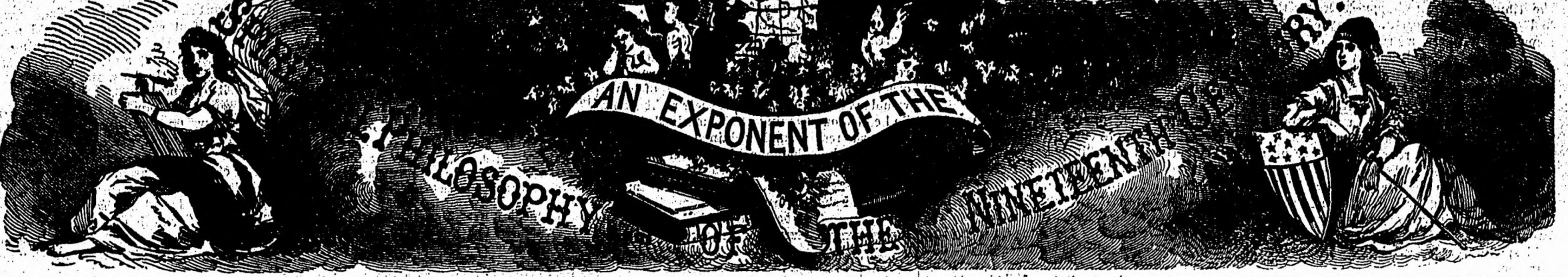


BANNER OF LIGHT.



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NO. 7.

Written for the Banner of Light.
MERRY ANDREW.
The Guardian Spirit in Blue.

BY F. D. HAWKINS.

A quaint little fellow is he—
Merry Andrew, I mean, of—well,
I cannot state where, for, you see,
That secret he never will tell.
This queer little fellow in blue
Is a spirit that is loyal and true.
He comes to me when I am sad,
And cheers me with laughter and song.
He says that the world is not bad,
And nothing upon it is wrong.
I hope Merry Andrew is right,
For none would say that but a spirit.
When the subbeams are gone, and the night
Appears with its stillness and gloom,
There comes a mysterious light
That fills every nook in the room.
Then out steps the spirit dressed in blue,
And fills me with courage anew.
It may be my fancy is strong,
Perhaps I am weary and weak;
But this do I know: that no while
Nor harm will e'er come wrong I seek
The presence of him dressed in blue,
The spirit that has always been true.
Oh! dear Merry Andrew, I pray
You'll still be my guardian spirit,
To watch o'er my welfare by day,
And give me sweet dreams in the night.
Give to me the knowledge I need;
I'll follow where'er you may lead.

The Spiritual Rostrum.

THE PLACE OF SPIRITUALISM
In the Coming Universal Religion.
Can Spiritualism Be Distinct-
ively Organized?

An Inspirational Address Delivered by
W. J. COLVILLE,
In Washington Hall, Chicago, Ill., Sept. 24th,
1893.

(Specially Reported for the Banner of Light.)

At this time, when all phases of religious thought are finding expression not only at the World's Parliament of Religion but through the medium of the daily press, it is with great pleasure that we respond to a request to give our views definitely and freely on the great question of the relation of the Spiritual Philosophy of this century to the many religious systems of the world.

The Psychic Congress, admirable though it was in many ways, was not representative of Modern Spiritualism as an acknowledged and organized movement, and though spiritualistic ideas have been freely ventilated and fully discussed in many of the speeches delivered at the Religious Parliament, Spiritualism has not had its innings as other systems have had theirs. The reasons for this are two fold: First, Spiritualists are not efficiently organized; second, many Spiritualists repudiate the religious aspects of Spiritualism, and even many of its philosophic teachings, and confine themselves to phases of phenomena.

The phenomenal aspects of Spiritualism have been considered at length at the Psychical Congress, but our present address will be devoted chiefly to an elucidation of the philosophy of life which characteristically differentiates Spiritualism from other systems.

Speaking broadly, and quite within the bounds of reason, it is safe to say there are three and only three possible systems of philosophy deserving the name—Materialism, Agnosticism and Spiritualism. The first of these systems makes matter the supreme reality; it is therefore atheistic and pessimistic. The second is a confession of ignorance concerning what lies beyond the ken of our five bodily senses. The third is essentially affirmative on the score of human immortality, and undertakes to supply sufficient proof in support of the doctrine of the deathlessness of the human spirit.

Spiritualism is a distinctive philosophy; it is separable from all systems of religion extant; but they all derive much of their vitality from the amount of Spiritualism they have incorporated in their confessions; and were we to dismiss doctrinal differences concerning distinctly theological questions, we could rightly declare that the Spiritualist differs from the orthodox believer in no ancestral system of faith in that he says spiritual manifestations are occurring to-day, while his religious opponents say they certainly did transpire in days of old, but are no longer permitted unless it be (as some venture to assert) from a power of evil that is seeking to dethrone the Deity.

Without seeking to agree with the private opinions of all Spiritualists, which are extremely diverse, or to endorse all published manifestoes of spiritualistic teaching, which are also wonderfully divergent, we deem it quite possible to point out wherein the convictions of Spiritualists as a body may be regarded as definite. Between Dr. J. M. Peebles and Hudson Tuttle (both ardent Spiritualists) there is little if any religious agreement, but on the main issue of a conscious, progressive life beyond the tomb, they are agreed. It is only on the most essential and distinctive footing that Spiritualists can possibly unite for common work, but there is no just reason why they should not unite on a very substantial basis for effective cooperative action.

In this city of Chicago there are, perhaps, twenty societies of Spiritualists holding services of some kind at the same hour on Sundays in different parts of this great centre of human activity; but let the visitor from abroad attend the meetings, and it will become time

before he can bring himself to believe that all these singularly different exercises are classed under the single caption "Spiritualism." In Washington Temple, on Ogden Avenue, where Mrs. Cora L. V. Richmond officiates, the services are of the most reverent character; hymns are sung, an invocation is offered, and the discourses breathe a spirit of veneration for the religious concepts of all times and peoples. At another hall there will be no approach to reverence, either in manner or sentiment, and the lecturer will prove himself a pronounced iconoclast. At a third hall there will be a miscellaneous exercise of psychic gifts in various stages of development. Yet all these societies are composed of people who are sincere in their conviction not only that man survives physical dissolution, and is a conscious entity in the next stage of his existence, but that, under favoring conditions, messages can be received by those on earth from dwellers on the super-terrestrial plane. As in all ranks of society, and among people of all phases of thought, there are multitudinous diversities of opinion consequent upon variety in individual development and attainment. Spiritualism is no exception to the rule, and in our investigation into the actual status of the spiritualistic movement known as such, we should exercise as much intelligent discretion as possible in sifting the chaff of bigotry and prejudice from the wheat of well demonstrated fact and well-grounded philosophy.

During the past forty-five and one-half years Spiritualism has been on exhibition before the world challenging investigation of its central claim, which is proof of continued individual human consciousness beyond the grave. There are Spiritualists among all types of religionists, and many Spiritualists who stoutly deny that Spiritualism is a religion in any sense in which they understand or misunderstand the term; there are again Spiritualists who affirm that Spiritualism has a scientific basis, that it is a science, and the most glorious of sciences; others utterly repudiate the scientific nature of Spiritualism, and declare it to be a heaven-born revelation emanating from wise intelligences who are making special efforts at this time to enlighten humanity on earth.

Such wide discrepancies in statements may well perplex the early investigator; but, confusing though they may appear, not one of them touches the main question: Is there a spiritual revelation at all? We must first satisfy ourselves that something really exists before we can reasonably discuss its origin, nature and purport.

The claims of Spiritualism are not new, and the experiences of modern sensitives are closely in accord with the recorded experiences of those of ancient days. True it is that there are certain well-defined, or easily definable, distinctions between ancient Oriental and modern Occidental Spiritualism; but the difference is accidental rather than essential, and relates to the garb of the revelation far more than to its intrinsic character.

The Parliament of Religions has clearly shown us that agreements are substantial while disagreements are superficial. Creeds are artificial creations of mental ingenuity, and were born of a love of dominion rather than of an earnest desire to search for truth. The religious hierarchies or elaborate sacerdotal systems of the world are pretentious eclesiasticalisms devised by ambitious men; they are not blossoms on the spiritual tree of life, whose leaves are for the healing and whose fruit is for the sustenance of all nations.

Spiritual revelations are lowly and obscure in their origin. The character of Jesus differs radically from that of Paul or Apollonius of Tyana in the traditions which surround it, because the former was—considered from a literary and artistic standpoint—the people's ideal, whom the multitude of ordinary workmen and workwomen listened to with gladness, while the latter were scholarly men, whose utterances were acceptable to the learned, but largely incomprehensible to the illiterate. All truly spiritual revelations have entered the world unheralded by the trumpets of fame, unexpected and unwelcomed by the representatives of worldly power and affluence. The opulent classes have despised the ministers and their ministrations, but the humble folk have welcomed them with joy wherever these humble people have been brave and enlightened enough to dare to think for themselves, and therefore refuse to be mentally manacled by the jailors in the employ of the armies of organized superstition.

It is to many persons a serious drawback that reformatory measures have to be carried out in the teeth of determined hostility from colleges and churches, but there is no ground for sorrow or surprise in this circumstance when we remember that conservatism always organizes more efficiently than liberalism. But why should it? Is a pertinent inquiry. The answer is not difficult to find. The conservative intellect is timid, retiring and hesitating when alone; it relies for support on much companionship, and devoutly reverences the dignity of numbers and precedent; the liberal or progressive intellect, on the other hand, is constitutionally courageous, fearless, individualistic, capable of taking a pioneer position and of doing successfully the arduous work attached to it. As the centrifugal and centrifugal actions of universal force are equally necessary to the order of the universe, so conservative and progressive tendencies are equally essential to the welfare of human society, but reforms always originate in centrifugal impulses. The search for more light is revolutionary. The desire for change and growth on the part of a people may undermine an august dynasty boasting of great an-

tiquity. No wonder Copernicus, Galileo, Bruno and even Columbus were persecuted by the regnant civil and ecclesiastical authorities; new stars, new movements, new continents are not wanted at the centers of despotism, for with every new discovery, there is greater power placed in the hands of the people, unless that discovery can be made and kept dark within the confines of the secret societies or confraternities which are at the very core of ecclesiastical and civil despotisms. The spiritual revelation of to-day is democratic in the fullest sense of the term; aristocracy is no longer all-powerful; the people are to become free, and they are to be liberated by machinery constructed and operated by spiritual power.

Spiritualism, as a philosophy, cannot dictate to any one what he shall or shall not believe; any belief may be true or false for all anybody knows, until truth is revealed on the question under discussion. Errors oppose each other, and they also oppose truth; but truths never collide; they are various, but harmonic; they differ, but they sympathize; they cannot disagree. It is therefore a clear evidence that there is error somewhere when we hear angry retorts. Truths are like colors: they all emanate from the pure, glowing centre, which is absolute truth and perfect white; we may not always see the perfection immediately between differing but unopposing truths. While one may be in possession of one truth, and another may have come into a knowledge of another truth, yet all these rays will at length be traced through their common centre, and will be seen to return to the universal fount of wisdom whence they all alike originally sprang.

If there is to be organization among Spiritualists, it must be solely on the basis of the known and demonstrated: any effort to confine, restrict or dogmatize must prove suicidal to the attempt at permanent organization.

The old adage, "history repeats itself," may be and often is misapplied; therefore we cannot join our voices with those who say that because work attempted twenty-five years ago failed, work attempted to-day must necessarily fail also. If we take the law of continuous evolution, growth, development and progress into consideration, are we justified in assuming that because immature attempts proved abortive, therefore ripper endeavors will fail? The time may now be ripe for successful organic effort among Spiritualists, though six months ago may have been too soon for it.

We wish it distinctly understood that we do not oppose a move or moves in the direction of old measurements are repeated, and old mistakes duplicated, the result cannot be very different to-day from what it has been in the past. The relation between cause and effect never changes; progress in horticulture or agriculture does not enable us to change nature's types, though we may improve them.

Knowledge does increase with experience, and liberty does increase with the power which results from knowledge. All experiences, even the most depressing, are valuable because we learn something through them, and when we have passed beyond the point where they can be of service to us, we can no longer undergo them. This is the brightest streak of comfort which can be brought to a sad and weary heart, and there is not one so sad but that he will be lifted out of sadness if this truth reach his mind, and penetrates to the seat of his consciousness.

It is the mission of Spiritualism to widen man's horizon, to encourage investigation into the unknown but not unknowable psychic ocean in which we are all each moment bathing. Spiritual teachings are not arbitrary substitutes for other dogmas which they displace; Spiritualism needs no priests, but it requires prophets as its interpreters, and the failure of its attempted organizations has been mainly due to the decidedly priestly yet most unpropitious character of the doubtless honest but mistaken persons who have undertaken to officially represent it.

If the Unitarian denomination can have a successful organization, it is not a hopeless task for Spiritualists to attempt the same; for the ranks of modern Unitarianism contain men and women of the widest diversity of thought, all united in a common, helpful ministry. On ethical questions there is far less liability to produce discord than on theological grounds, for the simple reason that conduct can be dealt with far more easily than speculation.

If there are in the United States to-day several millions of intelligent people who are sure that the central claim of Spiritualism is true, why should any of these hesitate to say so? If those who are honestly convinced that Spiritualism is, broadly speaking, a blessing, would bravely voice their conviction, then the stupid and tyrannical laws often threatened and sometimes passed to restrain and punish the exercise of clairvoyance and similar gifts would be impossible. Tyrannical legislation is an outgrowth of apathy on the part of liberal-minded and well-informed people, as no State in the American Union can support a State law against the will of the citizens, and even the Constitution of the United States declares itself open at any time to necessary amendment.

There are certain legal questions now before the public which demand earnest consideration; the most important of these is the right of persons to benefit their fellows without a license or diploma. Pharmacy laws which restrict the sale of poisons are not objectionable, and reasonable people will not resist them. Laws condemning medical malpractice are justifiable, but there should be no discrimination in the courts between offenders who hold licenses or diplomas and those who do not. If

(Continued on third page.)

Original Story.

FROM AGE TO AGE.

BY ALBERT E. ALLEN.

(Copyright, 1893, by A. E. Allen.)

CHAPTER V.—CONTINUED.

"Here we are insulted and abused by Rome," said my brother. "If he be the appointed let him deliver us; if he be the long expected, let him surround Israel with a glory never before known; let him put Rome beneath us; let him free us from bondage; restore our ancient freedom, and make for us a line of Jewish Kings, who shall rule the Jews more gloriously than ever people were ruled, and who shall make the whole world pay tribute to our treasury, and respect our holy city."

Not my brother alone thought these things. They were in the minds of the majority of the people, and had reference to Jesus or to any one who professed himself the Messiah. Through national glory and power the Jews as a nation would accept the fulfillment of the Scriptural prophecy regarding the anointed, and in no other way would they accept it. Therefore, Jesus died without converting the Jews, nor did the teachings he left behind convert them after he was dead, nor were their views altered because other nations who knew not of the prophecy of old time believed in him.

I was a Jew, and the kind of argument my brother offered was not without its effect upon me. That which many Jews wanted in a Messiah, I also wanted, but I believed they could be mistaken concerning Jesus. Perhaps he came as it suited God to send, not as it suited us to receive. Perhaps he came to save our souls, not our bodies.

He said he came to fulfill, not to destroy the law. These things seemed not unreasonable to me. Each day I became more and more engrossed in the new work of saving souls.

Men had been taken from their nets at the seashore—why not I from the bench? No man, he had said, who puts his hand to the plow and looks back is fit for the kingdom of God! If this was so, I had better go all the distance or none. But what would Ruth and the children do if I left them without support? It would be worse than ungrateful to quarter them all on Julius; or how, while working with Jesus and saving souls, could I get means wherewith to keep them? His words "Seek ye first the kingdom of God and all these things shall be added unto you," were ringing in my ears. He had also said: "Leave father, mother, household, and follow me." How could I resist it?

"I will leave you, Julius," said I; "I have a call that bids me labor in the Master's vineyard."

"I know of no such vineyard," he answered; "but wherever you labor, labor faithfully!"

I bade him good-by, and then went straightway to my wife and children. I kissed the latter farewell, and sent them away. Then I looked Ruth full in the face. She had been crying.

"My dear little woman," said I, "rejoice rather than weep."

"How can I rejoice, Jacob, when you are about to leave me and the children alone? Julius is poor and cannot support us, nor would it be right, after all his kindness. Hezekiah and Ezra have no sympathy with you. Yet go, Jacob," said she, seeing me begin to look melancholy, "go, and God be with you. I can't shall work. Be good and honest; do not worry about us, while you are away. Remember that I am in spirit always by your side; remember that I shall ever be glad to hear of your success. You shall never be out of my mind, and your failures shall not fall upon you alone—though distant we shall share them."

I looked after her many times as I walked toward the gate of the city. There she was where I had left her, by the door. The smile that lighted the delicate features of her face I saw distinctly when too far distant for others to see! Ay, I saw it when many miles away, when fatigued and hungry, and when harassed by enemies and betrayed by friends I still saw it, and it illuminated my soul, giving me fortitude!

Jesus was at this time in Galilee, so I journeyed thither. A great work was being done by him, and because it was being done slowly, did not lessen its greatness. All things of magnitude, all great changes that come about, are accomplished only by degrees. No lofty pinnacle is ever reached at a single bound. The knowledge that a wise man possesses, as well as that acquired by nations, is learned not at once, but little by little. No good invention was ever perfected at once—the idea may come suddenly, but improvements are made, one at a time, until men can make no more.

An apple seed, planted, does not yield fruit the next day; a babe does not become wise in a single week; magnificent temples are not built in an hour. The seed yields after successive suns and showers; the babe must learn one little thing at a time; the temple must first have the foundation laid, then stone by stone it is builded; labor, care, skill, ingenuity, thought, patience and time are required to develop the building into beauty.

All things great come by degrees. We make advancement in everything gradually. We rise by steps; we progress slowly. No sudden and lofty flight removes us from mediocrity to

perfection. As it is in this life, it was before, and will be hereafter. There is a unity in nature throughout. One hand governs all now and forever. A divine finger points eternally in one direction toward the advancement of our better selves.

What we learn and remember in a single day is, if properly used, beneficial to us during the remainder of our lives. What we learn in a life is good for eternity. To use what we acquire in another life quite the same as we used it here may be out of our power, but it can and will be used for our benefit.

The work of Jesus was indeed great. He said his mission was to save the world; this was an enormous undertaking. I was with him soon after I left Ruth. The excitement I felt was not unpleasant, though it often tired me. I was never dissatisfied. Sometimes when I was following in the multitude after Jesus and his disciples, I was almost crushed to death. Sometimes I would lose them, hearing next of their being across the sea of Galilee. Then I would search them out and follow on.

I was imbued with the teachings, and resolved to proclaim them to those who through the crush had been unable to hear. Accordingly I went, following the Jordan to the Dead Sea. Here I began, but alas! I was a better follower than a teacher—a listener, rather than a speaker—and I found my work, even when my natural disadvantages were taken into consideration, rather unsuccessful. Yet despite difficulties I undauntedly labored many months. Frequently I narrowly escaped with my life from an infuriated mob by the energetic use of my legs.

It was with difficulty all these months that I kept myself out of prison. People told me I was insane, and if I was not already, ill-treatment was making me so. Once I endeavored to discourse under unfortunate circumstances, as I had eaten nothing for two days. My pulpit was a large stone on which was a small one serving as a chair. Being weak I was unable to move the smaller stone where I wished it and it fell off to the audience. In trying to prevent it I also fell among them.

The enraged crowd laid cursed hands on me, carried me roughly about, violent me heartily, and threw me into the water near by, where I nearly ended life by drowning.

This kind of work was very discouraging. Scoffers said it was all for the new religion and nothing for me. I heeded them not, but labored on. One day, as I crept cautiously and painfully into a distant town, intending to deliver another sermon to the rebelling people, I had news that my Master had been crucified! This seemed to justify my departure, so I quietly left the city and journeyed home.

When, after hard traveling, I reached Nazareth, nothing greeted me there as I wished. The life of an evangelist combined severe work with much privation and hardship, and as there was no money connected with it, I came back a poor man as well as one broken in health.

Julius continued his trade, but he was very poor. Something troubled his right arm, which rendered him often unable to work. Ruth, who had nobly promised to share my troubles, she who had worked and kept the children clothed and fed, the faithful little wife of my heart, was dead! Oh! I staggered under the blow. It hurt me vitally. She was dead, and come what would, do what I might, curse, pray, hope, despair, nothing could avail. She was gone forever beyond my reach, and I could never look on her dear face again. My children had been adopted by an old friend of mine, who lived a few miles away. My family was therefore no more.

Dejected and forlorn, I strayed into the country among the hills. I had neither hope nor ambition, the one thing left me was to die.

In the hands of kind providence death is a merciful instrument. It comes with a blessing to those shattered in fortune or health; it enters the sick-chamber, and the sufferer's pain is gone; it gathers in the blind, the lame and the palsied, and it forgets not the broken-hearted; it is the balm time uses to heal old wounds; Peace employs it to reconcile enemies—it is misery's greatest cure and disconsolate humanity's greatest boon!

Among the hills, a vision of memory it found me, and with a gentle hand it tenderly led me from a world with which I had nothing more in common.

What better fortune could I have asked than this? To have my body deposited in the ground and my spirit to have its freedom? I soon knew I was dead. I visited my brother watching over his workshop, noting his successes and failures.

"The existence I had just lived carried with it valuable lessons. The change was very great, from living a riotous, reckless life, to becoming a poor carpenter, struggling to get common food. This change I had keenly felt. But again I had done something to absolve my transgressions, by living a self-sacrificing life as an evangelist. I had before dying fully repented all my mistakes; I repented all my faults, and what was more to the purpose, I

had tried to atone for the past by living a better life in the future.

It was for reasons such as these that my life in the spirit-world was now attended with more satisfaction than ever before. Much of the time I was quite happy—more so than I had ever been on earth. Many centuries I remained here, but a great deal of time was pleasantly passed, and most of it was occupied in quiet meditation and rest.

It was during this spiritual existence that I learned for the first time why it is that a being is born sometimes to live but a short time and then die. It happened thus:

After I had fully repented past transgressions, and resolved to do better in the future, a spirit came into the company of which I was a member and proposed that all who were willing to devote themselves to living a short existence in the flesh should come forward. He said spirits were selected in two ways for the purpose.

The first way was, when a spirit had not atoned for his evil doing, he was subjected to reincarnation, and obliged to be born and suffer the ill of the flesh, after which he died and was shown what had taken place, and why it was so. Children born under such circumstances often find themselves the offspring of very ignorant people, who neither care nor miss them when they die—for it was not for their suffering that the event of sickness and death had taken place.

The other way in which spirits leave their peaceful abode to take on themselves the sufferings that accompany an illness and death in childhood was to submit to the ordeal solely because it advanced the morality of the parents.

When the spirit who had explained this asked who in the company was willing to sacrifice himself to benefit another, we all begged that the first chance be given to us.

He consented, and shortly after a great many of those around me disappeared to fulfill their mission of love.

CHAPTER VI.

I saw wherein I conquered wrong.
And in the next life's busy throng,
That life saw less of care,
And men who had lived lives of crime
Compared their present lives with mine,
And thought their God unfair.

The existence I am now to relate differed in many respects from those I underwent on previous occasions, inasmuch as the extreme selfishness of the Egyptian and Grecian existences had—as much as I profited thereby—been removed from me; and the sad experiences in the days of Christ befit me for something better—something at least nobler than I had been.

When I awoke from the spiritual to take part in the material world of the eighteenth century, with old England on all sides of me, I perceived that my character and surroundings were very different from what they had been in the past. I soon became known as an easy-going, jolly fellow, not usually given to worry or discontent; satisfied with life as I found it, content to be carried in the current of human affairs, and willing to abide by the consequence thereof. Nothing in boyhood ruffled the serenity of my temper. It was said that I received my good nature from my father, who certainly was one of the best natured men in all London.

The father, of whom I have just made mention, was better known for his mirthfulness than for his mental activity. He had lived and carried on business as an innkeeper in the one neighborhood many years, and was held in high esteem by a numerous class who found it convenient to lay down the cares of the day and join in social conversation around the great mahogany tables that offered refreshment and good cheer to such as would tarry as they journeyed through life.

I have heard him tell how, many years previous, he had stopped at this house, and found very good people in attendance, which caused him to become an associate of the place; and when the opportunity presented itself, he purchased the place at a bargain, and continued the business without change or alteration, save to change the name of the house at the request of the patrons from the Fireside Inn to that of the Cheerful.

This change did not come about immediately. It was the slow growth of public opinion. My father would have let the old sign remain until no one could read it, I verily believe, were it not, as I have said, that the frequenters in general, and the lean fellows that worry about such things in particular, wanted him to do it; so it was done to satisfy their discontent.

One old gentleman, a Dr. Johnson by name, whom I learned afterward was a man of literary consequence, said, when the customers were debating on the momentous subject of re-christening the inn, "A fireside inn we would not seek in summer, nor would we visit an inn during the winter without a fireside, let its name be what you will. The cheerful we would gladly frequent at all times, and such a name would neither belie the inn nor its host."

How long father had known Mr. Johnson I have not the faintest idea, beyond the fact that the friendship was of long standing. When the old gentleman entered the establishment I was always dispatched in great haste to wait upon him. Sometimes he was in good humor, but oftener otherwise. He had quite a mind to have his own way at all times, and held people spellbound with conversation and argument.

Knowing him to be a man with extraordinary intelligence, I ever felt a little abashed as I approached him, with the usual question, "A mug of ale, sir?" If he said, "Certainly, my dear fellow," father would return with it, and addressing him familiarly as "Doctor," forthwith enter into conversation. But should he answer, as he did upon one occasion, with more wit than mirth: "Ale! methinks you have but the one idea in your cranium, which, notwithstanding its thickness, would split if it contained another," my father would after a time approach very respectfully, addressing him as "Mr. Johnson," and in time Mr. Johnson would be in better humor.

With such eccentric characters as this old gentleman, and many others of a literary turn, our little ale-house was never dull. Something was always before us to excite interest or create merriment. My paternal parent, I may here remark, enjoyed the companionship of those surrounding his tables better when he sat and conversed with them than he did if it fell upon him to supply their demands. Inclination to work was never dominant with him, and as his years grew in number, and his weight grew in pounds, any inclination he may have had in former days became so feeble that it missed recognition. Of this I complained little, however, as the amount of strength he must necessarily exert to propel his corpulent

body on its journey to and fro with the beer, was more of a sacrifice to business than a loving son could demand—therefore the duties of the establishment one by one fell to me.

As a reward for my obedience and faithfulness, the right and title of the place was to fall to me at marriage. Being too bashful to even mingle with the fair sex, I fell to thinking that if these were the only conditions on which I was to become the owner of the "Cheerful," my chances were poor indeed. But who can penetrate the future?

When the marriageable time came I was insensibly drawn to the irresistible conclusion that there was an affinity between some one and myself. That she was far better than most women, I felt quite certain, and one so fortunate as myself must necessarily be on my best behavior to secure her. She no doubt was thinking very much in the same channel; and in time our highest hopes were realized.

As father had accumulated enough money to furnish a moderate living for himself and family the remainder of his life, the business, as was promised, came into my hands.

I had always been obedient and thoughtful of his comforts, and he never failed to say I was as good a son as God in his goodness had bestowed upon a father. In truth I tried to be good to everybody. Many is the sinner I furnished for a bed to the homeless, and gave abundantly to the hungry rather than see them want. We were quite beset with these outcasts, for they knew our bounty.

I brought my loving wife to reside at the home of my parents, feeling she had too much of the spirit of kindness within her to disagree even with Mephistopheles himself. It was apparent, however, that I was mistaken. She formed an aversion for my mother of a very malignant type, and it needed no investigation on my part to learn my mother considered her a cross to be borne in order thereafter to get a crown.

Thus commenced an unhappy future for me. My maternal parent was of a nature to worry and fret over small matters, and the wife was not at all unlike her. For months I poured oil on troubled waters, but at length, unable to live longer in this state of perturbation, I moved to new apartments.

After residing a short time in my new home, my wife concluded I was unkind to her, and tearfully accused me of spending all my time in the ale-house, never taking her to church, in fact never taking her anywhere.

"What shall I do?" asked I, in desperation. "It will cost nothing to take you to church, but forsake my business I cannot—it being, as you know, our only means of maintenance." Upon hearing this she would say bitterly that I cared more for a company of inebriates, and the inn they frequented, than I did for the one I had promised to love!

When Sunday came my patience was exhausted in my endeavors to get her to church, she having refused at the outset to go or converse with me. From crying and worrying over nothing, this foolish woman fell ill. My home became as unhappy as a home could be. Although I loved a laugh and dreaded misery, I was fast falling a victim to the latter influence. I tried to cheer her by promising to comply with any reasonable wish, but it was all to no purpose. She said I did not care for her, and would have it so in the face of all proof.

Being without counsel, I took my mother into my confidence; but she being already her enemy, condemned the wife so heartily that I returned home more miserable than I had ever been before in my life.

The future did not look very bright to me. I saw no improvement in my wife, save that she arose from her bed of sickness and was able to be about. If she felt disposed to converse, it was always in a hopeless, melancholy manner. She really did not know what she wanted, and for that reason I was unable to lessen my burden.

From the envy of seeing others happy, and as a trophy of misplaced love, I drank long and deep, which had the temporary effect of making me forget the nightmare that was so constantly before me.

Yet, how delusive is the thought that strong drink will make or help us bear up in the hour of sore trial and affliction. There is no temptation that comes to a man with its offer of sociability and forgetfulness as readily as this; and I may add, there is none that grasps his sorrow-laden mind to do it so much harm as this same demon.

One day I resolved to lay the circumstances of my case before Mr. Oliver Goldsmith (author of the "Vicar of Wakefield"), a person who from all accounts could help direct me as to what was best to do in such an emergency. When evening came, the person in question took his seat at a table and began looking over the newspaper that lay before him.

Drawing great clouds of smoke from his long clay pipe, and sipping his ale as if trouble and he were strangers, "Refill my toby, landlord," said he, pleasantly, hardly glancing from the newspaper which he was reading.

When the ale was placed before him I made bold to present the subject, saying its nature was of so much importance to me that I felt sure he would not take offense at my freedom. "Certainly not," said he; "if I can be of service to you it will give me pleasure."

I told how troubled had been my existence of late; how my wife had made life so unhappy that the deadening effect of drink was the only harbor in which I could find any relief.

After thinking a moment, he replied: "I would advise that you give up excessive drinking, and separate from the woman at once. You seem between you to be a perpetual check on each other's happiness."

When work was done that night I laid the case before my wife, who consented immediately, on the condition of my making sufficient allowance for her maintenance.

To drink moderately was more of a task than I had anticipated. The habit, for it had during the past twelve months become such, was not easy to check, and for a time my improvement was a matter of considerable doubt; but time and perseverance at length gave me the victory.

Shortly after this struggle for self-supremacy I sold out my place of business at a fair price and resolved to seek another calling. The reason for this lay principally in the fact that my mind was unsettled. I had no home to return to at night, no object to awaken ambition, and I grew so lonely in the old place that its very walls would recall happy days, which, when contrasted with the present, would make me sad indeed.

There was still another reason for my selling the old place. I had of late felt convinced that it was wrong to sell liquor. This conviction would perhaps never have entered my head had I not formed the acquaintance of a few

devout brothers belonging to a sect just starting, called Methodists, who prevailed upon me to live a new life.

They converted me to their faith. This conversion had no sooner taken place than I began to think about my wife's reformation. She was unhappy, I well knew; she looked on her marriage as a sad mistake; she felt she had been wedded but not mated—a step taken irrevocably in the wrong direction. I, on the other hand, had faith that a change of heart would make her see things in their right light. So I called one evening at her mother's house, where she resided, and explained with glowing animation how happy a change religion had made in my thoughts, and that I wanted her to first seek salvation, and then to love me as I trusted I should deserve.

[To be concluded.]

Spiritual Phenomena.

An Arab Visitant, Materialized in Full Costume.

To the Editors of the Banner of Light:

On a recent Sunday I went to my library, and sat down at my table intending to write a letter. As I was about to take pen and paper, I sensed a presence—a spirit—but could not tell whom it might be. I was then impressed to take from a shelf the Koran (Sale's translation), and when I resumed my seat I was sure that my visitant was an Arab. I looked through the Koran, reading paragraphs here and there, topically, but not consecutively. I then turned to the life of Mahomet, which is an introduction to the translation. I found that it was a bitter, vituperative arraignment of the "Prophet," evidencing the gall and wormwood of an intense theological, and I may say, Christian type of bigotry. I could not see through his spectacles. I thought the biographer, Mr. Sale, was altogether too bitter—studiously laboring to blacken the character of Mahomet through and through; casting aside the impartiality of the historian to write in the spirit of a church partisan. His biography and comments were not in the line of my thoughts.

Some years ago I delivered a lecture before one of our associations, my subject being: "Christianity as a Factor in Civilization." In preparing it I was necessarily obliged to travel over a wide area of the world's history for the facts essential to a proper consideration of the subject. I ran along the historic tape of events for several centuries, studying causes and sequences; when I came to the seventh, I found Mahomet and his Revelation; as an incident, the segregation of the wild men of the desert, an organization which at once began to play an important part in the destiny of nations, both religiously and politically. My study of Mahomet and his career led me to estimate him as a man of remarkable powers, impelled by motives far removed from selfishness, swayed by high religious principles. As I was studying the great movement of Islamism, I remembered that my geography taught that Mahomet was an "impostor." Under the head of Arabia was the question, "For what is Arabia noted?" Answer: "As the birthplace of Mahomet, the impostor." Perhaps the compiler had read Mr. Sale's biography, and took his cue from that, rather than from any original investigations. The preparation for the lecture I have mentioned led me to discard this idea of imposture, and give Islamism its due weight as a factor in the world's history and progress.

I put Mr. Sale back upon the shelf, and took down Irving's Mahomet. I read a good portion of Vol. I, and at intervals through the week completed Vol. II. Nearly every day I sensed my new visitant, being more strongly impressed that it was an Arab.

On a later date I took planchette, and when a name of a friend was written, I asked: "Who is this spirit that so persistently accompanies me?" It was written: "An Arab: your impressions are correct." I then remarked: "He is welcome; I receive him in the catholicity of the spirit."

On an afternoon later, being in my library, I took planchette, which wrote a word or two, when I was moved to lay it aside and take a pencil. Sitting quietly for a few moments, I sensed the concentration of spirit-power. I then began to write, consciously, yet without thought, ideas and words seeming to flow spontaneously without will or effort of my own. The result was the following communication:

Son of the Occident, the Son of the Desert greets you! I was with Mahomet, attached myself to his fortunes, and when he passed away in death, still followed the banner of the faithful. I was no idolater, but had no definite ideas as to man and his hereafter. All was majesty, and I adored. When Mahomet raised his standard, and gave the world the Koran, I accepted him and it, and was faithful to the end. I fell before Damascus. I fought under Khaled, called the Sword of God, rallied under his standard of the Black Eagle, rushed into the fight with the shout "Alla Achiba! Alla Achiba!" but fell, pierced by an arrow, not, however, until I had done good service in slaying the foe.

Mahomet was honest; he was wise; he believed what he said. His visions he literalized; hence his polity and his religion. He came to a peculiar people, a nation of many tribes, and in no other way could the warring, untutored sons of the desert be moved. In the providences of the spirit-world retribution was to come upon the nations of the earth; rulers were to be punished, nations scourged. Follow close the lines of Moslem history and these facts appear as clear as the light of the shining sun. The Christian religion had become a bar to the world's progress; the clear ethics of Jesus had become overlaid with dogmas and superstitions, so much so that the good of the race demanded a rending earthquake. Christian lands were involved in darkness; there was an eclipse of the world's intellect under the domination of the Church. Islamism shot athwart the firmament like a meteor. Kings were unworried, nations torn asunder, and from the pillars of Hercules to the distant Ganges the new religion belted the then known world. Learning was cherished, knowledge multiplied by noble universities. The vast empire of Islamism was radiant with the arts and sciences when darkness brooded over the rest of the world, where the Church held sway.

At length Christian fanaticism sought to try titles with Moslem fanaticism. The Crusades were organized, and poured their hordes of warriors and zealots over the lands away by the followers of Mahomet. Peter the Hermit summoned the Christian nations to the conflict; but it was of no avail. "Rescue Jerusalem from the hands of the Infidels!" was the battle-cry, to which army after army responded, only to melt away with no results worth mentioning.

Yet great good was accomplished indirectly, though not in the direction sought. Religiously the Crusades were a failure, but they brought the Crusaders in contact with Arabian learning and culture; and thus it was the infusion of new and better ideas which rolled away the Dark Ages, and set the world in the way of progress. It was the influence of Arabian ideas and Arabian culture which changed the apparent destiny of the world, and made possible the grand panorama of development during the succeeding centuries. Had it not been for their influence, the black pall of ignorance would never have been lifted from the face of Europe. There was not an element of

progress in the Christian church; under the old order of things a black, rayless midnight of ignorance would have settled over the nations. That it did not is to the credit of Islamism.

This knowledge cheers the Father of the Faithful, Mahomet. I have communed with him frequently. He knows that our faith, or what was our faith, though homely and unadorned, was but a means to an end which none of us foresaw.

The Koran was a revelation, as much so as were the Christian Scriptures. The great central idea was the unity of God, and on this was based the superstructure of our religion. The ethics of the Koran excel the ethics of both the older revelations as we read them in the so called sacred books. Those "sacred books" are really very imperfect revelations. They have been mistranslated, interpolated and twisted by sects and sectarians to answer a special purpose, till they scarcely bear a resemblance to the originals.

To put the matter to a practical test, place two communities side by side, one Christian and the other Mahometan, and I have no hesitation in avowing that for practical, pure, every-day morality, the Mahometan will far outstrip the Christian. And why? Because Christian theology has a solvent for sin, has "a fountain filled with blood," wherein the sinner may bathe, wash his sins away, and go straight to Paradise. Not so Mahometanism; measure for measure is its law, and every soul must pass over the terrible bridge, no wider than a semeter's edge. There is no escape, no casting one's sins upon another, but a square facing of every one of them by every soul. Thus it is that Mahometanism teaches practical morality.

Son of the Occident, thy brother from the Land Beautiful would say more, but enough for now. Some future time we will commune again, when I shall have more to say of Mahomet, and the way of his successors, and explain more fully the scope and interest of the Revelation to the Sons of the Desert. Peace be with thee now and forever.

HABSIAN.

On the Sunday evening following I attended a séance at Mrs. Wm. H. Allen's. I took my seat near the cabinet, and laid the foregoing communication on a table by my side, in a roll. I expected my Arab friend would materialize sometime, though not that evening. Near the close I asked "Mego," the controlling spirit, if there had been any stranger in the cabinet. She replied:

"Yes: there is a strange spirit here looking on, and I guess he is learning how to materialize. He has got a funny dress, a queer thing on his head, and he is yellowish."

I remarked: "All right; I understand it." The séance closed; I put the roll in my pocket, keeping the whole matter a profound secret, to await results.

The next Sunday evening I attended again, putting the roll on the table as before, having kept my own counsel, so that if my expectations were realized there could be no claim that there was collusion, or that a previous knowledge on the part of Mrs. Allen had enabled her to play a part, and produce the manifestations. I meant there should be an absolute test—not because I had any suspicion regarding Mrs. Allen, for I have entire confidence in her honesty, but to stop the mouths of doubters. The séance opened. Several forms appeared, when "Mego," the control, exclaimed, "Oh! my: here is the spirit that was here last Sunday night! Such a dress as he has got on!"

The curtains parted, and there stood a full costumed Arab. There was a general exclamation of surprise at the wondrous, unexpected sight, and the query, "Who is it? Who is it?" He turned, recognized me, and bowed; I stepped forward; he grasped my hand with an expression of pleasure at meeting me, and his success in materializing. One by one all the sitters came forward to obtain a clear and perfect view of the strange form and dress. He then reached out, took the roll, his communication, waved it before himself several times, evidently intending to indicate that it was his, then tapped me on the head with it, signifying that it came through my instrumentality. I then detailed the facts, the first disclosure I had made on the subject.

Putting all these details together, I cannot escape the conclusion that a veritable Arab has been with me, dictated a communication, and finally materialized as I have described. The facts warrant the assertion that the manifestation was not of human or mundane origin. It was extraneous entirely, and independent of any direct or volitional agency, either of the medium or myself. This full costumed Arab was seen by nearly a score of persons—and again on a later occasion, when he materialized in the presence of some thirty or more individuals. The Scriptures tell us of those in olden time who would not believe though one rose from the dead; even so, there are those like unto them in this generation, who seem to live in the past, and shun the living present. It is unfortunate that it is so, yet truth will in the end prevail, and error and untruth sink into an eternal tomb.

WILLIAM FOSTER, JR.

Providence, R. I., 16 Peace street.

A Bride's Experience on Her Wedding Trip.

To the Editors of the Banner of Light:

Prompted by the article which I read in your valuable paper of July 15th (signed by "L.") I, while visiting your city recently, called upon Mrs. M. A. Brown at her residence, No. 1088 Washington street, and had a surprising but most agreeable experience with that excellent medium. Knowing you are always ready to receive "facts," I will relate the circumstance to you. It is fair to suppose every wedding trip is fraught with interesting incidents, but I think mine is rather an exception.

I am myself a Spiritualist, but, strange as it may seem, I have chosen for a husband a Presbyterian deacon, and our wedding journey was to include, among other places, Boston, and my native city in Maine; so while in Boston I persuaded my husband to go with me to see Mrs. Brown; he was willing to gratify my curiosity, though of course believed nothing in such "nonsense." I had a satisfactory sitting, and as "Lulu," the control, was about leaving the medium, she all at once looked up again and gave me a perfect description of my father, who had been dead eight years, as standing by his side with a paper looking like a will in his hand. I said, "No—my father left no will, or papers of any kind; that is, none that we could find." Lulu said, "Wait and see where he is taking me." She then gave an accurate description of the old homestead and its surroundings, then said: "I am now in a barn, going up a rickety ladder on to a hay-mow, not much hay, but heaps of 'fopper's' (meaning hen's) eggs, and plenty of cobwebs and dust; now over in that corner (designating the side of the barn) is a large, thick beam, and it has been sawed, and he is now taking out the front place of the beam and in it is imbedded a tin box. He opens the box and takes out a will, a bank-book, and money. Now, Squaw, you can take that for what it is worth. I have given it to you just as your father has showed it to me; good-by." Can you imagine my surprise at such a communication? After my father died

we—my two brothers and self—being his only heirs, and finding no will, sold the homestead, and divided the proceeds; we supposed that must be all the property he left—though we thought he was worth more than just his home; so I said to "Lulu": "There must be a mistake about what you have told me, but I am on my way there, and if I find things as you say, you shall have a nice present." My husband scoffed at the idea, and begged me not to credit it for a moment.

We continued our journey, and on arriving in E—lost no time in calling upon the lady now living in what was once my home—ostensibly to see if the place had changed much. After chatting pleasantly awhile, I begged the privilege of going out into the old barn once more where I had had so many good times. She said, "Certainly you can, but you will find it a dusty place, for it is seldom ever used." Sure enough, the place tallied with "Lulu's" description. We mounted the "rickety ladder," and while my husband, with the aid of a dark lantern, searched for the "beam," I picked up a great many eggs to carry to the house. At last he astonished me by saying: "A—, here is the beam, just as she said, and it has been sawed." Taking his knife he picked out the board, and there was the "tin box." We quietly placed it in our satchel, and returned to the house, thanked the lady for the pleasure the visit had given us, and hastened back to our hotel. We eagerly opened the box, and found the will, a bank book and three hundred dollars in eagles. By the will the homestead was left to me; he had also property in the West, which was to be divided between us; also some very valuable land in E—, upon which stand some of the finest buildings in the city. As soon as we arrived home I consulted my lawyer as to what steps to take first, and he wrote to the owner of these buildings concerning the land; they replied that the land was leased by them from Mr. — for so much, but that he died some little time ago; that he left heirs, but nothing was known of their whereabouts, and that the money and accrued interest were deposited in such a bank, waiting for them if they could be found.

Now, so far, everything I have done in looking up this matter has proved as correct as the land question, and I am convinced beyond a doubt that my father talked to me through that control.

I wish the "Psychical Research Committee" could have some such experience, and see how they would explain it. I was only too happy to fulfill my promise to "Lulu." My address you have, Messrs. Editors, and I am willing to answer any correspondence regarding this communication that I can—but for good and sufficient reasons I wish my name not to appear in print at present.

Wishing yourselves and the Cause in which you are faithful and devoted laborers success, I will sign myself,

SUNSHINE.

To cure any scrofulous disease or humor, try Ayer's Sarsaparilla. It cleanses the blood.

October Magazines.

THE INDEPENDENT PULPIT.—Dr. R. Wallace has a thoughtful article entitled "John Stuart Mill on the Utility of Religion;" "Evolution from Individualism to Nationalism" is a contribution from the pen of Grace Danforth, M. D.; Herman Wettstein, in an able and forcible manner, replies to Rev. James Billings' article in the September Pulpit, in which the latter draws the line of demarcation between soul and no soul in the degree of intelligence that distinguishes man from the lower animals; E. Hannum gives a very interesting account of his experience with a ouija-board; he affirms that the answers to questions manifest intelligence and often knowledge of events unknown to the sitters, and pertinently asks, "What is it that spells?" J. D. Shaw, Editor and Proprietor, Waco, Texas.

NEW ENGLAND MAGAZINE.—A fully illustrated article upon the history and present life of Williams College is contributed by Prof. Leverett W. Spring, among whose graduates are many remarkable men; Sylvester Baxter, under the title of "Howells' Boston," writes in a delightful manner of the scenes the great novelist describes so well; James G. Whitely contributes a timely paper on the "History of the Freedom of the Seas," in which he reviews the subject, from the old Greek and Roman days down to the present; "The Regicides in New England," by Frederick Hull Cogswell, relates chiefly to the adventures of Whalley and Goffe in Connecticut; of special interest to Connecticut people is Mrs. Chapman's "Colonial Neighbors," a description of the life of the old Woolsey family of Long Island a hundred years ago. Other excellent articles also appear, and the illustrations are particularly fine, the frontispiece being a portrait of William Dean Howells. Warren F. Kellogg, publisher, 5 Park Square, Boston.

THE ST. NICOLAS (into which Wide Awake has been merged) opens with "The Story of a Grain of Wheat," told by W. S. Harwood, who describes its journey from the "seed" to the dining-table; a funny story entitled "The Prince's Councilors" is related by Tudor Jenks in a delightfully entertaining manner; Eustace Rogers describes how the remains of Columbus were lost and found in an article on "Santo Domingo and the Tomb of Columbus," which is as exciting as a fairy tale; all boys who are lovers of adventure will be charmed with the romantic story of "The Rajah of Sarawak," the son of an English clergyman who became an Eastern potentate; Jennie E. T. Dwyer, contributes "The Brave Hussar," a poem in which is narrated an act of heroism. There is a wealth of good things for the young, and older people will be equally interested. The Century Co., Union Square, New York.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 21, 1893.

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Thanking its regular subscribers anew for their continued kindness, THE BANNER's publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

Another Progressive Step.

The American Board of Foreign Missions, representing the Orthodox, Trinitarian Congregational churches of the country, closed the most important session it ever held, in the city of Worcester, last week. Like the Presbyterian Church in the cases of Drs. Briggs and Smyth, the Congregational Church is having a severe contest over the fact of evolution in religion and religious organizations. In the case of the Presbyterian Church, the old, the long-established and concentered, the heart-faith and doctrinal expression of dogma and bigotry prevailed. The outcome of its action is not uncertain if evolution is a law of the universe of matter, mind and intelligent spirit.

The American Board, acting for the Congregational Churches, has shown the greater wisdom. The question focalized upon the return of a missionary, the Rev. Mr. Noyes, to the Japan mission. Mr. Noyes is not a blind kitten, receiving dogmas in his milk from his would-be theological mother, but with open eyes and a manly brain is submitting his theological pabulum to his own reason and analysis. He is not a church puppet, but a man. He differs in opinion and faith from the Rev. Joseph Cook, et al. He sees clearly that the old, stereotyped nomenclature of "the heathen world" cannot be continued with propriety, as the law of evolution and the forces working through it have placed many of the old heathen peoples on a level with Christian nations in religious conceptions, science, philosophy and personal and social ethics. The voice of Japan—Mr. Noyes's own mission—at the World's Parliament of Religions at Chicago, was more potent, in every respect, than that of the supra-Orthodox representative of Christianity in the person of the Rev. Joseph Cook.

Mr. Noyes has learned to reject the dogma that the soul of man at its transition from earth is hermetically and eternally sealed up; that one of its most essential attributes, the key to moral character, to wit, the free choice, is eliminated, and that all further growth or change in the spiritual nature is arrested; that as a completed piece of spiritual mechanism he enters heaven to mechanically sing eternally, or departs for hell to be forever shut in among its sulphurous vapors, and roasted in its fires. He has better conceptions of the nature of God, the character of his administration and the laws which govern the universe of matter and spirit. Hence he believes in progress; in a probation for the building of an eternal character after the death of the body. And, wisely or unwisely for his temporal interests, he voiced his belief. The Christian Japs agree with him, and so do the intelligent, religious Buddhists.

So do not the Rev. Joseph Cook and the Orthodox religious standstills of the Congregational churches. The issue was joined at Worcester last week, and the friends of Mr. Noyes and evolution won, and old Puritan Orthodoxy lost. The debate was sploty. It was young blood against old; common sense against dogma; progress against stagnancy and death. The Rev. Dr. R. B. Meredith, in defending Mr. Noyes, carried the hearts of the large audience with him. He said that "he did not particularly care about the Board—it was simply a piece of machinery whose usefulness, in the opinion of many, was ended; he himself would like to break it in pieces." He criticized the Managing Committee of the Board severely for attempting to make doctrinal machines of missionaries, and said: "The doctrine of future

probation, as a question, is as dead as last year's oyster shells. The churches do not believe that the ignorant heathen are condemned to eternal perdition. The doctrine is a libel upon God. We don't believe it in the churches."

After the round of applause had ceased, the irrepressible Joseph interjected, "Speak for yourself, John," and was Cooked by the stinging rejoinder: "I don't speak for you, sir," (which was vigorously applauded.)

The key of the situation is largely financial, the question of annual contributions by the churches. Without the shekels, the sinews of war, the Board dies. It is already heavily in debt. The prudential committee keep it so. Several of the leading, progressive and most liberal of the churches have already taken action and diverted their contributions from the Board because of the narrow and assuming spirit of its committee—notably Plymouth Church of Brooklyn N. Y., and one of the oldest, wealthiest and largest contributing churches of Boston. The continued reign of old, bigoted ideas of the Joseph Cook school, means a greater diversion of contributions into other channels—and the death of the Board, with its old methods of evangelizing the world.

The ferment in the churches is general. It is confined to no sect, no location. It follows the usual course of all evolutionary progress, in that it has its sturdy opposers, and takes short, imperfect and careful steps. But these in their course swell into a grand march; for there are no backward steps, only an occasional seeming.

We uncover our souls in respect and honor before that great army of celestials who, on the spirit-side of life, have planned and are, in their own methods, carrying forward this great work in harmony with the laws and loving purposes of the Creator and God of all. The glory of their triumph will be a surprise and a joy to all in earth and heaven. The Cause is already moving with rapid strides—so rapid that our intelligence can hardly keep pace with it. It will be the fruition of Spiritualism and its angel mission—a unit religion, spiritual in character; and a unit race, bound in the ties of a Universal Brotherhood.

The Spirit Parliament.

The consensus of public opinion touching the results of the Parliament of Religions, recently held in Chicago—referred to editorially in THE BANNER for Oct. 7th—was found in the religious and secular press, inspires anew the hope that a broader and deeper spirit of tolerance is pervading the heart of the world. Tolerance has been the one great need of the ages which have elapsed, as well as the age present. When a person is convinced, both in intellect and heart, that his right to the entertainment of a religious creed and the forms of worship which express it, exists only as he acknowledges the equal rights of all who differ with him intellectually in religious creed and its expression, then only is he prepared for the exercise of a true, loving charity as taught and exemplified in the life of the great Galilean, the founder of the Christian religion.

We are not of the opinion that the Chicago parliament has disclosed what our Christian friends call a "miracle." It has simply voiced a growth in the right direction—the upward movement of the race from a condition of religious selfishness, intolerance, bigotry and a purely earthly ambition. The better educated of all religious sects, from Brahmin to Christian, have met and publicly acknowledged the force of education and all that intellectual culture implies and has implied during its long-fought battle with ignorance and its legitimate children of the brain and heart.

While the savages of the past would have used their war-clubs in defense of their fetish, and the zealots in opposition would have responded with the dungeon, thumb-screw and stake in defense of their fetish, the intellectual giants representing both ancestors have only used their tongues in decorous debate, disclosing to an anxious world the fact that education has enlightened and conquered the leaders, Pagan and Christian, with a fair prospect that the rank and file of discipleship in each will, in time, become impregnated with the same spirit.

We doubt, even after this exhibition on the free soil and under the free Constitution of the American republic, whether a similar parliament with an equally favorable outcome could have been held in any other country of the world—Great Britain only excepted.

Any one at all familiar with the history of the world for the present century, and especially for the last half century, if unprejudiced, must admit the great influx of spiritual enlightenment which has increasingly characterized the last five decades. This increasing spiritual wave has carried with it an increased intellectual force, and both give promise of greater results in the present and immediate future.

There is disclosed method, order, an increasing force, and behind it all an evident plan in all this procedure. It is not earth born; for the wisest and best of earth are confessedly incompetent to effect a moral revolution upon such an immense scale. If, united, they had the wisdom to devise a plan, they would not have the force to execute it, even though they could secure a unit heart-beat. We owe our gratitude and our thanks to the greater parliament of spirits on the hither shores of continuous life. They, earth-born, but now exalted, have the wisdom to devise, the sympathetic heart to move, and the force to execute their loving purposes within the beneficent and comprehensive laws of the All-Father's universe. And under their continuous ministrations bigoted selfhood will yet uncrown itself and acknowledge that this later and greatest revolution of the ages had its rise and progress, as it will have its full fruition, in the great Spirit Parliament of the eternal realms.

Since THE BANNER's notice of the advent of a new trance medium in our ranks through whom spirits of an exalted nature were voicing messages, she has been kept busily employed; her clientele will increase as this lady becomes more fully known to the public. The senior editor of this paper has had sittings occasionally the past year with this medium, and feels to say that she is one among a coming list of mediums through whom "polity" alone has no part. This medium, Mrs. W. P. Thaxter, occupies Room No. 3 of the Banner Building, entrance at No. 83 Bowditch street.

There is another trance worker, Mrs. B. F. Smith, whose mediumship is in every respect legitimate. This we know from personal sitting with her. Her address is Vernon Cottage, Crescent Beach, Revere, Mass. A trolley car from Boston stops at the door. For time of sittings in private, see ad. on our fifth page.

Re-opening of the Banner Message Department.

It gave us great pleasure to be able to state—as we did last week—that we had finally completed our New Arrangements in regard to the continuation of the spiritual oracles inaugurated by a powerful Band of Spirits in the earliest days of THE BANNER's existence.

We at the same time announced that the publication of the messages received in private through Mrs. B. F. Smith's mediumship, and answers given by W. J. Colville, under this new arrangement, would be commenced with the conclusion of those obtained through Mrs. Longley's mediumship [which will occupy some six numbers more].

The statement thus made in THE BANNER has called out the subjoined vigorous and thoughtful endorsement from the Hon. Sidney Dean, to whose views, so cogently expressed, the attention of our readers is directed.

To the Editors of the Banner of Light:

Whatever step in the progress of the Cause THE BANNER takes is of the deepest interest to the spiritualistic public. It is not only the old pioneer and vigorous defender of the truth, but has kept its youthful vigor during all these long years of stalwart and faithful service for the Cause. The evident guidance of THE BANNER's course from the spirit-side of life, and its array of exalted guides who have weekly ministered to its columns, the crowd of spirits of all classes who have been privileged to voice their personality and send loving messages to earth friends, have largely led in the long, continuous tests of the truth of spirit return and communion.

The patrons of THE BANNER were pleased, in reading the announcement in the last issue of the paper, that the guides were still in command; that they had selected the philosophic, logical and versatile COLVILLE, the medium whose brain is so wonderfully attuned to the touch of spirit fingers, as the medium for answering the multitude of perplexing questions which are constantly arising in the awakening intellects and hearts of this age. May a rich spiritual baptism upon his soul give him an abiding consecration for his work!

And so, our good medium sister, Mrs. B. F. SMITH, has been called by the spirit-world to follow in the illustrious line of Banner circle mediums, and send to afflicted human hearts the personal knowledge that their dead live, remember and still love them! This was a wise and happy choice. I have a somewhat extended acquaintance with trance mediumship and trance mediums, and while respecting and honoring all who use their gifts to aid humanity, there is no one in the range of my acquaintance so well fitted for the work. Mrs. Smith is well-known as an honest, true woman and medium, pure in her thoughts, purposes, speech and life, spiritual and devout of heart, unostentatious, charitable, and most delicately attuned in spirit and brain organism. There is no mistaking the character of her trance conditions. She seems, to the eye of a medical observer, to sink into the physical condition of a profound coma; her own spirit giving place, she temporarily ceases to be and to act herself, and another spirit individually possesses and uses her organism. In the presence of this "miracle" doubts disappear and the spectator sits convinced. May her personal shrinking from this duty to which she has been called be overcome by the higher sense that she is serving a countless host of immortals struggling to reach their earth friends, and by the knowledge of the good she is permitted to do for humanity clothed and unclothed by a material form.

And good, wise, loving FATHER PIERPONT, the Spirit Chairman, still remains at his post, with the pledge never to vacate it until the work for which it was commenced is fully accomplished. With him are Spirits WHITE, BERRY, CONANT, BRITTON, and a host of others more intent upon effectual service than even their co-workers in the mortal. I know that I voice the great satisfaction of the patrons and friends of THE BANNER at the new departure directed by its spirit guides.

The list of medium servants of the Banner Circle-Room is an honored one. There have been no mistakes of selection from first to last. It has been a trying position for each. With such a draft upon a sensitive's magnetism it is not strange that the physical system, and especially the nervous organism, should become disarranged and the body succumb to disease under the strain. It has been suggested by the wise spirits themselves that the health, comfort and continued usefulness of the mediums require more frequent changes and less length of continuous service by one.

It was, doubtless, for this reason that a radical change in the work of the Circle Room has been inaugurated and the labor divided. The two departments of "Questions and Answers" and "Individual Messages" should not have been laid upon one medium. It is like a university professor conducting two different classes in their studies—say chemistry and moral philosophy—both in the same hour. The professor might stand up under the burden for a time, but his physical health would pay the penalty of his double service.

The second feature of the new departure is the substitution of the private sittings for the public circle room. Any one conversant with circles where communications with exalted friends are sought, knows the imperative importance of harmony, of a magnetism generated by a proper blending of the spirits and the magnetisms of the sitters, of a passive, receptive condition on the part of the participants, and of the quiet attention of all. The true sensitive—and who could be more sensitive than an exalted spirit using a strange brain and vocal organs in the presence of a large company of mortals?—is seriously disturbed and often rendered powerless by things which to many appear insignificant. The success of the Banner circle in the past has shown the great force of the spirit-band and the unseen multitude of co-workers who have from week to week thronged the Circle-Room. The private sitting now inaugurated does away with these very serious obstacles to grand results, and the friends of THE BANNER will heartily approve the change.

As a friend to THE BANNER, its editors, and the great work which the spirit-world is performing through it and them, I bid you God-speed, and pray that each may have a long and vigorous life. Fraternally and sincerely,
Boston, Oct. 11th, 1893. SIDNEY DEAN.

"The Biography of Satan," a work by K. Graves, has reached a new edition—see announcement on fifth page.

All Right—But—?

It was extremely gratifying to read in the Pittsburgh (Penn.) Commercial Gazette a full report of what is called, in scarce lines, a sensational sermon by Rev. Dr. Sutherland of the Second Presbyterian Church of that city, on "The Influence of the Departed upon their Friends Still Here," in which he freely admits the presence of invisible intelligences and their power of impressing and communicating with us, although, for policy's sake, he steps aside to denounce and condemn Spiritualism as "falsehood and fraud, with a grain or two of truth as a basis." If he had only paused to pick up and exhibit to his hearers that "grain or two," it would have been much more fair and satisfactory; and he certainly ought to have done so, as a professed lover of truth, and especially in view of the high importance deservedly attached by him to the doctrine of spirit presence, spirit impression and spirit communication.

Although the disclosures which were reported in his Sunday sermon are in no sense new to those who are familiar with manifestations of a kindred character, they possess a special interest in being openly made and adhered to as thoroughly true by a Presbyterian clergyman of high standing in the pulpit of one of the populous and important cities of the Union. It signifies that Spiritualism is steadily and surely finding its way into the churches and the pulpits, and silently leavening the spirit of congregations and ministers, streaming the benign influence of its teaching over assemblies and individuals, the teachers and the taught together, and silently preparing the welcome way for the coming baptism of all men alike in a knowledge of heavenly truth and a renovating power of genuine and lasting salvation. We are at all times intensely glad to note these reports of new conviction, whether those who make acknowledgment of it are unwilling to admit the reasonable claims of Spiritualism as the undeniable continent of the convincing manifestations or not. That is their own affair.

It is enough to say that in this public discourse Rev. Dr. Sutherland admits the facts which are conveyed by Spiritualism alone to the sense, and, through the sense, to the spirit of mortal men. He confessed openly that a sainted mother can come to one even in his slumbering hours; that there are times when we feel that we do know from what direction we are impressed, from those in the unseen world who are still bound to us by the golden chain of a deathless affection. He confesses he cannot believe that we are completely out off from those whose memory we so fondly cherish. He declares that no human reasoning can make him believe that his own sainted parents have entirely forgotten him or lost all interest in his welfare. "There are many things," he says, "teaching us and influencing us in this world, of which we know neither the origin nor how they do it." He declares that "we know little of the possibilities of a spirit free from the limitations of the flesh." And he rightly says "there are marvelous instances of mental and spiritual quickening and manifestation that can be accounted for only on the principle that there is in this universe more than we see with the eyes of the body."

"We cannot tell how close we are to the invisible world," says Rev. Dr. Sutherland. "We cannot measure or estimate aright the powers and possibilities of a spirit in the physical body, this house of clay—much less its powers and possibilities when freed from it at death." Then again he says, "we have no right to suppress truth, or to deal with it timidly because of its possible perversion by deluded or designing men. Men should study more earnestly and profoundly the great realities and possibilities of the spiritual life." All this is well, and we repeat that we rejoice to record it. But it would give us much more pleasure to note that this preacher of the gospel, who counsels others in all seriousness not to suppress the truth, instead of suppressing it himself as he does in reference to Spiritualism, whose phenomena he openly admits to be so real, had come out with true moral courage and admitted that he found Spiritualism to be true, whether he saw fit to qualify his admission in any respect relating to the forms or instruments of manifestation. His great fear may easily be conceived to be that of the (inevitable) dissolution and disappearance of his theological dogma that supplies for him the substantial of present existence.

Healthy and Timely Judgment.

"A clergyman of the Church of England" writes, in a communication to Light, the lectures of Rev. Edward White, as containing an extremely one-sided view of Spiritualism, and expresses a doubt whether he possesses any knowledge whatever of the phenomena and ascertained facts. It is, says he, describing the purport of the lectures referred to, "the old, time-worn cry of Danger! Danger! The devil everywhere and God nowhere! Snare and pitfalls on every side for weak and helpless man, and no light and help whatever to guide him in the darkness!" From the standpoint of Mr. White's own conclusions, and admitting the manifesting power to be exclusively evil, he insists that it would surely be in the interests and for the happiness of mankind to seek to ascertain the laws which underlie the phenomena, and over which it may be possible to gain control. For, he adds, it is surely a well-established fact that certain individuals are subject to external and undesirable influences which were not induced by spiritualistic practices.

He nevertheless maintains that this conclusion is both immoral and irrational, and entirely inconsistent with the character of God as revealed in Jesus Christ. We know, he proceeds, that most thoughtful men have a craving after some knowledge of the world beyond, and that, with the larger number of them, one scrap or fragment of objective evidence is of infinitely more value than all the dogmatic statements of the churches. The craving after certainty of another life is part of human nature. It is reasonable to suppose that God has not created a longing which He cannot or will not satisfy, and that thousands of human souls who cannot believe must be content to despair.

It is admitted, he says, that the link between the two worlds exists, and that certain peculiarly organized persons become the means by which intercourse can be established and the so-called dead can communicate with the living. It is also most fully admitted by those intimately acquainted with the subject that evil is mixed up with good, and that the ignorant and frivolous communicate as well as the true and the good. Indeed, we could not conceive it to be otherwise. Is it, he asks, either moral or rational to conclude that the mediumistic

gift is but another snare for the weak and unwary; that the earnest seeker in attempting to open the door imperils his life; and that, although the connecting link is naturally and organically provided, the evil element alone of the other world, under a thousand cunning disguises, is let loose upon the sobbing soul? Can there, he well inquires, be a conclusion more monstrous? Could the "Faganism" of which Mr. White speaks so contemptuously have conceived a doctrine more dark and deterrent? He asks the lecturer if he knows anything definitely of the spiritual results which the truths of Spiritualism have exercised upon certain minds! And he asserts that it would be a thing fatal to Christianity if we were to test the truth of any particular dogma by its practical result in the moral life!

"I know" [he adds] "personally of numbers of people to whom the truth of spirit-intercourse and the evidence of continued life beyond the grave have brought unspeakable comfort and consolation; who, confused and perplexed by the clamor of conflicting Christian creeds and religious beliefs, have found rest in the objective and clear evidence offered to the reason, and who by it have risen to a higher and nobler faith in God and human duty."

I know of several hard-headed skeptics to whom Spiritualism has brought the full assurance of a life beyond, and with it the increased sense of a higher responsibility."

And this "clergyman of the Church of England" concludes his critical and thoroughly just commentary by appealing to all to be careful lest we put a stumbling-block in the way of some of our brethren, and, in the spirit of a mistaken conscientiousness, bar the path to fuller knowledge and progress, leaving many a troubled, sorrowful soul in the darkness of unnecessary doubt and despair. It is a timely monition, and one much needed. The deep and abiding comfort given the human heart by a knowledge of the objective evidence of continuous life and unbroken intercourse, is such a lasting peace as the world can neither give nor take away.

A Wall from Zion.

It is an unmitigated wall of despair, or what sounds very much like it, that goes up from the Herald of Gospel Liberty of Dayton, O., on "the growth of unbelief," this being distinctively stigmatized as the age of unbelief in its fullest tones. Never, it feels obliged to admit, "have unbelievers in Christendom been so large a proportion of this whole of the people; nor does there seem to be any suspension or diminution of the growth; converts to the opposition are apparently making faster than ever." And it grieves to have to say that the larger proportion of these unbelievers are actual or former church-members, and almost wholly of the Protestant communions. It ought to know why, but it does not; if Protestantism meant anything originally and did anything eventually, it dissolved the darkness of ecclesiastical superstition, emancipated human reason, declared the sacredness of private judgment, and challenged an open investigation of truth. To denounce or to pittingly patronize those who so take its meaning is to discredit the Protestant claim.

But "one of the mightiest forms of unbelief, and perhaps also the most entrancing the world has ever seen," in the opinion of this saddened Herald of Gospel Liberty, is Spiritualism! And its chief accusation against Spiritualism on this score is that it claims "that the Holy Scriptures were full of testimonies from, and demonstrations of, departed spirits"; that "they unfolded an ancient and a high form of Spiritualism"; that Abraham was a Spiritualist to whom angels literally appeared, and so were Jacob, Moses, Joshua, Gideon, Saul, and the prophets of the Old Testament." And it charges Spiritualism with readiness to accept the messages of the prophets as spiritualistic communications, and the miracles as credible, being wrought by the intervention of spirits; with receiving Christ as the chief medium of his age, and a son of God in the preëminent sense, working "miracles" with angelic aid, as did his apostles following him. This it alleges to be the "fascinating teaching of Spiritualism, by which hundreds of thousands have been won." And it feels so deeply grieved over the fact that it is "an easy thing for the bible-lover and the Christ-follower to accept this new religion."

This Herald of Gospel Liberty further bewails the fact that "the ultimate results of Spiritualism are a secondary place for prayer, the Scriptures, the Church, and the Christ of the New Testament." Indeed, it believes it "impossible for a person to accept Spiritualism and remain for any length of time a Christian"; and it regards Spiritualism as "the grandest moral delusion of the age, and the direct foe of Christ and his church." For which we suppose Spiritualists should be duly sorry, as no doubt they are. But what are they to do about it? If, as this same Herald says, "It was a sweet thought that the living might commune with their dead, and that the dead might come back in spirit-form to abide in companionship with the tarrying ones of earth," then why is it not natural and right to entertain it? Why do "the Scriptures, the Church, and the Christ of the New Testament" forbid men and women to entertain it, to cherish it, to become familiar with it? What is there wrong or even harmful in it? What, in short, is the trouble, unless it is that Spiritualism takes away the assumption of priest and preacher, and opens the heavens to all recipient mortals alike, without theologic intervention? There is where the shoe pinches, in fact, and will continue to pinch for all time to come.

Mrs. Brigham's Lecture

At the Boston Spiritual Temple, Berkeley Hall, Sunday evening, Oct. 16th, was considered so important a production that Mr. Jacob Edson of this city—who had a verbatim report made—intends putting it in pamphlet-form for general circulation; but he has signified his desire to first have it appear in the columns of THE BANNER. Therefore this splendid address will be put in type for publication in our next issue.

GEORGE A. BAON writes us from Washington, D. C., of anent our new arrangement for the Message Department: "I am pleased to learn that you have secured the services of W. J. Colville and Mrs. B. F. Smith. You have now the strongest pair of mediums for their respective work that is obtainable. I sincerely wish that your efforts to meet the needs of the spiritual public will be correspondingly appreciated by them, and that THE BANNER will hereafter flourish as it justly deserves to."

Mrs. Amella Bigelow, relict of the Rev. Andrew Bigelow, passed to spirit life Oct. 6th, from her late residence, No. 3 Hancock street, Boston, at the ripe age of 87 years.

Dr. J. M. Peebles, writing to us upon sundry matters from San Antonio, Texas, says: "I learn from a San Francisco correspondent that Dr. W. H. Terry of Australia has reached San Francisco half ill from a rough sea voyage, and ere this is probably in Chicago taking in the World's Fair. While Bro. Terry is a practicing physician, proprietor of a book and drug store, editor and proprietor of the *Harbinger of Light*—an ably conducted Spiritualist journal—he finds time to attend to the interests of the Progressive Lyceum and other matters connected with the dissemination of pure undiluted Spiritualism. Without the least flattery it is but justice to say that Dr. Terry constitutes the working bone and sinew of Spiritualism in Melbourne, if not in Australia. And I sincerely hope that Spiritualists, from San Francisco to the wave-washed shores of our eastern cities, will give him a warm welcome and a most generous greeting. When he reaches San Antonio I intend to put him into the sunniest room in my Sanitarium, feed him upon hygienic food, cover his writing-desk with roses, let him listen to the music of my mocking-bird and revel in my library of two thousand volumes, while together—with limbered tongues—we talk over the spiritualistic battles fought and victories won during my two lecture visits to the goodly land of far-away Australia. It is more than possible that I accompany him on his return to Victoria."

On our sixth page will be found the official report (by J. F. Snipes, its President) of the session of the New York Psychological Society for Oct. 11th. The practical views of Bro. Howell, therein embodied, are worthy the special attention of every reader of this number of THE BANNER.

Mr. Lambert Bigelow, a pronounced Spiritualist, passed to higher life from his home at Eastlake, Worcester, Mass., Oct. 12th. Mrs. Carrie E. S. Twining, assisted by Parker Pillsbury, officiated at his largely-attended funeral, which occurred at his late residence on the noon of Oct. 16th.

Dr. C. E. Watkins was at the Crawford House, Boston, Monday and Tuesday last, and gave séances with remarkable success, we understand. He will be in Boston on Monday and Tuesday next, and can be seen at Dr. H. B. Storer's office, No. 406 Shawmut Avenue.

A correspondent writes that Miss Roxalana L. Grosvenor, the veteran Spiritualist, is lying very seriously ill at her residence, No. 27 Elm street, West Somerville, Mass.

Read the advertisement (fifth page) headed "Inspirational Hymns," etc.

A Fine Reception.
Was tendered Mr. and Mrs. C. P. Longley of Boston by Dr. and Mrs. Schlesinger, at their hospitable residence, 1 Polk street, San Francisco, Cal., on the evening of Saturday, Oct. 7th. The parlor, handsomely decorated with blooming flowers, presented a joyous scene as couple after couple arrived, until a happy assembly thronged the spacious apartment.

Music, singing, speech making, the interchange of personal congratulation and reminiscences, and last but not least the serving of a beautiful collation, made up the order of exercises in that happy occasion. Dr. Havlin, a popular and eloquent lecturer of San Francisco, as chairman of the evening, made the opening address of welcome to Mr. and Mrs. Longley, and expressed himself as more than happy to announce that these two workers in the Spiritual Cause—the one as a singer and composer, the other as an inspirational and trance medium—had come to settle for a time in San Francisco, and to unite with its workers in our ranks in disseminating the gospel of love and truth to needy souls. The Doctor was very eloquent in his remarks, not only in this opening address, but later in the evening while voicing the sentiments of Mrs. Schlesinger toward her guests, as she was too ill to speak for herself.

Other choice and earnest words of welcome and congratulation were expressed toward Mr. and Mrs. Longley by the President of the San Francisco Society, Mr. J. W. Taylor, Dr. J. Taylor, Mrs. Hendee—the pioneer medium of California—also her nephew, Dr. Hendee of Oregon, Dr. Temple, Wm. Emmette Coleman, Mr. Colby, and others. The beautiful compositions of Mr. Longley, which he feelingly rendered, were enthusiastically received, and were the vocal selections of Mrs. Tully and Mr. Rice. The entire occasion was one replete with harmony and the best of good cheer, as Mrs. Longley gratefully acknowledged in her response to the many tokens and words of love and welcome that had been bestowed upon her and her companion. "Not as strangers in a strange land do we come," said Mrs. Longley, "for we feel the warmth of your greeting, and know that we are taken into your hearts, and may become of your own households. To this land of sunshine and flowers my heart has turned for years, and now the dream finds its reality, and the hope is fulfilled." The speaker paid a fitting tribute to the fidelity and labor of Mrs. Schlesinger, editor of the *Carroll Zone*, and the Spiritual Cause, and spoke of the many happy hours which she—Mrs. L.—had passed in former years while penning the sweet thoughts and uplifting inspirations which the angels had to give through her agency for the *Carroll Zone*. Mr. and Mrs. Longley have located at 1 Polk street, San Francisco, where Mr. L. will take orders for his book of songs—"Echoes from the World of Song," and Mrs. Longley will give trance sittings, also readings and advice by mail, according to the dictates of her spiritual guides. BREVETTES.

A Pleasant Occasion.
Mrs. M. A. Brown celebrated the eighteenth anniversary of her control by Spirit "Lulu," on Wednesday evening, Oct. 11th, at her home, 103 Washington street, Boston.

The parlors were decorated with flowers, and filled with "Lulu's" friends; many fine presents were bestowed on the spirit and the medium, and social converse, refreshments and the following exercises made a very enjoyable evening: Chorus songs by Mrs. Clapp (notably "That Anthem Sweet"); remarks, Lulu Nona; readings by little Mildred Rich, Miss Iez Robbins; remarks, J. B. Hatch, Jr.; the reading of a letter from Paul D. Wallis; the reading of a letter from George Robbins; song, Dr. W. A. Bates; word from "Blackberry"; reading, Mabel Robbins; remarks, Mr. J. A. Robbins, J. B. Hatch, Jr., Mrs. Pierce and Mrs. M. A. Pope.

Movements of Platform Lecturers.
(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Edgar W. Emerson has the following engagements for October and November: Saratoga Springs, N. Y., Oct. 22d and 29th; Hartford, Conn., Nov. 5th, 12th, 19th, 26th.

Mr. Mary F. Lovering has returned from a trip to the World's Fair, Chicago. Her address is 140 Lexington street, East Boston, Mass.

W. J. Colville's work in Baltimore and Washington is increasing in interest and importance with every lecture. He speaks on Mondays, Tuesdays and Wednesdays at the Washington Hall, D. C., on 8 p. m., in Baltimore, Sundays, 11 A. M. and 8 p. m., and Thursdays, 8 p. m., in Baltimore Hall, Baltimore street. His class in mental science meets on Fridays and Saturdays, 8 p. m., in Phenological Institute, 111 W. Franklin street.

Mrs. Ida P. A. Whitlock, we learn, accomplished much good during her engagement in September with the First Spiritual Society of Buffalo, N. Y. We understand also that Mrs. Celia Nickerson is now speaking for the society.

Mr. J. Frank Baxter continues his well-appreciated services in New York City; but with this week he will end his present engagement there, Friday evening, 22d inst., and Sunday forenoon and evening, 23d. On Sunday, the 29th, Mr. Baxter will lecture in Lynn. The Sundays of November are secured for Washington, D. C. Address, for week evenings and a few Sundays in May and June, 1899, 181 Walnut street, Chelsea, Mass.

Mrs. Ada Foye, inspirational lecturer and platform test medium, will give readings, October 19, 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, Ohio; and June in New York City. During week evenings, in the vicinity of her Sunday engagements, will please write immediately to her permanent address, P. O. Box 517, Chicago, Ill.

Do You Have Asthma?
If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola plant, 116 Broadway, New York, have a faith in this new discovery that they are sending out free by mail large trial cases of Kola Compound to all sufferers from Asthma who send their name and address on a postal card. Write to them.

NEWSY NOTES AND PITHY POINTS.

The age is dull and mean. Men creep, Not walk; with blood too pale and tame To pay the debt they owe to shame! Buy cheap, sell dear; eat, drink, and sleep Down-polluted, dead to meaning; wait! Pay thine for Mammon, one to Cain. —Whittier.

This is a land of "pure delight" where all are free to fight—with their tongues as well as their fists. Yet general peace prevails, notwithstanding. Greed is the "snake in the grass" that makes men and women quarrelsome at times and sweet as honey at other times.

HIS 70TH BIRTHDAY.—Luther Colby, editor of the BANNER OF LIGHT, celebrated his 70th birthday yesterday at the old Colby Homestead, near Bartlett's Corner, with the family of his nephew, William Colby, and his brother, Moses Colby, who is a veteran driver. Editor Colby is hale and hearty, and a picture of health. —Newburyport Daily News, Oct. 18th.

A locomotive engineer on the Great Western Railway, it is said, is a spiritual medium, and, being such, recently, when an attempt was made to wreck his train, slowed down his engine, and thus prevented an appalling loss of life. The world calls it "premonition," which but faintly gives the true idea. It was direct spirit intervention—nothing else—and he who gave the warning was probably a personal friend and guard of the said engineer whom he could impress.

Certain people's self esteem is so largely developed, that if they had an idea that they could safely go over Niagara Falls and come out on top, they would make the jump. This class finally wind up as did lately the slack wire pedestrian, who by a misstep tumbled suddenly into eternity.

All bad people have their spirit friends, whom they can re-ride upon, as occasion requires.

A four-tined silver fork bearing the name of the old steamboat *S. B. Jagerd*, which went out of service twenty years ago, was found in the stomach of a forty-pound catfish hauled out of the Mississippi at Louisiana, Mo., a few days ago. Where the fork has been for twenty years, and how long it has been serving as bait in the catfish, are matters which have been submitted to the river folk for discussion. —Ez.

"Go away from home to hear news." The *New Orleans Picayune* jocularly asserts that "one hardly realizes the capacity of the New Englander for pile until he is told that Boston has a pile factory capable of turning out ten thousand piles a day, and that it is running at its full capacity all the time. Most of the work is done by machinery under the direction of experts."

The first time I read an excellent book (wrote Goldsmith) is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.

Remember Talleyrand's advice: "If you are in doubt whether to write a letter or not, don't." The advice applies to many doubts in life beside that of letter-writing. —Bulwer Lytton.

How strange are the mutations of human life! The November Century will contain a timely article on "Bismarck at Friedrictshagen," by Mrs. Eleonora Klunout of New York, wherein it is recorded that Bismarck told her that in 1845 his highest ambition was to become a good farmer, although he occasionally cast a hungry eye upon the office of justice of the peace.

"Hicks," I guess I'm square with Dix. I gave his boy a mouth organ last night." Mrs. Hicks—"But you are not square with me, Mrs. Dix sent him over here to spend the day."

More terrible railroad accidents have occurred in this country since our last issue. No matter where they are located: They kill almost everywhere. The hiring of cheap employees in responsible positions is, it is widely alleged, the principal cause.

THE INTERNATIONAL BOAT RACE.
Flashing in the sunlight
And dashing over the seas,
Shows the speed of the *Vigilant*
In a spanking breeze. VICTORY.

Senator Morgan, it seems, having remarked that the Almighty had testified to his high appreciation of silver by admiring the ornamentation of Solomon's Temple, the attention of the Alabama Senator was called to the sixth and seventh chapters of the first book of Kings, wherein it is related that Solomon overlaid his temple with pure gold, within and without. Moreover the altar and the table were of gold, as well as the candlesticks and the basins and the spoons and the censers. It is likewise related in a subsequent chapter of the book of Kings that all King Solomon's drinking vessels were of gold and all the vessels of the house of the forest of Lebanon were of pure gold. None were of silver, as that metal was nothing accounted of in the days of Solomon. Senator Morgan should overhaul his Bible more frequently, says the *New York Sun*.

The development of shape and decoration in china and glass is remarkable. It is the result partly of refinement of taste, but more the progressive reduction by new inventions in labor and fuel-saving methods which the pottery industry has achieved. Jones, McDuffee & Stratton have now on exhibition duplicates of many of the marvels on view in the World's Fair in English, French and German Exhibits.

He who "makes two blades of grass grow where only one grew before" is a benefactor to humanity, is an aphorism that most people to-day have no confidence in whatever. Is this why the farms in New Hampshire and Northern Massachusetts are about ploughed out, which in past years produced good crops and sustained a happy and contented class of American citizens?

He who listens the most,
Gets butter on his toast.

Here is the "strange cypher" telegram used by all the observatories in the world: "Exceeding beefsteak madroza deplorador bordonero esleido cristiano demelior valodron diaferia bedeviled dismantled bitconcove dogmatistlagragnet hepeemates enturbian vasate usurer."

Fresh facts are coming up most every day to prove that not only is the present rate of fire insurance exorbitant, but that the general public are at last awakening to the idea that for years they have been contributing toward paying fancy salaries for Presidents, Secretaries, Treasurers, Directors and Clerks for the companies in which they are insured.

HATS ORVI!—It certainly does seem rather hard on poor Samuel Fox that he should be turned out of church for keeping his low-crowned hat on, as a religious scruple, when scores or hundreds of women, out of sheer vanity or foolery, are allowed to sit in the best places with floral or lacy structures on their heads which frequently completely blot out the view or obstruct it with vibratory motions of silly sprays of artificial abominations. —Rev. John Pope Hoppes.

These remarks as truly hold good in America as England, brother—not only as to churches but our places of public entertainment, concerts, lectures and theatres!

Paul Stry of Jersey City has just committed suicide by shooting himself. He is, in the other world, already sorry, as he is obliged to take up his quarters among suicides, and undergo a long spell of purgatorial experience in consequence of his rash act.

The great storm along the Atlantic coast recently did immense damage, not only to shipping, but also to telegraph wires.

France and Russia have kissed, and now they are ready to kill.

Some one who very much doubts that exorcised intelligences have to sport aerial appliances in order to "get along," has expressed himself thusly: "What strikes me as the funniest. Among some funny things, Is that the fallen angels Failed to use their wings."

Paris dispatches announce that Marshal MacMahon, Duke of Magenta, and Ex-President of France, passed on, Oct. 17th.

Of the 373,000 teachers in this country, more than 240,000 are women. Woman proverbially can't throw a rock to hit a cow, but it is wholly safe to trust her when it comes to teaching young ideas how to shoot. —Ez.

An Memorium.

Gathered with the Angels.

At the age of fifty-three years, Mrs. FANNIE DAVIS SMITH of Brandon, Vt., passed to the higher life Oct. 8th, 1893, of hemorrhage of the lungs—it being the termination of a three years' decline. Expecting her release, as her friends had been, at no distant day, her final sudden departure was yet a great shock to them and to the community in which she was so highly esteemed.

In the departure of this exceptionally gifted woman the community meets with an almost irreparable loss. She had identified herself thoroughly with the advanced thought and live issues which have so characterized the present age. A person of great brain power, a sensitive to the higher influences, she was, at the early age of sixteen, raised from a state of invalidism to a condition of health, and developed as an inspirational speaker of uncommon power and excellence.

Of commanding presence, with a voice of great flexibility and compass, she was confessedly for many years one of the queens of the platform. Her field of labor was largely in the State of Massachusetts during her early years of public speaking—though her services were sought to a large extent in the State of New York and in its great city, where her efforts were so highly appreciated as to cause to be extended to her repeated calls to settle there. Massachusetts, however, won more permanently her presence, where she was associated in reformatory work with Wendell Phillips, William Lloyd Garrison, Henry C. Wright and Rev. Adin Ballou. The anti-slavery cause, and every other great movement which had for its object the improvement and spiritual elevation of the masses, received her loyal and effective support.

For some time she occupied the Unitarian pulpit, in conjunction with Mr. Ballou, at Hopedale, Mass., where her ministrations were as manna to those journeying through the world's wilderness. Some of her great efforts during her girlhood years are distinctly remembered and cherished by a number living to day who were in attendance at her funeral.

In November, 1881, she was united in marriage to Dr. Ezra A. Smith, the Rev. Adin Ballou joining them in that sacred relation. During those thirty-two years every public work which received the support of one had also the hearty sympathy of the other. Until her health failed, some three years since, she ever responded to calls to promote the established truths of Spiritualism, and to officiate on funeral occasions. Queenly and commanding as she ever was in public discourse, it was at the portals of the tomb that she was regally at home. Her ministrations were such as to carry hope and consolation to the mourner's heart, and her invocations carried the soul into the higher realm of reverence and holy trust.

Mrs. Fannie Davis Smith will be held by thousands in sacred remembrance, thus blessed by her ministrations. In social life she was especially winning and entertaining, of rare conversational powers, and always in the use of her common sense her companionship was something to prize. Tender of heart, having a nice sense of justice, of earnest convictions, and the courage to avow them, and intolerant without of shams, she combined such excellences as are seldom grouped in an individual. Nothing better can be said of her than one that she was a noble specimen of American womanhood.

Her funeral was held at her home on Thursday, the 12th, at 2 p. m. The day was one of the perfect days of the year, and the attendance was unusually large. Friends from all parts of the State and from other sets being present. The services were conducted by Hon. A. E. Stanley of Leicester, Vt., assisted by Mrs. A. W. Cresset of Waterbury, and Rev. Mr. Fisk of Rutland. "Over me with roses when I die," she once said, and this was literally carried out; she looked in her casket as if sleeping beneath a counterpane of roses, and thus amid their fragrance her remains were laid to rest in Pine Hill Cemetery, beneath the falling leaves and the whispering grasses of golden October.

Passed to Spirit-Life. from his home on Cushing Avenue, Dorchester, Mass., Oct. 8th, JOHN S. HOBBS, aged sixty-five years seven months and three days.

Mr. Hobbs was born in Camden, Me., where he lived until he was some twenty-two years of age; then coming to Boston he engaged in the commission business. He was married and had two children, one of whom remains were removed to Camden for interment. He became a Spiritualist in the early days of the movement, was a regular attendant at the Music Hall meetings, and was always interested in the Ladies Aid Society of Boston, having been a member of that body. He possessed many sterling qualities, and was highly respected by a large circle of friends. L. C. C.

Mrs. Fannie M. Marcy of Norwich, Conn., passed to spirit-life Saturday, Oct. 7th, from the home of Mr. Lewis Daniels, New London, where the funeral services were held Tuesday, Oct. 10th, at 11 o'clock A. M.

Mrs. Clara H. Banks officiated, speaking in eloquent words of the life and character of her whose body lay enshroued for burial. Choice floral offerings expressed the love in which Mrs. Marcy was held by the "Lyceum," the "Helping Hands" and friends.

The body was buried at Coventry, Conn. Mrs. Banks voicing, in choice language, her last benediction. J. A. C.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday, Oct. 15th, at 2:30 and 7:30 p. m. (Progressive School at 1 p. m.) Elder J. N. Sherman (Rumford, R. I.) spoke earnestly and well, and was followed by Mrs. Sarah E. Humes, who gave many recognized tests. In the evening Dr. F. H. Roscoe of this city was the speaker, and by Mrs. Lapham introduced the exercises. His remarks were intensely interesting to all, who gave him well-merited applause. At the close Mr. W. B. H. Spencer (clairvoyant artist) and Dr. Roscoe combined in giving tests, etc.; all were identified.

Sunday, Oct. 22d, Mr. R. Andrus Titus will occupy our platform. SARAH D. C. AMES, Sec'y.

The *Progressive Aid Society* met Wednesday, Oct. 11th, with Mrs. Goff. Mrs. Kate R. Stiles of Boston gave tests and an inspirational poem; Mrs. Whipple, our President, an inspirational essay, and Mrs. Gordon, and other members, spoke acceptably.

Mrs. M. L. FORTER, Sec'y.

NEW CHINA AND GLASS.

Elegant specimens just landed, adapted to wedding gifts, to wit:

Dresden China Lamps,
Rich Vienna Gilded and Cut Vases,
Rich Vienna Glass Hooks,
Rich Cut Crystal Glass Pieces,
Rich Cut Glass Table Services,
Vienna Sorbet Cups and Plates (in satin lined cases),
Jardinieres (small sizes and largest),
Old Blue Falcone Clocks,
Fitzhugh Salad Sets,
German Beer Tankards,
Paris Lamps and Shades, \$15 to \$110 each,
Limoges China Bureau Sets,
Rogers American Statuary,
English Parian Statuary, \$5 to \$50,
Handsome China Pitchers, \$2 to \$20 each (over 600 kinds),
Handsome China Chocolate Pots,
Old Blue Delft Pieces,
China Candelabra, \$15 to \$90 pair,
Worcester Royal Vases, \$5 to \$125 each,
Plant Pots and Pedestals, \$10 to \$150,
Rich Entrée Plates (in morocco cases),
Dinner Services (ordinary grades to the richest decorations), in sets or parts of sets,
Course Sets, Fish, Entrée, Salad, etc.

All prices marked in plain figures, and we are not undersold if we know it.

JONES, McDUFFEE & STRATTON,
CHINA, GLASS AND LAMPS,
120 Franklin Street, Boston.

Cleveland Notes.

To the Editors of the Banner of Light:
More than usual interest was manifested by the public in the services at Army and Navy Hall, Sunday evening, the 8th.

After the very able discourse by the pastor, Mrs. H. S. Lake, on "The Mysteries and Meanings of Mediumship," and the usual psychometric tests given at its close, Mrs. Lake descended from the rostrum and invited the members of the Alliance who wished to be publicly received therein to come forward, whereupon about thirty responded. In a few beautiful and appropriate remarks the pastor stated the object of the ceremony, and proceeded to receive them individually into the spiritualistic fold. From a profusion of choice flowers of various kinds which lay scattered on the desk by her side, Mrs. L., under a strong spiritual influence felt by all, particularly by the standing members surrounding her in a semi-circle, selected some particular flower symbolical of the spiritual state of the individual, whose hand she then took in hers, and to whom she presented the blossom, comprising the floral offering with beautifully-inspired and felicitous remarks. The members of the Alliance so received were not taken in by their good looks, but as the spirit of the pastor prompted, making such usually rare.

The membership of the Alliance is divided into four groups, the first consisting of skeptics who are not yet convinced of the continuity of life, but who wish to investigate the phenomena of the Spiritualism. It is proposed by Mrs. Lake to continue the above ceremony occasionally, and publicly receive, from time to time, those joining the Cleveland Spiritual Alliance. Application for membership may be made to Dr. President, Mr. Thos. A. Black, or the pastor, Mrs. H. S. Lake, 310 Huntington street. THOS. LEE.

Baltimore, Md.—Henry Schaffetter writes us a letter on spiritual matters in that city, which will appear next week.

Wonderful Cures of Catarrh and Consumption by a New Discovery.

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, 67 East 6th street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 N. 2nd street, Philadelphia, P. E. Benson, Vice-President, James Marlor, Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10:30 A. M. and 7:30 P. M. Lyceum at 2:30 P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2:30 P. M. S. Wheeler, President, 472 N. 8th street.

From the Republic.

"Among the many advertised remedies for colds, coughs and colds there are a great many that have no great merit. Having recently occasion to use something for the cure of a severe cold, inquiry was made among some well-known druggists in our city, and they were unanimous in the recommendation of Adamson's Botanic Cough Balm, and say that it gives satisfaction in every case."

A SPLENDID SPIRITUAL BOOK!

COLBY & RICH,
9 Bosworth Street, Boston.

Have just published in a neat volume the choice and instructive story,

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL,

By PROF. CARLYLE PETERSILEA.

Which won such general and highly deserved commendation from the readers of THE BANNER.

As we have previously said in relation to this story, the personal experiences of an excommunicated spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood; and vivid pictures are given of the gradually unfolding beauty and glory of the celestial spheres to those who enter the Summer-Land pure in heart, leaving earthly duties well performed.

The story is charmingly told, and with it are interwoven inspiring and uplifting truths, which appeal strongly to heart and reason alike.

The realities and the naturalness of spirit-life are more significant and more easily apprehended by this personal narrative than they could possibly be by the most lucid generalities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Prof. Petersilea introduces to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond to the progressive soul, beside which earth—with its little span of toil and trial and suffering—and death (with its theologically cultivated vague terrors) sink into insignificance.

The book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations.

Issued in cloth and paper, pp. 252.

Price, per copy: Cloth, 60 cts., paper, 40 cts. Postage free.

Send in your orders to the publishers, as above.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

Clairevoyant Examinations Free. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition. July 1.

J. J. Morse, 28 Osanaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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ADVERTISEMENTS.

DR. ANDREW JACKSON DAVIS' WILD CUCUMBER PILLS
Cure Bilious Complaints, Sick Headache, Constipation, Acid Stomach, Indigestion, Wind and Pains in the Stomach, and relieve the system of its waste and useless debris.
Price, 25 cents a Box, Five Boxes for \$1.00.
Sent by mail, postpaid, on receipt of price.
S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.
CARTER, CARTER & KILHAM, Wholesale Agents.
Sept. 9.

Dr. A. W. Keyou, (MAGNETIC).
CHRONIC Cases a specialty. 357 Warren street, Roxbury. Office hours 9 to 4. Other hours will visit the sick at their homes. Advice free. Letters answered. 1w Oct. 21.

Mrs. E. M. Shirley,
INSPIRATIONAL Speaker, Business, Test and Medical Medium, can be found at 889 Washington street, Boston. Will answer calls to speak. Gives private sittings daily. Oct. 21.

Mrs. Hattie A. Young,
TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c, 50c, and \$1. Gentlemen 50c, and \$1. 72 Williams street, Chelsea, Mass. Oct. 21.

Fred Crockett,
48 Winslow street, Boston Highlands. Oct. 21.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEAULIEU, Astrologer, 172 Washington street, Room 12 and 14, Boston, Mass. Oct. 14.

ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No cash. P. TOMLINSON, Oct. 14.

MRS. B. F. SMITH, TRANCE MEDIUM.
holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Tel. No. 108. Hours from 9 A. M. to 6 P. M. Oct. 21.

AMERICAN College College, Fairmount, Cincinnati, O. teaches the Superior Vignette System and Double Graduates. All physicians to be successful should learn it. 4w Oct. 21.

WANTED.—A good Lady Medium to locate in Haverhill, Mass. Rooms free of charge. Inquire of W. A. K. No. 10 High street, Haverhill, Mass. Oct. 21.

CLAIRVOYANT Diagnosis free. Send lock of patient's hair, one leading symptom, age, sex and three cent stamp. Hours 1 to 7 P. M. DR. CARPENTER, 90 Berkeley street, Boston, Mass. 1w Oct. 21.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned

will accept Clubs of six yearly subscriptions to the Banner of Light for

\$12.00. We ask for the united efforts

of all good and true Spiritualists in

Message Department.

The Messages published from week to week from the editorial office of the Banner of Light are hereafter to be given in private, and reported as per data on our Public Circle-Book has been permanently closed.

Questions propounded by inquirers in the practical column upon the subject of the mediumship of thought or other subjects should be forwarded to this office by mail or left at our Consulting-Room for answer.

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

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact of 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 Seance held May 16th, 1893.

Spirit Invocation.

Oh! thou Spirit of all love, thou divine source of all blessing, thou who art near unto thy human children and canst bear every cry of the heart and know every need of human nature, we call upon thee at this hour for a supply of spiritual strength such as we may require for the quickening of our souls' impulses into new activity and expression. We reach out unto thee for more light that we may be warmed and invigorated, and that the deeper qualities of being may be stimulated into new growth along a higher line of action. Oh! we ask that we be permitted to receive thy messages through angel ministers of peace and helpfulness who shall come to us from divine worlds, bearing their tidings of great joy and bringing their influences of purity and of holiness with which to baptize our lives. May we who feel our weaknesses and know that we are in need of strength and assistance, receive that which we most require; may those who are sitting in the valley of darkness and ignorance be given the truth and knowledge which shall make them free; may those who are suffering from the ill of the flesh be strengthened and their magnetic energy increased; that all who live and condition of life may be theirs; and may all that helpful service which angels are allowed to give unto humankind be dispensed in such broad and beautiful ways as will bring a conviction of its power unto mortals on earth who are ignorant concerning this great law and wonderful truth of the spirit. We ask this day that we may be uplifted to an atmosphere that is truly of the spirit, that we may come together in love and accord and sweet sympathy, feeling ourselves to be brothers and sisters, and knowing that we are thy children, and that we should receive from thee a consciousness of thy presence and power.

After all praise and thanksgiving for the blessings and the privileges we receive, we know that the angels have given us of their bounty and richness, to bless our lives, we know that the present is full of promise and full of achievement for human minds, and we feel that the future will bring the fruition of these promises, and that humanity will be more greatly blessed by the unfoldments and accomplishments which are to come. This day we praise thee, and our gratitude ascends like the incense of the flowers, for we feel that all things are thine and that we are thy children forevermore.

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, we will attend to them.

Ques.—[By F. Corfu, Greece.] In the spirit-messages given through your mediums, I observe that children in the spirit-world grow in stature and wisdom, while old people who have departed this life seem to recover their youth and strength. How can we explain this? What is the criterion of age in the spirit-world? If reincarnation is to be admitted, I fail to see why a baby's spirit should require development and school going in the spirit-world any more than the spirit of the adult, the spirit of the boy having, perchance, passed through more previous incarnations than that of the adult, and being, in fact, the older and more experienced of the two.

Ans.—Possibly the infant that passes from the earthly form may have experienced various gradations of unfoldment and discipline through different processes of growth, and yet if it enters the spirit-world as a child, appearing at first as a little helpless being, it would not be desirable, nor according to the law of nature, for it to remain in that condition. It would be like the promise, the possibility and the power of the rose, and yet the bud, with its green calyx enclosing it. The expression of bloom and fragrance would never be known did the bud remain as a tiny form, but, feeling the inner power, and also the action upon it of external forces and conditions, the possibility within becomes active, and begins to express itself until the outer covering is burst asunder, and the inner powers reveal themselves.

So with the infant after it has passed to spirit-life, whether it be born upon the earth or any other planet. It has possibilities of intellect and energy folded up perforce from outward sight and knowledge as are the possibilities of bloom and perfume in the rosebud; but, under the action of spiritual law and environment, and through the activity of the inner forces of that human entity, the child begins to develop its powers, to put forth that which is within, and thus growth naturally takes place. The child grows, and grows with its powers, begins to think, reason, and to unfold the mental abilities; youth takes the place of infancy, and youth expands into the fuller richness of mature thought, energy and power; and so the child becomes a man in stature, in grace and in expression, a beautiful example of spiritual or natural law in its divine workings.

It is true that those who pass to the spirit-life bowed down by the weight of experience and of time, after having outgrown the conditions of gross matter, begin to return, so to speak, to a stage of maturity in appearance as well as in thought and expression. That which symbolized decay belonged to the earthly state; it was the result of material forces and conditions alone. The body became decrepit under the weight of years, but the spirit, belonging to eternity, did not thus grow infirm, and in the higher life can attain to its own condition, and gravitate to its own natural sphere.

There are influences in the spirit-world claiming to be thousands of years old (whether they have been reincarnated or not has nothing to do with the question at present), and did their external appearance correspond with the appearance of the aged in mortal life, they would be bent in form, their brows would be whitened by the snows of time, and deep furrows and lines would mark their faces. In the contrary, these intelligences appear as strong and active, erect, and filled with vitality as if they had drank from the spring of eternal youth; so brilliant and keen of intellect are they and so vivacious, yet with dignified and filled with wisdom and power. They can utilize their will-power to almost any extent in overcoming those conditions which on earth present great obstacles to you in the way of obtaining that which is for your convenience and welfare. They study the electrical currents and forces of Nature, and know how to subject them to their purpose; yet these intelligences by no means consider themselves well developed or perfectly unfolded in power, in thought and in knowledge, but they are constantly studying and reaching out for a higher understanding of life and its laws.

If we could present to you a picture of the growth and development, mentally and externally, of a human spirit from its earliest stage of infancy up to mature manhood, it would indeed be a spectacle for your admiration and respect.

A little one upon going to the other life is taken in charge at once by competent teachers and guides, those who are tender and loving and faithful to the trust reposed in them; and this little one receives the sweetest and purest conditions for the training of the mind and the care of the spirit, while all the time the processes of growth and unfoldment are going on within. Thus it is as natural for a human mind to develop in that spiritual atmosphere as it is for a rose to unfold its loveliness under the tender care of the florist, and it is also as natural for the spirit-body of that little mentality to grow and attain its proper height and development as it is for the plant in your garden to put forth its powers, and grow from a

tiny sprig or shoot to be the full-grown and well-unfolded plant that it becomes.

INDIVIDUAL MESSAGES.

William Field.

I heard the good man talking about the children growing up like the flowers and the old men throwing off their withered covering and coming back to the strength of their youth like the forest tree, and I thought I'd just stop forward and make myself known as one of the last, for I was an old man. I saw nearly ninety years pass along, and I held my place here in this life full of activity, and full of strength in one way. I got about and felt tolerably well, and it seemed to me that I had a good many things to be thankful for; I did.

[To the Chairman:] I was an old veteran; I belonged to the Grand Army. I just tell you, sir, it did me good to feel that I was one of the old soldiers that could take a hand in a battle if I was along in years, and just stand fast by my colors and to the cause of right and justice.

Well, sir, I thought I would come back here and say a word. I heard a few days ago that one of our wise people had come to this place. He said it was a good thing to do, and there was plenty of room for those who tried to come; so I thought I'd be one of that kind and get in here, because when I set about a thing I generally accomplished it.

I haven't been gone quite three years yet, but I've been growing since I went out. I've been throwing off some of the old covering that was worn out and taking on new conditions, and I feel well and strong.

I come to send greeting to my people. I knew a good many in Franklin, Mass., and I think they'll be interested to know that I've got along this way. Tell them old William Field is busy. I couldn't be idle if I wanted to; there are so many things to do and to think of that I don't find a single idle minute.

I was a native of Deerfield, and the fields and streams of old Massachusetts are dear to me. I feel that I am a part, in one way, of this life, and it does me good to come back and see what's going on and try to take some hand in it.

If any one wants to hear from me in a quiet way, I'll do my best to come. If I could have an instrument and set it going and work it just as I want, I'd like it; but if I can't, I'll do the best I can.

George A. Williams.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] My name is George A. Williams. I have a brother in Springfield, O., and a sister. Our parents are in the spirit-world, and these are their connections on this side. They have families of their own, and I feel very strongly attached to them. These are all the very near ones that I have on this side, though I hope some of my old friends remember me and have a kindly thought sometimes for one who has gone out of the body.

The trouble with me is that those I used to know have not much of an idea of spiritual things or the other life. They cannot understand how it is that a man can die, turn cold and grow rigid, and yet be alive and well and busy in another world, concerning himself with every-day sort of things.

Well, that is just the way it is, and I would like my friends to know that this spirit world is not any different or any more unnatural than this world here. I do not know, when you come to think of it, why it should be, for we are human beings with bodies to move about in and minds that think, and we need homes and something to busy ourselves with, to interest us and to take up our time as much as we did here. The trouble is that we have such a vague notion of spirit that we seem to think substance is confined to this little world.

I do not come to preach, but somehow we all kind of drift into it a little in such a place as this.

I had a strange career. I did not sit down in the shop and hammer away day after day, year in and year out, as some do, because they are adapted to it. I reckon I was not adapted to that kind of work, and I was in the working kind, first in one place and then in another.

I have been out to Frisco and down in Georgia, and made myself known in one place and another in the body, but I have not made myself known on this side since I went to spirit-life because I could not.

I can say truly it was a sort of accident that sent me out of the body—not immediately, but I passed away from the effects of the accident. I thought I should be all right in a little while; I was, only in a different way from what I expected. When I found myself in the spirit-world and saw some of those good people that had died years before, I did not understand it at all. It took me quite a little while to get the true ring of the thing and to know just what this life is, and then I set about trying to reach back into the earthly condition to tell my friends what had happened to me. It has been a score of years since I first came to this place and tried to look in, and this is the only time I have said a word, and I am much obliged, and I will help you if I can to pay for this.

Jennie F. Straw.

[Referring to the flowers on the table.] The lovely, beautiful flowers! They speak to us of all that is sweet and pure and good. Your flowers fade, but ours last until they convey the message to the human mind that it is as a flower to give continual strength and beauty and fragrance to the soul that the spiritual power is felt.

As many years have slipped away since I was here in the body, and every day has been filled with sunshine, with music, and with all the lovely things that help so much to make a spirit glad. I left—and yet I did not leave them really—so many dear ones on the earthly side, tender parents loving brothers and sisters and many friends who were dear to me; but the consolations of the spiritual life seemed to stream in upon them and give a thought and an atmosphere of the true blessing of eternal existence.

I was happy here, so happy with all the good things that I had, and I have been happy in my spirit-home; first as one who had many things to learn—and yet there are many more things to acquire—and later on as one privileged to take care of little children, waifs who came drifting into the spirit-life without home, friends or kindred, yet with many friends to look after them, for all good spirits are friendly to the sad and needy.

I come back because I have long wished to do so. Ever since your medium has been on this platform I have tried occasionally to make use of her organism with which to voice a few spirit thoughts to the dear friends who still live on the mortal side. Changes have taken place since I went away. Some of those who were busy here with their affairs and associations have come to the higher life, and found the sweet, sweet home and the pleasant companionship and employments that interest them now; others have formed new ties and associations, have changed their business affairs and entered various other pursuits; but all are just as near and dear to me as in the long ago, and I have for each, whether in the spirit-life with me or toiling along the earthly way, a tender influence and blessing which I strive to express and to share with them.

I have sometimes seen in the hearts of friends here a strong desire for me or some dear one to come to the Banner Circle and say a word, give some token of my presence and affection, and I feel that it is a duty as well as a pleasure to come at this time and say that all the dear ones who have joined the innumerable throng on high are happy and well, and that they unite in waiting for dear ones on the earth an atmosphere and influence of peace and love which is like fragrant flowers full of incense.

I live in Trinity, N. H. My father was Joseph Straw of that place. My name is Jennie F. Straw.

I was a rough spoken man. Sometimes I used strong language, and my people may think this is not because I don't do so now, but I tell you I am held in check in that line. The minister here—[that's what he is] who has charge of the spirit—told me I must remember to use a lady's tongue to speak with, and so try to keep my words as polished as possible, because, he said, "you are not like one of the rough, ignorant, undeveloped spirits who could not use any other language if they tried." So I'm on my good behavior.

Well, I was a business man, and had a good deal of activity in my nature that I was trying to utilize for practical results, and I built up a snug little fortune. I don't mean that I was an Astor, a Vanderbilt, or anything of that sort, but I had my own means, and I'm not bragging when I say if I found a poor soul that needed a dollar I liked to let him have it so he could know what a good square meal was like.

I don't feel quite satisfied with the way things have been going since I went out of the body. I ought to be contented, for perhaps the money is taken better care of than it was when I had it; perhaps it is, but I don't know. I'm not quite sure that to lay a dollar away, and look at it a dozen times, and wonder what is the most that can be got out of it is the best way of taking care of money. For my part I believe in putting that dollar out, if you can, and let some poor half-starved devil (excuse me, but I couldn't help it) have a chance to earn his bread, and that is the best way of taking care of the coin that I know anything about. I hope those who have charge and the use of what little I left will just look at things in this way.

[To the Chairman:] Bless your soul, do you know I'm an angel? Well, now, I am, and it's just come to me that I'd better tell you or it might slip my mind. I'm a very rough one, though, without any wings. My name is Ben Angell, and don't forget to put it down.

I want to say that I hope the dear ones at home will just look at things in a spiritual light, and do all the good they can. Do not get to nipping at things, but let them go out freely and liberally. I like to see a man, and woman and girl, and boy, and all of good thoughts for other people; I think it makes one grow. [Indicating a rose on the table.] Do you suppose that rose there would bloom out as freely as it does if it was thinking of keeping its beauty to itself? Why, it would never be anything but a miserable little green bud, and nobody would get any good out of it if it tried to keep all its loveliness to itself. The folks will say old Ben is setting poetical. Well, a good many souls in the spirit-life see things differently in many ways from what they did on earth.

My home was in Attleboro', Mass., and a good part of the town know me. I'm not afraid to have any one try to find out who I was, what I did, or what my antecedents, as you call them, were. I will stand on my own merits or demerits, I don't care which, and I like to see every one else do the same.

I've got a heap of Spiritualism since I went out of the body, learning so many things by coming back in contact with you. I don't have any idea what I've learned, though in some things I haven't any more understanding or knowledge than a child.

I don't know as I've anything more to say—yes, I have; I bring my love to the folks at home. I'd like to have a quiet talk with Emma, and give her some ideas. The girl gets good ideas about life, and what is best to be done, but I think if I could talk with her I hear along some of her thoughts that would help me a hearing.

Mary A. Shaw.

It is about two years since I died. They said I died and went away from the body. I did leave the form, but I did not feel as if I was dead. I lived here sixty-two years, and had troubles and trials, though life gave me also many things that were pleasant. I would like to say to those who were left here: This earthly career is not all there is of life. There are many things that we are individuals that are sad and trying, but if we endeavor to make the best of them, we shall find on the other side that they have been good helpers to aid us to reach a higher state and a brighter home.

I wanted to come and bring my love, and to say I am well and strong and happy. I have found the dear ones who died before I did. They are well, too, and are doing their work in the spirit-world, and are perfectly and completely than they could here. I have no wish to come back to this side to live.

I see that things are going on here sometimes in a strange way; I see that changes are coming, and that affairs are making their way, but I suppose it is all right. I feel that everything is for good, and when those who are on this side come to the world where I live, they will begin to think as I do, that all is for the best.

My husband is Charles Shaw. I am Mary A. Shaw, and I lived in Springfield, Mass.

Mary S. Jones.

[To the Chairman:] I tried to come, sir, at your last meeting, but the door closed, and could not get in. Perhaps my children will think I had better not come in such a public way, but somehow for a good while it has been pressing on me that I ought to make myself known in this manner. It is a duty, and I feel to speak right out and say that this spirit-life is a blessed truth and a great light that helps to brighten the lives of many who are in sad and dark places. I hope they will reach their friends here in the spirit-world, and I doubt it is a great light to many on this side in giving them knowledge of the other world and the dear ones there.

Well, my good sir, I did not want to take hold of these things when I was here. I did not wish to know anything of spirit-manifestation, it seemed so dreadful; but I wish I had known it or got into the light of such a truth so that it might have been a lamp to my feet in passing through the valley and into the spirit-life.

I came to bring my love and greeting to the dear ones on this side, and to tell them of the many friends and relatives in the spirit-world who send their love. I came with me today. He said: "Mother, I will not let you go alone. If you feel pressing upon you to go to that place I will help you, because I know it is a good work to do. He is here, and he sends his love to you people. I hope they will take it kindly, and say we mean well, and that they are so dear to us we could not stay away."

I know Mary Susan will feel that these things are right and true. She has the clear light, and it guides her feet. It brings out the best and most generous impulses of her heart, and helps her to do good to many people. I am glad she does; I am glad this light is with her, and that comforting influences reach her from the spirit-world. Sometimes mother tries to make herself felt and know, as do others on this side, and we feel comforted too if we think we have been recognized and are understood even in the very least.

While I bring my love and tenderness to many, I cannot but speak especially to Frank, my son, and say to him: My boy, be careful; do not use up all your vital powers, because you will suffer, you will find your powers suddenly suspended, and perhaps you will be summoned into the other world before you are prepared. I want to say to him: Be very careful of the forces of your being, for I am told by those who seem to know what they are talking about, that unless you are you will pass out swiftly from the body. I do not mean to-day or to-morrow, but when the summons comes it will come quickly, and you will not be ready for the change. It seems to me that it is best to live always so as to be prepared for that great change, and to let the lamp trim and burning, that the way may be made light. Keep outward affairs in a settled state, so they will not call the spirit back to worry and fret over them. Live in the light of the highest truth, and if we all do that, whether the death-angel comes swift or slow, we shall be ready to meet it and to pass along its way.

My son, sir, is Frank Jones, of Portsmouth, N. H. My name is Mary S. Jones.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 19.—Daniel Corwin; William Farnsworth; Edwin G.

Pringle; John English; Ernest Lee; Lucy Holt; Mary Mosley; John Harrod; Henry Tilton; Martin Sampson; Nellie M. Browning; Maria Hall; Daniel Cunniff; Henry M. Shreve; Agnes Brown.

THE FOSSIL ELEPHANT.

The world is old. Lo! myriad years are gone, since I had birth in the forests of the olden time—The solitudes of earth.

We were a race of mighty things, The world was all our own; I sat with trunk large and strong, And giant Mastodon.

No ship went over the waters then— No ship could har and roar; But the wastes of sea were habited By Dragon and by Whale;

And th' Hydra down in ocean deeps Abode, a creature grim— And scaled serpents huge and strong Coiled up in waters dim!

We were the monarchs of the earth, We knew its breadth and length; We dwelt in the glory of solitude, And the majesty of strength.

But suddenly came an awful change— Wherefore ask not me! That it was my desolate being shows: Let that suffice for thee!

The Mammoth huge, and Mastodon, Were buried beneath the earth; The Hydra and the serpent strong In caves where they had birth.

There is now no place of silence deep— Whether by land or sea; And the dragons lie in the mountain rock, As for eternity.

And far in realms of thawless ice, Beyond each island shore, My brethren lie, in darkness stern, To wake to light no more!

But life hath spread its onward sail To Evolution's breeze! And cultured nerves o'er brawn prevail, On Time's careerings seas!

And Flesh shall fall, and Soul shall grow, As Earth doth upward rise— To reach the long and airy bow Along her morning skies!

The New York Psychical Society.

(114 West 14th street, New York), Wednesday evening, Oct. 11th, was addressed by Mr. Walter Howell, on "Facts versus Theories," and by Mr. L. O. Robertson, of the First Society, on his early personal experiences, skepticism and conversion. Mr. Harlow Davis of London, now of New York City, did excellent work in the way of tests, and was well received. Mr. Price delivered an impromptu poem, and Mrs. Florence White closed with a few messages. The attendance continues very large, and the public interest is unabated and increasing. Mr. Howell's eloquent remarks, in part, were as follows:

The Spiritual Philosophy may be said to postulate the spiritual nature of man. We have in the past, and perhaps too often in the present, reversed the natural order of our being, and given expression to our materialistic conceptions by the observation: "I have a soul, I have a spirit," as though the soul or spirit were not the real I, but the bodily organization were the actual entity, and the soul or spirit a kind of shadowy appendage; whereas the real individual relationship is just the very opposite—I am a spirit, I am a soul, I simply have a body. If this postulate is a vital one, we should of course have some indication of its verity, for we have no right to make any proposition that cannot be supported by proof. We shall endeavor, therefore, to offer a few indications in the line of proof that suggest themselves to our mind just now in relation to man's essential psychic or spiritual nature.

The first to which we would invite attention is the fact that, notwithstanding the continual changes that take place chemically in the human organism, we preserve our individual identity, and by means of our psychical engineering skill, can throw a bridge across the gulf of time. We know that we are individuals that have manifested as babes, as children, and men and women, and although three-score years and ten, even four-score years, may whiten our locks, we still remain the same as in our infancy, our youth, our manhood, and our old age. This is a fact that we cannot deny, and it is a fact that every particle of the material with which we started on our earthly career has been disintegrated over and over again, and aggregated over and over again, and yet we have during the whole period of time, possessed innumerable physical bodies while yet possessing our own individuality, which survives all these changes. If the spiritual basis of our being is so indicated, even underlying the very fundamental facts of our existence, we are justified in believing the fact that every particle of the material with which we started on our earthly career has been disintegrated over and over again, and aggregated over and over again, and yet we have during the whole period of time, possessed innumerable physical bodies while yet possessing our own individuality, which survives all these changes. If the spiritual basis of our being is so indicated, even underlying the very fundamental facts of our existence, we are justified in believing the fact that every particle of the material with which we started on our earthly career has been disintegrated over and over again, and aggregated over and over again, and yet we have during the whole period of time, possessed innumerable physical bodies while yet possessing our own individuality, which survives all these changes.

The next indication to which we would refer is that form of dream-land experience which transcends the grasp of time. We know that we are individuals that have manifested as babes, as children, and men and women, and although three-score years and ten, even four-score years, may whiten our locks, we still remain the same as in our infancy, our youth, our manhood, and our old age. This is a fact that we cannot deny, and it is a fact that every particle of the material with which we started on our earthly career has been disintegrated over and over again, and aggregated over and over again, and yet we have during the whole period of time, possessed innumerable physical bodies while yet possessing our own individuality, which survives all these changes.

Then, too, you will find the witness from this platform, in trance-manifestations, and through the psychometric sense, psychometry simply meaning the soul of sensing. This power indicates that there is a means by which the mind or spirit can be brought into contact with the past history of individuals, and of events that have been handled by them, as though the aura surrounding the very article possessed the capacity for receiving the photographic image in miniature of everything that has occurred in its surroundings, and thus treasure up a history of itself as far back as the finite mind can conceive.

Even above and beyond this psychometric sense or power is the perception we call clairvoyance and clairaudience—clear-sight and clear-hearing. It is not always very clear; sometimes it is very hazy, but it must not despise the day of small things, even in this direction, for away down in the scale of organic life the first appearance of the eye was a very crude effort to detect light, and the mind or spirit, and no doubt these humble creatures that manifested the first sensibility or susceptibility to the phenomenon of light, did it very feebly; but by-and-by the light began to be perceived more clearly, and objects more distinctly, until a clear physical vision was evolved.

So with our spiritual facts and faculties. At first they struggle to demonstrate their existence, feebly, perchance, at first, but after awhile they too seem to be lifted above the materiality of their surroundings, and to look forward into the distant future, and backward through the vistas of the past, and to possess a consciousness that embraces the past and future in the same instant of time. The clairvoyant faculty is often manifested in quarters where we little expect to find it. Messages are received from the departed by means of clairaudience, and here we have indications of a soul-power which does not depend upon the arbitrary sense of the physical body, with its numerous indications that man is not a physical being in his essence and nature, but spiritual or psychical.

In addition to these indications of which we have spoken, Spiritualism offers the actual evidence of the death of the body, and the survival of the spirit, called death; and though it may be asserted by some theorist that our methods of communication are not desirable, that they retard the progress of the disembodied, that they retard the progressive march, yet we consider just the fact that it is so. It is not all, in our essence and origin, angelic and divine, surely, but the angelic and even the divine can come into touch with our more angelic and divine selves without any limitation or restriction of time and space, and can be to be kissed by the orb of day, disclose its golden heart and its pure, unsullied raiment, notwithstanding it absorbs its nourishment from the very alme and mud by which it is surrounded; so an angel may come into the very lowly and common walks of life on a mission of redemption without soiling its garments. An angel does not fear its environment, because it can draw from all quarters the vitality and strength, experience the joy of life, and walk in the light of truth. We are told that table-tipping, spirit rapping and the like are not desirable methods of communication, not dignified enough, as it were, for angels or spirits to use. Mrs. Besant might just as well tell Mr. Van Hook, who has been using the telegraphic method, that he is undignified and should not be indulged in, for the raps upon the sounding-board of the operating instrument are the same as the telegraphic code, and yet the most important messages for man's welfare are transmitted over the wires, communicated by raps, which are interpreted, and which mean a great deal to those

to whom they are sent. And so spirit communication, or telegraphic intelligence, comes in the form of raps, or telegraphic intelligence, and so on. The telegraphic code is brought to man thereby. Raps and table-tipping, however humble and insignificant they may appear, are made sacred and holy when our loved and lost ones come to us as messengers of communication with our hearts to those that they are not dead.

Spiritual communication, however, does not depend simply upon these methods, for beyond these you are aware there are other means of transmitting thought, thought-transference has been a demonstrated fact on the part of embodied individuals, Mrs. Cunniff, in a measure, and Mr. Bishop, in particular, demonstrated the power of thought-transference most unmistakably, and if the mind still survives the change called death, what should hinder thought-transference or spirit-telegraphy, or telephonic communication (in a reasonable term), as a means of communication between the disembodied mind and the embodied mentality? Mesmerism, or hypnotism as some are pleased to designate it, demonstrates the fact that mind in the body can communicate with mind in the body. Now trance mediumship is nothing more than hypnotism, induced under conditions that make favorable the manifestations of an unseen intelligence. The unseen intelligences are capable of going beyond a shadow of doubt whom they are, and the evidence of Modern Spiritualism bring to our mind most forcibly the fact that what is called the spiritual realm is no Puritanic locality, but a more thoroughly wide-awake world than the same is in our mortal life; now live; and if our opponents, instead of offering attempted theories which have not received ample demonstration, instead of giving us vague hypotheses, will offer us a few facts in support of their metaphysical theories, we shall appreciate their labors much more than we possibly can at present. For, despite all the claims of Oriental Theosophy, despite the fact that it has accomplished much good in the popularizing of Oriental literature, despite the theories it advances, the claims made that have been made, and have been demonstrated, even to the most advanced Theosophist of the present day, it is a question whether there are any Theosophists who can give us any positive evidence of the existence of the spiritual realm, for instance, their leading character, who is supposed to be one of an order of brotherhood living in the fastnesses of the Himalaya Mountains, where Europeans cannot go to demonstrate the truth for themselves, away off in Tibet somewhere. Happy thought!

We are willing to grant that what we are intelligently granted, but when our opponents make unwarranted attacks upon our methods, and at the same time are obliged to fall back upon our demonstrations for the support of their theories, when they are dealing with a Western audience, it seems to be a very gross use of the data they otherwise abuse, for Theosophy would never have existed had it not been for spiritual phenomena. The claims of the Theosophical Society, the claims of the Theosophical Society, rest upon a spiritual foundation; rest upon a foundation, and the whole fabric falls. Instead of indulging in fine-spun theories, then, let us comprehend the glorious facts upon which our most tenable theories are based. Let facts be the basis of our theories, and not theories blind our eyes to the facts, and then the world will be the better for our labors.

Among those present on this occasion were Miss Linda Gilbert, the well-known philanthropist, distinguished as "The Prisoners' Friend," Prof. J. C. Wright, Hon. J. B. Gibbs, Mrs. L. O. Robertson, and others of the First Society, whose presence and interest are a source of great pleasure and help in our mutual work. J. F. SNIPPS.

Passed to Spirit-Life.

From his home in Newtonville, Mass., Oct. 7th, William Kendall, aged 78 years.

The funeral services were conducted at his late residence at Newtonville on Wednesday, Oct. 11th, by a large company of friends and relatives from Boston and vicinity manifested their sympathy for the bereaved family, and their high estimation of the truly noble character of the deceased, by their presence. As the massive body of our friend lay in the casket, amid the graceful arrangement of flowers, the genial expression of his face, his character as a man, his life, floral offerings from friends were in great variety and beauty.

The services were simple and direct, as became the character of the man. Dr. H. B. Storer of Boston read an appropriate poem, and prayer was offered by a Unitarian clergyman present. Dr. Storer, by the special request of the bereaved family, read the eulogy of the deceased while in the morning. He emphasized the firm and unwavering conviction of our friend as to the continuance after death of that life which had brought him so much joy and happiness, and his relations not less favorable to the development of all the graces of character or opportunities of usefulness. He paid an eloquent tribute to the character of the deceased, and his relations of husband, father, grandfather, friend and citizen.

Oct. 1st, 1898, Everett A. Whitney, of Thornton, Mich., only son of Everett and Alice Whitney.

The young man was a prominent worker in Order of K. O. T. M., which Order attended in a body taking charge of the funeral, which was held in the Macabre Temple in Thornton, Mich. This is the second time that the bereaved family have lost within

Pearls.

—Elyon.
And quoted edos, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever.

No man can order his life, for it comes flowing over him from behind. The one secret of life and development is not to devise and plan, but to fall in with the forces at work—to do every moment's duty aright.

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record written by fingers ghostly,
As a blessing or a curse; but mostly,
In the greater weakness or greater strength
Of the acts which follow it, till at length
The wrongs of ages are redressed,
And the justice of God made manifest.

—[Anon.]

God enters through a private door into every individual.—Emerson.

Midnight! the outpost of advancing day!
The frontier town and citadel of night!
The watershed of Time, from which the streams
Of Yesterday and To-morrow take their way,
One to the land of promise and of light,
One to the land of darkness and of dreams.

—[Longfellow.]

What is it to be a gentleman? Is it to have lofty aims? To lead a pure life? To keep your honor virgin? To have the esteem of your fellow citizens and the love of your friends? To bear good fortune meekly, to suffer evil with constancy, and through evil and good to maintain truth always? The man whose life exhibits these qualities is a gentleman, whatever his rank may be.—Thackeray.

True hope is swift, and flies with swallows' wings,
Kings it makes gods, and meaner creatures kings.

Banner Correspondence.

Louisiana.

NEW ORLEANS.—William Brodie, Secretary, writes: "The New Orleans Association of Spiritualists is indeed fortunate in securing the services of Frank T. Ripley as speaker, singer and test medium. The audiences are increasing, and will soon tax the seating capacity of the hall. Mr. Ripley selects his own subject Sunday nights, and at the close of his discourse gives tests consisting of messages and full names, which are almost invariably recognized.

On Wednesday nights written questions are answered, and psychometric readings given. The interest manifested may be judged from the fact that over sixty people attend the week-night meetings.

Progress is the watchword in the Crescent City, and though not so demonstrative as in the East, owing to local conditions, the heaven of spiritualism is working in many unlooked-for places. The press is always a sure index, and many kind notices of the Association's work appear from time to time in both the *Picayune* and *Times-Democrat*.

New mediums are being unfolded for the work, and it is expected that before long it will not be necessary to send North and East at great expense for speakers. Lately the Association has had an increase in its membership, which encourages us to hope that much will be accomplished.

The Ladies' Auxiliary is now actively at work, and will give an entertainment on Monday, Oct. 23d.

New York.

NEW YORK CITY.—"Observer" writes as follows: "Sunday afternoon, Oct. 8th, Carnegie Hall was, as usual, well filled, and the exercises were of a varied and highly interesting character. After the preliminary announcements by the President, Mr. Robertson, and meso by the chair, Mr. F. F. Ripley, Mr. Theodore F. Price, who has just returned from the Psychical Congress at the World's Fair, delivered an entertaining address descriptive of his impressions of the Congress, and its effect on the standing of Spiritualism before the scientific world, where its phenomena have come to be recognized as one of the most startling revelations of the age, well founded upon indisputable facts.

Harlow Davis of London, Eng., the noted platform test medium, recently from California, then gave a series of most remarkable tests. Being a total stranger with two exceptions to all present, his demonstrations to investigators could not be otherwise than convincing in the highest degree, and were recognized in every instance.

Mr. Price and Mr. Davis have been engaged for December by the spiritual society who hold their meetings at 102 Court street, Brooklyn. Mr. Price will deliver the discourses, after which Mr. Davis will give tests."

Maryland.

BALTIMORE.—A correspondent writes: "The Religio-Philosophical Society resumed its meetings at Raine's Hall, corner of Baltimore street and Post-office Avenue, the first Sunday in September, our efficient President, Mr. Frank A. Everett, in the chair. Dr. John D. Roberts, the test medium who had been engaged for the month, opened the season most successfully. Though the weather was warm, the capacity of our large and commodious hall was taxed to its utmost, and many who were unable to gain admittance contented themselves with positions on the stairs. A large number of tests were given of a very satisfactory character, which were all readily recognized.

The following Sundays were equally successful, and many left the hall filled with gratitude for the consolation they had derived from the proof that had been given them that their dear departed ones still live.

In connection with our society we have a Children's Progressive Lyceum, which has steadily increased in numbers since it has resumed its sessions, and is also accomplishing a good work."

Pennsylvania.

PITTSBURGH.—John H. Lohmeyer, Secretary, writes: "E. A. Wiggins' lectures before the First Church of Spiritualists in this city are well testing the interest felt by hundreds of Spiritualists. At every morning service a good-sized audience has been present so far this month, while in the evening our large hall is far too small to accommodate the hundreds who seek for admittance.

Sunday morning, Oct. 8th, Mr. Wiggins entertained and edified his hearers with a plain and vigorous statement of the claims of Modern Spiritualism.

Mr. Wiggins' tests are excellent, and they are attracting hundreds to our sessions. On Thursday evening of each week we hold a meeting, when the time is all devoted to giving tests.

We are to commence at once a series of conferences, mainly to bring to the front local mediumistic talent, of which we have a goodly share."

Minnesota.

MINNEAPOLIS.—A. O. Hoyt, Secretary of the Society, writes as follows: "It is with pleasure that I announce to the readers of the *Banner of Light* the presence in this city of Mrs. Helen Stuart-Ridings, who is filling an engagement under the auspices of the Society of Modern Spiritual Thought. Mrs. Ridings is too well known to the societies in the East for any comments on her inspired work. She has done and is doing grand work for the Cause of Spiritualism, 'pure and undefiled.'

Mrs. R. S. Little was with us during September, and won a host of friends by her genial manner, as well as aroused the greatest interest by her powerful discourse on the philosophy and phenomena of Spiritualism.

The *Banner of Light* will be found for sale at each of our meetings."

If You Have

Scrofula,
Sores, Boils, or
any other skin disease,
take

AYER'S
SARSAPARILLA

the Superior
Blood-Purifier
and Spring Medicine.
Cures others,

will cure you

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RouteBEST LINE
CHICAGO AND ST LOUIS
TO
ST PAUL
AND
MINNEAPOLIS
CONSUMPTION
SURELY CURED.

TO THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 163 Pearl St., New York.

THE SICK ARE CURED
AND SKEPTICS LEFT
TO WONDER.

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STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.
I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.
Nativities written at prices proportionate to the detail demanded. Address: OLIVER AMES GOULD, Box 1618, Boston, Mass.

AGENTS \$50 to \$100.—A Lady of Great, Best Seller Known. Needed every house, place of business or farm the year round. "Home's" Electric Hair Remover is the most perfect, reliable, and safe. Connected instantly to the electric current, it removes all hair, coarse or fine, without pain or danger. Cleans, softens, and beautifies the face. Guaranteed to give perfect satisfaction. Write for full particulars. Address: W. F. HARRISON & CO., 27, Columbia St., May 20, 127main

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Terms Easy.

Thirty-five years' experience. Examinations and (re-)scriptions to L. BACON & CO., Attys., Washington, D.C.

PSYCHOMETRY.

CONSULT WITH PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address: 135 4th Street, Milwaukee, Wis.

FREE
SEND 2 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.PARALYSIS
CURED without medicine. Rheumatism, Spinal Diseases and Dropsy easily cured.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one Stealing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San Jose, Cal.

CANCER PERMANENTLY CURED.
JNO. B. HARRIS, Fort Payne, Ala.W. L. DOUGLAS
\$3 SHOE FOR GENTLEMEN.

Best Calf Shoe in the World for the Price.
Fine Calf Dress Shoes, \$3.50, \$4.00 and \$5.00. Very Stylish.
Police-men's, Farmers' and Letter Carriers' \$3.50 Shoe. Three Soles, Extension Edge.
\$3.50 and \$2.00 Shoes for General Wear. Extra Value.

Boys and Youths wear the \$2.00 and \$1.75 School Shoes. For Ladies, \$3.00, \$2.50 and \$2.00 Shoes. Best Dongola.

W. L. Douglas Shoes are made of the best material, in all the latest styles, and sold by shoe dealers everywhere.

Mediums in Boston.

Dr. C. E. Watkins,
KNOWN the world over as the Independent Photo-Writer, will diagnose disease free of charge by his new and marvelous gift. If you are satisfied with your present doctor do not send for a diagnosis, for you will not receive one. This offer is only for those who are not satisfied with their present treatment. Send leading symptom, age, name and sex, and two 2-cent stamps.

DR. C. E. WATKINS,
Box 401, Ayer, Mass.
Will be in Boston office Monday and Tuesday of each week at Room 10 in the Banner Building, 55 Bowdoin street, Boston, from 10 A.M. until 3 P.M. Oct. 14.

J. K. D. Conant,
Trance and Business Psychometrist.
Sittings daily from 10 A.M. to 4 P.M. Sessions every Sunday evening at 7:30; also every afternoon at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Sittings. Oct. 21.

Mrs. S. S. Martin,
55 RUTLAND STREET, Boston. Sessions Sundays, Thursdays and Saturdays, at 2:30 P.M.; Wednesdays at 8 P.M. Sept. 18. GEORGE T. ALBRO, Manager.

Dr. J. R. Phelps,
PHYSICIAN. Magnetic and Electric Treatments. Improved Vapor Baths. Specialist in Paralysis, Rheumatism, Muscular and Nervous Diseases. Parlor 78 Berkeley street, Boston. Office hours, 9 to 5. Reference by permission, Dr. Chas. Main. 11w Aug. 5.

Miss A. Peabody,
BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. Oct. 21.

Astrological Medium.
MRS. WEBB, from New York, can be consulted on all affairs of life. Business and health specialty. 9 A.M. till 5 P.M., also Tuesday evenings. Sundays reserved. Short time only. 334 Columbus Ave., Boston. Readings, \$2. Oct. 7.

DR. JAMES R. COCKE,
138 Huntington Avenue, Boston, Mass. July 29.

Mrs. H. W. Cushman,
TEST, Business and Musical Medium. Circles Monday, 7:30 P.M., and Wednesday, 2:30 P.M. Six Questions Answered, \$1.00. 7 Walker street, Charlestown, Mass. Sept. 25.

Osgood F. Stiles,
DEVELOPING, Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday evenings at 7:30. Thursday afternoons at 2:30. No. 19 Walworth street. Will hold circles Sunday evenings at 7:30. 1w Oct. 21.

Mrs. Fannie A. Dodd,
MAGNETIC PHYSICIAN and Test Medium. No. 23 Tremont street, corner of Eliot street, Boston. Oct. 21.

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Oct. 21.

Adelaide E. Crane,
TEST and Business Medium. Magnetic Treatments. 449 Shawmut Avenue, Boston, near Newton st. Hours 9 to 6. Oct. 7.

Mrs. W. P. Thaxter,
TRANCE MEDIUM, 84 Bosworth street, Boston (Banner of Light Building, Room No. 3). Diseases diagnosed. Spirit Messages given. Oct. 7.

Mrs. A. Forrester,
TRANCE, Test and Business Medium. From 10 A.M. to 5 P.M. No. 181 Shawmut Avenue, up one flight. Oct. 21.

Miss L. E. Smith,
TEST MEDIUM. Circles Tuesday and Thursday evenings at 8. 317 Northampton st., Boston, off Columbus Ave. Oct. 21.

Mrs. Dr. Hibbard,
MEDICAL MESSAGES, 175 Tremont street, Room 45, Boston. Hours 9 to 6. Female diseases a specialty. Oct. 21.

Dr. Carrie M. Lovering,
MAGNETIC Physician, controlled by the late Lemuel Spear, Hotel Blackstone, Suite 7, 423 Shawmut Ave. Oct. 14.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Sept. 23.

MRS. ROBERTSON, Test and Business Medium. Sittings evenings, 8 to 9 o'clock. Ladies 50 cts. Madison Place, off 1088 Washington street, Boston, Suite 21. Oct. 14.

MRS. A. C. CHANDLER, Business, Test and Medical Medium. 64 Warren street, Boston. Private Sittings daily. Sessions Tuesday evenings and Friday afternoons. Oct. 21.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 172 W. Washington street, Boston. Oct. 14.

MASSAGE MRS. MARY E. FIELD, 74 Boylston st., Boston. Oct. 21. Hotel Pelham, Room 410. 1w

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. Oct. 7.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 128 W. Brookline st., Suite 1. Oct. 21.

DR. JULIA M. CARPENTER, 2 Stannard Place, off Warren street, Roxbury. Jan. 7.

SOUL READING,
OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her ability in explaining the principles of disease, and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and success advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Sept. 30.

FREE
TO THE SICK AND AFFLICTED. Send 5 two-cent stamps, age, sex, handwriting and leading symptom, and you will receive a correct diagnosis of your disease by Psychometric Clairvoyant power free.

And how to effect a cure. DR. E. A. READ, Box 100, San Jose, California. 4w Sept. 30.

BIBLE STORIES, No. 1.

The sacred Veda, as written by Manu, and the Genesis of Moses, or the story of the Creation and the Fall. A hundred stanzas, with an introduction and appendix by Ammonites. Compiled by James H. Young. Paper, pp. 180. Price 30 cents, postage 2 cents. For sale by COLBY & RICH.

PHILOSOPHIC IDEAS: or, The Spiritual Aspect Nature Presents to J. Wilmshurst.

Paper, 151 pages. Price 35 cents, postage 4 cents. For sale by COLBY & RICH.

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\$3 SHOE FOR GENTLEMEN.

Best Calf Shoe in the World for the Price.
Fine Calf Dress Shoes, \$3.50, \$4.00 and \$5.00. Very Stylish.
Police-men's, Farmers' and Letter Carriers' \$3.50 Shoe. Three Soles, Extension Edge.
\$3.50 and \$2.00 Shoes for General Wear. Extra Value.

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(30 years' practice.)
TREATS PATIENTS AT A DISTANCE,
HOWEVER GREAT THE DISTANCE,
WITH PHENOMENAL SUCCESS.
Send statement of case with \$1 for trial treatment.

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DR. R. GREER,
127 La Salle Street, Chicago.

STRENGTH, VITALITY, MANHOOD.

THE SCIENCE OF LIFE

W. H. PARKER, M.D., No. 4 Bullfinch st., Boston, Mass., chief consulting physician of the PEABODY MEDICAL INSTITUTE, to whom was awarded the gold medal by the National Medical Association for the PRIZE ESSAY on "Behaved Vitality, Atrophy, Nervous and Physical Debility, and all Diseases and Weakness of Man, and the young, the middle-aged and old."

CURES
Prospective, with testimonials, FREE. Large book, "THE SCIENCE OF LIFE, OR SELF-PRESERVATION, THE PRIZE ESSAY," 500 pp., 125 invaluable prescriptions, full gilt, only \$1.00 by mail, double sealed, secure from observation.

ITALIAN-CIN-ELIXIR
A Sure Cure for all Liver, Kidney and Urinary Diseases. Unparalleled for Female Sufferers, and all other ailments. M. M. REIS & CO., PHILADELPHIA, PA. Sole U.S. Agents. Oct. 7.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-director. Address Dexter, Me. Oct. 14.

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RULES
TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES.

BY EMMA HARDING BRITTEN.
Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

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THEY have been before the public for years; and are used by all the principal Merchants, Bankers, Mercantile Academies and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected for their superior quality, and for their durability, and in fact almost all the various ailments of humanity.

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EVERY GENUINE PEN has stamped upon it
ADAMS & CO.'S GOLDEN PEN.
No. 1. For General Use in Every Department. Large box, containing one gross, \$1.50.
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DR. RHODES' FAMILY MEDICINES.
Purely Vegetable
(ALL SUGAR-COATED)
Medical Confections.
A Universal Blessing.
SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and Blood Purifier, cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomach-ache, Diarrhoea, Dysentery, Flatulence, in the Lungs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Rheumatism, Neuralgia, and all other ailments, and in fact almost all the various ailments of humanity.

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New Music.
Song and Chorus by F. M. PAINE.

"The Summer-Land."
Price 25 cents.
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A New System of Hygiene;
The Natural Food of Man.

A statement of the principal arguments against the use of Bread, Cereals, Pulses, Potatoes and all other starch foods.
BY EMMET DENMORE, M.D.
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BY LOIS WAISBROOKER.
An interesting and helpful story, graphically portraying woman's helplessness and dependence upon the numerous selfish men of the world. Her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome.

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RESEARCHES
The Phenomena of Spiritualism.

BY WILLIAM CROOKES, F.R.S.
A new edition of this valuable work (which has been out of print for many years) has just been issued.
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MARRIAGE AND DIVORCE; or, The Divine Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control the Married Partners, or Statesmanship, or Church-Regulation? By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman," "Civil and Medical Liberty in the Religious Progress, etc." Post free for 21 weeks for \$1.00. For sale by COLBY & RICH.

THE SOWER A Monthly Magazine, the Mediums' True Friend. Devoted to the interests of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address MRS. JAMES A. BLISS, 1904 Wabash Avenue, Chicago, Ill.

THE LIGHT OF TRUTH, A Large Thirty-six Column Journal, published at Cincinnati, O., every Saturday. \$1.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. G. O. STOWELL, Room 7, 206 Race street, Cincinnati, O.

READ "THE TWO WORLDS" edited by R. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It advocates fearlessly with the "burning questions of the day;" it contains the highest and most reliable facts, and is a valuable guide for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 71A Corporation Street, Manchester, Eng.

NEW THOUGHT: A Monthly Magazine, 48 to 60 neatly printed octavo pages, devoted to Spiritualism, and the higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, \$1.00; six months, 50 cts.; three months, 25 cts. Single copies, 10 cts. Address: J. E. BULL & CO., Proprietors, 20 Chicago Terrace, Chicago, Ill.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$1.00 a year, \$1.50 for six months, 50 cents per single copy. Address J. F. MENDHAM, Investigator Office, Fawcett Memorial, Boston, Mass.

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your ailments. Address J. O. BATDORF, M.D., Cincinnati, Ohio, Magnetic Institute, Grand Rapids, Mich.; 1w Oct. 7.

New York Advertisements.

Mrs. H. L. Woodhouse,
TEST Medium, No. 315 West 125th street, New York. Clairvoyant examinations of the sick, by personal contact or by lock of hair. Patients received at the home, and careful attention rendered. Magnetic cure practiced by an experienced Magnetist. Consultation on business with accuracy and fidelity. Fee according to time required. Oct. 21.

DR. DUMONT C. DAKE,
231 West 42d Street, New York City,
SPECIALIST for Nervous and Chronic Diseases. Complicated Cases Curable. Patients at a distance successfully treated. Send for Circular. July 8.

John Wm. Fletcher,
PSYCHIC MEDIUM, 268 W. 43d Street, New York City. Endorsed by Prof. Wallace, Florence Maryatt and the Spiritual Press. Sept. 23.

Emma Stowe,
107 WEST 165th STREET, New York, Magnetic and Massage Treatment. Nervous and Rheumatic Diseases a specialty. Will also visit patients in their homes. Medicated and Magnetized Paper sent to any address, six sheets for \$1.00. Relief guaranteed. 1w Oct. 14.

Mrs. Florence White,
47 EAST 4TH STREET, New York City, Trance and Business Medium. Private sittings daily. Hours 9 to 1 to 6. Test sessions Sundays at 3; admission 50 cts. Sept. 6.

Mrs. Stoddard Gray and Son, DeWitt C. Hough, THE Materializing Mediums, hold Sessions Sunday, Wednesday and Friday evenings; Saturday at 2 o'clock. 225 West 14th street, New York. Sittings daily. July 1.

MISS E. C. SILVESTER,
224 WEST 16TH STREET, New York City, Clairvoyant and Psychometrist. Private sittings daily, hours 10 A.M. to 5 P.M. Circle Friday, 8 P.M. 8w Oct. 14.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Psychetic Medium. Circles Tuesday and Thursday evenings, 310 West 26th street. Oct. 14.

DR. F. L. H. WILLIS
May be Addressed until further notice,
Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with keen searching psychometric power. He has cured the blood and nervous system. Cancers, Scrofula in all its forms, Erysipelas, Eczema, Psoriasis, the most delicate and complicated diseases of both sexes.

DR. WILLIS is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2.

RUPTURE
W. S. RICE, Box 8, Smithville, Jeff. Co., N. Y.

WAS
ABRAHAM LINCOLN

A positive radical Cure at home (sealed) Book of 100 pages, with 100 illustrations, sent free. Address Dr. W. S. RICE, Box 8, Smithville, Jeff. Co., N. Y. Jan. 1.

Curious Revelations from the Life of a Trance Medium.
BY MRS. NETTIE COLBURN MAYNARD.
Together with Portraits, Letters and Poems. Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 21, 1908.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall. 4 Berkeley Street. Lectures Sunday at 10:45 A.M. and 7:30 P.M. Mrs. Nellie J. Brigham, Boston, October 21, 1908. President: J. W. Woodbury, Sec'y, 189 Centre Street, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple meets Wednesday evening at 8:15 P.M. at 242 P. M. Business meeting 7:45 P.M.; public meeting 7:45 P.M. Miss Lucette Webster, President; Miss Nellie M. Deane, Sec'y.

First Spiritual Temple, Exeter Street. Exeter Street. Sunday, 24 P. M. Lyman O. Howe, trance speaker, during October. Sunday School at 11 A.M. Social Wednesday at 7:45 P.M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

The Veterans Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 33, Tremont Street, at 7:45 P.M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

The American Spiritualists' Association will hold meetings every Wednesday evening at 7:45 o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of mediumship. Investigators are especially invited. All are welcome. P. O. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10 A.M. All welcome. Dr. H. B. Storer, President, 406 Shawmut Avenue.

The Ladies' Industrial Society meets every Thursday afternoon at 2:45 P.M. at 242 P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Hathorne Hall, 604 Washington Street. corner of Washington and Washington Streets. Spiritual meetings every Sunday at 11 A.M. and 7:30 P.M. (7:30 P.M. meeting in Commercial Hall) Thursday at 7:45 P.M. N. P. Smith, Chairman.

Harmony Hall, 734 Washington Street. Meetings Sunday at 10:45 A.M. and 7:30 P.M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

America Hall, 734 Washington Street. Meetings Sunday at 10:45 A.M. and 7:30 P.M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

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tion, expressive of energy. Without motion energy is unknown, yet we cannot say that motion alone is energy or life. We know of nature only within the limitations of our finite being and the range of its correspondences, which we are unable to grasp in its totality by conscious intelligence within organized forms, having capacities for indefinite modification and progressive evolution. There is a manifest purpose in all living structures. We can best determine the purpose by studying their capabilities and adaptations to use. In proportion to our knowledge of the meanings of life, as interpreted by the organic functions of body and soul, are we qualified to make a wise use of our own.

When men believe "the chief end of man" is to adore God and serve him, and that the service consists in faith and fear and the prostration of reason at the shrine of an infinite tyrant, the healthful development of manhood and pure religious worship is impossible. To worship God acceptably and profitably is to use ourselves and our opportunities for the best development of which we are capable. To cultivate body and soul in harmonious relations with each other and with environment, is the highest service we can render our Creator.

Electricity is an agent for intelligence, the extent of which is as yet but little known. Man can use it as a motive power, and it is the only one known for the transfer of intelligence. Closely allied to the two worlds, and to the "ether" of science, it is a powerful stimulant to the activities of life, a useful agent in the healing art, and a dynamic medium in all the mutations of matter.

Second: "What is the significance of the Parliament of Religions?" In answer, the speaker said in substance: It is an expression of the evolution of a century culminating in the wide range of religious beliefs and sentiments of the human mind and its efforts in founding this Republic, and proclaimed, as best it could, in the Declaration of Independence, and canonized in the Constitution. It is the fruiting of the brotherhood of creation and religious worship. It is the "good time coming" of the world.

Third: "Our present conflict and its immediate result to humanity." Conflicts mark the steps of progress. In their crises they represent the cumulative results of the years of quiet that precede and evolve them. The "immediate result to humanity" will be what the growth of the years has made it, conditioned by the environment into which the products fall. It will, like all predecessors, be a mixture of good and evil, but by fitting men to use it, and elevate the social and political standards by giving a new impetus to moral convictions and higher incentives to noble action.

A poem upon two or three of the questions, a short invocation, and an exquisite vocal rendering by Miss Dodge, accompanied by rare manipulations of the great organ, closed the session for the day, with announcements by Mr. Woodbury, who will be at all attend the Wednesday night meetings, which are free to every one, and devoted to music, social interchange, speeches, experiences and such mediums as manifestations as the occasion bring forth.

Mr. Howe speaks next Sunday again at 2:45 P. M. All are invited free.

First Spiritual Temple Fraternity School met as usual last Sunday. The services opened with singing and readings.

The question of the hour elicited answers from Miss Hattie Dodge, Elmer Packard, A. E. Armstrong and our teachers.

We aim our efforts to unfold our members spiritually in accordance with nature and spiritual laws.

Next Sunday and those following we shall have for lessons the facts presented in Carlyle's "Petersburg's Story." Wife, Mother, Spirit, Angel, which will be read and explained by the words of cheer and hope.

No. 2 Fountain Square. ALONZO DANFORTH.

Hollis Hall. Monday evening, Oct. 20th, on the occasion of re-naming and dedicating this beautiful hall, formerly known as "Twilight Hall," a good sized audience was in attendance. The program was varied and interesting, consisting of organ and cornet duet, cornet solo by Miss Richards, songs and recitations by Mrs. French, singing by the Little Rose and her sister, and speaking by David Brown and Lyman C. Howe and others. Mrs. Abbie N. Burnham made extended remarks in dedicating the new hall to the purposes of spiritual culture, and her utterances were truly inspiring.

Dancing from 10 to 12 closed the evening's exercises. Sunday the Society of Ethical and Spiritual Culture held most interesting meetings all day.

The developing class, at 11 A. M., was large, and proved exceedingly profitable.

At 2:30 the meeting opened with singing by the congregation, followed by a short talk from Prof. Kenyon on "Prayer." He believed in prayer, unceasing prayer, that moves us into lines of activity for good to each other. Mrs. Willard gave a most striking test of spirit presence, after which Mrs. Abbie N. Burnham christened two beautiful children.

Her thoughts embodied in inspiring speech will never be forgotten. The children, whose hearts were deeply touched. Prof. Limbach addressed a cornet solo, after which David Brown made some very feeling remarks, brought out by the occasion, demonstrating his power to access by the words of cheer and hope.

In the continuity of life by some marked tests, as also did Mrs. Lamb. The evening session closed with tests by a new medium, Mr. Harding.

The evening meeting opened with a song service led by Prof. Pierce. Prof. Kenyon spoke of the power of prayer, and the seeming impossibilities, like passing matter through matter, which he had seen demonstrated under absolute test conditions. He then gave some wonderful psychometric readings. Miss Lizzie Smith and Mrs. M. Adeline Wilkinson followed with tests, all recognizing Mrs. Shirley was inspired by Spirit Ed. Wheeler to give words of cheer and hope to his fellow mortals. Mrs. Davis, who for the first time stood before the people to give evidence of the truth of spirit return, gave convincing tests.

Remember the Tuesday meeting at 3 P. M. for tests and readings, and the social assembly every Friday evening at 8:30 P. M.

M. ADRIEN WILKINSON, President.

America Hall. Very largely attended meetings were held this hall last Sunday.

Dr. Nelke spoke interestingly in the morning. In the afternoon Mrs. Chandler addressed the audience. Her address was much appreciated.

In the evening Dr. Nelke again spoke, and was the recipient of a fine bouquet of flowers as a token of regard, and in commemoration of his forty-fourth birthday.

The mediums who assisted during the three meetings received the thanks of the audience. Tests given through these instruments being indeed satisfactory. We had with us Miss A. Peabody, Mrs. J. Woods, Mrs. Fredericks, Mrs. E. M. Shirley, Mrs. Forester, Mrs. Taylor (Cambridge), Dr. L. F. Thayer and others. The musical program was given by the following: Miss Sadie B. Lamb, vocalist and pianist; Mr. Julius Fredericks, zither virtuoso; Prof. Forsyth, baritone; Dr. H. B. Nelke, basso. In the afternoon Mrs. Sadie B. Lamb, Mrs. Fredericks, Dr. S. E. Nelke, and Prof. Baumgardner, pianist. The evening session Miss Sadie B. Lamb, and Prof. Thayer, tenor.

Next Sunday evening we shall have with us Herr Julius Fredericks, zither virtuoso, and Mrs. A. Peabody and Dr. S. H. Nelke, Conductors. The BANNER OF LIGHT is for sale at the door, as well as at the residence of Dr. S. H. Nelke, 580 Tremont street.

Abbotsford Hall (Oily Square, Charlestown). Meetings opened Sunday, Oct. 19th—Dr. E. M. Sanders, President and sole manager. Developing circle at 11 o'clock was very interesting. Mr. Graves gave some biological, phylogeny talks on human existence and its attendant problems.

Eloquent and able addresses were given afternoon and evening by Mrs. Sarah A. Byrnes; every one who is acquainted with this lady will understand what a motive power she is. The evening was enjoyed. Mrs. Dr. Bell was present in the evening, and offered tests; Dr. Sanders gave many of his rapid readings—all being recognized.

Next Sunday Dr. H. B. Storer will occupy our rostrum. He is one of our best speakers. Do not fail to hear him.

BANNER OF LIGHT for sale at each meeting. **Home Rostrum** meetings, held now Tuesday and Thursday evenings, are interesting—being mostly of the religious and spiritual nature. The chairmanship of Dr. E. M. Sanders, 21 Seely street.

Irving Hall.—Mr. James Varcoe presided. These meetings are well attended, and of a very interesting character. In the afternoon Mrs. Hersey and Mrs. O. A. Robbins gave tests; Mr. Varcoe, a very interesting address on "Spiritualism and its Relation to the Cosmos." The evening was very interesting. The evening service was unusually interesting. Mrs. E. Davis presided at the piano, and gave a fine rendering of several solos from Beethoven and Mozart. Mr. Varcoe gave readings, and Mrs. Hersey gave tests. Dr. Smith, Mr. Roy and "Minnie" gave tests. Dr. Albro closed the meetings with some interesting remarks on "The Responsibility of Mediums, and the Duty of those whom they Serve."

BANNER OF LIGHT for sale at the door.

The Children's Progressive Lyceum held its regular Sunday session Oct. 19th, at 514 Tremont street. The attendance of the scholars was better than at either of the two previous sessions held since the opening this fall.

The Assistant-Conductor, Mr. Wood, encouraged the members to come forward each Sunday to participate in the exercises. The program on the 19th consisted of a song, "Wine of Ireland"; a recitation, "Elsie Clark"; piano solo, Helen Higgins; recitation, "Elsie Clark"; song, "Minnie Smith," and piano solo, Miss Pratt.

GEORGE S. LANG, Sec'y.

Commercial Hall.—Oct. 19th, 11 A. M., Dr. E. A. Blagden presided. Mrs. M. Irwin, Miss Digby, Mrs. A. Woodbury, Mrs. J. Woods, gave readings and tests.

At 2:30 P. M., Dr. F. K. Brown, Dr. J. Huot, Mrs. E. C. Dickinson, Mrs. Josephine Stone, Miss Jennie Rhind, Dr. O. D. Fuller, Mrs. M. E. Soule, Miss A. J. Webster, Mrs. A. Heath, Mrs. A. Woodbury and Dr. Smith participated in tests and readings.

At 7:30 P. M., Mrs. E. M. Shirley, Mrs. E. C. Dickinson, Dr. Huot, Miss A. J. Webster and Mrs. A. Woodbury gave psychometric delineations.

Test meeting every Thursday at 3 o'clock P. M. A. J. WEBSTER.

The First Spiritualists' Ladies' Aid Society met Oct. 19th, at its parlor, 1031 Washington street, Mrs. A. F. Butterfield presiding. Evening exercises consisted of music, songs by Mrs. A. W. Staples (Charlestown); readings and tests by Mrs. M. A. Brown; tests by Mrs. Shackley and Mrs. Roy; recitation by Mrs. Kenyon, which were listened to with great attention. Next meeting Oct. 26th, at 4 P. M. E. D. MAYO, Sec'y.

Knickerbocker Hall, 44 West 14th Street.—The First Spiritualists' Society held its 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 6th Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Social Communion Meeting on Friday of each week, 11 o'clock, at 10 West 28th street. Mrs. Mary C. Morrell, Conductor.

Carnegie Hall.—"Divine Providence" was the subject of Walter Howell's morning discourse last Sunday. He said in substance: All things that occur when viewed from the individual standpoint, show Divine Providence to come of the unfolding forces of nature. A savant, studying the vast growths and apparent waste of the phenomenal period might say, "Why all this lavishness and destruction? There is not much evidence of 'Divine Providence' here, but rather Divine Improbability." Yet our warm hearts, our right and our power, upon which our civilization is based, come from the very same source formed by the ages out of the apparent prodigal waste of that early period.

Everything is cherished and disciplined for unfoldment. The highest light is capable of all the unfoldment that comes forth from the human and then are gathered up the experiences of past times and ages, and when out of even the seeming evils and sins of that past come the dusty diamonds which produce the warmth, light and power of the evolved spirituality. Thus we see that all things work for good.

The afternoon meeting was the largest general meeting we have had in Carnegie Hall.

Col. S. F. Kase of Washington City gave a careful and interesting address on "The Spiritualism of the Future," which was well received. The subject of the address was brought forth by his instrumentality to President Lincoln's attention, and also of the first address at Mrs. Laurie's, at which he met the President and Mrs. Lincoln.

Mr. Howell followed with very interesting remarks, drawn out by a portion of the narrative of the first speaker, upon the wonderful fact that has been learned through spiritual teachings, that all human life, once released from its gross materiality, is in the spiritual spheres if not in the material world.

Mrs. Henderson was greeted by the audience, and gave several telling and recognized tests.

Mrs. Jennie Kutter, appearing for the first time on our stage, made a feeling and very telling test, which was a delectable invitation to give some test or message, and very pertinent remarks were made by her controlling spirit, "Alice."

Mrs. Harriet Davis, speaking from the effects of a severe illness, gave many fine tests. He is a remarkable sensitive, and is gaining friends in our midst.

Mr. Miller read a communication from Spirit Dr. Chapman, read an independent address, which was well received. Mrs. Snipes and Mrs. Morrison sang two beautiful duets in the afternoon and evening, which were highly appreciated by the large audience, which for two hours gave the closest attention to the very interesting program.

The evening lecture, upon "The Religious Element in Man," was an able, logical and philosophical presentation of the gradual unfoldment of this natural, sacred element from its first appearance in the savage to its manifestation in the highest human spirit in mortal and even in the angelic states. This devout sentiment of dependence upon a higher, all-embracing and infinitely loving Father, is the grandest, most sublime and deeply felt metaphysical truth, but it is largely and base conditions if perverted.

The audience was a very sympathetic one, and at the conclusion tendered Mr. Howell a hearty vote of thanks and all in all it was a most successful evening. His engagement with the Society of Ethical and Spiritual Culture is a most successful one.

Mr. Howell goes from here to Newark, N. J., and Dr. F. L. H. Willis speaks for us the two remaining weeks of this month. He will receive a hearty welcome from his many friends.

MEETINGS IN MASSACHUSETTS.

Lynn.—At Cadet Hall, Oct. 19th, afternoon services opened with a song by Mrs. M. P. Johnson, Mrs. G. D. Morrill and Mr. Kelly; Mrs. H. S. Little, invocation; song; the guides of Mrs. Little then proceeded to consider subjects presented by persons in the audience, which were treated in an eloquent and masterly manner throughout. Evening, appropriate music by Mrs. Johnson, Mrs. Morrill and Mr. Kelly; invocation by Mrs. Little; her guides then answered questions presented by the audience. Her remarks concerning each question were intensely interesting to all. She closed with a fine improvisation. Dr. Arthur Hodges then gave one of his convincing sermons.

Next Sunday Mrs. Julia E. Davis and Dr. Arthur Hodges will occupy the platform at 2:30 and 7:30. 88 South Common street. T. H. B. JAMES.

The Children's Progressive Lyceum met at 12 P. M. in Forest street hall, relative director, Mrs. J. P. Hayes; singing and responses by the conductor and school; after intermission for instruction of groups an interesting program was given: Readings, Miss Grace Hines, Miss Amy Adams, Little Carrie Moore; music by Mrs. A. S. Hines; readings, Mrs. J. P. Hayes, Mr. Leonard; remarks, Dr. N. K. Miller, Mr. L. Webster, Mr. Morrill, Mrs. Butler, Dr. Fernald, Mr. Emerson; song, conductor Troye.

Providence Hall (21 Market street).—The Spiritual Fraternity held two interesting and well-attended meetings Oct. 19th. Afternoon, Mr. Milliken gave readings; Mrs. L. Butler furnished remarks and tests; Mrs. Webster closed the session with similar exercises. Evening exercises, invocation, Mrs. Webster; Mr. Milliken, address and recognized readings; Mrs. Butler, duo tests; Mrs. Webster, tests and readings. In our new quarters our numbers are rapidly increasing. Mrs. E. B. MERRILL.

83 Lowell street, Lynn, Mass.

Melrose Highlands.—Mr. D. Evans Caswell has announced by card a (free) series of spiritual services, comprising nine lectures, to be held on Sunday mornings at his home in Melrose Highlands. The fourth one of these services occurred on Sunday, Oct. 19th, consisting of instrumental music by Miss Elizabeth C. Sanger, and sermon by the pastor of the church, on the subject, "The Light in the Desert, or the Secret of the Sphinx." The sermon was preceded by the reading of two original poems, one of which was inspired through Miss Sanger, on the text of the lecture, "One of these was an inquiry into the source of life, through motherhood, becomes the chief spiritualizing factor of the race. The necessity for the higher unfoldment of woman, so that she can serve in larger fields of thought and action, was urged by the guiding influence of the Sphinx."

Next Sunday the guides of Mr. Caswell will speak on "The Bible as a Spiritual Text-Book."

Haverhill and Bradford.—Last Sunday, Edgar W. Emerson of Manchester, N. H., lectured and gave exercises in mediumship of a most interesting and convincing character before the Spiritual Union. In the evening he answered questions sent up from the audience. One of these was an inquiry into the comparative merits of the Psychological Researches of Rev. Minot J. Savage and his associates, and the developments of Spiritualism within the past forty-five years. The answer of the controlling spirit to this question was a leading address. The evening service was given for all Spiritualists and investigators to hear Mr. Savage, who is to speak in this city upon psychic researches, on the 30th of November; but, he also, the personal experience of everybody, at their own homes, might be of more value to them than all Mr. Savage could say.

There was an entertainment by the Ladies' Social Union on Monday evening, which was attended by Mrs. E. B. MERRILL.

Fitchburg.—Oct. 19th, Joseph D. Stiles (of Weymouth, Mass.) occupied the platform for the First Spiritualists' Society. The afternoon services opened with a fine piano selection by Frost; Mr. Stiles' remarks were of high interest, and a large number of tests and communications from spirit-friends were all recognized.

In the evening the hall was packed to its utmost; services opened with piano selection by Frost. Mr. Stiles then gave, in addition to other exercises, over one hundred tests and messages, nearly all being pronounced correct. Services closed with a fine selection by Mrs. Dr. K. M. Wentworth of New York.

Sunday, Oct. 22d, Mrs. Nettie Holt Harding of East Somerville, Mass., speaker and test medium, will be here. Dr. C. L. FOX, Sec'y.

Worcester.—C. Fannie Allen was grandly eloquent, and her improvised poems full of poetic fire and beautiful imagery, on her occupancy of our platform, Oct. 19th.

Oct. 22d, Mrs. Carrie F. Loring will again minister here. Oct. 20th, at 3 P. M., the Woman's Auxiliary will meet at 48 Fulton street. Supper and sociable. Mediums invited.

Medford.—The First Spiritualists' Society of Malden met last Sunday evening. Dr. J. P. Thordyke of Ashland, N. H., under control, gave a very able address, the subject of which was "Circumstances."

The doctor will lecture again next Sunday evening at Odd Fellows Hall.

Mrs. Nellie J. T. Brigham is to lecture in this city at Odd Fellows Hall on Thursday evening for the benefit of the Children's Progressive Lyceum. The address will be "The Spiritual Philosophy." The tests given at the close of each address were all recognized.

Last Wednesday evening Bro. Edgerly held a parlor circle for the benefit of the society. Next Sunday he will again be with us. SEC'y.

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Salem.—Oct. 8th our platform in Oate's Hall was occupied by Mrs. Eugene Kimball of Lawrence. Mrs. Ida P. A. Whitlock of Boston was with us Oct. 10th. Joseph D. Stiles of Weymouth is booked for our platform the 22d; E. Andrus Titus of South Abington the 29th.

The Progressive Lyceum meets every Sunday at 11:30, Mrs. John Libbey, Conductor; Mrs. Baker of Marblehead, Assistant-Conductor.

Mrs. N. H. GARDINER, Sec'y.

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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7 P. M. W. J. Land, Secretary.

Spiritual Meetings are held in Dr. Blake's parlor, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7:45 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 12 Union Avenue.

The Advance Spiritual Conference meets every Wednesday evening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

102 Court Street.—The meeting held last Sunday evening by the Progressive Spiritualists was crowded. Services opened by singing, Mr. Gordon presiding at the piano. Mr. McDonald, as President, introduced Mrs. T. P. Price, who delivered an able lecture on "Ancient and Modern Spiritualism." Harlow Davis, the English platform medium, followed with tests. This gentleman is certainly a marvel of development. His tests are clear out, and starting the extreme services of these workers have been retained indefinitely. OWEN J. MELVILLE.

Jackson Hall (515 Fulton Street).—Friday evening, Oct. 19th, Mr. E. J. Bowtell spoke for the Advance Spiritual Conference. His theme was "The Science of Religion," and was treated in an interesting manner.

Mr. Webb (of New York) entertained the meeting for an hour on the Malomelan. J. B. FESSENGER, Sec'y.

INDIANA.</