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NO.

The Spiritual Rostrum.

Welcome to the Delegates.

Declaration of Good Feeling to the National Spiritualists' Association at Washington, BY GEORGE A. BACON.

From the very complimentary remarks of our worthy President, you learn that one of the reasons why the pleasant duty devolves on us of saying that our hearts and homes are yours for the time being is because, while we were not born at the beginning of the century, as some suppose, we are, perhaps, the oldest representative, not yet on the retired list. of the Cause of Spiritualism in this city, in whose honored name you are here assembled—the oldest resident publicly connected with the movement who is present on this occasion.

Honored by your gracious partiality beyond our just deserts in thus being privileged to speak to you the customary words of welcome, by way of prelude to the opening exercises of the Convention-we beg you measure not the warmth of this welcome by any lip service of ours, nor by any multiplication or collocation of words that may be uttered; for surely our heart is stirred, our emotions touched, our feelings kindled, our thoughts aflame, with

that which may not be expressed.

That which we most desire to say or do ever eludes us. And so, in formal terms and on behalf of the Spiritualists of the city, we extend to you, each and all, individually and collectively, severally and jointly, delegate, alternate, proxy and friend alike—a right royal welcome to this most distinctive city on the American continent, the Mecca of politicians everywhere, the political Hub of the national wheel (as well as the paradise of wheelmen generally)—the Federal city of the Union, the official home or headquarters of the National Spiritualists' Association—a cordial, hearty welcome to all the attendants upon the Fourth Annual Conclave of the representative body of Spiritualists of the country and all that

The question that presses in upon us at this hour more than that of any other is, how to better equip and put in still more successful running order the necessary machinery by which the greatest amount of spiritual illumination (synonym for light and truth) may be generated among mankind; how best prebe generated among mankind; how best prepare to receive and transmit the spiritual messages of the Fathers of the Republic; to carry out, as far as practicable, the suggestions of the Spiritual Congress—in short, to determine among ourselves what legislation, in behalf among ourselves what legislation, in behalf of organization, is necessary, on the part of this National Association, that shall best serve the spirit world, or spiritual forces, now working through such human instrumentalities as

are here and elsewhere found available. Touching this question of practical organization, we hesitate not to say in this presence. that we have but little respect, less patience and no sympathy, with that class of nominal Spiritualists who, selfishly satisfied with their own spiritual experiences, are indifferent to those of all others—who stand coldly apart and by their criticism, no less profuse than captious, predict dire results to every effort, however sincere and intelligent, that seeks to put into proper, practical, concrete, shapely form, that which is so generally diffused. Fol-lowing the nebulous state, in natural sequence, comes the process of crystallization. The principle of evolution outworks in every department of Nature. Wherein can we better utilize the spiritual showers that have so bountifully descended upon us, than by conserving these forces, arranging for and wisely directing their beneficent influences in adapted channels of communication; in fact, opening up spiritual Mississippi highways throughout

the land in all directions?
Organized effort on behalf of practical Spiritualism, by many of its best exponents and friends, has long since become a vital necessity. Are not the conditions of life fully ripe

Oh God! how else can the present chaotic conditions that everywhere prevail be half so easily settled? Borrowing a thought from Wordsworth, who says:

"Place the prospect of the soul In sober contrast with reality"-

we are led to say that, if Spiritualists would only manifest half the earnestness and enthusiasm for a spiritual election among the people as they do in behalf of a political one, the movement would receive a mighty forward impulse, and present an altogether different

front before the world. To you, honored delegates, there are many aspects of the work necessary to be done by the Convention that will tax your patience, your judgment, and your wisdom, to the utmost. There are questions to be settled, work to be outlined, plans to be perfected, the present and future claims of the Association to be provided for, and sufficient money raised to meet

all these demands. To satisfactorily arrange these various matters will surely require your best attention, your clearest counsels, your highest as well as most practical thought.

In the adoption of measures deemed necessary, however variant the views of different advocates may be remember that the wisdom of many is greater than the wisdom of one. Keep your sessions free from the spirit of antagonism, personalities and strife. Whatever differences arise, differ only as friends. Surely if we seek our individual advancement as

against that which makes for the best good of the whole; seek to further our own personal aims irrespective of equity and justice; seek to exalt self at the expense of the soul, shall we shackle our own higher good, and give "aid and comfort" to the enemy, by sowing the seeds of selfishness, ambition and dissension in our

Only along lines of progress toward the heavens can we hope to build for eternity. Creeds nor rituals, declarations nor ceremonies, halls nor societies can, of themselves, spiritualize us. At best, they but serve as external aids. Only by work and worship in the temple of the

spirit, are the impulses of the soul outwrought. It has been truly said, we are the only body representing a constituency that claims to practically know of the power that links this world to that of the spirit; the only body that publicly proclaims the truth of an open highway between the so-called mortal and immortal states; that through human instrumentalities, those of our friends, our relatives, members of our own families, we have been made to know and realize somewhat of our relationship to tific proofs without any apology, giving him eternal realities. What body of men and wom a scriptural standpoint indeed, but none that

by the thinking world? What body of men and women have greater cause to make known, to spread abroad, their knowledge, light and he did.

by the thinking world? What body of men tific demonstration," but for courtesy and polynomiate that to spread abroad, their knowledge, light and he did.

EDMUND S. HOLBROOK. and women have greater cause to make known, liteness to spread abroad, their knowledge, light and he did.

Oh! ye dwellers of the upper spheres, grant that we may have at least an approximate recognition and appreciation of our transcendent blessings, and bestow upon us the power and practical wisdom to extend these blessings throughout the world.

We interpret the sense of this gathering to be an expression of the fact that you have come to this Convention because of your interest in the work which this National Association represents, because of your desire to aid in perfecting its plan for practical work; that this work shall be more effective, far reaching the work which this National Association represents, because of your desire to aid in the use he makes of them, or affects to make. Herein his peculiarities are marked, and his methods questionable be yound what I have stated—professedly new, and of, but receive the spiritual and material aid of the great body of Spiritualists throughout the entire country; that its work shall be more fundamental and comprehensive; that it shall more and more clearly show the relation be tween its phenomena and its philosophy; be tween its multitudinous facts, their proper that they operate jointly at times and sepations are sepations. tween its multitudinous facts, their proper that they operate jointly at times and sepa-classification and scientific deduction. In short, by your presence, and your active, prac-gresses and lives on in spirit-life forever, while tical sympathy, you are here to do what you the latter, having done its work here, dies out, can to aid in the further extension of its benefi or at least is known no more. cent aim and ends.

If in union there is strength, be as one against injustice in Church or State. Array yourselves as champions for that which makes when the storms that are sure to come, beat upon your heads with a force hitherto unknown, you may be as a rock, a refuge of de-

Renewing and repeating our opening words of welcome, we greet you on the threshold of these exercises in the broadest spirit of Lib-erty, Fraternity and Equality!

"Scientific Demonstrations of the Future Life."

To the Editor of the Banner of Light:

I chanced to see in your valuable paper-June, 1896—an advertisement of a book entitled: "Scientific Demonstrations of the FUTURE LIFE." BY THOMPSON JAY HUDSON.

I was attracted to see such a book forthwith; in this especially, that for many years I have made it a study how we may obtain actual knowledge pertaining to the all-absorbing question of a future life, if any, and its condihereby the long-sought proofs are found.

Now, then, is there any other way? anything

farther except a greater perfection in this? I obtained this book, and found that a broad reference was made to another book by the same author on "The Law of Psychic Phenom " and which is made the basis of this. obtained that book, also. I look over their tables of contents to see their general scope, and particularly to see how and where "the scientific demonstration of the future life' comes in, and what it is! Whereupon, Mr. Editor, I discover, or think I discover, that it does not come in at all! The title, the declaration, is misleading; and what I was looking for, and what others will look for, under this heading, is not to be found. That is to say, the question whether there is, or there is not, a future life; and if the same can be demonstrated in a scientific manner and methods by evidences which we can understand, and which are convincing here and now, as are other matters of science, is not broached at all, and much less proved. But in this work the state ment of Jesus, that there is a future life, is

taken as the evidence that can be relied on ab solutely; and so no further question is made. True enough, the author in one part of his work refers to other proofs, so-called, at the time, to wit: the facts of Spiritualism-and these are rehearsed at considerable length. One would think, at first view, that he was making use of these as in themselves constituting all, or a great part, of his "scientific demonstrations of the future life" that he proposed to make. Not so! Having collected such proofs, he, in a critical mood, scoops them all out again as of no value; or, perhaps I had better say, he passes them by as delusive and of no value in logic on the main question

of a spirit-life. Yet indeed he makes some use of these-I would call it auxiliary—to cause it the more likely that Jesus was able to know what it is supposed he knew, and was able to do what it is asserted that he did, and the more able to speak truly of the life that is to be. Here the author so mixes his words that one reading without careful discrimination might suppose he was using these facts as Spiritualists do. On the contrary, the author aims to destroy all inferences from these except as I have stated. He stands mainly on old Orthodoxy, with some modifications through some discovery of his own, and maintaining always that Christ was the last revelator of the future life and its conditions, and, further, that his words are to be taken on faith, and that no one, without faith in him, can have immortal life. Therefore I say there is not found in this work a "SCIENTIFIC DEMONSTRATION OF THE FUT-URE LIFE." Hence I say that the proposition is not made out—the title is misleading—indeed a misnomer quite remote. According to the majority rule, the scientific demonstration

of death would be a far more appropriate title. But herein I wish to say that I do not charge any wrong intention upon the author. Our thoughts are not always very clear, our expressions are not always the most specific-and even we do not always define our simple words alike. When scientific men say "a scientific demonstration" they mean that the thing itself, certainly the main thing, the body, the core, is before them, and is made true by actual demonstration in the present tense. A demon stration of pointers to that is not a demonstration of the thing itself. For example, Columbus and America: A demonstration of the facts pointing to the existence of land at the West would not be a demonstration of the actua discovery of that land. Any prophecy of old times, any hope of present times, any state-ment of any individual, or many individuals, would not constitute a demonstration of the discovery. And so on in every instance. And so here. The pointers made use of by the author to enforce what he considers that Jesus said, go for naught till all the necessary preliminary proof is made as to Jesus. Till this

is done the main thing is not proved. Mr. Hudson introduces Jesus into his scieneternal realities. What body of men and women with such knowledge, such a light, such a is known among scientific men. I do not see truth, have greater reason for being recognized how he could misunderstand, and say "scient thought due credit, but primitive Christian."

Chicago, Ill.

P. S — For the benefit of any who may choose to read, and have not the books at hand, I will, on second thought, state a little more of their contents; for many will be curious to know,

though they have no other object in going further, even after they have discovered that the chief thing proposed has collapsed alto Mr. Hudson has done a great work in collecting psychic facts, and in stating ancient theo-

The chief and leading one is this: that man

or at least is known no more. And further, by the powers of these two minds, that all phenomenal spiritism is solved and made to appear as not of spirit origin. One of the characteristics of the subjective mind is for peace, righteousness and progress. Stand that it has a perfect memory, and one of the so together that, as in the elemental world, works that this accomplishes is the pretended trance speaking of mediums, speaking with un

Another marked peculiarity of the author (and his work) is this: Having introduced Jesus into his "scientific demonstrations," he makes great use of him and his sayings, and the sayings concerning him: that a belief in a future life is a necessary precedent to obtaining it. His statements are sometimes dubious, if he means always a belief in Jesus and his sayings, as if he qualled before such a terrible doctrine, and obscures his meaning by some prolixity of language, and scantily quotes his authorities. The full quotations that can be made, however er, make up the doctrine; such as this: "He that believeth not the Son, shall not see life, but the wrath of God abideth on him"; and many others. The doctrine, therefore, is, that faith in Christ is the only thing that confers

immortal life.

As to the character and qualities that he at tributes to Christ in full, there is some cloudi ness. I cannot say that he intends to call him God, or God descended, in a doctrinal sense; but he elevates him to a rinnacle but little tions. And I have found no means except in short of it, to wit, the greate t of all psychics:

> mation of all, the parable of the rich man and Lazarus is quoted in full, and commentaries of approval are made as to its teachings. Among these, that Jesus thereby taught, I will quote the words, page 324—"The unmistakable import of the closing clauses of this parable is that it is not expedient, nor possible, for any purpose whatever, for spirits of the dead to communicate with the living." "Beyond the portals of the tomb science cannot penetrate."
> In conjunction with this it should be observed that the author takes occasion, in view of rich man in hell, lifting up his eyes, being in torments," and petitioning that he might have Heavenly Father!

Nearly all of which, except the general psychic facts, when correctly stated, I would controvert and give reasons therefor, but time and space allotted will not permit. I am amazed; and I wonder if the author will form a new sect, and number it the three hundred and forty ninth sect of the Christian religion; the latest great effort of Orthodoxy to withstand modern science, and escape with life out of the grasp of this hundred headed Briareus for a longer though weakly existence; or whether the author, so new, strange and bizarre are his propositions, is in reality contriving some great hoax to perpetuate a regu lar Don Quixote in religion—to cure in due time, by ridiculous absurdities, the propensities of these times to make modern science out of the unproved and unprovable superstitions

of the times long passed by.

And my controversy would be, if written out, that all mankind live on, irrespective of faith, and such a life as is consistent with the character of a God, truly parental, and kind and just, upheld by personal evidences fully attested, according to my ability, surely more convincing and satisfactory than any pretended Holy Writ that ever addressed itself to me

and that fully obtain at the present day.
And I abide,
E. S. H.

For the Banner of Light. "Abstract Philosophy."

BY GILES B. STEBBINS.

This is the title heading an article on page : of THE BANNER of Oct. 3, from which I quote, and comment on the quotations:

"Those who clamer for the preservation of individ-ual identity unw:ttingly plead for a law of restriction. To individualize is to minimize.'

Do we minimize man by the ideal of his im mortal and individual existence, with capacity for endless spiritual growth? "Impersonality characterizes all occult knowl

It is of man, personal, individual and undy-ing, served by a physical body here, and clothed upon and served by a spiritual body hereafter, that our psychic research and occult knowl edge tells us. The facts and philosophy of our Spiritualism deal with personal intelligences, and universal ideas and principles. Whittier well said:

Nor mine the hope of Indra's son, Of slumbering in obliviou's rest, Life's myriads blending into one In blank annihilation blest: Dust-atoms of the Infinite—
Sparks scattered from the central light, And winning back through mortal pain Their old unconsciousness again. No! I have FRIENDS in spirit-land— Not shadows in a shadowy band, Not others, but themselves, are they."

The abstract plane is the true plane for psychic Impersonality characterizes all students. knowledge.'

Is not the power to gain occult knowledge an individual and personal power, dealing both with persons and with abstract ideas in psychic studies?

"Growth implies absorption into the eternal and infinite self, and consequent loss of human person-

"Ab-traction is the bed-rock of occult Spiritualism. It is the strength of Oriental religions; Monammed-anism, Buddhism, Confucianism, and all the venerable theories of antiquity were based upon it." Grant this to be correct, although it is open

to criticism, is it not true that "The thoughts of man are widened With tre process of the suns"?

Have not the largest thought of our most advanced religious teachers and spiritualized scientists, and the more perfect insight of the higher aspects of Modern Spiritualism, brought us beyond the "occult Spiritualism" of this writer, to a larger Spiritualism which recognizes the abstract and the infinite, but also in cludes and holds fast to the facts of life here and hereafter, is uplifted by the idea of the progressive immortality of man, and sees that his future individual life does not "minimize" but enlarges him?

'Some may ask: What is abstraction? I answer It is that mental state in which the physical ego is absolutely subjected to the law of spirit; to speak melaphysically, it is a condition of mental diffusion in which the untramme of mind searches occult fields relatively free from fleshy con-traint."

This definition might be simplified, in our spiritualistic or psychical fashion, by saying that in the "trance," or the "superior condithe outward senses are sealed, or the spirit so uplifted and opened, that we are en rapport with the secrets of time and eternity, the universe like an open volume to us.

Other sentences of this article might be com mented on, but this may suffice. It shows its writer to be sincere as well as able, but under the sway of Brahminical thought, and not realizing that our spiritual thought is higher and more clear and simple. Its publication in THE BANNER shows the large liberty of your columns. In reading it the question arises: Why put the old Hundoo philosophy at the front, and magnify the beliefs that grow out of this, as though no modern philosophy or belief had so great wisdom? I am glad the an cient lore of the Orient is opened to us. We can learn much from it, but the rich experiences and riper views of our time give us a purer light. Due honor to the old sages, but I cannot live in Brahminical fog, or load myself with a pilgrim's pack of crude old supersti The Vedas have noble texts, but the ethics of Christ are more clear and inclusive Reincarnation may have served a purpose, but the glory and beauty of spirit presence make its flickering and fading light dim and uncer

In Hindostan, some sixty years ago, began a Theistic movement the Bramo Somaj, or church of the true God; Rammohun Roy, Chunder Sen, and Mozoomdar, its great leaders. It is a passing out by educated Hindoos from old superstitions; a seeking for true spir itual light and life, and holds the soul as above all outward authority. It has some seventy societies, or more, and is doing much for educa-tion, for the uplifting of Hindoo women, and the abolition of caste. Its tenets and ideas are quite like those of "liberal Christians" with us, with a tinge of Spiritualism. I have read the noble statements of their views and aims by its leaders with some care, and find nothing of reincarnation, karma, or transmigration of souls. These leaders of this progressive movement, born on the soil and familiar with the religions and the literature of their country, while aiming to preserve and add to the spiritual elements of their ances. leave to warn his brethren-and which was re- tral faith, have left behind, as not worthy of fused—to commend the tender mercies of the preservation or mention, these theories of Heavenly Father! basic and vital importance in modern Theos ophy. This is a noteworthy omission.

Our great century, now drawing near its close, has been marked by great reforms—upward steps in the march of humanity, each opening the way for its successor. The "Hydesville raps." apparently so inconsequent, were, like the Concord musket shot, "heard round the world." In every land their vibration has quickened the inner life of millions, and awakened thought and called out theories wise and otherwise. Theosophy, with reincarnation as a central doctrine, is one of the theories brought to new life by this awakened thought starting from the brown farm-house at Hydesville.

Free thought is priceless, but it must be wise as well as free, for only by wise thinking can we make

"The present with the future merge, Gently and peacefully, as wave with wave."

Stating modern Theosophy fairly, we must take in reincarnation, which never has been and never can be proved in a scientific way, as it occurs, if at all, far beyond the ken of our outward senses; Karma, a crude old Hindoo conception of the law of cause and effect, and a mystical and absurd conception of man as made up of six states, or elements, with Hindoo names as incomprehensible as the fancy they

represent. Reincarnation takes the spirit from this to a higher life, where, in some mysterious way, it finds somewhere in the infinite universe a body of flesh which it enters, and thus comes back to our life on earth, passes out again with the death of that body, dwells in the spirit-land for some time long or short, and finds another body, in which it returns to earth. This process goes on many times, the expiations and experiences needed being passed through and gained by these flittings from earth to heaven from the body of a beggar one day to that of a prince at some future day, and in some land

If this is the true idea of our future life, spirit-return, or presence, or communion, be-come shadowy illusions. My ascended friend, whom I loved here below, may be Saxon or Hindoo, Jew or Christian or Turk, nobleman or beggar, in some body of flesh somewhere; his being with me is a filmy uncertainty. If Theosophy, with its reincarnations, be

true, Spiritualism, with its proof-positive of a personal immortality, is not true. Logically a belief in both is impossible; to a clear spiritual insight it is still more difficult, and also

Spiritualism gives positive proof of a future individual and personal life. We need no new bodies, for we take with us the spiritual body, 'renewed day by day within us." well said of his ascended friend:

"Eternal form shall still divide The eternal soul from all beside, And I shall know him when we meet." We begin there where we left off here, in ac-

quirements and in character, good or ill. Our expiations and experiences are our own, there as here, and are gained by the unbroken continuation of our personal life, not by any absurd flittings from one perishable body to an-

We return to earth, when needed, and when we learn the laws under which such return is possible. To countless thousands has this su preme fact of spirit-return brought consolation and heroic strength—help to help themselves,

in this last and ripest of the centuries than ever before. It opens a philosophy of life, here and hereafter, for which the world is ripening. Its human errors will die in fit time; its central truths will conquer and uplift the world. Under what name I know not. That is com-

paratively inconsequent.
What theosophy teaches of a divine life on earth is worthy of commendation, but such teachings are in the range of the Spiritual Philosophy, and are among the lessons of its higher seers and sages. Theosophy mars and weakens them by its teaching of old errors. When the Bramo-Somaj teachers -- the winnowing and finest fruitage of the spiritual-minded Hindoos, in that land where reincarnation is old and still strong—pass it by without endorsement, or even mention, why revive it here?

I do not forget that illuminated and noble souls have been, and still may be, among its advocates. We are not "born under the same stars," and do not see alike. It is enough to say that the trend of the best thought to-day is away from reincarnation, and toward the

Spiritual Philosophy.

Plainly enough the first is to fade away; to the growing radiance and power of the last we may well apply the inspired words of Elizabeth

"Beyond the dim and distant line
Which bounds the vision of to-day,
Great stars of truth shall rise and shine
With steady and unclouded ray."



LAFCADIO HEARN

One of the most picturesque figures in contemporaneous literature is Lafcadio Hearn, a naturalized Japanese citizen, who is living in the land of his adoption and writing charmingly of it for the Atlantic Monthly.

The remarkable story of Mr. Hearn's life reads like a romance; born in the Ionian Islands, his mother was a Greek and his father an Irish officer in the English army. As a child he spoke only Greek and Italian, and after his adoption by a grand-aunt, was brought up as a Roman Catholic. The name Lafcadio is said to have come from the name of the town, Leucadia, where he was born. At the age of sixteen years he was sent to France to be educated. Left alone in the world by the death of his father and mother, at the age of nineteen years he came to this country, without means to make his own way. Extremely ignorant of all practical matters, and greatly troubled by defective eye sight, he drifted about and finally located in Cincinnati, where he took up proof-reading and editorial work on newspapers.

Not long after this he went South and there did editorial work for a number of years. Leaving New Orleans in 1887 he went for rest and recuperation to the West Indies. The tropics and the old French colonial life proved irresistible, and he remained there two years before returning to New York. He never abandoned the dream of going back to some part of the tropics again. A curious chance took him to Japan. There, after many wanderings, he seemed to find the country and life for which he was made, and he chose this country as his home, devoting his time to study and literary work.

He accepted a professorship at the Imperial University, Tokeo, and became a Japanese citizen and married a Japanese wife. Thus by various chances the American citizen of Greek and Irish descent becomes Y. Koizumi, the Japanese. Since his residence in Japan Mr. Hearn has written extensively for the Atlantic of this country, and has done more than any writer of the day to familiarize the world with this marvelous people. Their art, literature, and religion are familiar subjects to Mr. Hearn, and he brings to the task of writing upon them the result of European training and education. His last published volume—"Kokoro, Studies of Japanese Life and Character"-is said by competent critics to be the most remarkable interpretation of Japan ever given to the reading world.

His is a mind in sympathy with Buddhist philosophy, and his writings betray a rare insight into Japanese life and thought. Practically all his essays have appeared from time to time in the Atlantic Monthly. The November issue contains "Dust," a contribution from his pen which is in some ways the most unusual magazine article of the year. Covering less than half a dozen pages, it explains the Eastern conception of death, in language at once so clear and beautiful, that aside from its philosophic qualities the article is of rare liter-

ary excellence. The unusual circumstances of a European, matured and educated under Western conditions, transplanted to Japan, has made it pos sible for Western readers to understand the life and philosophy of that country as never before; and Mr. Hearn is interpreting it in a This is the intuitive faith of the ages—stronger ises further papers from Mr. Hearn's pen. most delightful fashion. The Atlantic prom-

SCIENCE A CENTURY AGO.

BY OLIVER WENDELL HOLMES.

Scant were the gleanings in those years of dearth; No Cuyler yet had clothed the lossii bones Which slumbered, waiting for their second birth; No Lyali read the legend of the stones; Science still pointed to her empty thrones.

Dreaming of orbs to eyes of earth unknown, Herschell looked heavenward in the starlight pale Lost in those awful depths he trod alone; Laplace stood mute before the lifted veil; While home-made Humboldt trimmed his toy ship's sail.

No mortal feet those loftler heights had gained Whence the wide realms of Nature we descry; In vain their eyes our longing fathers strained To scan with wondering gaze the summits high Which far beneath their children's footpaths lie.

Smile at their feeble venture as we may.

The schoolboy's copy shapes the scholar's hand,

Their grateful memory shapes our hearts to-day;

Brave, hopeful, wise, this hower of p ace they planued,

While war's dread ploughshares scarred the suffering land.

Child of our children's children yet unborn, When on this yellow page you turn your eyes, Where the brief record of this May day morn In phrase antique and faded letters lies, How vague, how pale our filting ghosts will rise! Yet in our veins the blood ran warm and red, For us the fields were greet, the skies were blue; Though from our dust the spirit long has fied,

We lived, we loved, we toiled, we dreamed like you, Smiled at our sires and thought how much we knew Oh! might our spirits for one hour return,

When the next century rounds its hundradth ring,

A'l the strange secrets it shall teach to learn, To hear the larger truths its years shall bring: Its wiser sages talk, its sweeter minstrel sing!

For the Banner of Light.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER X-CONTINUED.

"Instantaneous cures, such as this seems to be, are not in my judgment what they often appear to some people. I cannot fail to realize that all orderly processes are gradual; therefore our friend's aggravated sufferings to night were but symptoms of a climax. Were we living in days of old, and speaking an ancient language, we should be apt to say: The devil left him this midnight, and will enter no more into him unless he sin again, and that more grievously.

"I have been giving him mental treatments for the past few weeks quite steadily, to bring him to a realization of his oneness with Universal Life. Heretofore he has seemed obdurate, though not willfully; his intellect was hard to illumine, and his old grievances held him in durance vile.

"The chain of error was broken the very moment he turned with all the force of his inner nature to the spiritual light, which extinguishes material error instantly its rays play powerfully and directly upon its citadel.

The old man has had a hard, bitter life. He came to California as a pioneer, in 1851, and soon made for himself a considerable fortune. He was at that time generous and unsuspecting. He adopted two young men (mere lads, one 17. the other 19.) as partners. He was about 30 at the time, and had had a good deal of business experience in Massachusetts. These boys grew up to full manhood, and shared every possible luxury he could procure for them. He was more than an elder brother and guardian to them, but one was shot in a bear-hunt near Stockton when he had just reached his twenty-fifth year, and the other turned out a traitor and betrayed all his benefactor's interests into the hands of a syndicate of scoundrels.

"These sad experiences soured our old friend, and when I met him first, a few months ago, I saw a forsaken, gloomy man, over 70, and without a ray of hope in immortality, and destitute of friends and kindred here on earth.

"Owlsgrove was once a fine house. In the early days of San Francisco it was looked upon as a masterpiece of modern architecture, but it is now a dilapidated old place. largely given over to rats and cockroaches. Hyena Cat call, who does all the work that ever is done in the queer old place, is a good, honest girl, but very ignorant. She lives near by with her mother and sister, and at night the Hon. Monrovius Fitzlemonhoff occupies his once palatial abode, not in solitary grandeur but in deepest gloom.

"I begged him to permit me to find some good couple who would make the house habitable, but he sturdily refused to permit any change in the old régime. 'As I have lived so will I die,' said he, and nothing could dissuade him from his grim purpose.

"Much in him reminded me of the old Spartans. I could not help admiring his firmness, but my heart bled for him in his embittered loneliness. I supposed at first that my visits would be looked upon as unwelcome and intrusive. so I delicately hinted that I would call again if he sent for me, but not otherwise. Tears filled his dim, bloodshot eyes and coursed down his seamed and furrowed cheeks, when I spoke to him of Charlie Mountford, the young man who was killed by a grizzly so many years ago, and, looking me straight in the eyes, he said: 'Ah! there may be something in what they call clairvoyance, after all, though I never believed in it. You're an honest-looking woman, you are, and, though you may be a fanatic, I don't think you are one, and if it should be true, spite of all, that we and our dead folks can talk together once in a while, I'm sure Charlie would be the first to come and look after me, for he was a good lad, and we loved each other as truly as did David and Jonathan. That other boy was a bad lot, but Charlie was a brick, he was,' and then the old man smiled the ghost of a wan, pale smile, as he added: 'You, madam, may be an angel from heaven, after all, sent by God to tell me about himself, though I must say I always doubted there being

"From that day forward he seemed to grow weaker, but tenderer; he wanted me to read to him, talk with him, sing for him whenever I found time to call, and at last he got to where he had quite a clear idea of thought-communion, and asked me to send him thoughts when I was not able to call bodily upon him."

Though nearly three miles stretched between Chignon House and Owlsgrove, the distance seemed but a step to these earnest talkers, and they were quite astonished when they found themselves at the door of the old tumble-down mansion, which looked like a pathetic reminder of other days, when tastes and ways of living in the golden West were not as they are to-day.

The house was lighted, so far as the entrance was concerned, and the sister of Hyena, Matilda Catcall, opened the door as soon as she heard footsteps on the step, exclaiming breathlessly, "Oh! mum, there's been a miracle'ere; the old man is well and 'appy; 'im as we never thort to see above ground a week longer."

"My good girl, if this is a miracle, there are many like it in the world. Give God the glory, and rejoice in the good that has befallen your sister's employer. As everything is going well here, you had better go home to sleep. Tell your mother that Hyena was tired, and is resting at our house; she will return here at a convenient hour in the morning. We all thank you for the faithful service you have rendered, and after a good night's sleep you will be better prepared to comprehend all that has taken place than you are in your present condition."

Having thus kindly dismissed the watcher, Miss Sherrington and her escort went straight up to the library, where they found her once patient looking positively radiant in an old faded dressing gown and down-at-heel slippers, which looked as though they, like the wearer, might have crossed the plains in an ox-cart in the pioneer days when the search for the gold which perisheth brought so many fortune-seekers to the land of the setting sun.

"My heaven-sent benefactor," began Mr. Fitzlemonhoff, "how can I ever do enough to prove my gratitude to you as heaven's instrument in accomplishing my truly miraculous recovery? The early part of this night was the hard-

off to bring you. But before she had been gone five minutes you were at my side, real as life and twice as natural I saw you, I heard your voice, I felt the touch of your hands, and after a short, hard struggle I sank into a peaceful alumber, from which I awoke rejuvenated as you now see me. These things can't be explained; they simply are, and that's the end of it; it's the ways of God, and they are past our finding out; that's all I can tell you; but, praise God, I'm healed, and now henceforth let me devote my life to the service of humanity. I've been a selfish old cuss for many a long year, harping upon my own miseries, and sour as a crab apple to boot. I wonder how you ever managed to put up with me; but from this blessed night forward I'm a new man, and the first thing I'm going to do with some of my accumulated savings is to pay for a temporary headquarters for the work you've got next your great loving heart. This very day, unless you forbid it, we'll go out together and lease suitable premises for a Home of Health such as you believe in, where others may come to share in the blessings so freely showered on me."

To Miss Sherrington all this was only an expected confirmation of her dauntless faith, but to young Paddersleigh it was rather more than he could comprehend directly. He felt dazed, not incredulous, but "sort of taken off his feet," as he expressed it to his mother afterward.

However much we may have heard of the theory of divine healing, we can never realize it fully until we ourselves have been most intimately bound up with its amazing victories. After talking less than hour, Miss Sherrington and Harry bade their enthusiastic entertainer a hearty good night and God bless you, and tramped home at three o'clock in the morning as lightly and easily as though they had been taking a constitutional during the most approved hour for pedestrian exercise. Reaching home they found a repast ready for them in the kitchen, though all the inmates of Chignon House were evidently in the arms of Morpheus, as the house was quiet as a vault, but pervaded with a deep, sweet sense of perfect peace and serene trust in the guardianship of heaven's protecting messengers.

Cold tongue, with mustard and watercress, is a nice night-cap at 3 A. M., after two walks aggregating nearly six miles' distance, and having enjoyed to the full that substantial collation Miss Sherrington and her faithful knight joined the company of sleepers.

CHAPTER XI.

THE PROJECTED COLLEGE.

TT is surely one of the most distinctly pleasing experiences we enjoy during the course of our relations with our fellow-beings, that gratitude for real blessings, consciously and unexpectedly received, does well up spontaneously in the human heart.

Pessimists may complain as they will of the base ingratitude shown to benefactors on every hand, but pessimistic assertions are never accurate, for they resemble descriptions of persons and places given by beholders who have gazed at their surroundings through jaundiced eyes.

The Hon. Monrovius Fitzlemonhoff had in his early days been a man of prompt and decisive action, though for the past twenty years or more he had given way to chronic melancholy, and allowed his energies to rust through dis use. When life seems in no sense worth the living, it is not surprising that it should be idly squandered or sullenly endured by one who does not appreciate its value or discern its opportunities. When, however, a bright new light breaks in upon man's pathway, and the road is seen tending not to the tomb but to a glorious fullness of ever-increasing life and usefulness, new and mighty impulses sway the nature which erstwhile slept in darkness, and to be up and doing is as natural as for birds to build their nests in springtime, looking forward to the happy uses to which their work will be devoted.

After the thrilling episodes of the previous night the was nearly eleven o'clock before they assembled at the breakfast table with healthy appetites for both kinds of food, which should always be taken jointly—the nental and the physical.

Mrs. Parrot had awakened from her trance eloquent, about ten minutes after her guest and her nephew had set out on their midnight expedition to Owlsgrove.

As soon as she returned to the normal plane of exterior consciousness, she began to inform her sister of what she had seen, where she had been and the work she had assisted to accomplish during her journeying in what many people call "the astral."

As she was always fond of relating her psychical experiences to listening ears, she rehearsed everything in detail while the family were at breakfast, and as she ate very slowly and talked between every mouthful, meals were rarely of short duration when she was at the board. "To make a long story short," she summarized, addressing Miss Sherrington in particular, "you know I have always insisted upon the reality of the double. When I was a girl I used to leave my outer body frequently, and appear at a distant place, exactly as Mr. William Stead declares a lady of his acquaintance appeared in a Congregational Church in London during a Sunday evening service while she was physically in her own bed, ill, six or seven miles away. J was not ill, however, when I appeared in my girlhood to friends in my native London while my dear mother and myself were summering in Italy. When I became entranced last night I experienced exactly the sensations which were so common with me in my early youth. I lost consciousness of the room and of its inmates. I felt myself traveling through the air easily and lightly till I stopped at.a queer-looking old house which I rather shrank from entering, but I was so forcibly impelled to go into that curious dwelling that I quickly overcame my repugnance, entered through the heavy front-door without opening it, glided upstairs into an old ramshackle sort of bedroom, where I saw a wizened-looking face peeping out under a shock of grizzly hair above a singular-looking and much faded patchwork quilt.

"The owner of the strange, sad face was evidently in dire distress of mind and body; his groans were piteous; he seemed half-insensible and partially delirious. A young woman was half-asleep in a rickety armchair a few feet from the bed, and there was one sperm candle burning in the uncozy and dismal apartment. These details I observed in far less time than it takes me to recite them.

"What am I here for? Who sent for me? What service can I render? These and similar questions trooped through my brain, but I received no answer to any of them. I was held there in a sort of spell for what seemed to me a long period of time in my state of suspense, though I daresay the actual time was but a very few minutes.

"Presently there appeared before me, between my vision and the bed on which the sufferer was restlessly tossing, a calm, beautiful face, angel-like in purity and gleaming with intelligence far beyond the ordinary. As I saw this radiant countenance, I heard the words: 'The 777 Lodge has not been organized in vain; you are one of us, and we have called upon you this night to fulfill your obligation to render service, as a member of our Order, to the wretched, who can be comforted; to the sick, who can be healed, and to the wayward, who can be corrected.'

"I never saw a sweeter face, nor heard a more charming voice, and, without waiting to inquire as to the identity of the speaker, I immediately answered: 'I am here at the service of all heaven's ambassadors.

"Then it seemed as though scales fell from my eyes; the dingy old room disappeared, the poor old man had become invisible, and I saw a great company, a united host of bright immortals, showering down on the bed, which now seemed bathed in light and completely transfigured, a forceful tide of what Orientals call 'Akasu,' or the lifeprinciple. I felt myself indrawn, till I became a member of this luminous society, and from my own inner nature the life-tide began to flow rbythmically in harmony with the tidal pulsations of the same force in my companions.

"The sensation was one of exquisite delight. No afterconsequence of weariness or feeling of depletion at the est time I ever went through; my breathing was so diffi- | nerve-centres followed this ecstatic realization that I was cult I nearly strangled, and during my groans I kept calling | privileged to be one of many to emancipate a long-fettered |

for you, and at last Hyena ran for her slater, and rushed | brother from thralldom, and restore to health and usefulness a sadly shattered mind and frame.

"Gradually the experience became less intense, the angelic ministrants vanished one by one, and I was left apparently alone but very happy, while a voice said to me: Your work here is finished; you have done well; success has crowned our efforts.'

"The next thing I knew was that I awoke in this diningroom and found myself alone with my sister, who soon began to tell me about the errand on which two of you had departed. There is, and I suppose always will be, in connection with these remarkable experiences on the psychic plane, 'a something that never can be expressed,' as Owen Meredith expresses it in that famous poem of his, 'Aux Italiens,' but the time is rapidly drawing near when the something that can and will be clearly expressed, will prove itself far greater than was ever imagined in olden

"But I must refrain from sermonizing, as I am not on the platform, and I dare say Miss Sherrington has something to add to my recital which will throw more light on all our strange adventures."

Miss Sherrington declared that she was not able to describe anything on her own account which would elucidate the mystic problem further, and as the hour was approach ing twelve, she expected the hero of the event to call in person, and explain his own deliverance, or at least manifest his regenerated personality.

Scarcely had she spoken when Mr. Fitzlemonhoff entered, looking bright as a boy just home for the long vacation or the Christmas holidays; but as he was full to the brimming point of his new enterprise, he seemed able to do but little to satisfy curiosity as to the manner of his astounding re covery.

"Here I am," said he, bluntly; "give God the glory for all the good that's ever done anywhere, and that suffices, in my humble judgment; but as we none of us are inclined to think that glorifying God is a mere psalm-singing occupation, I'm just going to pitch in, and help all I can to get that college in working order, about which my noble benefactress, Miss Sherrington, has been thinking so much of late. Now my first proposal is that we look up a good large house, rent it for a year, furnish it plainly and substantially, using it for headquarters till our projected building is constructed, and as I was a man of quick action in my first youth, I want to be the same in this my second juvenescence, though I trust the work I engage in now will be more profitable than my undertakings of past times, before I saw the light as I now see it. I have brought fifteen hundred dollars with me in gold eagles. I have them all in this bag (pointing to an old alligator satchel he had deposited on the floor beside him). I think for a thousand dollars we can pay a year's rent in advance, and for five hundred dollars we can get furniture enough for cash to begin upon; but if more money's wanted my pile is by no means exhausted, as during the past twenty years I have been accumulating every year three times as much as I have expended, and I've got a good round fifty thousand dollars in the bank to my credit, which I can draw at any time beyond this fifteen hundred dollars I kept in my cash box for emergencies."

"Now, Harry, as you are often in and out the real estate offices you probably know of some good houses which would answer our kind friend's requirements," suggested Mrs. Paddersleigh to her son, whose ambition was to rise to eminence as an honorable house agent.

"Come to think of it," said the young man eagerly, "there's the Dromedary Hotel on Sahara street, which is listed at \$1200 per annum, and I'm sure if you offer cash down and show them your eagles you can get Shufflemore & Sniggerington to lease it to you for an even thousand. It's a fine old place, but has been without a tenant for about eight months. I propose that we go and see it; the car that passes this door will take us there in a few minutes, and the keys are at the corner grocery close to family at Chignon House had slept soundly and late, so it the hotel. It is roomy and convenient; I've been all over | it twice : there are twenty-four good rooms, two large bathrooms, a fine piece of garden ground, and I must say it's a rare bargain even at \$1200. Times having been hard and the locality not being fashionable, though thoroughly respectable, it didn't seem to pay as a private hotel, for which it was intended, but for such purposes as you want it for it will be first-rate in all respects."

"Let's go at once," said all in concert; and so Thursday, January 2, 1896, at 12:15 midday, the die was cast which led to the establishment of the Dromedary Institute of Spiritual Science, which, though yet in its infancy, promises to be a great and flourishing institution in the large and populous metropolitan city of the Golden West.

After a short ride through a very pleasant part of the city, our party alighted one block from the "Dromedary." just in front of Snelgrove's grocery establishment, where the keys were kept. Harry Paddersleigh's description of the roomy old house was in no way overdrawn, and indeed it possessed collateral as well as intrinsic advantages far beyond any which could be enumerated in a bare mention of the edifice and its appointments.

San Francisco is in all its elevated portions a city of unsurpassed views, both marine and mountainous, and from the high ground on which "The Dromedary" stood, an extended landscape, bold in outline and diversified in detail, extended on either hand.

"Quite an ideal place for a college and sanitarium combined!" exclaimed Mrs. Parrot, directly she saw it. "I have been long wishing that some such place as this could be devoted to a work in which I am deeply interested, and if this undertaking is a success, as I am sure it must be. I shall be the more encouraged to launch my pet project on the world, not as a rival but as a fellow-worker with this good enterprise.'

Shufflemore & Sniggerington parleyed awhile, but at length decided to accept one thousand and fifty dollars as one year's rent, in advance, which Mr. Fitzlemonhoff promptly paid in gold out of his alligator satchel in their office on Fishing street. Furniture was the next consideration, and at the Golden Rule Bazaar and in its immediate vicinity the remaining four hundred and fifty dollars were wisely expended; and for that moderate amount of capital invested, thanks to Mrs. Paddersleigh's wise, economical suggestions, enough good solid furniture was chosen to enable the new college to open its doors a week later in very decent and not unattractive costume.

Riding about, shopping and transacting varied kinds of business makes healthy people hungry; so, when six o'clock came, and the principal details had been attended to. a good turkey dinner, proposed by the hero of the occasion, was by no means unwelcome. This banquet was spread at Owlsgrove. Hyena and Matilda Catcall, assisted by their mother, had been busily engaged sweeping, dusting and generally brightening up the old dilapidated house since to the culinary department.

By 6:30 o'clock they were all seated in the quaint old dining-room of that long inhospitable manor, and though everything was old and faded throughout the domicile, the flowers and evergreens which festooned the entrance-hall and dining-room, and the sumptuous repast provided, comfurnishings, which modern taste has lightly embellished so as to afford a connecting link between old times and new.

As the merry party sat over their second New Year's dinner, which lasted fully three hours-from the introductory radish till the cracking of the final walnut-reminiscences came thick and fast of days that are no more, but whose record remains in the archives of eternity.

The cure of the host was so complete, so radical, that from helpless, despondent, peevish invalidism he had been raised by divine magic to vigorous health, and the perfect enjoyment of all his mental faculties. A man need not be old at seventy-four; we are none of us for the nonce any feeling and demeanor, as the raven-haired stripling by his

After dinner a scance was proposed at which Mrs. Parrot who has not yet attained to be a gentleman."

officiated as medium, and though she very rarely gave in to the urgent requests of her numerous friends that she would "sit" for them, on this occasion she was bound to admit that the request deserved consideration; so yielding to the importunity of those about her she yielded to the pressure of those wise, truthful intelligences who never misled her, and who, in times past, had often wisely counselled and helpfully warned those who sought instruction through them.

[To be continued.]

For the Banner of Light. The Rising Tide.

BY HELEN STUART RICHINGS.

There are seasons when the rising waters threaten to sweep old landmarks out of sight, and, when they ebb, men mark the highest point the flood has reached as a warning signal against the time of its return.

The great sea of thought has its flood times. One of them is with us. The high water marks of past years on church pillars and governmental piers, on educational dykes and social dams, are already submerged, and, with bated breath, we await the ebb, prepared to find some of our most cherished institutions undermined and in need of considerable propping, while others shall have disappeared in the swirl of the retreating waves.

At a meeting of the Jefferson County (N. Y.) Ministerial Union, a few days ago, a paper was read by Rev. J. W. Barrett, of Pillar Point, N. Y., on "The Biblical Doctrine of

Spiritualism."
The paper contained nothing new. It was in the fact that its topic was selected as the leading feature of the meeting, and in the views that found expression in the discussion that followed that evidences of "high water" might have been noted. The title of the paper was misleading. Evidently, while gazing far out at sea, the reverend writer had found the tide at his feet so strong as to demand his immediate attention. With a few opening words, he quickly left the Biblical for the modern phase of Spiritualism. Granting, he argued, that communication was established between the seen and the unseen worlds, the communicating spirits painted a world without God, without a Savior, without redeemed saints, and robbed heaven of its purity and peace, its songs, its rest, and its worship of the Lamb "who is the light thereof."

When the topic was opened for discussion the first speaker, Rev. S. A. Hayt, D. D. (Presbyterian), gravely announced that he did not know anything about the subject, adding: "I have never taken any interest in it, and cannot imagine anything that could make me feel any interest in it. However, my experience (Sic!) is that, wherever a person turns to Spiritualism, there is moral deterioration. I knew a man, a Presbyterian, who became a Spiritualist; he also became a very profane and otherwise immoral man. Besides, what have these people ever done? They are never with us—never in any reform movement. Lazy, idle, wortbless! Content, like cats, to lie on a soft rug and enjoy the fire." Continuing in the same vein, the reverend gentleman closed by repeating his opening formula: "But I really do not know anything about this subject"—which was, by this time, an entirely self-evident proposition to

Rev. D. L. R. Libbey (Universalist), President of the Union, and a member of the American branch of the Psychical Research Society, made a brief but pointed speech, in which he instanced the many prominent scientific men who "find the subject worthy of their attention," mentioning Sin Alfred Passel Wallege "the coworker and tioning Sir Alfred Russel Wallace, "the co-worker and peer of Darwin, Huxley and Tyndall, and a Spiritualist." "My friends," continued Dr. Libbey, "we are confronted by facts. It will not do for us to close our eyes to them. We can no longer afford to ignore them. We must meet them. Let us do so without heat, without prejudice.] have sat in the company of such distinguished men and women as the Rev. Minot Savage, Julia Ward Howe and Rev. Joseph Cook, and listened to a recital of strange experiences on the part of the first-named gentleman that could not be lightly passed over or relegated either to the realm of fancy or fraud. Joseph Cook admits the phenomena. I myself have heard him admit it. There is scarcely ena. I myseir nave neard nim admit it. There is scarcely a clergyman in England to-day who attempts to deny it." (In the Established Church?" queried a voice. "Yes, and in all the churches, notably in the Congregational," replied another voice.) "True," said Dr. Libbey, "and what are we going to do about it? For my own part, I am sometimes called a Methodist; I can stand that. I am sometimes called a Spiritualist; I can stand that. I am a Spiritualist, in a cance. Do not fear for my outhodowy broth ualist-in a sense. Do not fear for my orthogonal doxy, breth-Whatever is true will stand. We want the facts.'

Of, perhaps, sixteen ministers present, ten had something to say upon the subject under discussion, six of whom admitted the actuality of the phenomena; two denounced them as of the devil, which brought forth some remarks plainly indicating that his satanic majesty is by no means so implicitly believed in by the evangelical ministry as once upon a time.

And so the tide rises—the tide of thought, of spiritual power, bearing to the shores of human reason the flotsam of facts a few would still cast back into the sea.

If what J. G. Holland wrote early in the seventies was true twenty years ago, how much more is it not true to-day? Faith has fled from an uncounted number of souls; the theological seminaries have become shaky places, and ministers are staggering in their pulpits, under their burdens of difficulties and doubts.'

A Word for Spiritualism and Mediumship.

To the Editor of the Banner of Light:

Throughout all time there have been mortals who firmly believed that they saw, through clairvoyant powers, the forms of those they once knew and loved on the earth, but upon whose mortal form death had placed his cold grasp, and the light of their eyes went out, their loving presence and sweet voices became only a dream of the past, and the places which once knew them on the earth know them no

But where has all this life and beauty and sweetness gone? It was not born to perish. All physical life tells of death; the day dies in the glories of the sunset-but it lives again to those who are watching for it as we watch the sunrise. It is day to one part of the earth while the shade of night, obeying the natural laws, settles down and brings sweet peace and rest to the other; and this continues day after day and year after year, and will so continue until time is no more.

The gift of mortality bears with it that of immortality. To live in the spirit we must become mortal, and when that is discarded as a garment, we take on the spiritual own time, with the nights which do so sorely beset the physical life. with all its splendid possibilities, unencumbered, in God's

There are some who are so spiritual in their character and conduct, that they taste of the joys of the beyond long ere they make the journey over the river which separates the two worlds. These are the sensitives, so called, with a nature so alive to spiritual influences, and so surrounded by the friends who have gone over, that they are easily en rapport, and catch the most exquisite views of the spirit-land, and gaze upon beauteous forms and faces until they, too, become so spiritualized that earth loses its

charms and heaven claims them as its own. The great public are not in unison with this: the time has not yet come for that; but in almost every town and city throughout the broad land there are the devoted bands styled Spiritualists-those who believe in intercourse with those beyond—and among them are the mediums, sensitive to the spiritual impression, with gifts of healing, seeing, writing, entrancement, materialization, etc.—powers not of their own seeking, but which were born with them into the world and for the noble purpose morning, and a first class cook had been engaged to attend of benefiting mankind, who are hungering and thirsting for this knowledge of the future life—a knowledge which should take away all fear of death, and through they could catch more soul-satisfying glimpses of the life to come, the life everlasting.

This great gift has not received the welcome which it should, but has flourished in the hearts of its possessors, notwithstanding the opposition which has surrounded it and dining-room, and the sumptuous repast provided, com- lt has most emphatically worn the crown of thorns; but pletely transformed the old barrack, until it deserved to now, thanks be to the All-wise Father, its mission on the rank with any old heirloom in the way of architecture and earth is to lead it into more even pathways and brighter

possibilities. The coming decade is to witness great things for Spiritualism. The heavenly hosts will marshal their forces and take strong hold, developing many mediums and transmitting the light into many homes. This will all be needed for the salvation of this Republic, which is about to undergo the most violent attacks which it has as yet encountered from foes without and foes within; but it will sur-

vive the shock, and come out stronger than ever. Spirit power will prove its salvation, and the day is fast drawing near when true Spiritualism will be the prevailing religion, and this will greatly aid in bringing on the millennium.

The prize offered by the publishers of The Gentlewoman older than we feel, so when a thankful, cheerful spirit ani- for the best epigrammatic definition of the new woman mates and works through a reconstructed organism, the | was awarded to the following: "A fresh darn on the origsilvery-haired veteran may be quite as youthful, both in | inal blue stocking." Among other definitions received were: "Six of one and half a dozen of the other," "A creature of opinions decided and skirts divided," "One

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

Written for Lyceum and Home Department, A VISION.

BY ELIZABETH FISKE.

Like a restless, moaning soa, Surging, swaying, near thee Evermore,

Comes the thought of friends departed. They who on life's journey started With thee in the days of yore.

By the sea, By the sad and sighing sea, That seemed once to say unto thee, "Weep no more!" Lifting up thine eyes to heaven, On a lovely moonlit even, Saw the friends passed on before.

Near the sea, The lovely, murmuring sea, Telling new, strange things to thee, Evermore: Saw a lovely, shining vision, Sent to thee from life elyslan,

When the sea, When the vast, eternal sea To thy vision comes, and bids thee O'er it sail.

Saw the loved and lost of yore.

Then, oh then, may God in heaven, Send these friends to thee at even. To guide thee safe to life elysian, When all earthly help must fall.

The Beginning of Crime.

BY W. M. F. ROUND.

Many a passionate child rules the household. The little baby on its mother's knee goes into strikes his mother; and the mother says: "Poor little boy, he has such a passionate nature; he can't be crossed," and yields to him. She ought to spank him—spank him hard for being in a passion, and give him nothing until his passion has cooled. The child, though he be so young that he cannot speak, if he be old enough to lift his fist and strike a blow, deserves punishment—needs to have a lesson of repression taught it. The mother who neglects this increases the chances of her son's going to the creases the chances of her son's going to the gallows. When the child is older there are better disciplinary punishments than spanking; but when the child reaches such an age that they are useful, it may be too late, his temper may have grown beyond all control. Mothers sometimes say when a child shows a vile tem-per, and shrieks a good deal, that it would en-danger his life to punish him; perhaps so, but still more endanger his future if you don't beginning on the mother's lap.

Day by day I see criminals, hundreds of them—thousands of them in the course of a year. I

see scores of broken-hearted parents wishing rather that their sons had never been born, than they had lived to be such bur 'ns of shame and disgrace. I hear the wailing of dissname and disgrace. I hear the wailing of disappointed mothers, and see humiliated fathers show by their countenances how much better crying like children because of the sine of their crying like children because of the sins of their it is than to have a great fuss.—Horace Mann. the successive visits in which they come to in-quire about the boy in prison. And seeing these dreadful things till my heart aches and aches, I say to those mothers and fathers whose little families are the care of their lives, teach your children obedience. I want it written large. I wish I could make it blaze in letters of fire. I wish I could write it in imperishable, glowing letters on the walls of every home -obedience, obedience! obedience!! obedience!!! to law-to household law; to parental authority; unquestioning, instant, exact obedience in school! Whenever, from the beginning, from the first glimmering of intelligence in the child, there be taught respect for it, and obedience to it. It is the royal road to virtue, to good citizenship; it is the only road. -Independent.

An Apple Problem.

Once upon a time there were two old men who sat in the market early every morning and sold apples. Each one had thirty apples, and one of the old men sold two for a cent and the other old man sold three for a cent In that way the first old man got fifteen cents for his basket of apples, while the second old man received ten cents; so that together they made twenty-five cents each day. But one day the old apple-man who sold three for a cent was too sick to go to the market, and he asked his neighbor to take his apples and sell them for him. This the other old man very kindly consented to do, and when he got to the market with the two baskets of apples, he said to himself: "I will put all the apples into one basket, for it will be easier than picking them out of two baskets." So he put the sixty apples into one basket, and he said to himself "Now, if I sell two apples for one cent, and my old friend sells three for one cent, that is the same thing as selling five apples for two cents. Therefore I will sell five for two cents." When he had sold the sixty apples he found he had only twenty four cents, which was right; because there are twelve fives in sixty, and twice twelve are twenty four. But if the other old man had been there, and each one had sold his apples separately, they would have received twenty-five cents. Now, how is that explained?

—St. Nicholas for November.

Not Ashamed.

Some years ago, walking along the shaded streets of a prosperous New England city, I saw a little incident which has always remained as vivid in my mind as on the day I witnessed it. A group of boys, averaging about a dozen years of age, were gathered at the foot of one of the great elms, when a lady passed, and in response to her greeting one of the lads raised his cap from his head and answered, "Good evening."

The lady had hardly turned the corner be-

fore a storm of ridicule broke from the little group. Apparently the courtesy of lifting the hat was not familiar in the town, and the boys seemed to think the opportunity of airing their wit at the expense of their companion too tempting to be let pass. The little fellow was a year or two younger than the majority of the others, and it was not surprising that the jests and laughter brought the blood to his cheeks. But I shall never forget the ring of manliness in his voice as he cried, "Well, you can say what you like, I'm not ashamed of being a gentleman."-Young People's Weekly.

Be Wise.

The parent who makes a companion of her daughter is wise. What interests the younger may seem silly or deadly dull to the elder, but let the mother remember that once she slips out of her child's entire confidence the shoals and quicksands are nearer the little bark than

be a watchful chaperon, but not an irksome one, and if the youths who pay her daughter attention are of the right sort, they will wel-come her presence; if they are not, she need not feel hurt over their evident desire to get rid of her. If she enters into the thoughts and feelings of her daughter, that confidence will become a safeguard, for instinctively the girl will realize that what she does not want to tell her mother cannot be altogether right. As much as the baby needs a mother's care, the bud blossoming into womanhood requires it

Home.

Recently at a dinner where notably bright spirits were assembled, among other toasts "Home" was offered, and received seven impromptu responses. These are here presented as unequaled examples of apt, brilliant thought:

1. Home: A world of strife shut out, a world of love shut in.
2. Home: The place where the great are

2. Home: The place where the great are small and the small are great.

3. Home: The father's kingdom, the child's paradise, and the mother's world.

4. Home: The place where we grumble most and are treated the best.

5. Home: The center of our affection, around which our hearts' best wishes twine.
6. Home: A place where our stomachs get three square meals daily, and our hearts a 7. Home: The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

Elsie Comes Out Ahead.

A little tot at Riverside, who had just mastered the art of expressing herself in intelligent sentences, one day did something for which her mamma had to reprove her. The a passion because its dinner is withheld from mother gave the child a sound lecture, and him, or some toy denied him. He shrieks, and strikes his mother; and the mother says: "Poor and ask God to forgive her for the error. In a little hor her had ask God to forgive her for the error. In a

A Word to Boys.

You are made to be kind boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, do n't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that does n't require running. If there is a hungry one give him part of your dinner. If there is a dull one, help him get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and

The mother asked little Dot to go into the next room, and see if the clock was running; for she had not heard it strike all the afternoon. Dot came running back, put her curly head in at the door, and exclaimed:

"Why, no, mamma, de clock ain't a-runnin' it is des' stannin' still, and a-waggin' its tail." -The Congregationalist.

When heavy counterpanes are washed they should be hung to dry without any wringing at all - and they will be found perfectly bleached and white when dry. So with table linen; if hung up dripping wet, the stains, not otherwise removed, will come out by the sun.

BE PATIENT WITH THE CHILDREN.

They are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make Them go More sure and slow.

They are such little hands! Be kind—things are so new, and life but stands A step beyond the doorway. All around New day has found Such tempting things to shine upon; and so The hands are tempted oft, you know.

They are such fond, clear eyes, That widen to surprise
At every turn! They are so often held To sun or showers—showers soon dispelled By looking in our face. Love asks, for such, much grace.

They are are such fair, frail gifts! Uncertain as the rifts
Of light that lie along the sky-They may not be here by and by, Give them not love, but more, above And harder—patience with the love. -Exchange

The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 25, this Lyceum observed its Harvest season in Berkeley Hall. The new platform was tastefully decorated with the liberal donations of fruits and flowers brought in by friends, which were distributed among the children at the close of the session.

The topic for the day's lesson was "The Harvest Time," and the younger groups rather outdid the older ones, both in number and quality of the responses

given.

The Assistant Conductor, Dr. J. R. Root, made a speech to the point that possessed the excellence of brevity as well.

the musical and literary exercises,

brevity as well.

Before opening the musical and literary exercises,
Mr. W. H. Bach, who had just returned from the
National Convention at Washington, D. C., where he
represented this Lyceum as a delegate, was called
upon to give an account of his work there. He told
the Lyceum of the enthusiasm aroused in the Convention in behalf of the Lyceum; how a Committee was appointed to draw up and present suitable resolu-tions, and closed his excellent report by reading the resolutions reported by the Committee, and unani-mously adopted by the Convention.

A vote of thanks was extended to Mr. Bach for his

untiring efforts in behalf of the Lyceums before the Convention, and the Boston Spiritual Lyceum hopes that it may always be as fortunate in securing as able and earnest a Lyceum worker as Mr. Bach for a dele-

and earnest a Lyceum worker as Mr. Bach for a delegate.

Little Maud Armstrong, a recitation; Winnie Ireland. song; Johnnie Ormsbee and Emily Granville, recitations, and Mr. Watson, plano solo.

Mr. N. B. Austin was called upon, and made brief remarks; Alice Ireland a plano solo; Miss Gertrude Benson a very fine recitation; our always welcome friend from Beverly, Miss Grace Warren, a song; Mr. E. B. Packard read a letter from Master George Simpson, and reported that he was improving. The Clerk recited an answer he gave when a "Lyceum boy" to the question "What Will the Harvest Be?" We were pleased to note the return of one of our most interested pupils last season, Miss Maud Beckwith of were pleased to have been at the state of the school term at the "Emerson College of Ora-Lang, Leader of Group No. 7.

Subject for Nov. 8. "How Can we Interest the Parents in the Lyceum Work?"

A. CLARENCE ARMSTRONG, Clerk. 17 Leroy street, Station K.

Original Riddles or Character from young they should be for safety. Tact will conquer any feeling of restraint that the young people of all ages will be gladly received. Admight naturally feel in her presence. She can

Written for the Banner of Light. MY FIFTY-NINTH BIRTH-DAY, [Oct, 22, 1896.]

BY DR. DEAN CLARKE,

How swiftly glides each fleeting year! How rapid ebbs the tide of time! The years as months; months, days appear, When life has passed beyond its prime.

From birth to youth, from youth to age, Life's course a rapid torrent seems; For on we rush from stage to stage, As swift as flow the mountain streams.

When all engrossed with busy cares. We little heed the ebbing tide. And age steals on us unawares As down the stream we rapid glide.

Our days of sickness and of pain May seem to drag slow length along, But life then slows its rapid train To move the faster when we're strong.

On this, my birthday, back I turn The leaves that make my book of life. That from their record I may learn What good I 've gained from all its strife.

When seen by retrospection's view: So full of pain, and grief, and tears, 'T is ead to think the record true. My life has been replete with change

How strange life's record now appears,

From youth to manhood's fast decline, And onward still I needs must range, Though milestones passed are fifty-nine.

My duty well I 've tried to do, Though baffled oft by lack of health; Dame Fortune, too, I've tried to woo, But she took wings and left by stealth.

In vain I've sought an earthly home, With woman's love to give me joy; The mandate came that I must roam, And teach new truth as my employ.

From manhood's prime to this late hour, I've had to wander far and wide, Led onward by an unseen Power-My inspiration and my guide.

With hardships oft I've had to cope Along life's rough and rugged path, And though defeated oft, I hope That much of good experience hath.

I've lived for others more than self, And sought to help my fellow-men; With scarce one thought for gain of pelf I've labored long with tongue and pen.

Few worldly honors have I won, And small has been my toil's award; But oft I'm told when life is done. I'll find its full and just reward.

If life has been a sad mistake, 'T is now too late its course to turn; The best of it I now must make-'T is Wisdom's part to live and learn.

I've always tried to do my best To win a loved and honored name; But if I've failed to meet the test, I trust I'm not alone to blame.

I hope to live a few years more, To make life's labor more complete; I want to make a better score, And change my record of defeat.

I learned to labor and to wait In early youth and manhood's prime; And waiting now the turn of fate, I trust in God, and bide my time. Soldiers' Home, Milwaukee, Wis.

Sickness Among Children

Is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. Infant Health is the title of a valuable pamphlet, accessible to all who will send address to the New York Condensed Milk Company, New York City.

November Magazines.

ST. NICHOLAS.-The current issue begins a new volume of this magazine. The leading feature is a serial, "Master Skylark," by John Bennett, a story of Shakspeare's time. Another serial is also begun. The Last Three Soldiers," by William H. Shelton. Still another short serial, "June's Garden," by Marion Hill, is one specially addressed to girls. Jane Marsh Parker, in "A Race for a Girdle," tells of the struggle for electrical communication between this country and Europe, made by the Russian Overland Telegraph and the Atlantic Cable Companies. Thomas H. Kearney, Jr., has a paper on "How Plants Spread," and Lieut. John M. Eilicott, U. S. N., describes the good that has been accomplished by "The Plimsoll Mark." There are other interesting and instructive papers. The departments are well cared for, and there are the usual grist of puzzles, rhymes, etc. The Century Co., New York.

THE CENTURY for the current month opens the twenty-seventh year of the magazine with a series of papers by General Horace Porter, entitled "Campaigning with Grant." Two serial novels are also begun: "Hugh Wynne, Free Quaker," by Dr. S. Weir Mitchell; the other, by Marion Crawford, is entitled "A Rose of Yesterday," "Election Day in New York" is described in detail by Ernest Ingersoll, and is accompanied by pictures by Mr. Jay Hambidge. There are other interesting and instructive papers, also short stories by prominent writers. The Departments are well cared for, and the usual high standard of this magazine well preserved. The Century Co., Union Square, New York.

RECEIVED: The Phrenological Journal, Fowler & Wells Company, 27 East 21st street, New York. Kindergarten Magazine, Milton Bradley Co., Springfield, Mass. The Exodus, Gesteleld Publishing Co., New York, N. Y.

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The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50). The reduction commenced with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the coundemand of the times, which everywhere calls upon magazines, newspapers and current lit erature for some reduction of former prices.

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

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long de fended.

BANNER OF LIGHT PUBLISHING COMPANY.

The National Association.

The fourth annual Convention of the Na tional Spiritualists' Association, held at the national capital, was the emphatic expression of the feeling among Spiritualists in every part of the country that their organization as a national body is one of the urgent needs for which they ought to make substantial provision. It was the teaching of the Congress of Religions at the World's Fair that gave new energy and meaning to the centralizing of the local organizations of Spiritualists throughout the country, with a view to the natural solidification of their influence, the enlargement of their importance in the general mind, and the spread of the truth in a wider degree by their active agency. The effect of the recent Convention may justly claim to have been all that was contemplated by those engaged in its preparation. The numbers assembled fully vindicated the plan for a national assemblage of the numerous bodies of Spiritualists over the United States. It was in its character as American as it was spiritual, and a superior expression of the qualities of both. The prevailing sentiment was one of confidence in the future under the guidance of the experience and inspiration of the past.

Among the other purposes of the Association was stated that of the better equipment of the machinery needed to generate the utmost amount of spiritual illumination among mankind, and to determine what legislation is necessary on the part of the National Association to best serve the spirit-world and spiritual forces. The address of President Barrett. was an exposition of the situation and the various interests allied to it. A vigorous protest was made in it against fraudulent mediums; various reforms were recommended; home ciradvised; and schools for the study of psychic nhenomena were advocated. A plan was outlined for the building of a temple for Spiritualists in Washington, now fast becoming the seat of a number of institutions of national repute. Children's Lyceums likewise received deserves. Many Spiritualists are sending their children to Orthodox Sunday schools because aggregated \$6500, and \$1093 more money was as varied and complex as those of modern elecneeded for the active promotion of the work | tricity; that to gain any adequate knowledge | cation that may come after. As The Outlook | York City.

to be done. Two mass meetings a month for the coming six months in the large cities were

urged as a means of forwarding the Cause. Inasmuch as the semi-centennial of Modern Spiritualism occurs on March 31, 1898, it was suggested further by the President that it should be celebrated at Rochester, the place of its birth, and that arrangements be begun at once for the celebration on a grand scale. The appropriate committee reported a recommendation of the appointment of missionaries, the careful espionage by the Association of socalled mediums and fortune-tellers with a view to their eradication, the organization of State Associations, and the formation of a fund for the erection of a Temple of Spiritualism at the national capital. The committee on resolutions embodied in their report the platform, the articles of faith of Spiritualism, and the declaration of principles by which they desire to be judged. A pure personal life was likewise demanded for every medium, and the guarantee of legal protection from prosecution to legitimate mediums. It was also declared to be the purpose of the National Association to carry Spiritualism beyond its present limits and make it useful to the public. The various educational efforts of the Association and those connected with it were endorsed. And quarterly reports from the Secretary were recommended, and the efforts to protect persecuted mediums were approved.

The financial committee recommended that four able and competent lecturers be employ-Cause of Spiritualism, and the recommendation was adopted. In regard to Lyceum Work the committee recommended that more attention be given to the perfection of the Lyceum for children, that object lessons be commenced, that suitable music be provided, that great care be exercised in the selection of Lyceum officers and teachers, and that Lyceums be established for the children's benefit and not for "gray-haired people." As the President remarked in his address, the National Association is the only body representing a constituency that claims to publicly know of the power that links this world to that of spirit; truth of an open highway between the socalled mortal and immortal states; and that our relationship to eternal realities. No body of men and women with such a knowledge, such a light and such a truth has greater reason to be recognized by the thinking world, Its mission is the forgetfulness of self in the interest of the whole, otherwise no reason exists for an organization. Those assembled came with their hearts overladen with the

The Discussion of Spiritualism.

A letter addressed by Alfred R. Wallace to the London Echo, in reference to the discussion started by a notice of his book, opens part in it would at least have read the book or read some others of recognized authority on the matter, and adds that it is only on the a subject. What, he asks, would be thought of a person who had never witnessed the simplest experiments in electricity or read any book upon it, venturing to give his opinion in public on its nature and on the theories respecting it? Mr. Samuels tells us, he says, that, although a strong Materialist, he takes an interest in the question, and that his reading and conversation force him to the conclusion that Spiritualism is humbug. That is a very common conclusion, observes Mr. Wallace, whose reading on or against the subject is limited; but when Materialists extend their inquiry beyond reading and conversation into the phenomena themselves, they very often give up their Materialism and become converts to Spiritualism. He mentions the cases of Robert Dale Owen, Dr. George Sexton and Annie Besant, three of the most intellectual and able of the teachers of Secularism in England, who were all converted to Spiritualism by facts so clear, cogent and oft repeated under varied conditions, and so completely inexplicable by any other theory than that of the agency of disembodied intelligences, that to such honest and truth-seeking minds no other

conclusion was possible. Mr. Wallace says that he himself went through exactly the same process of conviction; while many others, such as Robert Chambers, S. C. Hall, Rev. Stainton Moses, and William Crookes, F. R. S., were converted by equally cogent facts from various forms of Orthodox Christianity to that broad and humanizing religious belief which results from the best spiritualistic teaching. People, he continues, are not asked by Spiritualists to accept the facts and conclusions of these eminent persons on their mere testimony; on the contrary, they think better of those who disbelieve until they get satisfactory personal evidence. What they do ask and expect is that disbelievers should suspend their judgment, and not accept second or third-hand statements to the prejudice of Spiritualism, while they reject even first-hand testimony in its favor. Mr. Wallace expresses the opinion that there is probably no subject on which so much misrepresentation and positive falsehood have been put before the public as has been used against Spiritualism. The Seybert Commission furnishes a comparatively mild example of it. After a very brief investigation, mostly with but one medium, Mr. Keeler, the Commission issued a "Preliminary Report," in which it expressed its belief that the phenomena witnessed were produced by fraud. But in no single case was it claimed that fraud was detected; their belief was based solely on the assertion that

everything that happened might have been produced by the medium himself. They do not even profess to prove by measurements or independent experiments that the medium, under the special conditions, could possibly have produced everything that happened, so that their statement that he did so has no value whatever as a scientific investigacles rather than resort to public mediums were | tion, and certainly not as a thorough and impartial one. It is nearly ten years ago since this "Preliminary Report" was published. It was at once answered by General Lippitt, of Washington, who pointed out errors, illogical statements, and concealment of important facts. And from that day to this no explanathe attention their educational importance tion has been given and no further report issued, or is apparently likely to be issued. As the result of thirty years' inquiry into the subof the paucity of Lyceums for children. The ject, Mr. Wallace affirms that the phenomena receipts of the Association to September 30 and theories of Modern Spiritualism are fully

of them requires long-continued and patient experiment and study, and that second-hand statements as to doubts, difficulties or errors are as utterly valueless and unimportant in the one case as in the other. Nevertheless, in order to avoid misconception, he states that he does not allege that there is any true parallel between electricity and Spiritualism as objects of study. The one is a physical, the other a psychical science. The phenomena in the one case depend only on physical conditions, and can therefore, when those conditions are learnt, be repeated at will; the other depends also on psychical and at present only partially understood conditions and on the capacities and wills of unembodied intelligences over whom we have ro control, but whose powers are affected by our physical and mental idiosyncracies. The phenomena themselves, therefore, are not under our control, although, under favorable circumstances, they are produced with such abundance and under such absolute test conditions as to satisfy every inquirer who witnesses them.

The Punishment of Criminals.

At a recent meeting of the Cambridge (Mass.) Congregational Club, one of the speakers, Mr. J. Warren Bailey, of the Prison Commission, referring to the management of prisons thirty years ago, when the sole aims of officials were merely the safe keeping of prisoners and the material profit to be got from the institution, ed to go into the field to advance the general observed that the modern idea of treating criminals was very different. It is the general belief now that incarceration alone is not enough. The character of the prisoner must be changed. and he must be made fit to go out into the world again and live an honest life. The prevalent idea now is to offer inducements to a man to do better. One such is the favoring new law which takes so many days off his sentence each month. Another is the provision that, when a prisoner has served two-thirds of his time, he has the privilege of being sent out into the world on parole. Still another is the indeterminate sentence. In building up the character of a prisoner, however, the task is the only body that practically proclaims the greater after his release than during his confinement. The majority of prisoners go back to freedom with the determination to lead honthrough human instrumentalities we have orable lives. But they meet with strangers, or been made to know and realize somewhat of fall in with old associates, and are dragged back almost insensibly into crime.

They are called "jail birds," and by many other discouraging epithets, and they are everywhere regarded with suspicion. There are three classes of prisoners, said the speaker; they are the professional criminals, the accidental criminals, and those whose bringing up has been in poor circumstances and among unsweet gratitude of the message of immortal favorable surroundings. The last of these three classes is the only one which can be influenced for good. The first class cannot be helped, and the second is made up of those who will commit a fatal error twice. Hence the necessity of doing something to prevent arrest in the first place. The laws are defective in this respect. Up to the age of twenty years with the ironical remark that any one taking few young men are criminal in intent, but after they have once crossed the black line of arrest their downward course is apt to be rapid. There are at this time eight thousand criminals try will cooperate heartily with us in the step question of Spiritualism that ignorance seems in the penal institutions of Massachusetts, and taken by The Banner in recognition of the to be considered a qualification for discussing the need is urgent for taking active steps to

prevent crime. On the subject of women criminals Mrs. Ellen C. Johnson said that sin was a disease, to be treated like a physical disease. Every cause discovered. The treatment should be adapted to individual cases, and the punishment should always be such as to improve the divine spark exists somewhere in even the most depraved human being. With the women under her charge, said Mrs. Johnson, flowers sometimes had a wonderful influence. She has the superintendence of the Sherborn Reformatory. The effect of music in softening a hard heart was frequently very remarkable. She gave a description of a barn party which she gave to some of the women, at which an ples and music furnished the sources of their amusement. Such things she was fully persuaded exerted an improving influence upon the prisoners, yet she was always careful not to let liberty verge upon license. She taught the women housekeeping and home making, and encouraged them in caring for and loving something, if it was nothing more than a simple plant.

Mr. Scott, the Superintendent of the Concord Reformatory, declared reformation to be the chief end of imprisonment, and any method to be commendable which tended toward the accomplishment of that aim-moral, intellectual, industrial or physical. All reformatory action must be along the line of common humanity. The church, the schoolhouse and the workshop are as essential within prison walls as without them. The criminal must be made to work out his own salvation, and to become conscious that he is really doing it. He is to be induced to demonstrate his ability to fill an honorable position in the world. The truest reformation is wrought by the broadest education.

Girls' Education.

The education of our girls is becoming a more serious question, demanding more care and thought than it ever has in the past. We see in them the mothers of the generations that are coming after us. We hear a great deal about the higher education; but, as The Outlook remarks, why not pause to discover what is to be got for them in what may be called an humbler way. It proposes, for example, that they be taught first of all to read and write. The crudely ambitious conceptions of many modern directors of education put these acquirements down so low in the scale of studies that they are regarded of the least importance, the accomplishments and fringeries and furbelows of an educational scheme being put far above them, and crowding them out of sight. Let a girl be first taught to read any English book at sight, without halting or stumbling, or too frequent use of the dictionary. She should learn to read, to read aloud, agreeably and with simplicity, giving pleasure to those who listen. The performance should be perfectly natural, and neither strained nor dramatic. Thus will she begin to contract a friendship for books, which will form the companionship and solace of her life. To be a reader is one of the surest safeguards against being a talker. It prevents excesses, such as those of sewing fancy-work and pedantic housekeeping. Then she should be taught a fair and clear handwriting. Next. to spell.

These are prime qualifications for any edu

well says, a girl should be shamed into spelling if there is no other way. She should be driven to spell. Accomplishments and faulty spelling go but poorly together. A girl should, above all things, learn to write a good letter on a wide variety of themes and interests. As the home keeper it becomes for her almost a daily necessity. It is one of the most winning of the social graces to possess the correct and graceful use of her mother tongue. A woman's letter should be "good sense brightly delivered." After these two necessaries of an education for a girl's whole life, reading and writing, come any such accomplishments as may be deemed desirable. First of all is that of balanced, harmonious and beautiful speech, responsive to the motions and emotions of the spirit. Speech is far more than the hat, though a girl may not think so. The first impression made by her is not by her head covering, but by the words that proceed out of her mouth. An American girl should speak well and think quickly. Mental arithmetic helps toward this. And almost every girl should be taught a little music. Old fashioned family music should never be given up. She should be educated so as to be a girl among girls. And being also taught to be good, she should learn to regard the externals of goodness. Especially should she be fitted for the things of home, which is the heaven on earth for all. We are not to forget in our education the human relations.

God as Man.

Only the true Spiritualist can teach the really natural religion in all the fullness of its life. Only he is capable of showing that the Divine Spirit is at all times waiting for us to be in receptive moods. It is the spirit that "breathes in the poet's fervid song, throbs in the hero's unselfish passion, sighs in the pathos of pity and the consolations of charity." It is the force of wisdom, goodness and love, which is the creative Power of the Universe, from which all things come, and in which all things live and move and have their being. This business of humanizing God is the parent and cause of persecution and woes. The theological temper hates all its opponents, and would consign them to perdition.

The conception of the old Hebrews made God a man of war. He is called sovereign, ruler, king, Lord, and by all other titles that signify authority and power. What the world has always needed is a spiritual religion, to which only now is it beginning to turn as if it were a discovery. Jesus Christ idealized it above other men, and his teachings have been turned into engines of cruelty and hatred, instead of performing their true work of charity and love. Jesus said "God is a spirit, and they who worship him must worship him in spirit and in truth," no matter at what shrine the horns blew. While some cows were passing the house, one of them lowed. "O, mamma," exclaimed Clark, "one of the horns blew. Which one was it?"—Exchange. or in what church, with what rites, or in whose name. Only "in spirit and in truth." If it were so done everywhere, the foul work of bigotry would come to an end.

Nor can it be denied that the same spirit lives in our own times, so frequently belauded for its benevolence and fraternal feeling, its charities and altruism. It may work after more artful methods and try to conceal itself in a different guise, but it remains still in the uncharitable human heart. It is not to be extirpated by the use of any soft, velvety words of sentiment and sympathy: the wrong principle itself is to be taken out by the roots and a righteous one substituted in its place. So long as God is measured and described after case of crime ought to be diagnosed and its | the limitations of our strictly human rules, so long he will continue to prefer some to others of his created children, to damn some and save others, to meddle with the common doings of prisoner's moral condition. There is always | men, to demand a vicarious atonement for our hope for a soul as long as there is life. The sins, and to have us take the attitude of timid and cringing worshipers, filled with all sorts of superstitions.

Once conceive God as Spirit and as Love only, and all bigotry dies, dogmas dissipate, creeds disappear, cruelty and persecution cease and wars end.

Our Message Department.

Each week THE BANNER'S Message Depart ment receives private notice from its many readers. Among its regular patrons and its occasional readers we are glad to know that it is received with such welcome.

At the same time it is sad to record that many who have received evidence of a life after this one are not ready in the least to bear witness of the event to the public. We know that most of our messages directly appeal to some one who recogizes the facts stated, and we earnestly desire that those who realize the correctness of the spoken word will write to bear witness. The following is a good example:

To the Editor of the Banner of Light:

Corning, Ark., Oct. 10, 1896.

In the issue of Sept. 26, 1896, BANNER OF LIGHT, was a message from our daughter, ETHEL ESTES, which we acknowledge with many thanks. We are very glad that she has been able at last to send us a message, and now that the difficulties under which she must labor in controlling the medium being in part overcome, we hope for further messages more definite and explicit. Accept our thanks in interest of the good old

BANNER OF LIGHT, whose pages we read weekly, and expect to continue to do so as long as we live. Yours fraternally, E. D. ESTES AND WIFE, M. R. ESTES.

The Prompt Fulfillment of a Dream.

A writer for Psychische Studien presents the following in a late issue:

"It was in June, 1862. My friend Zdrawkoié, now General in the Servian army, came to Belgrade with his wife, and was my guest On Sunday, June 15, after dinner, we men re mained at the table over our coffee, smoking and talking, while the ladies had withdrawn to get an after-dinner nap. After a time they returned to us, and my wife said that she had had a dream that the Servians and the Turks were fighting near the Cukur-desma, and that in consequence of this the city was bombarded. I said to her: 'God forbid that your dream turn out as true as that you had last autumn that our grapes had all been stolen.' Upon this we went out to walk in our garden; scarce ly had we reached it, however, when from the city came the sound of the alarm-bell, followed by the noise of a great tumult. Soon the mes-sage came that the Servians and Turks were fighting near the Cukur-desma. I, at that time an officer, was obliged to report immediately at the barracks, and Zdrawković accompanied the ladies to the house. At one o'clock on the afternoon of the next day the guns from the fortress opened upon the city, and thus began the world-famous bombardment of Belgrade in 1862. The dream of my wife was fulfilled!"

Mrs. Brigham and Miss Cushman have returned from their very successful European engagement, and recommenced meetings at Adelphi Hall, 52d street and Broadway, New

NEWSY NOTES AND PITITY POINTS

B-fore God's footstool to confess, A Murlem kneit and bowed his head:
'I failed!' he wailed. But Allah said: "Thou did'st thy best-that is success!",

The late Dr. Thomson, when hishop of Gloucester, resorted to narcotics to relieve the toothashe. One morning, after a night of great suffering, as he left the house to consult a doctor, Mrs. Thomson begged him mit to allow the physician to prescribe a nar-cute, as it affects. his brain for several hours. On his way the hishop met the postman, who handed him a large official envelope. He opened it and read his appointment to the see of York. He hastened has appointment to the see of tora. He hastoned back to communicat: the surprising news to his wife, "Zoe! Zoe!" he exclaimed. "What do you think has happened? I am archbishop of York." "There, there!" rejoined the wife. "What did I tell you? You've been taking that horrid narcotic again, and are quite out of your head."-Standard.

The actual danger from an electric storm is, in truth, not from the lightning nor the thunder, but from the nervous condition into which persons allow themselves to fall.—True Flag.

Sir Edward Clarke's candid admissions in the Venezuelan maiter have made him the target of bitter attacks in the English press, but what he said is true, nevertheless. - Journal.

As Jove yielded to Jehovah, so will Jehovah yield to some new delty created by the new men and women of the new age yet to come, and this new "Lord of all" will doubtless be a mother god-better, nobler, kindler and wiser than all the male gods of the past. -R. D. Slenker.

All men are our brothers: and when we injure them by lies, which cut like a sharp razor, by sneers, by inuendoes, by intrigues, by stander and calumny, by hatred, malice and all uscharitableness, by want of thought, or by want of heart, by the lust of gain, by neglect, by absorbing selfishness, we are inheritors of the spirit of the first murderer.—Dean Farrar. The festival hall of the Auditorium Hotel, Chicago,

Ill., will be the scene of enjoyment on Novemthe Chicago Vegetarian Society will hold its second annual holiday banquet. A large attendance is anticipated, and the success of the affair is already assured. The food question will be discussed from various points of view—the physiological, the hy-glenic, the ethical, the economic, the religious.

Oh, never "hold malice," it poisons our life With the gall drop of hate and the nightshade of strife; Let us scorn what we must, and despise where we may. But let anger, like sunlight, go down with the day.

A few years ago the Arena published an article on "Psychical Experiences," in which allusion was made to some strange happenings to "Dr. L." Dr. D. L. R. Libbey, mentioned in "The Rising Tide" article (second page), is the gentleman referred to by that initial.

An editor not long ago wrote a short leader on Thomas Monck Mason, and sagely remarked: "Though the name of Thomas Monck Mason was once familiar enough to the English public, the announcement of his death will be the first intimation of his birth to thousands of our readers."—Littell's

It is a peculiarity of Russian railways that their sta-

tions are generally two miles or more distant from the towns and villages which they serve. This is said to be on account of the danger of fire, the houses in small places generally being thatched with straw .-

> Oh! mighty brother soul of man, Where'er thou art, in low or high, The skyey arches with exulting span O'er-roof infinity.
> All thoughts that mold the age begin Deep down within the primitive soul.

And from the many upward win To one who grasps the whole.

Teacher - "What is taxidermy?" ?" *Johnnie*—"I "Well, Johnnie?" guess I know, teacher." Teacher-" V Johnnie-" It's puttin' down carpets." guess I know, teacher.

-James Russell Lowell.

A notable feature of the November McClure's will opment of the daguerrectype in America, illustrated with beautiful original daguerrectype portraits of Webster, Edward Everett, Jenny Lind, and others, from the rare collections of Peter Gilsey of New York and Josiah J. Hawes of Boston.

HELPS TO CRIMINALS .- Minnesota at last has a Prison Association to lend a hand to discharged convicts. Pity that there are not more of these socie ties, still greater pity that the State itself does not have more at heart the interest of the convict after be has passed outside the prison gate and in the light of the law is again a man entitled to a chance and worthy of being considered innocent until guilt is again proven.

The reports from the Philippine Islands show that the drama of blood and butchery that has been en-acted in Cuba is being repeated there. The warfare thus far has been of the guerrilla kind. The Spanish recently captured several native leaders near Cavite, and, after torturing them, disemboweled them and bung the bleeding bodies, still warm, over the city gate. And this is not in the days of barbarity, but in

Though he roam to sacred Corican, no dog will turn lato a lion; going to holy Benares will make no pig an elephant; and no pilgrimage will make a saint of one whose nature is different.—Saying from the Hindoo.;

THE EXCEPTION. - Bellows-Good morning, Fellows. Has your brother's condition improved any since I saw you?" Fellows—"It grieves me to say it has not." "Does the doctor give him any hope?"
"No, but he has given him about everything else."— Yonkers Gazette.

Mrs. C. B. Bliss,

Of 120 West Concord street, Boston, has changed her séances-Tuesday afternoon to Saturday afternoon-by request of her patrons.

Societies or reliable individuals desiring W. J. Colville's services in the vicinity of Boston can obtain them for Tuesday and Thursday evenings this month on very favorable terms. Address, care Banner of Light.

To Visit Springfield.

To the Editor of the Banner of Light:

If all who live in Boston or vicinity who wish to attend the Convention of the Massachusetts State Association, to be held at Springfield (one hundred miles from Boston), on November 12, will send me their address and an order for a round trip ticket via the Boston & Albany Railroad—station on Kneeland street—I will see to the matter of their success. The train wil leave at 8:30 A. M.; returning, will leave Springfield at the same hour P. M. I can secure the ticket for three dollars the round trip, with a special car, provided I can obtain fifty names and orders.

Please communicate at once with the undersigned,

who is the only authorized agent for this proposed ecursion.

DR. G. W. FOWLER. 26 Highland Avenue, Lynn, Mass.

The Last Week. With the close of the Presidential contest comes

also the end of the World's Food Fair in Boston, which closes on Saturday, Nov. 7-all reports of a longer continuation being without foundation. The grand musical concerts will be continued to the end, the John Boyle O'Reilly Band playing in Grand Hall, Monday, Tuesday and Wednesday, and the Naval Brigade Band the remainder of the week, while the Fadettes will render their choicest selections every afternoon and evening in Exhibition Hall. The four hundred spoons and countless souvenirs and samples will be given away as usual. The last week of the Fair will be the most notable in the history of exhibi-

An Explanation.

To the Editor of the Banner of Light:

Let me state that the prompt response of many warm friends to my announcement encourages me to publish in December; but, at the same time, as my investigations never cease, I am strongly tempted to delay the publication a little, to add new material to the book which its readers would all desire to receive. San José, Oct. 24. Jos. Rodes Buchanan.

The Veteran Spiritualists' Union Will hold its public monthly meetings in Gould Hall. No. 3 Boyiston Place. The first meeting will be held the second Wednesday of November (the 11th), after

which they will be held the first Wednesday of each month, at 7:30 P. M. WM. H. BANKS, Clerk. No. 77 State street. Boston.

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER. [Special to Banner of Light.]

Prof. J. G. Leonard of Chicago has finished his work in New York for the present, and has gone West. During his stay of four months he met with unequivocal success, from the first revealing such psychic powers as are rarely seen, and that without apparent effort or fatigue. Many hundreds visited him during his brief stay, and were strongly impressed by his ability to demonstrate occult force. Agreeable in manner, pleasing in personality, and strong in the invisible force about him, he is eminently adapted to accomplish pronounced results wherever he may go.

Considerable talk is being made over the new volume, "Blind Leaders of the Blind," by J. R. Cocke, which, by the way, is quite a readable book, lacking perhaps the finish and tone of the writer, but at the same time interesting, and full of valuable and suggestive matter. Several critics have spoken of Mr. Cocke as being possessed of psychic power, and even one spiritualistic journal has repeated the same thing, as if it was a matter to remark upon. Every credit is due to Dr. Cocke for what he has done for himself, but it will be remembered_not so many years ago, as the files of THE BANNER will prove, that he was a spiritual medium, and through extensive advertisement attracted some attention. There was nothing exceptional about his powers, save perhaps his gifts as a musician, which were, without doubt, of considerable merit. After working for years as a medium, he was enabled to study medicine, and graduated with credit to himself. Since then, however, Spiritualism and mediumship having served the purpose, he has dropped entirely out of the movement, and Dr. Cocke no longer mingles with these piles in days gone he were alled to with those who in days gone by were glad to give him a helping hand. What a strange thing Spiritualism is, anyway; how it is used as a stepping stone, and then forgotten and ignored. When everything else fails, how it is traded upon, until the sun shines again, and then, how easily forsaken and forgotten. I could not but think as I saw the brilliant actress, Georgia Cayvan, holding the great audience almost spellbound at "Palmer's" the other night, how, as a member of the Boston Lyceum, she had been encouraged and sustained, until—well, it has served its purpose, and has been put on the shelf! Or of the Cephas Lynns and Chas. Haydens, who as spiritual mediums helped forward the great Cause, and who to day are content to forget and be happy. I suppose I am all wrong, but whenever chances have been offered—and they are not a few to even me—to forsake the old ship, I somehow have felt that the least one could do was to give one's life to that which was true. And if Spiritualism was good enough to accept in adversity, it was grand enough to depend upon, with all one's strength, during all the days of one's life. Yet these great minds that have taken one step backward and failing to recognize and announce a truth one has comprehended is a step backward-will go on their sweet way, until-well, when Spiritualism does take its place, then look, behold, the crowd who always believed, who loved and defended it! What Spiritualism has always needed, and never more than to day, is not those who are trying to see how much they can get out of it, but how much they can put in, which is quite a different thing.

Mrs. Emily Ruggles, so long and favorably known among New York and Brooklyn Spirit

ualists, has at last passed on to that eternal city which always meant so much to her. Few women ever strove more honestly, worked more industriously or sacrificed more nobly than did she. Her good deeds would fill a volume, and her faith in Spiritualism was as unfaltering as it was enduring. Never a worn or tired worker applied to her in vain. She was ever deeply interested in every phase of Spiritualism, and from the Fox Sisters, one of whom passed her last days in her house, down to the present moment, she has been all that her circumstances would allow, and, if possi-ble, even more. Now she has passed into the light of that world in which she had so many treasures, has laid down the burden and care of earthly work, has put on the brighter robes of the higher life, and if ever a soul earned a liberal reward of peace and glory, Mrs. Ruggles was one. She was always an earnest reader of THE BANNER, a friend to all medi-ums, a hard worker in the cause of truth, and as kind as she was earnest. May she find the fulfillment of all her hopes!

Mrs. Palmer Russegue has just finished a most brilliant engagement before the First Society here. Without doubt she is one of the very ablest speakers now before the public, and is destined to attract more and more at tention as she is more widely heard. No one could question the sincerity of a purpose so eloquently and logically presented. She is speaking now continuously at Providence, R. I., and the people there, whom I hold in pleasantest remembrance, could not have made a wiser choice. A largely-attended reception at Mrs. Williams's, 232 West 46th street, on Sat urday evening, served to show Mrs. Russegue that she has gained a warm place in many

Mr. Edgar Emerson has been speaking for the Society in Brooklyn with great success.
J. W. FLETCHER.

1544 Broadway, New York City.

National Spiritualists' Association.

To the Editor of the Banner of Light:

Four charters have been granted since the Convention, making total membership of the National Spiritualists' Association one hundred and fifty-four societies; about twenty societies are making arrangements to affiliate with the National body. A little coöperation will bring membership up to two hundred before anniversary, 1897. This we are determined to accomplish.

Mass meetings will be held in Baltimore in November—in New Orleans and Atlanta, Ga., in December. One each month will be held during the year; more if possible.

All persons who contribute one dollar or more to the Treasury of the National Spiritualists' Association are entitled to a certificate as a Contributing Member. We ought to have a thousand of such members this year.

The last Convention voted wisely, I believe,

not to increase the capita dues; they there fore remain the same. I trust all societies will endeavor to have a representative at the next Convention, 1897; try and arrange for this early in the season. The National Spiritualists' Association is here to stay; let all its inte gral parts be lively parts this year; let there be no drones, but all work for one great object

humanity's good.

A few copies of Pres. Barrett's Report, 1895, and History of National Spiritualists' Association, can be secured by any one, by forwarding two two-cent stamps to this office.

Do not condemn the National Spiritualists' Association until you study its work, and realize what it has accomplished. FRANCIS B. WOODBURY, Sec'y.

NEBRASKA.

Lincoln .- Dr. P. S. George writes: "Mrs. Goodrich has been working in Omaha, Neb., and Council Bluffs, Ia., the past three months, with marked success. She is a most excellent public test medium; she has attracted to her many warm friends in Nebraska, who will always welcome her back here. She and Master Sammy leave Omaha for St. Joseph, Mo., at once, to fill an engagement for the month of November. Her address in that city will be 417 So. 9th street."

For Over Fifty Years

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

(From The Budget.) The World Beautiful.

How can I cease to pray for thee? Somewhere In God's prin' universe thou art to-day. Own he not reach this with his tender care? Can he not liear me when for thee I pray?

What matters it to him who holds within __The hollow of his band all worlds, all space, That thou art done with earthly pain and sin?

Homewhere within his ken thou hast a place.

Somewhere thou livest and hast need of him, Somewhere thy soul sees higher heights to climb; And somewhere still there may be valleys dun That thou must pass to reach the hills sublime.

Then all the more because thou can't not hear
Poor human words of blessher, will I pray:
Oh, true, brave heart! God best thee wheresoe'r
In his great universe thou art to-day.

Every sympathetic observer of life must recognize the increasing spirituality of the general attitude toward that event which sooner or later comes into every home—death. Its dark-ness and terror may almost be said to be practically over; the time practically over when we affirmed by our lips, but denied by our conduct, our belief in immortality. Formerly—and of course much of it lingers at the present time—a death in the family plunged every member of it "into mourning." Usually the mourning was synonymous with grief, but not invariably. Whether it was the accompaniment of grief or only the conventional tribute to custom, it was a matter involving the element of trade and traffic; of the intrusion of bustle and material affairs on hours that should be sacred to exaltation and to consecrated thought. Here is a great, new experience. One dearly beloved has gone on to the next higher plane of life. He is not dead; he is more alive than ever before; near and dear as the relations to him may have been on earth, now they may be infinitely nearer and dearer. Lowell expresses this truth in these lines:

"Now I can love thee truly,
For nothing comes between
The senses and the spirit,
The seen and the unseen."

Nor need death be thought of as formless and vague and void. "There is a natural body and there is a spiritual body," said St. Paul. Psychic science has discovered and formulated beyond question of doubt certain truths about the life that lies just beyond this. These truths are just as well attested as any

truths of philosophy or of science.
First, "a spirit" is simply the spiritual being in the spiritual body, just as the individual here is the spiritual being in the physical body. The spiritual and the natural bodies correspond in all detail of form and carriage. But the spiritual is light and capable of swift movement, and is far more the expression of the spirit force than is the natural body. The natural body is subject to the resistance of mat-ter, while the spiritual body is not; the one is subject to the law of gravitation, not so the other. The man living in this part of life is essentially a spirit; he does not "become" one by death, but merely slips out of the outer, coarser, physical body, and finds himself in this spiritual body with head and hands and feet-the form he has been accustomed to. Now he has to do with finer agencies. Not necessarily is he remote from the space where those on earth are living. He has achieved a higher plane of consciousness than he had here. But that does not necessarily imply a geographical or astronomical change of places. Two men may live side by side in a block in adjoining houses, with the scenery of their daily lives practically identical, and still be on very different planes of spiritual conscious ness. The one may be noble and high, the other base and low.

The event of death does not probably at once change a man's nature. It effects no miraculous or instantaneous change in the quality of his spirit. There are spirits still in the natural body much more exalted than some who have gone out of the natural body. Still, the general tendency is upward, for the one fact of the loss of relations with material things tends to spiritualization.

after that one has passed through death. "You can do nothing more for him," is sometimes heard. "His life is closed." "He has gone forever." Never were words more misleading. His friend can do more than ever for him. His life is not closed but—begun. He has not "gone forever," but rather he is nearer, closer, tenderer than this part of life ever permitted him to be. The masses for the dead in the Catholic Church rest on the deepest spiritual truth. And how beautiful are the sacred words of which the first lines are:

"Eternal rest give unto them, O Lord, and let per petual light shine upon them."

To hold sacred and peaceful the season of a death is to enter into the most divine uplifting. Violent grief must be torture to the one who is gone and who is vainly striving to make those here understand that he is only more alive than they are—alive with a keener, finer, more ex alted life. The truly-enlightened vision will yet come to regard death as a sacred festival, a spiritual sacrament, instead of tears and lamentations and seclusion and selfish grief-for however unconsciously, such grief is selfish; instead of this, it will be a period when the nearer friends will lift up their hearts with a new and deeper sense of the spiritual life; when spirit to spirit—the one in the life be yond, the other in this life-shall meet more nearly, more truly responsive than ever before. and a closer sense of the divine love encompass LILIAN WHITING.

them round about.

The Brunswick, Boston.

A Dream.

The following, from Annali dello Spiritismo, gives evidence of spirit-communion (really) whereby occurrences in this life are laid before the world:

Near the end of the last year, Signor Chris tonko, the chief of police, was assassinated at Palianitchintzy. All efforts to discover the murderer were in vain. Some weeks after the the victim appeared in a dream to his daughter, and told her the name of the assassin, one Gritzenko, and designated the place where the evidences of the crime were to be found. The dream was reported to Signor Uriadax, an officer of the secret service, who instituted a new search and an examination of the house. This investigation confirmed in every respect the revelation of the dream, and fastened suspicion upon the alleged culprit. He was arrested; his evidence was confused and contradictory, and on close questioning was proved to be false. Little by little the truth was brought out that on the night when the crime was committed Christonko had made insulting remarks about Gritzenko's wife. This gave rise to a quarrel which caused the chief of police his life.

Living Truth.

An old proverb says: "An ounce of prevention is worth a pound of cure." If you have Adamson's Botanic Cough Balsam, you have both prevention and the cure, and it costs almost nothing for this unfailing safeguard to health. At all Druggists'.

The Massachusetts State Association

Will hold its Quarterly Convention at Springfield, Mass., on Thursday, Nov. 12, 1896.

Meetings will be held morning, afternoon and evening. Among the speakers already engaged are Dr. Geo. A. Fuller, Carrie F. Loring, Mrs. H. G. Holcomb, H. D. Barrett, President N. S. A., Miss Lizzie Harlow, Mrs. Juliette Yeaw, W. H. Bach and Mrs. Laura A. Cummings. Miss Leliaone F. Thrall of Poquonock, Conn.,

Music will be furnished by singers of the Springfield Societies.

The Ladies' Aid Society has secured the use of GRAND ARMY HALL, and has tendered it to the State Association free of charge.

The ladies will furnish dinner and supper at the hall.

Committee of Arrangements—Pres. George A. Fuller, Mrs. H. G. Holcomb, Mr. T. M. Holcomb, Mrs. Haskins, J. Browne Hatch.

Reception Tendered Mrs. Palmer-Russegue.

To the Editor of the Banner of Light:

For the purpose of increasing the funds of the First Society, a most interesting benefit was given on Wodnesday evening, Oct, 21, Mrs. M. E. Williams kindly donating the use of her pariors at No. 232 West 48th street. The principal part of the program devolved upon Mr. Edgar W. Emerson, who, with his usual graciousness, responded with some very re-markable tests. Withai, the affilir was replete with interesting details, and a most substantial sum was

Ou the Saturday evening following a reception was tendered by Mrs. Williams to Mrs. Palmer-Russegue. A large pumber of guests were present, including a runler of well-known mediums, all of whom kindly contributed to the interest of the function. Mrs. Williams is ever a chaim ing hosters on such occasious. With her customary felicity she spoke of the growing unfoldment in the minds of the masses, and of the eagerness with which the new seekers after truth wars feating now the night my buller which Modern Suc. were feasting upon the pubulum which Modern Spiritualism alone of all the cults afforded. Spiritualists, she believed, were the most wonderful people in the world, from the fact that when they met in social intercourse, there was a tacit realization that the greater number were the invisible guests, whose presence was as palpable to them as were those in the form. This implied fact went far toward investing these occasions with an interest which no other class of pro-ple could enjoy. She fe-lingly referred to the im-measurable service rendered the Cause by Mrs. Palmer Russegue, who spoke for the First Society during October, and in whose honor her guests were

Mr. De Leon Myers, accompanied by Mrs. Stone, discoursed some most excellent music. One of the most enjoyable features of the evening was the inspirational singling and playing by Mrs. Addle Gage. Although Mrs. Gage is so well and favorably known, many present had never before heard her, and to such this phase of mediumship was a most pleasant revela-tion. Among others who so ably assisted in the success of the occasion were Mr. Edgar Emerson, Mrs. Pepper, Mrs. White and Mrs. Wallace, all of whose names speak for themselves. Mr. Emerson referred gratefully to the encouragement which Mrs. Russegue had extended to him in his initial work, words which had lent a sustaining power to him in his capacity Mrs. Russegue's remarks were in a colloquial vein,

reminiscent of her early experiences as a teacher of the New Dispensation, a period in which it meant a great deal for a sensitive nature to do battle with the gibes, the sneers and the narrow mindedness of a big-oted skepticism. Spiritualism had developed gradually and continuously in spite of these obstacles, and though its every step had been upon thorns, it was at last taking its place in our land to which it rightfully belongs; it was commanding, where before it had pleaded. To her it meant the life, the comfort, the courage, the everything; and as a growth and a re-form it had accomplished more than aught else in science or religion, because it meant consciousness atter death, eternal growth, and proof irrefragable of the soul's immortality. She recited a number of instances in her own life in which events had been strangely foreshadowed through spirit media.

Mrs. Russegue is a convincing speaker, earnest and forceful in her utterances, and impressive in the truths which she enunciates. The First Society is certainly to be congratulated upon her occupancy of its rostrum. It is a matter of sincere regret that her stay is limited, for as an expounder of the deeper philosophy of Spiritualism she ranks with the world's greatest teachers.

She made many new and stanch friends by reason of her quiet, intellectual personality, and I am sure all the guests owe a debt of gratitude to Mrs. Williams for the opportunity of meeting her which was thus afforded them. After some charming Williams for the opportunity was thus afforded them. After some charming selections of music, the company dispersed at a late John Hazelrigg.

New York, N. Y.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the samweek, must reach this office by Monday's mail.]

Oscar A. Edgerly would like to respond to calls to lecture during November- the failure of those with whom he was engaged making it necessary. Address 277 Decatur street, Brooklyn, N. Y.

Friday evening services at Spiritual Temple, Exeter and Newbury streets—W. J. Colvide lectures during November: Nov. 6, "Spiritual Philosophy as Illustrated by Plato"; 13. "Spiritual Truths in Shakspeare"; 20. "Emerson on the Human Soul"; 27, "Spiritual Visions of Goethe and Schiller." Service begins at 7:45; seats free; voluntary offerings.

Mrs. A. E. Sheets of Grand Ledge. Mich., occupies It is more than probable that there is never the platform at Berkeley Hall, Boston, through November. She was one of the speakers at the National aid and comfort to the one he holds dear as just after that one has passed through death. "You after that one has passed through death. "You have been do nothing more for him "is sometimes" in all of the speakers at the National Spiritualists' Association Convention at Washington; spoke at New Bedford en route here Oct. 26. July 10, 11 and 15, she is engaged at Onset, and July 25 at Nices. antic, Conn. Associations desiring her services for camp work while she is East, can address her care Dr. E. A. Pratt, 192 Dartmouth street, Beston, Mass., where she will be at home to her friends Tuesdays from 3 to 10 P. M.

> W. J. Colville's many friends in Brockton will be pleased to learn that he is to lecture in that city on sunday evening, Nov. 8, under the auspices of the local Spiritualist society, who have secured his services for Nov. 29 also. Friends who desire to attend W. J. Colville's course of instruction in spiritual science are respectfully informed that twelve lessons are to be given at No. 45. Mt. Rotelinh, street commencing. to be given at No. 45 St. Botolph street, commencing Thursday, Nov. 5, and continuing Saturdays, Tuesdays and Thursdays till Dec. 1 inclusive.

Dr. Geo. A. Fuller will lecture at Waltham, Mass. Nov. 8, and Mariboro', the 15:n. Would like engagements for Nov. 22 and 29. Also has dates in the Spring of 1897. Address 42 Alvarado Avenue, Worcester Mass.

Mrs. C. A. Butterman and Mrs. N. E. Cerey have inaugurated a series of spiritual meetings at Carleton Hall, Broadway, Chelsea Square, commencing at 7:30, every Sunday evening until further notice.

Mrs. J. W. Kenyon will lecture and give tests in Lynn Nov. 8, at 2:30 and 7:30 P. M., also before the Ladies' Spiritual Aid Nov. 18, and the Ladies' Union Ladies' Spiritual Aid Nov. 18, and the Ladies' Union of Lynn Monday evening, the 9th. Mrs. Kenyon, through her able mediumship, has created a great sensation in Lynn, and converted a large number of persons to spiritual truth.

Mrs. Mattle E. Hull lectures in Portland, Me., the first two Sundays of December. She was engaged in Manchester, N. H., the remaining Sundays of that month, but they have cancelled their winter engage ments, owing to the financial pressure, consequently Mrs. Hull would like to fill those dates in New England, not far remote from Boston. She has a few open dates in January, two Sundays in February, and two in March disengaged. Permanent address, 29 Chicago Terrace, Chicago, Ill.

T. Grimshaw has returned to this country. His engagements are: Haverhill, Nov. 1 and 8; Brooklyn, December; Buffalo, N. Y., January; Indianapolis, Ind., February; St. Louis, March and April. He has still the last three Sundays of this month disen-gaged. Would like to engage them somewhere in New England. Address, care J. Judson, 10 Park

street, Lawrence, Mass. Mrs. Abble N. Burnham spoke Nov. 1 at Malden Nov. 6, in Foxboro. Address 350 Salem street, Mal

Dr. C. W. Hidden of Newburyport, Mass., will lecture and give an exhibition of healing in Cambridge, Mass., Friday evening, Nov. 13.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritual Society held a very interesting meeting on Sunday evening, Nov. 1. Mr. F. H. Roscoe of this city opened the meeting with

Miss Gertrude Laidlaw of Boston, Mass., sang 'Home, Sweet Home," accompanied by Prof. A. S.

losslyn. F. H. Roscoe took his subject for the evening from the song sang by Miss Laidlaw, "Home, Heaven and Mother." The lecture was deeply interesting from beginning to end; the audience was large.

This course of lectures by Mr. Roscoe is bringing

out a large class of honest, intelligent people, who are investigating the beautiful philosophy he is advocating from Sunday to Sunday.

Miss Laidlaw sang two of Prof. Longley's inspira-

Mrs. Helena Cumerford gave remarkable tests.
Mr. Philip Cumerford, Vice-President, presided.

CONNECTICUT.

Norwich.-Mrs. J. A. Chapman, Sec'y N. S. U writes: Mrs. Eva Hill, the popular musical and test medium of Greenwich, N. Y., is still holding Sunday evening séauces at No. 21 Fairmount street. Mrs. Hill is entranced during the entire scance, which opens with some beautiful musical selections by the opens with some beautiful musical selections by the auclent guides, rendered in three and at times four different volces—a demonstration of spirit-power which baffles the skeptic, especially musical critics. Between the musical selections the bright little Indian guide, "Sparkling Water," gives excellent messages and tests to those present. Altogether the seamers are a marvelous exhibition of spirit-control.

Mrs. Bull will remain with us until the middle of

Mrs. Hill will remain with us until the middle of November, when she will go to Boston and give séances at No. 252 Columbus Avenue.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Re-

Florida Camp Meeting.

Special Excursions to Lake Helon, Fla

To the Editor of the Banner of Light: The public of Spiritualists are becoming much interested in the new camp-meeting in the land of flow-

ers, to be held next February and March. Having visited this camp last winter, I became so much impressed with the genial climate and the evident feasibility of this location for building up a community of Spiritualists, that I have made arrangements to take three parties by water to Florida the coming winter-Lake Helen Camp being the chief point of attraction.

Our parties will go by the Clyde Line of Steamships from New York to Jacksonville, returning the same

from New York to Jacksonville, returning the same way.

The first party will go the first week in December; the second party the first week in January; the third party the first week in February.

I expect to accompany the February party. There will be some one to lead the other parties, who will be at the Clyde wharf at the proper time.

I have secured special low rates for an excursion party of teu. If those desiring to go will write me at once (enclosing stamp), I will inform them concerning price of round trip tickets, and all details needed.

Those who are suff-ring from rheumatism or throat affections will find the climate in the high pine woods at Lake Helen of greatand permanent benefit to them.

at Lake Helen of great and permanent benefit to them. You will leave winter behind when you leave New York, and in three days be where roses bloom and strawberries ripen in our mid-winter.

The management at Lake Helen are building cottages, a club house, and other buildings, to accommo date the people who will come down from the North and West. There is a good notel there now.

Talk this matter up with your friends, and send in your names early for the party. You can select December, January or February for the trip, and save a good sum of money by going in a body with us.

91. Sharman street. Swringfield Mess.

91 Sherman street, Springfield, Mass.

The only permanent cure for chronic catarrh is to thoroughly expel the poison from the system by the faithful and persistent use of Ayer's Sarsaparilla. This wonderful remedy proves successful when all other treatment has falled to relieve the sufferer.

PENNSYLVANIA.

Allegheny.-A correspondent writes: Mrs. Mattle E. Hull filled a successful engagement with the Church of the Spirit," in Chicago, Ill., last month. Her lectures were of a high order and appreciated by large audiences. Her last Sunday's work was considered the crowning effort of the month. Her discourses, on "Inspiration," and "Beyond the Veil," were listened to with rapt attention, and heartily applauded at the close. She left the city the day tollowing the conclusion of her engagement for Allegheny, Pa., where she remains during the month. This earnest worker has a host of friends in her home city who wish her a good spend wherever the goose. city who wish her a good speed wherever she goes.

Surprising Cure.

To the Editor of the Banner of Light:

Having seen in your valuable paper accounts of the wonderful work of Drs. Watkins and Banks of Boston I would like to add my testimony, hoping others like myself may, through their hands, and your paper, find physical improvement and a better understanding of spiritual law and conditions. I have been suffering for a long time with heart,

kidney and stomach difficulties; confined to my bed four weeks; no help from family physician; felt impelled to try these men; contrary to the advice of my people, I decided to go to Boston. Oct. 26, my son (feeling that I took my life in my hand, so to speak) took me to 357 Columbus avenue. My experience, while personal, may be interesting to your readers: I did not know which one of the two men was to help me, never having seen either of them. Dr. Wathelp me, lever naving seen either of them. Dr. Wat-kins, without asking questions, diagnosed my case very accurately. Never having seen anything of the kind, how could I help being surprised? I then took treatment from Dr. Banks; from the moment he placed his hands upon me I seemed to feel an influx of strength; and a feeling that was wholly new and un-explainable seemed to take possession of me—the pain and Irregular action of the heart left me. My stoment felt natural and for the first time to weaks I stomach felt natural, and for the first time in weeks I felt hungry. At the end of about half an hour's treatment I felt more like myself than I had for ten years. I called it a cure, but Mr. B. laughed, and said: "Cured, no; helped, yes. With care, and two or three treatments, nature may find a way to perfect a cure. Feed the stomach with good nourishing food; come to me again in a week, then we can tell far better what is possible."

The week has passed. I have been improving steadily, and feel to thank God for his kindness in permitting me to come under the hand of Brother Banks; and I pray that this power may enable him to be as great a blessing to others as I feel that he has

Now, after my second treatment, I feel sure that health is within my reach. May the blessed light of Spiritualism permeate all things, carrying spiritual and physical help to the wayworn and weary.

Clinton, Mass., Nov. 2, 1896.

C. E. Wood.

WRITING PLANCHETTES for sale by Banner of Light Publishing Co. Price 60 cents.

Subscribers' Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each ad-dress. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUB. Co.

SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the Banner of Light and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of Colbus & Picture 1988. Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year. or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

Primitive Christianity,

WITH the only authentic Gospel of St. John, free from forgery and Interpolation, and the long lost lives of Jesus and the Apostles, with three Apostolic portraits from spirit-life, and an exposition of true Christianity, which was destroyed at Rome, will be sent to subscribers in December, unless delayed for new matter. Price, when published, \$2.00. It may be procured at any time before December 1st by remitting \$1.50 by postal order or registered letter to DR. J. R. BUCHANAN, San José, California.

Nov. 7. 2w

Col. A. J. Dexter, HEALER,

DURING October by appointment. 706 Tremont street oct. 17. FLORIDA for Homeseekers and Investors, is described in handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass.

DEAFNESS Catarrit. Pho-Ozo Air curst by inhabathen
Those deaf 5 to 25 yrs. Book of proofs free.
Nov. 7. Ryna, 16 Byrlaten St., Boston, Mass.,
26160W THE ART OF WINNING is worth knowing.
We can tell you how. Send 50 cents for book. NATIONAL INST., B. L. 116, Chicago. ly Nov. 7.

The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1885, by GEORGE A. BACON.
Pamphlet, pp. 21, price 3 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

DR. C. W. HIDDEN

OF Newburyport, Mass., whose remarkable success as a physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday from Park. to 5 P. N., main entrance; take elevator. Columbus Avenue cars pass hotel.

Oct. 17.

HYPNOTISM AS A HEALING MEDIUM— stration of Mind over Matter. Plain, practical, complete. Three volumes in one.

HEALTH AND BEAUTY—How to Prevent and Remove Wrinkles, Improve the Hair, Face and Figure, Renew Youth.

WHAT WOMEN SHOULD KNOW.—New Discoveries for the Matron; Timely Warning for the Maid; Revelations and Revolutions. Either of the above, 25 cents; all three, 60 cents, prepaid. Address MRS. M. McCABLIN, Ph. D., Institute of Practical Psychology, 176 Euclid Avenue, Cleveland, O. Nov. 7.

Works on Hypnotism, Animal Mag-

netism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought,

BOUGHT AND SOLD. H. F. TOWER, Bookseller, 312 West 59th street, New York On).

Campbell Bros.,

SLATE WRITERS, and Spirit Artists for portraits of Spirit friends and guides, finely executed in oil on canvas. Slate writings and other sittings by appointment. Hours 10 to 5. 1309 Washington street, Butte 1, Boston. Nov. 7.

J. T. Coombs,

A STRO-PSYCHIC Reading. Diagnosis by lock of hair and Prescription, one dollar and 2ct. stamp. Circle Sunday, 7:30 P. M. No. 76 East Newton street, Boston. Nov. 7.

Mrs. M. R. Goff,

SEANCES Tuesday, 8 P.M.; Thursday and Sunday, 2:30 P.M. Opening Nov. 1st. All appointments by card. No. 76 East Newton street, Boston. 4w* Nov. 7. MAINE'S MYSTERIOUS HEALER, DR. A.
R. GILMORE, Bath's Dentist, cures all diseases by
the touch of hands. Treatments at your home. 296 Columbus Avenue, Boston, Mass. 1w* Nov. 7.

READ THIS.

We want to secure 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 for a limited time: To any person not now a subscriber to the BAN-NER, who will send us SO center, we will not only send the paper for three months, but also one

${f AFine Musical Tribute}$

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, "Ohl What Will it Be to Be There?" It has a handsome lithe graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists. value to all Spiritualists.

We will furnish free one copy of the Minsical Trib-ute 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. RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide, FOR 1897.

Predictions of the Events and the Weather

That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIO.

By RAPHAEL, the Astrologer of the Nineteenth Century, Seventy-Sixth Year, 1896. CONTENTS.

CONTENTS.

Seventy Seventh Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding Table.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1897.
Symbols, Planets, Moons' Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmer's and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables, etc.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Where the Money Goes, etc.
Sizes of Tanks, etc.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
The British Empire, Foreign Food Imported, etc.
Religious Denominations.
Railway Information.
Prime Ministers, Digestion and Natrition Tables.
Yield of Wheat, The National Deut, etc.
Value of Minerals, Population, etc.
Legacy Duties, Price of Wheat, etc.
Where to Find a Will.
What we Swallow, Foreigners in England, etc.
The Armed Peace of Europe, Church of England, etc.
Agricultural Statistics.
Siang Terms for Money, and other Tables.
How an Intestate's Property is Distributed.
Education Statistics.
Seaf Periods during 1895 for observing the Planets.
General Predictions.
Periods in 1897 for gathering Medicinal Herbs.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1896.
Hints to Farmers.
Hints to Gardeners'
Raphael's Domestic Guide.

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SPIRIT

Message Department

SPECIAL NOTICE.

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 Counting-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 earthy 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 extence. We ask the reader to receive no decirine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

The 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 as of the fact.

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 25, 1896.

Spirit Invocation. Oh! Spirit of Love, how we rejoice this morning on having the privilege of coming in contact with mortal and spirit in cooperation. As we look upon thy handlwork and comprehend thy glorious power, oh! how beautiful to recog nize thy divine life.

While we have been recognized more by the external and familiar brains, oh! let us look deeper, let us seek and state more of the inner man-the spiritual man-that moves and gives us the power to think, gives us the power to reason and gives us the power of thought to penetrate all space. Oh! Spirit Divine, wake up those dead faculties and bring them to a more conscious light of thy wisdom, of thy pow er and of thyself, as we are now passing through the critical changes of mortal existence, drawing close to the end of our century. Oh! may we to day be awakened even in spirit to the consciousness of what is before us. How much depends on individualism; how many are waiting and watching for the results. As we are still interested in the progress of human existence, and the education of both soul and body, and the unfoldment of individualism, oh! may we not be looked upon as one at fault, but may we feel we are all responsible, and our brothers' keeper.

Draw near with thy divine power this morning; baptize the mortals as they have never been baptized before; wake up the natural brain, that we may have more equalitythat we may as a country, as a people of free thought and independent government, awaken to a realization of what is now before us, to the responsibility that each one must take on himself or herself the unfoldment of the future I come in contact with the mortal, and they

Let us feel this morning that the voice that speaketh, speaketh with the spirit that comprehends to a certain extent how much is to be done. Oh! assist the officers and workers in this our circle, both in spirit and in the mortal, that they may have strength to stand firm and meet all the requirements that are demanded of them, and to meet the demands that so many souls are to-day hungry and thirsty

Hear us this morning, oh! thou great Jehovah, bring thing influence around us that we may feel still closer and closer to them. We do not cry unto one, but unto many; we only seek the assistance of those who have more strength than ourselves; we will seek for wisdom, seek for knowledge and seek for reason. Hear us this morning; bless each one as they are now here before us; give unto each one as thou seest best for them, because the spirits will take control of the vocal organs and voice their sentiments; for we know It is the light that bringeth understanding, and that thou shalt have the praise now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Luther Brigham.

Good-morning, Mr. Chairman. I am very much pleased to be identified here this morning. It seemed to me, as the voice was sent up in supplication for the blessing and enlightenment of humanity, I could not resist the opportunity that was offered me to mingle my thoughts with their thoughts and to send out a little word of comfort, like the crumbs that fall from the Great Master's table, to encourage and to assist those that are trying to promulgate this beautiful philosophy. While in earth-life I had a wonderful experience in my career. How peacefully the voice can speak through the material organs! How they can oftentimes become identified clearly and so distinctly that it is as the mortal food to the

I was perfectly satisfied with life continual I have wandered and searched deep for still more unfoldment since I was liberated from the encasement of clay, for I feel that even those that have a consciousness that their friends can return, are satisfied that by and by we shall meet again. Yet as we voice our sentiments, and especially when it comes through a new or strange organism, it seems to bring encouragement to the mortal, seems to give them still new force and new thought-because the sentiments come through another we oftenseems to come home, where there is such a like me; she is sick all the time, and nervous; sweet remembrance.

It is with that mission this morning I have all to know-not only my individual familythat I have met my reward, that I have met found all if not more than I expected.

I wish to encourage my companion, one that has labored so many, many years for humanity and for the inspiration of the mortal to govern love as controlled-also to bring encouragement to those that are still wandering yet in darkness. I want also to say to my boy: "Remember, the frail form of the father has been and in spirit. I am still anxious for your welfare." I have been thinking that only a few passed out of the body-for I have not been gone so very long, I think something over a year-I see still some changes, and when I the many friends that I left behind me, I want has much to do with our career in earth-life. to say: "Fear not! The times are hard, and the times are critical, but, as the one that pre- | morning, and so is uncle, and we have so many | I have said, I want them to know that I am my ceded me said, the spirits are not silent, neither | here. That is why we are anxious for you to | own self yet, that I have neither found the

and quietly and sliently, and shortly all things will work out for good.'

Mr. President, I am not a stranger to the Banner of Light. Your paper has been out consolator and protector for many, many years, and for that I should like to say I have come in contact with so many in spirit that were interested in your paper. They are also with me this morning, but we will not stop to recite so many names. I merely want to say to the world at large, and to all that this may interest or with whom I was closely connected, that Luther Brigham is still active and interested in the work. My wife is well known on the public rostrum, and I want to say to her "Work, dear one, but do not overdo. That is my anxious thought, for loftentimes see that your ambition and your great overflowing heart oftentimes lead you to do more than the vital strength of the body can sustain. By-and-by, when thy work is done, we shall meet again, and not to part evermore."

Mr. President, I am very happy for this prive ilege this morning; it will do both my own soul good and assist others. My wife was named Helen Temple Brigham; my home was in Colerain, Mass.

Mary E. Bothmen.

Oh! how beautiful it looks this morning, and it seems to me as if I had awoke from a long, long slumber. It seems that it is hard work for me to remember much about the last years of my earthly existence. I want to recall memory, or I may not be able to give the events as correctly as I should do if my mind had not for some time previous to leaving the body been a blank-it was what the mortal would call insanity. I remember so many things, and yet cannot tell when or where. I have so many, many times come to this circle and listened, and I have been taught that the earth-life, or the material brain, may be a blank to material things, and yet the experience has been imprinted so much on the spirit-brain that at times everything looks clear. I speak of this this morning, Mr. President, because I am anxious to reach those that are not interested in Spiritualism; yet I have those I am interested in that are Spiritualists, and they have been questioning this thing for some time—that is, they have oftentimes wondered when we have tried to control mediums why I could not tell them more of my experience while I was in the body, why I could not remember all those living, and why I could not remember who they were and what they were to me. The reason I have not been able to identify myself as much as I would like to is that every time I come in contact with the material brain my own brain takes up that blank state, and I have been taught by the higher spirits that if I could come here and explain matters so that those that seek the knowledge might be inter ested in it, I might be able to overcome that last condition.

I find it hard work this morning even to hold the medium I now hold, for everything is going round and round, just as my head used to feel when I was in the body. I want Hannah and Annie both not to be so critical, and remember that the spirit was not diseased if the body was, for when I am in my spirit-home, when I am in my spirit-sphere, why I can remember everything and every one. But just as soon as ask me who Frank was or who William was, I have to stop and think—that is a condition of the mortal, and not of the spirit; for that reason I came in this morning to say to the dear loved ones on earth, don't question, give me an opportunity to outgrow those material conditions and I will not only be able to manifest, but at the same time prove to you beyond a doubt that I am to day more conscious of what I want than when in the body. I see now where I was not understood; I see now where I understand others better, and there are so many changes; some I am more happy over than others, and some I do n't see the virtue in, but perhaps will sometime. I don't wish to find any fault, but there is one thing I am certain of, that God in his great infinite mercy, and the angels that have guarded and directed us, will teach us still further, for when we get out of the body we find ourselves sometimes very ignorant in the world-yet we are like children: there are many things we have to learn, there are many things we cannot fully understand, but which in due season will work out for the right.

I want them to know that I did not suffer, as that has been a question many times in their mind, as to whether I suffered intensely while | Plummer, and you can put Medford for my I was in the body. I did not suffer, and do not | home. now, except when I am trying to control to make myself known to them.

Mr. President, this will go out broadcast, for I know the angel of truth will carry it to my darling children, as I have three in earth-life, two daughters and a son. I should say that my companion is with me. I have been in spiritlife quite a long while. I have a sister still in earth-life. My name is Mary E. Bothmen.

Ida Morton.

Well, Mr. President, if I don't try and send this message I cannot do anything. My name | think I am forgotten. I was one of those men is Ida Morton, and my home was in Boston, but I am awful nervous; I feel nervous, just the same as I did before I went out of the body-but they used to tell me it was because I was mediumistic that caused me to be so. I knew I felt things around me, but I never got ideas. I lived back a little ways in the counwe realize that our own thoughts are valuable developed. That is what they told me in the and are oftentimes appreciated; and yet if body, because I did not have the physical organism and strength enough for a spirit to times can comprehend with more reality; it work through me. I have a sister who is just I want to tell them that she will not pass out as I did, but, if she will let the spirits work tried to take control of this brain, for I wish through her, she would be better. That is why I want to come in this morning; because I think I can make them understand me, bethose I loved that preceded me, and that I have | cause they think they are Spiritualists. I suppose that does n't sound pretty, but they seem to understand, and yet they don't give up. They are afraid that people will know it. I let the spirit work through you, you might be a good public medium; you might go out on the public rostrum. I want her to know how much happier she would be, and I know I laid aside, but I am still with you in thought should, for I see since I came to the spirit side | That reminds me that I did not have much of that if I had interested myself and given voice short months, comparatively speaking, since I better off. I do n't want to say that I would have lived any longer, because that would not be right, because I feel that all life is limited, and I have learned somewhat of that since I think of the anxiousness of my brother and of have come to spirit, that the law of destiny I want to say that father is with me this spirit-side as if I had put on more show; but as

won't bother you. She would be much better off if she would be more reconciled to the changes that come.

1 don't want to send a long communication this morning, friends, because I know my people do n't like public communications; but I think they will see my true mission in sending this through your valuable paper. Your paper goes to them, even if it is not seen in the parlor; but they have it, just the same, and they watch the communications, and I want to let them know I knew they did, and so, for that, you just put me down as being here, and I trust for them to feel my presence.

Frank W. Plummer.

Good-morning, Mr. Chairman. Well, I do think that this is the most beautiful school: our exchange of thoughts is so beneficial that it seemed to me this morning that never before has the fancy taken such a hold on me as the impression the last spirit left upon me-in our anxiousness to destroy the dark side of life see where I could have improved in earth-life and to bring light and comfort and strength to others.

I am not an absolute stranger to life and progress, for in the body I was a student. It is some years since I passed from the scene of action, and it is more acknowledged now-the communication of the spirit—than it was years ago. I was thinking, and in fact might say reviewing the past experiences, and conveying the idea of how many there are who really believe in Spiritualism-how many people really feel a consolation in the beautiful Philosophy the spirit figures can give them, and yet how they seem to hug it and hold it close to their breast, and feel encouraged by it. though openly they never acknowledge it; openly they never seem to speak of it to others unless they are perfectly satisfied it is some body in sympathy with them. It is this that made me take up this position through the privilege of your good President. The BAN-NER OF LIGHT goes to the home, but it does not lie on the table in the parlor. How many people buy this progressive paper and those progressive books, and they are put under cover or are laid away in darkness, and yet they are not afraid to display the family Bible upon the table; they are not afraid to have any of those novels or books that contain not the knowledge that the papers would; and yet in the hours of sadness, in the hours of bereavement, they will seek out the light that they have under the covers-they will bring out the books and papers; they will try to have their souls opened up, for the books that they have in view do not satisfy the heart when it feels badly. Then I should say to the people of the world: "Let your light shine, shine so that they may see the good work, and glorify the

angels that brought it." I sometimes feel, although I never was an orator in life, neither was I one who had a good flow of language, but I thank God he gave me a brain that I could think with, and it seems sometimes that if I could have had the opportunity, or even now if I could come in contact with a brain that could give forth my thoughts, oh! how much could both be said and done. It will not do, Mr. President, to take up too much of your valuable time in giving forth one personal idea, for there are many that are just as good though they will vary a little bit—but that is where we get our education, power and

I have dear ones in earth-life whom I would like to bring to the consciousness, as I should many others. It makes no difference whether you are investigating a religion or science, or whatever it may be; give it an honest investigation, use your faculties as they are given you, and be your own judge; reason according to it, and I know that when you seek the truth to penetrate the philosophy of Spiritualism and the laws that govern spirit-control, you will have not only something to live upon but something to die upon. As the one who gave me faith and thought this morning, it will be like the physician; it will cure us, body and soul, and many times bring great consolation to the mortal. For we realize that the body is oftentimes destroyed by the power of the mind, by the mental conditions.

I have friends very close by here, and I was familiar in your city, especially in Medford, many years ago, because I have friends both in New Hampshire and Massachusetts. I think I shall be remembered, as I was always called Grandpa Plummer. My name is Frank W.

Levi Brown. I hardly know how to introduce myself, but I suppose it is proper to let a person know who we are talking to-hence my name is Levi Brown. You will find my home in the western part of Massachusetts, more toward Great Barrington. I seemed to be wandering around this morning, as I have wandered many times before, to see whether it was best to meet the people of the earth-life, and let them know that I have not forgotten them. I do n't hardly while in earth-life that did not believe or belong to anything that had a steeple house, or belong to anything that was an Order. I was counted as a strange human being, but I was just as I was born, and I lived according to my try, and I was always more connected in farming and watching the natural laws of life. I could see a great deal even in my animals; in fact, I don't know but what it seemed to me I could learn sometimes more through my cows and horses than I did from half of the men that did the talking. So you see, Mr. Chairman, you have got a sort of a strange person here. It would not do for me to come back all electrical, and prove my identity. I have got yet two sons in the upper part of this city, and one of them is very much like myself-don't believe in much of anything-and hence I feel as if I would like to let him know that there is somewant to say to you, Martha, if you will only thing more to life than just the existence of the few years that we occupy the mortal body: there is a good deal more to live for in life than for the mighty dollar. I have learned many things since I was separated from the mortal. an opportunity of settling up my business to what I knew, I think I might have been affairs, and things went very peculiar, but that is all over now. I am not so particular concerning that, but I would like the boys to know that there is yet something for them to gain after we get through even with death. I'don't feel that I was any the worse, and I don't know but what I found just as much on the

there is one thing I thank God for, I found my mother ! I found her, good old soul, waiting for me with that same smile, with that same loving embrace, with that same consolation that she used to give to us when we were boys. I find also my companion, and my darling little girl that passed away years ago when she was only three and a half years old. I found all of them; so you can see, James, what a reception I had when I came to the spirit-life. I want you to know and be convinced that it is not what you do on the earth life, it is not the shame, it is the real heart that you carry with

if I had taken certain opportunities. I want you to know that both father and mother are with you, and we are trying to show you that your own consciousness is the book that will face you when you get to spirit-life. I would like also to say to the boys, for I know they will hear from it (for your paper goes into the neighborhood, and I was so well known)-I would like them to send my message to Daniel away out in Colorado; they know who I have reference to, and I know it will do them good, and I know it has done me good.

Mary Guerney Boice.

Good-morning, Mr. Chairman. I would like to send out a few words of encouragement to the dear ones in earth-life, and let them feel that there is still an arm of protection around them. I want them to know that the spirit has not forsaken them. There are many with me this morning, but I don't think I will intrude a great while, there are so many anxious ones trying; but, as our turn comes, it is so good to feel that we can communicate with our friends. I should like to say also that, while in the body, I had a consciousness that the spirit could return, because I was healed and assisted and helped years ago by the spirit control, and it always left me to believe that the spirit could heal the body, for I know it can heal the soul. I want to reach those of my family.

My family now is pretty well scattered, because there are so few left in the earthlife-most are in the spirit. I want to say to Charles: "Do not get discouraged, for I can see where you have been so harassed in business. I can see how many times you have sought relief and found it not; where you have placed confidence in others and have not gained it—and you feel almost now as if you had lost faith in God and man. Oh! darling child, do not be depressed, do not give up in despair, for we are still with you; and I know you have sought assistance through mediums, and you may not have always got what you wanted, but if we can only come closer to you we can explain things.'

I should also like to say to Ed.: "I, too, have known all the adversities that you have passed through and the many changes you have made, the many conditions that have surrounded you, but I have not left you. with you."

Mother is with me to-day, and I want to say to my companion: "If I only could come in contact with you where I could talk personally l think I could make you feel that the spirit is assisting in your material matters."

I should like to say also to Ella—that is my daughter-that I am glad to see the change she has made recently. I think it will help her. I have got so many others I would like to speak of, but I do not wish to get into personal matters here, because it is a public communication, so I merely want to give them courage and strength to make them feel that they are not stranded, even if those in earth-life have deceived them and not done as they agreed. You will find that the spirit will be true to the end.

My name is Mary Guerney Boice, and my home was in Portland, Me. I shall be remembered both in Maine and in Massachusetts. I shall also be remembered some in the West, but my special section is in Maine.

Messages to be Published.

Oct. 2.—Emily Dodge; Joseph B. Beals; Lizzie Foster; Mary A. Heyven; Philip Emerson; Amanda B. Kendall; Charles Wood. Oct. 9.—Francis Reed; Henrietta M. Jacobs; Frank Mayo; the Control, for Samuel F. Ferrol and Clara Millet; Clara A Banks.

A. Banks, Oct. 16.—Benjamin Harris Bates; Rebecca Perkins; Agnes Davis Hall; Harry Adams; Hazeltine Kirk Morgan; Ilub bard E. Walden.
Oct. 23.—Eil Wilson: Joshua True; Sarah Lovejoy; Ar thur Jones; Annie Josephine Kelly; Ella Wheeler; "Moth er" Helen Woodhull.
Oct. 30.—David Carpender; Israel Piper; Jennie A. Stamps; William J. Brown; Mary Donahue; Caroline Tem ple: Luther Colby.

Food for the Tired Brain. Horsford's Acid Phosphate.

It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

Passed to Spirit-Life. From her home, in Bennington, Morrow Co., Ohlo, Oct. 12

1896, MRS. LORINDA WEAVER.

In the early part of her life she was a zealous Methodist. At the time Horace Greeley published in the New York Tribune a report of the manifestations of spirits in the Fox family, she decided if friends departed from those on earth could return at Hydesville, N. V., they could also return to her home in Ohio; so she commenced holding circles at her home, and after several months was developed as a trance speaking and seeing medium. This brought her into a full knowledge of the philosophy and religion of Spiritualism, and caused her to drop out of the church and live the life which she felt she must that was in accord with her new ideas and faith.

She leaves a large circle of relatives and friends, who found in her the tenderness of the true mother, the wise counselior, a philamthropist and a truly divine interpreter of the phenomena and duties of life.

By her own and her friends' request, the writer was called to voice the grand truths of Spiritualism (which she had lived for so many years) at her funeral. J. H. RANDALL.

211/2 West Town street, Columbus, Ohio. 1896, Mrs. Lorinda Weaver.

From his home, 2967 Wabash Avenue, Chicago, Ill., on the

morning of Oct. 19th. LOUIS HOWARD PURNELL, the phe nomenal inspirational planist, aged 35 years.

nomenal inspirational planist, aged 35 years.

He will be remembered by a large circle of friends as the planist of the Progressive Spiritual Church. He was known by many of his friends as "The Peacemaker." never having an unkind word to say of any one, no matter what the provocation; ever willing and glad to be of service to all requiring the same. His soul was attuned to the music of the spheres, as will be attested to by those who have heard him from time to time. He seemed glad to go, and had no fear of the change called death.

The funeral services (conducted by his friend and beloved pastor, Rev. Geo. V. Cordingly,) were held at the Russ undertaking pariors, No. 249 Cettage Grove Avenue, on Tuesday, Oct. 29, at 11:39 A.M. The floral offerings from friends were most beautiful and numerous. The remains were taken to his brother's home in New Orleans, La., for interment.

It was the writer's privilege to be with him during his short lilness, and to be numbered one of his many friends.

WM. J. MASTERS. t Oblivary Notices not over twent; lines in length are published gratuitously. When exceeding that number, twenty cent for each additional linewill becharged. Ten words on a ser age make a line. No portry admitted under the above heading.

Blessed is the man or woman who has the faculty of forgetting disagreeable things. Harrowing scenes will now and then obtrude themselves upon one's vision, but why should ceded me said, the spirits are not silent, neither here. That is why we are anxious for you to own self yet, that I have neither found the you hang them upon the walls of memory's are they idle, for they are working carefully, seek and open up the channel at home, and we golden throne, nor any particular harp, but picture gallery?—The Watchman.

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 depart mont.

California.

SAN FRANCISCO.-Miss Nellie E. Dashiel writes: l am ever in sympathy with your able efforts, in which I join in hearty cooperation to lighten the dark-

I would take occasion to be heard by acquaintances it; it is not really to give unto yourself praise, and get talked about, it is the true, honest heart that gains heaven—and, thank God, I gained that which I feel is so adapted to me.

I don't suppose this will look very well when it is printed, but as a man dieth they say so he liveth. I come to show my boys that father is still as natural and alive as in his own peculiar life, and has gained much knowledge, and can see where I could have improved in earth-life

with so much honor, ability and beauty, in worthy tributes of justice and love, from such a galaxy of true, noble souls, that not another word is needed to embellish their delineation of the character of Robert Burns as a man and a poet, yet in spite of this, and although it is many, many days after the feast, i cannot refrain from adding a little word to obey an impulse, rather than with the hope of saying anything new. Loving, generous, sensitive and sympathetic, truthful corner tonder beauty and beauty. truthful, earnest, tender hearted and brave, Robert Burns was cast in a great mold, which material en-vironments and conditions impinged upon and modi-

violation....

His was not a hard, sterile nature, but one prodigal
in fruitfulness and abundant in caprictous plenty.
Strongly individualized, yet the fruit was not ripe,
though it had its sun-speckled side. It was the latent
excellence so near to unfoldment that made the conflict fierce for moral supremacy.

Among the cities that I visited on my journey across
the confinent was Relt Livie where I appare to the

Among the cities that I visited on my journey across the continent was Salt Lake, where I spent twenty-four hours so replete with activity and interest that I did not stop to breathe until sleep came to my rescue. I will ask you all to accompany me, in thought, to the Great Salt Lake, on that particular Sunday atternoon of my memorable visit.

It is a lovely day. A dazzling sun, a bright blue sky, and just enough cloud lotering in fleecy remnants about the midway summits to promise a brilliant setting. We take the local train that runs at frequent intervals to Salt Air Beach, now eighteenmiles distant, but the heavy beach-marks, impressively consolenous on all the mountain walls surround-

ively conspicuous on all the mountain walls surrounding the extended area of Salt Lake Valley, as well as on the hills, also, that were once islands, show without cayli that a wast sea once covered this fair Canaan which, less than fifty years ago, Brigham Young selected as the site on which to build the new 'City of

Our forty minutes' ride is both exhilarating and in-teresting, as the invigorating salt breeze blows up from the great inland sea, and the wonderful salt-beds, consisting of immense blocks of salt, deposited from forced overflow, flank the car track ready for the refineries, and glitter in the sunlight like huge mounds of chrysolite. We reach the shore and silently drink in the mysterious greatness of the scene. A smooth sheet of liquid sait, in which nothing can sink, and nothing can live, lies before us—calm, silent, grand.
Its great altitude, its unknown outlet, the numerous
fresh streams that pour into it from all sides—yet it
maintains its constituency, and never overflows. All
this we contemplate with absorbing wonder. An area of twenty-five hundred square miles of unrufiled ex-panse meets our vision, reaching far beyond the horizon line in some directions, and bound by snow-girt zon ine in some directions, and bound by snow-girt heights in another, while Antelope and Stansbury, gray, formidable and imposing, stand in advance of the smaller islands, and loom aloft in the sait sea waste like deployed sentinels.

Was ever a sky more radiant with promise? But lot a wind storm, a very cyclone, suddenly sweeps in from the unseen. The clouds that strayed in restful dalliance along the neighboring peaks, now change to bold, defiant ranks, that roll and plunge with charge and fury to the zenith. . . . This lasts just long enough to show how sublimely Salt Lake can show its white teeth in a storm, and how hopelessly the dim old promontories can look out over its face until settled gloom seems imminent, and then as suddenly does the tempest subside, the clouds disperse in swift retreat and a perfect flood of gold and crimson twilight break

And now we watch the glowing tints grow paic, And one by one dissolve to sombre hue, While peace returns again to bless the scene, As stars of hope gleam forth from out the blue.

Receding now from take and lighted pier. With its electric radiance beaming far Through the dim distance time has left behind. We can but think of Scotland's kindred Star. How sharp the contrasts of this day have been!

High lights and deepest shadows fall by turns Athwart its life-like page, and we exclaim, So like the checkered life of Robert Burns!

Oh! that we may in future ages meet In bodies giorified; let's all essay: Full-rounded characters, as strong as sweet— Repellant angles all been smoothed away."

New York.

BROOKLYN. - E. F. K. writes: "The Woman's Progressive Union of Brooklyn began the season's work under very favorable auspices, having as the first speaker Mr. Edgar Emerson of New Hampshire. Mr. Emerson spoke to an interesting as well as intelligent audience, answering individual questions in a highly educating manner; he propounded the various themes and subjects tendered to him or his guides for consideration very commendably, we will be pleased to welcome Mr. Emerson at any

time, as speaker, medium, co-worker, friend or brother; whenever he may come to us, he will always find a most cordial greeting from all the members of the W. P. U. We look forward with a great deal of pleasant auti-

cipation and interest to our speaker for the month of November, Mrs. Helen Stuart-Richings, who comes to us highly recommended from many sister societies, and individual co-workers as well." GENEVA .- H. L. Suydam writes: "The first of

September we had Mrs. P. Wriedt, materializing medium, of Dayton, at our house for a few days, with most wonderful results. At one séance, where there were fourteen present, among others my daughter Louie, who passed on over ten years ago, came."

BUFFALO.-J. W. Dennis writes: "Mrs. Carrie E. S. Twing has just closed a month's engagement with our Spiritual Society. She succeeded in filling the Temple full to the doors, and many had to stand up

for want of seating accommodation.

The temple holds about four hundred, and if it were twice as large it would be filled every time that she held a meeting. There is something so motherly and kind and lovable about Mrs. Twing, that all of our people like her, and her lectures are motherly and homelike, and they reach the hearts of our families so well that she has no trouble in getting large audiences; then she always leaves the treasury with more money in it than when she came. She improves with years, and we like her better every time that she lect-

She is engaged in New York City for two months to come, and for Buffalo again in 1897."

Rhode Island.

PROVIDENCE. - James Wilson writes: "We held a circle at my home in the latter part of April, at which was present a lady friend who was on a visit to us from England. During the evening one of the controis of Mr. Parmelee told this lady, as her visit was about over and she was going back home soon, that he would go home with her and make himself known to her by raps. He told her she would find some one at home sick when she got there.

I have received a letter from this lady since she got back home, and in it she says on her reaching there, she found her brother sick with rhoumatism. He had been sick eight weeks. She also says that she and her slater were waked up in the night by hearing raps

her sister were waked up in the night by hearing raps on the headboard and in different parts of the room. They could get no satisfactory answers to their questions till they asked if it was the control at Mr. Parmelee's, when he said it was. Then they received all the gratification they wished. The reason I write this is that I am knowing to the facts and heard what

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Half a Century

was said at the time, and have received the verifica-tion from her near three thousand miles away. Your valued paper attli finds its way into our home, and I take great comfort in reading its pages from

Pennsylvania.

SCRANTON .- "E, M. C." writes: "About sixty invited guests gathered at the pleasant parlors of Mrs. Dr. Fannie Sanborn to listen to one of her highly intellectual and interesting lectures by one of her guides, Dr. Pritchard, taking for his subject, 'The Soul of Man,' which he followed very closely, claiming its origin with the birth of the child, and that it is supported by the mother's magnetism so closely blended together, that the child is dependent on the parent until it arrives at the age of seven years, when it becomes a distinct, active individuality. Very many children pass out of the body because the mother is not strong enough to support herself and child magnetically, and unconsciously draws back the magnetism to herself, and the child passes to spirit life.

After the lecture, which lasted forty minutes, many tests were given, which were all recognized; then a social time, in which all enjoyed refreshments which were served. Guests departed at a late hour, thanking Mrs. and Mr. Sanborn for their spiritual feast." ly intellectual and interesting lectures by one of her

ing Mrs. and Mr. Sanborn for their spiritual feast."

Vermont.

SOUTH LONDONDERRY.—A resident in this town furnishes us with a copy of The Londonderry Sifter. in which a parration is given of certain séances held by Mrs. Huntoon of East Pittsford, to give phenomenal evidence for the benefit of certain skeptics, and some Spiritualists, as well:

The lady, the editor says, is a member of the Eddy Family, who have almost a world-wide reputation as materializing mediums. For years their home in Chiteaten (now, owing to an alteration in town lines, in East Pittsord) was visited by hundreds of people from all norts of the Hulon.

in East Fitteriol) was visited by findereds of people from all parts of the Union...

Mrs. Huntoon, upon arrival, took her abode. as previously arranged, with Mr. and Mrs. C. B. Walker, noted Spiritualists of this section. The next evening after her arrival the first écauce was held. We propose to make brief mention of what was seen and beard Tuesday and Wednesday evenings.

heard Tuesday and Wednesday evenings.

A cabinet was improvised by removing a door leading from the sitting-room into a bed-room; across the bed-room, about four feet from the door, was hung a piece of carpeting, securely fastened to the ceiling and the fibor, and also to each side of the room. Inside of this space was only vacancy. A curtain was hung over the opening left by the removed door, and this completed the preliminary arrangements. The company was seated in a semi-circle facing this curtain... Everything being ready the medium placed on the floor of the cabinet a half dozen or more little tea bells, a tin horn, a tambourine and a guitar. She then took a seat cutside the cabinet, and called to her assistance, by direction of the spirits through the raps, a gentleman whom she requested to sit beside the gentleman.

The lither was they cardand transided to her hands; then a lady was called to her hands; the gentleman.

The lights were then ordered turned down, but not so much but what everything in the room was visible, including the medium and the two sitting with her. Music on the violin, which had been previously arranged for, was then had, and immediately time was the wat the hand, and the inhibitately time was kept with it on the bells in the cabinet; this was followed by tambourine playing, the instrument being struck upon the heads of the medium and her assistants, the hand and arm of, the operator being plainly

visible. The guitar was then used in the same way.

Then hands began to appear, visible in some cases up to the cibow. Every one of the company present was called up singly to be greeted by a spirit hand. One lady was shown two hands at the same time. Some of these were recognized from peculiarities.

Paper was called for, and several brief messages were written by these hands cutside of the curtain, a lacy holding a tablet in convenient reach and furnishing the hand with a pencil. This closed this part of

the program

The medium then entered the cabinet alone, having The medium then entered the cabine; alone, having first been examined that she had no white clothing upon her. In a very few minutes forms began to appear. These included men, women and children. Probably about a dezen appeared. One lady form, dressed in white, talked eloquently on the uses of life, and announced her name as Achsa Sprague. A form appeared dressed in white, and essayed to speak to a continuous present but appeared to the desired that the appeared dressed in white, and essayed to speak to a pentleman present, but apparently exhausted in the effort, dissolved or disappeared through the floor. In a few minutes she appeared again, and this time succeeded in whispering Emeline. She was recognized by her brother. Many of the forms walked boldly out; one, who purported to have been a Swiss belyinger in the flesh, came out at least six feet from the gabing. She was dressed in stage continue here ringer in the flesh, came out at least six feet from the cabinet. She was dressed in stage costume, bare aims, white bodice, short and tinsel-trimmed skirt. She had bells in her hands, and holding them aloft she kept time with the music, and danced for about fitteen seconds. Two elderly ladies appeared, and were recognized.

The next evening conditions were somewhat changed, the company being composed largely of skeptics. Nevertheless the manifestations were good, one particularly, the appearance of a tall, gray-halred

one particularly, the appearance of a tall, gray haired lady, who was instantly recognized by a number of the company, including her son, as Mrs. Janett Yearly, who passed to the other life last February. She appeared twice.

Maine.

LISBON FALLS .- W. D. Blethen writes: "It was my privilege a few days ago to entertain a medium from Lynn, Mass., Mrs. E. I. Webster, who, on my invitation, came all the way from that city, and succeeded in doing a grand work during her three days sojourn with us.

During the evenings Mrs. Webster spent here w

held scances and many of our leading citizens at-tended. They all went away fully satisfied, and claimed to have received valuable food for thought. Owing to circumstances, Mrs. Webster could not longer remain with us this time, but has promised to return in the near future. We feel confident that a good work can be done here, and that many can be brought from darkness to light.

Mrs. Webster has certainly made many friends here, and her return would be the signal for much rejoicing.

Let the good work go on until its influence has encircled the entire world, and banished from us the theories and dogmas so detrimental to civilization and so retarding to the progress of the true religion.'

Michigan.

GRAND RAPIDS,-Sec'y writes: "Mrs. J. Steelman Mitchell, of Bellevue, Ky., conducted the services of the Grand Rapids Spiritual Association during October. Few equal her on the rostrum, as she is both a lecturer and a test medium-very different ex-pressions of inspiration, not often united in the same person, yet Mrs. Mitchell acquits herself creditably in both.

As a speaker she is the more effective because of her grace of manner and expression, enhanced by personal attractiveness, and as a test medium her work is the more interesting from the noverty of her method. The descriptions and communications thus given are often correct and convincing, sometimes moving the recipients to tears. No part of the services, however, equal the beauty and impressiveness of the invocations."

Another Worker Gone.

Sister Emily B. Ruggles, Secretary of our Advance Spiritual Conference, passed to spirit-life from her home in this city on Tuesday, Oct. 20, aged sixty-six

Wearled at last with the cares and struggles of a long and ever active life, she gave up her hold on that trail form, and has joined the many loved ones in her

Sister Ruggles was indefatigable in her work for Spiritualism and suffering humanity. It mattered not to her whether a person was worthy or not; the only question was: "Are they in need? Are they suffer-

Her beart and home were always open, and none ever pleaded in vain. Truly it can be said of her: "I was sick and in prison, and ye visited me; naked, and

ye clothed me; hungry, and ye fed me."

HERBERT L. WHITNEY,

President Advance Conference. Brooklyn, Oct. 22, 1896.

ELIZABETH F. KURTH writes: The funeral services were held at her residence on Thursday, and memorial services at the Conference on Saturday

Many came to pay tribute to this stanch worker in the Spiritual Cause, and many were the words of kindness and well-merited praise spoken in her

behalf. No more earnest and sincere worker has been known for the last thirty years, both in New York

Many were her deeds of kindness bestowed upon suffering humanity. Margaret Fox Kane found ten der nursing and case in Mrs. Ruggles's house, and when the time for her departure into higher life drew

nigh, Mrs. Ruggles stood by her side with a mother's love and tenderness, and also assisted in her burial,

both materially as well as financially.

For mary years Mrs. Ruggles has been the recognized leader of the Saturday Night's Conference.

At the memorial services Mrs. Helen M. Walton gave the opening address, also a very beautiful self-composed poem, which was read by Mrs. Helen Davidge. Mrs. F. K. Sleber and Dr. Friedman rendered solos in a very beautiful manner. Many kind and solos in a very beautiful manner. Many kind and endearing words fell from the lips of Dr. Newberry, Mrs. Cutting, Dr. Friedman, Mr. Herbert Whitney, Mr. La Fumé and others. Mrs. Laura Wines, daughter in law of Mrs. Ruggles, described the last moments of Mrs. Ruggles in a very pathetic and touching manner.

ing manner.
The audience joined in singing "The home of the Soul," and after a few well-chosen remarks by the Chairman, Mr. Whitney, the services were brought to a close, leaving the question in the minds of many as to who could or who would in future take the place of Emily B. Ruggles.

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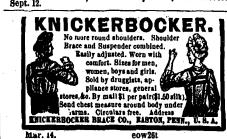
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Mrs. L. M. Hill,

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Mrs. S. S. Martin,

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Hattie S. Stansbury-Holl,

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MRS. E. A. CUTTING, Clairvoyant, Test, Business and Development. 621 Myrtle Avenue, near Franklin Avenue, Brooklyn, N. Y. Sept. 28.

KARL ANDERSON, author of The Astrology of the Old Testament, Astrological Tables for different Latitudes, etc., will in future answer all questions regarding Astrological matters by letter. Address KARL ANDERSON, Professor of Astrology, care H. H. Woodrough, 121 Halsey street, Brook yn, N. Y., and enclose fees. Oct. 17.

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Hope for the Sorrowing.
Humility.
Happy Thoughts.
He's Gone.
I'm Called to the Better Land.
They Still Live.
The Music of Our Hearts.
The Freeman's Hymn.
They will Meet Us on the Shore.
The Other Side.
Will You Meet Me Over There? Land.

1 Thank Thee, oh, Father.
Jubilate.
My Spirit Home.
Nearer Home.
Over There.

Whisper Us of Spirit-Life.
Waiting On This Shore.
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Welcome Home. Reconciliation. Repose.
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BOSTON, SATURDAY, NOVEMBER 7, 1896.

MEETINGS IN BOSTON.

Bosion Spiritual Temple meets in Berkeley Hall every Sunday at 10% A.M. and 7% P. M. Speaker for November, Mrs. A.E. Sheets of Grand Rapids, Mich.; tests by Mrs. J. J. Whitney of Calif. rnip. J. H. Lowis, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Station K, Boston, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor: A. Chrences Armstrong, Clork, 11 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afterhoon and evening—supper at 6 o'clock—in Gould Hall 3 Boylston Place. Mrs. Carrle L. Hatch, President; A. Augusta Eldridge, Secretary.

First Spiritual Temple, Exeter and Newbury

First Spiritual Temple, Exeter and Newbury Streets—Spiritual Traternity Society. Sundays at 10% and 7% P. M., séances for full-form materialization, etc. through the mediumship of Mr. and Mrs. O. L. Concannon. At 2% P. M., lecture through the mediumship of W. J. Coliel. Wednesday evenings, at 7%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec¹y.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 1½; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A. M., 24 and 74 P. M., and Tuedday at 13 and 74 P. M. Dr. George E. Dillingham, President.

Elysian Hail, 820 Washington Street.—Meetings Sundays, 11 A.M., 23 and 75 P.M.; Tuesdays, 2½ P.M.; Wednesdays, 2½ P.M.; Fridays, 2½ P.M.; Saturdays, 8 P.M. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at 11,2% and 7% Sundays; Thursdays at Unity Hal 7 Washington, corner of Kneeland and Washington streets, at 7%. Thomas Jackson, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 241 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

Hiawatha Hall, 241 Trement Street.—The Gospel of Spirit Return Society—Minule M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 2½ and 7½ P. M., Conference meeting (seats free in the evening).

Harmony Hall, 724 Washington Street.—The Band of Harmony Meetings. Sunday, 11 A. M., 2% and 7% P.M. Tuesdays and Thursdays, 2% P.M. Mrs. K. E. Parnell, President. Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M.
N. P. Smith, Chairman.

Friendship Hall, 12 Kneeland Street.—Meetings every Sunday at 11 A. m., 2½ and 7½ P. m. N. P. Smith, Chairman.

America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman. Facts Meetings, 724 Washington street, every Mon day, at 8 P. M. Supper at 6 P. M.

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Sole: street, Charlestown. Good Templars Hall-I Johnson Avenue. Charlestown Dist.-Wednesday and Friday evenings. F. W. Peak, Chair-

Chelsea.—Spiritual meetings every Sunday evening a 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massuchusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport-591 Massachusetts Avenue, Temple of Honor Hall: At 2½ P. M. and 7½ P. M. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon.

Owing to the great increase of meetings in Boston, THE BANNER—In defense of the rights of its readers outside of Massachusetts—is reductantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.
Our directory of Boston meetings will, however, be continued as heretofore.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: Sunday morning, Nov. 1, 1896, the largest audience that has gathered at Berkeley Hall this season was in attendance to welcome Mrs. A. E. Sheets of Grand Rapids, Mich., and as Mrs. Sheets advanced to the platform it was amid

applause. The meeting opened with a piano solo by Mr. Watson, after which Miss J. A. Wells of Boston rendered a beautiful song.

The Chairman, Vice-President E. L. Allen, then introduced Mrs. Sheets, who said:

"Friends, this, as you know, is the first time that I have been the contraction and

have had the privilege of speaking to a Boston andlence. I felt that in coming before you this morning we are not strangers. As we come together, our souls have gone out to the great beyond in spirit. We have sat at the same table and partaken of the same

The success that awaits us depends upon you, and the guides without your help cannot expect to suc-

I wish to feel that we are being mutually felt and that our heaven is where we make it."

Following these preliminary remarks, Mrs. Sheets read a poem entitled "Transition," by Dr. U. D.

Thomas.

After another song by Miss Wells, Mrs. Sheets gave one of the grandest lectures on "Spiritualism" that has been given by any lady speak r, and said in part: "The world is demanding that nothing should be hidden away; and when man demands, there is a way open to knowledge. We find in coming before you this morning that ours is a mission of love. I anything is given to you we shall be contented. When in the past the sister who has stood upon this platform has done so much, we find that we can

this platform has done so much, we find that we can do but little more than has been done. Spiritualism has come to unite human interests. It came to build up no grand organization at the expense of human liberty and human life. It comes to bring all the

world to a higher level. The justice of Spiritualism is so true that when we apply it even the lowest of God's children must meet justice. Spiritualism is destined to go down into the lowest and build its temples. I know of many churches

do not give to the hungry souls that which is

We come to plead for a higher spiritual truth, and to make man and woman worthy of the reward above. Spiritualism takes away all that is false and plants a little germ that can never die. You know what Spiritualism told to the world through those little children. It told us that human slavery is wrong, and must be done away with. If

Spiritualism had not come to the world the martyrdom of olden days would go on as before. The men went to the spirit-world; you know they did not die; then they joined together and said: How can we make it known that we are not dead? A voice whispered a sweet and tender messave. They came and knocked at the door of the little children, and they heard the voice. Then came the response, and it has come to you with love and roses.

Spiritualism has come in with justice, which gold

has not swayed either way. We ask all to be true to the spirit that underlies this religion. Spiritualism is an object of that which is good, and it lifts you up where the blossoms bloom. We know

that true Spiritualism is exact justice.

Spiritualism in its divine justice makes it possible for each one of you to see your dear friends again and

You can make for yourself your own reward, which no one can make for you.

In the quiet influence that appears this morning, I

feel that we have those with us to-day that we cannot see. Do not for a moment think that Spiritualism came here to build up ambition to gain money. It did If so, those that are behind you are not of the highest standing.

Welcome all that comes into your soul that will make a man or woman of you. Spiritualism has come to us as the Rock of Ages. Cling to it, though you stand upon the rock alone. By your heart and by stand upon the rock alone. By your heart and by your soul you make the gladness of this world. At the close of the lecture the audience joined in singing "America," and Mrs. Sheets closed the meet-

with a benediction Expressions of praise were heard from all parts of

the hall, and all seemed to have been made happy for being present at the meeting and listening to the grand truth as expounded by Mrs. Sheets. The late-comers at the evening meeting were obliged to stand, as all the seats were taken long before the

meeting commenced, and it looked as if our hall was going to be far too small to accommodate all who wished to attend during this month.

After a place sole by Mr. Watson, Mrs. Sheets read a poem, which was followed with a song by Miss J. A. Weils. Chairman Allen then presented Mrs. Sheets as the lecturer for the evening, and for an hour she held the closest attention of the large audience, being interrupted many times by applause. At the close of the lecture Mrs. J. J. Whitney gave a large number of tests, to the great satisfaction of the audience.

The Boston Bpiritual Temple Society are always trying to get the best to provent to their patrens. So this

ing to get the host to present to their patrons. So this mouth, besides that able lecturer, Mrs Sheets, they have secured the services of that celebrated medium from California, Mrs. J. J. Whilney, who will be at Berkeley Hall every Sunday evening during this mouth. Mrs. Whitney's work Surday night was of the highest order. The tests or messages given through her guides were distinct and clear, and all were very convincing. Many told the writer as they passed out of the hall that they thought Mrs. Whitney was the best test medium that had been at the hall, and a num-ber wanted private sittings.

Both Mrs. Sheets and Mrs. Whitney are to be here but one month, and those wanting good seats should

come early,

1 wish to inform the patrons of these meetings that the BANNER OF LIGHT is always for sale at this hall.

The early comer can pass away the time to no better
advantage than to secure a copy of that paper, and by so doing get all the news of what is taking place in all parts of the country. This week's number con-tained a good report of the doings of the National Spiritualists' Association Convention. It will be in-teresting reading to all Spiritualists. You should se-

cure a copy.

Prof. W. H. Lockwood will be the speaker during the month of December. The Helpiny Hand Society meets every Wednesday

afternoon and evening at No. 3 Boylston Place, Gould Hall. Supper at 6 P. M.

The Veteran Spiritualists' Union will meet with the Helping Hand Society Nov. 11. Mrs. A. A. Eldridge,

First Spiritual Temple, corner of Exeter and Newbury Streets.-A correspondent writes: At 10:30 A. M. and 7:30 P. M., séances were given by Mr. and Mrs. O. L. Concannon.

At 2:30 P. M., lecture by W. J. Colville. Large attendance at each of the above sessions, and in the evening many were turned away for lack of

Next Sunday, Nov. 8, Mr. and Mrs. Concannon will be present at 10:30 A. M., and 7:30 P. M., and Mr. Colville's guides will speak at 2:30 P. M., also Monday and Friday evenings at 7:30.

Another correspondent writes: On Sunday, Nov. 1.
W. J. Colville resumed his public work in Boston, after a protracted absence, by lecturing to a very large and deeply-interested audience in the Temple, corner Exeter and Newbury streets.

The occasion was also the eighteenth anniversary of Mr. Colville's first appearance before a Boston au-Long-time readers of THE BANNER will remember the extended report of his opening exercises in Parker Memorial Hall, on the afternoon of the first Sunday in November, 1878.

The subject of the lecture last Sunday was "Com-

munion of Saints and Redemption of Sinners in the Light of Spiritual Philosophy."

The speaker called attention to the widespread conviction, now universally extending, that humanity cannot be well divided into two distinct sections, called respectively saints and sinners, unless by the first term is meant those who are highly advanced morally and spiritually, and by the second those who are as yet in a very immature stage of development. Saints are holy people; and by holy is properly in-tended well-rounded out or symmetrically unfolded individuals. Sanctity does not lie in any particular line, nor does it consist in abstention from the duties of one's state, whatever those obligations be. It is often far more difficult to be saintly in a quiet than in a public manner, as it frequently needs more heroism to hear bravely little burdens, which are perpetual, than to occasionally carry exceptionally heavy loads.

The word communion is a beautiful and highly expressive one, as it suggests much more than can ever be conveyed by the thought of mere external proximity. We are often led to think of heavens as arbitra-rily localized in space, whereas the truly heavenly mided are they who, regardless of place, can always dwell in a celestial habitation, which is everywhere transportable.

The purest joy must invariably spring from the blissful consciousness of good accomplished, there fore it is not the province of those who have attained to exceptional heights of spiritual advancement to keep aloof from their less-developed brethren. On the contrary, it is their pleasure and privilege to work

unceasingly for and with those who are properly their pupils and younger brethren.

The musical metaphor employed in the Apocalypse which is ignorantly ridiculed by those who fall to perceive its appositeness, suggests at once to all students and lovers of harmony, the exquisite thought of blended activities resulting in glorious concerted ac-

tion of the highest sort.

There can be no grand music unless different parts are ably sustained by competent performers, so there can be no expression of heavenly love and use unless many distinct occupations are allotted to various souls many distinct occupations are anotted to various soils and groups of soils, all of whom, though occupied diversely, appreciate each other's work, all deriving added blessedness from the joint activities in which they are peacefully and restfully though always

actively engaged.

To those who have not thought deeply on the question it may appear that work for those in lower states must mar the repose and dim the happiness of those who have earned their crowns. Closer analysis of joy completely dissipates such an assumption, for the very nature of pure bilss is unselfishness, and therefore effectual work for others furnishes the brightest

gems in diadems of glory.

The "saluts in light" are by no means compelled to dwell upon error and contemplate misery in order to alleviate it; they have but to let the bright light shine and the good leaven work, and it is from the brilliant examples of the beatified ones in heaven that loving hearted reformers on earth are to day taking many a salutary lesson.

Love is the true redemptive force; what punishment can never accomplish, affection can readily in duce. Let us, then, in our attempts to lift those who are depressed, never condemn, but constantly hold the torch to illumine the upward path of those who

have not yet ascended. There are three distinctly definable relations which we can all have with each other regardless of whether we are contemplating one or another plane of human existence and progression.

First, we are guided and enlightened by good counsel from those who are our superiors in virtue and

Second, we derive comfort and help from sweet communion with beloved companions who are on the same step of the ladder as ourselves.

Third, we are capable of helping upward those who

In closing, the speaker made a powerful and touching appeal to all who lelt mournful over the fallures with which they charged themselves whenever they n editated upon work they had neglected on behalf of some who now no longer walk the earth in mortal

We are so related one to the other wherever we may be and however situated, that loving, gracious help-ful thoughts can reach the departed as well as those yet robed in flesh.

The wonderful proofs of telepathy now multiplying on every hand are going far to demonstrate how rea-sonable it is to hold that spirit can speak to spirit, and one bless the other mentally, regardless of any tem-poral barriers which seemingly may interpose. The services, which were interspersed with beautiful

music, ended with a fine poet c improvisation on three

subjects given from the audience.
W. J. Colville's second lecture in the Temple was given Monday, Nov. 2, at 7:45 P. M., on "Foundation Principles of the Divine Science of Health." On Sunday next, Nov. 8, Mr. Colville's subject at 2:30 P.M. will be, "Whatever Is, Is Right—in what sense may we profitably interpret this assertion?"

Monday, Nov. 9, 7:45 P. M., "Concentration of Thought, and What it Can Accomplish."

First Spiritualist Ladies' Aid Society.-Carrie L. Hatch, Sec'y, writes: Friday, Oct. 30, this organization met as usual, with Mrs. A. E. Barnes, President, in the chair. We had a very interesting circle in the afternoon; mediums, Mrs. Mason, Mrs. Sbackley, Mrs. Chapman, Mrs. Pratt, Mrs. Chandler, Mrs. Flint and Mr. Tuttle.

In the evening Mrs. Cassell favored us with plano selections; Mrs. M. A. Chandler spoke briefly and

gave tests; Dr. A. H. Richardson was with us and spoke briefly; he always receives a warm welcome from the Ladies' Aid Society; Miss Ligz's Harlow was the next speaker and called out great interest.

Mr. Hatch, Br., referred to the transition of our brother, Mr. Seth Burro i, and spoke briefly in reserve to the Washington excursion. Mrs. Shirley and Mrs. Mason spoke briefly, and Mr. J. B. Hatch, Jr., told of the progress of the National Spiritualists' Association, and his statements were well received. Mr. Burka also voiced some choice sentiments.

ments.
The Ladies' Aid Society always has very interestog mertings, and we invite all to come and see us. The BANNER OF LIGHT is for sale at this hall.

The Helping Hand Society-Mrs. A. A. Eldridge, Sec'y, writes - met, as usual, Wednesday, Oct. 28, at Gould Hall, 3 Boylston Place, President C. L. Hatch in the chair.

A large and appreciative audience greeted Mr. J. F. Bexter, guest of the evening. Mr. Bexter opened the meeting with a song: the selection, "Home Ever to Me," was finely rendered, as were all his selections; Mr. J. H. Lewis, Mr. H. Libbey and Mrs. A. E. Bernes made brief and appropriate remarks; Little Ansel Haynes gave a recitation, entitled, "The Small Boy." Prof. Kenyon was next introduced. He spoke at

length of his work as a platform speaker, having spoken on the rostrum twenty-five years. Miss Lu-cette Webster, teacher of dramatic elocution, recited several pieces, and was heartly encored. Miss Lizzle Harlow and Mrs. Waterhouse spoke briefly, and paid Harlow and Mrs, Waterhouse spoke briefly, and paid tribute to Mr. Baxter. Mr. Baxter was next introduced, and entertained the audience, spraking in reference to and contrasting Spiritualism in the past and the present, concluding with a recitation and a poem from Eli Perkius, which was very pleasing.

We were all very much pleased to have with us Mrs. A. E. Sneets of Michigan. Mrs. Sheets is the speaker for Berkeley Hail Society for the month of November Don't full to hear this gilted lady. Meet

November. Do n't fall to hear this gifted lady. Meeting closed with the singing of "America."

Rathbone Hall.-Sunday morning, November 1, conference, test and developing circle opened as usual. Mrs. Jennie Collins conducted the develop-

ing, while Mrs. Nutter, with several other mediums, gave many fine tests.

Afternoon session, singing led by Mr. Bartlett; reading and invocation by the Chaplain; Miss Jennie Rhind, remarks; a song, Mr. and Mrs. Tyler; Mrs. Abble N. Knowles, psychometric readings; Mrs. Abble N. Burnham gave a short address, which was very interesting; singing by the Jubiles singers; Doctor Sauns, Mrs. Nutter, Mrs. Wood, Mrs. Forrester and Tuttle, tests. Evening session opened as usual. The Jubilee singers rendered some very inspiring songs, with which the audience was pleased; Mr. Bartlett gave a number of fine tests, followed by Mrs. Nutter, Mrs. Treen, Mrs. Butterman, Mrs. Baker, Mrs. Palmer, and Mrs. Wilkinson; each one gave grand readings, tests, and remarks. BANNER OF LIGHT for sale.

Ragie Hall. - Sunday morning, Nov. 1, Bible Spiritualist developing circle opened as usual, with song services, assisted by Mrs. Sawtell, as organist. Prayer offered by Mr. T. Jackson. The following mediums took part: Mr. and Mrs. M. Knowles, Mr. Jas. McLean, Mr. W. H. Amerige, Mr. Hersey, Mrs. Fauny Stratton, Mr. W. B. Lottridge; excellent re-

sults were attained.

Afternoon services opened as usual. The following mediums gave readings, or remarks and tests: Mrs. Woods, Prof. Jas. Hillings, Mrs. E. R. Brown, Mrs. Dr. Bell, Mr. W. H. Amerige and Mr. T. Jackson. Prof. Baker closed the meeting with benediction.
Evening services at 7:30, with song, and music by organist, Mrs. Sawtell; reading of Scriptures by Chaplain, Mrs. E. A. French; prayer offered by Mr. T. Jackson. The following mediums took part durations. ing the evening: Mrs. Julia Davis, Mrs. Wm. S. Butler, Dr. W. H. Amerige, Prof. Baker. Mr. T. Jackson. Conductor, closed the meeting with tests and

Harmony Hall .- A correspondent writes: The Band of Harmony," developing circle was especially productive of good results by the assistance of Mrs. Moody, Mrs. Woods, Mrs. Kimball, Mr. Marston. Mr. Quimby and Mr. Hardy.

Afternoon subject, "The Spiritual Body." Readings by Mr. Quimby, Mrs. Hayes, Mrs. Ratzell, Dr. White, Prof. Hilling, Mr. Hersey and Mr. Hardy. Evening, subject, "Physical Phenomena." Speaking and tests by Mrs. Guiter(z. Mrs. Dickey, Mr. Mathews. Mrs. K. E. Parnell, Mr. Quimby, Mr. Hersey and Mr. Whitlock.

The Rosters will be with us Balden and Lag Mar.

The Fosters will be with us Friday evening, Nov. 6, for independent slate-writing. Bring your own slates.

Mrs. M. A. Moody, Musical Conductor; Mrs. K. E. BANNER OF LIGHT for sale Thursdays and Sun-

America Hall .- A correspondent writes: Our morning circle on Sunday last was of a highly interesting nature, many mediums and speakers being

Large and attentive audiences at our afternoon and evening sessions greeted the following talent: Eben Cobb, Mrs. Abby Burnham, Mrs. M. A. Chandler, Mrs. E. J. Peak, Mrs. A. Forrester, Mrs. M. Reed, Mrs. M. Knowles, Mrs. A. P. McKenna, Miss A. Hanson, Mrs. C. Adams, Mr. A. Elliot, Mrs. Howe. Mrs. Berry, from Chicago, made some excellent remarks.

Music by Prof. Peak; plane solo by Mr. Grimes; song by Miss Gracie Gale.

BANNER OF LIGHT on sale at each session.

Ladies' Lycenta Union met in Arlington Hall, Wednesday afternoon and evening, Oct. 28. Abbie F. Thompson, Sec'y, writes: Business meeting called at 4:30, President M. A. Brown in the chair.

Supper was announced at 6:30, after which the young people took possession of the hall. Helen Higyoung people took possession of the hall. Helen Higgins and Walter Hayes rendered plane solos. Readings by Mattle Mulligan, Mr. Theodore Price, Harry Williams and Mrs. M. A. Brown. Little Eddle rendered two songs, which were greeted with great applause. At 9 o'clock dancing was in order.

THE BANNER OF LIGHT for sale afternoon and evening

Hotlin Hall. - Sunday, Nov. 1-Dr. G. E. D. writes-services conducted by Mrs. C. A. Smith. In the afternoon Mrs. Osgood presided over the

In the evening Mr. Rimbach. Tests were given through the day and evening, through the medium-ship of Mr. Hancock, Mrs. Weston, Mr. Hardy, C. Prof. Pierce will be present next Sunday; song

Elysian Halt .- A. R. Gilliland, Sec'y, writes: Sun-

day, Nov. 1, was a success in every way. Many mediums were present during the day, and every test and message was recognized as correct.

11 A. M., Mrs. Mellin, Mr. Hall, Mrs. Weston, Mr. Neal. Mr. Norse. 2:45, Mrs. Fredricks, Mrs. Millan, Mr. Evans, Mrs. Gilliland. 7:45, Mrs. Gilliland, Mrs. Wilkinson, Mrs. Hayes, Mr. Quimby, Mrs. Ratzell, Mr. Redding, Mrs. Golf, Dr. Mathews. A large attendance all day. The Ladies' Spiritualistic Industrial So-

ciety-writes S. E. Appleton, Sec'y-met at Arlington Hall, 1125 Washington street, Thursday, Oct. 29. Business meeting was held at 5:30; supper at 6:30.
In the evening a circle was formed, conducted by Dr. Huot and Mrs. Shirley, who gave many excellent tests and readings.

Those who dail to find their usual notices of meetings in our columns, can call at the office and discover the reason why.

A Tobacco-Poisoned Heart Is a frequent coroner's verdict on sudden deaths. overcome the desire for Tobacco, take SURE-QUIT, an antidote chewing gum. 25c. a box, nearly all druggists. Booklet free. It is an honest remedy highly

recommended. Try it to-day. Eureka Chemical Co.

Detroit, Mich.

RHODE ISLAND. Providence.-Benj. F. Prouty, Sec'y, writes: Sunday, Nov. 1, the Providence Spiritualist Association held the regular services, afternoon and evening, at Columbia Hall, No. 248 Weybosset street. There was a large number of friends present to greet the return of our speaker, Mrs. H. Palmer-Russegue, who gave us two grand lectures. Mrs. Russegue will be our speaker for the remainder of the season.

Our medium test circles, which are held from 6 to

Pawtucket. - John Marr, Sec'y, writes: The Spiritual Association met Sunday evening, Nov. 1, in St. George's Hall, with Dr. William A. Hale of Boston as speaker. His lecture was one of the finest ever given from our platform. Sunday, Nov. 8, Mrs. Mary E. Thompson of Onset,

7 o'clock, are a decided success.

Mass., will be with us.

Considerable has been said of Queen Victoria's considerable has been said of Queen victoria's peaceful reign. It has been peaceful enough so far as internal strife is concerned. But when one is reminded that England has been engaged in thirty-seven distinct wars, in which several hundred thousand men have perished, peace does not appear to have brooded with such unruffied wings, after all.

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MEETINGS IN MASSACHUSETTS.

f.ynn.-T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer street, Sunday, Nov. 1, with large attendance.

At 2:30 P. M. a developing, healing and test circle; appropriate selections by Mrs. M. K. Hamill, Prof. C. L. Walker of Salem, Willie A. Estes and others. Mrs. D. E. Matson, invocation; tosts and spirit messages, Dr. S. M. Furbush; remarks on "Harmoux," tests and magnetic treatments; Mr. Willie A. Estes roke on "Development"; he also cave tests and spoke on "Development"; he also gave tests and spirit messages; Mrs. Vina P. Goodwin, Mrs. Alice M. Lefavour, Miss F. Isabel Hancox and others, many

M. Lefavour, Miss F. Isabel Hancox and others, many recognized tests and communications; Mr. P. A. Thorner of Marbiehead, Alfred E. Warren, Jesse H. Bickford, and others greatly benefited many by magnetic treatment.

At 7:30 P. M. fine selections by Misses Lena and Eisle Burns; Mrs. L. A. Prentiss, invocation, and an interesting lecture on "What has Spiritualism Done for Harmony?" followed by a test seance of an hour's duration, giving many recognized tests and spirit communications. spirit communications.

spirit communications.

Next Sunday, at 2:30, developing, healing and test circle by many good mediums.

At 7:30, Benjamin F. Foster will give a séance for occuit phenomena in full gaslight and under strict test conditions, materializations, spirit messages, independent slate-writing, faces drawn upon handkerchiefs and various other manifestations. Everybody

chiefs and various other manifestations. Everybody invited.

At Mrs. Dr. Dowland's meeting, at 130 Market street, Tuesday evening, there were very interesting services. Mrs. Dr. Dowland gave an able address (controlled) on "Kuowledge." Mrs. Florence A. Lamphier and Mrs. Vina P. Goodwin gave many recognized tests and spirit messages.

Friday evening, mediums' meeting, a full house, and much good work for the Cause was done by Mrs. Dr. M. K. Dowland, who spoke on "Truth." Dr. I. A. Pierce presided, and spoke on "Condition." Capt. J. Balcom spoke on the knowledge he has gained by his investigations into Spiritualism; Mrs. Vina P. Good-

batcom spoke on the knowledge he has gained by his investigations into Spiritualism; Mrs. Vina P. Good-win, many recognized tests and messages; Mrs. D. E. Matson spoke on the "Higher Life." and gave tests; Mr. A. E. Warren on "Spiritual Work"; Mrs. Annie J. Brennan, Mrs. Florence A. Lamphler and Mrs. Lizzie D. Butler gave many tests and messages.

Cadet Hall .- Mrs. A. A. Averill, Sec'y, writes: Lynn Spiritualists' Association. Owing to the sickness of President Kelty the meetings on Sunday, Nov. 1, were presided over by the Vice-President, Mrs. Amanda Robinson. Mrs. Kelty was in charge of the Mrs. Josie W. Kenyon of Cambridge was the

speaker, and entertained the large audiences present with short addresses, after which she gave a large number of psychometric readings, which were all recognized Mrs. Kenyon is a great success as a reader of articles. She will be with us again on Nov. 8, assisted by Mr. and Mrs. Tyler, colored Jubilee singers from

Lake View .- A. C. Fisher writes: "Robert Fisher and wife, of Lake View, Mass., were given a genuine surprise party the 14th ult., it being the twenty. fifth analversary of their marriage.

Friends from Worcester, Milbury, Fitchburg, and one sister, late of Brooklyn, Mich., were present.

Numerous articles of elegant sliverware, glassware and sliver money, and a beautiful large wedding cake, with the inscription From your friends—25th anniversary, were presented to Mr. and Mrs. Fisher, who feelingly responded.

Dr. Geo. A. Fuller made a few soulful remarks, fol lowed by Mrs. Hattle W. Hildreth, with an original poem written for the occasion.

Mr. and Mrs. Fisher are lifelong Spiritualists, Mr. Fisher for the past twelve years being associated with the Children's Progressive Lyceum as Assistant Con-

ductor. The evening was passed in an informal manner, and the party broke up at a late hour. All voted it a very enjoyable occasion, and much credit is due Mrs. D. E. Denny, who managed the surprise and brought it to a bappy termination."

Snlem, First Spiritualists' Society.-Mrs. N. S. Gardiner, Sec'y, writes: Sunday, Nov. 1, Mrs. Annie E. Cunningham of Boston was our speaker and medium. She chose for her subject in the afternoon "What of the Home Over There?"

In the evening it was, "Are They Dead?" Both subjects were treated in a clear and comprehensive manner, and were listened to attentively by an intelligent and appreciative audience. She also gave many ex-

Sunday, Nov. 8, Mrs. Ida P. A. Whitlock of Providence, R. I., will occupy our platform. She is one of the most brilliant speakers in the spiritualistic field, and a very remarkable psychometrist. BANNER OF LIGHT for sale and subscriptions taken. Springfield.-T. M. Holcombe writes: Mr. W. H. Bach, settled speaker for the First Spiritualist Ladies' Aid Society, lectured at 2 and 7 o'clock Sunday,

Nov. 1, to good audiences with great acceptance at 'Ladies' Aid Hall," Foot's Block, corner Main and State streets. His evening discourse, subject, "The Ever Present Crisis, or the needs of the hour," was of high order

and elicited applause at the close The Ladles' Ald Society are enthusiastic in making preparations for the quarterly convention of the Mass. State Association, to be held in Grand Army Hall, Thursday, Nov. 12.

Stoneham .- Cor. Sec'y writes: Dr. Theodore F. Price of Philadelphia occupied the platform of the First Spiritualist Ladies' Aid as lecturer and test medium Oct. 15. The lecture was instructing, and tests remarkably accurate. Dr. Price will be with us again

We also had the pleasure to entertain as guests Mrs. Maggle Butler, Miss Louise Horner, and Mr. Harry Leslie, who contributed to the entertainment of the evening. Societies in need of a speaker will do well to employ

Cambridgeport, G. A. R. Hall .- A correspondent writes: Sunday morning, Nov. 1, opened circle with singing; prayer by Mr. Nichols; good tests by Mr. Clark.

Afternoon Session .- Music by Katle Butler; invocation by Mr. Scarlet; speaking, Mr. Mathews; tests, Julia Davis, Mr. Farnum, Mrs. A. A. Smith; Prairie Flower and Serita read articles; Mr. Clark read articles and returned to owners.

Evening.—Tests and readings by Mrs. Tracy, Mr.
Farnum, Mr. Hardy, Mr. Clark, Katle Butler; good

Haverhill. - E. P. H. writes that Mr. Thomas Grimshaw of Pittsburgh, Pa., gave two able lectures before the Haverbill and Bradford Spiritual Union

last Sunday. In the afternoon he spoke of a natural desire of man to be emancipated from bondage, seek ing for freedom. In the evening his theme was "Reform, Showing a Tendency of the Rich to Become Richer and the Poor Poorer," etc. He was instructive and able. He will occupy the platform next Sunday.

Newburyport .- F. H. F. writes: The First Spiritualist Association opened its meetings for the season Sunday, Nov. 1, with Miss Lizzie Harlow as the speaker. Miss Harlow gave two lectures, which were interesting and satisfactory to her audiences. She is very earnest in the work, and ought to be heard by all the societies. Miss Harlow was entertained while here by Dr. C. W. Hidden and wife. On Nov. 8 Mrs. Nettle H. Harding will be with us.

Fexbore.-L. A. Mears, Sec'y, writes: Mrs. Carrie F. Loring of Braintree has filled two engagements with the Spiritual Society in Foxboro; both were interesting and instructive. The tests were nearly all recognized. We are to have her again in the not distant future. Friday evening, Nov. 6, we are to have as our speaker Mrs. Abble N. Burnham, of have as Malden.

Wercenter .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Nov. 1 Prof. W. F. Peck gave the opening lectures of his month's engagement to good audiences, who fully appreciated his masterly efforts.

The Woman's Auxiliary will meet on Friday after-noon and evening, Nov. 6, with Mrs. Georgie D. Full-er, 42 Alvarado Avenue. Lake View.

Malden.-A. J. P. writes: Mr. C. M. A. Twitchell, of Boston, gave us an interesting lecture on Sunday. Mrs. Abby Burnham followed with tests, which were excellent. Dr. W. A. Hale next week.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet tings at the Berkeley Lycoum, 44th s.cost, between 5th and 6th Avences, while the Banner of Light can be had. Services Sundays II.A.M. and 8.P.M. Afternoon meetings for facts and thenomena at 3

Meetings is Yonkers, N. P.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

The First Society .- Mrs. Milton Rathbun, Cor. Sec., writes: Our three sessions on Sunday were most interesting and satisfactory.

Mrs. Carrie E. S. Twing was warmly welcomed and reached the hearts of the people, delivering a lecture morning and evening—and by making the opening address at the meeting for phenomena at three o'clock. At this meeting the music was unusually fine, Mr. Myers and Mrs. Stone being assisted by the well-known artists, Mrs. S. P. Watkins and Miss Gertie Hoyt, who are so kind as to favor us occasionally, for love of the Cause and our Society.

Mrs. Maggie Waite began her engagement with us, and her tests were truly marvelous. She held the

and her tests were truly marvelous. She held the audience in close attention, and many will go to hear her and others next Sunday. Mrs. Waite has kindly promised to attend our Sunday evening meetings, also and give a few tests at the close of the lecture.

Dr. Franks gave some tests at the afternoon meetings.

ing, one being remarkable in detail concerning a stolen bicycle (recognized). Our old friends are fluding their way to our new quarters, and we hope soon to have the fact estab-lished that we are permanently located at The Berkeley Lyceum. Those who stay away in the morning during Mrs. Twing's stay with us will miss not only a good lecture, but fine tests, in the form, perhaps, of delineations or readings, or they may be direct de-scriptions and messages without the intervention of articles passed to the desk by persons present on re-

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prise of himself and friends. "In order to bring before the public the advantages of the absorption treatment, which does away with all risk in treating the eyes, and furnishes a home treatment which can be safely used at the patient's home when it is impossible to visit the Sanitarium, we would state that a valuable pamphlet will be forwarded to any address free, and should be read in every family, as it gives the cause of failing eyesight and diseased eyes, how prevented and cured. The rapid increase in the number of persons who are becoming blind and relying upon artificial aids to see, demands a treatment which will reach the cause,"

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different results are explained, with instructions for preparing any necessary devices.

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MEETINGS IN BROOKLYN. The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake'spar-lors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney Chairman; Emily B. Ruggles, Sec'y.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, \$27 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President. Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

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

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

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Philadelphia Spiritualists' Seciety meets at the northeast corner of ath and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A.M., 2% and 7% P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-

First Seciety of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony. Thursday, 1% P. M., Orpheus Hall, Schiller Thousand and Complete Hall, Schiller Thousand Complete Hall Complete ler Theatre. WASHINGTON, D. C.

day. 8 P. M.

First Society, Metserott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.

Bpiritual Unity Society meets at Ethical Auditorium, \$58
Jefferson, street, every Sunday at 1½ P. M., and Thursday
at 8 P. M. J. C. Bigler. President.

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