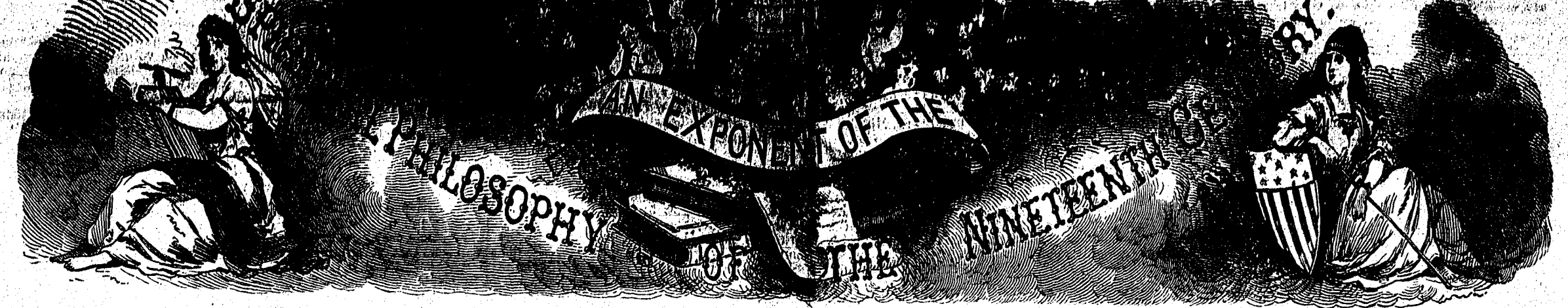


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N. S. A.

The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address Delivered Before the National Spiritualist Association, During Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895.

BY GEORGE A. BACON.

[Reported for the Banner of Light.]

In science you must not talk before you know:
In art you must not talk before you do:
In literature you must not talk before you think—
Ruskin.

Every student who enters upon a scientific pursuit, especially if at a somewhat advanced period of life, will find not only he has much to learn, but much also to unlearn. As a first preparation, therefore, for the course he is about to commence, he must loosen his hold on all crude and hastily-adopted notions, and must strengthen himself, by something of an effort and a resolve, for the unprejudiced admission of any conclusion which shall appear to be supported by careful observation and logical argument, even should it prove of a nature adverse to notions he may have previously formed for himself, or taken up, without examination, on the credit of others. Such an effort is, in fact, a commencement of that intellectual discipline which forms one of the most important ends of all science.—Sir John Herschel.

My preference would be to sit among you and listen to others, but since it is decreed that I should stand here and talk, I promise, because of the presence of these gifted professional speakers whom you came to hear—I promise to consume as little of your precious time as the exigencies of my position will allow.

As a body, you represent a dominant factor in the thought of the age, the reform thought, the advance thought, the progressive thought, the aggressive thought of the closing years of the nineteenth century, as that thought relates itself to theology, to medicine, to sociology, to psychology, and especially to that which pertains to spiritual science.

You as a body are helping to shape the ruling thought of the times vastly more than is dreamed of outside of the believers in our Philosophy. How are people governed? How is the world ever moved forward? What is it that lifts it out of its ordinary ruts so that it can make headway? By the character and popularization of thought; by consistently and persistently applied fundamental judgment. Thought is the measure by which is gauged the quality of every human transaction. Into this crucible is put whatever man deals with. "The power of positive ideas," says Holland, and the power of positive affirmation and promulgation of them, move the world.

This is the true Platonic meaning of ideas—the essence and matter of our intelligence. Ideas are not the offspring of the human mind, though they find expression through it. They are the equivalent of principles. The mind does not create ideas, it creates by means of ideas, it is said. According to Sir Wm. Hamilton, "ideas were the patterns out of which Deity fashioned the world."

Now thoughts hold the same relation to ideas that spirit does to the body. The difference between thoughts and ideas is happily illustrated by Andrew Jackson Davis, when he says: "Thoughts are the motions of ideas, as waves are the motions of water; thoughts are local, personal, while ideas are impersonal and ever present."

Fortunate for others as well as yourselves that you are engaged in molding the thought of the immediate future. You have as allies an innumerable cloud of witnesses, ministering spirits who unite their forces to yours in all good works. The realization of this fact immeasurably adds to your power. Even if purely secular matters, it is known that "he who calls in the aid of an equal understanding doubles his own." This is largely enhanced when the operation is applied to spiritual dynamics.

You stand for that which is basic in a universe of facts; for all that is logical in philosophy, provable in science, fundamental in ethics, rational in religion; for that which is practical and progressive, as well as vital and permanent in this life, and the demonstrable from spirit-life. By a consistent and persistent illustration of what these imply, you are bound to make the world accept and adopt your views.

Now what is the idea that you as a body, representing millions of like-minded persons in this country alone, are constantly affirming and promulgating? Why, it is the naturalness of the other life—the one that follows this; its reality to the spirit, as this is to the physical. By blessed, absolute knowledge you can successfully affirm that death, the nightmare of the ages, is absolutely robbed of its sting, the grave of its victory; that beyond the grave each receives his exact due in accordance with a civil service law of which Congress never had a conception; that man's status there, is determined by his moral and spiritual growth here; that the artificial distinctions here arising from wealth, place, power, etc., are unknown in that world where man, divested of his earthly environments, stands clothed in spirit. Never before in all history was this made known to the ordinary comprehension of man till the high noon of the present century.

Now, how do we know what we know? What is the source of our convictions—the basis of our knowledge? How do we analyze our experiences? how determine the grounds of human certitude? The dictum of material science, that there are no other avenues of knowledge than those of the imperfect senses—overwhelming facts to the contrary, all through the ages, absolutely demonstrate its falsity. Correlative with a material science is a psychic science. Accumulated facts in the domain of the spiritual, which cry aloud to heaven for recognition and appreciation, outweigh shame of matter. This is to the everlasting shame of materialistic scientists. Students in nature's arcana are bound to accept a truth when its demonstration is every way perfect, their preconceptions to the contrary notwithstanding.

Every observing mind is aware that "knowledge is often rejected on account of prejudice against the source from which it emanates. Even our ablest and best educated men cannot divorce themselves from this universal tendency." Without doubt, this largely accounts for the disinclination of a certain class of specialists, scientists, and others, to experimentally acquaint themselves with facts and laws that pertain to spirit force.

A no more pitiable object can be found or

imagined than one who, claiming to be a student of Nature, seeking to solve her mysteries, is so restricted by his prejudices as to limit his study to a petty class of facts, which at the utmost is of comparatively trivial consequence; while the grandest fields of Nature, wherein are involved the profoundest mysteries of our being, invite his intelligent attention all in vain. Nothing is more deplorable or destructive to all real progress, nothing so fatal to an honest investigation, as the presence of that spirit which manifests contempt before examination. Unbelief in that which accords with reason and philosophy, which finds support in Nature and intuition, because, forthwith, it does not agree with one's opinions—such an error cruelly robs himself of the universe.

Recently in England one of the world's great intellectual luminaries disappeared from human sight, since which his praises have been sung throughout the land. Huxley's scientific attainments were as pronounced as the influence he exerted was far-reaching; but how, think you, will the aftertime regard such a man who by his unusual ability and prominence was an acknowledged leader of the world's science, yet when his attention was called to the primal question of man's destiny, of the soul's immortality, could one day say "that if this belief about the soul rests upon valid evidence and sound reasoning, then it appears to me that the study and knowledge of soul must take its place as a part of science"; and on another day he would write, touching this same question of evidence: "Supposing the phenomena to be genuine, they do not interest me."

One of the most loyal and royal of his class, the peer of Huxley in the Parliament of Science, he who shares with Darwin the promulgation of the theory of evolution—Alfred Russel Wallace—says: "The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature." How infinitely more commendable is this spirit than that of the other; one is the expression of conventional science, the other of universal science. The restrictions of one are antipodal with the freedom of the other. The cold, narrow, exclusive, arrogant spirit of the former is representative of the arctic regions; the breadth, warmth, hospitality and independence of the temperate zone, that of the latter.

How does Huxley's heartless indifference to spiritual phenomena, which is but typical of the majority of his class, appear in contrast with this from the *Scientific American*: "If the alleged facts are true, no words can adequately express our sense of their importance—no more urgent work can be offered to men of science than their verification."

Another peer of Huxley, Prof. Butler, of the Russian physicist, of the University of St. Petersburg, speaking of these same phenomena, says: "The recognition of their reality will very soon be the inevitable duty of every honorable observer. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it; our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

A prominent Fellow of the Royal Society, with Huxley, Prof. Wm. Crookes, seems to have taken a different view from that of his colleague. He says: "I consider it the duty of scientific men who have learnt exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuineness; or to explain, if possible, the delusions of the honest and to expose the tricks of deceivers." If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not yet ascertained all the laws of nature, or not learned them correctly.

In vigorous contrast to Huxley's cold-shouldered movement, appears Sir Wm. Thomson, who, in an address to the British Association at Edinburgh, before a body of scientists, affirmed that—"Science is bound, by the everlasting law of honor, to face fearlessly every problem which can fairly be presented to it."

This is the very genius and inspiration of science. Yet there are specialists here who spend a lifetime studying bugs, for instance, in order to become great bugologists! who think themselves specially privileged to liberally bestow their supercilious sneers and gibes upon those who, from analysis of spiritual facts, earnestly seek to solve the question of the ages: "If a man die, shall he live again?"

Here in this city, for example, we have one of prominence and pretension, an expert in medicine if not of science, who once publicly declared that no case of a spirit influencing another—no case of clairvoyance ever occurred. But such a statement is to be taken only for what it is worth, and the source from whence it emanates—in this case from a sort of hospital for incurables. Being a free country, theoretically at least, any one is privileged to advertise his own ignorance; no constitutional provision exists against any man doing his best to talk nonsense with impunity, or to make a Fourth of July display of his pedantic doraism. This ridiculous assertion of Dr. Hammond is but an echo of another eccentric in England, Dr. Carpenter, of whom it is said he "loudly trumpeted his conviction that no uttered testimony, no amount of evidence, no number of facts can prove the existence of spirits." No wonder Ruskin remarked of this type of scientific men that their modes of thought are so contracted that if, beyond this safe and beneficial business, they ever try and explain anything to you, you may be confident of one of two things: either that they know nothing to speak of about it, or that they have seen only one side of it, and not only have not seen, but usually have no mind to see the other.

In the face of the positive assertion of any Professor, that in the domain of psychology, for instance, certain phenomena could not possibly occur, because, forthwith, they happen not to have come within the compass of his experience, while thousands upon thousands of reliable witnesses and experimenters testify that such phenomena have occurred in their presence, and are constantly occurring in the presence of others—what does such a wiseacre do, what can he do but close his eyes, refuse to recognize the mass of evidence, ignore the overwhelming array of substantiated facts, and relegate the entire army of witnesses to Bedlam?

One who will thus let his prejudice and conceit get the better of his reason, betrays his sacred trust, and disgraces his cloth in his efforts to burlesque a noble calling.

"How strangely they're mistaken, these judges self-ordained."

Who take for living fountains the tiny cups they've drained.

Who think the scant horizon that bounds their feeble sight

Encloses all of value, and seek no broader light."

If new discoveries are to be received, it has been well said, they must be received upon adequate demonstration. When a fact has

been demonstrated in all the ways in which the demonstration is possible, it must be received. To deny it still is only to present a pig-headed resistance to science.

The First Lord of the Treasury in the present British Cabinet, Hon. Arthur J. Balfour, pertinently says: "The time has come when sneers and ridicule seem to most people to be out of place. Both sneers and sarcasm have outlived their usefulness, and since the belief in Spiritualism not only holds its own but increases yearly, it would be well for the leaders of scientific thought to recognize certain well-attested facts and find out what they mean."

Even Gladstone has said, somewhat diplomatically: "I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first instance, of evidence; it then follows to explain, as far as we can, such facts as may have been established."

Extending over a period of nearly half a century, the available mass of spiritual phenomena, much of which is supported by evidence as indisputable as that of other accepted sciences, is offered as a basis for psychic science—and how is it received by the scientific fraternity? Generally by a refusal to test its verity. There are people so uncharitable as to say that they believe this arises, in not a few instances, because of the fear that it might oblige them to recast their views concerning certain fundamental questions.

The stereotyped objection of men of science to investigate the claims of Spiritualism is that the phenomena are contrary to what they are pleased to call the laws of nature.

In order for this to be a valid objection, they claim, by implication, to know as to the entirety of natural law—which claim, instead of indicating their superior wisdom, really shows them to be the only pretenders, who have succeeded in reaching the summit of human foolishness—with perhaps the single exception of certain of their theological brethren who claim to know the whole "will of God."

But before any one announces, *ex cathedra*, that the phenomena are contrary to natural law, it would be more satisfactory to have them specify what law of nature precludes the manifestations that do occur? Wherein does it contravene, is contrary to, the universal law of cause and effect?

Speaking from his own familiarity with the subject, the foremost electrician of his day, a man with an international reputation, Prof. Varley, has said: "I know of no instance, either in the New or the Old World, in which any clear-headed man who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis." While Prof. Wallace affirms that: "The truth of the spiritual phenomena, as well demonstrated as any other fact in nature which science has proven."

But enough: I hold it to be the positive duty of disciplined minds, those trained to scientific methods, to thoroughly acquaint themselves, and their great constituency, the wondering public, with the result of their honest and independent researches into the supposed mysteries of the spiritual phenomena; their bounden duty to take cognizance of all important facts in the life of man, and to make these facts known. Neglect to do so indicates, apparently, either cowardice or indifference toward a subject that transcendently overbalances their other investigations with purely material matters. Alas! "Opposition arising from prejudice is further removed from truth than ignorance."

The really truth-loving mind is responsive to Dame Nature's open invitation to become more and better acquainted with her hidden ways. Commensurate recompense is the sure reward of intellectual loyalty. Research along spiritual lines invariably brings spiritual light and knowledge, conferring honor upon the investigator, and happiness upon all men. Every consideration of a moral nature prompts to such inquiry. Prof. Buchanan, a life-long exponent of medical knowledge, and a scientist of no mean distinction, speaking of the duty resting upon the learned professions to make known all the important facts in the life of man, says, "this is preeminently a duty they owe to truth and to human welfare, in which there can be no default without a degree of criminality proportional to the consequences in the withholding of science, the destruction of philosophy, and the degradation of the healing art."

He further says: "If the testimony of many thousands (rapidly approaching millions) is worth anything in the ordinary business of life, it is a suitable material for history, certainly it is far more valuable, far more reliable, when it is given in the face of social opposition, and against the previous opinions of the witnesses. We therefore say that the testimony in behalf of psychic science is far stronger than the testimony in favor of other sciences now recognized as established, for it is testimony given as *compelled by facts*, in spite of the adverse prejudices of the witnesses."

Believing with Ruskin that the natural is but the analogue of the spiritual, and with Davis that spirit force is a "matter of fact," I can but hope, for their own good at least, that those truly gifted with the spirit of the father of inductive philosophy, whose life-laborers were devoted "to the betterment of men's estates," will more closely and consistently follow so worthy an example.

By faithful devotion to the Gospel of Use, he who adds to the sum of human knowledge multiplies the power for doing good, and increases human happiness; becomes a lasting benefactor to his race, and best illustrates in himself the true aims of science, philosophy and scientific religion—the synonym for the higher Spiritualism. What nobler stimulus is wanting to apply the methods of physical science to psychic science?

"The simplest peasant who observes a truth,
And from a fact deduces principle,
Adds solid treasure to the public wealth."

The spiritual hypothesis must be true:
Because the facts, countless in number, proclaim their spiritual origin.

Because the facts are the experiences of human beings and the outcome of our common nature.

Because these experiences have been co-existent with humanity on earth.

Because they are verified by human tradition and history.

Because they are supported by universal analogy.

Because they are in harmony with man's highest reason.

Because they are responsive to the universal aspiration of the human heart.

Because they are affirmed by our intuitions.

Because they are in accordance with universal law.

Because God Almighty, Omnipresent Mind, or Universal Law, whichever you will, never conditioned the occurrence of these fundamental, personal facts, as expressions of man's mental, moral and spiritual nature, without completely supplying their corresponding requirements.

The Duty of Spiritualists to the Young.

BY ALFRED KITSON,
(Honorary Secretary of the British Spiritualist
Lycium Union.)

[Extract from a paper read before the General Conference
of the Spiritualists in London, May 14, 1895.]

It is a well-known fact that the ideas and impressions received during infancy have the most enduring effect upon the life and character of the individual. It is an adage that "a child's mind is as wax to receive, but as marble to retain, the impressions made upon it." Thus it is that old faiths and traditions die hard, because, being received in the days of infancy, when trust and confidence is unbounded, they become the deepest seated in the mind, and as such are held sacred. These impressions become authorities and standards by which they measure everything. They ultimately obtain such a hold over the hearts and consciences of the majority that they mistake tradition for fact, and authority for truth. Hence has arisen all the ecclesiastical opposition, both in ancient and modern times, to discoveries and reformations that were opposed to the cherished teachings of infancy; hence, too, arises the opposition to the facts and teachings of the Spiritualism of to-day, because the cherished ideas and impressions received as religious instruction are not endorsed by it, but opposed, and we see traditions and authority preferred to its beautiful revelations of an immortal life that are in harmony with the needs and aspirations of the human heart. The same is true of all religions, because human nature is the same the world over.

With this brief glance at childhood's impressionable nature, let us see how it affects Spiritualists. Spiritualists, as a rule, are such, not from choice of belief, but from force of facts witnessed by them, which, by their persistency, have compelled acceptance where the parties receiving them had the moral courage to avow their convictions and would not do violence to their reasoning faculties by ignoring them. Having accepted the facts of spiritual agency, the avenue for spiritual communion is opened through which they can receive the testimony of millions of arisen souls as to the nature, conditions, laws, morals and ethics of the great beyond. These testimonies, be it remembered, are not the subtleties of the metaphysician, the vapors of an over-heated imagination, or the party bias of the religious fanatic, but the veritable observations and experiences of the parties communicating them. These testimonies are opposed to the cardinal doctrines of Christianity, viz., the creation, the fall, the immaculate conception, the crucifixion and the vicarious atonement.

In opposition to these, Spiritualism does not stand alone, for the science of geology has shown that the creation according to Genesis is utterly wrong. And the science of archaeology has proved that the human race is immeasurably older than the age assigned to it in the Bible. Moreover, these revelations point out most clearly and incontestably that man was not originally perfect, only a little lower than the angels, but instead he was at the bottom of the ladder of civilization only a little higher than the brutes. Therefore there could be no fall, no degradation, and mankind owes its present status of civilization to a gradual and hard-won ascent. These scientific facts were assailing the theological citadel, undermining its very foundations and threatening to annihilate man's belief in the continuity of life after the death of the physical body when Spiritualism made its appearance, confirmed the deductions of science in reference to the history of the earth and the age of mankind, and supplemented theology by demonstrating the continuity of a conscious life beyond the grave. It also cleared the character of an All-wise, All-good Deity from the aspersions cast upon him by those who represented him in the character of a short-sighted, passionate, despotic Oriental monarch. And instead of a God to be approached with fear and trembling, it has revealed to humanity a God of infinite love, wisdom and beneficence, who is too wise to err in the manner he has been represented, and too good to be so unkind as to curse the first human beings he made and all their progeny, as taught by theology. And while Spiritualism has revealed to us a more lovable and adorable God, it has swept away all creeds and dogmas as a means of salvation as being worse than useless, because they are misleading, and has placed in their stead the beautiful and simple precept of doing right day by day as the only means of attaining happiness hereafter; and for every wrong done, injustice inflicted and crime committed it teaches reparation and retribution; and therefore it is a far greater deterrent of sin and wickedness than the doctrine of a fiery hell with its eleventh hour possibility of escape by believing in the atoning blood of Jesus, and thereby escaping all consequences.

Here we have a clear issue between the teachings of Christianity and Spiritualism. The former are opposed by science and all that makes for righteousness in the human soul; while the latter are supported by the discoveries of science, and are attested by witnesses who are with us, who are our own parents, offspring, relations and bosom friends. These, we know, would not have deceived us while here in ordinary matters; how much less will they do so in matters of such momentous and vital importance as those which relate to the life and conditions of the great beyond. Remembering, then, the impressionable nature of children, I ask, is it not our duty to teach them how to use their reasoning faculties so as to sift truth from error, fact from tradition and reality from fancy—to accept truth for authority, and not authority for truth—to teach our children the beautiful revelations of life and its duties, and that the future life is the harvest time of the present one, instead of sending them to be taught that which is false and misleading, and which we, as Spiritualists, utterly repudiate? These facts and considerations ought to infuse energy and enthusiasm into the heart and soul of every Spiritualist, whether they be parents or not, and cause them to resolve, "Such an inconsistency shall no longer exist." If the doctrines of Christianity are unworthy of our acceptance, they are not worthy of our children's acceptance. If Spiritualism is a fact—and such we have proved it to be—and its teachings are true and reliable—and we are assured that they are by our nearest and dearest friends who have gone to prove the great secret for themselves—then it is only right and just that our children, and the children of all progressive minds who are in sympathy with us, shall be taught them, and may our Heavenly Father and his holy angels inspire and direct us right.

We will now take a brief survey of what is being done by the adherents of orthodoxy to propagate what we now know to be false and

misleading teachings among the young, in order to more correctly gauge the magnitude of our duties to them.

In the first place, we notice that almost every place of worship has a Sunday School attached, and that the majority of them have selected class rooms in which the senior scholars can better apply themselves to their lessons. They have, also, well stocked libraries of books that have been specially written, and the remainder carefully selected.

Secondly, these schools are knitted together by a Sunday School Union whose influence and power is world embracing in its magnitude. It possesses large funds for the maintenance of its various departments and projects which are supported with a liberality which is wonderful. I find that the donations and grants acknowledged in the *Sunday School Chronicle* for four consecutive weeks, ending April 23, 1895, amount to the magnificent sum of £1,165 17s. 1d., or £41 13s. 5d. per day, inclusive of the Sundays. This Union publishes the *Sunday School Chronicle*, in which are given every week Scripture lessons intended for the perusal, study and use of all Sunday schools in the United Kingdom. These lessons are published simultaneously in America and on the Continent, being selected and arranged a year in advance by an International Committee. The best talent in the ministry is secured to expound these lessons for the senior scholars; and the ablest expositors among the females are secured for the infants. These are published side by side, and thus a uniformity of the reading, study and exposition of the Scriptures is obtained throughout Christendom. This Union also publishes monthly magazines for teachers and senior scholars, containing "Teachers' Helps." It publishes a weekly for boys and girls, containing stories of thrilling adventures; and others for infants, all of them being colored with their theological doctrines.

And third, there is a great work done by the Society for Promoting Christian Knowledge, which publishes books on special subjects. Then there is the gigantic British and Foreign Bible Society, translating the Scriptures into every known language, and it supplies the English edition under cost price, thus rendering it a very easy matter for every Sunday school scholar to possess a copy for him or herself.

One cannot help admiring the enthusiasm, skill and talent thus displayed in their work; at the same time we deeply deplore the serious errors that are being so persistently propagated and disseminated by them throughout the world. I have only named a part of the work that is being done by the Christians, but I think I have stated quite sufficient to show that the harvest is indeed great, and calls on every one who is able to labor to enter the spiritual vineyard and work for the reformation and regeneration of the world. Oh! friends, if we had but half of the earnestness, zeal, enthusiasm, talent and liberal support that they have, what a great and noble work we could do! Children would be taught to do the right, speak the truth and act honestly, not through fear of offending God, but because it was right, true and just. They would be taught that no amount of belief or faith in any doctrinal creeds would avail them aught in the shirking of the consequences; that they, and they alone, must bear the results of all their misdeeds; and under such teachings we should soon have a nobler manhood and more lovable womanhood permeating society with a higher moral and spiritual life and conduct; and honesty and truthfulness would soon become the recognized stamp of true nobility. I hope the day is not far distant when my brother and sister Spiritualists will recognize more fully the beautiful moral and ethical worth of the teachings of Spiritualism, and not dwell continually on its startling phenomena. It is not by phenomena that the world is going to be redeemed from error and superstition's night, but by the dissemination and application of spiritual teachings to every-day life. Shall it be said that the Christians, who have nothing but faith, derived from traditions which they know to be wrong, to work for and guide them, have been more zealous and devoted to the young than you? Remember that "of such is the Kingdom of Heaven." And we venture to add, that of such will the Kingdom of Heaven be established here on earth when they are rightly trained. The future of Spiritualism depends in a large measure on how we deal with the young, whether we give them of our knowledge and spiritual light, or selfishly ignore their needs and our duties. If we do this we shall prove ourselves guilty of a great omission and unworthy of the angelic ministrations that have hitherto been ours. We ought to remember that the teachings of our youth have been a hindrance to the pure and undefiled inspiration of the angels of this new dispensation, and in many instances those who had the gifts of clairvoyance and clairaudience in their infancy have been misunderstood, their gifts have been looked upon as signs of serious physical weakness, and as such have been treated medically.

It is now your privilege and duty to instruct the children aright, and where you find they possess natural mediumistic gifts, to see that they are cultivated, kept pure by pure thoughts and habits, and wisely used. Oh, my friends! you know not what rare gifts and talents your own children may possess. You know not how many angels in disguise your own families contain. They may be able to transcend all the illustrious workers who have preceded them. In future the angels will be able to effect most through those rightly trained in their infancy. Then let us earnestly strive to do our duty to the young by forming Children's Progressive Lyceums on the principle of the associations of the young in the summer-land. We have long prayed for the Kingdom of Heaven to be established here on earth, and now that we have that kingdom revealed to us, let us set about establishing it.

The Union has not as yet been able to publish a weekly or a monthly magazine for the information and edification of its members, but it has found a splendid substitute in the *Lycium Banner*, published by our noble and highly-esteemed co-worker, Mr. J. J. Morse, ably assisted by Miss Morse.

Then let us live that we may overthrow
All powers of darkness, and aglow
With purpose grand, dispel all gloom,
And help to raise from out the tomb
All holiness of human kind,
Develop both the heart and mind,
And benedictions from on high
Will fall on all who with the eye
Fixed on their duty's path through life
Overcoming error, banish strife."

A SINGULAR RACE.—The *Reporter-Journal* of Gardiner, Me., records that a citizen thereof had an exciting chase with a deer while driving near Jefferson recently. The deer sprang into the road directly in front of his horse, and for about two hundred yards some good time was made by both horse and deer. The animal, however, soon tired of the race, and with a nimble leap went over the stone wall and was soon lost to view.

Banner Correspondence.

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

Maine.

ROCKLAND.—Matilda Cushing Smith writes: "The first Sunday in October was the anniversary of the formation of the 'Good-Will Spiritualist Society,' composed of persons living in Rockland and neighboring towns in Maine.

Four years ago at Etna Camp Meeting J. Frank Baxter prophesied a general spiritual uprising in Maine, and in the next year several Spiritualists in South Maine—Mr. and Mrs. Mitchell McLaughlin, Mr. and Mrs. Manley, Mr. E. H. Haskell, Mrs. Wilson and daughter—organized a society.

These loyal seven formed a nucleus around which clustered members from various towns, till to-day the society numbers one hundred and nine, four of whom have entered the higher life. Meetings are held every two weeks, on Thursday, beginning at 10 o'clock A. M. A business meeting is held in the morning. At noon a picnic dinner, with social chat, cheers and enlivens all hearts, after which a social conference meeting, with tests from the mediums present, furnishes mental and spiritual enlightenment. A fee of five cents is collected from members at each meeting, which forms a fund to be drawn upon for the payment of speakers from abroad occasionally.

Members in the different towns invite the society to meet with them—on Thursday in Rockland, another in Etna or Hallowell; so this itinerant society travels from town to town, carrying the tidings of 'good will' to the inhabitants of the surrounding country. Bangor, Glenburn, Stetson, Hampden, Kenduskeag, and Newport are represented, beside the towns already mentioned.

A corresponding society in Summer-Land has been clairvoyantly discerned, acting in harmony with this one, from whom the name 'Good-Will' was received. The name is fully chosen, and the fraternity who have adopted it are individually stamped with its true significance, for, from the intelligent, thoughtful faces of each and all beams good-will to the speaker and good-will to all mankind.

The inception and growth of this unique society should be an example to those who, few in numbers, hesitate to organize for systematic work. Two or three earnest, devoted seekers for truth and spiritual unfoldment, in any locality, may be the means of drawing together those who need the ministrations of spirit-teachers, and the strength and vitality that may be drawn from the spiritual electro-magnetic force that surrounds us. The meeting, together with minds harmoniously intent upon spiritual advancement, and seeking for truth from the Infinite Source of all Truth, cannot fail to be productive of good. The promise of Jesus that where two or three were gathered together in his name, that he would be in the midst of them, is true to day. The psychologic power of the united soul-force of two or three, who systematically exert that force for mutual benefit and development, is also a demonstrated fact. We have not, until recently, been aware of the tremendous power within ourselves that, combined with spirit forces, shall reform and regenerate humanity.

In this 'Good-Will Society' is a living demonstration of this soul-force. Mediums for the reception and transmission of spiritual teachings are developed through the power gained by the meeting together, and the ripples of thought set in motion are ever broadening and reaching into the lives of many that otherwise would still be languishing in darkness and despair. May God speed the work and bless the workers.

Maryland.

BALTIMORE.—Mrs. Thomas Marshall says: "I have been attending the sances of Miss Maggie Gaule since her return to this city from the camps.

I note one of the most remarkable tests: There were all of three hundred people in the hall, and one little old lady back by the door was called Cordelia. Miss Gaule told her daughter, named Louisa, was present, and was grieved to see her mother cry so because she died, and she must not look on it as death, saying, 'Mother, dear, you have at home a shawl belonging to me back in the third story room; you took it out to-day, buried your head up, and wept, begging me, for God's sake, to return to you. That shawl I last threw over my shoulders at the Chicago Fair, and you blamed it for my cold.' The daughter died with consumption.

The old lady wept aloud, and the medium asked her to acknowledge if she knew it was the truth.

With uplifted hand the lady swore no one in the hall knew her, that the medium did not, that she did do as told, and promised to make her child happy, and not grieve.

I went to her, and upon questioning was invited to her home, and there saw the shawl. What stronger proof does one want that we live after death?

Miss Gaule is a wonder; physically in poor health, yet willing to work. We regret that she closed her interesting meetings to go West for a month. Angels speed her on her journey, and have her return to her Baltimore friends.

Our city is filled with excellent mediums; Mrs. Whitlock and Mrs. Walcott come for a share of praise in the noble work that they are doing. Long live THE BANNER.

Connecticut.

MERIDEN.—Mrs. H. W. Hale writes: "The Meriden P. and L. Society for the last two Sundays has listened with a great deal of pleasure and satisfaction to the able lectures given by Mr. Oscar A. Edgerly. We consider him one of the most scientific exponents of our philosophy we have had on our platform since we have organized.

The first two Sundays in November we have Mrs. Nettie Holt Harding, and the last two Sundays J. Frank Baxter.

Tuesday night, Oct. 29, was a fine one for our society. The Ladies' Aid at that time served a supper in White Ribbon Hall, followed by a social session, when the dollars pledged to the society last May were given to our treasurer, and the experiences related of how they were earned. There were over \$70 pledged at that time, and they replenished our treasury quite a goodly sum. While relating his experience of earning his dollar, Mr. H. W. Hale, our past President, started a boom in the line of subscribing a certain amount to conduct our meetings during the season. He asked that we might then and there raise \$100 for the work. Our members caught the enthusiasm displayed by Mr. Hale, and the result was more than satisfactory, as that amount was pledged.

The supper, social and the evening's work were very gratifying to our members, and several made heroic sacrifices to give as liberally as they did, as many have been out of work a long time during the past year or more. Harmony exists in our society, and all our members are willing to work for our cause and add their mite for its maintenance—a sure indication of being prosperous and happy.

Illinois.

CHICAGO.—Wm. J. Masters, Cor. Sec'y, writes: "The Progressive Spiritual Church, of 3120 Forest Avenue, gave its second literary and musical entertainment of the season at Lakeside Hall, corner of Indiana Avenue and 31st street, to a large and appreciative audience, on the evening of Friday, Oct. 25.

The elocution and recitation work of Miss Eldora Parsons was of a high order, and was fully appreciated by all present.

The invisible inspirers of Mr. Lewis Howard, the inspirational pianist, seemed to be at their very best, giving forth sounds of the sweetest harmony, from the most sublime classical music to the simplest melodies of our childhood days. This is most wonderful to all cultivated musicalists.

plans, as Mr. Howard knows nothing of musical whatever.

The remarks of A. Sawin of Buffalo, N. Y., were interesting, and to the point. He spoke of the societies of Chicago as being the most progressive and having the best halls of any city he had ever visited.

Our pastor, George V. Cordingley, gave an impressive poem on 'Love, Slavery and Honesty,' which was rendered in his usual brilliant manner, closing with psychometric readings and remarkable tests of spirit presence, all of which were recognized.

The entertainment closed with the usual dance and refreshments from 10 to 12 P. M., being fully enjoyed by all present.

Our church services on Sunday evenings are especially well attended, owing, no doubt, to the popularity of our beloved pastor, Geo. V. Cordingley.

The Children's Lyceum, meeting at 1:30 P. M., is increasing in numbers, and doing a good work under the able direction of Messrs. Page and Mayhan.

New York.

BROOKLYN.—Horace Marvin writes: "The lectures given every Sunday evening at 1188 Bedford Avenue, through the mediumship of Mr. Seymour Van Bracklin, are attracting great attention among those who are interested in presenting the truths of Spiritualism. The guides of Mr. Van Bracklin evince a very high intelligence and present their subjects in a very clear, concise and comprehensive manner.

The services comprise lectures, vocal and piano solos, readings and tests, and one of the very attractive features of the services is the singing of Mr. Van Bracklin, who possesses a very highly cultivated tenor voice, of beautiful quality, which he understands how to use.

The services conclude with a test séance, and the many remarkable tests given demonstrate the truth of spirit return, and under conditions which convince the most skeptical. The field here is a large one, and we bespeak for this medium a great future.

BROOKLYN.—E. J. Bowtell writes: "The second meeting of the 'Congress for Higher Law' was held on the evening of Oct. 28 in conjunction with a reception and 'house-warming' given to Mrs. Emily B. Ruggles, at her new residence, 484 Lafayette Avenue.

Quite a numerous party of that lady's New York and Brooklyn friends were in attendance. The special work of the Congress was more fully defined than at the first meeting; the remainder of the evening being devoted to social entertainment, during which Mrs. Geo. S. Wines gave several psycho-phenological readings, which were highly appreciated.

Indiana.

ELWOOD.—E. W. Sprague writes: "Spiritualism is booming in this place. Mrs. Sprague and I came to this town three weeks ago, and have given thirteen lectures, the first ever given in the town on the subject of Spiritualism. So much interest has been created that we have organized a society with thirty-five members, and have taken out a charter with the National Association.

Our hall has been crowded to overflowing at nearly every service, and the ten-cent admission has made the meeting self-sustaining. The Spiritualists here are jubilant over the prospects.

We go to Fort Wayne, Ind., for November. Societies desiring our services as trance speakers and platform test mediums may address us there for November. At other times letters will reach us at 965 Grove street, Meadville, Pa., care of Marie Sprague.

Rhode Island.

PAWTUCKET.—Mary C. Thompson writes: "I was invited to speak here Oct. 26, in Clafraser Hall, seating about one hundred and fifty people. It was filled to its utmost with earnest listeners. The lecture was prefaced by an original poem, and closed by tests to a stranger by myself (or controls) and followed by tests from Mrs. Sarah Newcomb.

Sabbath evening, Nov. 3, Mrs. Davis spoke in St. George's Hall, Main street, Mr. Doe, President.

Wednesday evening Mrs. Newcomb and I gave an entertainment for the Society's benefit. Monday evening, Oct. 28, Mrs. Newcomb gave a materializing séance in her own parlor, private to a few, under test conditions.

Mrs. Newcomb is a hard working woman, and an honest, conscientious medium."

Illinois.

NEW BOSTON.—A correspondent writes: Rev. J. C. F. Grumbine received the following commendatory resolution from the society here. Mr. Grumbine will be in Boston in December, and serve the Back Bay Temple:

Whereas, Rev. J. C. F. Grumbine has been with us the month of October, and we have had the pleasure of listening to his lectures;

Resolved, We can truly say that these lectures are of a very high order, both in a literary and intellectual sense, of inspirational teachings, and we feel under lasting obligation to him and his guides for the high spiritual and intellectual feast of soul, and the good common sense taught us in this series of lectures. We give him our best thoughts for his further usefulness and future progress.

HENRY H. ROBERTS (for the Society).

Adopted by a unanimous vote of the large audience present.

The Reviewer.

THE SPIRITUAL BODY REAL; VIEWS OF PAUL WESLEY AND OTHERS; VALUABLE TESTIMONIES OF MODERN CLAIMANTS, WITNESSES OF THE SEPARATION OF THE SPIRITUAL BODY FROM THE DYING PHYSICAL FORM.

In the brief space of forty-five pages this pamphlet gives a comment on the great Corinthian chapter in which Paul sets forth his views of the spiritual body as real, brief words from others of later date with like views, cogent argument and fit illustration, showing how natural is the formation of the spirit-body, ready for use in the higher life beyond, and leaving no possible break or gap in the continuity of our personal life, no going out from our earthly existence in a dim void without form or identity—all leading to the feature of the work which is unique as well as highly valuable and interesting—a compilation, carefully gathered and beautifully described, of a score of clairvoyant experiences of the change or birth which we miscall death, such a gathering of facts on this important matter as has never been made before.

From London John Page Hopps sends his inquiry and testimony.

F. L. H. Willis says: "This pamphlet will do great good." Commendations come from others. Many copies have been sold for circulation among such clergymen and others as are awakening to a deeper interest in these matters.

Every Spiritualist can do good missionary work by getting copies to give out among the inquiring minds opening to the light.

It testifies from fit judges are of any value, it is plain that this last work of a well-known writer, G. B. Stebbins, is timely, and should have wide reading, not only in our country but in other lands.

Our first edition is nearly gone, but our supply will not fail. In the coming holiday season this will be a fit token of friendly remembrance—simple, yet of high value.

For sale at the BANNER OF LIGHT Bookstore, 9 Bosworth street, Boston.

VACCINATION does not prevent smallpox, and amongst other evil results, sometimes causes abscesses, boils, blood-poisoning, convulsions, consumption, eczema, eruptions, erysipelas, syphilis and leprosy.

For Dyspepsia and Exhaustion Use Horsford's Acid Phosphate.

Dr. E. CORNELL ESTEN, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Tidings from the Far West.

To the Editor of the Banner of Light:

Now that I have spent about three weeks in California, I feel that I have a word to say to the readers of the BANNER OF LIGHT concerning the present state of affairs on the Pacific Coast, and though I cannot feel that what I have to communicate will be new to all who peruse these lines, I trust there may be at least a fair percentage of friends in the Eastern, Middle and Southern States who will be glad to hear from an eye witness in regard to the prosperity of one of the most beautiful sections of the American Continent.

After an absence of rather more than five years I was prepared to find changes on my arrival in Los Angeles, Saturday, Oct. 5; for in common with everybody else, the report had reached me that California had seen great depression, that money was very tight, and much more in the same pessimistic strain.

I shall certainly not attempt to describe what took place during my prolonged absence from the Pacific Coast, which I left in May, '90, except as I can see the effects actually existing of the great work carried on during the past five years and over.

My first visit to Los Angeles was in '88; it was then a crude, struggling and almost unformed city, with a very floating population, though at that time any observing eye could see that it had a great future in store, and though the boom was inflated and many foolish speculations were entered upon, the so-called collapse of the boom was not in any sense a setback to the real growth of the city, and it has grown and is growing with great rapidity, and not only with rapidity but with marked solidity.

The visitor to Los Angeles is not always so favorably impressed directly after landing within the city precincts, as after a few walks and drives have been taken through the city and its environs; and let no one imagine that he can see Los Angeles in a single day—no, nor in two or three days, for that matter, for though the population is probably not much over seventy-five thousand, the city covers an immense area, as few of the buildings are very tall, and the delightful homes which abound in profusion everywhere are often only one, and seldom more than two or three stories high.

After the extremely lofty buildings of Chicago, California architecture does not impress one with its great height, though there are in Los Angeles already many very fine business blocks and other public edifices which reach the altitude of six and seven stories.

The public structures are many of them as fine as any in venerable Massachusetts, and the old habit of building almost entirely of wood or adobe, which used to be a prime feature of California, has now given place to the much more enduring practice of rearing magnificent structures of solid stone, brick and marble.

Earthquakes are now almost entirely things of the past. Scarcely any one fears them, or even speaks of them, except when indulging in reminiscences of the past.

The climate is almost perfect, and though it is still correct to speak of a dry season in summer and a rainy season in winter, during the past summer there have been many refreshing showers, and though the rainy season has not yet commenced, there have been several evenings during this month (October) when an umbrella was a necessity if any one was careful of delicate headgear.

The flowers are now in fullest bloom and richest abundance, and the oranges, grapes, figs, and many other kinds of luscious fruits, are in profusion everywhere.

To somewhat alter the sentiment of Heber's celebrated missionary hymn, "Every prospect pleases and man is far from vile."

Though the search for gold in one form or another is by no means abandoned, California is not by any means the exclusive home of money-grubbers and land speculators many people suppose it to be. Homes where solid comfort reigns and where the highest culture is prized are the rule, rather than the exception, now.

The institutions of learning all over the State are second to none, and in Los Angeles one finds as good a Public Library, as fine a high school, and as much attention paid to science and the liberal arts, as even in Boston itself, considering the difference in the size and population of the two cities.

Though there is a strong conservative contingent, and many New England families of orthodox proclivities have settled here and established their own institutions around them, the liberal element is large and constantly increasing. The most popular preacher in Los Angeles is Mr. Thompson of the Church of the Unity, a man of surprising eloquence and power, who draws the multitude not alone by his fervid oratory but equally on account of his unusual intelligence and breadth of sentiment. Among the newspapers of the city the HERALD calls for more than simply favorable mention. It is one of those truly representative newspapers which carry out the obviously fair and truthful policy of dealing justly with all classes of patrons and describing things as they actually occur.

Spiritualism is so strong in this fair city of the West that it is possible for two large Spiritual Associations to occupy theatres side by side, and to nearly fill both of them during the same hours on Sunday evenings, while across the way a large and flourishing Theosophical Society fills its hall with eager listeners to the profound and scholarly lectures of Mr. Abbott Clark of San Francisco.

Eight miles from Los Angeles is the lovely town of Pasadena, a place whose beauties are positively indescribable. The growth there during the past few years has been phenomenal in the extreme, and though matelasse beauty of natural scenery, surprising productivity of soil and unsurpassed salubriousness of climate were the foundation stones on which the city was first laid out, it has rapidly developed into a great educational centre, and prides itself justly on its Polytechnic, which is without question a model school for boys and girls advancing toward manhood and womanhood, where they are taught in the most interesting manner the most practical phases of industry during the course of their education in the many branches of science, literature and art.

Many of the excellent suggestions made by Dr. J. R. Buchanan in his "New Education" seem to have been carried out to perfection in the curriculum of this pattern school, concerning which I hope to have more to say in my next letter.

Another delightful resort within twenty miles of Los Angeles is Long Beach, the home of Miss Susie Johnson, who was for many years one of the most active, as she is still one of the ablest lecturers on the spiritual rostrum.

Miss Johnson purchased a large piece of ground less than half a mile from the ocean, some years ago, on which she has since erected two beautiful cottages, one of which she inhabits, the other she either rents or kindly places at the temporary disposal of friends who may be visiting Long Beach, engaged in some work to which she lends her countenance and help.

Though the population of Long Beach is not over three thousand, it is possible, and not difficult, to draw together decidedly large audiences in the interests of Spiritualism, and all progressive systems of thought.

There are many earnest workers there, in the front rank of whom must be placed Dr. Dobby, his wife and sister, together with quite an army of effective co-workers, who rally to the support of any lecturer who visits the place to treat upon matters psychical.

The demand for literature is great in Southern California.

I am confident that the BANNER OF LIGHT can be introduced into hundreds if not thousands of homes, which will receive the benefit of its enlightening influence.

My own reception has been so cordial, and the audiences I face from day to day are so large, intelligent and appreciative, that if I may be permitted to judge of the experience of others by my own, I should unhesitatingly state that Southern California is a very general field of effort for workers in the spiritual vineyard.

The resident population is now large enough

to furnish a steady, reliable constituency, and the visitors are always so numerous that fresh faces appear at every gathering, and eager listeners and earnest questioners are always present in abundance whenever and wherever meetings are convened.

Among the very many old friends who have greeted me since my reappearance on the Pacific coast, I was especially glad to meet Mr. and Mrs. Williams of Summerland, who assure me that that delightful colony, in whose inauguration I was so much interested a few years since, is at the present moment in a truly flourishing condition spiritually, intellectually and financially. The oil industry is becoming very profitable, so much so that people are now selling their lots for three and four times as much as they paid for them six or seven years ago.

Dr. and Mrs. Albert Morton and many other warm friends of the BANNER OF LIGHT are living there, and find no spot they have ever visited more delightful than that picturesque suburb of Santa Barbara, which, like Long Beach and some other California towns, combines in rare perfection all the advantages of a seaside resort and an ideal country home.

The Pacific ocean is true to its name at this season; the soft airs laden with brine produce all necessary exhilaration, counteracting what might otherwise prove an enervating influence from the semi-tropical valleys of this enchanting land.

With best regards to all friends, I remain Yours sincerely,

W. J. COLVILLE.

Los Angeles, Oct. 22, 1895.

Written for the Banner of Light.

"LIFE'S ENDLESS DRAMA."

BY LEANDER THOMPSON.

Full fourteen hundred millions make the cast, A globe, with all its wondrous scenery vast, The stage; its dome the glittering starry space, The actors of the play the "human race."

The play is well entitled "Human Life," Portrayed in realistic scenes of strife, Of smiles and tears, of trembling hope and fear, And all of life that's held most sweet and dear.

Ring up the play! a century to run, Beneath the stars and moon and clouds and sun. Look up! An audience vast, above the clouds, The pure in heart, robed in their shining shrouds, Look down from gorgeous balconies on high, That tier on tier arise above the sky. Now weeping at some fearful tragic scene, Now smiling as fair virtue walks serene.

The Author of the play constructs its scenes, Breathing swift life with all of its weird dreams, Emotions, passions, whether good or ill, Into the actors of "His Supreme Will."

Hark to the battle's roar! The play's begun, Warclouds of smoke obscure the lurid sun. Loud shouts and muttered oaths of passion fierce Float on the wind, and hearts of angels pierce.

The wall of widows, orphans, on the breeze, Doth chill the heart, and seems the blood to freeze. Gaunt famine's withered form now stalks abroad, And mother's breasts no nourishment afford.

Foul Avarice, with burning thirst for gain And greedy love of gold, has gone insane. Benevolence, all generous and manly, Doth act his noble part in life most grandly.

"True Love," how well she plays her royal part, Gilding life's stage with jewels of her heart. Yet ever and anon befouled with slime Of jealousy, that leads to fearful crime.

Ingratitude, with poisoned dagger sharp, Oft severs tender chords of life's sweet harp. Embodied and with vile, distorted art, How well this ingrate actor plays his part.

Red-handed murderers with vengeance dire, Incarnate are demons from hells of fire. Yet in the cast are angels in the flesh, As fair as lovely flowers from heaven afresh.

Brave champions of Right amid the throng, Oft single-handed plot their way along, "Heroic Honor" cast in human forms Defies life's vices and defies its storms.

Life's play and plot, how deep the mystery! No mortal e'er has scanned its history. Ring down! Life's century drama has expired; The lights are out, its actors have retired.

What's the deep meaning, what's the great design Beneath the panorama bid—dark or benign— Of this keen panoramic play of life? With gall and wormwood filled—joy mixed with strife?

There came an Angel, holy, pure and bright, And told me (dreaming on one moonlight night) That this was but the prologue of life's play, Eternal as the everlasting day.

That all these actors lived and played again, Playing new parts upon life's higher plane; Amidst new worlds, new scenes and newer stage, And that they acted on from age to age.

That villain, beggar and the thief who stole, Would each and all change in their earthly rôle; Life's actors have a wondrous repertoire, That Vice on Virtue's plunions yet would soar.

There, never more we'd hear the cannons roar, There, fields of green be never stained with gore. There would war's flaunting banners never wave, Nor widows' tears bedew a bloody grave.

And Avarice, that dire curse of all the race, Has disappeared, nor left one single trace. Ambition, swayed by noble purpose high, Aspires to glorious honors of the sky.

Wrong's haughty tread has left life's motley throng; Right walks instead—majestic, fearless, strong; Even Virtue is arrayed in purer white, Shining more brilliant, beautiful and bright.

Above the gorgeous banners of the skies Seraphic lauds, melodious, arise. Thus ever since the march of Time begun, Until it end shall life's great drama run.

"They Say"

Is the most productive plant in the garden of gossip. The man or woman who is always loaded with information about what "they say" can usually be relied upon to spread a scandal as the winds of the west spread a fire in the dry prairie grass. When a lot of people, either male or female, get together, and commence chattering about what "they say," it generally results in scandal, whether any real cause exists for it or not. It is a kind of smokeless powder which these human bushwhackers use in their attacks upon society. It enables them to fire their pellets of malice and mischief without being seen. Having no real authority for the damaging insinuations, they skulk behind the expression above quoted, and significantly relate all about what "they say," throwing in many knowing winks and nods, all the time expressing sorrow, surprise and regret, in true hypocritical style. It is a good plan to never give "they say," as an authority for a statement, particularly if it is of a nature to damage the good name of any person.—From Sedgwick (Kan.) Panograph.

A Boon to Embroiderers.

It is hardly more than a year ago that a progressive concern hit upon an ingenious way of putting up its justly celebrated "ASIANIC DYE" Wash Silks in paper holders in such a manner that embroiderers are saved the trouble of unwinding the skein and re-winding it again on card-boards, which has customarily done with the old-fashioned skeins to prevent them from roughing and snarling. The Brainerd & Armstrong Silk Co., New London, Ct., which holds the exclusive right to put up its silk in this manner, has again demonstrated its originality by the recent publication of a "Doyle and Centrepiece Book," which has chapters on Embroidery Stitches, Centrepieces, Doilies, Ideal Honiton, Luncheon and Tea Cloths, Cut Work and Table Spreads in Dublin. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual piece. In a word, the book deals so comprehensively with the subject that every lady who embroiders cannot fail to find it useful.

The Pacific Coast.

To the Editor of the Banner of Light:

Our Western fields of progress are full of promise. The Rev. Mr. Haworth, for twenty-five years a Presbyterian preacher, so grew in grace and in the knowledge of the Spiritual Philosophy, that he voluntarily resigned his priestly office at Long Beach, California, not far from our city, and came into the ranks of Spiritualism.

It is estimated that our city of twenty thousand has at least three thousand Spiritualists. It has two organized societies, chartered by the State, and an excellent and stirring weekly, the *Herald of Light*, owned and edited by Mr. Green, a man of literary standing, and an able exponent of Spiritualism.

There has just been a new Spiritualist Society of thirty members organized at Escondido, a flourishing town some thirty-five miles from San Diego. Southern California is a great Spiritualist centre of light.

PROFESSING MEDIUMS UNDER FALSE NAMES.

Our goodly city of almost perpetual sunshine—city whose enchanting suburbs are dotted with olive, orange and lemon fields—with palms, pomegranates and pine apples and semi-tropical shrubbery—city famous for its Spiritualism and Liberalism generally, has been several times cursed during the past year with professional fakirs, pretending to wonderful mediumship. It is as sad as true that these human-shaped creatures tramp about under fictitious names and find—find plenty of gullible Spiritists to patronize them.

WALTER HOWELL, IN BOSTON.

I see by the Eastern journals, especially the BANNER OF LIGHT, that Mr. Howell is lecturing in Boston. He can hardly fail of having immense audiences. While I was delivering a course of lectures last winter before the medical class, College of Science, in San Francisco, I was a constant attendant upon his Sunday services, and always with intellectual and spiritual profit. Such solid scholastic thinkers as W. Emmette Coleman were always present. Departing Eastward, he left behind him the perfume of a good name and the golden harvest of a good work.

ORDAINING SPIRITUALIST PREACHERS.

Certain Spiritualist societies are, with a rush, granting certificates and ordaining persons as Spiritualist preachers who positively are not educationally fit to teach ten-year-old children. They are—some of them—pretentious ignoramuses, and their spirit controls are no better. But, says some one, they are controlled by spirits. Quite possible, and yet a shallow-pate out of the body is worthy of no more consideration than a shallow-pate in the body. One of the strongest proofs of Spiritualism is that it has survived the follies of Spiritists. Truth never dies.

REV. WM. P. HAWORTH.

This gentleman, now speaking on his second month's engagement, is a reformed Presbyterian preacher. God's infinite mercy permitted him for twenty-five years in the Presbyterian church to preach the horrible and abominable doctrines of election and reprobation, endless damnation, and other damnable dogmas, pleasing to the devil. But at length—"praised be the Lord"—he was "snatched as a brand from the burning"—he was truly "born again, born of the spirit." His "feet were taken out of the mire and the clay, and placed on the rock of ages." The "scales fell from his eyes," and a "new song was put into his

TO OUR FRIENDS:

Do'n't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

SPIRITUAL ASTRONOMY.

BY W. A. CRAM.

HERE is a family of little creatures living on the leaf of a tree. Here they are born, here they will live and die, a great world to them not half explored in their short lives. Over, about and under them are countless other leaves of the same tree, a kind of leaf universe. These creatures possess little crude organs and senses that tell them something about the leaf that they inhabit. The rugosities, the hairs, the breathing pores, the dew-drops and frost crystals are to them as great mountains, towering trees, vast and terrible caves, broad lakes, giant icebergs and freezing snowfalls. It is a world of wonders, of mingled pains and pleasures. We may imagine, moreover, that these little children of the leaf world look up and about in a dim wondering vision, beholding other leaves, a myriad host nodding and waving, now letting the sunlight through upon them, then eclipsing it in some strange way, and they say, "These marvelous objects in the sky were all made for us. They let the light down to us, they protect and shelter us from floods and frosts."

By-and-by, seeing more clearly, having got more knowledge of things and life, they say, "How ignorant and foolish we have been. These objects in the sky, so countless in number, are like our world; maybe creatures some what like ourselves live on them. How vast beyond comprehension is the universe of leaves infinite and glorious." But here their vision and knowledge have stopped. They cannot conceive of a realm unseen, outside their leaf universe, infinitely greater and richer in words and life than their visible leaf universe. They cannot imagine such worlds, peopled with beings immeasurably superior to themselves—hoping, loving and striving as they, only inconceivably higher up on the way of evolution, having real natural homes, work, studies and delights as they, only truer and more beautiful.

We say of them, "Little creatures, how poor and ignorant they are; if they could but see the infinite world and life all over and about them as we see!" And yet we view and conceive of our universe of worlds, suns and stars much in the same way. Like them, our vision and knowledge stop at the great visible material universe of worlds and life in our science of astronomy, geology and geography.

Let us go further and higher with our first lesson of comparison. We see and know the vastly higher and wider realm of being that surrounds the little inhabitants of the leaf—all invisible and unknown to them, all around the leaf, their world; and the thousands of leaves of their one tree, their universe—we behold an immeasurably larger and higher world of being, of flowers, insects, birds, and beasts and human beings, hoping, loving and striving in just the same real natural way. Now this great outer and upper world and life flows over them, touches, feeds and molds them, in countless ways ministering to their humble wants and strivings, and all the while they see and hear them not.

"Is all plain and natural to us of larger, higher growth."

Are there no eyes clearer-seeing than ours? no minds with greater knowledge? Let us suppose there are, quite as naturally as there are for the leaf inhabitants. What then? How does the lesson read for us? Does it not read in this way? We in our little science, bound to our astronomy, our geology, and our geography, measure and limit the world, the universe, commonly by our senses and our material science, conceiving not that over and about us, and our world of sense and science, an infinitely higher, larger realm of being prevails—a grander nature, a diviner life of the soul. This outer and upper invisible universe is naturally continuous with our sun, but reaching into realities and heights of being compared with which ours of to-day is but as that of the worm or aphid to man's. We well may say to the creature on the leaf world, "Poor little things; you have hardly begun to see, and know, and live, as yet."

So beings in this invisible land and home may well say to us: "Poor little children of earth, you have hardly begun to see, to know and live as yet; for we see and know how about your material earth, suns and stars in the higher ethereal and spiritual realm, the limitless land and home of myriads risen from the grosser, ruder worlds of matter into wealth and power of living such as you conceive not. This ethereal, spiritual universe of life flows about you, touches, feeds and molds you, ministering to you in countless ways, even as your great world ministers to the microscopic beings whose great world and home is only a leaf." To comprehend this fact, this world of higher nature and the soul, is spiritual astronomy.

Our sciences and astronomy of the visible universe, great and rich as they seem to us, yet shrink into mere child visions and conceptions when compared with this science and astronomy of the spiritual and now unseen, that as a limitless realm of higher being enfolds each sun and world.

When we go forth at night, and behold the hosts of stars and worlds moving so harmoniously in the heavens under nature's great law of growth, death and resurrection; when we reflect of the life developing on thousands and millions of these, even as on our earth; when we ponder how some stars, planets and nebulae are still but infant or child worlds; some again are in middle life, while others, through millions of years, have been slowly growing old, falling crumbling toward death; then we are filled with wonder and reverence, life appears such a limitless thing; the infinite possibilities of material existence outrun all our calculations and surpass all our dreams.

But when our souls reach still wider and higher in vision and science, when we look up into the sun and world starred heavens, and think how all these are but as floating atoms in a limitless atmosphere, or sea of ether, that this ethereal realm over and about each sun and world is the unseen land and home of developing myriads of beings, more perfected than we; truer, richer in knowledge and love, that in nature's and the soul's ascending way and sure triumph it lies before us to be born into, to grow up to, to win as our royal heritage in God—then are we filled with hope and faith, with reverence and thankfulness beyond all this world can give.

This is the lesson of spiritual astronomy.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this, but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WM. FLETCHER.

One cannot but be impressed by the mental unrest that everywhere seems rampant. The ministers are gradually turning their pulpits into opportunities for discussing—or airing their individual opinions on the topics of the day; while the Sunday press is invading the hitherto sacred province of theology and boldly inquiring into the "reasons why."

Formerly the question of progress after death, and other doctrinal matters, engrossed the attention of the preacher, and he dilated with questionable eloquence upon the horrors of the after life for those who failed to think as he did. Heaven was a reward held for the believer only, and the creed, dogma and ritual of absolute necessity. Now it is all changed. No one cares much about these things, and he who talks about them, save at ordinations or on communion Sundays, is considered behind the times, not "up to date," and finds his hearers growing less and less.

Instead, however, good government, the Executive Law, and other like themes, are dilated upon, until here in New York the pulpit is fast losing its hold as a dispenser of spiritual balm for the sick soul.

Without doubt all this is a step in the right direction, if carried on in the right spirit which for the most part it is not—it is all a form of partisanship from beginning to end. For years Mr. Talmage thundered away at his Brooklyn Tabernacle upon good old Orthodox texts, and gathered thousands of the timid-minded to listen to his acrobatic eloquence; but he has just left us for Washington, and we do not know whom to congratulate, not—Brooklyn for his loss or Washington for its gain. He has always been the sworn enemy of mental progress.

Upon the subject of Spiritualism he was particularly bitter; he would describe with great fervor the hereafter, upon most spiritualistic lines, and tell of a visitation from his dead son while all the world was asleep, one Sunday, and the next declare that all Spiritualists were either knaves or fools.

That, however, is not singular; the liberal ministers, from Heber Newton down, are borrowing wholesale the ideas that Spiritualists have sacrificed their lives even to inculcate, without a word of recognition from the source from which they have derived them.

Dr. Parkhurst has rather overtopped Talmage, for he has undertaken to make New York over—as somewhat difficult task; the "unfortunates" have been driven from one part of the city to the other, thousands of arrests have been made, and the dignity of the Sunday law "upheld." What does all this mean? We who look on can see little beyond the desire for notoriety and ephemeral success.

The sins exist, they always will, until we step back of the sin to the cause that produces it. Legislation cannot prevent, yet a higher education, and a knowledge of the laws that produce criminals, will in time remedy it.

Just now Hiram Maxim is out with a series of interesting articles on the "Wisdom of Missionary Work Among the Heathen." He thus begins: "Now, as all our missionary efforts and teachings in China are for the purpose of revealing the souls of the Chinese from eternal torture. I hold that if our religion, or the manner of teaching it, is such that it fails altogether to save souls, and rather tends to increase the number of those who are lost, it is a gloomy and tempestuous failure, and worse than useless, and I think I shall be able to show that, according to our own theory and teaching, the only result of our missionary labors in China has been to send countless millions of Chinamen to everlasting torment."

After a very clear analysis of the theory of saving souls, he goes on to show that during years of work at best there are but a small handful, possibly two or three thousand, who have accepted the blessed tidings of eternal damnation, that the regular scale of prices paid the people was three dollars per week to an active Chinaman to go about and make converts, while the regular pay to converts was two dollars per month, and concludes by saying:

An Austrian officer in the service of the Chinese government, speaking of the missionary work in China, said that he had never known of a Chinese Chinaman who was a Christian; that there was no such thing as converting the middle or better class of Chinamen. All the converts were of the lower class and very poor people; they were Christians simply because it paid them to be Christians; their Christianity was on a strictly cash basis; it was simply a matter of how much they could make. It did not make any difference as to how many articles of faith the Christians might have, whether it was thirty-nine or one hundred and thirty-nine; they would sign any number of articles of faith—a few dozen more or less made not the slightest difference to them—provided that they were paid for it, but it was a sine qua non that they should receive their pay. This was the only article of faith that they cared about, or any other rest in."

HIRAM MAXIM.

From the above it would seem that it would be better to admit the heathen Chinese to the United States first, and then think about their preparation for eternity afterwards.

In fact, the best way to begin angelhood is on the foundation of honorable manhood. In Spiritualism, we are constantly being favored by worthy efforts. Prof. Peck, at Carnegie Hall, is doing most praiseworthy work; he is by all odds one of the ablest speakers, clearest reasoners and genial gentlemen we have been privileged to listen to for many a day. Large audiences are always in attendance, and no one can follow his thoughtful discourses without being stimulated to higher aspirations and nobler action.

Frank Baxter has appeared twice before the "Occult Club" and deserved a better audience, but New York is peculiar—a speaker may have almost world wide popularity outside, and yet find himself a comparative stranger and alone here. That is because the spiritual papers are so little read by the mass of Spiritualists, even.

The first duty every Spiritualist owes to the Cause is to subscribe for THE BANNER, or some other good paper devoted to the interests of the Cause, and get better acquainted with the great army of spiritual workers who are carrying the movement forward and doing good service in lifting the shadows that now envelope the human mind.

Hermann is out with a challenge of five thousand dollars to any one who can produce a spirit picture, but his challenge will probably fall flat; it is of not the least interest to any one whether Hermann believes in Spiritualism or not. In fact, he can and has made far too much money at his expense to make it either worth or expedient for him to become converted.

We are soon to be regaled by a spiritualistic drama, said to have been written, or rather inspired, by the late Bartley Campbell. A Mr. Sandford is the medium, and the play is named "Miracula." Eight mediums are to be introduced, and nearly every form of mediumship presented. Materialization is to be especially emphasized, and mediums have been engaged for that purpose; whether it will be possible to reduce mediumship down to that exact rule where manifestation can be commanded at will, remains to be seen.

Mrs. Maggie Butler recently paid New York a flying visit; she has many very charming friends here, and is one of the few workers that time has dealt with so gently as to have left scarcely

a trace. It can be said of her, and said truly, that she has served the Cause of Spiritualism nobly and well, that she has been true to her colors, and has never wavered in well doing. Her constant and unflinching interest in the Children's Lyceum, and the continuous exercise of her melodramatic gifts, have each earned for her a most commendable position. If we had a few more just such earnest women in every town, the flag of truth would swing out upon the breeze with greater force.

Mrs. Williams is very busy with her work, and universally successful.

Mr. Friedman, at 320 West Fifty-ninth street, has just begun his Sunday evening developing class, while the Occult Club is attracting goodly numbers. If—but then, when the time comes we will—we could all pull together and allow the truth alone to guide us, what might not be done?

Letter from Springfield, Mo.

To the Editor of the Banner of Light: Permit me to make the following brief report of progress. After several months of comparative retirement from public labor—for the purpose of domestic quietude and recuperation, study on special lines and literary work—we have again taken the broad field of active rostrum work.

Our summer effort to stay at home and "be still" has not been a remarkable success, however; some three thousand miles of travel, in Kansas, Arkansas, Nebraska, and Missouri, having been thrown into the midst of quiet "home and school" occupations by way of parenthesis.

At the present writing we are the guests of Alanson Dixon and wife at Springfield, Mo., very genial, earnest and devoted workers in the cause of Spiritualism.

Mrs. Dixon is the efficient secretary of the local society here, F. J. Underwood president, Mrs. Dullinger vice-president, Mr. Mitchell treasurer, and Mrs. Dullinger, Dixon and Shank trustees. The society is incorporated under the State Association, which has its headquarters at Springfield, and of which Dr. E. M. Kendrick is president.

The friends here are feeling greatly encouraged at the present time on account of the probability that the movement will soon have a permanent foothold, a visible "materialization," in this lovely metropolis of the Ozarks.

A valuable building lot in the very best part of the city for such purpose is about to be deeded to the Society as a free will offering by Dr. E. E. Hovey—whose brave defense and consistent, as well as persistent advocacy of Spiritualism in the years long gone, has been a potent factor in placing it before the people of the Southwest in its true character as the Light of the World and the Hope of Humanity, the last best gift from the Infinite to earth's children.

A suitable building will soon be erected upon the lot, and the Cause in this locality have an abiding place, a home of its own, free from the miserable conglomeration of miscellaneous influences that pervade these halls in which our inspired teachers are usually obliged to speak, and expected to receive and reflect in his full grandeur, glow and purity the light celestial from heaven's bright realms above.

Outside our camps, meeting houses owned by Spiritualist Associations in all this world may probably be counted upon the fingers of two hands—if not of one. Is the spiritual movement destined to render itself visible at camps chiefly—and is the camp finally to become literally the Spiritualist's home, his permanent place of residence, under some fraternal equitable system of co-operative village life, which will have within itself the essential fundamental elements of a true and humane civilization? Who's all say?

Which reminds me to mention, in closing, that the result of the "literary work" referred to at beginning is now in the hands of the printer, and will soon be ready for the public. It will be a "Hand-Book of Sociology," and will set forth the "Basic Elements of a new system of life, designed as the foundation of a humane and peaceful civilization"—in seven parts, namely: Descriptive (topography and architecture), social, religious and ethical, educational, industrial, administrative and provincial—covering the ground, in compact form, of political economy and civil government, labor and finance, integral education, scientific or natural religion, the social fabric, sanitation, etc., together with a form of practical organization suitable to secure the desired ends.

The whole is in full accord with the teachings of the Spiritual Philosophy, and will be of interest to all Spiritualists, as the ripened fruitage of a lifetime of thought, inspiration and research, observation and experience, on humanitary lines.

We shall be pleased to make some further engagements as inspirational speakers, test mediums, anywhere in the Union convenient to proposed routes.

General Western address, 233 Commercial street, Springfield, Mo.; Southern and Eastern address, 472 West Hunter street, Atlanta, Ga.

With heartfelt wishes for continued prosperity of the dear old BANNER, we remain fraternally for the right,

J. MADISON ALLEN AND

MRS. M. THEBESIA ALLEN.

In Loving Remembrance.

From the home of her daughter, Mrs. L. T. Roberts, at Leeds, Mass., Oct. 17, Mrs. JOANNA P. HOWARD, aged 73 years and 6 months.

By an accident last August she fractured her hip bone; and later on other complications entered into the case, and recovery in the mortal became impossible, though she had the best of nursing, also medical skill.

She calmly arranged all temporal matters, and left loving messages to the friends East and West. Her mind was strong and clear to the last. Very bright to her seemed the life beyond, and very near came the dear ones to cheer and sustain her through the closing hours of her earthly life.

Her husband preceded her several years to the Summer Land, but four children, three sons and a daughter, will miss her earthly presence and loving counsel.

For thirty-eight years the teachings of Spiritualism have been her comfort and stay through the lights and shadows of her daily journey. For thirty-five years she has been a constant reader of THE BANNER. During her last sickness, till weakness and pain had nearly done their worst, she kept the latest BANNER lying within her reach, that she might read a few lines at a time.

On the evening of the day she died she came to me so plainly: I had been occupied all day in preparations for laying away the dear remnant, and was feeling sad and lonely. All at once I began to feel very glad, very happy—I could not say why. In surprise I questioned myself, and I heard my mother say: "Oh my daughter! I am free! I am free!" and a great joy seemed to fill my entire consciousness. Since that time I have been unable to realize those sad hours of unreconciled loneliness which come, I think, to most who lose dear friends. When I go to mother's empty room, and see all her books and papers and the many little articles that seemed a part of her daily life, and my great loss begins to surge in upon me, at once comes over me that feeling of calm joy, and the room seems filled with "All is well! It is as it should be."

For two seasons my mother has spent some time at Lake Placid, and it has been a source of great pleasure to her to listen to the voices of the many speakers and mediums, with whose names she had been familiar for many years in the columns of THE BANNER. By her request, Miss Lizzie Harlow spoke fitting words on the day we said "good by" to the dear casket from which our mother had passed "up higher."

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by the use of Dr. C. F. HENRY & CO. PROPR. Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all his business dealings, and financially able to carry out any obligation made by him for his firm.

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PRICE REDUCED.

Proof Palpable of Immortality. Being an Account of the Materialization Phenomena Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. BY EPHES BAR GENT. This book contains a full and complete account of the materialization of Katie King, from a photograph taken in London England. Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 35 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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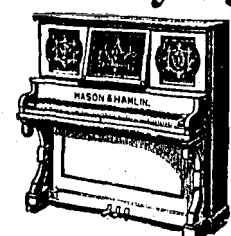
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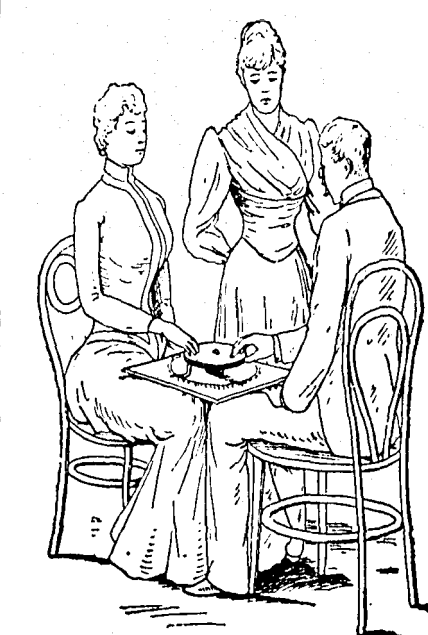
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While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

Questions Not Yet Answered.

In *Annie's Journal*, translated with an introduction by Mrs. Humphrey Ward, author of "Robert Elsmere," occurs the following vigorous expression of thought:

"We have too much barbarian blood in our veins, and we lack measure, harmony and grace. Christianity, in breaking man up into outer and inner, the world into earth and heaven, hell and paradise, has decomposed the human unity, with the hope, it is true, to reconstruct it more profoundly and more truly. But Christianity has not yet digested this powerful leaven. She has not yet conquered the true humanity; she is still living under the antinomy of sin and grace, of here below and there above.

"She has not penetrated into the whole heart of Jesus. She is still in the *narthex* of penitence; she is not reconciled, and even the churches still wear the livery of service, and have none of the joy of the daughters of God, baptized of the Holy Spirit.

"Then, again, there is our excessive division of labor; our bad and foolish education, which does not develop the whole man; and the problem of poverty. We have abolished slavery, but without having solved the question of labor. In *law*, there are no more slaves; in *fact*, there are many. And while the majority of men are not free, the free man, in the true sense of the term, can neither be conceived nor realized. There are enough causes for our inferiority."

There is more than enough in this extract to make us pause and reflect. Is it not too true that Christianity has decomposed and broken up the human unity, even while professing its purpose to reconstruct it after a better pattern? Is it not too true that Christianity has not penetrated into the whole heart of Jesus?

And the problem of poverty is yet unsolved. And likewise the labor question. Slavery exists in our labor system. Wage may have displaced the feudal serfdom, both white and black, but it has by no means abolished slavery. That is yet to be done away with in all its forms before we can think of calling ourselves free.

Then, too, there is the alarming increase of crime! Following the unvarying guidance of science, a good deal has been taught us that was not known or thought of before. We have discovered that crime is the result of certain conditions. Its parents are poverty and depravity. For the product society is strictly and solely responsible. Hence the average criminal is to be regarded as but the victim of disease, either mental, moral, or physical, or all three, and he is to be treated, as the insane are, by detention and methods known to be curative and wholesome.

Poverty is conceded to be the one great cause of misery and crime. For this society is responsible. How, then, is it to abolish that which threatens its very existence?

Two *Worlds*, Manchester, Eng., comes to us for Oct. 25 as an "Autumn Number," with an eight-page supplement; it contains much matter of interest, together with pictures of its editor, Mr. E. W. Wallis, and his wife, Mrs. M. H. Wallis. Sketches treating of the useful psychic and other labors of the former, and the remarkable mediumship of the latter, are also given.

W. J. Colville's "TIDINGS FROM THE FAR WEST"—in the present number—will be found of special interest.

The Resurrection from Sin.

If life, as it is recognized by us, is ever through death, then the change which we call death prefigures that deeper resurrection of the divine spirit from the death of the soul. The body dies in order that the spiritual being may emerge into immortal life; and so, too, when the being is so utterly dead in trespasses and sins that the divine life apparently shows no trace of itself left, and all is swallowed in mortal death, then the life of God within the soul begins to undergo resurrection. The spring of life comes. And this is life ever through death. Resurrection is a universal law of human progress. When the winter is deepest and the hour darkest, then the resurrection is surely at hand.

How few of us think of this spiritual truth, and what a comforting thought it is. The avowed mission of Jesus was to call, not the righteous, but sinners, to repentance. God's love is for all alike, for one as much as another. The idea of his having a partiality for the righteous is the essence of self-righteousness, as if he existed by our praises, and was placed any higher by our exaltations.

This is the true resurrection, and a far more real one than that of the spirit from the body. That has to be, in order to provide for the soul's needs after it has emerged from the body of its trespasses and sins. It could not live its true and exalted life after that event if it were always to exist in a state of nature, limited, restrained and overweighed by natural conditions, and allied to necessities from which it is ever struggling and aspiring to be free. Hence the resurrection from moral decay and death is the vital one in the spiritual economy. It will come, it must come, to every one of us. And when we grow the most despondent and yield most to despair, it awaits us nearest and most surely.

Prison Sunday.

The plan is seriously proposed to set apart at least one Sunday in the year for the discussion of the questions pertaining to crime in its various forms, and Sunday, Oct. 26, was named as an appropriately convenient date for the purpose. One in every two hundred and twenty-five of the inhabitants of Massachusetts, it is calculated, was in prison on the first day of the month of October. That sounds ominously. So-called "Prison Sunday" has been observed for the purpose stated for several years. The proposition is on its face to conduct such a discussion in the churches, though we frankly confess we do not understand why it is not fully as appropriate, and would not prove just as effective, to make such a discussion general, outside the churches as well as inside. The element of criminality affects the welfare of the entire community. Public virtue is by no means confined within church limits. We all alike are interested in the complexity of the conditions that make our social existence what it is. Social problems concern us all equally, whether we are connected with a church organization or have nothing to do with it. By all means let the entire body of our people take up this question of crime and criminality on some stated occasion, and make a united endeavor to ascertain the cause and the remedy, and incidentally the true method of treatment for the rapidly increasing criminal class.

Arbitration Instead of War.

We made reference to the rule of international arbitration not long since as the sure sign of the approach of permanent peace among the powers of the world, and revert to it now to express with increased emphasis the hope that the advances made by France on the subject, as well as unofficially by a majority of the British Parliament, will be met with an immediate and cordial correspondent action by our own government. The United States should show itself ready to meet European nations more than half way on this proposition. The decided preference of this country has been from the beginning in favor of an appeal in all international differences to the court of reason. What we really ought to do is to enter into solemn treaty relations with any and all other nations on the subject, as fast as they will signify their readiness to accept peaceful arbitration as the mode of settling future international disputes. That will be a long step up in the evolution of the world of civilization and the hopes of humanity. The French Chamber of Deputies has asked its Government to negotiate a treaty of this kind with the United States. It would be the very time to undertake such a work now, when Europe is threatened with a general outbreak of war in consequence of Russia's secret treaty with China.

Is it Church and State?

Rear Admiral Kirkland, commanding the European naval station, was detached on the 21st ult., because, among other causes of dissatisfaction at the navy department, he commented too freely on the character of the American missionaries in Syria, whither he had been ordered to give them protection during the Armenian troubles. Certain religious organizations in Boston protested against his freedom of speech to the navy department, to which they called its attention; so his feet are at once cut off. He has, in consequence, been detached from duty and ordered home.

His record as a sailor is not to be traduced because he speaks out his honest thought about American missionaries. If he is to be punished for that, though no fault can be found with his conduct, then it looks as if in taking sides with the missionaries through thick and thin the Government had decided to hold up the churches through their foreign missionaries, thus effecting at once a practical union of Church and State, or of the ecclesiastical with the civil authority. Do the free citizens of the United States agree to that? We do not believe they do yet.

Mr. J. CLEGG WRIGHT made us a pleasant call on Tuesday, Nov. 5. He is at present fulfilling a successful engagement with the Berkeley Hall Spiritual Temple Society, Boston, for the month of November. In December he goes to New Orleans, La.; and the first five months of 1896 he will be in San Francisco, Cal.

Does he not strike the mind of the reader as a singular coincidence, at least, that three of the most gifted trance orators of the Cause—and all of them from England, viz.: W. J. Colville, J. J. Morse and J. Clegg Wright—will at the New Year season be established in San Francisco? It seems as if the spirit-world intends to do a special work in the "Golden State" next year.

A Medium Seeks Redress.

The daily papers are recording a case wherein a determined assailant of Spiritualism, as shown through its medium, has recently met his match in a (to him) doubtless unexpected manner, as described below:

Anderson, Ind., Oct. 31.—The ten thousand dollar damage suit of Mrs. Dr. Hilligoss against W. R. Covert, which involves the question of Spiritualism, has attracted widespread interest. Spiritualists from all parts of the country are here, and it is understood, are backing Mrs. Hilligoss.

Mr. Covert has for years contended that all persons claiming to be spiritualistic mediums are either knaves or ignoramuses, and he has had posted for five years five hundred dollars that he can expose any spiritual manifestations that any medium will bring before him and jury.

Mrs. Hilligoss claims that he made the assertions against her personally, and wants damages. It is expected that tests will have to be made before the jury.

A Washington, D. C., paper, also speaking of the above case, says:

"A contemporary editorially expresses the opinion that if the possibility of establishing communication between the living and the dead can be demonstrated, then the defendant in the suit pending is clearly guilty of libel, and the plaintiff entitled to monetary damages; but if, on the other hand, such tests as may be submitted fail to convince judge and jury, then the case must fall to the ground."

Supposing this to be a correct statement of the issue, the case is not complicated, nor is the result doubtful. The jury will be obliged to decide by the weight of evidence. The plaintiff can produce any number of honest men and women who will swear that they have held communication with the spirits of persons who have passed from this life. This testimony will be positive and direct, and it cannot be refuted. Even if the jurors are disbelievers in spiritual manifestations, it will be their duty to credit the testimony of reputable witnesses as to what their own eyes have seen, their own ears heard. The defendant can call a great cloud of witnesses who will testify that they do not believe in spiritual manifestations; but their testimony cannot establish the impossibility of communication between the spirit-world and living human beings. It is one thing to disbelieve a theory and quite another thing to disprove it. It is altogether likely that Mrs. Hilligoss will find scores of witnesses who will cheerfully testify that they know her to be a genuine medium. How can the defendant prove that he does not know what they swear to? Mr. Covert has permitted his zeal to get the better of his discretion."

The Skeptical Sentiment.

Professor John Fiske of Harvard University read a paper at the dinner of the Unitarians in Boston this month, on "The Everlasting Reality of Religion," in which he spoke of the antagonism of men of letters, like the French philosophers, to the supernatural in religion. The skepticism of to-day, said Professor Fiske, is rather sad than frivolous. It does not rest in the pew, but climbs into the pulpit. Attacks upon old doctrines multiply. The general effect has been to discredit the Latin idea of God working outside nature. We are driven back to the Greek idea of God's immanence in all things. The more we study evolution, the more we discover of orderly coherence.

We may safely say, he added, that for more than a hundred thousand years mankind has maintained an interest in two worlds. The remains of the glacial period show that utensils were buried with the dead for their use in the future world. No savage race has ever been discovered which did not hold the belief in a ghost world. The savage's ghost world idea is always mixed up with the ethical—what he ought and what he ought not to do. Theology and ethics have been closely united in all ages. The cardinal fact is that religion, coeval with the birth of humanity, has played such a dominant part in the subsequent evolution of human society that what history would be without it is quite beyond imagination.

It is claimed that the power to make laws and the power to enforce them should go together. But our existing system of suffrage recognizes no such connection. Thousands of able bodied men in Massachusetts are excluded from suffrage because they cannot read. Tens of thousands are freely admitted to the ballot-box who are not able bodied. It is by no means a certainty that at any election the majority of legal votes represents the majority of fighting force. The ability to bear arms has nothing to do with the suffrage privilege. We are further told that our city and town governments are business corporations, and hence women should not vote in choosing their officers. How would it sound for a male stockholder in any of the great corporations to say: "Women are relatively inexperienced in business matters, so it is for the interest of both men and women stockholders that the men stockholders alone should have a vote in choosing the directors?" What is needed in a municipal voter is simply the capacity to choose honest and upright men to attend to the city business. The chief requisites are common sense enough to tell a good candidate from a bad one, and moral principle enough to prefer the former. Women have sufficiently shown their qualifications in these respects already. Mr. Gladstone admits that the two hundred thousand women householders of England have exercised the municipal franchise "with out detriment and with great advantage."

The testimony is still more emphatic in our own country.

Will Visit America

AGAIN!—From a note under date of Oct. 26, which reaches us from Bro. J. J. Morse, the celebrated trance speaker of England, who is also THE BANNER'S European agent, we learn with pleasure that he has accepted a year's engagement to speak in San Francisco, Cal., to commence the first Sunday in December. He anticipates leaving England about Nov. 9, and reaching his Pacific Coast appointment by way of New York and Chicago. We wish him a safe passage to and full success in his new field of labor.

Mrs. S. Wheelwright writes us from Schenectady, N. Y., (25 Front street) that a medium has not visited that city for a long time, but that the popular interest is slowly deepening, and she feels confident that should one journey there he or she would find a good social and financial welcome. She can be addressed as above.

Mrs. M. Cushing-Smith makes (in Banner Correspondence) a valuable suggestion to scattered Spiritualists in adjoining country towns, whereby "itinerant" local societies may be formed for practical work.

Read what Dr. Peebles says (second page) regarding the successful result attending the efforts of the San Diego, Cal., Spiritualists to defend their mediums from taxation.

The well-known psychometric medium, Mrs. L. A. Coffin, of Onset, has been united in marriage with Mr. Truman E. Niles, and the newly-wedded are now located on the (so-called) "Howard Shaw" farm, South Middleboro, Mass.

Miss J. M. Grant, business and test medium—formerly of the Banner of Light Building—has returned from California, and is located at 28 Upton street, where she would be pleased to meet her former friends and patrons.

A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made.

While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

Smuggling Laces in the Bible.

The custom house officials recently detected a woman in the act of smuggling lace free of duty between the leaves of her Bible. She evidently had full faith in the power of her piety to take her through all right. This is by no means, remarks the *Christian Register*, the first time that things have been put into the Bible that did not belong there, with the view of smuggling them into Christianity. Neither the doctrine of the historic episcopate nor the doctrine of close communion are to be found in the Bible. They have been read into it. So, too, with the doctrine of infant baptism and of the trinity. They are as much interpolations as the lace which this pious woman secreted between the lids of her Bible. To be sure, when once put in they may be found there, but they do not belong to the book itself. They are not a part of its tissue; they contradict its spirit, and it has cost Christianity altogether too much to read them in and read them out again. This is the timely lesson taught by the woman who tried to smuggle lace in her Bible.

It is announced that the co-education of the sexes at the Universities of Ann Arbor, Mich., and Chicago, Ill., has proved very successful. Young Americans, whether male or female, are a self-reliant, independent race. They do not find it difficult to be true ladies and gentlemen upon all occasions, and no harm comes from their studying in the same classes.

Providence, R. I.—By some inexplicable delay—in the mails or otherwise—the reports of both Societies in Providence came to hand on Tuesday afternoon, too late for use. Carrie F. Loring lectured at Columbia Hall on Sunday, and Miss Lizzie Harlow will speak there next Sunday.—Mrs. N. J. Willis spoke at B. T. Hall, Nov. 3.

Justice for the Indians.

It is to be hoped that the indictments said to have been found by a United States grand jury in Montana against the murderers of the Bannock Indians at Jackson's Hole will be pushed to trial. Those murders are the blackest blot that has been put of late years upon the record of the treatment of the Indians by the white man.

It is gratifying to find the administration acting vigorously in this matter. The authorities of the State of Montana have failed outrageously in their duty. The killing itself was an infamy; the neglect to apprehend the murderers and bring them to trial was a yet graver error. Now the United States steps in to do what the State government neglects to do.

Fortunately this is not a case in which State rights are involved. The federal government has jurisdiction through its treaty agreement with the Bannocks, which antedates the State laws and takes precedence of them. The Bannocks, it appears, were clearly within their treaty rights when arrested and subsequently shot down, and the United States now undertakes to punish those who interfered with them.—*Boston Post*, Oct. 31.

A Special Meeting

Of the Boston Spiritual Temple will be held at Berkeley Hall Sunday, Nov. 17, 1895, at 12:30 P. M., to elect a trustee to fill vacancy caused by the resignation of George S. McCorrill; also to act upon the proposed amendment of Article IV., Section 1, of the By-Laws, as follows:

To strike out the figure \$5 and substitute \$2 in its place. Reading as follows: "Any person, a Spiritualist, may become a member of the Temple by making application to the Secretary, being recommended by a member thereof, paying a membership fee of \$2, and receiving two-thirds of the votes cast on the application."

Also to transact such other business as may legally come before it.

Per order.
WILLIAM H. BANKS, President,
J. B. HATCH, JR., Secretary.
Boston, Oct. 28, 1895.

NEWSY NOTES AND PITHY POINTS.

THE RUIN OF THE YEAR.

Along the hills and by the sleeping stream
A warning fall, and all the glorious trees—
Vestures of gold and grand embroideries—
Stand mute as in a sad and beautiful dream;
Brooding on death and nature's vast undoing;
And spring that came an awe ago, and fled
On summer's glory long ago drawn to red,
And now the fall and all the slow soft ruin.
And soon, some day, sweeps by the pillaging wind,
The winter's wild outrider, with harsh roar,
And leaves the meadows sacked and waste and
thinned,
And strips the forest of its golden store.
Till the grim tyrant comes, and then they sow
The silent wreckage, not with seed, but snow.

—A Lampman. In November Scribner's.

Clerk—"How long will you be here, sir?" Guest—"What are your rates?" Clerk—"Five dollars a day." Guest—"About five minutes."

To make a general rule, it may be stated that the upper third of the face is altered in expression in affections of the brain; the middle third, in the diseases of the organs contained in the abdominal cavity—*Farmer*.

We recently noted the "harnessing" of Niagara Falls to the wheel of present-day business—now the land of the Pharaohs comes in for notice: It is announced that movements are on foot to utilize the motive power of the Nile cataracts by establishing an electric station at Assouan, where there is a fall of forty-five to fifty feet, from which forty thousand horse-power might be drawn. A second fall could be created by a dam near Cairo fifteen feet high. With the power thus obtained Cairo could be lighted by electricity, and a large number of cotton factories established. The cost of the works is estimated at about \$10,000,000.

"Hello, Jagway! I am told you have taken to riding a bicycle." "I have." "Like it?" "Pretty well." "What's the name of the machine you ride?" "I call it the 'Total Abstinence'." "What do you call it that for?" "It's my only safety."—*Chicago Tribune*.

In her recent trial trip (Oct. 18) over the Boston-Cape Ann course, the battleship *Indiana* (the first of her class built in America) proved herself to be the most powerful naval craft afloat. She made a 17-knot speed, and gained the Cramps (her builders) \$50,000 premium from the United States Government.

Dr. Poor, who died in Ceylon, was a man of pleasant humor. During one of the periodical epidemics of cholera which swept Ceylon Dr. Poor was violently attacked. A messenger was at once despatched for Samuel P. Green, M. D., a medical missionary residing about five miles away. When Dr. Green came into the room, Dr. Poor exclaimed: "Well, this is a bad prospect: here is a Poor patient and a Green doctor." This was his last witticism.—*N. Y. Observer*.

The song we never sung
The pine-trees sing in chorus;
The eyes our eyes must shun
Our hearts keep still before us.
The rose we gathered not
Blooms in the soil forever,
And hands ne'er joined in life
Death has no power to sever.

The students of Cornell University, Ithaca, N. Y., have been studying Sanskrit, Gothic, Old High German, Icelandic and other such easy languages; now they are to have a course in Russian—that language with an alphabet of fifty-two letters being offered by a Russian gentleman, Mr. Alexis Babine. Mr. Babine has a class of seven, and is much pleased at the interest shown.

"You were a poor boy in college, weren't you?" "Yes; I had to work my way through by teaching." "What did you teach?" "Poker, principally."—*Judge*.

Is "PARADISE" FOUND at last—or at least its site? A writer in the *Ladies' Home Journal* cites the views of many geologists to the effect that the "Adamic" condition existed at the North Pole—and the capizing of the planet by superincumbent ice elsewhere, caused winter instead of summer to reign in the Arctic.

The way to bring on a prosperous era in life and business is to make it. Quit borrowing trouble. Quit conjuring up hard times. Remember the sun will shine, the rains will fall, health and strength are yours, and that your fortune is with yourself and not with the stars.—*Ex*.

John Burns, the English labor representative, in his address at Washington read statistics showing that in the cities of Liverpool, Glasgow and London a *per capita* debt has been changed to a *per capita* asset since the labor unions had taken a hand in municipal affairs.

Life is made up of little things. Kindness to neighbors, politeness, and recognition of others, smiles and pleasant words, sympathy in one's misfortunes or ill-luck win the admiration and oftentimes the heart, and blind people to sweet relationship of reciprocity and dependence. Don't ignore small things.—*Ex*.

Canal boats were recently run on the Erie Canal by the use of electricity as the motive power. The experiment was highly successful. The canal boats are drawn by motor cars running along the bank by the trolley system. It is a substitution of the electric mules for the natural animal.

The German leather-makers have been obliged to turn to America to learn the latest developments in their trade, in order to keep pace in the competition for business, and they are making strenuous efforts to discover the process of manufacture in this country.

So says a contemporary. Why don't these same foreign leather-makers hire some of the sharp (?) reporter-detectives of the daily press of this land? They can nose out a secret if there is one in America.

HOW TO BE HAPPY.

In Four Parts.

1.

Are you almost disgusted
With life, little man?
I'll tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

One editor humorously puts the following item under "Health Hints": "When you hear a bicycle bell behind you, do not rush six feet to the right or seven to the left. Stand perfectly still, or keep on quietly in the direction you are going; all the rider wants is for you to give him a fair chance to get around you."

An excellent drink for laborers employed at active work may be made by adding a handful of oatmeal to a pint of water flavored with a little salt. It is nourishing and refreshing, much better than common beer to allay thirst.

The three principal street railway systems of Philadelphia have been consolidated under one company, making four hundred and twenty-five miles of road, operated with a capital of more than \$108,000,000.

Printer's Ink sagely remarks that "sense in your ads will bring dollars."

AN OLD FRIEND AGAIN.—The introductory portion of Mrs. Humphrey Ward's new novel, "Sir George Trevelyan," which begins in the November *Century*, describes an election in England. Mrs. Ward's well-remembered heroine, tender, womanly but impulsive "Marcella," reappears early in the story.

Made on strictly scientific principle, the Miller Lamp is at once simple and safe. Its perfect cone of draft makes combustion complete, and there is no offensive smoke or smell.

The Worcester Convention.

The Annual Convention of the Massachusetts State Spiritualist Association will be held in G. A. R. Hall, Worcester, Mass., Wednesday, Nov. 13, morning, afternoon and evening. Good speakers will be present.

Let this meeting be a good one, and advance the cause of Spiritualism.

You can go via B. and A. R. R., Kneeland Street Station, Boston. Train leaves at 9 A. M. Returning, leaves Worcester at 7:55 and 10:20 P. M.

Dandruff is an exudation from the pores of the skin that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

SPRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Emma W. Farrar, an expert stenographer.

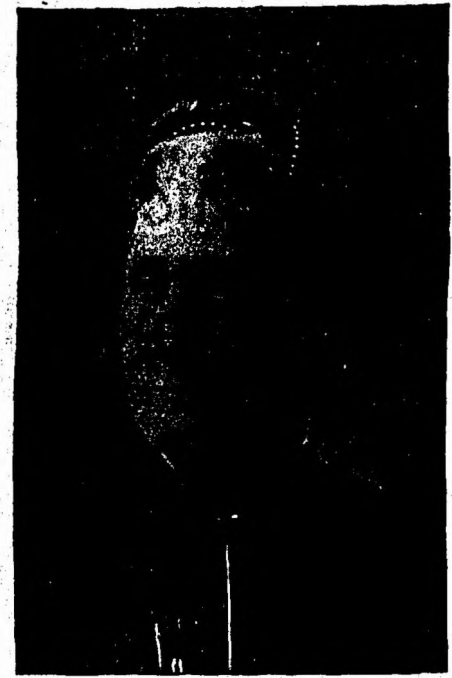
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Consulting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published Messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the facts for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earthly life, so disposed, to place natural flowers upon our séance-table. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 3, 1895.

Spirit Invocation.

Oh! thou in whom we live, move, and have our existence, we thank thee for the sunshine, we thank thee for the extension of life, and we would ask at this hour that thou wilt send out thy bright messengers of life and light unto each one, that we may draw from their teachings something to spiritualize us that we may know more of thy laws that govern us as thy children. We thank thee for the past blessings, which are many. We thank thee for the privileges which are ours, that we as thy children may commune together, mortal and immortal, and may we gain more and more from their teachings than we have in the past.

We would come to thee with uplifted hearts, with thankfulness and praise unto thee for all thy goodness, and for the wisdom thou hast shown to thy children, that thou hast made these laws that we are governed and held by.

We thank thee, our Father, for spirit communion. May the doorways be kept open and multiplied in days to come, that mortals may know more of the companionship they still enjoy together. We come with thankful hearts at this hour, asking that some words may be dropped here that may give proof, evidence, to our friends that we still live and are companionable with them. We would ask thy blessings upon not only those that gather here, but all humanity at large.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Dr. John J. Ewell.

I have mentally been asked to report here several times. As we look upon the spirit we know the anxious feeling that pervades the spirit in the flesh, and oftentimes as we come on to the earth-plane we feel troubled when we find that worried feelings come to our friends; we may aid them, try to uplift them; yet we cannot take that feeling away with us.

When in mortal life I understood of spirit communion, and it was a source of great comfort and satisfaction to me. The question was often asked me: "Do you think, Doctor, this religion of yours will stand by you in the last moments—the dying moments?" I answered emphatically: "I feel assured my faith will not weaken." Nor did it when the Angel of Life came and summoned me away. Where? Only a step. It has been said so often—So near and yet so far in the imagination of mortals. Why? Because you can't comprehend all that is given to you from those that have passed the portal. Think not that I am finding fault: Oh, no; I know, for before I realized of spirit communion the thought of dying seemed a dark abyss, because I had not learned of the companionship of those around me; but when I did it was a great comfort to me, as I said to my dear companion—How long will it be before we shall learn more of those that are passed away? We can learn a great deal while in this mortal life. How oft the thought occurred to me before passing on—Will I find them all? And the answer came back to me—Sometime you shall know.

I felt assured when passing on to join the great majority that had gone on before. Beautiful faces came to me. I would with the voice of ten thousand angels, if I possessed them, say to all humanity, Learn, learn all you can, honestly, in this life. You do not know, you can only form a faint idea of how much it will aid you after you have passed the portal termed death.

Hartford, Ct., was where I was well known. I was known as Dr. J. J. Ewell.

I am grateful that this institution is kept open free for all that feel disposed to give a word to their friends upon the earth-plane.

Willie Hazen.

Good morning! They tell me all are privileged to speak here. I have never controlled the brain before, yet I have asked the privilege if I might some time send a few words, as dear grandfather and grandma have often said, "Willie, perhaps if you reported here it might have some weight upon the few that are yet upon the earth-plane." Yet I thought perhaps I could learn more if I listened to others; and then the thought occurred to me, perhaps that would be selfish, having a desire to get all and learn all I could, instead of giving to others. So therefore, this morning (I suppose it is morning, as it is always morning with us) I make the attempt.

I thought I would only say a few words, but I do wish that they might know we are all here. Aunt Mary and Lucy both are here, and Uncle William, whom I suppose I derived my name from. I had a good father, a good mother, but they did not understand we could converse in this way—although not ignorant wholly. We are so near you, but before I passed on I supposed, as did many others, heaven must be a far-off country, but mortals you will learn to understand more that it is a locality

to us as much as your homes (to you, only our homes are as real, and much better. I am not going to speak pointedly or personally of any one, yet when we leave our beautiful homes and realms beyond, and come upon the earth-plane, why, we can see no difference than what it was in this life, only we grow away from the material more and more into the spiritual.

It often has been said, Where are they all? We are not all together all the time, no more than you are here, and certainly upon the material plane you are not all together; circumstances would not permit. But I am pleased to say we are educated more perfectly, more beautifully than you could be here, and we have no desire to return to stay. A satisfied feeling overshadows us. How grand it is that we have no desire to come on the earth-plane to stay as you mortals. But I do think we are upon the earth-plane more than we are the spiritual, for you, as mortals, need our influence and aid more than the immortals.

Willie Hazen, Chester, Vt.

Frances H. Farrar.

When I gazed upon that fair-haired boy, although in manhood, the thought occurred to me, the difference in the years, for nearly eighty-three years was allotted to me here upon the earth-plane. Oh! how strange it seems to me now, when I feel so young. We throw aside the mantle of years. In mortal is where we feel the weight of years, but none upon the spiritual form.

I did not intend to report, but Daniel, my husband, has been anxious that I should, not for just the few kin that are left, but for many friends and neighbors, and all humanity are my sisters and brothers. I knew your halls, for I am well versed in this good city of Boston, it having been my dwelling-place. In the time when I learned to know of spirit communion, we had not the privileges you mortals are blessed with to-day.

George, my son, stands beside me, and I will speak of him, for he is not forgotten by the people. Oh, how good it seems to me to know we are privileged, without money and without price, to come here and report, and it is a pleasure for us to come here and send out encouraging words to those yet walking here in the uneven journey of life, which certainly it is, and I come with the kindest of feelings to all mediums, Mr. Chairman. I would do all I could to aid them. We hear mortals say often: "Well, I went to such a medium; did not get anything." What kind of a way do you go, with every avenue closed that your friends should not speak to you? Is that right? No! Go with the feeling to be receptive. Friends, we come with all love and kind feelings, and those words should never be spoken. Mortals carry their own conditions, and you can carry them good or you can prevent our coming near enough to commune with you. When they report you say they are bad spirits or lying spirits. Stop! Let us leave that with the Father. I have investigated many years when in mortal, even in dear Fanny Conant's day, whom I knew well. I have not forgotten those good spirits, nor the guides. Theodore Parker's name and goodness will ever live, for passing on and into the higher spheres, yet he may telegraph back much to mortals. Oh, how I love to speak of these old workers that have been faithful and true! and where is there one who has stood so steadfast as Brother Colby? When all things looked so dark he stood firm as a rock at the helm. I well remember, when in days of trial, he would seek for the old Chief to aid him.

God bless the Red Men, for there's no treachery they can carry into the spirit-world. Then, dear friends, which you all are, I say—my sisters and brothers—let us don that silken garment of charity, and when we go and commune with our friends, open the doors as wide as can be and be ready to receive what they are able to bring you. Allow them to make the conditions, not you. Mortals must learn that the control must be taken by us, not you. When mediums are true to their guides, their guides will be true to them.

I well remember my mother's teachings of the messengers that were sent, as read from the book, in my earlier days, which I supposed then were angels. I have learned to know that angels were once mortals, the same as once I was. I am very much pleased to know you have such a large assembly here to-day. I see Dr. Gardner, Professor Henry Kiddle of New York, and many more. The law of attraction brings them, the same as myself. As we have said to you, these walls are nothing to us; we come and go as easy as a passing thought.

I hope this may have a little weight with some yet left here in the city that remember me as Frances H. Farrar, wife of Daniel Farrar.

Frank A. Ely.

It is a pleasure—it has been said so often, yet we know of no stronger term to use than to say it is a pleasure—to come here, so free and welcome, to report to you, a handful of mortals, knowing that we are reporting not only to you, but to the whole world, and we are grateful for your kindness in aiding us that the world may know it. Therefore, I understand in a business way that it must be jotted down, yet when in the flesh I should not have thought I should ever have been here to report, or speak as you term it.

My friends in Central New York would ask, "Frank, what brought you here; what made you come away here?" Yet, it isn't but a stone's throw from there, near Deansville, where they have not forgotten me, Frank A. Ely, as I was known in the flesh.

I do think, Mr. Chairman, if all the ministers would preach spirit-communion, and would not be afraid to speak of it, how quickly the people would be fed, for they need food, the spirit as often as the body. There are many people that are hungry for spiritual food, and I do feel that if they would learn to know what was the matter with them there would be a better community. I did not understand that myself, but we see so much clearer since we have passed on; why, there's where we came to aid you mortals and enlighten you, or what would be the sense in our leaving our homes to come to this meeting or hall to report? I am very much pleased with the assembly gathered here to-day. You have many of your old workers here. A little in the distance is a bright spirit, and as the gentleman beside me gazes upon her, I hear the salutation, "Good morning, Achsa Sprague." There are many that be familiar with that I do not know. Yes, John Dean is here, standing beside me.

Ellen, I would like you to know more, which it is your privilege to do. Do not say when you come into the spirit-world, I had never heard of these things. Mr. Chairman, I think it is too late in the day for any one to say that, in

these States, do not you? Yes sir, that excuse is worn out, in my opinion. But, however, you know what has been said, it isn't worth anything if you force it upon a person, so let them be ready and willing to receive then it will be worth a great deal more. The question has arisen often, why are there so many sects, creeds, dogmas? I do not know, I cannot answer the question, but still they are all aiming for one country, heaven, and you won't hear a mortal say they are looking for any other place.

It is a pleasure for us to feel we may give a word that somebody may gather up and be benefited by. Before I passed over I gathered up these words, somewhat; I was in a condition to receive them and gathered a great deal from them, but I was very reticent about it, but after passing over it aided me just as far as that went, and I am glad to say to you, we may all learn something by others. Some more, some less, and I am very grateful for the privilege of speaking here to-day.

Frank A. Ely, near Deansville, Central New York.

Spirit Messages.

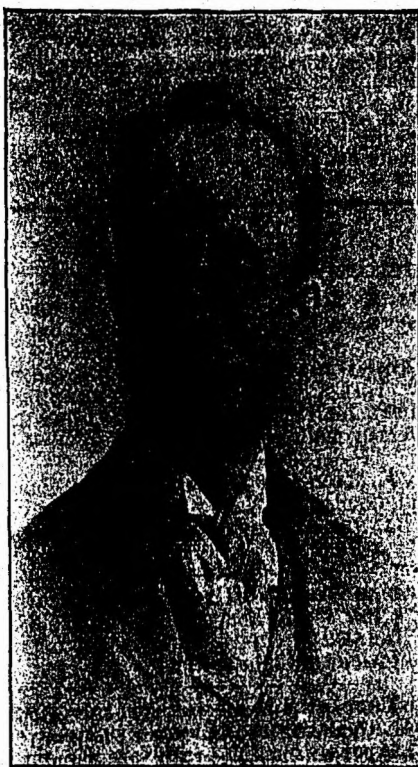
The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

May 3 (Continued).—Clarissa Morse; Prof. Henry Kiddle; Abigail Greenwood; Gertrude Booth.
May 10.—Elvira W. Ruggles; Philip Richardson; James W. Adams; Willie E. Russell; Mary Jane Beverance; Mary Hardy; Lillian Louise Blood; Louisa Proctor.
May 17.—Caroline Todd; Elvira N. Taylor; Mary Ann Underwood; Lewis H. Fish; Laura Lorraine Meddum; Hattie P. Griffin; Henry M. Pitman; Nona Bell.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—(By George Shuler, Chicago.) A person who is acting as a trustee for the property of others becomes psychologized and blinded to the consequences of what he is doing. While in that condition he is ignorantly and unintentionally drawn into what enables sharpers to effect a robbery of the property and the total financial ruin of the innocent parties interested in it. Are there spiritual laws the knowledge of which would enable the victims to right their wrongs, and, if so, how is that knowledge to be obtained? In a word, is there any spiritual process by which the victim of a wrong can compel its rectification, and, if so, how? Or has the rectification simply to await the leaden-footed march of retribution, which may take centuries, and never reach him?

Ans.—There is certainly a spiritual law which invariably brings all to justice and rectifies all wrongs sooner or later, and whether the questioner at present realizes it or not, this law of retribution, even though "lead-footed" from the standpoint of one short earthly lifetime, is nimble-footed from the point of view of spiritual discernment. However much people may rebel against the doctrine, it will some day be made plain to all that every human experience is needed by the one who has it.

As we advance in the scale of mental as well as moral development, we outgrow our past need for certain painful and trying discipline, which formerly we required, but the only way out of difficulties of any kind is to accept them as opportunities for the testing of our strength.

No one can be swindled who is so far unfolded intuitively that his inner perception enables him to see through a "sharper's scheme." If an adventurer gets the best of you, it is because you are not yet sufficiently unfolded psychically to judge truly of the persons with whom you are brought in contact, and oftentimes a material loss is a mental and moral gain.

Great characters are usually developed only by contact with what the world names adversity. This fact is so thoroughly established historically that no student of biography can doubt it.

The loss of worldly property is no deprivation at all to one whose affections are set on higher things than mortal goods and chattels, as it stands to reason that we only suffer from the loss of anything in proportion to the value we have set upon it.

If you lose one fortune you had best set about to make another, and this time let your material prosperity be the embodiment of your own energy, not a representation of some one else's industry who may have bequeathed you a legacy.

In the light of spiritual discernment there can be no forfeiture of what is really one's own, therefore if you suffer the loss of anything you do well to attribute its loss to a weakness in yourself, which made it possible for the thief to deprive you of it.

Spiritual teaching deals less with the actual means of recovering stolen property than with the building up of an individual character too strong to be disturbed by the ebb and flow of the tide of outer circumstance.

The beautiful character of Zara in Marie Corelli's "Romance of Two Worlds," is a thoroughly scientific conception. A young and beautiful lady enters the bed chamber of a dear friend, and wishes to kiss her in her sleep, but as she approaches the couch she is held back by an electric force too strong for her to resist, and though her feeling for the sleeper was one of intense affection and esteem, she was still prevented from imprinting a kiss on the brow of one who was dear to her as a sister because of the body guard which always surrounded the singularly developed lady during her sleep.

Had a burglar entered that apartment at midnight he could not possibly have done the

slightest harm, or committed the smallest depredation.

Though there is great interest manifested to-day in psychical research, people are still but few in number who seek to apply metaphysical teachings to daily life in such a manner as to enable them to compel justice and only justice to be done with reference to themselves and others, but because the majority do not so live as to discover and apply the law is no argument against the law's reality.

There is a law which can be operated so as to secure us entirely against injustice, and in out line, at least, it can be stated; and it is also possible to give hints as to how every one may become consciously susceptible to its beneficial influence.

In the first place a high degree of individuality must be attained, and this is only reached by constant assertion of power over circumstances.

All foolish fashion-following, bending and stooping to popular idols, fear of public opinion, and desire to keep on good terms with "Mrs. Grundy," must be once for all abandoned, and the individual must assert his right to freedom, even to the full possession of himself in all things.

Having taken this decided stand intellectually, courage must be cultivated at all hazards, and you can only develop courage readily by taking one by one your palpable and aggressive fears and overcoming them by acting willfully in violation of their promptings.

Having then determined that on some line you will be a producer as well as a consumer, that you will become self-supporting, you can rightfully lay claim to all you hold, and live in the calm assurance that all your own will come to you, and that whatever you honestly accrete no one and no thing can take from you.

As this mental attitude is one of power and serene strength, it keeps you above the plane whereon you can be deceived by misrepresentation, and you become so strong an individual psychically that your auric envelope protects you perfectly against the inroads of danger which might otherwise overtake you.

Written for the Banner of Light.

A CHALLENGE; OR, FAITH IN THE ARENA.

Dear friends upon the great highway,
Where truth is true and love is kind;
Your gracious help I crave this day,
In finding facts for growing mind;
Your ears to hear the words that throng;
Your tongues to tell me what is wrong.

Why should you stare and look askant,
That I affirm what you deny,
If you are wise and good and just?
Of clouds that drap my lowly sky?
Asserious with no troublous fears,
But challenge thought for brave replies.

With cordial heart I yield to you
The need of candor in the race,
With motive kind and purpose true
Which adverse tides cannot efface.
Then why so silently retreat,
Or spurn the gauntlet at your feet?

With pride you speak of knowledge clear
To rival faith, which cannot see,
And this is reason well; but here
Your haste hath gone too far a-lee;
And here a single for man stands
To wrest the victory from your hands.

Yet come with me, my feeble friend;
The laurel wreath is yours to share;
Truth hath no empire to defend,
For dangers cannot reach her there.
Your onward trend and upward flight
Shall gain for you the realms of light.

Our knowledge is—the steps we take;
Our hope alone can further go—
And faith by reason led can make
Earth's changing scenes a heaven below.
Reason alone no more we hath,
And faith alone no limited path.

The infinite we do not know,
And immortality is such;
And those who prove it surely go
At random reason over-much;
But we believe, and this we find
A gift inherent in the mind.

We know indeed, in modern time,
That loving messages are sent
From dear ones of the heavenly clime
To neutralize our discontent.
We know they live, and gladly come
To tell us of their happy home.

No more do we, no more do they;
Nor what we see, or they have found;
Nor what we do, nor what we say,
Makes life's unfathomable round
A cyclical glory whose high trend
Shall not sometime abruptly end.

Fear not, dear friends, for truth is here
Unveiled by Nature's kindly light
That reason grasps, and renders clear
As lessons for our feeble sight;
And happiness, with wisdom blent,
Is offered to our discontent.

The rash assumptions of our kind,
Which cancel God as worship chance,
Or defy the human mind,
Are clogs to hinder our advance;
Provoking fires of ancient hell
To roast the modern luffel.

To know that life shall never pause
Premises that we see it through,
And stifles progress. Reason draws
A critic's veil over such a view,
And shows a broad hiatus there
For beaming hope or dark despair.

And here is room for faith and hope,
Else were our life a vacuum
With nothing on reasoning can cope
With pictures of the world to come.
These principles are formed in man—
Eliminate them if you can.

If we could prove and grasp and show
The glories hope and faith perceive,
We could not hope for what we know
Foretells our efforts to believe.
Continued life is proven well;
What lies beyond no man can tell.

Now Eason, heavenly gift, explores
The dim arcana of a race,
And to our faith and hope restores
Their mission and their lawful place:
To hope for what we cannot see,
And trust the wise Infinity.

SADIE BEULAH.

Rector—"Duggan, attention! As you're an old Balaklava soldier I am inclined to make allowances, but this is the third time I have seen you under the influence of drink. How is this?" Section—"Well, you see, sir, when I go down town, one fellow says: 'Duggan, will you have a drink?' and another says the same, and I get drunk without knowing it." Rector—"But, Duggan, when I go down town, no one asks me to take a drink." Section—"Yes, but you're not nearly such a popular man, you see."—Punch.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Hood's Pills for the liver and bowels, act easily yet promptly and effectively.

November Magazines.

ST. NICHOLAS.—The November issue begins a new volume, and gives a forecast of the features provided for the coming year. The frontispiece is a portrait of a child, by Cecilia Beaux. "A Famous French Painter," is by Arthur Hoebel. Fanny L. Brent has a pretty story, "Riches Have Wings." "Heading the Book of Fate," by Louise Willis Bnead, describes the fortune-telling and flower games played by the children of the South. "Launching a Great Vessel" is a problem in mechanics, by Franklin Matthews. "Princeton: A Modern Puss in Boots," by Minnie B. Sheldon, is a story of a cat, and, incidentally, of a foot ball contest. The concluding part of "Yamoud," by Henry Willard French, gives a picture of desert life. Laurence Hutton writes of his "Three Dogs" that played a very important part in his household, and went straight to heaven, he is sure, when they died. Two poems that will be read with interest are "Down Durdley Lane," by Virginia Woodward Cloud, and "The Vagaries of Queen Peggy," by Emma A. Opper. There are two new serials begun in this number, both by favorite juvenile writers. "The Prize Cup," by J. T. Trowbridge, as the name would indicate is a story of boy life in which athletics take a leading part. Mr. James Otis's serial, "Teddy and Carrots," is continued, and grows in interest. The Century Co., New York.

THE ARENA.—Following a fine portrait of Senator John T. Morgan is an article by Editor Flower, continuing his descriptions of his recent travels abroad. The current one is entitled "Strolls Beyond the Walls of Chester"; Senator Morgan writes an answer to "Why Does the South Want Free Silver?" Prof. George D. Herron has a paper, "The Sociality of Jesus's Religion"; Alfred Miles has the conclusion of "Vacationation an Error—Its Compulsion a Wrong"; the final paper on "A Battle for Sound Morality," by Helen H. Gardner, is the most interesting of all the series; Hon. James M. Ashley writes a reply to Editor Flower's questions touching "The Impending Political Advance"; Prof. Frank Parsons has another installment on street lighting, accompanied by full tables of deep interest; "Hell No Part of Divine Revelation," is by W. E. Manley; Charles C. Rodolf writes on "The Unrighteousness of Government"; under "Practical Occultism," Margaret B. Peeke writes on "The Will and Its Training"; Dr. Willis Mills has a story: "In Foro Conscientialis."

With the December issue, which opens the fifteenth volume, the price of the *Arena* will be reduced to \$3 per year, and without any deterioration in the quality in any regard. On the other hand, it is proposed to make the magazine stronger, brighter, abler and more attractive than ever. The corps of contributors will be enlarged and strengthened, and greater variety will be introduced into the subjects.

THE ATLANTIC MONTHLY opens with another choice installment of Gilbert Parker's stirring historical tale, "The Seats of the Mighty"; Lafcadio Hearn follows with a paper, "After the War," wherein the general impulse of the Japanese nation, and its present condition, now that its struggle with China has ceased, are treated in a way to bring back to the American people the sights, sounds and deeds of 1861; "The Future of Naval Warfare," by Walter Mitchell, points to a hope that in years to come a "truce of God" may be declared for the ocean, and all nature's "high seas" may be free to all ships and peoples as the ground of a common neutrality, or a patrolled and policed spot guaranteed its freedom by naval forces supported by all maritime nations; Charles Egbert Craddock's new story, "The Mystery of Witch-Face Mountain," promises to be of equal power with all previous works of the gifted lady writer (under a male nom de plume); there are many articles not named herein, which, together with the Reviews and other departments, make a truly valuable number. The table of contents for November will bear the closest comparison with those of any magazine now before the public. Houghton, Mifflin & Co., Publishers, Boston, Mass.

Convention of the Mass. State Association of Spiritualists.

The Massachusetts State Association of Spiritualists will hold its quarterly convention in Grand Army Hall, at Worcester, Mass., Wednesday, Nov. 13.

The first session will commence promptly at 10:30 A. M. There will also be sessions at 2 and 7 P. M. Among the speakers already secured are the following: Dr. Charles W. Hadden of Newburyport, Mrs. Juliette Yeaw of Leominster, Mrs. Carrie F. Loring of West Braintree, Mrs. H. H. H. of West Braintree, Dr. W. A. Hale of Boston, Dr. George A. Fuller of Worcester, Miss Abby A. Judson and Eben Cobb.

Mr. and Mrs. J. B. Hatch, Jr., will be present. The Worcester Association of Spiritualists will endeavor to care for as many as possible visiting the convention from other cities and towns in the Commonwealth. A most cordial invitation is extended to all mediums and speakers to be present.

Parties intending to be present at the Convention and living at such distances that they can't return that night, had better write Dr. George A. Fuller, 42 Alvarado avenue, Worcester, Mass., as early as practicable, and he will send and arrange for their entertainment while in the city.

Full particulars with regard to Convention will be furnished BANNER OF LIGHT as soon as said arrangements are made.

Per order Committee on Convention, GEORGE A. FULLER, M. D., 42 Alvarado avenue, Worcester, Mass.

WOODBURY C. SMITH, 23 Pleasant street, Worcester, Mass.

MRS. E. S. LORING, 197 Blossom street, Fitchburg, Mass.

Passed to Spirit-Land.

From Essex, Mass., Oct. 25, MR. JOHN JENKINS. In early life he had been a firm believer in what is falsely called "evangelical" religion, but, being of a thoughtful and searching turn of mind, he left the dogmas of the church and came into the cheering light that came from a spirit and can have spiritual intercourse with his Maker and his fellow-creatures. He knew by experience that spirits in the flesh had helped to a knowledge of the earth and its duties; that others souls had quickened his soul to new thoughts and deeper life. It was but a step in the same path to believe and know that spirits out of the body could help him, and by experience to know they did.

In the comfort and joy of this simple but momentous truth he lived, and in its complete triumph he passed on—after a life of seventy and four years in the flesh—to the fruition of his belief, leaving to his widow and children the legacy of this triumph for their comfort and peace.

From Hardwick, Mass., Oct. 19, MARY ANN, wife of HUMPHREY JAMES, aged 59 years and 6 months.

Mrs. James had for years been a great sufferer. Blessed with an indomitable will, and a strong, brave, cheerful spirit, and an intense love for her husband, she struggled heroically before she succumbed to the inroads of disease. She was a member of the Independent Liberal Church of Greenwich, and the funeral service, at her home, Oct. 19, was conducted by Mrs. Yeaw; the singing conducted by Mr. H. W. Smith. An original poem from Mrs. H. B. Lechman was a fitting tribute to the dear departed.

A large concourse of relatives and neighbors was present. A devoted husband, three daughters, a son, an aged father, brothers and sisters mourn the earthly loss of a rarely beautiful spirit. May that spirit, freed from the long agony, bless and comfort them!

JULIETTE YEAW.

From South Hanson, Mass., Oct. 20, 1895, WILLIAM F. WHITMARSH, aged 62 years 2 months.

He was a firm Spiritualist, and during his long and tedious illness conversed many times with members of his family about the future life. He made every arrangement for his funeral and other matters to be completed after he had passed on.

He leaves a widow, daughter, son-in-law, grand-daughter, sister and family, and many friends who will miss his affectionate ministrations; but they have the blessed knowledge that he has only passed from their presence to Light, and that affection's life remains unbroken.

A large gathering of friends were in attendance at his home to pay their tribute of love and respect to one who had lived among them many years. Beautiful and appropriate flowers graced the casket.

By special request the services were conducted by Mrs. Carrie F. Loring. A male quartet composed of friends of the family rendered appropriate selections. The interment was at South Hanson.

C. F. L.

From Somerville, Mass., Oct. 27, MRS. ELIZABETH F. BUTLER, aged 68 years.

She was a consistent Spiritualist; a noble and devoted woman—most true and loving was she to her friends, of whom the writer was one.

M. J. T.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that limit a charge of five cents for each additional line will be charged. The words on an average make a line. No poetry admitted under the above heading.]

The Old Orthodoxy and the New.

Synopsis of a lecture given before the Worcester, Mass., Association of Spiritualists, Oct. 19, BY ABY A. JUDSON.

The word orthodox is derived from *orthos*, right, and *doxa*, an opinion. Orthodox, therefore, means a collection of correct opinions. An orthodox creed is the statement of one's belief in what he considers to be correct. Many free thinkers object to creeds because the creeds of the past have been strait jackets of cast iron, giving no chance to a growing body.

We have no personal objection to a creed, provided we may change it with new light and increased knowledge. Neither do we object to orthodoxy, if we keep to its actual meaning, the statement of opinions thought to be right. But let each one make his own, and keep it constantly open to revision.

But so tyrannical is unenlightened man that what he thinks correct he tries to force upon others; and, as might makes right, so might was always orthodox, while the weaker party was heretical.

In Old Testament history, the Hebrews were orthodox, while the Canaanites were heretics. Later in the same nation the Pharisees were orthodox, while Jesus was a heretic. In various ages of the world, the Brahmins, the Athenian democracy, the papal see, the Turks, Calvin, and the Presbyterian church were all orthodox, while those who respectively differed from them—Buddha, Socrates, Luther, the Armenians, Servetus and Dr. Briggs, are all heretics. And the worst heretics of all, during the present decade in our country, are the Spiritualists.

All these orthodox people, Hebrews, Turks or Calvinists, though their own opinions were correct, while others, with just as good reasoning powers, and just as near the infinite source of wisdom, thought otherwise.

The New England notion of orthodoxy is enough to make a broad-minded person smile. Because the Unitarians, led by the saintly Channing, denied that Jesus of Nazareth was God Almighty, that his blood could miraculously interfere with the relation between cause and effect, and that an all powerful and beneficent being would torture a man forever for an honest opinion, those who opposed them proudly took the name of orthodox. The Baptists and Methodists went to other churches, but they, forsooth, went to "the orthodox."

That the word has been so grossly misapplied is no reason why we should continue to misapply it. As it really means a collection of correct opinions, and as every human being possesses his own portion of the divine reason, we have just as good a right to the claim of orthodoxy as Gamaliel, Calvin or Leo XIII. And, as opinions change with the advance of thought, we claim that it is now the turn of the heretic, and that the denial of the Calvinistic view of God, Satan, heaven, hell and man makes the new orthodoxy, and being decidedly more accordant with reason and with modern science, approximates what is correct far better than did the old.

Let us note some of the differences between the two. According to the old, man was created perfect, thus reversing the order of nature, and then having been badly constituted, he fell into total depravity, and could be rescued only by a miraculous regeneration. His depravity being total, he deserved, unless regenerated, to be in hell forever. God being at war with himself, his justice and his mercy contending with regard to poor human creatures, could only find them reconciled by the shedding of blood. This brutal notion, born in a savage era, culminated in the blood of his son, an incarnated God. Those who availed themselves of the offer to be washed in this blood and to be clothed in substitutionary righteousness, could go to heaven at death; those who did not, whether they ever heard of the plan or not, were to go to hell forever. By this scheme more than nine tenths of the human race were everlastingly doomed. The whole system contradicted science, which Paul Carus calls the "still, small voice of God."

According to the new, God is the life or soul of all things. All that live do so because their life comes from the all life: they are God's actual children and are incapable of disobedience. In primitive man the physical predominated. He progressed into greater intellectual, and will become much more spiritual in future ages. God did not create evil. If its origin were divine, it could never perish. Evil is an incident of mortal existence, and diminishes as the soul dominates; the race as a whole progresses from age to age, and each individual also progresses. This progress goes on more rapidly after freedom from the physical body, and his progress, either here or out of the body, depends on his own exertions. No miracle will save him; he must save himself by harmonizing himself with universal law. This is just. To avail himself of another's righteousness is mean, and it leads to immortality. It also contradicts the universal law that cause produces its own effect. This law prevails in the spirit-world, and this universal harmony of law, the direct result of the immanence of Deity, gives security and hope to every individual in the boundless universe. He who knows these things, either by the light of his own reason, or by the revelations made by the disembodied, cannot be terrorized by the figment of an eternal hell, for he knows that the deepest hell is created by him who dwells there, and that he can leave it by willing to do what is right.

[From the Morning Post, London, Eng., Sept. 14, 1895.]

Suspended Animation.

TO THE EDITOR OF THE MORNING POST.
SIR—In Mr. J. R. Williamson's interesting letter on this subject [he] refers to Dr. Hartmann's recent startling publication on the occult causes of catalepsy. It may perhaps astonish your readers to learn that Dr. Hartmann shows good reason for fearing that about one person in every two hundred is buried alive, and that no reliance whatever can be placed upon doctors' certificates, the one and only proof of a final separation of soul and body being the advanced decomposition of the corpse. The details brought to light by Dr. Hartmann are very terrible.

Sept. 10. Yours, &c., W.

TO THE EDITOR OF THE MORNING POST.

SIR—It is earnestly to be hoped that the ventilation of the subject which your correspondent, Mr. J. R. Williamson, has brought forward in his letter of the 6th inst., will be followed by some practical results. The danger of being buried alive appears to be a very real one; and I can testify, from my experience as a clergyman, that a great many persons are haunted by the dread of that unspeakably horrible fate. Is there any remedy? It seems to me that there is. Why should we not have in England a "Leichenhaus," similar to that which exists in Munich, where, to prevent the chance of premature interment, there is attached to the hand of every corpse a wire connecting with a bell in the custodian's room, by means of which notice would be given of the slightest twitching of a muscle? Only when "decay's defacing fingers" have testified that death has really taken place is the body consigned to the grave. I am convinced that the establishment of an English "Leichenhaus" would afford much comfort both to the dying and also to the surviving; and that such an institution would be self-supporting.

JOHN KINGSTON, Chaplain, R. N.
65 Upper Westbourne Villas,
West Brighton.

[Spoken of in a recent number of THE BANNER.]

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

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The late Dr. Thomas P. Atkinson, ex-president Medical Society of Va. "For more than fifty years I have been a great sufferer from that Protean disease (Dyspepsia), to and relief from which I have made many visits to nearly all of the mineral Springs in Virginia—including the Allegheny, the Monticello, White, Coyners, the Yellow Sulphur, the Greenbrier White Sulphur, the Old and the Red Sweet Springs, the Salt Sulphur, the Hot and Warm Springs. I have also tested the virtues of the Ballston, the Saratoga and the Lebanon Springs in the State of New York, and I can say with confidence that I derived more benefit from the water of the BUFFALO SPRING, in the county of Mecklenburg, Va., than from any and all of the others. It is invaluable in many of the affections peculiar to women, in Chills and Fevers, and all diseases originating under Malarial influences. The most valuable properties of this Water are those of an alterative and a tonic character; it is powerfully diaphoretic and diuretic; indeed, it affects all of the secretions, but its crowning glory is that it is the best tonic in all the land. To a person debilitated by the long and imprudent use of medicine (and there are many such) or by the disease or by overwork (and in this category, too, there are many sufferers), it has no equal in all the range of medicines of which I have any knowledge."

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"The ac- BUFFALO LITHIA WATER No. 1, is that of a tonic Dyspepsia, with its train of distressing symptoms, is promptly and permanently relieved by it. In many of the diseases peculiar to women I prescribe this water with almost the same confidence that I do quinine in Chills and Fever. I have observed marked beneficial results from its use in the disorders of teething infants. I have sent many patients of this class to the Springs for the use of this water, and without exception, they have returned to me cured or greatly benefited."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

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INCORPORATED 1892. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

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Oct. 26.

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Aug. 1.

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Mr. ALBRO can be consulted free of expense in regard to

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Nov. 2.

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Nov. 9.

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CHALDEAN and Egyptian Astrology. Life-Readings

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 9, 1895.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 104 Fellows Building, Berkeley street, Sunday at 10:30 A.M. and 7 P.M. Speaker for November, J. Clegg Wright, Wm. M. H. Hatch, Jr., Sec'y, Secretary, 74 Sydney street.

The Helping Hand Society meets Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 8; supper at 8:30. In the evening, Mrs. C. F. Pratt, President, 74 Sydney street, every Sunday afternoon at 1:30 sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor. Irving Pratt, Sec'y.

First Spiritualist Temple, Dexter and Newbury streets.—Spiritualist Fraternity Society Sunday, meetings for children and investigators at 11 A.M. Lectures at 12:30 and 7 P.M. Speaker for November, Walter Howell, Wednesday evening, at 7:30, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, 3 Boylston Place, at 7 1/2 P.M. H. B. Hatch, President, 408 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 114 Tremont street, at 10:30 A.M. All welcome. Charles T. Wood, Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P.M. Supper at 6. Entertainment in the evening.

First Spiritualist Ladies' Aid Society, 21 Tremont street, meets every Friday. Business meeting at 7 P.M., supper at 7:30. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 7 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Engle Hall, 116 Washington Street.—Sundays at 11 A.M. and 7 P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M. and 7 P.M. N. P. Smith, Chairman.

Elysian Hall, 630 Washington Street.—Meetings are held every Sunday at 11 A.M., 2 1/2 and 7 P.M.; Tuesday and 7 P.M. in afternoon; Friday at 2 1/2 and 7 P.M. J. Clegg Wright, Conductor.

America Hall, 784 Washington Street.—Meetings Sundays at 10:30 A.M. and 7 P.M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 784 Washington Street, one block.—Sundays at 11 A.M. and 7 P.M. Tuesday and Wednesday circle and meetings. At No. 604 Tremont street, Wednesday and Saturday, 8 P.M., Friday, 7 P.M. Seating capacity, 100 persons. S. E. Nelke, Conductor.

The Ladies' Spiritualist Industrial Society meets every Thursday at 8 P.M. at 84 Tremont street. The first Thursday in each month a social, the fourth, a dance, other evenings, speaking and tests. Supper served at 6 1/2 every night. Mrs. M. J. Davis, President.

Alpha Hall, 118 Essex Street.—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

Hiawatha Hall, 241 Tremont Street.—The Unitarian Spiritualists of America (Incorporated) hold meetings Sunday, at 11 A.M. and 7 P.M. and Thursday at 2 1/2 and 7 1/2 P.M. H. W. Martin, President.

Halls Hall, 780 Washington Street.—Meetings on Sundays at 11 A.M., 2 1/2 and 7 P.M. J. Milton White, Conductor.

Friendship Hall, 12 Kneeland Street.—Circles are held Sunday at 10:30 A.M.; meetings at 2 1/2 and 7 1/2 P.M. Mrs. Bruce, Conductor; W. B. Amiger, Assistant Conductor.

The Home Rostum (21 Soley street, Charlestown, E. M. Sanders, President), holds meetings Sunday, Tuesday and Thursday evenings, at 7 1/2 o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., Sec'y, writes: Sunday, Nov. 3, J. Clegg Wright was given a good reception in the morning. A. E. Tisdale and Mr. Walter Howell also occupied seats upon the platform.

After singing by Mr. Maxham, Mr. Wright spoke in his normal condition, and said he was pleased to see old faces and to meet again in old conditions. If ever a God was needed in this world, a God was needed now.

When a man starts out to work for humanity he makes a great mistake. Every man should start out for himself.

Spiritualism is at its beginning; it is the dawning of its era.

The spirit world is a sphere above us. We are not ready to become angels. There is something grand and greater to ask those spirits to be to us. We want them with us always.

After another song by Mr. Maxham (an original song written by J. G. Clark, and dedicated to Mr. Wright), Mr. Wright spoke in a trance condition: "From the hidden spheres of nature I come. I try to bring an inspiration, a new person, and only seen in voice. Behind the notes is the musician; behind the oration is the orator; behind the intellect is the soul. I am the soul. I find consciousness and personality in matter.

Your own dear friends are here, and they wish you well. I have seen look down upon you as witnesses. I wish well to the workers in the Cause.

There is a great age coming. Humanity is attaining a higher life and beholding greater ideas. It will do for the world what faith has never accomplished. Man must work for the attainment of a better hope and a better life. The nearer thought of man is home. Home without love is a prison and a curse. Home is the place and the condition in which the soul can find repose. It may be a log cabin.

Without love there is no joy in life. Storms may sweep away the palace, but with a happy home the sun gives life to man. The man, the woman and the children constitute the whole in the little cottage. It is the soul of man is projected from within. The soul of man is as old as time, and will live when time decays.

A human being cannot subsist on mineral matter; you cannot digest rock and metal. Before these can become parts of the vegetable must come between. It has been said that I am a self-consciousness of the medium; but I am a photograph stamped on the soul of the medium.

Mr. Wright then spoke on Idiotcy and crime.

Why do not spirits expose criminals? Is a criminal a thing that nature has produced? No. The laws of the State make criminals. Is a criminal a person that has violated law that man has made. I am talking of a criminal, what he is and what he will be when life has left the body.

You will punish him in jail. Can the justice of the court of law damn a spirit? Does the soul receive punishment in the spirit-world for the crime committed here? You have been told so here. The consequences of this life are felt in the next life, but the sins of law are not punished there.

A man may live a respectable life, and be a worse man than he who dies at the end of a rope. He may have had no temptations in this life.

Why do not spirits point out criminals? The task is too hard. Humanity is coming up better to day than yesterday; there are better times to-day than ever before, spiritually speaking. A perfect man does not live. When you see him kill him.

You are not expected to remember the events of this life in the spirit-life, but there is consciousness. Woman has a finer organism than man. Woman is more intuitive than man.

What is a thing to me in spirit-life? A soul. What is a soul? It is that which has capacity to throw out to me.

For a man to have the fact that after his work is done here that he is to meet his friends again beyond, is a thought so holy that it will make friends of the worst enemies, and it will destroy the tyrant.

Come on, ye lover of this race, and let thy strength be known, that a higher justice and a sweeter life may dawn upon the world to-day.

Mr. Wright closed amid great applause.

Mr. Maxham sang a beautiful song in closing.

said: "The best way to prove the inadequacy of any hypothesis is to work it out to its logical end under the most favorable conditions. It is not a good idea to intentionally close in this case most completely."

The evening lecture was on "The Education of Conscience." The contradictory promptings of conscience were considered, and its obvious non-divine character pointed out. The evolutionary nature of conscience was then viewed, and its reliability affirmed. The lecturer passed in review some of the standards of morality held up by the different schools of ethics, and clearly demonstrated that ethics were independent of theology. Finally, the speaker contrasted the true conscience with the false, and said that an intelligent conception of environment, both physical and spiritual, and a clearer perception of our right relations with our fellow-men, combined with a purification of our motives, would insure a conscience sensitive to the condemnation of wrong or the approval of right wherever man is dishonored or honored. Illustrations were given of heroes and martyrs, showing to what heights of moral excellence human nature in some rare cases has attained. The lecture closed with an appeal to mankind to lift aloft a nobler ideal for the individual and the race at large, and by faithfully devoting our lives thereto evolve a conscience which shall ever point to the pole-star of right without being deflected by currents of the lower passions.

Mr. Keeler will be with us next Sunday morning at 11. Walter Howell will lecture at 2:30, subject: "Are the Tendencies of the Times Toward Materialism or Spiritualism?" Evening at 7:30, subject: "Buddha, or the Light of Asia." Mrs. Ayer sings at each service.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes: The meeting of the Ladies' Lyceum Union was held at Dwight Hall, Wednesday, Oct. 30, the President, Mrs. M. A. Brown, in the chair, a goodly membership being represented. Supper was served at 6:30, the tables being bountifully spread with home-made food.

The exercises opened in the evening with remarks by the President very appropriate to the occasion, after which she read notices for the benefit of mediums and societies. A song was rendered by Mr. Mark Hamms, with piano accompaniment. The exercises were made by Mr. Wood, the Conductor of the Lyceum. Mr. Haskell made a very feeling address, in which mention was made of the necessity of providing for the sustenance of mediums who become unable to provide for themselves; E. H. Tuttle occupied the platform for some time, giving numerous well-reasoned tests, and answering mental questions; Wesley Higgins rendered a comic selection; songs by Little Eddie, always a favorite, were heartily applauded.

A cordial invitation was given for all to attend our Wednesday evening meetings, which are always interesting. Mrs. Brown's control, "I will read from handkerchiefs held up by members of the audience, after which the meeting closed.

The dance of the young people Wednesday, Nov. 13, tickets 25 cents, should not be missed.

Alpha Hall.—Society of Ethical and Spiritual Culture.—Mrs. Wilkinson, President, writes: The developing and test circle Monday evening was well attended. Tuesday afternoon Mrs. Nutter, Mrs. Bishop and Mr. Hardy gave tests. Saturday afternoon the conference meeting was good. Sunday morning the first Indian dance was given by Mrs. Jeanie Bland assisted by Mrs. Wilkinson. These circles will be held every month. Sunday afternoon Mrs. Treen made the opening address. After the song service, led by Mrs. Carlton, the following mediums took part: Mrs. Osgood F. Stiles, Mrs. Ackerman, Mrs. O. Stiles, Miss Hanson, Mrs. Woods, Mrs. Stratton, Mrs. Knowles and Mrs. Barkus. Evening session—Mrs. Carlton, Miss Brehm, Mr. Redding, Mrs. Treen, Mrs. Lizzie Butler of Lynn, Mrs. Maggie J. Butler (who will open next Sunday evening's service), Mr. Barkus, of Buffalo, N. Y., and Mr. Thayer.

The second Social of the society was held on Tuesday evening. Mrs. Abbie Burnham, Miss Parker, May French, the Pentecosts, and a score of Scotch and Irish dances, Little Eddie, Mr. Van Winkle, Mrs. Bowles, and others too numerous to mention. Ice cream and cake were served.

THE BANNER OF LIGHT always for sale.

Mrs. Wilkinson's benefit will be held in Alpha Hall on Thursday, the 14th inst. The talent promised for that occasion—spiritual, musical and others.

Boston Spiritual Lyceum.—Albion R. Wallt writes: The Lyceum was opened promptly last Sunday with many new faces among the classes and adults. The subject for the school was "What is Spiritualism?" and the plan of organizing the children to see and give their version proved very successful, and the answers were numerous and varied.

Dr. Bland spoke, and his address was especially interesting and instructive to the children. The Lyceum's congregational singing from the "Spiritual Wreath" was fine. Mr. Pratt read from the book "The Future of Lyceum work."

Dr. Bland's remarks were very fine, as also the piano solo of Mr. Watson. Essays were given by Mr. Danforth and Mr. Packard, also recitations by Miss Fannie Pratt and Master Carl Lee Root. The marching was excellent, and the national flags blended in harmony and beauty.

The adult class was started with many scholars, and will be a valuable addition, as the older ones have also much to learn in Spiritualism.

Rathbone Hall.—"N. P. S." writes: Thursday, Oct. 31, at 2:45 P.M., N. P. Smith, Mr. Redding and Dr. J. Milton White made remarks; Miss Annie Hanson and Mrs. A. Woodbury gave psychometric delineations. Miss Webster and Mrs. E. R. Brown participated in the exercises. Mrs. Gutierrez and Mrs. J. Ackerman gave tests, and Mrs. Mary F. Lovering sang.

Commercial Hall.—Sunday, Nov. 3, 11 A.M., and 2:30 P.M., Mrs. A. Woodbury, N. P. Smith, Miss Webster, Mrs. Annie Webster and Mrs. E. R. Brown gave tests and readings. Miss J. M. Grant, recently returned from San Francisco, gave tests. Mrs. M. F. Lovering, singer. Mr. W. Thompson, a poem. At 7:30 P.M., Mrs. M. Knowles opened the meeting with tests. Mrs. Gutierrez, tests; Miss Annie Hanson, Mrs. A. H. Gilliland, Mr. Thayer, Mrs. W. S. Butler, Mrs. F. Stratton, Mrs. J. C. Tucker, Miss I. B. Sears, Mrs. J. Fredricks, Miss M. F. Wheeler, Mrs. A. J. Ackerman, Mrs. C. H. Clarke, W. A. Thayer, A. Heath, E. H. Tuttle, spoke and gave tests and readings; Mrs. Ackerman, Mr. Tuttle, answered mental questions; Mr. Barkus, Mr. Thayer, gave poems; song by Mr. Leslie; piano solos by H. C. Grimes.

Harmony Hall.—James Higgins writes: The large attendance at each meeting is proof of good work done under Mr. S. H. Nelke. The developing is a great feature here. Tuesday at 2:30 P.M., and Sunday at 11 A.M. developing and test circles; new mediums developed weekly.

Thursdays at 2:30 P.M., and Sundays at 2:30 and 7:30 P.M., short addresses and tests were given by Mrs. J. Wood, Mrs. Gilliland, Mrs. Collier, Mr. Hatch, Mr. W. B. Wood, Mr. Haevens, Mr. Gayford and Mr. S. H. Nelke; the fine address by the latter was based on "Mediumship." Thursday, "Faith" and "Knowledge"; Sunday, 2:30 P.M. and in the evening, "By the Wayside." Music by the tenor, Mr. W. E. Francis, and by Miss S. B. Lamb, soprano and pianist.

THE BANNER OF LIGHT for sale at the hall, and at Mrs. S. H. Nelke's office, 604 Tremont street.

America Hall.—A special reporter writes: On Sunday morning last many mediums gave tests and readings for the first time.

Our hall was packed afternoons and evenings by eager inquirers for spirit truth. Fine thoughts were expressed and excellent tests given by Eben Cobb, David Brown, Mrs. A. Howe, Dr. C. Hook, Mrs. I. E. Downing, Mrs. A. Forrester, Mrs. A. F. McKenna, Mrs. M. Knowles, Mrs. A. Hatch, Mr. F. A. Heath, Mrs. G. M. Hughes, Mrs. M. Ott, Mrs. E. J. Peak, Mrs. S. C. Cunningham, Mrs. Butler, Mrs. B. Robertson, Mrs. E. C. Dickinson, Mr. J. B. Hatch, Sen., Mrs. Hanson, Mrs. M. Leslie, Mr. Hardy, Miss Cora Pratt and Dr. Root made remarks. Music by Prof. Peak, Mrs. Peak, Mr. Huxley, Mr. Churchill.

BANNER OF LIGHT on sale at each session.

Elysian Hall.—"L. S." writes: The meetings of the Elysian Society of Spiritual Progress—W. L. Lathrop, President—for the past week were well attended, and replete with spirit power and interest. The mediums present and assisting were: Mrs. Hutchins, Mr. Tbel, Mrs. Calahan, Mrs. Ackerman, Mrs. Hatch, Dr. White, Mr. Lathrop, and many others.

Her psychometric readings were fine, and every one was well pleased. A vote of thanks was extended to Mrs. Coburn for her kindness to the society.

We are sorry to learn of the long and severe illness of Mrs. Sarah A. Byrnes, who has done much for the Cause of Spiritualism, and we know her many friends will extend to her their sympathy in this severe trial. That our good star may have a speedy recovery, is the earnest wish of all.

We have a great many calls for assistance this fall; and we hope all will come forward to assist us, so we can continue in this good work.

The Helping Hand Society.—Carrie L. Hatch, Sec'y—writes: Met as usual Wednesday, Oct. 30, the business meeting being called to order by the President, Mrs. C. P. Pratt, at 4:10 P.M.

The Society is an auxiliary to the Berkeley Hall Society, and at the end of each season pays to the Berkeley Society all moneys received for the season. That our good star may have a speedy recovery, is the earnest wish of all.

The Society has been able during the last four years to turn into the treasury of the Berkeley Hall Society about \$500, so the people at large will understand from this report that we are sustaining (in part) the able lecturers who come to the Temple to dispense the truths of Spiritualism.

At the last meeting, held Oct. 23, it was voted to hold a reception to Mr. Tisdale and Mr. Maxham. The proceeds of the entertainment were to be forwarded to the National Spiritualists' Association, to be used for the persecuted mediums.

The reception was one of the successes of the season.

The entertainment was opened with a vocal selection by Mrs. Carleton; Mrs. Waterhouse spoke of the mediums and the way they were persecuted; Mrs. M. E. Cadwallader, who happened to be in Boston, was present, and followed in the line of Mrs. Waterhouse. Mrs. Cadwallader can present this subject of mediums in an able manner, as she comes from the State where they are enforcing the laws in regard to them.

Mr. Tisdale sang "When the Mists Have Cleared Away," and Mrs. Abbie Burnham spoke in her usual enthusiastic manner. Master Charles Hatch favored us with a violin solo. "Her Bright Smile Haunts Me Still," which was well received. Miss Parker of Malden read a fine selection from Oliver Wendell Holmes; a vocal duet by Mr. Tisdale and Mr. Lewis was a great surprise to all; Miss Lucette Webster read a beautiful selection. Mrs. Mason favored us with a song, and little Willie Sheldon read two fine selections.

Wednesday, Nov. 6, will be Veterans' Union night. Wednesday, Nov. 13, the Society will have an entertainment of unusual interest. We invite all to come and join with us.

The Children's Progressive Lyceum No. 1.—C. T. Wood, Conductor, writes—held its usual session in Red Men's Hall, 114 Tremont street, Sunday, the 3d inst., the subject of the lesson being the various phases of mediumship, which was considered by the groups and afterward explained by the Conductor.

Songs were effectively rendered by Miss Gertrude Laddlaw, Miss Lillian Rich and Mr. Harold Leslie. Little Miss Evelyn Williams pleased the audience very much with her sweet song, "Scatter Kind Words." Recitations were given by Master Joseph Farnham, and Misses Marie Gale, Lottie Weston and Helen Gale.

Remarks were made by Mrs. Maggie Butler and Mrs. Haven.

Attention was called by the Conductor to the Charter from the National Association, which had been framed by the kindness of Mrs. Butler and hung upon the wall.

The Assistant-Conductor made very appropriate, and timely remarks, and the Lyceum regrettably listened to the resignation of the Assistant-Conductor, Mrs. H. E. Jones, who is to remove to another part of the State.

Mrs. Jones is an efficient worker in the ranks, and was very missed in the ranks. The Banner March was well executed, and all present must have felt the cooperation and inspiration of a powerful band of spirits from the higher spheres.

The Ladies' Spiritualist Industrial Society.—Writes S. Etta Appleton, Sec'y—met Thursday, Oct. 31, at Dwight Hall. Business meeting at 4. President Davis presiding. Supper was served at 6:30. The evening meeting opened with congregational singing; invocation by Mrs. M. A. Chase, followed with tests and psychometric readings; tests were also given by Dr. C. E. Huot and Mrs. Julia Davis.

Next Thursday is our "Pink Sunday" and social; also a sale of articles.

Red Men's Hall.—A large and sympathetic audience attended Mrs. Maggie Walte's séance Sunday evening, Nov. 3. After singing, an invocation and other appropriate opening exercises, Mrs. Walte for an hour gave tests and personalities to a large number of persons, and was most successful. Mrs. Walte continues to grow in favor, not only in public work, but at her residence, 13 Dalton street, as well.

MEETINGS IN MASSACHUSETTS.

Lynn.—The Spiritualists, writes T. H. B. James, held very interesting services at Clerk's Hall, 33 Summer street, Sunday evening, with a fine audience.

The services were opened by Misses Lena and Elsie Burns, who rendered "Only a Curtain Between Us," dedicated to Mrs. Clara H. Banks. Then Prof. Fred Heath, of Detroit, Mich., the blind and wonderful musical medium, rendered fine and appropriate selections. Mrs. Dr. M. K. Dowland read one of Lizzie Doten's poems. Prof. C. H. Webster, of Salem, then delivered a stirring address; subject, "Christ, as Exemplified in Jesus, Not Merely Understood." He then answered all questions asked by the audience satisfactorily.

Sunday, Nov. 10, at 7 P.M., Prof. Fred Heath, assisted by others, will give a musical concert. At 7:30 P.M., Prof. C. H. Webster will lecture; subject, "Where Are We Today?" "Tales of the Future," and will give demonstrations of spirit power over matter.

Mrs. Dr. M. K. Dowland's meetings on Tuesday, Friday and Saturday afternoons, were well attended and very interesting.

Cadet Hall.—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Two large audiences greeted Mrs. Kate R. Stiles on Sunday, Nov. 3.

In the afternoon, after singing and reading of a poem by Ella Wheeler Wilcox, entitled "Progress," Mrs. Stiles took for a subject, "Be ye not deceived, for that which ye sow, ye shall also reap," and gave a very earnest and able discourse. In the evening her subject was, "Shall we know each other hereafter?" after which she answered several questions presented by the audience in a very intelligent and interesting manner. Both services were followed by an exercise of mediumship, in which many full names were given and descriptions apparently very interesting and satisfactory to those receiving them.

Mrs. Ida E. Downing of Boston will be at this hall Nov. 8.

The Children's Progressive Lyceum.—Mrs. W. F. Metzger, Sec'y, writes: Opened its sessions in Providence Hall, Market street, Sunday, Nov. 3, with a good number present.

Recitations were given by Albert Metzger, Flossie Merrill, Charles Metzger, Merle Merrill, Grace Hines, Bernard Gidney, Laura Metzger, Charles Ames, Miss Alice Hines and Carrie Moore. Song by Mrs. Bertha Merrill.

The Lyceum will meet every Sunday during the season at 12:30.

Lester's Hall.—Mrs. M. E. Durant writes: Sunday evening, Nov. 3, at this hall, on Andrews street, the Goodrich family, of Portland, Me., occupied the platform. Remarkable tests were given by Master Sammie Goodrich and Mrs. Goodrich. The attendance exceeded the hall accommodations. We are expecting the Doctor and family here again in December.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Nov. 3, we had with us J. Frank Baxter of Chelsea, both afternoon and evening, in two grand discourses to large and appreciative audiences.

The subject of the afternoon's lecture was "Nature's Intuition," and in the evening the subject, "Does Spiritualism Have any thing to Do With the Affairs of a Nation?" was listened to by the largest audience of the season.

and inimitable manner gave test after test which were very inspiring to the large audience. We hope to have these combined forces with us again.

These meetings are staged by a gentleman of means and sterling worth, Thomas Tripp of Avon, whose hand and purse are always open for the benefit of human progress. To him as we indeed indebted for our handsome hall, fine music and talented lecturers. May more Spiritualists of ample means follow his noble example.

Newburyport.—A correspondent announces: The Independent Club will hold a Fair, entertainment and dance in Fraternity Hall on the afternoon and evening of Nov. 12. The entertainment will be the first presentation on any stage of a new musical and novelty sketch by Dr. C. W. Hidden, entitled "Us Four." The Doctor will be assisted by three talented children, Master Fred Walter Knapp, Jeanette Noyes and Cecel Rollins, in a unique medley embracing instrumental music, recitations, singing, dancing, physical culture and posing, shadowgraphs and second sight.

The day following Dr. Hidden will address the Convention of the State Association of Spiritualists at Worcester, Mass., speaking at 2 P.M.

Worcester.—Sunday, Nov. 3, we are informed, Dr. George A. Fuller addressed large audiences in his usual eloquent manner. His appeal for the mediums' defense fund resulted in a generous response.

The Massachusetts State Association of Spiritualists meets in G. A. R. Hall, Worcester, Nov. 13, and the Convention bias far to be a most interesting occasion. Delegations from several places are expected.

The Woman's Auxiliary will serve a Harvest Supper at the residence of Mrs. M. L. Underwood, 48 Fountain street, Friday, Nov. 8, from 8 to 7:30. Social meeting at 8:30. Social and séance in the evening.

Dr. Fuller will speak again next Sunday.

Lawrence.—C. A. Stevens, Pres., writes: Sunday, Oct. 20, Mr. George A. Porter of Providence, R. I., gave two interesting lectures—concluding with tests—to large and appreciative audiences.

Mrs. Nettie Holt-Harding of Somerville lectured and gave tests on Sunday, Oct. 27, and, as usual, gave excellent satisfaction.

Miss Blanche Brainard of Lowell on Sunday, Nov. 3, satisfactorily answered questions propounded by the audience. Her tests were all recognized. As a society we are very much pleased with her mediumship.

Rockland.—"Minerva" writes: Mrs. Susan E. Buck occupied our platform Sunday, Nov. 3; she delivered a fine discourse, warning all Spiritualists to stand firm for the rights of Spiritualism as a religion. Closed with a test séance, which were all recognized.

Sunday, Nov. 10, Rev. Frank E. Healy will be with us—7 P.M.

Malden.—"S. E. W." Sec'y, 74 Linden Avenue, writes: A large and fine audience greeted Mrs. E. Clark Kimball at Odd Fellows Hall Nov. 3. Meeting opened with invocation and poem, followed by readily recognized tests, with full names, for one hour and a half. Mrs. Kimball will be with us the remainder of the month.

Chelsea.—"D. V. A." writes: Sunday, Nov. 3, the spiritual meeting at 206 Broadway opened with song by Mr. W. Anderson; remarks by the Chairman, Mr. Geo. F. Slight; Mr. W. Anderson, tests, and Mrs. W. Anderson, tests and readings.

Next Sunday, at 7:30, service for the benefit fund at Washington, D. C.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South 70th street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

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

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 80 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P.M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings every Sunday evening, at 8 o'clock, at Small's Parlors, 327 Franklin Avenue (near Greene).

1186 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and instrumental music, lectures, recitations, readings and tests. S. Van Brocklin, Chairman.

"THE NEW SCIENCE OF DEVELOPMENT."

MR. S. H. NELKE's newly discovered science of development, or Mediumship according to "laws of nature," has brought out PHENOMENAL GOOD in a REMARKABLE short time.

For terms, inquire at his new residence, 804 Tremont street, Boston.

SPECIAL ANNOUNCEMENT!

We want to secure before January 1, 1896, a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer:

To any person not now a subscriber to the BANNER, who will, previous to January 1 next, send us 50 cents, we will not only send the paper for three months, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS, LUTHER COLBY, MRS. CLARA H. BANKS, DR. ARTHUR HODGES.

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

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1820) meets at First Baptist Church, 12th and Calwell streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10 1/2 A.M. and 7 1/2 P.M. Lyceum at 2 1/2 P.M.

Spiritual Conference Association meets at the northeast corner of 5th and Spruce streets every Sunday at 2 1/2 and 7 1/2 P.M. S. Wheeler, President, 472 N. 5th street.

Eureka Hall.—Theodore F. Price; independent meetings every Sunday night, at 7 1/2, at this hall, southeast corner 11th street and Girard Avenue. Lectures and tests.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Carter Post Hall, 85 South Dearborn