternal heights. It is not needful that I should call them over, for you who are old workers in the spiritualistic ranks know them by name; they stand in your memory as living lights whose lustre is not dimmed because the external has faded from view. They are standing upon the hilltops waiting for the moment of action, if that be necessary, or ready to hurl their shaft at any formidable error, but never for one moment swerving from the post of duty, or failing to do that which belongs to them to do.

I may not come again, Mr. Chairman. I have my sympathies here on the mortal side which are sweet, and which attract me; I have my sympathies on the spiritual side which only my thought and attention, and eternity itself does not seem a moment too long in which to afford opportunities for the accomplishment of those works which appeal to the progressive, watchful mind.

Annie Denton Orledge.

S. W. Knowles.

[To the Chairman:] Will you kindly list to me as S. W. Knowles? Perhaps I might say that I am from the city of New Bedford. Naturally my thought turns in that direction as I come into close contact with earthly things, and it would please me exceedingly to have my friends in business and in social life learn of my return to your office to announce myself as one who lives. I certainly do not feel like a dead man; assuredly I feel all the bounding qualities of active life surging through my being at the present time, and there is no thought or taint of death connected with the hopes and ambitions which fill my mind, and which connect many other individuals as well as my own.

Were I in the body, perhaps it would not be considered so very strange if I should send a despatch to the office of the Pacific Steam Whaling Company of San Francisco; nor will it seem so very strange to do that from the spirit side of life since there is a mystic line of communication between that world and this—a sort of telegraphic system which can be employed by those who have passed out of the body, and which, if understood, could be as readily employed by spirits who are in the mortal form, to my belief, for I have been studying into this line of thought and of operation since I went to the other world, and I feel satisfied that perhaps nine out of ten who are here could get into communication with the other world if they only knew their own powers.

Well, sir, I send a despatch to the effect that all is well, and that I look forward to new lines of usefulness, which have already entered in a measure, and which I hope will lead to practical results.

I thought it would be very helpful to me to just step in here and give my name, which is S. W. Knowles, and assure my friends, wherever they may be, that I feel strong and active and well.

Judge Rufus B. Ranney.

[To the Chairman:] I give you salutation, sir, and I crave pardon if I intrude. [Not at all.] I have felt free to step forward, and, if possible, to make the attempt to send a few thoughts in the direction of my former field of labor along the lines of legal jurisprudence, hoping that by so doing I might be enabled to touch to the quick the mind of some personal friend that would respond with mental recognition and the desire to learn more of this great mystery which the world calls death.

In Cleveland, O., and elsewhere, I have been known as a long-time worker in my profession, and it has occurred to me that because the world calls me dead, I should remain silent and refuse to announce myself as a living entity. Therefore, at this time, although feeling it to be rather a late day, I come forward, not that I have hitherto shirked my duty, but I have been unable to present myself on your platform at an earlier time.

I am ready to meet any of my former colleagues or associates in private and exchange thoughts and ideas with them, and to send a channel through which I may approach them. I am certainly anxious to do my part in such a great work, and I call upon my friends to do theirs. I do not challenge them to an interview expecting that they will be unhorsed in any argument, but I humbly invite them to such a conflict, feeling that if I am provided with an instrument suitable to my needs I shall be able to give them such earmarks of my personality as will assure them I am not dead.

I do not come at this time, Mr. Chairman, with any special argument or discourse upon any weighty subject. I know that your time is allotted to various individuals who crave the opportunity of making themselves understood, and I am only one among many who are here to present their "briefs," and to lay mine before the public for its information. This Circle is composed of men of character, for I deal with the whole world, and not with a few who have dwelt in all quarters of the globe to announce themselves to the friends left on this side. Therefore, I am one of them; but in a quiet interview with a friend I should very gladly take advantage of the time and utilize all the moments that I possibly could. If my friends wish to know of the future life, of that which is beyond this earthly plane, I will do my part to acquaint them with something of my conditions.

I held various offices, and was occupied, sir, with official duties during my long career on earth, but I will not enumerate them. They ranged from that of district attorney to judge on the bench, and my friends know just what they were.

I am dealing now with spiritual objects and employments, but if I can communicate with my friends in private I think I shall be able to take them to the past and give them something of its work and its results.

You may call me, sir, Judge Rufus B. Ranney.

Mrs. Martha P. Starkweather.

The good spirit who stands by as on guard motions me to come, and I am happy to be able to do so, for I do desire to send my love to my friends in Oakland, Cal., and wherever else they may be. I want them to know that I am living, and whether they are in one State or another, in Massachusetts or in the far West, I can find them. As a spirit I can travel to them without pain, and give them a little influence and something of love.

I would like all my friends to know of the bright spirit-home, for it is light to me. I have seen many who died and went out of the earth life, and they are well and strong, and full of plans and ideas. There seems to be only the greatest life there to me.

I come asking, as did the other spirit, for an opening through which I may quietly reach my friends, and I know I can do something to ease them of the burden of life. I want to tell them of my journey to the spirit-world, of my pleasant awakening there, and of the bright associations and the loving friends I find, and that they will find when they pass away. I have seen some of the Phelps of our family, and others that I knew in childhood's days, and I have seen friends that I did not know while here, but who are bound to me by spirit-ties. So it seems as if this is the true home, and that of earth is only the mere beginning.

I am Mrs. Martha P. Starkweather. My husband is H. K. Starkweather of Oakland, Cal. I have not yet been a year in the spirit-world. I know that there are many things for

me to learn and to realize that I am only as a little child; but I thought I could come and send a few words of love and remembrance to the dear ones here it would help me to learn more and to do more in my spirit-home.

Bill Harris.

[To the Chairman:] I don't know as you want me in here, but I thought I'd come right out and if you don't want me, you could put me out. [You are very welcome.] That's good, but I got kind of used to getting put out when I was on this side. Somehow or other I suppose I was rough-like and wasn't just up to time in appearance and manners.

I came here with a parson, or I suppose he is, and I suppose you'd let any one in that come with him. Anyway, he's a good sort of fellow to us claps.

Do you want to know my name? [Yes.] I'm Bill Harris. [Where did you live?] Where did I belong? [Yes.] What do you want to know for? Oh! I suppose you want to hunt up my friends, and you want to know who I am and where I come from. Well, I've decent people on this side, and they wouldn't like to have me tell where I come from. Do you think they would? [Yes.] Well, you don't know them.

Do you know where Brooklyn is? So do I. I used to hang out there. There's a good many houses around those places, and I suppose my friends on the other side to hear them penning on them or not. They don't want to hear from me, I know that. They let me go on my way here, and I went out of the body. I had a pretty good education when I was a boy, and I commenced all right, but somehow it didn't hold out, and I've been pretty tough.

You see all these spirits who come back here tell about what elegant times they have, and you'd think there never was a black cloud nor a stormy sea on the other side to hear them say. Well, you only hear one side of the story, and if you think you're going to a world where there's no shadows and all is sunshine, you'll be mistaken, that's all.

You've got a whole lot of persons here, haven't you? Well, that one I came along with, he sort of picked me up. I was down in a place a long spell that was enough to make you crawl all over, and he came along and sort of took me in hand. I came along and sort of heard some one else say that afterward. We went along, and he seemed to pick up half a dozen just such chaps as I. Then he told me I was to come in here, and I came. Good-by.

Father Charles Cleveland.

[To the Chairman:] My friend, many months have rolled into years since I communicated through this medium upon your platform. Occasionally in past days I found it a helpful service to me to utilize this means of communication to come in contact with the outside world, and in former times I have sometimes brought to your Circle such unfortunate as I felt would be uplifted and strengthened by a wave of magnetic influence from those of you here who are in sympathy with regenerating work and also from the spiritual guides who are in attendance at this place.

The man who has just spoken to you is one unfortunate whom I discovered and sought to benefit; but I found him weighted down by certain material elements of which he could not rid himself. Knowing from experience that sometimes such a work is accomplished by the afflicted one coming in contact with mediumistic persons of earth, and harmonious sisters, I brought him here, and I believe that he will receive an impetus to reach out to higher conditions and to develop something within that is good and true, and that only needs a little human love and attention to cause it to unfold and put forth its powers.

Now, my friend I will not tarry longer, because my work is more with the unseen than with those who dwell in the flesh.

I have many pleasant memories of the good workers here, of those in Boston who sent out the best influences toward the erring and the unfortunate, and who are working for God's children I send out my sympathy. I give them a word of cheer and of blessing, and I say: Good friends, go on with your work, and wherever a soul can be benefited, wherever one can be uplifted from a morbid condition and an undeveloped state into one that is more natural, that is more as God's child should have, a noble and blessed work is performed.

Charles Cleveland, or Father Cleveland, as I was called.

Bob Carter.

[To the Chairman:] Well, I suppose I'm another one of the lumps that the good shepherd has brought here into the fold. Anyhow, I came with him, and he was so very kind I couldn't hang back when he asked me to speak.

I don't know how long it is since I went out of the body. I might have been here now but for my own folly.

My name is Bob Carter, and my home was in Boston. I feel very sensible of the fact that I wasted my time and opportunities oftener than I care to admit, and I don't see the importance of taking advantage of my opportunities, and so I suppose that was the reason I flickered out in early years, instead of living to be a strong, useful man.

I've been very uncomfortable, to say the least, whenever I've had to look back over my past, and that's pretty often. Somehow it comes up, and don't stay away, and I thought if I could only get out of that state, so to speak, overcome the restless, uneasy condition, and the great longing to be in the body, I might take a new start, and learn how to take hold of things in the spirit-world. I was talking with some friends that are near me in that other world. They told me of this good, kind man who sometimes came around, and they said I had better go to him, and ask for his help. Well, I started ahead, and here I am.

I have a few relatives in this city. I'm not like the other fellow, for I think perhaps my thoughts may be glad to hear from me because they don't hear from me so often. I don't know such a terrible state that they will never hear anything of me, and I never shall know anything worth knowing myself. I think it may ease their minds a bit on that score if I tell them that I've seen some fellows a good deal worse off even than I am. I've been uneasy; I've been sorry I didn't do better; I've gone over some terribly rough places trying to climb up over the rocks to get to the smooth fields; I've been with some people I didn't like a bit, but I saw things as they were and are, and I seemed to turn against some of those very conditions that I used to be in; yet I have had to stay among them, and it has been unpleasant, but I am not in everlasting torment; I am not in misery.

I know what is taking place with my friends, and I think that Mary and others will sort of take a little comfort and be happy if they hear of my coming here. I hope they will, for I think everything of them, and I'll do all I can to help them, and that is more than I could do for them on earth. I have the will to do it, and I'm told the power will come. So you see I'm not coming all for myself.

The missionary said I could come and speak, and tell the friends that I'm alive, and in a way to get along all right. Sometime I hope to be spruced up enough to meet them without being ashamed, or have them ashamed to meet me, and sometime I'll try to come a bit in this way. The missionary also says that when he was in the body some of my people knew him, and knew of his work, and perhaps it will please them to know I am one of his lambs—a pretty rough looking old lamb, I tell you, but he acts the part of the good shepherd, and I appreciate it.

INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

May 16—William Field; George A. Williams; Jennie F. Straw; Ben Angell; Mary A. Shaw; Mary S. Jones.

Wonderful Cures of Catarrh and Consumption.

Wonderful cures of Lung Diseases, Catarrh, Bronchitis and Consumption, are made by the new treatment known in Europe as the Andral-Broca Discovery. If you are a sufferer you should write to the New Medical Advance, 87 East 6th Street, Cincinnati, Ohio, and receive a new treatise free for trial.

State age and all particulars of your disease.

Banner Correspondence.

New York.

BROOKLYN.—E. J. Bowtell writes: "If the Cause of Spiritualism is not progressing in this 'city of churches' with the startling rapidity which some of us might desire to see, there are at any rate worthy laborers here who keep up the work with a dogged perseverance which is worthy of being recorded. When most schools throughout the country had closed doors, and their members were in the mountains or by the seashore, or enjoying the advantages of one or other of the camp-meetings, there were sufficient of the Brooklyn Spiritualist Association left at home to maintain an unbroken course of meetings throughout the summer.

The occupancy by this Association of their former premises in Bradbury Hall terminated with my former engagement as speaker here on the last day of April, and when I returned in August found them assembled at the headquarters of the People's Party, 102 Court Street. Since then I have been speaking there every Sunday evening, and—as the weather has grown cooler and wanderers have returned—to increasing audiences. On Sunday afternoons tests have been given by Mrs. Ormstead, who also holds a circle every Wednesday evening.

My lectures in August and September were followed by tests and psychometric readings given with great success by Mrs. Ormstead, a recent arrival from Bangor. For the last two or three Sundays Mrs. Mott-Knight has attended, and through her mediumship slate-writings have been produced on the platform—a committee of skeptics holding the slates. This has greatly puzzled the doubters. On one occasion a gentleman, a stranger, who declared that he had no belief in the phenomena, received a message from his father, and not only recognized the signature, but affirmed that the handwriting was exactly the same as that of letters which he still possessed.

The Progressive Conference meets on Saturday evenings with pleasant and profitable results. The Advanced Conference has entered into more commodious quarters at Jackson Hall, 515 Fulton Street, where its members are ready to welcome old friends and new ones every Wednesday evening. The platform is a liberal one, and all views may be expressed there, and criticized on their own merits. On the 26th inst. Mrs. Mary Babcock, a Russian convert from the Greek Church to Mahometanism, by the invitation of the conference stated his position as a Mussulman. This evening, Oct. 4th, Mrs. E. H. Mace of Jersey City is announced to reply to him from the standpoint of a Christian Spiritualist, and next week, the 11th inst., an attempt to reply from the scientific standpoint will (no unforeseen accident preventing) be made by myself.

Minnesota.

MINNEAPOLIS.—"A Subscriber" writes: "Mrs. R. S. Lillie has just finished a most satisfactory engagement with the Society of Modern Thought, for three Sundays during the month of September. It is a pleasure to see a good worker and noble woman so well appreciated.

Mrs. H. S. Richings began work with the same society the first Sunday of this month, and was welcomed by a large and appreciative audience on Saturday evening. She will speak here during the month of October, and as the society is very urgent that she should—possibly during November and December. Mrs. Richings has many warm and sincere admirers and friends in this city, and I believe will do splendid work here this autumn, equaling if not excelling that of the past.

In the city of Dubuque, Ia., where she spoke in September, greater interest than usual was shown by the leading papers, and they were honest enough to give her credit for logic as well as oratorical power, speaking of her as an "educated lady." Her work in Spiritualism is her life, and for that reason if no other must bring recompense; and now that her physical health gives promise of being so much better, I believe there is hardly any limit to what she may accomplish, and in saying this I only repeat what is being constantly said by many others wherever she goes."

Massachusetts.

SPRINGFIELD.—W. L. Jack, M. D., writes, Sept. 27th: "Our camp-meetings over, our friends are returning home, and preparing for the fall campaign. The Cause of Spiritualism is awakening great interest among the best people everywhere, and many of the brightest and best exponents of the truth in our churches do not pass it by, but anchor their craft in the harbor of spiritual information and truth."

Sidney Dean, that grand and noble soul, found him bright, cheerful and ready to converse upon our beautiful Philosophy.

Now let me speak of one more who is working occasionally among us—I refer to Mrs. Sarah A. Byrnes. Her discourses at Lake Pleasant contained many beautiful thoughts and grand truths.

Long may THE BANNER live and prosper, for the benefit of many friends, the advocates of our beautiful Cause.

New Hampshire.

MANCHESTER.—A correspondent [R.] says: "D. G. White delivered an interesting and instructive lecture, by invitation, at a private residence, Sunday evening, Oct. 1st. Under spirit-control he improvised grand and beautiful poems, which were well received. This instrument of the spirit-world should no longer hide his light under a bushel, but permit his guides to give instruction to those of earth who desire to receive spiritual truth."

NEWMARKET.—Mrs. L. M. Boardman, speaking of the worth and work of Miss S. Lizzie Ever of Portsmouth (her article has already appeared in THE BANNER), adds in a note to the senior editor: "I remember with pleasure the privilege of meeting with you and your personal friend Dr. S. B. Brittan, with dear Madam Staples, at Old Orchard. I so often wonder she sends no message through THE BANNER, when she loved it so much."

When your blood is impoverished the remedy is at hand. Take Ayer's Sarsaparilla.

October Magazines.

MCLURE'S MAGAZINE opens with a character sketch of "Thomas B. Reed, of Maine," by Robert F. Porter, fully illustrated from photographs and sketches made for this article; "The Harvard Psychological Laboratory," is a comprehensive and instructive paper from the pen of Herbert Nichols; a thrilling account of "Mountaineering Adventure" is contributed by Frances Gribble; of special interest just at this time is C. Kinloch Cooke's profusely-illustrated account of Lord Dunsen's career as a war correspondent, yachtsman and public man; a pathetic short story, by Walter Beant, appears; the admirers of Charlotte Brontë will be especially interested in Dr. Wright's description of "Hugh Brontë as a Tenant-Rights," under the title of "Stranger than Fiction," which is the concluding article in the excellent table of contents presented in this number. Published by S. S. McClure, Limited, 745 and 746 Broadway, N. Y.

THE CENTURY.—Joshua Flint gives an account of his "Life Among German Tramps," in which he reveals the typical life of this class; "Taking Napoleon to St. Helena" is the title of the hitherto unpublished diary of the trip written by John R. Glover, Secretary of Admiral Sir George Cockburn, to whom the duty was assigned; in the concluding chapters of his autobiography, the older Salvini writes of his various visits to the United States, and gives his impressions of Edwin Booth and other celebrated actors; an interesting description of "Pratt Institute," a model school at Brooklyn, N. Y., is fully illustrated by Louis Loeb; "Street Paving in America," by William Fortune, of Indianapolis, is a well-studied article which relates to one of the current problems before the public; "The Oats of Henriette Konner," the Dutch painter, contributed by Thomas A. Janvier, is finely illustrated by

engravings of some of her best work; a collection of letters from Washington, D. C., written to the poet's mother, relating to the stirring events in the early sixties, is entitled "Walt Whitman in War-Time"; other articles not here mentioned, with installments of the serials and two complete stories, are given; a portrait of Frederick Law Olmsted appears as the frontispiece, and accompanies a biographical sketch of the author of the original plan of the grounds and buildings of the "White City," Union Square, New York; The Century Co.

THE LADIES' HOME JOURNAL opens with a sketch of "The Home of Christine Nilsson" in Paris, charmingly written by Lucy Hamilton Hooper, and finely illustrated; "The Study of the Voice," by Christine Nilsson, follows in natural order; William Dean Howells' fascinating serial, "The Coast of Bohemia," is concluded in this number, and the reader, with regret, parts with the characters in whose fortunes he has become so deeply interested; brief biographical sketches of "Four Clever Young Literary Women," with portraits of the same, appear; Josiah Allen's wife writes in her quaint style a most laughable story entitled "Trying the 'Rose Act'"; Edward Strauss, conductor of the court balls of the Emperor and Empress of Austria, contributes "Dancing Waves Walzes," four in number. More than the usual amount of fiction is presented, and the departments are unrivalled. The Curtis Publishing Co., Philadelphia.

THE QUIVER.—The frontispiece this month is an excellent engraving from a photograph of H. R. H. the Duke of York, "The Eternity of the Unseen," by the Rev. G. A. Chadwick, D. D., Dean of Armagh, is full of beautiful and uplifting thoughts relative to the eternal nature of the unseen, the lovely traits of character, the virtues and high principles which lie within the human heart and that defy and triumph over the outer man; another paper of especial value, entitled "What We May Become," by the Rev. J. Niles Hitchens, D. D., inspires one to attain to glorious heights of unfading honor, eminence, wisdom and spirituality, which are pointed out by the author as the possibilities that lie before each one who is resolved to press on toward the shining mark. Other articles of interest, installments of serials and complete stories are also contributed. Cassell Publishing Co., 104 and 106 Fourth Avenue, New York.

MISCELLANEOUS NOTES AND QUERIES.—John P. Whipple contributes an interesting article on the "Theory of the Gulf Stream"; "The Pleiades, the Grand Central Sun," is a paper by the editor, containing scientific, historic and mythologic information; other articles not mentioned here are also contributed. Conducted and published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

THE HOUSEHOLD.—Several complete stories appear; Charles M. Sheldon contributes an interesting account of "Narrow Escapes"; the departments, in which are discussed numerous subjects of interest, are fully sustained. Published at 110 Boylston Street, Boston, Mass.

THE ST. LOUIS MAGAZINE, besides the usual amount of fiction, contains much that is interesting under the title of "Timely Topics" and in the various departments. Publication Office, 2819 Olive Street, St. Louis, Mo.

THE GLOBE QUARTERLY REVIEW of Literature, Society, Religion, Art and Politics (September to December), conducted by William Henry Thorne, and published at 716 Title and Trust Building, Chicago, Ill., has been received.

Hornford's Acid Phosphate Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

SPIRITUALIST MEETINGS.

LYNN, Mass.—Spiritual Fraternity holds meetings at 77 Commercial St., at 7 P. M. on Wednesdays at 7 1/2 and 8 P. M. Mrs. E. L. Webster, President; Mrs. E. B. Merrill, 33 Lowell Street, Sec'y.

CHILDREN'S LECTURE MEETINGS, 12 M. in the same hall. T. J. Fryer, Conductor; Mrs. A. S. King, 238 Broadway, Sec'y.

WORCESTER, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main Street. Geo. A. Fuller, M. D., President; Mrs. George D. Fuller, Vice-President and Corresponding Secretary; Woodbury C. Smith, Secretary; Edgar J. Howe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

SPRINGFIELD, Mass.—The First Spiritualist Society, Mrs. Mary S. Smith, President, 257 Pine Street. T. M. Holcomb, Secretary, 131 Greenwood Street. The First Spiritualist Ladies Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, 104 A. M. and 7 1/2 P. M. Meetings in the hall in Foot's Block, corner Main and State Streets, every Sunday at 2 and 7 P. M. Socials and entertainments Thursdays, 8 P. M., at 104 A. M. and 7 1/2 P. M.

NORTH STURTEVANT, Mass.—Children's Progressive Lyceum holds sessions at Gannett Hall at 2 P. M. each Sunday. Elias Newcomb, Conductor.

NEW BEDFORD, Mass.—First Spiritualist Society meets Sundays at 7 1/2 and 8 P. M., at Knights of Pythias Hall, No. 34 Purchase

Banner of Light.

BOSTON, SATURDAY, OCTOBER 14, 1893.

Abstract of the Proceedings of the Spiritualist Convention.

The Spiritualist Convention for the purpose of organizing a National Association was held in Chicago Sept. 27th, 28th and 29th. A large body of representative Spiritualists were present; able officers were elected, and the work of adjusting a Constitution was at once entered upon. Diversity of opinion, with strong oratorical backing, was soon disclosed, requiring great tact to satisfactorily adjust. In the midst of the debate a resolution was introduced by consent, and adopted, providing for a temporary organization to hold for one year, with the adoption by the Convention of a Constitution to govern such organization for one year only; that the delegates from State organizations be instructed to return home, and bring the local associations into the State organizations; that States without organizations be instructed to organize at once; that a National Convention be called one year hence, to be composed of delegates from State and local organizations on a representative basis of membership; the purpose being a permanent organization.

This was followed by a motion, which was adopted by a large majority vote, to lay upon the table the entire Preamble and Constitution then under consideration by the Convention. A Committee on Organization, consisting of one delegate from each State, to prepare and present the temporary Constitution was ordered. During the interim the following Preamble and Resolution were adopted:

Whereas, It is the purpose of this Convention to organize upon a scientific, philosophical and religious basis; and

Whereas, It is necessary to establish methods of teaching the facts and scientific truth of spiritual development; and

Whereas, There is an infinite and eternal energy and wisdom manifest in nature, wherein man is the highest organized intelligence, subject to the law of progressive development; and

Whereas, Several million people of the United States are avowed advocates of the Philosophy of Spiritualism, and entitled, under the Constitution of the United States, to protection in any form of worship, teaching or practice of their knowledge and belief, consistent with the rights of others;

Therefore, We, the delegates to the National Convention of Spiritualists of the United States of America, of the year 1893, affirm a belief in the continuity of all life and its operation in accordance with intelligent law, and we affirm a knowledge of conscious spirit individually after transition, with the power of communicating, under proper conditions, and in accordance with natural law, with spirits incarnate and we affirm a belief that spirit assumes its new relations to matter after transition with the same moral and intellectual advancement and growth it possessed before transition; and we affirm a belief that laws of spirit govern and evolution manifest in this life are not interrupted or suspended by the death of the physical body, and that advancement comes only by and through individual effort; therefore be it

Resolved, That on the fact underlying the Philosophy of Spiritualism and its new relations to matter, a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances and their needs require.

The committee on organization reported a temporary Constitution, which was discussed and adopted *seriatim*. The following is an abstract:

A Preamble setting forth the purposes of the organization.

Art. I.—The name of the society: "The National Spiritualists' Association of the United States of America," to be incorporated by that title under the laws of the District of Columbia.

Art. II.—States objects.

Art. III.—The seal, with a sunflower design.

Art. IV.—Officers and their duties.

Art. V.—Duties of officers, including membership.

Sec. 1.—The membership of this Association shall consist of delegates from Spiritualist societies chartered by this Association, and of representatives of such State associations for each one hundred members or major portion thereof, and two or more Associations may combine and elect such delegates where no State jurisdiction exists.

Sec. 2.—In any State where five or more chartered societies exist, State jurisdiction may be established and a State charter issued to said societies, who shall thereupon have jurisdiction and shall send delegates to the National Association instead of the subordinate associations.

Sec. 3.—No modification of the form of organization, or manner of conducting business on the part of existing societies and organizations, shall be required to qualify them for membership in this Association, except so far as may be necessary to select the delegates and otherwise maintain its relation to this Association; but they shall be entitled to a charter by making application and paying the fee therefor, and filing the required report.

Sec. 4.—The Secretaries of all chartered associations shall prepare and transmit to the Secretary of the National Association an annual report in writing, giving the number of members enrolled, and such other information regarding their respective associations as may be required by the Board of Directors of the National Association.

Art. VI.—Means of raising revenue, as follows:

The Board of Directors of the National Association shall be authorized and empowered to raise funds by the following methods:

1. By the collection of twenty-five cents per capita as annual dues from all chartered associations, with five dollars (\$5) additional for each subordinate charter issued to them, and ten dollars (\$10) for State charters.

2. To solicit bequests and donations from those who are able and disposed to recognize the importance of building up the Cause of Spiritualism by means of this Association.

3. All moneys received from the above-named sources shall be payable to the Secretary of the National Association.

Art. VII.—Upon meetings and their protection.

Art. VIII.—Annual meetings to be held in Washington, D. C., on the second Tuesday in October, the authorized years to be the duly elected delegates from the various chartered associations.

Art. IX.—Amendments to any annual meeting, provided that a notice in writing shall have been filed with the Secretary, at least ninety days prior to the meeting, which notice shall be sent by the Secretary to all the chartered societies.

After the adoption of the Constitution the same committee, by instruction, presented a list of officers, and they were elected. The list was headed by the name of H. D. Barrett of Lily Dale as President, and Mrs. Cora L. V. Richmond of Chicago as Vice-President. Robert A. Dimmock of Washington, D. C., Secretary, Theodore J. Meyer of the same city, Treasurer, and five directors. The Convention then adjourned.

MAINE.

Portland.—The Spiritual Association, Mystic Hall; Sunday, Oct. 1st, Mrs. N. J. Willis occupied the platform at 2:30 and 7:30 p. m. She took her subjects from the audience; and gave two able addresses upon "What is Spiritualism—And What Does It Teach?" and "How can a Positive Nature Become Positive?" and "The True and False in Spiritualism." Good audiences attended, and were much pleased with the lectures.

Sunday, Oct. 8th, Mrs. Mary B. Reddon spoke and gave tests.

A pure cream of tartar powder.



Cleveland's Baking Powder

Pure, and Sure.

A rounded teaspoonful of

Cleveland's baking powder

does more work and finer

work than a heaping one of

any other.

Notes of Travel.

To the Editors of the Banner of Light:

Since writing you of our experiences and labors, much has transpired. At the close of the August meetings in the camps, we went first to the yearly meeting at North Collins, then started for Minneapolis, Minn., where we were to spend the month of September.

On our way West we spent several days at the World's Fair. Every one who writes at all is writing of this magnificent and wonderful exhibit, and yet the half has not been told, and never can be. So much did we enjoy it that my advice to all who can possibly do so is to take advantage of this opportunity of a lifetime. Pictures are left upon my mind, the equal of which I never expect to see again on earth. One is the scene at eventide when the grounds are illuminated. Standing in the Court of Honor, one can view the magnificent buildings lining the Lagoon, with the great electric fountains on each side of the Columbia Building, which is located in front of the Administration Building, at the western end of the Grand Basin. At the opposite end of the Basin stands the statue of the Republic, sixty-five feet tall, the head, neck and arms finished in old ivory, the rest of the form and drapery in bronze.

Around the Lagoon, on all sides is a wall of masonry. Two or three feet above the water's edge, and only a short distance back, is a row of incandescent electric lights but a few inches apart. Another row of lights crowns the top of the wall. The brilliantly illuminated grounds, Lagoon and buildings, with graceful gondolas gliding over the waters, electric fountains throwing streams one hundred and fifty feet high, with jets clustered about the central fountain, the great display of wheat, the smaller streams so arranged as to represent the separate straws of wheat crossing each other, and changing color every moment—this view alone is worth a long journey, and as I looked upon it spellbound, I wondered if the spirit-land were brighter or more beautiful.

Another interesting feature was the Transportation Building—that is, if one can speak of one part of the wonderful exhibit as being more interesting than another where all are so fascinating and instructive. Passing in at the 63d street entrance, toward this building, our attention was attracted to the duplicate of the first train of cars run in the State of New York on the Mohawk and Hudson River road. It made its first trip Aug. 9th, 1831, running from Albany to Schenectady and return. There are four carriages, which look just like four old black omnibuses or two-seated coaches of that time, hitched together, and drawn by a single horse. A farmer might use now with which to do a small amount of thrashing, the name of which engine is "DeWitt Clinton." Two barrels hold wood for the engine. The seating capacity of the coaches is ten persons.

By the side of this, and in striking contrast, was one of the latest engines and new train cars, exhibited by the Hudson River Railroad Company, called the "Royal Blue Train." It was a masterpiece of art, for dining and buffet cars, elegantly furnished and up-to-date. A strange contrast, these two trains.

Passing on we saw what perhaps some of the older citizens of Boston will recall distinctly—an old engine and cars, and examining we read this notice copied from the daily paper of that time—1834:

"From and after the 28th inst., the passenger car with the locomotive engine, 'Whistler,' will, until further notice, be despatched daily (Sundays excepted) from the foot of the North River, at the Mansion House, Dedham Low Plain, at the following hours: viz. Leave Boston at 6-12 and 4 p. m., returning leave the Sprague Toll Gate, near Colburn's Corner, to land and receive passengers. Tickets, 25 cents, to be had at the depot or of the Master of Cars, July 28th, 1834."

This will awaken memories with some, and, to all, indicate the rapid progress from that time to the present.

As was advertised, the National Convention of Spiritualists was held in Chicago on Sept. 27th, 28th and 29th.

The spirits, I have noticed for the past two years, at least, have throughout manifested a decided interest in the necessity of organization more fully, in order to carry out the work and to obtain recognition in law, and to prevent further unjust legislation, etc. But with many there were serious doubts as to the necessity of the time, yet when the Convention was necessary, either to accomplish the desired object or to prevent, if possible, any such injury as might befall the Cause. For such a movement is, of necessity, to work great and corresponding changes in the case before in the history of Spiritualism. With this feeling some two hundred delegates, representing thirty States, answered the call.

To be sure, many societies, especially in the East, were not represented by delegates, and many of the very important workers were not there. A large number of those who watch and work for the welfare of our Cause were present. And as the result of the three days' session Prof. H. D. Barrett, who has presided over several summer sessions, was elected President, and was elected temporary Chairman, and ably filled the position, the difficult task calling forth apparently dormant powers which so completely won the admiration and respect of all that it gave him the presidency without a dissenting voice. Mr. Barrett, of Richmond, who was elected Vice-President, went into the work with an earnestness which showed that the spirits aiding her were in full accord with the movement.

The full plan, constitution, aims and purpose will be placed before the public in pamphlet form as soon as possible, and it is to be hoped good will result.

R. SHEPARD LILLIE.

Cleveland Notes.

To the Editors of the Banner of Light:

As many conversions were made to Spiritualism at the Lake Brady and other camp-meetings the past summer, the result should be noticeable at the various spiritual meetings in this and other cities; but, for some reason which would not, perhaps, be very difficult to search out, we unfortunately retain but a very small per cent. of our converts in our fold; few, indeed, after becoming possessed of the proof given through their phenomena, remain in our company and stand ready to battle with the world, the flesh and the devil. By far the largest part of our recruits desert after receiving the bounty. All the halls in Cleveland would be inadequate to hold one-half of those converted the past twenty years; and yet in our three places of meeting, where the meetings were held, Sunday attendance here is over five hundred. Such has been the history of this New Gospel; while our population increases it has ever been at best but a floating one, so we made but a sorry showing in the last census report.

The National Association of Spiritualists of America, recently organized in Chicago, recalls to my mind the National Conventions of former years (1860-1871). While I hope the present organization will be more successful, I cannot doubt that the prospect at this time hardly seems as good as it was twenty-five years since, and the object of such an organization hardly seems as great now as it did a quarter of a century ago. Spiritualism grows more respectable every year, and is nearly popular enough for the churches to adopt. Many of the congregations have already done so, and the ministers of many churches are about ready to follow suit. We shall see.

The Cleveland Spiritualists' Association. The attendance at these Sunday evening meetings in Army and Navy Hall is steadily increasing. The pastor, Mrs. H. S. Lake, is exerting all her ability and force as a speaker, and the indications are that the Alliance will be a success under her ministrations. Her discourses are of a practical character, and of vital interest at this particular time; her last two lectures especially were marvels of oratory—truthful, forcible and eloquent.

The speaker for publicists—"Nationalism"—gave the speaker a good chance to review the condition of affairs—religious, political and industrial—the causes that led to the present disturbed feeling, and the cure that will eventually bring about a new era. Mrs. Lake's visit to the Chicago National Convention seems to have inspired her (if possible) with still greater zeal for the Cause she loves to labor for, and so ably exalted.

The Children's Progressive Lyceum seems lost in its new quarters, and will have to grow much before it shows off to any great extent in the spacious Army and Navy Hall. The new conductor, Mr. Arthur I. King, and the two Guardians, Mesdames Hopkins and Beech, are doing all in their power to make the Lyceum interesting and effective in its work; they deserve the cordial support of all true Spiritualists. It remains to be seen whether the necessity for changing the place and time of meeting to the afternoon works for or against the attendance.

Margaret B. Peake, the talented author of "Zenita, the Vestal," addressed a large audience of Clevelanders this week at the Hollenden Hotel, from which she organized a gold-sized class in occult science. She said her doctrine was the development of the divine in man, who is a three-fold being, causing him to act from the divine nature in him, which has never before been recognized.

Thus the work goes on: all these little streams serve as tributaries to the great river of Spiritualism.

Unitarianism.—A new departure has lately been made at the Church of the Unity in this city. On the resignation of the late Rev. Mr. Boardman, a vacancy occurred, and after a vacancy of several months, two ladies were called to officiate: Miss Marion Murdoch and Miss Florence Buck. On a visit to the church last Sunday, I found the congregation well represented, and a choir, and I listened to a capital sermon by Miss Murdoch; it was broad, deep and up to the advanced line of liberalism. Morning and evening services are now held in Unity Church; the ladies both officiate, and take turns in preaching the sermon, in chapel or lecture-room adjoins the church, in which the Sunday-school and entertainments of the Unity Club are held. In the basement are sewing-rooms, well ordered kitchen and banquet-room, etc. It seems all but Spiritualists can enjoy these modern accessories.

Wm. A. Mansfield, the psychographer, who is attending the medical college here, is located at 184 Du-

ron street, and purposes devoting his leisure time to demonstrating his mediumship—giving private sittings for sittings, and holding a public light sittings every Sunday evening.

Harry M. Peck, the spiritualizing medium, who is yet much of an invalid, holds sittings at irregular intervals at 1420 Broadway, which are highly spoken of by those attending; the manifestations taking place spirit and well defined under conditions satisfactory to the honest investigator.

The Good Samaritans have not yet secured a suitable place in which to hold their meetings and give sittings, nor has the Lyceum yet arranged for its sittings.

The Humanitarian, published in London and edited by Mrs. Victoria Woodhull-Martine, a monthly magazine devoted to the elevation of mankind, shows that this distinguished woman is still here, and still a reformer, working for the good of the world. Just reformed, can be obtained of your correspondent. \$1.00 per year; single numbers, ten cents.

Birthday Anniversary.—An item in the last BANNER of Light reminds me of the approaching birthday anniversary of our Editor, Luther Colby. Permit me a few Cleveland friends, with myself, to send happy greetings to this noble veteran and pioneer Spiritualist Editor, who, on Oct. 12th, will have reached his seventy-third year of earth-life. Whether it be his seventh or first time here, I know not; it's the only time I have heard of him; but if he has done as much good the other six times he claims to have been on earth, good for the Bostonian journalist, and I hope good for the world, I think we should all think Bro. O. P. Kellogg, "This is my first and only trip." However that may be, Bro. Colby, we wish you many happy returns of the 12th of October while now on earth, and before you get another chance for re-incarnation.

THOMAS LEES.

MEETINGS IN MASSACHUSETTS.

LYNN.—At Cadet Hall (28 Market street) afternoon services on the 8th opened with a song by Mrs. M. P. Johnson; invocation by Mrs. R. S. Lillie; song by Mrs. Johnson, Mrs. Merrill and Mrs. Kelly. Mrs. Lillie then took for a subject: "The Work of Modern Spiritualism, and its Relation to Truth," which she held in a most eloquent and masterly manner, holding the large audience with the closest attention throughout; she followed her lecture with an improvised poem; song; Dr. Arthur Hodges then gave one of his forcible and convincing discourses—all tests being recognized.

Evening services opened with a song by Mrs. Johnson; invocation by Mrs. Lillie; song, Mrs. Johnson, Mrs. Merrill and Mrs. Kelly. The audience then gave a most interesting and masterly discourse, "The Gate Beautiful," upon which her control based an able address, finely adapted to the large and inquiring assembly; song, Mrs. Merrill; Mrs. Lillie then improvised a poem which called out well merited applause at its close.

Next Sunday Mrs. Lillie will occupy the platform at 2:30 and 7:30. T. H. B. JAMES.

Providence Hall.—The Lynn Spiritual Fraternity on Sunday held two very interesting sessions, Oct. 8th. Mr. L. D. Milliken, invocation; singing, led by our organizer, Mrs. J. P. Hayes; interesting remarks and a reading by Mr. Milliken; Mr. Southwick, short, instructive address; Mrs. L. Butler, remarks and tests; Mrs. Webster, a most interesting and masterly discourse, "What do we live for?" Mrs. Webster gave some fine tests.

In the evening Mrs. N. J. Willis gave one of her usual eloquent discourses on subjects presented by the Lyceum, and her remarks were a most earnest appeal to parents to keep their children from credulity—Schools should educate them in the truth; Mrs. L. Butler, remarks and tests; Mrs. Webster's control gave a few tests and closed the services.

Next Sunday there will be several good test mediums present at both sessions.

Among others who will speak at these meetings during the season is Albert E. Tisdale, who will lecture on the evening of the second and third Sundays in November.

The Children's Progressive Lyceum met Sunday in the same hall at 12 m.; singing and responsive reading by conductor and school; an interesting program was presented; reading, Eddie Dean; remarks, Mr. H. O. Merrill; a most interesting and masterly discourse, "The Gate Beautiful," upon which her control based an able address, finely adapted to the large and inquiring assembly; song, Mrs. Merrill; Mrs. Lillie then improvised a poem which called out well merited applause at its close.

Next Sunday there will be several good test mediums present at both sessions.

Worcester.—Mrs. Carrie F. Loring won hearty appreciation here, and will be always cordially welcomed when return engagements bring her again to our platform.

Mrs. C. Fannie Allyn speaks Oct. 15th. Mrs. Hattie C. Mason has become a resident here and co-worker; her singing and tests at the last Auxiliary meeting were highly pleasing and satisfactory.

Mrs. Mason will hold a circle every Wednesday evening at 167 Pleasant street.

Mrs. Levi Wiggin is located at 514 Main street, and gives good satisfaction as a medium.

Mr. Levi Wiggin is located at 514 Main street, and gives good satisfaction as a medium.

Mr. Emerson will speak here again next Sunday.

Springfield.—T. M. Holcomb, Secretary, (31 Greenwood street,) writes: Prof. W. F. Peck opened the meetings of the First Spiritual Society for the season Sunday, Oct. 1st; he is to be our regular speaker for this and the following month, and then alternate months during the season with other speakers. He is a well-known Springfield people, and during his ministrations we were for a season of profit, both mentally and spiritually.

The conference in the afternoon developed a highly interesting discussion, Prof. Peck, Mr. H. A. Bingham, Mrs. H. C. Holcomb, Miss Lida Kendall, and others participating.

In the evening the subject of the discourse was "The Spiritual Harvest; What Shall It Be?" It was considered by many as one of the Professor's best.

Newburyport.—The Spiritualist Society of this city has been re-organized with the following as officers for the season: President, Wm. Poole; Secretary, F. H. Fuller; Treasurer, Mrs. Carrie Jackson; Editor, Mrs. C. H. Fuller; and others.

Our meetings are to be held in Odd Fellows Hall, 50% State street. The season was opened Sunday, Oct. 8th, by Mrs. Emma Miller, who spoke interestingly, and at the close of each lecture gave tests which were all correct. She was well received, and will speak for us next Sunday, the 15th inst.

Mr. Joseph D. Bates will officiate here on Oct. 22nd. During her services many pleasant and all Spiritualists are cordially invited to attend our meetings and help along the Cause in this city. F. H. F.

Waltham.—Shepherd Hall, Sunday, Oct. 8th, Mrs. Atherton gave an impressive lecture on "Justice," which was a credit to her control and Spiritualism. She followed the lecture with tests. Remarks by Mr. N. Pittman of Marlborough, who has officiated in the Episcopal Church at that place; he gave graphically his early experience in the old theological school, and told how and why he became a Spiritualist; tests and psychometric readings followed by Mr. and Mrs. F. M. Atherton (East Saugus, Mass.), and others.

Fitchburg.—Oct. 1st May B. Pepper of Providence, R. I., was speaker and medium for the First Spiritual Society at its opening meeting for the season; good audiences attended the services and listened to fine discourses, followed by tests. Mrs. Pepper is an able speaker and team worker, and the society hopes to secure her services again in the near future.

Hattie C. Mason of Boston—the well-known speaker and test medium, also a fine singer and musician—occupied our platform Oct. 8th. Large audiences greeted her after her services in the near future. Mrs. Mason is deservedly popular here. Dr. C. L. Fox, Sec'y.

Everett.—Thursday, Oct. 5th, the platform was occupied by Mr. and Mrs. F. M. Atherton with lecture and tests; Mrs. Dr. Quimby gave psychometric readings; Dr. Stiles, tests. Music by Miss Locke.

New Bedford.—Last Sunday, Mr. Oscar A. Edgerly again ministered to the First Spiritual Society. Several questions from the audience were considered at the afternoon session: the one mostly dwelt on was: "What good has the Congress of Religions—"

lately held at Chicago—done, and the outcome?" This evening subject was: "Heresy and Heretics." Both were ably handled. Tests were given at close of each address.

Next Sunday Mr. Edgerly will occupy our platform. BRU'Y.

Chelsea.—Circle, 230 R. St. Oct. 8th, well attended; tests given by Mr. Anderson, Mrs. Julia Davis, Rev. Logan, 730 R. St.; song, Mr. Anderson; invocation, Mrs. Logan, followed by Dr. W. Franks, who gave a number of recognized readings, in his Mr. Anderson.

Next Sunday Dr. W. Franks is with us again. W. ANDERSON, Chairman.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 6th and 7th streets, on Seventh Avenue, the past; the old cottage home, 104 A. M. and 74 R. M. Henry J. Newton, President.

Knechtbocker Hall, 44 West 14th Street.—The Ethical Spiritualists meet each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.

Soul Communion Meeting on Friday of each week, 12 P. M.—The circle meets at 310 West 25th street. Mrs. Mary C. Morrell, Conductor.

Carnegie Hall.—Walter Howell spoke for the First Society of Spiritualists last Sunday, the subject of his morning discourse being "The Gate Beautiful." He spoke of the beauty of the works of Nature, which reveal Nature's God, the changing seasons of the year, the sweet songs of the birds attuned to each mood. Then he wandered into the physical field of spirit life, where the mind of man cuts the beautiful stream of the ether, and the old cottage home, the rude vine-clad porch, the sunny hillside and verdant fields, the rocks and forests, all crude and unlovely features gone, and the whole beautified in the spiritual life, which he now among the angels. Such is "The Gate Beautiful," through which we see all the past, touched with the glory of heavenly sunshine. Such, too, is "The Gate Beautiful" through which we shall view the future when the inner vision is opened, making all life lovely.

The afternoon meeting was interesting, harmonious and successful.

Mr. E. C. Price, just back from Chicago, spoke of the Fair, the Psychical Congress, and of spiritual matters in general.

Mr. Harlow Davis, from London, England, an entire stranger to us, appeared for the first time upon our platform, and gave some most excellent messages to members of the audience, who in every case, I think, recognized the truth.

Mr. Davis is located at 345 East 10th street, where he gives sittings and holds sittings during the week.

Mrs. White gave a number of tests which were recognized.

Mrs. Williams received a cordial welcome, having just returned from General Winthrop's, in the White Mountains, where he recently dedicated his famous octagon séance-room. Mrs. Williams' remarks were appreciated.

Mrs. Tingley also spoke of her summer among the country church people, and the eagerness shown to learn the truths of spirit-land, of which they knew nothing, although ripe for the revelations of the angel-world. She urged the exhibition of a more kindly spirit toward church people and less denunciation of Christianity, especially from our platform.

The chairman took the same ground, saying that all religions have bases of truth.

Mrs. Goodwin gave an interesting account of her summer experience.

We were favored with vocal music by Miss Peasley, Mr. Snipes, Mr. Ward and Mrs. Morrison.

The afternoon meeting closed with the reading of a letter by Charles R. Miller, from Brooklyn, from Henry Kiddle, relating to the progress of spiritual enlightenment and work among mortals. Mr. Miller obtained this letter at a séance held by Mr. Cole, through independent writing, the paper being folded and placed in a sealed glass jar, which was under the eye of the sitters all the time. This phenomenon is of frequent occurrence at the Carrie Miller circles, and is vouched for by Mr. Miller.

Mrs. Howell's discourse was upon "The Significance of the Psychical Science Congress," whose work was declared to be both for the world and the enlightenment of many Spiritualists who do not understand that much can be done by the embodied spirit that is also done by the exalted spirit.

Next Sunday is Mr. Howell's last for this engagement. His subjects will be "Divine Providence" in the morning, and the "Religious Element in Man" in the evening.

The New York Psychical Society.—This society, according to announcement, reopened its public meetings for the season and for the sixth year on Wednesday evening, Oct. 4th, at Spencer Hall, 114 West 14th street. Notwithstanding threatening weather, the audience completely filled all available space, and testified their pleasure and interest by their laughter and applause.

After the reading of the records of the last meeting, as reported in the BANNER OF LIGHT, and of the notices, the President explained to many strangers present the objects of the society and its success for the past five years. After several appropriate songs by the congregation, Mr. and Mrs. Ward were heard in solos, both vocal and instrumental, and were followed by Mrs. Morrison and the President, who rendered a duet.

Mr. Theodore F. Price, one of the society's delegates to the late Psychical Congress at Chicago, gave an account of his mission, and ably compared the claims and facts of pure Spiritualism with other and false mediums. Mr. Price, lecturer, earnestly and carefully related his experiences at Ouse camp-meeting in independent slate-writing and materialization, which in most cases were perfectly satisfactory.

Mr. Benjamin H. Hays, treasurer, who spent some time with the Rev. Edw. Brainerd at Chittenden, Vt., the past summer, described several convincing manifestations which were given during his stay.

Mr. Snipes related evidences of spirit-communication in his experience with some mediums in Chicago, who gave the names and described to him many of his friends in the higher life who were accustomed to visit him in New York City. In added proof of spirit-communication, he mentioned the fact that on his return to New York, and during the week of his absence, his spirit-aiders and others, through a trance-medium, thanked him for his purchase and present during his absence of a pretty home in the South for his mother and sister's children.

Mrs. Florence White covered the rest of the evening to giving many striking and recognized tests of spirit-presence. Mrs. White is meeting with general appreciation, and she will continue to minister to the society, for some time to come, to the confusion of all.

Among those present were Wilson Macdonald, Dr. Baban, Mr. J. B. Gibbs, Mrs. Tingley, Mr. White, Miss Stowe, Miss Silverster, Mrs. Wakeman and others well-known to the society, speakers and hearers.

Mr. Walter Howell promises to open the next meeting.

Knechtbocker Conservatory.—Sunday last, October 8th, Mr. J. Frank Baxter appeared before the New Ethical Society of Spiritualists in this city, speaking both morning and evening in Knechtbocker Conservatory. He will occupy the platform most of this month, during the engagement in Boston of the Society's resident speaker, Mrs. Helen Temple Brigham.

Mr. Baxter was greeted with excellent audiences, and it is safe to say that most general satisfaction was given by him. His lectures on "Spiritual Victories" in the morning, and "The Spirit and its Emancipation" in the evening, were meritorious and masterly, and called forth great applause. The accompaniments of music, song, and poetic renditions were given by him. His highly appropriate and was made apparent to the speaker—and the supplementary séance with which the day's exercises closed was very gratifying to many, and entertaining to all.

Mr. Baxter will speak Oct. 15th, and 22nd in this city under the same auspices. The subjects announced for next Sunday are "The Facts and Philosophy of Spiritualism," and "The Practical Benefits of Modern Spiritualism." CON.

Your Family

should be provided with the well-known emergency medicine,

AYER'S CHERRY PECTORAL

The best remedy for all diseases of the Throat and Lungs.

Prompt to act, Sure to Cure

Old Time

Methods of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.

Scott's Emulsion of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowne, N. Y. All druggists.

Not as a Confection, but as a Drink, imparting strength, aiding digestion, is

Chocolat-Ménier most effective.