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(From Light, London.]

CRUMBLING CASTLE WALLS. On lifted hill, that looks away

O'er wood and fertile lands, In lowly grandeur, grim and grey, The crumbling castle stands.
Or from some cliff, that to the sea Descends with sudden fall, Rises in silent majesty The crumbling castle wall.

From those grim heights what welcome met The flerce attacking foe,

And how those dungeons echo yet
The sighs of long ago.
Within those walls what gibe and jest,
What dance and song had sway!
They 're past—and passing like the rest,
The crumbling walls decay.

With dismal groan no longer swing
The heavy dungeon doors.
And mail clad feet no longer ring
On polished oaken floors.
Time's democratic hand has thrown
The proudest bastion low;
The most, with daisles overgrown,
No longer stoys the foe

No longer stays the foe. Over the fast decaying walls That yield to Time alone, The curtain of the ivy falls In proud protection thrown, As though to hide from vulgar eye The loss of former grace; As did imperial Cæsar die, His mantle o'er his face.

And yet a hundred years from now Some stones shall mark the site,
To tell our children's children how
We're marching from the night.
And when the last is lost to sight,
Beneath the sweet, green sod,
The world shall dwell in broader light, And nearer be to God.

And nearer to the state of the state of the strongest holds shall fall, and superstitions fade away
Like crumbling castle wall
Belle V. Cushman.

Written for the Banner of Light.

HEAVEN.

BY ABBY MORTON DIAZ.

Among peoples known as Christianized, a prominent aim is what may be called worldbettering—men and women devoting to this their time, thought, money, and in many cases making it their life occupation.

with Nature, the processes are from within, out, so that in each what we behold is not something in and of itself, but is merely the unseen working out into appearance. Thus a man's conduct is not made on the outside, any more than are the apples of an apple-tree. Plainly, then, an effective world bettering must concern itself not so much with acts and visible conditions as with what shapes and fixes these-with ideals, hopes, motives, stand-

ards, aspirations.

It is told of a city prominent in classic literature that the statue of a god was set up in a public place as a model of grandeur and perfection, and that it might be to the people a constant inspiration by bringing them under the domination of a high ideal. Now throughout Christendom the dominating thought has been of heaven and God. Thus our ideals of these are paramount in importance, since human life will be shaped accordingly. The prevailing ones are of heaven as a place somewhere above the skies, and of a Person who for whom is demanded our reverence and our obedience and our love. To become like him tricity, thus obtaining wondrously better conand to go up to dwell with him in heaven are ditions by changing the motor power. Why considered the main objects of human existence. This has been authoritatively enforced by those highest in the religious world and possessing the largest opportunities for shaping thought. As to methods, they set up no visible image as a model, but their sermons, hymns and creeds have served the same purpose. In Edwards's "Seven Sermons on the Condition of the Wicked After Death," we are glorify himself in the damnation of multitudes of mankind." "If God hates any one and sets himself against him, what cannot he do with him? The proper tendency of hatred is the misery of the object hated, so that you may expect he will make you miserable." "When ne saints in heaven shall look upon the damned,... with how much enlargement of the heart will they praise Jesus, that he was pleased so to distinguish them... who deserved no more than any others.... With what ec-stasy will they sing!" This is but a very small sample of the hardheartedness and vindictiveness portrayed in the volume, and, as Edwards was a leading preacher, his sermons give a true idea of the kind then generally preached, and

selection from Dr. Watts: ' Now like a lion shall his vengeance tear

to the accompaniment of hymns like this brief

Thy bleeding heart, and no deliverer near." And our standard religious poet, Milton, whose writings are studied by young people as a part of their education, tells us that the Creator, after creating a perfect world and perfect human beings, deliberately allowed Satan to introduce sin, for the mere purpose of revenging himself on Satan by showing his own mercy to those who should accept certain conditions-himself ordaining that millions should not accept them, but should have to endure

Up to a comparatively recent period, theological literature formed a large part of the people's reading, and Watts's Hymns were sung in churches and in evening meetings, read at firesides, and committed to memory by children. And we all know what power has been ascribed to the "ballads" of a country.

It may be urged that these things are not made the religion of our times. Yet it is but to go as a missionary because he was not absohuman potentate exhibit the traits thus ascribed to God, he would be held up to execration: and remember that it is not merely the past, but also the prevailing religious doctrines and beliefs, which consign a majority of the human race to eternal misery—else, why so much talk about being "saved" and "lost."

In the morning he could not expel it from his and all these efforts for the "heathen"? Our mind. Falling in, shortly, with an old hunter high authorities, our shapers of thought and

whom we are to love and trust and worship! Can we wonder at the exhibitions of these in human life?

human life?

Nor does it mend the matter to show such portrayals of Delty to be warranted by certain portions of the Bible, which they certainly are, together with much that is offensive to decency and morality—and printing in no book can make vileness other than vile, or wickedness other than wicked. Parents and teachers do not commonly select these passages for family and school readings, and this very avoidance implies condemnation.

We are told of a volume in use about a hun-

We are told of a volume in use about a hundred years ago called "The Beauties of the Bible," made up of the purest and most excellent and most uplifting portions, and the actual human experiences of receiving strength and comfort from the *Immanence* we call "God." Such experiences are precious, for the reason that what has come to some human beings is possible for any of us, since all stand in the same relation and equal nearness to the omnipresent Life-Source.

Just such a volume is needed for family and school use, and for missionary work; and no doubt there will be one compiled some day. But meantime since, as has been said, the dominating thought is of "getting to heaven," cannot something be done, or at least begun, which will give worthier ideals of it—ideals which, worked out into human living, will so change present conditions as to make needless this con-

tinuous effort in the way of world bettering? For this, one great difficulty lies in the mixed meanings of the word heaven—as regards place and time. The literal meaning is "high, or raised up," and as the skies are raised up high above the earth, they came to be spoken of as "the heavens," and that being the highest conceivable position, heaven was naturally located there, and was made the abode of all beings above the mortal—as saints, angels, scraphs, cherubim; also of God as a ruler, scated on a white throne; the whole situation embodying simply the highest worldly conceptions: pomp, ostentation, ceremonials, crowns, music, musical instruments, with plenty of gold and unending rest. So much as to place. Then as to time. "Heaven" has always had an after-death significance, not only in connection with re-ligious teachings, but mortals who have cast Note here that these earnest workers deal with what meets the eye. They see pauperism, drunkenness, prostitution, crime, the desperation of the unemployed, the dominion of wealth, the selfhood of business, the corruption of politics; and bring their various efforts to bear directly on these. But with Man, as with Nature, the processes are from within, for all, or whether people do depart when no longer visible to mortal sense.

Place and time ideas of a heavenly existence are rather out of keeping with the teachings of the founder of Christianity, for these show heaven to be within; a heavenly condition enjoyed in any place and at any time by such as are over flowing with a love that is shown forth in life, and who have risen high above self, and who recognize, as did Jesus, the oneness of mankind and their own spiritual oneness with, and dependence upon, the omnipresent Intelli-gence declared by Science and Religion to be immanent in Nature and in man, and called by

Could the attainment of a heaven of this kind become the dominant thought and aim in any community, it would soon work out the

bettering now so laboriously striven for. For this, as has been in matters of lesser import, the first step would be in the way of substitution. When advancement in methods of from his abode therein rules the world, and transportation were desired, we laid aside horse power and substituted steam, then electricity, thus obtaining wondrously better connot try the same in dealing with the present undesirable human conditions? Change the motor power. Substitute a different and far more exalted idea of heaven. If, as the great Teacher said, and as many believe, heaven is within, an exalted condition of love and of spiritual blessedness, do let us cease talking and singing about it as a special location some where afar; also, as to time, let us drop the told that "God designed from all eternity to futureness of heaven from our exhortations and our hymns and our speech, and think of it as an exalted conception to be worked into the whole conduct of human affairs. It hath not entered into the heart of man to conceive of all this would mean in the way of a high and joyous living! But that we have the concep tion shows its possibility.

Beyond measure is the debt of gratitude due to Spiritualism for what it has done in ridding religion of its horrors, removing the dread of death, softening the anguish of bereavement and comforting the bereaved. It can render still farther service by insisting more strongly than ever that heaven is an affair of the now, as well as of the "By and By," and that to find heavenliness "Over the River," we must take heavenliness with us, and that, with the chill of selfhood upon us, we shall find no "Sum-mer-land" in this or in any other existence. It can also assist in the work of taking the futureness from certain oft sung hymns and familiar Bible passages. It hath not entered into the heart of man to conceive the glorious possibilities of this earthly existence, and the glorious preparation it may be made for what is to

### Capt. Yount's Dream.

H. L. Hastings, of Boston, America, relates the following in "The Guiding Hand," which should be of interest to every Spiritualist. It is the narrative of the experience of a trapper, Capt. Yount, to a traveler named Dr. Horace Bushnell, and is given by Mr. Hastings as a striking example of Providential guidance:

The trapper had a dream, one mid winter's night, in which he saw what appeared to be a recently that a Christian man was forbidden company of emigrants, arrested by the snow of the mountains, and perishing rapidly by cold lutely sure that without the Bible the heathen and hunger. He noted the very cast of the would be lost forever. Spurgeon is not far back, and some of his portrayals were of the of white rock cliff; he saw the men cutting off same nature as those of Edwards. Should any what appeared to be tree-tops rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly im-pressed with the distinctness and apparent re-

comrade, he told him the story, and was only establishers of ideals—are they presenting for the more deeply impressed by his recognizing, our adoration and imitation a character ab-horrent to the mind and in perfection below the ordinary human standard? Those ancients were far wiser. They set up no distorted fig.

ure to inspire their people with ideals of perfection.

Character influences character, and character rules conduct. Think, then, of the magnitude of the harm which has been done by exalting cruelty, hatred, vengeance, injustice, and ascribing these traits to a Perfect Being with the magnitude of the harm which has been done by example of the harm which has been done dream." The men were sent into the moun tains, one hundred and fifty miles distant, directly to the Carson Valley Pass; and there they found the company, in exactly the condition of the dream, and brought in the removal of the condition of the dream, and brought in the removal of the condition of the dream.

nant alive.

A gentleman present said: "You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour." The names he gave, and the places where they reside, and I found afterward that the California people were ready everywhere to second his testimony.—J. Elmer, in Light, London.

### Dr. Bland Answers a Question.

To the Editor of the Banner of Light:

I am frequently asked what my medical views are and what system of medical practice is recommended in my book, entitled "How to Get Well and How to Keep Well."

This question is more often asked by readers of your paper than by others, for the reason, I suppose, that my book has been advertised and noticed in the BANNER OF LIGHT more gener-ously than in any other paper—though the press as a whole has been generous in its praise, and the Liberal press more than generous. But to the question which is asked, "What system or sect in medicine do you adhere to?" To answer this question intelligently it is necessary to review, briefly, the history of med-

Before the days of Hippocrates, who lived some four centuries prior to the Christian era, medicine and religion were one, and the priests were the physicians for both soul and body. He attempted to separate medicine from religion and establish it upon a scientific basis. hree centuries later Galen founded upon the Hippocratic idea a system of medicine which was quite sensible, being based upon anatomy and physiology. His system was called eclectic; but it was in reality what is now called bo-

tanic. This botanic system of medicine was the ruling system till the sixteenth century, when it was overthrown by a famous quack of Switzerland by the name of Paracelsus, who found recommended. The theory was that the only way to cure a natural disease is to create an artificial disease by giving poisons. The school took the name "Allopathic," which means "another disease." This school has by age and numbers become very orthodox and respecta ble. It is very dogmatic and bigoted, and it

claims to have a monopoly of medical learning About a century ago Dr. Hahnemann claimed to have discovered that the Allopathic theory was false, and that instead of giving poisons to a sick person, which would produce a contrary disease from the one he had, the doctor should give poison which would produce the very same disease the patient had, if given to a well person. This is called Homeopathy.

About the time that Dr. Hahnemann was con verting the Allopathic doctors of France and Germany to his theory, Dr. Brown, of the Medical University of Scotland, was converting the people of Great Britain, and some of the doctors also, to a new medical theory which he had discovered. This theory was that nature is the true physician, and the doctor should simply assist her. He should find out what the vis medicatrix nature" (healing power of nature) is trying to do, and help her do it. Dr. Brown discarded poisons of all sorts from his list of medicines.

Dr. Benjamin Rush became an enthusiastic disciple of Dr. Brown, and through his influence this system got considerable start in this

country in the early years of this century.
Samuel Thompson presented this system in his own crude way, and as a new discovery of his own. He got a patent upon it, and made quite a fortune selling Thompsonian patent rights. This brought it into disrepute, and justly so. Thompsonianism as a system of practice perished. But Brown's great truth, on which Thompson built his crude system, was taken up by men of eminence in the mediprofession, and of broad unselfish views. Wooster Beach, Dr. Horton Howard, Dr. T. V. Morrow and Dr. Alva Curtis were the most prominent of those who abandoned the Allopathic school, and became leaders in the great medical reform started by Brown, introduced into America by Rush, and which finally of matter. Analytically and synthetically the took the name of "The Physic Medical Systomatic elements of organic living forms tem," which means that it is a system of medicine founded on physiology.

I abandoned the Allopathic school early in my medical career, and took a regular course in "The Physio Medical College," of which Dr. Curtis was Professor of the theory and practice of medicine at the time. I also subsequently took a regular course in the Eclectic College founded by Dr. Morrow. I am an Ec lectic in the sense that eclecticism stands for medical independence, but in theory and practice I am a Physio Medical physician, and my book is a Physio Medical Family Physician, and Hygienic Guide to Health. My purpose in writing it was to enable the people to cure themselves if sick, and to teach them how to

beep from getting sick again.

Dr. C. W. Cram, whose name is familiar to those who read the Medical Brief and other Allopathic journals, has an article in the Arena for this month on the "Medical Crisis of the Eighteenth Century," which contains some startling statements. For example: Dr. Cram says that "medicine has no head. It looks to its prehensile tail, with its old theories, dog-mas and traditions." He says: "In the four mas and traditions." He says: "In the four-teenth century the destructive tendency of medical practice was increased by the extensive use of mercury. The dogmatic triune had become a quartet whose deadly career was to abridge human life for four centuries more.'

Dr. C. says that the death-rate is almost as great as it was hundreds of years ago, and he admits that this is due to the fact that physiology has not been made the basis of medical science. If Dr. Cram will read my How to Get Well and How to Keep book, "How to Get Well and How to Keep Well," he will find that the system of medical practice recommended there is based upon physiology, and is therefore the scientific and successful system he has been looking for.

T. A. BLAND.

120 West Concord street, Boston, Mass.

A London postman has ten sons, five of whom are in the post-office service.

#### Critical Review of Some Statements in Current Spiritualistic Literature.

To the Editor of the Banner of Light:

In a book recently published by a leading Spiritualist writer and platform lecturer, the author says: "The old idea of the inertness of matter, that it is dead and inanimate, only moving when acted upon by superior force, has become obsolete." And in the same connection he says, "life is inherent in the atom." These are bold and startling assertions. But they do not surprise us. The materialist seems to have the peculiar faculty of eliminating from matter any stubborn quality which antagonizes his pet theory, and of putting into it whatever he desires to get out of it. If you will only let him define matter in his own way, he will endow it with powers and possibilities equal to all emergencies.

Since when has the inertness and lifelessness of inorganic, elementary matter become "ob-solete"? What savant, during the last two hundred years, who has any scientific reputa tion to lose, pretends to say inorganic matter is not inert, or that "life is inherent in the atom"? No fact of modern physics is more firmly established than the inertia and lifeless-ness of inorganic elementary matter. All re-cent discoveries confirm and sustain it. If during the last two hundred years any law of physics has remained stable and unshaken, it is that of the inertia of matter. It has no psy chical element whatever; neither has it power to produce psychical phenomena. No atom, molecule or body of matter, while at rest, pos sesses any power within and of itself to change its location. If moved, it has no power or force within and of itself to modify or arrest its motion. When two moving bodies collide, each resists the other, but neither possesses any power or force of itself to modify its own motion. Every body of matter continues in a state of rest, unless put in motion by some force foreign to itself; if put in motion by some outside impelling force, it must move in a straight line with the same velocity, unless its motion is modified or resisted by some force foreign to itself. It does not of itself possess

the slightest sheering stress.

The inertia of matter as thus defined is the central fact of all scientific conceptions in modern physics. The laws of molecular physics are strictly chemical and mechanical. Science has reduced material phenomena to the mechanism of inert matter; and divested it of all conception of active properties and psychical attributes. Biology and psychology do not properly belong to the realm of physics; because they include qualities and attributes which definitely separate them from inert lifeless matter. To introduce into the definition of matter, spontaneity, life or any psychical attribute, is to deny the law of inertia, and demolish the whole superstructure of modern ohysics.

The vibrations and chemical forces within the atoms of each elementary substance are common to all atoms of their respective ele mentary substances throughout all worlds; and can be said to have life only in the sense that they are an expression of the infinite life. So far as all finite forms of life are concerned, outside of the vegetable and animal kingdoms which are always organic, matter is void of life. Neither atoms nor molecules, as such ever become conscious living entities. All life on our planet, as science takes cognizance of is manifest through material organisms. And to assume that it can be an inherent prop erty, or possible to a single atom, is but the merest mythical fancy.

We quote again: "The organization of atoms cannot manifest any quality that does not reside in the single atom. Hence if matter in its aggregation yields the phenomena of life and consciousness, the atom must contain the possibilities of life and consciousness." conclusion follows: First, we deny that there is any evidence that matter "yields" the phenomena of life and consciousness. Second, it is not even chemically true that an aggregation of atoms cannot manifest any quality that does not reside in the single atom. manifestation is there in water of the qualities of oxygen and hydrogen, or in sugar of the quality of charcoal? Even in chemical conbination the qualities of the elementary sub stances disappear, and entirely different qualities manifest themselves. But we have previously shown that there is no life in inorganic matter-that it possesses no psychical element and can therefore manifest no psychical phenomena. From what has already been said, it should be apparent that matter has no self or ganizing capacity to form the simplest rudi-mentary living cell. You cannot evolve out of matter what is not involved in it. Life, as has been shown, is not a constituent element constituent elements of organic living forms have been determined. But by no chemical combination have these elementary substances ever been made to yield the phenomena of life. If it be really true that life is inherent in the atom, why should they not yield life? What analogy, what parity of reason is there between the purely chemical and mechanical relation of a concourse of material atoms, and sensation, thought, consciousness and will? Science has never fathomed the mysterious, occult essence of life-we know nothing concerning the date or conditions of its appear ance—but we do know as surely as that nothing can come from nothing, that it is not an evolution out of that with which it has nothing in common. Life alone can be the source

Tyndall says: "The most he (the materialist) can affirm, is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble in its modern form as it was in pre-scientific

Spiritualism, so it seems to me, can have no logical basis in materialism. For if the human soul is but a material evolution from some primordial germ, if sensation, thought, consciousness and will are but results of molecular groupings and complications within the human brain, the questioning inference comes, unbidden and uninvited, what becomes of this material product, when disintegration sets in, and these molecular groupings crumhle and disappear.

All life, let us believe, comes primarily from the Infinite Life; and secondarily from its an-cestral seed, or egg, each after its kind-life F. H. Bemis. from life.

Meadrille, Pa.

The City Council of Quincy, Ill., has decided to adopt a curfew ordinance, which provides that all girls and boys shall not be allowed on the streets after nine o'clock in the summer season, and eight o'clock in the winter season. Line in 1



William White.

The picture we present above is one, the very sight of which is sufficient to awaken in the minds of Spiritualists - especially those past middle-age-the early history of the Cause, and the story of the earnest man who accomplished so much for its upbuilding.

Mr. White was born in Newcastle, N. H., and was, at the time of his decease, sixty years of age. He fitted himself for life's active duties in that school from which have graduated so many of America's sterling men and honored names -a printing office-at Concord, N. II.; he also, in time, carried on business for himself in that city, under the style of Boyd & White. Some time in 1840 he came to Boston, and was in 1842 located in Spring Lane, being associated with H. P. Lewis. In 1844 he extended his co-partnership under the style of White, Lewis & Potter, which was changed to White & Potter in December of the same year by the withdrawal of Mr. Lewis. In 1852 he obtained the contract as State Printer for Massachusetts, and bought out the interest held by Mr. Potter. He continued to fulfill the responsible duty with which he was charged till 1859, when, by reason of failing health, he disposed of his contract (which was to expire in 1862) to the firm of Wright & Potter. During the time of his State printing he also published the Chronotype and Washingtonian; and among his most notable works for the Commonwealth were the publication of the Massachusetts and Plymouth records and the proceedings of the Massachusetts Constitutional Convention. He became interested in the BANNER OF LIGHT, then issued by Luther Colby & Co., some time previous to his giving up the State business, and, when his connection with that branch of industry ended, he applied himself with earnestness and energy to the upholding, financially and otherwise, of this journal. The interest in its welfare which he at first felt never slackened, but continued to manifest itself to the very close of his useful life. He was a man known everywhere as a peacemaker, unobtrusive, unambitious, industrious, and desirous only of what was rightfully his own by reason of an equivalent rendered.

The friends met at his late residence, 7 Indiana Place, May 1, 1873, and later on, in public, at Horticultural Hall, to pay their tribute to departed worth.

The BANNER OF LIGHT thus spoke of the occasion of his decease, in the course of a long editorial:

"William White, the senior partner of this firm, a good man in every sense of the expres sion, one whose purse was ever open at the call of charity, and whose departure from the material form will be lamented by many of his beneficiaries, a sympathizing friend, a citizen who was universally loved and respected by all who knew him, whether Spiritualist or otherwise, has heard with ready ear the angelic summons 'Come up higher,' and entered on the enjoyment of that grander state of existence for which his unremitting labor for the truth in the past has so clearly fitted him.

As the great apostle to the Gentiles hath it with regard to the Deity, so we confidently say of our ascended brother: 'I am persuaded that neither death nor life, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from' his love!

At the close of its report of his funeral THE BANNER further said with feeling:

"A heart filled with that memory of the just which 'is blessed,' and the inculcations of Spiritualism, which are comforting in the fullest degree in the hour of trial, can but close this account of honors paid to a dear and respected friend, in the words of the distinguished Western poet-senator:

'Oh, no! they are not dead so soon,
The leved who sleep 'neath the vernal sod;
Their eyes have looked on eternal June,
And they live in the waking light of God. With us they trod where our footsteps stand, In the clouded valleys of night and pain; But they 've wandered off to the Summer-Land, Where the suns that rise ne'er set again. Oh! we miss them now, but shall meet them there, Where the soul's best hopes shall immortal be; Where eternal morning shall flush the air With the "light that was never on land or sea!"

O'er the stream of death, through the mystic haze, Where palm trees wave on the fadeless shore, We have lelt the throb of their angel lays, And they sang of "the loved and lost" no more."

There is n't much difference between the morality of the man who gets his friend to sign his note as a surety intending to make him pay it, and the man who robs a bank.

#### Written for the Banner of Light. I KNOW NOT.

I know not the road his feet have taken Within that country dim; I only know that my soul is shaken With grief for love of him. But surely the fret that walked in straight ways Of pleasantness and right Will falter on in the paths of new days, Nor stain their sandals white.

I know not the work his hands find to do-Hands eager for the fray; So ready to give honest help and true. Strength-lifting for each day. I only know they work still—those hands— And sometimes reach to me A holy benediction from the lands Of sweet influity

I may not question how or why, but bear Life's burdens as they are, Content that blessings fall on him, though where He dwells-if it be far, If it be near. I may not this side know, But through love manifest, His presence sometimes goes the way I go, Obeying love's behest.

God's way- that we may never surely know. His way -: hat wondrous strength Of spirit-pow'r be given when griefs o'erthrow; That, through the weary length Of tolling days, our loved, unseen, return And close beside us stand: Yea, close. So, God, I cless, though longings burn OLLAH TOPH For him within that land. 31 Frank street, Indianapolis, Ind.

For the Bauner of Light.

### WITH ONE ACCORD

A SPIRITUAL ROMANCE.

### BY W. J. COLVILLE.

CHAPTER XII.

A REMARKABLE SEANCE.

( T RARELY get names when I am clairvoyant." said Mrs. Parrot, as she put down her teacup, and ac companied the others to the library; "but I see and hear what is often strangely convincing, that we are inces santly attended by other companions than those we can

discern with our poor frail physical sensations. "A favorite verse of mine has always been this stanza from Lucy Larcom:

"Hand in hard with angels ever let us go, Brighter eyes are on us than we blind ones know, Tenderer voice: cheer us than we deaf ones own, Never walking beavenward can we walk alone.

"Now, Harry, you start that beautiful hymn, and we'll all sing it together, and maybe that some voices not of earth will join in chorus."

In the dim old library, faintly lighted with a few flicker ing candles, the scene seemed ghostly indeed, but no one felt afraid. In rich, clear baritone Harry Paddersleigh's fine expressive voice rose and fell to the music of such sub lime inspiring words as

" Hand in hand with angels ever let us go, Clinging to the strong ones, drawing up the slow; One electric love-chord thrilling all with fire, Soar we through vast ages higher, ever higher."

The soloist sang each of the verses alone, then all the last verse was rendered a second time was there any mysterious singing.

When the three ladies sang this stanza they were at softly, and then more loudly accompanied by a sweet clear high tenor, whose thrilling accents rose above their own soprano and contralto notes like an overtone on an instrument. The voice sang one verse only, and then the room seemed so still that the very silence grew palpable. Mr. Fitzlemonhoff had closed his eyes during the singing, and seemed to be sleeping while it continued, but now he opened both eyes widely, and looked earnestly before him, as though he expected to see some one who was not physi cally in the room.

Presently he spoke, saying: "Yes, I know it was my dear Charlie-you heard his voice, and I saw him. Thirty years ago that boy used to sing me to sleep at night whenever I was weary, and such music I never heard, not even in the grandest Italian opera. He used to sing on feast days at the old missions, and some of the priests told him he was an oblate of Gabriel the Archangel; and to think a grizzly bear ate up that poor boy's vocal organs, after hugging him to death near Stockton when I was not with him, and he only twenty five years old, with all his life before him!

"It was that boy's going out as he did that broke me down more than the other fellow's treachery. I loved them both at one time, but Charlie was always my closest companion."

"And I am yet," sounded in bell-like tones across the room in the speaking voice of the phenomenal singer. No one said, "Did you hear that?" or made any other

commonplace remark, but all heard it as distinctly as though one of the visible company had spoken. The gross materialist (had one of his kind been present) would probably have sneeringly muttered, "Oh! that wo-

man is a ventriloquist; she looks like an actress, and probably ventriloquism is a part of her theatrical stock-intrade," but happily there were no materialists present on that occasion to fling scoffingly against all proof of spiritual ministration their empty-headed sensualism, which denies out of sheer piggishness whatever lies beyond the range of simply animal appreciation. To all who have enjoyed living experiences of a similar

nature, this testimony to independent spirit voices will not be particularly new or striking; but to one who, like Mr. Fitzlemonhoff, had been all his life in darkness concerning the blessed truth of the close proximity of spiritfriends and their constant interest in our welfare, such an assurance of the nearness of a dearly beloved friend, unseen by mortal vision, must ever come with almost overwhelming force of surprised conviction.

"Charlie" seemed evidently willing to be communicative on the subject of his entrance into spirit-life and his subsequent experiences therein. Not through the mediumship of any one of the circle, apparently, but through the agency of direct utterance through invisible vocal organs extemporized for the occasion, he spoke clearly and lengthily regarding his experiences on the thither side of things, while those on the hither side who listened eagerly to his every utterance, felt themselves rarely privileged to hear in so direct and phenomenal a manner from a denizen of the unseen country which envelopes earth and even saturates its atmosphere.

"I know," said the spirit speaker, "that you, my dear friend, and in some sense father, are very much concerned over the mode of my exit from the mortal clay. To you the thought has been ever present that I died an excruciating death too horrible to picture. This was not the case; Bruin was quite merciful, and dealt gently with me.

"Many distinguished naturalists on earth, including Wallace, declare that wild animals magnetize or hypnotize their living prey, and this is to a large extent true. For you know I was once nearly drowned, and told you afterward how the water exerted a soporific influence over me, so that I scarcely felt any sensation but one of drowsiness stealing over my earthly senses, while my mental perceptions became extraordinarily keen. It was the same when I was in the embrace of the bear: the animal's warm breath and magnetic exudations completed stupefied me. I was bewildered, but not frightened. I probably swooned, and the first thing I knew was that I was no longer subject to previous earthly limitations. It is difficult to describe

There is far more meaning in the commonly employed term, 'the other side,' than some of you suppose. This other side is the inside, while you are on the outside of things. The lenses of observation common to you must be exactly reversed before you and we can see alike."

As the clear ringing utterance ceased suddenly as it had begun, a question shaped itself in the mind of Harry Padersleigh, who, being by far the youngest member of the group, was the least familiar with such momentous phenomena as were then transpiring, but fearing lest it might be out of order to break silence, he refrained from even whispering to one of his companions. His mental request was to learn from the communicating intelligence whether such a spirit as had just been addressing them could see their physical forms, hear their material voices and discern the appointments of the place where they were assembled

Almost instantly the sweet tones of the unseen speaker were heard, making the following deeply philosophical statement: "My dear boy, I can read your mental question, and gladly do I seek to answer it. Just as I see the thought pictures in your aura, and thus become acquainted with the questions you desire to ask me, so do I see your every thought, now that you and I have been brought into especially close relationship. When you are about your own material business, engrossed in things which are of no special interest to me, I may or may not be in some way attracted to you, and thus become aware of what you are thinking; but now that you wish me to know your thought, and reply to your inquiry, I become for the time fully conversant with all such thoughts of yours as are directed toward me. From my experience, I can say that on our plane of life we do not take cognizance of physical things as such, but we see their prototypes and also the mental images of them which are floating in the mental spheres of those with whom we are in special sympathy.'

As much that followed during this amazing and highly convincing scance was of a purely personal character, and therefore of no special interest to the general reader, we will only say that, till a late hour of the night, the sweet, clear voice continued speaking at frequent intervals, and in that phenomenal manner were the plans and directions sketched out which served for the future conduct of the noble institution which was to take the place of the old Dromedary Hotel.

As the directions given to that end were of a singularly important and general character, we herewith transcribe them, not perhaps in the actual words of the communicating intelligence, but in perfect accord with their sentiment and purpose.

"Sanitariums and colleges," said the unseen speaker, "are indeed plentiful, but we have yet to witness in the present day and in this part of the world an institute such as we desire to see established. The new dispensation dawns apace, and to meet the pressing needs of the pres ent hour steps of the most practical kind must be immediately taken to support a DEVELOPING COLLEGE in which sensitives can receive the assistance they specially need in the direction of their natural spontaneous unfoldment. To some ears the above sentences may sound almost contradictory, and some are sure to ask, how can you talk of assisting spontaneous development? The correct answer to this inquiry can only be made by those who are prepared to expound the reasonable philosophy of psychical expression, as follows:

"While all natural evolutions are spontaneous, spontaneity is checked wherever arbitrary impositions prevail, and the present conditions of society, alike in churches, schools, homes and business centres, are so cramping and confining that the dogmas of systems of religion, the rigid curricula of universities, the inflexible customs of rigidly-conducted homes, and, worst of all, the dishonest trading in the marts of commerce, all tend to stifle and repress native sensitiveness; we therefore need places where sensitive others repeated it in concert after him, but not until this | children and young people who are specially adapted for the ministry of the Church of the New Age can be surrounded with all those refined and helpful influences, which are as necessary to the normal expression of their innate pow ers as water, air, heat and soil are essential to the spronting of seeds after they are deposited in the ground. Knowledge is always useful, provided it be genuine information. in accordance with the law governing the universe; but the kind of instruction usually given in theological and many other seminaries, cramps and dwarfs a great deal more than it educes the inborn gifts of the seer or seeress.

"Sensitive children are repressed at every turn by the ignorant, the careless and the bigoted, for as soon as their spiritual gifts begin to show themselves, one or other of three false statements is made concerning natural mediumship, for it is conventionally attributed either to the devil, disease or imposition.

"Happily the day has now dawned when a considerable number of enlightened persons all over the world are ready to afford better conditions than ever previously for the candid investigation of the psychic problem in general, as it is fashionably termed.

"The home and college we desire to aid you in establish ing in this city will be one of the first of a large number of similar institutions in which seership will be neither repressed nor forced, but simply invited to unfold, and we promise you that if you are faithful in your adherence (as we know you will be) to the plain directions already offered for your acceptance, results will exceed your highest expectations

"Singularly sensitive persons differ from those less so in the important respect that they are not so amenable as others to external educational influences of the common type, but far more than ordinarily susceptible to mental influences which they imbibe by a purely psychometric process. The knowledge possessed by people about them they absorb far more readily through thought currents than by means of books and object-lessons.

"This being the case, it is of the first importance that they should be placed in singularly congenial mental surroundings, as their unseen environment has far more to do with their harmonious development than any ostensible circumstance.

"Keep one room entirely devoted to the work of silent education. Let it be the absorbing apartment, where in a quiet, restful atmosphere sensitives can feel free from distraction. Ventilation and light are of course necessary, and, to the end of securing both as freely as possible, the room should be at the top of the house, and a good ventilator should be placed in the roof; there should also be a skylight through which the sun's rays can pour freely by day, and the light from stars and moon enter by night. In that room you may have a good organ, also a piano and other instruments, if you desire; but musical practicing of the ordinary kind must be done elsewhere, as the instruments in this Psychometric Room (as it may well be called) are intended for giving opportunity for inspirational music, though the rendering of selections with which you are familiar is not forbidden.

"The furniture of the apartment must be extremely simple, though it may be as handsome as your means and tastes dictate. There must be no carpet, curtains or anything else to collect dust, and the seats must not be upholstered. The floor can be of plain, scrubbed boards, or of beautiful inlaid woods. Paintings and statuary, provided they are suggestive only in the right direction, are agreeable accessories, and in the coloring of the walls you may introduce in any artistic form you please all the colors of the rainbow.

"Chatter or gossip must never be permitted within the consecrated precincts, and it is well for you to leave your business coats outside before you enter a room devoted to the work of interior development.

"Any hour of the day or night is a good time for spiritual experiences, provided your mental frame is such that you are prepared to lay aside distractions and receive from the inner realm whatever is communicated to your outer com-

The pleasant, peaceful, though in one sense exciting hours of the eventful evening, glided all too swiftly by, and when at length the unseen but plainly heard visitors from the spiritual state made their adieux it was found to be fully our life to you who are still living on the material plane, eleven o'clock. Hot lemonade and Madeira cake were because we are on the other side of things from you. quickly served in the dining room, and soon the carriage

wheels were heard announcing the arrival of the portly vehicle which had been ordered at 11:30 to convey the visitors back to Chignon House.

Left to himself once more in the once sad but now happy old house in which he had passed so many lonely, gloomy, selfish years, Mr. Fitzlemonhoff soon fell asleep in his worm-caten, four rosted bed, beneath the old-fashioned coverlets which reminded him forcibly of days never to return, and, soon wrapped in the arms of Morpheus, he slept a quiet sleep for ten long hours, and then awoke to greet the third day of the new year, full of thankfulness and aglow with determination to devote himself henceforth unsparingly and unremittingly to the work to which he had so completely dedicated his fortune, as well as his affection, time, and whatever talents he might possess.

#### CHAPTER XIII.

A COLLEGE OPENING.

TT took three weeks to get the Dromedary House in good condition for a formal opening, to which all the people were invited who could possibly be accommodated within its spacious, though not elastic walls.

Saturday, Jan 25, was the day set apart for the inauguration of the new work, and very attractive did the place look when at 2 P. M. the invited company began to assemble in the Conference Hall, which had been arranged to seat two hundred people by cutting away two wood partitions, and throwing three rooms on the ground floor into one. Miss Leech had been secured to deliver one of the opening addresses, and as her brother had business which called him to San Francisco, they both decided to leave their home in Portland in charge of competent friends who would carry on the work in their absence, and spend at least a month in the greatest city of the Pacific Slope, where there is an immense field for practical good work of every variety.

Mr. and Miss Leech arrived on Friday, so they were comfortably domiciled at Dromedary House before the opening exercises.

Miss Sherriagton was unanimously chosen as Directress of the new Institute, and she did indeed prove herself the right woman for the place.

Mrs. Parrot presided over one of the departments (that which especially related to Psychical Investigation), while Miss Leech immediately took charge of the Department of Spiritual Therapeutics. Mrs. Parrot and Miss Leech were very different women in all respects; they looked at matters from different standpoints, and they were qualified, both by natural disposition and training, to fill widely different rôles; but while they differed they did not disagree, and though Miss Leech's tastes were quieter, and her manners far less theatrical than Mrs. Parrot's, the two ladies were quickly at home with each other, and entered into each other's plans with genuine mutual appreciation.

It was on the evening preceding the day of opening that these co-workers met at a pleasant, informal tea given at Dromedary House by Miss Sherrington, who dearly loved to see fellow-workers meet together and learn of each others' ways and feelings. Mrs. Parrot (who was accompanied by Mrs. Paddersleigh and Harry) wore an actress's flounced silk gown, decorated with artificial rosebuds, and a white lace shawl over it; her bonnet was covered with yellow roses, and her manner was rather too excitable to attract Miss Leech at the moment of introduction.

Mrs. Paddersleigh appeared stiffly English, conscious in the extreme of her reflected glory as Mrs. Parrot's sister, while Harry, who had very carefully attended to every detail of his toilet, appeared a little too aggressive and officious to suggest that perfect repose of thought and manner which was, in the eyes of Miss Leech and her brother, essential to the establishment on earth of the kingdom of

Miss Sherrington for a moment felt a little tremulous for the future of the work, when she saw plainly for the first time what seemingly incongruous elements she had brought ovether: but as she knew she had done right, as she had closely followed the highest available guidance, she soon dismissed her fears and confided the issue to wiser minds

Though she loved and respected Mrs. Parrot, from whom she had received only the truest kindness, she was sorry to see arrogance of manner and unnecessary display of dress on an occasion when she felt that all the workers should unite gently and lovingly as a band of equals.

Mrs. Parrot's besetting weakness was love of rule, and it seemed almost impossible for her to take part in anything unless she was assigned the chief position, and in this mental attitude she was uncompromisingly supported by her sister and her nephew, both of whom thought and spoke of her as the greatest intellectual woman of the age. As our readers are by this time fully aware, Miss Leech

was in no sense a narrow minded woman, nor was she, in any objectionable sense, a person of one idea. Her views of life were definite and decided, and she concentrated her energies at a focal point; but she was quite broad and liberal enough to embrace within the scope of her sympathies all movements whose intention was to extend human knowledge in some useful, elevating direction.

After Mrs. Parrot had slowly partaken of four cups of tea in Miss Leech's company, the two ladies began to understand each other, and soon all reserve melted away, and they began comparing their distinctive views and analyzing their modes of work, to see wherein they agreed, rather than to discover wherein they differed.

Mrs. Parrot's thrilling narratives of her own clairvoyance were well matched by Miss Leech's recitals of her no less wonderful experiences in connection with psychic healing; so instead of setting up two opposing schools of thought, they soon came to the decision that they had long been fellow-workers in the spiritual vineyard; and now it was well for them both to clearly understand how their respective efforts could be outwardly as well as psychically

During the course of an interesting and edifying conversation, which occupied the entire evening, plans were carried into effect and an interesting program arranged for the following day. The program provided for the successful inauguration of two distinct departments of work.

Miss Leech was to speak at three o'clock on "Psychic Healing," and Mrs. Parrot at eight o'clock on "The Universal Significance of the Present Metaphysical Movement." Following Miss Leech's address in the afternoon, testimonies were to be invited from all present who felt impelled to acknowledge the blessings they had derived through spiritual healing ministry of one form or another, and in the evening short dedicatory and congratulatory speeches were to follow Mrs. Parrot's oration.

On Sunday afternoon Miss Leech would conduct a meeting at three o'clock, similar to the one described as having taken place at her home in Portland.

The Buckinghams and the Monkwearmouths sent letters of warm appreciation of the new work, coupled with regrets that they could not bodily attend. Mr. Geike and other friends also sent congratulations and words of cheer, and as the postman delivered all these letters while the party were at tea on Friday evening, everything was discussed beforehand, and the program carried out on Saturday without a hitch.

By 2:30 P. M. the lecture hall was quite full, every one of the two hundred chairs being occupied, and precisely at that moment Mr. Leech opened the exercises with a beautiful dedicatory ode, words by his sister, music by himself. In clear, full tones he sang the solos, the whole audience joining in the chorus.

The following are the words they sang, contained on the printed slips, which were distributed as mementoes of the occasion:

·Hall the dawn of light celestial, Breaking o'er the earth, Hall the gospel of our freedom From the lower birth; Welcome to the powers celestial. As they now draw nigh, Praise the one Eternal Giver, Source of all supply.

Freely recognize God's goodness Manifest around.

In the monutains and the ocean, And the hirds' sweet sound; Recognize in human nature God's own dwelling-place. Turn within for heavenly guidance, Light and truth and grace.

Here we dedicate an altar Unto tru'h alone; Here we build a lasting temple; Our foundation stone Love to God and all his children. We in love agree To be faithful to cur motto-Peace and Liberty.

With the boundless hosts of angels, Who united sing Praise to the Eternal Giver, Let our voices ring. Happy be our onward pathway As we forward move, Every hour, through work for others, Life's great joy to prove.

by all assembled, Miss Leech suggested that ten minutes be devoted to silent aspiration and meditation, at the expiration of which delightful and profitable exercises she quietly rose and repeated the Ascription of Faith, modelled upon the "Lord's Prayer."

Following the hymn, which was sung heartily in chorus

Then followed an anthem, sung in rich harmony by four of the best vocalists in San Francisco, accompanied by Mr. Leech on the organ. The words began with the stirring prophecy:

"The wilderness and the solitary place shall be made glad," and as the noble ancient words rang out in glorious fullness of soulful expression it seemed as though the very roof and walls of the building disappeared, and the great temple of the spiritual universe was the only dwellingplace of those privileged two hundred who listened to those entrancing strains.

When Miss Leech commenced her address there was not a rustle or movement of any sort to be heard in the room. The company assembled on that occasion were not a crowd of frivolous amusement seekers, or ill behaved boors, who 'applaud" sacred music as though they were in a dime museum delighting in comic ditties, therefore the speaker found conditions perfectly in keeping with the time and subject; and though it is quite true that Mental Scientists and others declare that we can make our own conditions mentally, as we certainly can, it is never out of place to remark that a harmonious, quiet, receptive frame of mind in an audience always facilitates the outpouring of the highest and clearest statements through the lips of any and every inspirational or even simply extemporaneous speaker, and it is really not going too far to say that the effectiveness of a written essay is greatly enhanced when it can be read in an atmosphere favorable to the most perfect delivery.

[To be continued.]

### Our Duty.

To the Editor of the Banner of Light:

We who have experienced the great contrast between the bondage of creed and the charms of Modern Spiritual-

ism cannot but rejoice continually.

At the same time there is no little danger of our running into the opposite extreme, and of failing to apply the divine principles it so persistently and rigoroualy enforces. Too many Spiritualists use their phenomena as a mere diversion, and the philosophy as a very liberal, easy-going code to live by-ignoring the fact that underlying all those happy phases it reveals are obligations and responsibilities, the observance of which alone can give the enjoyment

we all crave. In the life to come, as here, happiness and misery are in degree-not of location. The higher we rise in the scale of moral development the finer and more enduring our happiness. The phenomena are merely a means to an end; a means of transmitting very much needed instruction, of correcting the errors of superstition, and also afford an opportunity to visit with our so-called dead. But if, after listening to these messages, we fail to apply their teachings, then we simply add to our misfortune by

neglect. Spiritualists rejoice that their Cause is spreading; that the glorious truth of immortality and the neighborship of the two worlds is fast becoming established; but if the religion of this New Dispensation be underrated and neglected -if every convert to our philosophy becomes no better nor purer nor kinder nor more charitable nor truthful-if he does not become a factor for the improvement of society, of business methods and morals; if his influence in politics, in every public and private enterprise is not shown, then he has failed to detect the real purport of Spiritualism, and in time to come will and must surely reap the regret of wasted opportunities.

Because we find we are not to be consigned to an abyss of burning brimstone, does not erase the fact that there is penalty for every misdeed and every omission of duty-the penalty of remorse and regret. Spiritualism is bathed in light and undying beauty, and promises only to those who bestir themselves to live up to its golden teachings.

We may build costly temples of service; we may organize the work over for increase of power and recognition; but all this is a dead letter, a mere mockery, if every member thus engaged does not go down into the depths of his or her own heart, rooting out pride and prejudices, supplanting as rapidly as possible the choice untading foliage of love and sympathy, of truth and fidelity to every human

Spiritualism condemus, as well as liberates, and it plainly says: We only reap what we sow. Hypocrisy does not count, for we are accountable to ourselves, and we must ELLA LUCY MERRIAM. settle our own accounts. Los Angeles, Cal.

### Spiritualism in Washington and Baltimore.

To the Editor of the Banner of Light:

The course of lectures delivered by Hon. L. V. Moulton in Washington concluded with the services Oct. 24 Mr. Moulton always secures an intellectual audience, and never fails to give to them advanced ideas in regard to Spiritualism. Mr. Moulton's self-sacrificing and devoted labors for the National Spiritualists' Association have endeared him to all the hosts of frien is of organization. Mr. Edgar W. Emerson is now filling a successful engage-

ment with the First Association. P. L. O. A. Keeler is very busy, and is to give a public cance at Masonic Temple.

The Ladies' Aid Society is flourishing, and the reception

given under its auspices at the close of the National Spiritualists' Association Convention, under the direction of Charles W. Sullivan, was a splendid success. Landlord Burch of the Ebbitt House says he never had a

petter class of people in his house than the delegates to the National Spiritualists' Association Convention. Miss Maggie Gaule has largely attended meetings every Friday evening in Washington, and Sunday evenings in Baltimore.

Homer Altemus on Tuesday evenings always gives communications to a hall full of people.

The Religio-Philosophical Society, Baltimore, has re-

cently been listening to the inspired words of Mrs. Ida P. A. Whitlock; local mediums, Mrs. Phillips, and others, are to conduct services this month. Chas. Stanglen and Mr. Reed have been doing effective missionary work in Virginia recently.

The First Spiritual Church, Rev. Mrs. Walcott, pastor, is also accomplishing a good work. The President, Mr. Fred Fickey, one of the best known business men of Baltimore. was honored by being made a member of the Board of Directors of the National Spiritualists' Association at the last Convention. Mr. Fickey is an able financier, and an intellectual Spiritualist of the most advanced kind. F. B. Woodbury, See'v National Spiritualists' Association, gave a talk on "The Religion of the Poets," before the Society,

Arrangements are being perfected for a grand Mass Meeting in Baltimore at an early day. Baltimore has among its societies some able and progressive young men, notably has. Schirm, Esq., Mr. Walker, Henry Scharffetter, Chas. Stanglen, and Mr. Reed.

### The First Spiritualistic Temple in Europe.

To the Editor of the Banner of Light:

Thanks be to God and the high spirits that, through their influence, it has at last become possible for us to ground a Temple in one of the most beautiful parts of Europe—at Bodensee, Ober Waid, St. Gallen, Switzerland. It is at the same time an academy for psychological search in every direction, and thus fills a long-felt want. It will be open summer and winter, and possesses every convenience for visitors.

Private rooms, with excellent board, will be rented very reasonably. The building also possesses large halls, for lectures, etc.

For terms and particulars, address PROF. LUCIAN PUSCH, Director. Ober Waid, St. Gallen, Switzerland.

# 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 out line of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department. "COME TO ME, OH, YE CHILDREN!'

BY ELIZABETH FISKE.

Come to me, oh, ye children! Come once again to me: Come as of old you clustered Like flowers about my knee! At morning and at noontide, And again at peaceful eve, And into my yearning heart and arms, Let me your loved forms receive.

I grieve for the oldtime music Of the chi dren at their play; Oh, for sound of their happy laughter, To drive all care away! And I dream sometimes-but I waken-That the past has come back again, With its crown of happy me therhood That never is worn in vain.

Oh, come to me, happy children! Let me dream my dream to-day, That the babes I loved are near me, That God did not call them to stay; And if, 'mong the happy angels, Father, let them draw near once more, Let my love for my little children Once more their forms restore.

#### Written for the Lyceum and Home Department. Little Johnny's Great Riches and Happiness.

A True Story of an Islip, Long Island, Flower.

BY SYLVANUS LYON.

"Oh! golly-aint I rich-and proud-and great? the biggest feller in all Park Alley. Yes, by jingo, I am going to plant a real garden, grow my own bouquets-will sell heaps of flow- and were introduced to the audience before ers. Jist see my real tree of sich nice beauties; going down to begin work. and 'tis a bush, chuck full of nice growing (not dead) flowers."

for joy. He was quickly surrounded with a comic singer, who gave new and catchy songs, group of little tots, wee urchins, all clamoring and by Miss Clair Tuttle's dramatic balladand pulling, yelling, "Oh! Johnny, please di- singing. These were interspersed between the vide, give us one of your beauties.'

It was a motley group-all ragged, dressed anyway, shoeless, and many hatless and coatless. Some of the faces were really beautiful, but with tangled locks and filth, dirt and rags, | tion of "Sympathy," that he sent the speaker fully representing the common pictures of many street scenes amid the homes of poverty, vice and crime.

mens, with feelings, hopes, and possessing souls one to the one who gave Lizzie Doten's "Chem--God's little sorrow-children, "always with listry of Character." You see it was quite exus." They all showed their love of the beauti- citing. ful and longings for fair flowers.

And this to them (treasure of Johnny's) was only a spray of wild, blue aster, growing now so luxuriantly in many places by the wayside in the country, that in riding or passing one would scarcely deign to notice it, and it is often destroyed as a useless weed. This (Johnny's tree) came as filling to a case of Islip, Long Island's, most generous contribution of thousands of bouquets for the Moderation Society's weekly grand distributions at the Five Points Missions and slums of New York,

How circumstances, times, feelings changeincreasing or destroying our possessions. We are rich or poor as we rightly receive, value and love these, and it is in the use of them that we bless or curse many.

This was the Society's two hundred and fiftysixth weekly giving. Willing hands had aided. The beautiful flower gifts had delighted the hosts of the poor, squalid, old, young-the dwellers of poverty's homes and dark alleys. Paradise Park really was decked with sweet flowers "blooming like the rose," thus fulfilling the Scripture. With these our hero (little Johnny) found joy and riches in his vast possession (a sprig of wild, blue aster), whilst a crowd of street Arabs coveted his flower treas-

And seeing this scene, thus we pondered, saddened and wondering: Oh! why these rich treasures of nature, forests, streams, green fields, fair, lovely flowers, with pure air and plenty of good food-and these denied (all unknown) to so many? Alas! how few know of the blessing of thus reaching down from comfort and plenty to do kindly acts and loving deeds-for surely the beautiful Christ teaching is all true, "for as much as ye do it to the least of these, ye do it unto me."

And if it is thus that this wild, blue aster flower, so mean and little, growing by the wayside, could delight troops of little waifs-meauly clad-God's poor children, making many so happy, should we not minister to some of these sorrowing ones?

I do not know the blue aster flower's first or last history. God and the loving angels must keep and care for many poor little Johnniesthe toughs (the scabs, guttersnipes, newsboys and homeless ones of all our great cities); but this I do know—that somewhere, at the right. time, in sweet ministrations or some timely aid, or intuition, a feeling or a new-found joy will surely come back to repay each loving act or kindly aid, seeking to bless the poor and lowly, and rejoice the givers with "Good measure, pressed down, running over "-a thousand fold is the promise here-and hereafter each good deed or loving thought will add to our eternal reward.

#### Written for Lyceum and Home Department, Lyceum Entertainments.

DEAR MRS. Sopen: I noticed your kind mention and recommendation of "Angell Prize Contests" as a speedy method of diffusing a humane spirit toward all living creatures. I believe it to be in direct line with the highest aims of the Lyceum movement, which is to produce men and women who are endowed with self-control, self-reliance and sympathy, which enables them to put themselves in others' places, and makes them quick to feel the wrongs and suffering other organisms are enduring, whether they be human beings or the lower races.

I shall feel greatly honored and delighted if

and that when once tried one will be given

And then the little boy balloed and jumped in hand. The program was brightened by a

And yet these were humanity's true speci- the speaker who gave "My Horse Mary," and

that was recently given by an Ohlo Lyceum, where the selections recited were all from Mrs. Tutt'e's new book, "Angeil's Prize-Contest Recitations," and this Lyceum hopes to be able to carry out Mrs. Tuttle's suggestion, and treat the Boston public to something

similar in the near inture. Miss Maude Beckwith gave a recitation, "The Angel of the Railway Train," a very appropriate selection, that was rendered in a highly creditable manner. The Conductor surprised our Planist, Mr. Fred.

lection, that was rendered in a highly creditable manner. The Conductor surprised our Planist, Mr. Fred. H. Watson, by calling upon him for remarks, and Mr. Watson surprised the Lyceum by telling how he had been converted from Methodism to Spiritualism by the development of his own mediumship since coming to play for us a little over a year ago.

Mr. Watson's narrative was both interesting and instructive, and he was frequently interrupted by ap plause. Mr. Watson has joined the Lyceum Association, and closed by declaring that he was "proud to be a Spiritualist and a member of the Boston Spiritual Lyceum," and I would add that the Lyceum is proud to welcome Mr. Watson as a brother and coproud to welcome Mr. Watson as a brother and co-

Mr. Elmer B. Packard read an original article en-titled "Is it True?" that was well received. Subject for Nov. 15: "How Does Spiritualism Edu-

cate us?"

Come, and bring the children. You will be entertained and they will be instructed. There is pleuty of room and a hearly welcome for all.

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

In a primary school, not very long ago, the teacher undertook to convey to her pupils an every Lyceum in the United States, and in the world, in fact, will hold one "Angell Prize Contest," to advance humane education during the coming winter. I am sure they will prove light-bringers as well as money-bringers, the burd to roosht on! "—Selected." teacher undertook to convey to her pupils an idea of the use of a hyphen. She wrote on the blackboard, "Birds' nests," and, pointing to the hyphen, asked the school, "What is that for?" After a short pause a young son of the Emerald Isle piped out, "Plaze, ma'am, for the burd to roosht on!"—Selected.

### Bunner Correspondence.

Dur friends in every part of the country are carnestly invited to forward brief letters tems of local news, etc., for use in this depurt ment.

#### Michigan.

DETROIT.- C W. Burrows writes: "Throughout the length and breadth of our beautiful City of the Straits,' there is a general awakening, and the deepest interest is being manifest d pertaining to Spiritualism—if the new movements now on foot, such as fam-ism—if the new movements now on foot, such as fam-ily circles, public organizations, and a general spirit of inquiry are any indications. Detroit will soon take an advanced place, and become a shining light in the great cause of spiritual advancement.

The control of the co

engagement with our Society, and we have been both entertained and instructed by her ministrations. The Cause in Pittsburg is not booming, still there is a steady and sustained interest in matters spiritual, and fair audiences usually greet the mediums and speakers that come to us from month to month.

The lectures given by Mrs. Stiles, while wholly devoid of sensation or the mere attempt to please with words and pictures, have been none the less interesting and full of the truths which Spiritualists need to study. They were addresses that none could listen to without being helped mer telly morally and sufficient without being helped mentally, morally and spiritual-

#### Sixteen Young People Unite With the Spiritualists.

The lecture given at Society Hall, on Sunday night, Nov. 1, through Mrs. Anna L. Robinson, and addressed to the young people, was full of interest both to old not now to the sound of the to old and young.

She said that the royal road to happiness was not in

attaining wealth only, but by hying pure, honorable, upright lives, and then wealth might be an accessory to it. After the lecture, sixteen young people, who, having the "courage of their convictions," had expressed a desire to publicly join the Society, were given the opportunity to do so.

As the Spiritualists have no creed, they simply acknowledge their belief in the continuity of life, in the return of spirits, and their power to communicate with their felouds and their power to communicate.

with their friends, and that the future is a state of eternal progression. Then, with a few impressive words from Mrs. Robinson to try to have them realize the responsibilities they were taking upon themselves, they were given the right hand of fellowship. We feel that these young people are to be congratu-lated upon starting out in life with a knowledge of the truth that on each individual alone rests the responsi-

bility of their success or failure in life.-Port Huron

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Margous Completing Handley tested its wonderful positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful mrative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. Novers, 20 Powers' Block, Rochester, N. Y.

### LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

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HUDSON TUTTLE. Berlin Heights, O. (telegraph via Ceylon.)\*

C. M. A. TWITCHELL, 129 Prospect street, Somerville, Mass.

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A. E. TISDALE, 547 Bank street. New London, Ct.\*

MRS. EMMA TAYLOR, Johnson's Creek, N. Y.\*

E. ANDRUS TITUS, South Abington Station, Mass.

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DR. F. L. H. WILLIS, 243 Alexander street, Rochester, N.Y.\*

ELIZABETH L. WATSON, P. O. BOX 240, Santa Clara, Cal.\*

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MAGGIE WALTE, 31 Fell street, San Francisco, Cal.

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The Banner will next week present to its readers a verbatim report of a lecture delivered by Mr. J. J. Morse, at San Fran-Society. Its title is

"MAN'S LATENT FACULTIES, AND WHAT THEY TEACH."

It will be read at every hand with the high estimation it merits.

### A Preacher Who Won't Preach Hell.

A year ago, a graduate of the University of the Northwest, the Rev. Henry C. Meyers, was sent to Schuyler, in Colfax County, a city of about twenty-five hundred people, as pastor of the Methodist church there. There was a party in the church that wanted their old pastor re turned, and because he was not began to make trouble for the new comer. He proved to be an eloquent man, and a man of force, and drew audiences larger than the church would hold. He preached no hell, and they started a petiasking that he be not returned for another year. When the appointments were announced it was found that he had been transferred. This action of the bishop caused more trouble in the church, and the preacher's friends made ineffectual appeals for his return. Then Mr. Meyers declared that he would not be transferred. His successor took possession of the church without any physical disturbance, and the deposed minister began at once the work of building up a church of his own at Schuyler, his first services in late October being largely attended. In his letter of declination to the presiding elder he has much to say about "eoclesiastical bosses," and why he has done as he

In the first place, he says, he can no longer subject his thinking to the thoughts of "a few sectarian bosses." He says his motto is: "Reason is the lamp in the light of which every man must walk for himself." The Dantean hell of the past is no longer reasonable. To preach men into hell who do not bow down to the creed of the Church is as unreasonable as the mind that pictured it. He asks who made the thinkers of a hundred and more years ago infallible, so that their thoughts posseased unchangeable principles and left future thinkers to the fate of their human weakness? Is the creed of the Methodist Church an infalli- can have nothing to fear from God. He has ing to his nature.

ble rule? If it is, then Christianity is not Christianity, he declares, unless it is labelled Methodist. The advocate of creeds will reply that Methodism numbers millions. Yes, he answers, so did the Roman Government, but the Roman Empire came to an end. Number does not establish infallibility. Truth is small and despises show, but moves quietly forward to the conquest of the world. Creeds must shake off their dead leaves; churches must move in the direction of ultimate truth or die and decay with the past. Good is good, whether found in character built by church creeds or by faithful allegiance to duty and right. Methodism is declared to be controlled by a set of ecclesiastical bosses, and all undergraduates are their tools.

All ordinary preachers, Mr. Myers tells the presiding elder, are instantly crushed to death unless they salute the rulers. All kinds of chicanery and infidelity are practiced by the leaders under the cloak of ecclesiastical and religious duty. The church guillotine stands upon the platform at every Conference, sharpened and ready to decapitate every preacher who prostrates not himself to the gods. Unless they become professional beggars they are immediately relegated to the rear. The man of brains must seek his field for himself, while the beggar rides his circuit gathering supplies for bosses. Millions of dollars are annually collected and carried to foreign fields to build up personal enterprises, at the expense of privation, suffering and beggary in our home country. Mr. Meyers asks: "What have been the results of three hundred thousand dollars begged of the children and poor of this country and sent to Bulgaria? What of the millions sent to China? Why send millions of money needed China to no purpose?" His answer is - to keep missionary secretaries in lucrative posido not endorse the movement. Book concerns are run by this gigantic institution, and all preachers are required to purchase their literature from them at enormous prices, so that the bishops can come and draw large salaries, ride in Pullman cars, stop at costly hotels and build fine mansions.

And, says this independent Methodist preacher, all this comes from the self-sacrificing preachers, who live for the most part upon from two to three hundred dollars a year. And, he adds, "thousands of dollars passed out of Nebraska during the hardest times ever seen to fields, rendering large support to the | ternal appearance, are really living lives as bosses of the church, while the citizens of deep as the soil itself. We do not know our Eastern States were appealed to to assist the needy to keep from starvation." These, says this preacher in his letter, are but a small sanctuary, and that within there is an altar number of the reasons he has for withdrawing | whose light ispure and is fed of heaven. We from the Methodist Church.

The trouble started with his independent and fearless preaching. He told his hearers | judgment. Aman may see a mansion and vet not to be frightened any longer by this talk not see its contents. It is not till one is adabout hell, for there was no such place as was depicted. And he is punished for it by depriv- lives of those that dwell there, that he has ing him of his church and packing him off to a seen what the mansion is and what it conprison of a place to which he refuses to be tains. There te royal houses with mean folks transferred. The opportunity was thus given him to tell a number of ecclesiastic secrets and tricks that are better on the surface and us not to be binded. There is something even try will cooperate heartily with us in the step in the light. It must be "hell" for the "ec- in pride that eads a man quietly to rejoice taken by THE BANNER in recognition of the clesiastical bosses" to have to read such state- when nobody uderstands him, and when they

### Salvation After Death.

In the revised edition of a discourse on this subject, by John Page Hopps, of England, Mr. Gladstone is quoted as holding that revelation is closed, and as shrinking from our "raising that curtain which the hand of God let fall." Mr. Hopps refuses to believe in the solitary raising and final dropping of any curtain. It covery is dependent upon the gradual enlightenment and sensitiveness of man, and is atthe raising of the curtain never ceases. It is there is much which is clear to us that could not be clear to the writers of the Bible. Jesus things to say unto you, but ye cannot bear ever saying that. The process of revelation is cisco, for the California Psychological of mankind into two mighty groups before a there is after all, when we look upon the inegreat white throne. This is all extremely qualities of this life. crude, and will not bear reflection. Salvation is held to be the escaping from one of the two and admission into the other.

Sin may be prolonged and yet be not necessarily eternal. We might reasonably say that the natural consequences are as likely to be after death, and whether, if they could and that know how to give forth the light of joy are of no avail, then something in the governharmonize in any way with the goodness or possible to conceive. Millions of children are their very brains and blood; with taints and a cruel struggle; whose earthly lives call aloud advance for every living being, one more great step onward in an orderly development of life? What if, when the next great step is taken, the light will shine in upon the open spirit-eyes as it never could shine in here? If salvation is not possible after death, something will be done to change the nature of man. Is it conceivable?

Sometimes we are told that salvation depends upon opinion or belief, and that heresy or unbelief may carry condemnation with it. Or drawn out of the physical and the actual visimercy will deprive men of it, and that disinclination to receive a special plan of salvation will involve the loss of salvation entirely. Or | We are perpetually going home to hide ourwe are again told that condemnation is the result of sin. Then we may be lost for being honest, sensitive, resolute, or even reverent, for these have all led to the rejection of doctrines regarded by the great majority as vital and essential. A thoughtful seeker after truth

sown love of truth; why, then, should he not spiritually reap the finding of it? And no one has ever shown why God's love should cease when it might shine the brightest, or come to an end when it might come home with most penetrating power to the heart of the one neglecting it. Is it possible to believe that the love of the Heavenly Father has turned to ice or hate, and yet to really think, adore and

Of sin we may say, while it lasts, that it must exclude the evil from spiritual communion with the good; but what reason is there for saying that he who ends as a sinner here, however impenitent, can never come into relations of mercy and helpfulness with holy spirits? And who is to put true values on the full flow of virtue that comes without much effort, and the pulsations of longing for better things that may represent the agony of years of struggle with easily besetting sin? Much of the sin of the world is but a part of the stupendous process of evolution, the working out of the brute animal, in order that the man may be evolved into harmonious and beautiful life. Man is not yet created here; he is only being created; and many forms of sin are incident to his march out of darkness into the marvelous light. What, then, if this is only one stage of his great existence, a rough marking out of the lines of hisglorious life, to be filled in and perfected elsewhere? Here is a way of escape from that dark thought of God which is now becoming unenturable-a way of escape only to be gained by absolute confidence in his wisdom, justice, love and power. It gives us every needed motive for exertion, vet saves us from despair. It presents us with a view of the hereafter whose influence may be felt, and felt by the poor and destitute of this country to for good, in everything relating to man's life here. Before the darkest problems of earth it will enable us to hold on our way, no longer tions. To this end the leaders of the church oppressed by the terrible thought that this litwill crush out of existence all preachers who the life is all. And in the valley of the shadow of death it will give us the most absolute hope and confidence in God.

### Visible and Invisible.

The unknown said Mr. H. W. Beecher in one of his hter sermons from Plymouth Church pulpit-theunknown in human life, when you come once to fasten your mind upon it, is far greater than the known. It is mysterious. How many ride people, how many ineloquent folks, how many persons that have no savor of sanctity, no indication of heroism in their exfellow men. ".udge not, that ye be not judged." It may be that behind every offense there is a are not to julge too severely those that are round about is, although we judge righteous mitted into the still further interior of the living in then; and there are mean houses with royal folk living in them; and it is for ascribe to him wil things and purposes which he knows in the depth of his soul he is as far from as heaven's from hell.

God knew, when we came here, that he was going to send us to school, and what we do not know is not the measure of what we are doing in that school. Is the earnest and ambitious scholar to be ounting all the time what he does not know? We go through life moaning at what we have not. Has there been in our life nothing of (ivine disclosure? no hope, no is not Nature's way, and therefore it is not love, no faith? Are we to have no flavor of God's way. Revelation is discovery, and dis. | joy in acquisition, even if it be only in part and partial? We know too well that there are a great many things in our lives that are weights, tained only in harmony with God's laws, And | yokes, blemishes, and wrong doings; but we cannot form any consistent conception of what neither arrogant nor presumptuous to say that | we are really to be when we are disrobed of the flesh. When the inward and mysterious life that has been working out in us all these many himself said to his disciples: "I have many | years shall be disclosed to us, we shall hardly dare to say it is ourselves. Then shall have them now." There is a sense in which God is disappeared all that in life misled our souls, whatever poisoned our peace, whatever warped as unceasing and progressive as the process of and biased us. All these will have been left evolution-and, in truth, the two are one. The | below and behind. We shall no longer need to popular mind has been filled with dramatic live by sight, by the rules and regulations that representations of "a great assize," a judg. do help outward and lower life here. It is a ment seat, an open book, and an actual division | great consolation to think what an equivalence

For example, we see nurses who devote themselves with indefatigable fidelity, tenderness places into which the unseen world is divided and love to those from whom they get no equivalent whatever. Heroic souls they are, though nobody ranks them high; homely saints that never have any niche or any biographer in this world. Servants that do the menial offices of the sinner's ultimate weariness of sin and his our lives, humbling themselves willingly, will longing for emancipation as the prolonging of | be greater than we that are greater than they it to all eternity. The question is, whether in the world's esteem. Radiant persons that any such weariness and longing can come teach the world patience, all bereaved mothers did come, they would be of any avail. If they and hope in the midst of sorrow, imprisoned is hard indeed to see how that can be made to higher in heaven than another it shall be theirs. Who ever dreamed of that which is thus to his reasons for delivering the address. even the barest justice of God. While in all take place? or what artist can draw it? or and that takes place just in proportion as men nothing but his perceptive senses cannot be not punishment and hell. What if death is an | in proportion to the number of separate cells that he has unfolded within himself. A life

within a life is not, therefore, mystical. It is common, and it is inevitable. We may trace it up from its ordinary forms, all the way through to the highest stages of human experience. There is a subtle play between the inward consciousness and the outward physical facts of human life. The real, essential you is within you, and you know that that you, the inner one, and the nobler in all respects, is all perpetual life with God. We take refuge in it from the rude happenings of the outer life. selves in the refinement of the inner life. The true man hides behind this outward mask of the flesh. What we cannot see is of far more value than what we can see. What we cannot touch is more real than what we can touch. No man is so poor as he who has but one coat-

#### God's Witnesses.

If we pause to reflect on it, there are no such convincing witnesses to the existence and the loving care and guidance of God as the spirits of men. No more stable basis of belief in God can be conceived than is to be found in the human spirit. Belief in a deity was always blended with belief in an invisible world and the obligation man is under to a moral law of some kind. The revolt of Science against Religion and its assumptions is but the revolt of common sense and common humanity. The most lasting basis of belief in God is to be found in the human spirit itself. The revolt of common humanity is not against religion, but against the ruling power of organized ecclesiastical terrorism. Naturally the Church must hate Science, even when it most fears it. The Creator has ceased to be a tional institution in that State. sort of ecclesiastical mechanic, outside of the

does not and will not recognize the noumena. The psychical is without meaning or significance to him. He regards all phenomena as only manifestations of force. This world that we see is all there is to him, and our earth life is the whole story.

Where the Materialist utterly fails is in his failure to find any bridge that unites physical forces and mental operations. Beyond the human limits, the Power that is revealed in the existence of the universe cannot by any possibility be described in terms that belong to the inorganic world. In the language of Professor John Fiske: "The Infinite Power manifested in the universe is psychical in its nature—in other words, between God and the human soul there is kinship, though we may be unable to render any theoretical account of it."

John Fiske speaks of Herbert Spencer's "luminous exposition of life as the continuous adjustment of inner relations to outer relations" as an exposition of the doctrine of natural selection, and at the same time a prophecy of things to come. "The survival of the fittest" is only the working out of the process of creation, which takes place by "continuous adjustment of inner relations to outer relations." Thus have the senses been evolved, and consciousness, and the arts, and music, and literature, and clairvoyance or seership. And we are still going forward, with no miracle, but with development everywhere. Function everywhere predicts fulfillment, and external conditions tend to create or develop function. The internal adjustment-mental movement, sensation, consciousness—has been so brought about as to harmonize with existing outward

This law applies to human experiences in the higher planes—to psychical spheres of insight and activity. At a "critical moment," as Mr. Fiske calls it, in man's development, he is discovered to be reaching out for something behind phenomena and coming in contact with it. It is the human consciousness of presences invisible, of unseen powers and obligations, which have had everything to do in human history, so that Mr. Fiske seriously declares that "what history would be without it is quite beyond our imagination." The question arises whether Prospectus address. The Youth's Companion, 205 have had everything to do in human history, our imagination." The question arises whether this summit and climax of human thought and feeling is nothing more than a vain imagination. If it is, says Mr. Fiske, "it is something utterly without precedent in the whole history of creation. All the analogies of evolution, so far as men have been able to decipher it, are overwhelmingly against any such supposition."

The conclusion of Mr. Fiske is that "the lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom; but, in spite of seemingly endless groping and stumbling, it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

### More Ministerial Heresy.

Now it is Rev. Dr. Tomlinson of the Central Baptist church of Elizabeth, N. J.-who recently preached the doctrinal sermon before the Baptist Ministers' Association Convention in New Brunswick, N. J. The especial dissent aroused was caused by his statement that from his youth up he had not believed in the substitutionary work of Jesus Christ. He also stated his belief in the doctrine that "we cannot conceive how the sins of the guilty can be laid upon the innocent." He was taken to task immediately after his sermon by several of the Baptist clergymen for his alleged heretical utterances, and said in his defense that he had spoken without notes, and that perhaps some of his theology would profit by revision! As the sermon of Dr. Tomlinson was preached in the pulpit of Rev. Mr. Jenkins, the latter preached a sermon in reply on the "Vicarious Sacrifice of Christ," in which he told his hearers that if they rammed him into a cannon and shot him out, and he should still be alive, he could never deny the "fundamental principles wives of drunkards who, on earth for love's of our redemption, and the sacrifice that ment of God prevents it. And if that is so, it | sake, have lived in hell-if there is one place | bought me with his blood." Then Dr. Tomlinson wrote a letter from Elizabeth, explaining

He protested that it was not delivered in a Christian times people have said that God is what prophet discern it? or what poet depict controversial spirit, yet it was a doctrinal sertion to the Conference to be held a month later, | just, they have credited him with an injustice | it in language? Men are concentric, that is, | mon. He had no thought of being a firebrand. such as transcends all human injustice it is there is a life within a life all the way through; and had no desire to pose as an Ishmaelite. It was, he said, a sermon he had recently given born with sorrowful inheritances of evil in are rich in development. The man who has to his own people, and it was at their suggestion that he gave it before the Ministers' Asso degradations and half-insanities that make life | very much subject to the inner life; nor can | ciation. His only aim was "to stir up the men that are purely philosophical, without saints, not to arouse the devil." He further to the Creator for explanation and recompense, outflow or inflow of emotion. A man is a man | stated that he tried to show that the atoning work of Jesus was not "a mere contrivance to satisfy the vengeance of a God who must punish some one—the innocent if not the guilty." He thought this was less than an earthly father would do, and certainly was not the character of our Heavenly Father, whom Jesus came to show: that the scheme of Christ's sufferings lay in the fact that God so loved the world that he gave his only son. Sacrifice is the measure and expression of love. Dr. Tomlinson pro- to witness the first failure. tested that he had no desire to judge the Pharisees or to stir up the leaders of the Protestwe are told that failure to believe in God's | ble world, and is in communion with and in ants. He was entirely willing to accord to men the same liberty he claimed for himself of interpreting the Bible according to the light of their own consciences. He believed the churches needed some such words, and humbly confessed that others may know far more of the truth than he did. He closed his letter with the pointed remark that in all charity if the message that called him into the ministry be heterodoxy among the Baptist churches, then so much the worse for those churches.

### NEWSY NOTES AND PITHY POINTS.

A little work, a little play To keep us going—and so good-day! A little warmth, a little light Of love's bestowing—and so good night! A little fun to match the sorrow Of each day's growing—and so good morrow! A little trust that when we die We reap our sowing! And so-good by! —George Du Maurier.

The cemeteries of the city of Brooklyn occupy near ly two thousand acres of land. A thoughtful eminent physician gives it as his opinion that the prevailing southwest wind, blowing over these corruption fester-ing plague retorts, carries to Flatbush the germs of yphold fever and diphtheria, and swells the death rate of that city to its present alarming magnitude. The more one considers cremation the more one wonders how it has come to pass that we practice burying the bodies of the dead.

Virginia has just enacted a law making it a misde-

sort of ecclesiastical mechanic, outside of the world and of man. Evolution is everywhere taking its place.

Still, we have the Materialist yet to contend with. He warns us not to go beyond our knowledge in our efforts to establish a truer and better belief. Within the phenomena he does not and will not recognize the noumana. so cleverly handles was readily conceived last evening and highly enjoyed .- Gloucester Daily Times.

SEERS OR PROPHETS.—We note with satisfaction that Mr. J. Page Hopps has issued a new edition of that Mr. J. Page Hopps has issued a new edition of his valuable little pamphlet on "The Seers or Prophets of the Old Testament." Many good, simple souls have been sadly perplexed by the anomalous aspects under which seers or prophets are depicted—often outraging every sense of justice and right and truth, and yet all claiming to speak with a "Thus saith the Lord." Mr. Hopps clears the way for a correct apprehension of the facts, and solves the difficulty in a way which must commend their to all Spiritualists, and should be acceptable to every honest student of Biblical history.—Light London. Biblical history.-Light London.

Absolute morality is the regulation of conduct in such a way that pain shall not be inflicted.—Herbert

A special despatch to the Hartford Times says that the cathode ray was used at the Backus Hospital to learn the exact condition of a fracture in the leg of Eddle Cox, a patient. The result is that the limb will be amputated. It was found impossible to set the bone. This is the first time the X-ray has been used at the local hospital for practical work.

The London Road Car Company, which runs nine hundred omnibuses, intends to eventually do away with the use of horses in its business, and to run motor omnibuses. A hundred of these vehicles will be placed on the streets this month, and three hundred more in January.

The man who thinks all the time and never acts accomplishes nothing. He is too sleepy to succeed. The man who acts all the time and never thinks is a plodder. He does what others tell him, but does nothing that he tells himself. The successful man not only thinks all the time, but backs up his thinking

Secretary of War Lamont will soon have laid before him the plans of a traveling crematory to incinerate the dead upon the field of battle. The objections to cremation do not apply to deaths upon the field of battle. After a battle the dead are left upon the field, while the remnant of the army marches or retreats. The oven of the traveling crematory can be heated to twelve hundred degrees in an hour. It can also be used in towns.—Sedgwick (Kan.) Pantagraph.

The Companion Calendar.-It is said that the expense of making the Companion Art Calendar for 1897 was so great that had it been published in the usual quantity it could not be sold for less than one dollar. Four beautiful female figures are reproduced on four folding pages. Each figure is lithographed in twelve colors, being a true reproduction of the original water-color painting. The size of each of the four folding pages is 10½ by 6 inches. It is by far the best piece of color-work the Companion has ever offered. It is given free to all new subscribers sending \$1.75 to the Companion for the year 1897, who receive also the Columbus Ave., Boston, Mass.

The use of the dynamite gun by the Cuban army seems to have disconcerted the Spaniards considerably. The civilized world is likely to show some doubt as to the propriety of the use of dynamite in war; but that some such result is likely to be brought about in the near future seems more or less certain. Dynamite projectiles are already used in coast de-lense guos, and in payal torpedoes. If feasible methods can be devised for the use of dynamite projectiles in military operations, it is safe to say that such pro-jectiles will eventually be used in civilized warfare.—

If you take work as the holy and noble law of life, it shall save you from a thousand petty annoyances, a thousand sickly day-dreams and morbid discontents. –Farrar.

"I see you haven't your clerk any longer," said the store loafer. "No," said the grocery-and-general-store man. "A woman came in and asked for a stove-lifter—" "And he told her she wanted a lid-lifter?—" "Nope. He handed her a plut of kero-gene". Indianguals. sene."-Indianapolis Journal.

Verily "music hath charms." But that fails to adequately express J. Jay Watson's wonderful perform-ance on his two hundred and eighty year old Cremona violin, the one on which Ole Bull established his worldwide reputation, and finally presented it to his friend and pupil. The spirit of Olé still abides in the violin, at least when Prof. Watson manipulates the bow, accompanied on the plane by Miss Annie Watson. The Professor has a warm place in the hearts of Gloucester fisherfolks. He was one of them. By his genius he has honored them. They yet claim him, and re-joice in his triumphant notes. How the old schoolmates and ship-mates did gather around him on Sunday and again on Wednesday evening in the Fisher-men's Bethel.—The Fisherman, (Gloucester, Mass.) for October.

Excluding warships, Cleveland, O., is the second shipbuilding centre in the world, the Clyde, below Glasgow, alone surpassing it. Cleveland's lake commerce is ten million tons, New York's ocean commerce only twelve million tons.

IN THE NEAR FUTURE—Lawyer—"I now offer in evidence a photograph of the broken heart of the plaintiff, taken by the Röntgen process." Judge—"Admitted. Let it be marked 'Exhibit X."—Puck.

A thread of witty sarcasm runs through the remark of a medical writer in the New Orleans Medical and Surgical Journal, when, in speaking of the gratitude of the patient for the physician, he explains that the feeling of gratitude is part of the disease: "It comes on with the fever, it improves during convalescence, and is cured by return to health."

The Falmouth, Mass., clergyman who took his turn on a recent Sunday at denouncing Sunday newspapers, seems to have been at least as "sensational" as the newspaper he denounced. He carried the paper into the pulpit with him, and when he had sufficiently denounced it in detail, he tore it in pieces, threw the scraps down in front of him, and declared that while paper has slain its tens of thousands. - The Hartford

Good pay for good work will stand against the world, and good wages wisely spent are the best guarantee of prosperous and continuous employment.

DeWitt C. Hough will hold public circles every Tuesday, at 8 P. M., at 323 West 34th street, New York City. He answers questions in folded ballots in writing—names given in full. Every one present receives communications from spirit-friends.

The meetings at 3120 Forest Avenue, Chicago, writes a correspondent of the Progressive Thinker, have such a pronounced character that they deserve more than passing mention. Mrs. Ada Foye, who has been its pastor for nearly two years, still officiates, and her work is a marvel. I have attended scores of her meetings, and in her test-giving have yet

The Chicago (Ill.) Vegetarian Society will hold its Second Annual Holiday Banquet at the Auditorium Hotel of that city on Thursday even ing, Nov. 26, 1896.

Dr. G. W. Fowler, of Lynn, Mass., has taken rooms at 283 Columbus Avenue, Boston. See his advertisement upon page five.

A letter by G. C. B. Ewell has been received, but must wait for publication till next week.

### Letter from Bro. Dailey.

To the Editor of the Banner of Light:

It is not often that I seek the columns of our spiritual journals for publications from my pen. There are now so many who have so much that is of interest, unless something comes to my knowledge of more than ordinary moment. I do not wish to occupy valuable space. My silence is not because of a lack of interest in spiritual things, for I was never more impress-

ed with their importance than now.

I have realized, however, that in the early days of the new Spiritual Dispensation we were too sanguine, and anticipated too much. We planted fresh seed from stock as old as humanity amid others the growth of the ages. The world had so long partaken of foreign fruit, grafted on the parent stock, that it did seem that food by nature adapted to the soul's want would be welcomed everywhere. We have learned that human appetites can become so accustomed to unnatural nourishment that a second nature may lead us to repel the most wholesome to both soul and body. So long has error been taught that the truth has seemed a lie, though spoken in the ear by angels and proclaimed by messengers of the most high. The work of dispensing light and knowledge has been assumed by all who dared the undertaking, and they have been many. It is the privilege of all; it is the duty only of those whose words are those of wisdom. We have learned the folly of casting pearls before swine, and that those who thrive from the credulity and ignorance of others, are not too quick to lead them into the ways of truth. Our experience has been useful, but it has not lessened our unreasonable exactions upon the frail but mighty ones in voicing the utterances of angels, who are keen in discerning the visions presented from the encampments on the plains of Para-

I have ever been, and always shall be, op posed to mere semblances of truth. If my mother comes to me, she will be welcomed with all the love my soul can feel; if some other woman comes in the semblance of my mother she will not be so received. I had rather pay for a dozen failures than one fraud. Those who give their time and strength in efforts to convey to us answers to our desires, are as fairly entitled to compensation as the lawyer who fails in the cause of his client; as the doctor whose patient dies; as the clergy-man whose prayers are unanswered. When Saul sought information as to his father's asses of the seer, he hesitated because he had noth ing to give in return for the information. His servant loaned him the requisite fee, and Samuel anointed him king over Israel.

have now had so many years' experience with mediums, and have watched them so crit ically, that I am not ignorant of their frailties nor unaware of the terrible strain that is placed upon their energies, nor of the unreasonable exactions from which they suffer. Their work is abnormal. To see beyond the boundaries of the material world, as it were, a candle is lighted, whose flame feeds upon the energies of the poor sensitive, and at the end of a long lecture or scance, the medium is limp, tired, exhausted, and is liable to be assailed by those which could and would be repelled when in a normal condition. I could recite numerous instances of this character, were it requi-

site, to prove my assertion. My purpose in this communication is to supplement a portion of what I have said with a brief recital of our recent experience with Mrs. May S. Pepper, the well-known test medium, of Providence, R. I. This lady is one of the most marvelous test mediums I have ever known. Like most others, she is but little un-Though large in stature, and somewhat fleshy, her complexion is ashy and her lips pale. A severe injury to the back of her head has so seriously affected the nerves connecting with her eyes as to diverge her line of vision and cause intense suffering. Her body is insufficiently nourished with blood to give her the required vitality. With little physical exertion she is so completely exhausted as to require immediate rest. If she ascends stairs rapidly, her lips become purple, heart action uncertain, and symptoms alarming. Her usual control is "Bright Eyes," a Kickapoo Indian ment is with us, they know the sincerity of our purmoiden, only however, and fourth the latest purple. of the red man. There are many now liv-ing who knew her in life, when she traveled through the country with her parents giving exhibitions. This experience has served her a useful purpose since she passed, at about the age of twelve years, into the spiritual world. She is now inseparably identified with the life of her medium. Of course, she and a great number from the spiritside are interested in prolonging the days of Mrs. Pepper's usefulness as much as possible. Mrs. Pepper is here to consult Dr. Hermann Knapp, the eminent eye specialist, in New York. Yesterday, after making several un-successful efforts, she obtained a consulta tion. The doctor, after a critical examination, declined to assume the responsibility of an operation to relieve her suffering, owing to her low physical condition, to which I have already referred. What the conclusion is must

conference she was possessed by "Bright Eyes," who burst into tears. "Where," said she, "shall I go to find another through whom I can come back on my mission if she dies?" We have impressed her with, and she fully realizes, the importance of extreme caution and care in the management of her medium, that she may be restored again to health, and her days of usefulness be extended. I repeat that the exactions of societies and individuals upon our best mediums are often unreasonable and cruel. I have listened to recitals of some of the hardships to which they are subject. The majority of persons have little idea of what is requisite to the exercise of the gifts of the test medium. These persons, abnormally sensitive, are dependent upon the ability of their spirit assistants for a moderate degree of success. The honest medium is always apprehensive of failures, while the dishonest one depends upon his unfailing stock in trade. The tension upon the genuine psychic is intense, and the exhaustion often extreme. The enthusiasm of success is followed by depression

be apparent to the public, and will be a source

of regret to her many friends. To go on and

meet her engagements means speedy death.

A comparative cessation from platform work

for a prolonged period alone can preserve her

I have deemed it my duty to write this article for public information. In the midst of our

We talked the situation over to day, and

Mrs. Pepper's guides have never failed her, and yet she is in constant apprehension lest they may. Writing to Mrs. Dailey of her re-cent engagement in New York, she expressed her apprehensions of failure; but, like all others, it resulted successfully. She was our guest at the last meeting of the psychological branch of the Medico Legal Society of New York, where she made a short but impressive address. To the savants and guests she was a stranger. She fearlessly declared herself a psychic, but only whetted curiosity by informing a fond mother that her boy, who had died, had been crowding against her all the evening, asking recognition. He was recognized. Last Thursday evening we invited a couple of friends to meet Mrs. Pepper at our home, and they unexpectedly brought several others who were entire strangers to her. One was a young man whose father. a few months ago,

and reaction.

### HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists. had fallen dead. Being ignorant of the fact, and resolved not to submit to any influence, Mrs. Pepper resisted until she was forced to flee the room to avoid the persistent efforts of the father to speak through her to his boy. She was persuaded to return and yield, and then for nearly two hours, through her, friend spoke again to friend, fathers to their children, and seemingly broken households were so no

Last Sabbath the little spirit, "Bright Eyes," said that at nine o'clock on the evening before a friend had mailed, in a distant city, two packages to Mrs. Dailey, and that they would reach her in the first mail Monday morning; that one was a likeness of "Bright Eyes" herself, taken in this life, when twelve years of age. It is needless to say there was great curiosity and not a little anxiety on the part of Mrs. Pepper to know the result. But promptly at eight o'clock the postman delivered both

packages, as promised.

No one feels so keenly as Mrs. Pepper the misfortune which has befallen her. She has experienced the ungenerous criticisms of those who have suffered from unavoidable failures by sickness before, and I trust that her friends, one and all, will extend to her their prayerful sympathy and best wishes for her speedy restoration to health.

Brooklyn, N. Y., Nov. 2, 1896.

#### Onset.

To the Editor of the Banner of Light:

The years roll merrily on, and although the beginning of the camping season of '96 was wet, cold and backward-which, with the political condition of the country, gave a very unpromising outlook financially—still, the season has been quite a successful one.

The lectures and conferences at the camp have been instructive, very interesting and well attended.
Many new faces are seen each year, while some of the old and most active ones in the Cause have passed

speculation is given by all of us. One of the most prominent features of Onset Camp is the Harvest Moon Festival, a celebration peculiar to Onset, and well known and understood by Spiritualists throughout the United States. Onset and her festivals have been attended by Spiritualists from

every State in the Union.

The Wigwam Co-workers have just closed their annual festival, which was held at the full of the Hunter's Moon, Oct. 21. That, too, has become an especial feature of Onset, as well as all the Wigwam work of free healing, and the good done by these earnest workers has been seed sown broadcast, which will spring up and develop the same good work at other camps. Already inquiries are being made of their methods, etc.

The interior of the Wigwam has been thoroughly

renovated since the meetings closed, under the supervision of Mrs. Weston, the President of the Society floors varnished, rugs cleaned and recolored to look like new, and, with an abundance of flowers and aulike new, and, with an abundance of flowers and autumn leaves, the peculiarly rich coloring of which we find at no other season of the year, harmonized beautifully with the surroundings. Donations of pictures of prominent Spiritualists have recently been added. Two slates of indep indent writing by Dr. Colby, and presented to the Wigwam by Col. Dexter, containing seventy names (signed Charles H. Foster), were received, after which the exercises of the day were opened by singing, "Rejotee and be Glad." Five minutes were given to silent thought to concentrate the forces, when an invocation was given by the Presiforces, when an invocation was given by the President, and a song written by Mrs. I. A. Judkins, and dedicated to the Wigwam and the Red Man, was then sung by the congregation, Mr. Glass at the organ. The President, Mrs. Weston, made very impressive remarks. She said: "Once more under the flag of our country we have assembled to celebrate the Red Man's day. The angel world has stood back of us to bless us in our season's work. We have tried to be faithful to the trust imposed in us, and our work has been a positive one. We know that unless we can be true to our work, we may as well retire and give place to some one who will."

We have had almost every State in the Union represented with us this summer, and they and those who have been working with us have carried away a power with them, and so the seed germ has been carried to every part of the United States to take root and grow and bring forth an hundred fold, and it will not be long before numerous Wigwams will be planted all over the States. Forty-eight thousand pictures of this Wigwam have been scattered all over this country and across the big waters. Every fibre of our being responds to the thought that this work will stand, because it was founded upon divine principles and in a philanthropic spirit. We are succeeding remark-ably well. We have hought the land surrounding us,

The Red Men have not been treated right. So long as there is oppression anywhere, it is a stain upon our Constitution. The Indian agents who have been employed by the Government to care for the few reemployed by the Government to care for the few remaining Red Men, have grown immensely rich upon the appropriations sent to the Indian in the West. Prof. Caldwell said the motto, "America for Americans," meant nothing if not to the Indians, for they were the true Americans. Massasoit received nothing but deception and neglect for his kindness to the whites in the early days, who would have starved but for him. William Penn's treaty with the Indians was the only treaty made without an early and had his the was the only treaty made without an oath, and his th only one kept—no wonder the Indians loved him. I all of their massacres they never shed a drop of blood of those who were Quakers or descendants of Quakers. Their veneration for the command to do as you would their veneration for the command to do as you would be done by, meant something to them. They hold de-hierate councils, and choose their medicine men with great caution. They select those who have strong clarryoyant powers, and who are wisest. They would have made valuable citizens had they been properly supported. Our charitable societies are sending thousands upon thousands to the heathen, when they should look after the Indians of our own country. We believe the time is coming when the scales of Justice will be balanced, and the red brother receive his due; when the Stars and Stripes will be floating over every encampment, and Freedom be the Watch-

"Storm the Fort" was then sung. Dr. Proctor of Middletown, Ct., who was present, was controlled by "Red Feather," who made some remarks, also by "Sampson," his favorite colored control, who sung a song with great feeling and pathos, and who said he felt as if he had "just dropped from a blg Christmas tree." His mirthiulness was ladeed cheering. Mrs. Thomas's remarks from "Topsy" were very pleasing. "Rolling Thunder's" remarks, through Dr. C.

ing. "Rolling Thunder's" remarks, torough Dr. C. D. Fuller, were grand. Mrs. R. Lucas was also controlled. Mrs. Westgate's "Lilly" sung a song. Mrs. Corliss of Boston gave some very satisfactory tests. Mr. Westgate's ancient control was heard from; some visions were given. "America" was sung, and the benediction closed the morning exercises.

Afternoon services opened by singing "Indian, Dear Indian." written by Mrs. L. A. Judkins, and dedicated to the Wigwam and the Red Man.

Invocation by Rev. Mr. Tucker, of the Unitarian Church, Middleboro.

Church, Middleboro.

A vote of thanks was given the husband and son of Mrs. Henrietta Bullock for the loan of her picture for this occasion and the promise of a copy. She was well-known in all reform movements, and was particularly interested in the Wigwam at its first inception. Her form was seen by Mrs. Dick, clairvoyantly, standing in their midst.

Remarks were made by Dr. Wyman, the Vice-President of the Wigwam Society, followed by a song by Dr. Proctor. Tests were given by "Billy," Dr. Fuller's control, also by Miss Corliss; an impromptu ooem by Mrs. Dick; song, "America"; benediction by the President.

Supper was served at 6 o'clock in the Temple. Mrs.

Dr. S. M. Wyman, who was Chairman of the Supper Committee, assisted by Mrs. McEntire and others, made the supper a complete success. One hundred and sixty-three were fed, and all seemed perfectly satisfied, as to quantity, quality and variety. Complete order reigned, and all were well served.

From 8 to 9 o'clock an priertainment was given by the children, under the instruction of Mrs. L. A. Judies was very pleasing and much credit is due.

From 8 to 9 o'clock an pentertalbment was given by the children, under the instruction of Mrs. L. A. Judkins, which was very pleasing, and much credit is due Mrs. Judkins for her skill in drilling the little folks so nicely. The entertalbment opened with music by Smith's Orchestra: flute solo by Mr. Smith, piano accompaniment, Miss Hathaway; "America," full chorus, ladies and children; concertina medley, by Mrs. Judkins; "Swanee River," by Onset Juvenile Quartet—Flora Tatlow, Sadie Parker, Sidney Trask, Johnnie Winters—piano accompaniment by Mrs. Judkins; violin duet, Masters Wallie Baker and Lester Paine; reading, entitled "The Indian Wigwam," by Mrs. M. C. Weston; character song, "Ragged Mat, the Newsboy," by Master Johnnie Winters; reading, "Grandma's Beau," Miss Elma Thomas; reading, "Grandma's Beau," Dy Master Sidney Trask and Miss Flora Tatlow; song, "The Prisoner," by little Horace Tripp; recitation, "Peter at the Golden Gate." by Mrs. E. C. Wilder; sleepy drill by eight children—Flora Tatlow, Dora White, Sadie Parker, Gladys Bolles, Karl Bolles, Joey Tatlow, Karl King and Percy Tatlow.

Dancing commenced at 9 o'clock, with Smith's Orchestra for music; Frank Whitwell, prompter; Mr. Edw. H. Stanton took tickets at the door. The fancy table, presided over by Mrs. Tripp. was handsomely

chestra for music; Frank Whitwell, prompter; Mr. Edw. H. Stanton took tickets at the door. The fancy table, presided over by Mrs. Tripp, was handsomely decorated and well patronized. Fancy baskets, souvenirs and knicknacks were displayed to a tempting advantage. The Temple was handsomely decorated with fruit, flowers, vegetables and autumn foliage, looking very beautiful, and giving much credit to those who had been for two days previously engaged in the work of decorating. The ladies, and all connected with the affair, discharged their duties well. The celebration of '98 was a complete success in every way and one long to be remembered.

Augusta Frances Tripp.

Onset, October 23, 1896.

### "Who Will Volunteer?"

An Appeal for a Young Peoples' Spiritualist Assoclation.

All young Spiritualists are requested to send their names and addresses to the undersigned if they desire to help the grand and plorious cause of Truth! Do not stand back, and say, "I can do no good," You can do good, you will do good! You can do good if you but rise up to the occasion as our forefathers did in the but shortly gone days of 1776. Why stand back any longer? Are you too timid? Not There are strong hearts and hands among the young Spiritual-

lets of our reat country.

The object which I am pleading for is a "Young Peoples' Spiritualist Association" of all the young Spiritualists in the United States. The start has been made, many names have been sent in, and it is but to carry through to the glorious end the task undertaken. Who will help me form a strong union of our young Spiritualists? Who will volunteer in the great cause

Though but a boy, and raised up among neighbors of the most bigoted kind, the seed of truth planted by spiritualistic parents, and nourished in its unlancy, has grown until to-day I am a Spiritualist in heart and soul. There are others, many others! Let them step to the front, and we shall have an association that shall equal the "Young Mon's Christian As sociation," the "Epworth League," or the "Christian Endeavor," Come one, come all in the field! We have need of all of you. Let us work for the grand cause of Truth and Enlightenment! Let us work for our sacred Cause! our sacred Cause!
Full particulars of the plans already formed can be

had by sending your name and address to the undersigned. To the doubting I say, "Come and investigate; come, be assured"; to the fearful, "Come, join in with us, we will succeed, we must succeed," while to the strong in heart I only repeat, "Come, for your cause!" That were sufficient to call forth every gallant young heart in the United States!

Nours fraternally for Truth,

Bluffton, S. C. AUGUST MITTELL.

### PENNSYLVANIA.

Philadelphia.-F. C. Morrill, Sec'y, writes: Our Association—the First—which was founded in 1852, has passed through many vicissitudes in the many years which have elapsed, and many of our influential members have passed the border-land between the worlds. Our constitution and by-laws provide for only voluntary contributions, so that even the poorest may become members by being properly endorsed and subscribing to our constitution.

and subscribing to our constitution.

This year we are much encouraged. The arrest of our mediums has drawn us closer together, and many who have held aloof from the local work for years have signified their intention of coming forward and helping financially to place the First Association on a firm foundation. We have secured a commodious hall in the centre of the city, and are holding meetings with orgat success. ings with great success.

During October the well-known and inspired or ator, Mr. A. E. Tisdale, lectured twice each Sunday, and

Mr. A. E. Tisdale, lectured twice each Sunday, and rendered many of his inspiring songs to the great gratification of large audiences.

We have issued tracts for general distribution containing a short address by Pres. H. D. Barrett, of the National Spiritualists' Association, presenting the principles of Spiritualism in a manuer which has comnauded the interest of all. In connection with our Association gre have organized a Helphy Hand Sociation and the second secon Association we have organized a Helping Hand Society and Young Peoples' Spiritual Union. The members of each meet once a week, and the interest is in-

creasing.
Through the winter it is our intention to hold a se-

Through the winter it is our intention to noid a series of mediums' meetings and young peoples' services in connection with the Lyceum work.

Our per ple are loyal to the National Spiritualists' Association, and do all they can to support it financially, but owing to the call for means to sustain the cause of our mediums here have not been able to contribute as much to its treasury as in former years.

Some of our mediums here have been in destitate Some of our mediums here have been in destitate circumstances on account of the persecution and the ban placed upon them, and we have had to take special collections to aid them in their temporary embar-

It is our duty and privilege to say that the present encouraging outlook is largely due to the fireless efforts of our Vice President, Mrs. M. E. Cadwallader who, by her faithful work for the mediums here and the Cause generally, has aroused a greater interest; and to this cause we are indebted for the many have signified their intention to subscribe financially toward the expenses of our meetings.

### MICHIGAN.

Grand Rapids .- Wm. B. Morrison, Sec'y, writes: Mrs. Amanda L. Coffman, in this city, has of late shown increased ability as a speaker; her public work in spirit descriptions, messages and readings, is of a very remarkable character, fully equalling in work previously done here by the most famed mediums, of whom we have had many of the best. She certainly stands to day second to none, and we should be faithless to duty did we neglect to let others know of any medium's growth and unfoldment.

Mrs. Coffman's labors are and have been connected

with the Band of Harmony, a new Society lately formed here, who have for their speaker at the present time the thoughtful Dr. Dean Clarke, who is doing a good work in interesting thinking people.

### INDIANA.

Indianapolis .- A correspondent, "Scribe," says: The First Church of Spiritualists, which was dedicated the second Sunday of last month, is, for three months, being ministered to by that ever-earnest worker for the Cause, Mr. F. A. Wiggin, of Boston. Our new church has a seating capacity of about four bundred and fifty, and the size of our audience is limited only by the seating accommodations of the church. Mr. Wiggin, for the psat three Sundays, has been delivering a series of lectures which have proved very interesting and instructive, and have had the effect of calling out good audiences of thinking peo ple. We have organized a Lyceum in connection with the Church, and this, as well as the regular church work, looks promising and hopeful.

### A Tobacco-Poisoned Heart

Is a frequent coroner's verdict on sudden deaths. To 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. Eurska Chemial Co. ecommended. Try it to day. Eureka Chemical Co.,

#### Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

On the evening of Wednesday, Nov. 4, W. J. Colville gave a public lecture to a good audience in White's Hall, Stoughton. The audience chose four subjects for the lecture, on which the speaker expressed many advanced ideas, concluding with a fine

G. W. Kates and wife will be at No. 16 Greig street, Rochester, N. Y., during November; at Buffalo, N. Y., during December. Will accept engagements in Ohlo for test meetings during January in as many localities as they can reach.

On Sunday evening, Nov. 8, at 7 P.M., W. J. Colville lectured to a large audience in Brockton. Sundays, Nov. 15 and 22, he speaks at 7 P.M., in Waltham, and on Sunday, Nov. 29, again in Brockton. Address all letters, etc., care Banner of Light.

Mr. H. A. Vaillancourt and W. L. Jack. M. D. wish to tender their thanks to the kind and numerous friends of the City of Portland for the reception and courtesies they extended to them while there-also the friends there who so kindly opened their elegant parlors to tender them both a welcome there:

"Mr. Vaillancourt has met with decided success in his glit of healing, and accomplished some satisfactory and remarkable results. The Banner is a choice paper here, and taken by our best people."

No cause ever did succeed unless the advocates of that cause were supported and aided by those adherents who do not take such an active part in the advancement of the cause The spiritual papers stand in the front rank battling for the cause of religious liberty and emancipation from the intolerance and bigotry of the orthodox churches. It does seem that these papers should be given a liberal support -The Dawning Light, San Antonio, Tex.

Dr. C. W. Hidden of Newburyport, Mass., is meeting with pronounced success at his Boston office, Hotel Plaza Columbus Avenue. In addition to his practice Dr. Hidden is prepared to give individual and class instruction in hypnotism, healing and psychic development.

### The Heart of Barley.

The heart of the barley grain was long ago discovered to be rich in all the elements that go to make blood, bone and muscle, and only the fact that every preparation of the nutritious grain contained much that was indigestible prevented its being generally used. Messrs. Farwell and Rhines, of Watertown, N. Y., have put in operation a process by which the nutritions are the second of the seco tritious part alone of barley is put in attractive form to tempt alike the appetites of sick and well. The manufacturers will send a cooking sample of Barley Crystals free to any one sending name and address.

### Hudson's "Discoveries."

To the Editor of the Banner of Light:

If where all is good it is not invidious to particularize, we would specially commend to the reader's attention the two instructive articles on the first page of your last week's issue. We refer to those thoughtful, critical expositions by Bros. Edmund S. Holbrook and Giles B. Stebbins respectively—the former controverting the positions taken by Thompson Jay Hudson in his Scientific Demonstrations of the Future Life' (which to the writer are anything but satisfactory), and the latter, calling in question the validity of certain abstract propositions which recently appeared in THE BANNER from one of its most intelligent, metaphysical contribu-

Both articles are pertinent and timely, discriminating and instructive, while the spirit in which they are written is every way commend-

Mr. Hudson's "Scientific Demonstrations of the Future Life" unfortunately lack two necessary qualifications: first, the "demonstrations do n't manifest; second, the "science" is "not in it." In place of these essential elements to in it." In place of these essential elements to make his title clear, there is a plentiful supply of assumption and personal opinion.

"Scientific Demonstrations" appear o be chiefly based on the unproved assertions of an orthodox believer in the personality and divinity of Jesus. It would be very much in evidence for him to first prove his historic Jesus—to demonstrate his fundamental postulate.

In place of this he seeks, with a great display of words, to dignify his interpretation of certain biblical passages as the full equivalent or dictum of science.

Mr. Hudson's "Scientific Demonstrations"

would make such a scientist as Huxley green with mortification. In his "Law of Psychic Phenomena" he claims that his "law" governing such operations is based on the assumption that man has two minds, subjective and objective, which is as fatal an error as is the oldtime specimen of false logic, of which this reminds us: "No man has two heads—one man has one head more than no man; ergo, a man has three heads!" Nov. 8, 1896.

"Turn the rascals out"-the familiar party crymay be applied to microbes as well as to men. The germs of disease that lurk in the blood are "turned out" by Ayer's Sarsaparilla, as effectually as the old postmasters are displaced by a new administration.

#### Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritual Association, which holds such excellent meetings at B. T. Hall, No. 728 Westminister street, had one of the largest attended meetings of the season on Sunday evening, Nov. 8, meetings of the season on Suniay evening, Nov. 8, They had for their speaker on that evening Mr. F. H. Roscoe of this city. The subject of his lecture was, "The Conflicts of Life." Mr. Roscoe is giving a course of lectures here, and the audiences increase with every

Miss Gertrude Laidlaw of Boston sang acceptably two fine solos.

Miss Ollie Hunter, vocalist for the Society, also sang

wo solos in a pleasing manner. Mrs. Cummerford, at the conclusion of the lecture,

Mrs. Cummeriord, at the cenension of the lecture, gave many tests that were recognized.

We were pleased to notice in our audience Dr. and Mrs. St. phens, of Lawrence, Mass.

We are in hopes to have on Sunday, Nov. 15, as our test medium, Mrs. Ida E. Downing of Boston, Mass.; she is considered here one of the best test mediums now man the spiritual rootum. now upon the spiritual rostrum.

#### 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 Lenaone F. Thrall of Poquonock, Conn. elocutionist.

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

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

#### Farm Help and House Help. To the Editor of the Banner of Light:

As it is hard to get good help on a farm, and especially hard to get good help in the kitchen, some of your readers might like to employ one of the Armenian refugees who have lately arrived in Boston. They are sober, intelligent and industrious, and they willing to work for small wages while learning the language. They do either farm work or housework, as desired. They have no objection to going

into the country.

Persons near Boston are invited to call at the temporary home, 12 to 16 Waltham street, and select a man for themselves. Those at a distance are requested to communicate with Miss Alice Stone Black-well, Dorehester, Mass. Julia Ward Howe.

### SPECIAL NOTICES.

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

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 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.

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

### Mrs. E. J. Wells.

MEDICAL and Business Test Medium; successful practice in Charlestown 36 years; can be corsulted at 332 Tremont street, Boston, Tuesdays, Thursdays and Saturdays. Intervening days at home. 10 Adams st., Charlestown. Nov. 14.

LORIDA for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by chury, Mass.

Tor Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by chury, Mass.

Jan. 4.

### The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist As-ociation, during the Third Convention in Washington, b. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. Pamphlet, pp. 21, price 2 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

### Humanity's True Judges.

AN INSPIRATIONAL LECTURE DELIVERED BY W. J. COLVILLE.

PUBLISHED BY REQUEST.

Pamphlet, pp. 19. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Ingersoli and Bland.

THE great debate between COL ROBERT G. INGER-SOLL and DR. T. A. BLAND on the Money Question can now be had for 5 cents per copy. It is a most timely work, which every voter should read now.

For sale by BANNER OF LIGHT PUBLISHING CO.

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health.
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Agents: HUDNUTT'S
PHARMACY, 205 Broadway, New York City, and
FULLER & FULLER CO.,
Nov. 14.

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 9 A.M. to 5 P. M., main entrance; take elevator. Columbus Avenue cars pass hotel.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy,

Christian Science, Occultism,

Astrology and Freethought, BOUGHT AND SOLD.

H. F. TOWER, Bookseller, 312 West 59th street, New York City. Feb. 29.

HRENOLOGY
Wagnetic Healing. Developing.
Writtenimessages, by mail, or otherwise. Trance Mediumship for tests, incessages, and advice upon all affairs of life. Consultation free. Terms: According to service rendered. Tuesday, Wrdnesday and Thursday, at 283 Columbus Avenue; hours 9 to 5. Other days at Lynn. Mass., 44 Brownville Avenue. DR. G. W. FOW LER.
Nov. 15.

### 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 50 cents, we will not only send the paper for three months, but also one

### 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 dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thiu Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between." and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome litho graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause which of treely makes it of in the Spiritual Cause, which of itself makes it of value it all Spiritualists.

We will furnish free one copy of the Musical Trib-We will luring tree one copy of the authorial true-nie to any one that is already a subscriber to The Bunner who will seeme 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. Comprising a Variety of Useful Matter and Tables.

Predictions of the Events and the Weather

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

By RAPHAEL, the Astrologer of the Nineteenth Century . Seventy-Seventh Year, 1897.

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How an Intestate's Property is Distributed.
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Fulling to Farmers. Hints to Gardeners. Raphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers Abroad, etc.

### Price 35 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO. Gifts for the Holidays,

TO those who desire gifts for the "Glad New Year," the following list of books is offered: Studies in the Outlying Fields of Psychic Science. Price 75 Life in Two Spheres; or, Scenes in the Summer-

The Secret of the Convent of the Sacred Heart...
Bound in thus and gold.
Hereav; or, Led to the Light. A tale of Evangelization, Free Thought and Spiritualism..... Arcana of Nature: The History and Laws of Creation. Eng. ed.....

The Philosophy of Spirit and the Spirit-World. The Origin and Antiquity of Man. Eng. ed..... From Soul to Soul. By Emma Rood Tuttle, A dainty volume, including the best poems of the author, with some of her most popular songs, with the music by eminent composers... Eira. A poem founded on the Johnstown Flood.

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The Lyceum Guide: For the Home, the Lyceum and Societies. By Emma Rood Tuttle...... Angell Prize Contest Recitations: To advance Humane Education. By Emma Rood Tuttle.... All books sent post-paid. Address
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Nov. 14. 8wt Berlin Heights, Ohio.

"Worth Ten Times its Price." That is what that great Medical Journal, the Gleaner,

says of Dr. Bland's book, How to Get Well,

## How to Keep Well.

It is a Complete Family Physician and a Guide to

Health, By an Eminent and Progressive Physician and Author.

Its directions for curing the different diseases are so plain that any person can follow them, and the remedies pre-scribed in it are simple and safe, as well as reliable and sure. It is the best home doctor book ever published, is what the press and the people say of it. Congressman Kem writes:

"With Dr. Bland's Book in my house I feel in-dependent of doctors."

This most valuable book is for sale by the BANNER OF LIGHT PUBLISHING CO.

Price \$1.00. Sent post-paid on receipt of price.

### SPIRIT Message Department.

SPECIAL NOTICE.

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

It is our excuest wish that those on the mundame sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

#### SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 2, 1896.

Spirit Invocation. Oh, Spirit of Love, we again bring our elves in silent communication with both the spirit at d the mortal. When we use the word silent, we know the power of silent force, and we realize how much the spirit is doing for the mortal, unknown and unseen, as far as the external goes. We look oftentimes and feel that there is so much working in mortal life for disturbance anxiousness and trouble, and oftentimes the mortals feel that they are left alone. Oh, thou blessed Spirit of Life, how thou hast rended the veil, hast broken up that dark door of superstition, and thou hast penetrate 'through all conditions to bring back light, love, consolation and encouragement to those who have looked on the change called death as a separation. We hear the voice oftentimes speaking to the soal and saying: "We have conquered death and the grave,"

Now this morning we open up the doors once more, so that such may shade their bright light and bring back evidence of the immortality of the soul. Hear us this are now in, and you will feel better: I want morning, oh, thou great Divine Spirit; bless ea h one as thou seest we need; we are all weak, but we know the spirit is strong. Guide us and give us wisdom, direct us and give us understanding, give us that knowledge that we may comprehend thy divine power, that we may look on it in a natural way. Oh, I ft the shadows from all such hearts as may mourn those who are gone; help to em realize there is no death; what seems so is only transition. We know that the long penetrating power of darkness has been pierced, and the smilight of knowledge has made way. We know thy glory shall live through eternity.

### INDIVIDUAL MESSAGES.

### Emily Dodge.

Good-morning, Mr. President. I am very glad to be here. It has been some time since I passed over on the spirit-side (that is, as the mortal looks at it), and yet for us to observe on the spirit-side it is not so very long after all I have been very much interested of late in meeting so many of the old co workers of the past in spirit life, for, when I was in earth-life, I thank the good angels I was not entirely ignorant of the assistance we could be one to the other-that is, the spirit and the mortal combined. I was conscious of the beautiful philosophy. I have been watching the progress, the advancement, that Spiritualism has made, not only in Boston, nor yet in America, but also all over our planet. It seems that the voice of the spirit is heard both on the mountains and in the valleys, that is oftentimes rising up and calling them; and so this morning, although there are not many perhaps left as far as relationship goes to welcome my spirit-message, I want to send it out to those that we have met in spirit and become acquainted with through that wonderful law of

friendship and cooperation.

I see many, many that are working in our spiritual field that were not in it when I was in earth-life. Most of our old veterans have gone to the shores beyond; yet there are still a few left, and I would like to send forth a word of encouragement to all that will remember me in Boston, and especially in South Bostonfor I was well-known in many places. I have been out of the body quite a number of years. I lived until I was of a good old age, and by that I feel as if I had wonderful experience on both sides of life, as we might term it. I would like to send a few encouraging words especially to those that have worked for humanity-worked for the liberation of the spirit. and to bring consolation to those that were in darkness. And it seems that as they labored they oftentimes met with environments-even met with those that are not directly honest; yet I say to you all: "Falter not, fear not; let every medium, let every minister, let every teacher, whatever he or she may take up, be honest with themselves. Be true to your own soul, and the spirit-world will enlighten you and teach you the way. Severe trial comes to those that try to struggle the hardest."

I would like, Mr. President, to send these words of encouragement to my old friend, William Foster, of Providence, R. J., as I oftentimes stand by his side and hear him debate the justice and the injustice of life, and see how oftentimes he is striving to lift others through his thoughts in his independent life. I would like to mention many others, as I have got many, and even some relatives, yet left; but I would rather say to all, as this is the voice of one who feels the work is not yet done-one that feels and has an interest in the welfare of life; for I, like one of old, feel that all men are my brothers and all women are my sisters, and believe in the great universal law of life, that we must stand one by the other.

I am glad, Mr. Day, to meet you, for many years ago I knew you, and also Mr. Colby, who is many times around you, and is here this morning-for he is always present in your circle, with Dr. Gardner, and also many that labored for the emancipation and the uplifting of Spiritualism years and years ago in this

I will not take up too much of the time, the happiest moment of all my experiences; well.

but send God's blessing to all, and I hope that when we are all through with our work, and meet to understand each other, it will be, and we shall be recognized by the work we have done. I was known best in South Boston, and my name is Emily Dodge.

#### Joseph B. Beals.

Good morning, Mr. Chairman. It seems very hard for me to take control this morning; it brings me so close to the last conditions as . passed out of the body. It reminds me of so many familiar scenes and so many familiar conditions that it seems almost as if I was passing again through that torture I should like to say that when I say torture it was not the dread of death that made it such, it was not what the mortal might say fear, but the body was racked with pain, and I suffered intensely, God knows, and he alone can see what I went through. I had what the doctor called cancer of the stomach and bowels, hence there was a good deal that could not be explained: yet I feel this morning as I look back in all my distress and suffering, how after all I clung to earth-life with the hopes that I was still going to live and be some benefit to others-but I could not, hence the spirit took its flight some years ago, and I left behind me my wife and four children, that I am very anxious to try and communicate with.

I cannot say with the spirit that preceded me, I was acquainted with your beautiful philosophy or your phenomena, but I have been held to earth-life by the attractions of those that are still here, and oftentimes seem to suffer on my account—that is, they sometimes feel if I had not passed out at the time I did conditions in earth life might have been better; I want to say to you, Nellie, it could not be so; it was much wiser for the Great Divine Spirit to take me out of my suffering and also relieve you of the care, and I see where I can be of much more help to you in the spirit than I could if I was in the body. I have learned many, many things since I came to spirit life. I sometimes look back and think of how little opportunity the poor man or woman gets to prepare their soul for death. When their mind is all harassed by the necessities and responsibilities that they have to contend with, when they pass out they do not have an opportunity oftentimes of seeing the whys and wherefores. I feel this letter will be received with gratitude, and I am in hopes it will be like the angel of light, that it will lift up the heart and encourage it, and say to my children: "Father has not left you; I behold you as you are; I am many times around you and when you least exp ct it." I want to say I realize the many changes that have come to you in the last four or five years, but I am satisfied, for from our side of life we see where it was best. Now be of good cheer; you will soon be liberated from the environments you you to follow out your own impressions, and you will find it will be better for you. Tell father that the days are numbered, and it wil not be long before we are together, for he is now getting well along in years. Say that mother is with me, also my brothers. I have got three brothers on the earth-plane, and would like also for them to know I will do all I can for them under the circumstances, and if they will onen un an avenue so that I can make myself more personal, I will try and do so.

Mr. President, my name is Joseph B. Beals, and my home was in Lincoln, Me.-but I will be known also in Massachusetts, for my family is now in this city scattered around somewhere, and as we have Spiritualists connected in the family, I took this way of trying to reach those I am most interested in.

### Lizzie Forster.

I suppose they will say "Better late than through the thoughts of those in earth-life, and especially when we see those that we love and those that we have an interest in in earth-life. for we hold the same interest in them in spirit, ly in South Braintree and Weymouth, and I feel that I would like to come in contact with the companion whom I left many years ago, and say to him, Do not be so discouraged. I see that he has been very much depressed of late, both in connection with business and many other conditions that have not gone on to suit him; but I do not wish to be personal this morning; neither do I care to get in directly to his material conditions - only to let him know that I am still interested in him. It makes no difference what changes the mortal goes through, and what conditions they may take up; where the spirit sees the necessities of those changes it makes us oftentimes cling closer within through our heart. It does not separate us.

I should like to say that my husband is a Spiritualist, and to a certain extent is conscious of spirit power around him; but he has got so melancholy lately, and he seems to be so discouraged, that it seems to us on the spirit side that he feels at times that we have all left him, that there is nothing left for him. I want to come in contact with him more, and I want to encourage him, because he always was kind; and also my boy, I want him also to know that although times have changed, and he has grown up in both physical and in mental experience, mother has always been with him just the same. I want to encourage you both, for we are laboring for you, and by-and-by conditions will change, and you will find things much better.

I would like to say that I am right at home here in Boston, and my husband is here in town

I am not going to send a long communication, but merely to renew his thoughts of knowing that I have not left him, and have still an interest in him; and with that I would say I send forth love and encouragement to all my old friends and associates and relatives, for I had many. There have been many changes; many have passed out since I have been gone. I think I have been gone somewhere in the neighborhood of fourteen or fifteen years-although I cannot reckon it as the mortal does. I would like to say to all: "I am so glad that Spiritualism is still progressing, and that the conditions that surround mortals will be more understood as they investigate deeper and know how much the spirit works with them when they do not understand it."

As I said before, I am not going to send a long message, because I would like to come in contact with them more personally and I can do them more good.

Put me down as Lizzie Forster. My hus-

band's name is James.

Mary A. Hayden.

and that is to feel that I can send a public communication to my dear husband and children; because I could not help thinking when our sister was speaking of the companion she left behind her, how close these things come to ourselves. It seems so this morning, as I have listened here to her and many others who are desirous to express their encouragement to their friends in earth life.

I felt that this was something I could not re sist, because I, too, thank the good angels that there are those connected with me who are absolutely conscious of spirit control, and know they are capable of giving consolation to others; yet it seems that they do not get through others what they desire themselves. My husband has not been very well of late, both physically and mentally, and I have been anxious about him, for he feels the responsibility so much; and I see he misses me so much externally that I want to encourage him. I want to say to every one, both my brothers and sisters, and all the dear loved ones, that I am trying to help you all, and I know you have heard from me. I have tried to manifest so many times, and yet I felt as if I did not do all that I ought to have done.

Mr. President, I was called away very sud denly from the body, hence I left nothing pre pared; but my dear mother and father wel comed me on the spirit side, and I want to say it was a happy greeting. I know we are trying to sustain and uphold, enlighten and encourage the friends in earth-life all we can, but. Mr. President, even those who believe need encouragement, they need a little bit of encouragement through some one else, so that they can realize it with more force; and Josoph has oftentimes said: "I know Mary is here, I feel her, I see her, I know her " I want to say: "My dear broth-r, I am there; I want you to know I have watched you and cared for you, and will try still to do so-sustain you in all the little changes that may come, and the unpleasant feelings that sometimes come to us in earth-life that are awful hard to bear." I want to say to Nelson-that is my husband-that I wanthim not to feel that he is left all to himself that what he does is not right. I want to say I feel you have done just right, and if you will only be strong, and not think so much, you will feel both physically and mentally better. Another thing, I see you worry so much over the material things. I see where the children oftentimes worry you now. I say, don't fret, don't worry, because it does not help you: give them what advice you can, but let them grow and understand their own responsibility and get their own experience, and I know that all will feel better; and by and by, when they are both laid away, and all is over, and their work is completed and we all meet in this home, in this bright spirit-land, oh! what a meeting it will be; it will bring us so that we will understand each other; we will comprehend each other, and then there will be no misunderstanding, there will be no questioning, there will be no doubting, and we shall be

then where we know what happiness is ours. I would like to send a word of encouragement and consolation to the dear friends that I knew through acquaintanceship; for I felt I had many friends, although, unlike myself, reserved; I tried to do my duty, and tried to do all that was right as far as I understood it.

Father wants me just to say to the children in earth-life, years have passed and changes have come, yet we have never been separated. Mother also expresses herself as being glad to have an opportunity to demonstrate herself through the columns of your BANNER, for we feel that this is one of the most beautiful avenues the spirit travels in; for all are made welcome, whether believers or unbelievers. I hope this communication will not only be received, but I feel my friends will feel it and know it before they get it, as I have been requested through thought to come; and also never." I have been wafted here this morning those who disbelieve; those who have not got the light yet. I would say to them: "Look thou diligently, and thou shalt find the truth.'

Mr. President, I shall be recognized especial many can place me through the South Shore My name is Mary A. Hayden.

### Philip Emerson.

I am glad to have this opportunity this morning, as I have lingered around this place for a long time. I feel truly you are doing a good work, and perhaps a better work than you get credit for, for if there is anything that gives the mortal consolation it is to hear some news from absent friends. It seems to me this morn ing if the mortal could only feel that the death of their friends was only a sort of absence, and not gone, there would be less tears shed, and a great many happier hearts. I assume that as the old expression used to be said, "We have to creep before we can walk," and I suppose that is why people do not understand Spiritualism; they allow the natural courses of things and events to happen, and they never prepare for anything until they are forced to. I think that is one reason, Mr. Chairman, that I came in for this morning. I felt the circumstances and conditions sort of prepared me to prove my identity beyond the grave-for I either did not have the opportunity, or did not take it. I knew there was such a thing in existence as a class of people who believed in spirit return, and I know they used to tell pretty big stories, and it seems to me that I did not have time to throw away on such extreme foolishness; hence when I was called to the spirit life I found it a | in private, as I see changes approaching that sudden call, and I was very much unprepared

There are some times I think that they feel it is necessary to believe in some church; death comes rapidly, and few are really prepared for it—for it usually comes when it is least expected, and that was my case. I see that in the way I was called home I was not prepared, but left my things in earth-life very unsettled. I see that there are those who are left that are very unhappy; they question what I would do if I washere; and I thought, as I have oftentimes done since being on the spirit-side, if I could come in contact with them somehow, so that I could perhaps relieve their mental conditions, I would try and do it anyway.

I thought if I could send a few words been several years in this country.

Mr. and Mrs. Petersen had been for some years prominently engaged in the public and private work of Spiritualism in Stoughton, and as they were well known and highly respected, the funeral services, held on Wednesday, Nov. 4, at 3 F. M., were very larcely attended.

At the special request of the departed brother, W. J. Colville's services were secured for the occasion, and the words they will, to investigate, I would like to prove to them that they have their own faculties and consciousness after they have separated from the body.

Mr. President, I shall be known especially in Mr. President, I shall be known especially in the properties be has a workman and a citizen.

The remains were taken to Philadelphia, where the mothers of the widow resides.

The arrangemen's were carried out admirably by the firm of Whittington & Co. The floral tributes, though simple, were very beautiful and appropriate. out I could perhaps start up a line of inquiry. I might be able to assist them in better conditions. I will not go into details this morning, neither will I carry out any personality, but if they care enough, as I think they will, to investigate, I would like to prove to them that they have their own faculties and consciousness after they have separated from the body.

Utica, N. Y., and my name was Philip Emerson. I think I shall be recognized in Buffalo. Good-morning, Mr. Chairman. This is truly If they will open up an avenue I feel all will be

#### Amauda B. Kendall.

Good-morning, Mr. President. We have had

just a lovely time this morning; everything here seems so quiet and homelike that I felt that I, too, would like to come in and send a few words of encouragement to those who are left in the earth-life. I am not so very, very far from home in this city; but there is one beautiful thing in the spirit, that to it space is nothing. I think that is why the mortals oftentimes look so weary and disappointed, because they want things to develop and come to them at the time that they look for them; but it seems to me this morning as I look upon there beautiful flowers-the emblem of lifeit seems to take time for them to blossom; it takes time to take care of them; and so I would like to say that the spirit is doing all it can for you-it takes time for you to grow; it takes time for you to blossom. You may say sometimes, why don't the spirits return to us-why don't they come to one just as well as they can to another? I would like to say, we only come where we can; we come when the conditions are right; we try to assist our mortal friends, but oh, it is so hard; it is so hard for them to see and understand and comprehend unless it is something clothed with material, something they can see, something they can handle, something they can look at; and yet they say they can be positive because they can see it, they can feel it, and they cannot comprehend why the spirit does not make itself more tangible; and yet I would like to ask them, as reason and common sense will oftentimes teach us more than anything elseif the mortals can be deceived, even if they are looking at things, they are oftentimes positive when they are handling things, and they are oftentimes misled by what they call the material object; then why should they be so persistent that the spirit must name each one, that the spirit must prove all the little details concerned with the memory and concerning the distinction between those two terms is the material, so as to prove their identity?

I want to say to the dear ones this morning that time has elapsed, and truly I have not made my voice heard perhaps so much as I should if I had had better conditions; but I have done what I could this morning. I was told I might embrace this opportunity, and truly it is a happy moment, for I feel now that l perhaps can encourage those who are left, more because I have been able to clothe my thoughts materially and place them, or have them placed (through your assistance), in the paper, so the material eyes can read them. The brain may be able to comprehend it, and you may feel that there is a blessing from it.

I want to say we are all together. I have met them in spirit-life, and I am waiting still for others. I would say time is too precious and too sacred to give too much unto the ma terial things that annoy you; but I want to say: "Wake up, have the spirit predominate, trust more to the influence that surrounds you, and you will find that all is well."

I have a sister yet in earth-life, and I would like her not to be so depressed-all things work together for good. I should also say to my boy Frank: "Oh, Frank! seek well to develop your own individuality; don't be too positive; do n't hurt yourself merely trying to have your own way, but think well, consider well; you may feel you have been hurt, but learned to demonstrate by actual practice. you may have hurt others also. I say: Be cautious; you know, Frank, just what I mean." I | you cannot forget it or subsequently disown want to say to all who are near and dear to it, whereas if you are ever so highly inspired me that I am still with you and that I am still at certain times, you may at other times be assisting you, and will do what I can. Mr. President, I shall be known in Bethel, N. II., at least through you, in your inspired moand my name is Amanda B. Kendall.

### Charles Wood.

Well, Mr. President, if I don't infringe on your time this morning I should like to send a few words to those that are still laboring with their adversities of life. I have those I am very much interested in, and I can see wherein the spirit is working with them, although there are some that are not conscious of it. I have those in earth-life, especially a daughter, that is very miserable, as far as the physical life is concerned, and I also have an aged companion that I am very much interested in who is not physically what might be, and yet all

that may be expected. I do not wish to send a long communication, but merely to say all things are right, and I want to be remembered, especially in Plymouth, Me., where my home was, and where I was known for many years, and where my friends live now. I also would like Charles to know that we have not forsaken him, that we are glad he has taken up the work he has, and that we are happy because we know the spirit works mysteriously sometimes. We give more assistance, even if we are studying science, than you think we do; and yet I feel that you are conscious that the influence has not left you. I would say to all, "It is well." I should sav. Mr. President, this is new to me, new in one way, and old in another, for while in earthlife I was not what is so called a Spiritualist, but through investigation my friends have made, they have called back the spirit many times for consolation and assistance, and it is with that I have learned to know the value of spirit return, and an auxiousness to help those in earth life.

I said I was not going to hold you a great while, neither shall I infringe long. I only want them to know I have been here, and they may give me an opportunity to speak with them will make material differences. Put me down as Charles Wood of Plymouth, Me.

#### Messages to be Published. Oct. 9.—Francis Reed; Henrietta M. Jacobs; Frank Mayothe Control, for Samuel F. Ferrol and Clara Millet; Clara

A. Banks.
Oct. 16.—Benjamin Harri; Bates; Rebecca Perkins; Agnes Oct. 16.—Benjamin Harri; Bates; Rebecca Perkins; Agnes Davis Hall; Harry Adams; Hazeltine Kirk Morgan; Hubbard E. Walden.
Oct. 23.—Eil Wilson: Joshua True; Sarah Lovejoy; Ar thur Jones; Annie Josephine Kelly; Ella Wheeler; "Mother" Helen Woodhull.
Oct. 30.—David Carpender; Israel Piper; Jennie A. Stamps; William J. Brown; Mary Donahue; Caroline Temple: Luther Colby.
Nor. 6.—Hervey Van Waggoner; Lewis B. Wilson; Sarah Otis: John Warren Tuttle; Idaline F. Martin; Amasa Bailey.

### Passed to Spirit-Life.

From Stoughton, Mass., Nov. 2. LAURITZ H. PETERSEN. aged 28 years and 6 months-a native of Denmark, who had been several years in this country.

Obituary Notices not over twenty lines in length are pub whed gratuilously. When exceeding that number, twenty cent for each additional linewill be charged. Ten words on an aver upe make a line. No postry admitted under the above heading

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES.- [By Mis. Rameses Browne, Washington, D C.] 1. What is the difference between illumination and inspiration? Also, between impression and intuition?

2-What is the difference between dreams and 3.—Are we ever unconscious?

ANS. 1.—We teach that as inspiration means an inbreathing of life or knowledge, while illumination signifies interior enlightenment, clearly evident.

When sensitive or mediumistic persons are inspired, they are recipients of influx from spiritual states external to their own conditions, whereas illuminated seers and sages are those who, through conscious individual attainment, have reached states or degrees in knowledge where they are in conscious possession of the truth for which they were but vehicles in earlier stages of their development. Inspiration and illumination are not in the least discordant, for there is always room for both in the experience of any individual life.

Inspiration proceeds from without, and is therefore an influx from other minds; such will always continue to some extent, and must be supremely true when the word inspiration is applied to man's relation to the Infinite mind.

Illumination is, however, in itself a superior state to inspiration, when judged from the standpoint of individual unfoldment, because it is impossible for any one to be illumined with the perception of truth unless he has individually passed through all stages of growth necessary to the attainment of that state.

When you are illuminated to the point of understanding any spiritual proposition, it is as much a part of your own knowledge as any statement in mathematics which you have When you are once fully aware of any truth totally unmindful of the truths uttered by or ments.

There is no backsliding or forgetfulness implied in this, for you have but to realize that if you are sufficiently sensitive to be made the efficient mouthpiece of any truth at any time, you are not necessarily aware in your own ordinary consciousness of what you express only when the afflatus, or "divine frenzy," is upon you.

Persons should be careful ere they pass judgment upon sensitives to discriminate between a state of individual conscious attainment. and one of susceptibility at intervals to inspiration from above.

Concerning the difference between intuition and impression we have but to say that impressions are received from without, while intuitions are discernments from within. Exterior objects make their impress upon the physical body first, while interior realities are first made known to the spiritual sense, which is all inclusive.

When you are impressed that something is the case, you are being acted upon by some intelligence foreign to your own.

Impressions are always worthy of consideration, but they should in every case be submitted to reason, either for confirmation or rejection. Persons are at any time liable to be led in contrary directions by impressions, because sensitive people feel the thoughts of their seen and unseen neighbors often vividly. Genuine impressions can often be traced to the source whence they have proceeded, and when they are thus traced they serve to illustrate many important phases of telepathy and kindred mental phenomena.

When it appears difficult to judge of the nature and value of impressions in any other way, it is universally best to inquire into their moral trend, and to note well the influence accompanying them. Every impression which elevates or tranquilizes the recipient is beneficial in some degree, while every discordant influence reveals its character and proves its source by the discordant feelings it engenders.

Intuition is the direct vision of the spirit, and it ought not to be very difficult for reasoning people to discriminate between what they are told and what they directly apprehend by means of their own faculty of perception.

Intuition is always certain, while impressions are often dubious.

On the spiritual plane of realization, when you perceive a truth to be such, you can have no doubt concerning it, any more than you can doubt on the plane of external observation

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Intuition is concerned with moral principle, with a sense of right or perception of what is the equitable course to pursue in connection with any matter which may be up for discusaion, while simple impressions at their best have an intellectual value as guides to certain courses of action where the actual right or wrong of a question is not involved.

A. 2.-Vision being a word meaning sight, what is known as prevision, or clear vision, is very much higher than simple dreaming, for dreams are not always reliable, but, on the contrary, are frequently confused and perplex-

The lowest kind of dream is a nightmare, occasioned by falling asleep in a state of inharmony, or being, through extreme sensitiveness, rendered subject to discordant influences which prevail in the atmosphere of places which are scenes and abodes of strife and indecision.

The second type of dream is very common. and not at all unpleasant, as it covers the ground of all those sleeping experiences which leave impressions not of an offensive order behind them.

The third and highest class of dreams reaches the vision state, because into these higher dreams true visions of the present, past and future are often introduced. The Bible narratives concerning the two Josephs-one in the Old and the other in the New Testament-illustrate the ancient view of this subject.

Pharaoh, and also his butler and baker, can dream, but it takes Joseph the seer to interpret their dreams correctly. The Joseph of the gospels encounters an angel in his dreams who gives him good counsel, which enables him to wisely direct his own course and secure the safety of those most near and dear to

"Peter Ibbetson," by Du Maurier, is one of those curious books which deals with remarkable or exceptional instances of what the author calls dreaming true. We recommend all who are particularly interested in this subject to read that book, which, though in one sense only a novel, contains a vast amount of sound philosophy. The two leading characters in the story being devotedly attached but arbitrarily separated, communicate with each other every night when they are both asleep, regardless of where the "Duchess of Temers' may be traveling, while the hero is for twentyfive or more years confined in an English prison.

In order to secure clear visions during sleep, it is essential that the sleeper should be mentally detached to an unusual degree from all the varying business and other considerations which occupy the average mind during waking

The spiritual world always surrounds us, and we are all capable of consciously enjoying spiritual vision, provided we are sufficiently free from engrossing material cares to have silenced the objective intellect, which takes cognizance only of material objects, while the subjective side of the human mind apprehends what exists on the interior instead of on the exterior plane of existence.

Two persons, one wideawake and the other sound asleep, may be compared to two who are standing shoulder to shoulder before a window, but one has his face to the window and looks out through it upon the outside world, while the other has turned his back to HEALTH AND BEAUTY How to Prevent and Remove Wrinkles, Improve the Hair, Face and the glass and is looking steadfastly into the room, watching what is going on therein.

A. 3.-We are never unconscious, but there are varying planes of consciousness which are so distinct that when we are thoroughly awake, as regards one plane, we are sound asleep as regards others.

The common expression, "unconscious trance mediumship," is apt to be misleading, because during entrancement no one is ever unconscious, but may be so thoroughly conscious on another plane than the ordinary external, that he is completely oblivious of what is taking place in his physical surround

We know of many sensitives who lose consciousness entirely of their outward where abouts while communications are made through them by their spirit-guides, but all the while they are absent-minded from the standpoint of their physical environment they are present minded elsewhere, and often return to the external state with more or less vivid recollections of what they have experienced else-

where while they were entranced. A similar experience is common to those who are the subjects of successful hypnotic experiments when through the agency of the mental suggestion made to them by the hypnotist their attention is diverted from the scene of physical operation and directed toward another place or object.

Memory is always perfect, but the power to recollect ebbs and flows; therefore, while no one ever really forgets any experience he has ever had, he cannot always recall it.

Belief in unconsciousness grows out of immediate failure to recollect, and will be dissipated so soon as people have gained greater control over the tablets of memory.

### Mrs. Whitney's Gifts.

To the Editor of the Banner of Light:

The Spiritualists and seekers after truth in Boston and vicinity must have been greatly moved by the presence and outspokenness of Mrs. J. J. Whitney, before the Boston Spiritual Temple, at Berkeley Hall. Mr. Saulsbury, her control, refuses to give tests (in any great measure) to the Spiritualists-preferring skeptics and strangers for his work.

Mrs. Whitney gives the name of the spirit in full; the manner of passing out, and who is with him or her in spirit; calls the name of the person the spirit is seeking, and tells incidents in life that it would be impos sible for the medium to know. She is dignified, and has a fine stage address; her voice will fill the largest

Among the many tests given on the occasion to which I refer, was an intelligence who gave the name of Jane Tilton. Mrs. Whitney saw this lady. "The spirit wants to talk to her daughter Etta." The woman responded. Mrs. W. said: "Your mother passed out suddenly, while doing some needle-wark, and your father has this piece of work framed." Then she said: "If I was to describe your mother as she is in spirit you would not recognize her. Your mother shows me her hands. She was born with only one hand, but in spirit she has both." The lady was one many, but in spirit one has both." The lady was so overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that every word she said was true. It made her very happy, for she says all doubts of her dear mother's return were settled beyond question, as no one knew of her mother being born with only one

This is only one of the many wonderful tests given. If there were more mediums like Mrs. Whitney, it would not take long to convince all skeptics. Mrs. Abble Sheets, of Michigan, was the speaker.

Mrs. Abbie Sheets, of Michigau, was the speaker. She is a fluent orator, and one of the best.

The Concannons are drawing crowds at Ayer's Temple. So the good work goes on, and Boston is favored this month with these good workers.

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Nov. 7. 2w

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### The Henry Seybert Bequest, And What Has Become of It?

An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert.

BY HON. A. B. RICHMOND.

The article of Mr A. B. Richmond on his published review of the S-ybert Commissioners' Report, which recently appeared in THE BANNER, appeals strong! to the deep interest of all readers who have a demonstrated knowledge terest of an readers who have a demonstrated knowledge of the communion of spirits excernate and incarnate.

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INDEX. Angel Care, A little white longer, Angel Visitants, Angel Friends, Almost Home. Ready to go. Shall we know each other there? Sweet hour of prayer. Sweet meeting there. And He will make it plain. Sweet reflections

And He will make it plain.

A Fragment.
A day's march nearer home.
Ascended.
Beautiful angels are waiting.
Bethany.
Beautiful City.
Beautiful Land.
Beautiful Land. Bliss. Beyond the mortal.

By toye we arrse. Come up thither. Come, gentle spirits. Consolation. Come, go with me. Day by day. Don't ask me to tarry. Evergreen shore. Evergreen side. Fold us in your arms.

Exergreen side.
Fold us in your arms.
Fraternity,
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Golden shore.
Gathered home beyond the The shining shore.
Gathered home beyond the The shining shore.
The shining shore. sea. Home of rest.

He's gone. Here and there. The Eden above.
The angel ferry.
The ang et men love one another. ive for an object.

Iv home beyond the river. Moving homeward. My home is not here. My guardian angel. Not yet. No weeping there. No déath. Not yet for me.

Only waiting. Over there. One woe is past. Outside. Over the river I'm going. Oh, bear me away. One by one. Passed on. Passing away. Parting bymn Passing the veil.

etc. Welcome angels. Waiting 'mid the shadows. When shall we meet again,? When shall we meet again,?
We welcome them here.
We'll meet them by-and-bye.
Where shadows fall not, etc.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other
there.
We'll dwell beyond them all.
Waiting to go.
Waiting on this shore.
We're journeying on. We're journeying on.
What must it be to be there?
Where we'll weary nevermore. whisper us of spirit-life. Waiting at the river. CHANTS. Come to me. How long?

I have reared a castle often.

Invocation chant.

They're calling us over the

Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The slient city.
The view of time

The river of time.

The angels are coming.

Time is bearing us on.
The happy spirit-land.
The by-and-bye.
The Eden above.

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BOSTON, SATURDAY, NOVEMBER 14, 1896.

MEETINGS IN BOSTON.

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Reaton Spiritual Temple meets in Berkeley Hall every Sunday at 10½ A.M. and 7¼ r. M. Speaker for November, Mrs. A. E. Sheets of Grand Rapids, Mich.; tests by Mrs. J. J. Whitney of Califernia, J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Station R. Boston, Mass.

Boston, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 r. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

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Streets -Spiritual Fraternity Society. Sundays at 10½
and 7½ P. M., séances for full-form materialization, etc.,
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dent.
Allerton Hall, 1234 Washington Street.—The
United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A. M., 2½ and 7½ P. M., and Tuesday at
3 and 7½ P. M. Dr. George E. Dillingham, President.

Elysian Hall, 820 Washington Street.—Meetings Sundays, Il A.M., 23, and 73, P.M.; Tuesdays, 23, P.M.; Wednesdays, 24, P.M.; Fridays, 23, P.M.; Saturdays, 8 P.M. Mrs. A. R. Gilliland, Conductor.

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

Hiawatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 24 and 7% P. M., Thursdays 24 and 7% P. M., Conference meeting (seats free in the evening).

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Harmony Hall. 724 Washington Street.—The Band of Harmony Meetings. Sunday. 11 A. M., 2½ and 7½ P. M. Tuesdays and Thursdays, 2½ P. M. Mrs. K. E. Parnell, President.

the second and fourth Friday, at 631 Massachusetts Ave, Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

The Veteran Spirituallata' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7:30 p.m. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 77 State street, Boston.

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 1½ P.M. N. P. Smith, Chairman. America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Facts Meetings, 724 Washington street, every Monday, 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 Solet street, Charlestown. Good Templars Hall-1 Johnson Avenue, Charlestown Dist.—Wednesday and Friday evenings. Mrs. E. J. Peak,

Chelsea.—Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, It 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 continged as heretofore.

Boston Spiritual Temple, Berkeley Hali.-J. B. Hatch, Jr., Sec'y, writes: Sunday morning, Nov. 8, 1896, notwithstanding the weather, our hall was well filled with an audience that had braved the storm to listen to the lecture to be delivered by Mrs. A. E. Sheets.

Watson, followed with a song by Miss Wells. Chairman Allen then introduced Mrs. Sheets, who prefaced

man Allen then introduced Mrs. Sheets, who prefaced her poem by requesting the audience to join in silent prayer, which lasted about five minutes.

At the request of Mrs. Sheets, Mr. J. Edward Bartlett sang that beautiful song, "Mother, I Have Heard Sweet Music"; it was beautifully rendered, and the singer received good applause.

The following report of Mrs. Sheets's remarks was taken by Miss Coffyn of this city:
"It seems almost too had to break in mon the boly."

seems almost too bad to break in upon the holy

conditions that seem to fall and rest upon us as we listen to the sweet music so kindly given us by our gifted friends. Perhaps if we were permitted to dwell in this condition all the time, it would lose its power to uplift us and put us in responsive touch with our Of all the powers which humanity possesses that of

house seems to me the greatest. Let us, friends, resolve that from this time forth we will make music in our hearts, and send forth, even if imperfectly, the song of gladness from our homes."

The subject chosen from the audience the previous Sunday was: "What Can You Tell of Re Yocarnation?" "As there is an evident desire," said Mrs. Sheets, "upon the part of some one in the audience for light upon this subject, we will permit the influences to give their thoughts regarding it.
This subject, which is absorbing the attention of so

many intelligent people to-day, should be treated

with every degree of seriousness.

All nature is but a remeanation of past ideas. All life is but the remeanation of elements underlying it, or of which it is the visible or outward expression. When man passes to spirit-life, he sees there many things that strike him as familiar. He realizes that some way, under some condition in the lower plane of earth-life, he has visited these places, wit nessed these scenes before entering spirit life. He therefore believes that at one time he lived in that spiritual condition, after which he again took up a plantique of the spiritual condition.

pilgrimage on earth, reincarnated in the human body. That spirit is perfectly honest in his convictious, and when coming back to earth he is attracted to sensitives who have studied in this line of thought, and more firmly impressed the doctrine of refugariation upon such a sensitive or medium, or speaks with

e lips of such an one the truth as he sees it.
We are told by these perfectly honest mediums through their periectly honest guides that rejucarna-tion is a fact in Nature; that when these guides went to spirit life they witnessed scenes of their former

earthly pilgrimage.
I will explain as best I can some of the conditions that may bring these spirits to a belief that such is the case. When we lie down to sleep and rest, after the toil of the day, our souls may be attuned to the thought of the spirit-world, and when the physical consciousness is locked in slumber, fulled to sleep in the great warm, strong arms of Nature, the spirit, which **peeds** no rest, being a conscious ego and dwelling in a house of clay, releases its hold upon the physical ten-ement and moves about among the dear ones who are in spirit-lite. It leaps the bounds of material condi-tions, and dwells for the time in the spirit world; for

the spirit—that which is immortal—knows no limitations, no barriers, can be held by no human bonds. It there receives the messages of truth from those in the higher realms. As the morning hours approach, it is drawn back to the body, and often during the remaining hours of sleep impresses upon the physical conaclousness some of the many truths which it has received in its night wanderings—glimpses of the scenes through which it has passed, faces of the dear, so-called dead, and fragments of conversations. These remain in the brain of the sleeper after he wakens, and when his spirit leaves the body at last by the process of death, he only passes to familiar scenes, and is impressed with the thought that he must have

There are other things equally important to remember in this connection. Men and women live here for the work of this world, for its experiences, to gain knowledge that must be gained: to rejoice, to suffer, to aspire, to despond, to love, to succumb to temptation, to rise to the heights, to taste all the agony that comes on this earth; they are here to experience every human condition, and also, if he cultivates his spirit, of very spiritual condition that the future holds in store for bim, when his soul-powers are prominent, and

when the lower ones are subordinate to the higher.
When we go to spirit-life we are tainted with all that
earth has given us, tinctured with the experiences of our human lives. We rise by slow degrees to the higher and more spiritual world. When we leave this body we are simply decarnated spirits in the spiritworld. We have not grown to the spiritual world, yet that lies beyond the lower and cruder conditions. We have so woven these about us that death does not re-

Bear this in mind, if you have felt that death would Bear this in mind, if you have felt that death would disrobe you of your sorrows. Put the thought from your mind. The scul itself must rise triumphant through its own efforts above the conditions which caused your sorrow. When we look earthward from spirit-life we see all the misery caused by our thought-lessness, our selfishness, our egotism; we see all our sins of omission and commission, and we are so filled with remore and regret that we long and pray for the privilege of again coming back, that we may esse another's load and lift the burden from our own shoulders by lightening some of the burdens that rest upon burnanity.

How can this be done? I will draw a strong pic-

ture: The life of a loving, trusting woman is turned from its natural course, and when called upon to yield up her life she realizes that she is all unit to enter a higher realm, and longs for an opportunity to make better preparations on this earth, but her pilgrimage here is ended. Wise spirits in the other life tell her that on this earth are many leading the same life into which here seemed forced when here and that he seemed to be a see that the seemed in the same life into which the seemed to read that the seemed to be the seemed to be the seemed to be seen the seemed to be the seemed to be the seemed to be the seemed to be seen the seemed to be seen that the seemed to be seen the seemed to be seen t which she seemed forced when here, and that she can wash white her soul by assisting them into a life of purity and strength. She seeks some mediumistic person, and with the assistance of that person enters upon the grand work of uplifting the fallen.

In this sense remearnation is true, It is true that those who have passed to spirit life come close to us, and live again their lives, that they may through the law of mediumship, of suggestion, of a sociation, re-incarnate their lives into the lives of human beings. Often mediums lose their own identity for the time peing, so completely do they allow the guides to throv their forces upon them. These guides often carry their mediums' spirits to places with which they were familiar when on this earth—even across the water to other countries.

These experiences remain with the mediums, and when they go to spirit life, they may return again and impress them upon other mediums.

In this sense we may feel that we have lived before.

But though we passed to spirit-life many centuries ago from the far-away land of the Orient, in all our journeyings through the higher realms we have never met a spirit that proved to our satisfaction that he ever lived in a human body upon the earth-plane but once in his march from the lower to the higher king-

If other spirits have lived upon the earth-plane many times we have not learned of the fact to our satisfaction. We cannot conceive that there is but one plan of

creation. Through the great law of evolution—the centrifugal and centripetal forces of nature—human life was evolved.

If there are no spirits born into the world except

those who previously lived here, where did the first inhabitants come from? Were they the result of a special creation by a Father whom we deem imper-sonal? Where was the first starting-point that gave to the world the first human being in the bygone ages of darkness?

of darkness?

This question of reacarnation cannot be answered to-day to the satisfaction of all. We do not believe in the doctrine of reacarnation as taught by many, for we have not the proof, though we have all respect for the many intelligent minds that rest firmly, securely

the many intelligent minds that rest firmly, securely and happily in the belief."
In the evening the hall was again filled to its seating capacity. The exercises opened with a plane solo. Mrs. Sheets followed with a poem. Miss Wells sang "The Angel's Serenade," with violin obligato by Harry Morse Wells. Mrs. Sheets then took for her subject "What is Sin?" at the close of which the audience joined in singing "America." Chairman Allen then presented Mrs. J. J. Whitney, who gave a great many tests that were recognized. many tests that were recognized.

Next Sunday Mrs. Sheets speaks at 10:30, taking

her subject from the audience, and again at 7:30. Mrs. Whitney gives tests in the evening, and to the children at the Lyceum at one o'clock P. M.

Those intending to hear Mrs. Sheets and Mrs. Whitney have been been dearned at the Lyceum at one o'clock P. M. ney should do so this month, as this is their only en-

gagement for this Society this season.

Remember that the BANNER OF LIGHT contains reports of these meetings, as well as of all meetings throughout the United States. It is always for sale at this hall, also subscriptions are taken. It is only \$2.00 per year, or five cents per copy. Do n't fall to

During December Prof. W. M. Lockwood will occupy the platform at this hall. Prof. Lockwood has a omplete set of new lectures. Miss Grace E. Warren has been engaged as the singer for the balance of November.

First Spiritual Temple, corner of Exeter and Newbury Streets.-A correspondent writes: At 10:30 A. M. and 7:30 P. M., Mr. and Mrs. O. L. Concannon's séances were successful from all points.

At 2:30 P. M., W. J. Colville lectured to a large and appreciative audience.

Next Sunday, Nov. 15, Mr. and Mrs. Concannon will be present morning and evening, and W. J. Colville will lecture at 2:30 P. M.

Another correspondent writes: On Sunday, Nov. 8, at 2:30 P. M., despite the heavy rain, the services in ly attended. W. J. Colville delivered a notable discourse from the words of Pope, "Whatever Is, Is Right." the Temple, Exeter and Newbury streets, were large-

The lecturer commenced by censuring the superficial view of those commentators who confound being with mere existence; and declared that a thinker and scholar such as the fine poet who gave us the adage, could never have been guilty of such flip-

pant inaccuracy.

Whatever is endures eternally, whatever simply exists has a beginning, and must also have an end. All our innate consciousness of our own immortality grows out of our conviction of being, for every fact of external existence destroys confidence in the immortality, and compels us as we contemplate it to ac knowledge the empire of change and dissolution.
We are conscious to the exact extent of our inward development, but no further, of our intrinsic being

and genuine worth. Such minds as Plato and Emerson looking beneath the outer crusts of existence, have made bold affirmations concerning the human soul which though profoundly true are quite incomprehensible, if we consider our life to flow no deeper than our outward existence.

Whatever is permanent is righteous, beautiful and

periect; whatever is less than perfect is transitory, and goes away to make room for a superior successor. All our experiences are right for us when we have them, but, as they are intended to teach us needed lessons, they come and go, departing as soon as they have accomplished their beneficent though sometimes obscure mission. When we learn to trace our progress through every

varied state through which we bass, we shall learn the lesson of every situation, and, therefore, grumble When we have reached that plane of attainment we

shall understand Paul when he said, "I have learner in whatsoever state I am, therewith to be content." No one can utter such words feelingly and under-standingly except as the result of much growth, for no lesson is so difficult to learn as that of complete op-Pessimists often say that their philosophy is neces-

sary to human progress, whereas pessinism is so effectual a bar to advancement that it logically declares progress impossible.

If diseases are incurable, seek not to cure them.

It sinners are incorrigible, seek not their correction. Why waste time and strength in the vain endeavor to accomplish what must of necessity be a fruitless If, however, there is a germ of goodness in things

evil, then the attitude of Jesus is comprehensible when he fraternized with publicans and harlots and played the part of good physician to the morally perverted as well as to the intellectually deficient.

The great moral worth of optimism as a system of practical working philosophy is that it encourages all, discourages note.

Far be it from the true optimist to confound discord with harmony, error with truth and perversion with the rightful employment of a faculty. Optimists are they who confess to ignorance and weakness in the present state of human development, but declare that the structure of human society is being surely and wisely raised by omnipotent goodness working through every agency and converting by wondrous alchemy present imperfection into certain perfectness.

Pessimism cannot exert a salutary influence upon its professors for unless certain things are inherently bad or innately evil, pessimism has no logical justification; and if a pessimistic view of auything be justiflable, then we must either weep over irremediable barness, or else resign ourselves stolcally to a hope-less situation, while we chant the doleful refrain,

What can't be cu ed must be endured."
In the secondary souse of the phrase, "Whatever is, is right," we may profitably review our saddest experiences, and learn lessons of immense value from our bitterest disappointments; for not an experience

do we undergo but yields us the teaching we require.

The relation between cause and effect, which is
universal and unalterable, is exacily right, and as we
listen to the happy voices of celestial choristers, and
hear them recite the story of victory over temptations and trials of every sort, we are blessed indeed if we join their company, mingle our voices with theirs in the heavenly hymn, and say one to another in the words of a truly inspired bard: "Take courage; all is for the best.'

for the best."

Following the lecture a fine impromptu poem was given on two subjects suggested by the audience, "Jesus the Christ," and "Wendell Phillipps and American Freedom." On Sunday next, Nov. 15, at 2:30 P. M., W. J. Col-

ville's topic will be, "The true philosophy of contentment, and divine discontent considered as an edu-

On Friday, Nov. 13, the subject at 7:45 P. M. is "Spiritual Lessons from Shakspeare."
On Mondays at 7:45 P. M. W. J. Colville is giving practical and helpful lectures on practical metaphysics, "How our thoughts bulld our bodies." Rathbone Hall .- A correspondent Writes: Sun-

day morning, Nov. 8, circle opened with singing, led by Mr. Bartlett. Invocation by the Chaplain. Several mediums were present, who gave some very fine tests, all satisfactory.

Commencing from next Sunday, Nov. 15, Mrs. Wilkinson has engaged the Fosters for physical manifestations in the morning at 10:30. These mediums come Indian Peace Council on Wednesday evening, Nov.

18, at (140.
Afternoon session opened with the usual exercises.
Mr. Bartiett gave a short address, also several fine tests, followed by several good test mediums, who did some grand work in giving evidence of spirit-return.
Mr. Bartiett rendered some fine selections during the

afternoon. Evening session opened with song service, and invocation by the Chapiain, Mrs. Nutter, Mrs. Deey, Mrs. Treen, Mrs. Peak, Mr. Bartleit, Mr. Tuttle, and Mrs. Wilkinson, took part in readings, tests and remarks. tems, causing debility and exhaustion."

Mr. Hartiett sang several beautiful songs. Solo by Mr. Harold Leelle. Mrs. Maggie Butler gave a short address, also several spirit-messages, which were very enjoyable. Bannkit of Light for sale.

The Helping Hand Society-Mrs. A. A. Eldridge, Sec'y, writes - met, as usual, Wednesday, Nov. 4, at Gould Hall, 8 Boylston Place, President Carrie L. Hatch in the chair.

The meeting opened with the singing of "America," Mr. Bartlett planist.
Mrs. Sheets was first introduced, and spoke briefly.

[Remarks next week.—ED.]

A reception will be tendered Mrs. A. E. Sheets and Mrs. J. J. Whitney by the Helping Hand Society, on the 11th.
Mrs. Waterhouse also addressed the people; Mr. Bartlett sang; recitation by Little Winnie Ireland; Mrs. Kenyon, and Mr. J. B. Hatch, Sr., made interest-

ing remarks.

Mr. M. T. Dole, Treasurer of the Veteran Spiritualists' Union, in addition to his remarks on the new home for needy Spiritualists, suggested that there be added a department for needy and orphaned children. He spoke briefly of the good work that had been done by the Veteran Spiritualists' Union, and said that the sum of \$5000 had already been expended to assist those

in needy circumstances.

Mr. White followed, and endorsed the sentiments of the previous speaker.

The Ladies' Lyceum Union met in Arlington Hall on Wednesday afternoon and evening, Nov. 4, Abbie F. Thompson, Sec'y, writes: Business meeting called at 5:30, Mrs. M. A. Brown, President, in the

chair. The Union is doing a good work. Not a meeting but some needy one applies for help, and the ladies sare kept busy making over clothes for same.
Supper at 6:30. During the evening tests were given by Dr. H. Farrell (a young medium), Mrs. Wheeler.
Mrs. Stewart. Mrs. M. J. Butler, Mrs. Brown, and others. Helen Higgins rendered a plane solo. Song

by Miss Brown. Harry Williams gave two readings, and his little sister recited a nice little piece.
Our second Vice President, Mrs. J. S. Soper, rendered a fine reading. She also made a few remarks for the good of all. Our evening meetings are well attended, showing

that the people know where to go to be well enter Bupper every evening at 6:30. All are welcome. BANNER OF LIGHT on sale afternoon and evening.

Elyeian Hall .-- A. R. Gilliland, Sec'y, writes: Our developing circle, 11 A.M., Sunday, Nov. 8, opened with invocation and address by one of our Conductor's guides, followed by Mrs. Mellen, under control: then the friends gave visions and tests, all recognized. 2:45—Opening remarks, Dr. Mathews, followed by

2:45—Opening remarks, Dr. Matnews, tollowed by Mr. Wilkerson in remarks and tests; Mrs. Hayes, Dr. Mathews and Mrs. Gilliland, readings; remarks by L. L. Whitlock,
7:45—Congregational singing, invocation and remarks by Prof. C. T. Wood; tests, Mr. Redding, Mrs. Clark, Mr. Quimby, Mrs. Gilliland.
Mrs. Nelhe Carlton sang several solos during the day.

Our benefit on Thursday, Nov. 12, will be an illustrated lecture on slate writings, drawings, etc., by L. L. Whitlock; admission, ten cents.

BANNER OF LIGHT for sale on Wednesday afternoon and at other sessions.

The Ladies' Spiritualistic Industrial Society-S. Etta Appleton, Sec'y, writes-met at Arlington Hall, Thursday, Nov. 5. Business meeting at 5:30; supper at 6:30.

The evening meeting was called to order by the President, Mrs. M. A. Brown, at 8:30, and opened with congregational singing; remarks were made by Mrs. Kenyon, Mr. Campbell and Mrs. Clark; musical selection, Mr. Bartlett; plano solo, Mrs. Boyden; tests were given by Mr. Bartlett, Dr. Huot and Mrs. Clark; a beautiful popp was read by the President Clark; a beautiful poem was read by the President. Thursday, Nov. 19, the Society will hold its regular

Ragle Hall, 616 Washington street. - A correspondent writes: Sunday morning, Nov. 8, developing circle at 11 o'clock. Afternoon session at 2:30 P. M. commenced with song service; reading of Scripture by the Chaplain, Mrs. E. A. French; prayer by Mr. T.

by the Chaplalu. Mrs. E. A. French; prayer by Mr. T. Jackson. The following mediums took part: Mrs. E. J. Peak. Mrs. Fanny Stratton, Mr. James McLean. Mr. T. Jackson. Dr. W. H. Amerige closed the services with tests at 5 o'clock.

Evening exercises commenced at 7:30 P. M., with voluntary by Mrs. Mary E. Botts; song service; reading by Chaplain, Mrs. E. A. French; remarks and prayer, by Mr. T. Jackson. The following mediums took part: Mr. W. Quint, Mrs. Dr. Wilde, Mr. Thos. Jackson (who read articles for one hour); Mr. Jas. McLean answered mental questions. McLean answered mental questions.

'Band of Harmony" developing circle was attended by a large audience, and satisfactory readings and tests were given by Mrs. J. Woods, Mrs. Moody, Mr. Quimby, Mr. and Mrs. Kimball and others
In the afternoon, subject, "Prophecy"; tests and readings by Mrs. Guiterrez, Mrs. Woods, Mr. Quimby, and test medium.

Mr. Hardy and Mrs. Moody.
Evening—subject, "Study of Death." Speaking and tests by Mr. Mathews, Mrs. Davis, Mrs. Guiterrez, Mr. Quimby, Mr. Hersey and Mrs. K. E. Parnell.
Mrs. M. A. Moody, musical conductor; Mrs. K. E. Parnell. Parnell, President. BANNER OF LIGHT for sale Thursdays and Sundays.

First Spiritualist Ladies' Aid Society-Carrle L. Hatch, Sec'y, writes-met at 241 Tremont street Friday, Nov. 6, with Mrs. A. E. Barnes, President, in the chair.

The enair.

The evening exercises opened with a vocal selection by Mr. Bartlett; Mr. J. B. Hatch, Jr., made brief remarks; Mrs. Alice Waterhouse spoke upon the Lyceum question; Miss Moore favored us with a fine recitation; this was well received; Miss Amanda Bailey was with us, and favored us with two choice selections. She is always a forestic Mr. Partlett. selections. She is always a favorite. Mr. Bartlett and Osgood Stiles gave delineations. The meeting closed with singing "America."

The BANNER OF LIGHT is for sale at this hall. Hollis Hall .- G. E. D. writes: The United Spiritualists held service. A goodly attendance was had; spiritual truths were uttered through the mediumship of Mrs. Robertson, Dr. Huot, Mrs. Putnam and others.

### Young Mothers

Should early learn the necessity of keeping on hand a supply of Gall Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

Dr. Americe, in the P. M., gave remarkable tests.

Meetings will continue for the present.

### NEW HAMPSHIRE.

Newmarket.-F. E. Stackpole writes: Miss Elizabeth Ewer of Exeter, who has spoken bere a number of times before, held two successful meetings at Grand Army Hall, on Sunday, Nov. 1. Her address on 'Spiritualism," in the alternoon, was fine, and made

a strong impression.

Miss Ewer is highly gifted intellectually, and the inspired truth which is given her by high and noble intelligences, is presented by her in purest and most beautiful English, making her lectures an intellectual has done here before, and was marked by sincerity

At the evening meeting the greater part of the time was given to tests, which were accurate, and correctly Miss Ewer is endowed with the gift of healing,

which is becoming more and more strongly developed.

### RHODE ISLAND.

Providence .- Benj. F. Prouty, Sec'y, writes: Sunday, Nov. 8, the Providence Spiritualist Association held the regular service, afternoon and evening, at Columbia Hall, No. 248 Weybosset street.

Alternoon session, music by the choir; our speaker, Mrs. H. L. Palmer-Russegue, took her subjects from the audience, and they were handled in a most able Evening: Music by the choir; poem\_by Mrs. Rus-

Evening: Music by the choir; poem by Mrs. Russegue, entitled "A Flock of Sheep." Her treatment of the subject for the lecture, "What shall we do to be saved, and from what are we to be saved?" was a masterly effort. Our medium circles, which are held from 6 to 7 P. M., continue to be a grand success.

On Wednesday, Nov. 18, we are to have a prind tableau and ministrel entertainment for the benefit of the

Pawincket. - John Marr, Sec'y, writes: The Spiritual Association met in St. George's Hall Sunday evening, Nov. 8. Mrs. Mary E. Thompson of Onset, also Mrs. Butterman of Boston, occupied the platform. Mrs. Thompson delivered an eloquent discourse. Mrs. Butterman followed the address tests of spirit identity. Speaker Nov. 15, Hattle C. Mason of Boston. Butterman followed the address with

### For Dyspepsis and Exhaustion Use Horsford's Acid Phosphate.

Dr. E. CORNELL ESTEN, Philadelphia, Pa., "I have met with the greatest and most Bava: satisfactory results in dyspepsia and general derangement of the cerebral and nervous sysMEETINGS IN MASSACHUSETTS.

Symm.-T. H. B. James writes: The Spiritualists held services at 33 Summer street, Sunday, with large audiences.

At 2:30, test, healing and developing circle. Mrs. M. K. Hamili presided at the plane. Dr. S. M. Furbush, invocation, and remarks on "Evolution and Progression," also tests and magnetic treatments. Mrs. Alice M. Lefavour, Mrs. C. B. Hare, Miss F. Isabel Hancox and others, tests and spirit messages. Mr. P. A. Thorner, of Marblehead, Dr. I. A. Pierce, Jesse H. Bickford, Alfred E. Warren and others,

Jesse H. Bickford, Alfred E. Warren and others, magnetic treatments. Mr. Potter, of Malden, remarks on "The Growth of Spiritualism."

At 7:30 P. M., selections, Misses Lena and Elsie Burns. Mr. F. N. Foster, remarks on "The Phenomena of Spiritualism." Mr. B. F. Foster gave one of his remarkable physical séances. Materialization and other manifestations satisfactory to all.

Next Sunday, at 2:30, test, healing and developing circle. At 7:30 P. M., Mr. F. N. Foster will lecture and Mr. B. F. Foster will hold another physical séance. Everybody invited.

ance. Everybody invited.

At Mrs. Dr. M. K. Dowland's meeting Tuesday evening, Nov. 3, and at the Mediums' Meeting of Friday evening, Nov. 6, there was a large attendance. Tuesday evening, Mrs. Dowlard gave an able address on "Continuation of Conscious Life." Mrs. Florence A. Lamphier followed with recognized tests and spiritmessages. Friday evening, Dr. I. A. Pierce presided, and gave well-chosen remarks. Mrs. Dr. Dowland poke on "Spirit Phenomena." Mrs. Vina P. Goodwin, recognized tests and messages. Mrs. Alice M. Letarous wells on "The Influence of Spirit Commun." win, recognized tests and messages. Mrs. Alice M. Lefavour spoke on "The Influence of Spirit-Communion," also tests and communications. Mr. A. E. Warren spoke on "Facts to be Found in Spiritualism." Mrs. Lizzle D. Buller, tests and spirit communications. Edward F Murray closed the meeting with well-chosen remarks. All invited to come and take part in these meetings.

Cadet Hall .- Mrs. A. A. Averill, Sec'y, writes: Lynn Spiritualists' Association. Good audiences were in attendance on Sunday, Nov. 8, to listen to Mrs. Kenvon of Cambridge, who gave a large number of tests and readings to the great satisfaction of her bearers. Mr. and Mrs. Tyler, jubile e singers from Boston, rendered choice selections.

Nov. 15 at 2:30 there will be a conference and facts

meeting; and at 7:30 Prof. Holden of Salem will present his "Charlot of Art and Song," a fine selection of dissolving views. He will be assisted by Prof. F. A. Heath, the blind vocalist of Boston.

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Prof. W. F. Peck delivered two valuable and interesting discourses upon "Every-Day Religion" and "The Philosophy of Spiritual Phenomens," The latter lecture was especially valuable, as the speaker took up the various phases of mediumship and showed that they were based on natural and well-known laws. He cited instances of hypnotic control as illustrating some phases of spirit influences. He explained the vibratory character of the phenomena of sound, light, color, etc.; showed that the physical senses could cog-nize those vibratory effects only within very narrow limits, and that infinite fields of sensations and effects lay outside of those limits, to be recognized only by the spiritual senses. Clairvoyance and clairaudience were simply the results of the spirit senses rising above the obstacles of the material and cognizing vibrations of sound and light beyond the limitations of

the physical senses.

Rapping, and the levitation of ponderable bodies, was simply the application of well-known magnetic or electric forces. Writing between locked slates was a simple matter, as the material offered no barrier to

the passage of spirit.

Material zation is one of the most common facts in nature, and no phenomenon of that kind taking place in the medium's cabinet is a whit more marvelous or mysterious than the growth of a plant. Mr. Peck speaks again next Sunday; subjects: "Thought-Transferrence" and "Vicarious Atone-

Haverhill .- "J. M. Y.," whom many of our readers will recognize as an old time correspondent of the BANNER, has this to say of one of our mediums,

in a recent issue of the Daily Bulletin, of that city: "The services at the meeting of the Spiritualist "The services at the meeting of the opinions of the over conducted by the noted psychic, Mrs. May S. Pepper of Providence, R. I. The subject of the evening address was taken from Charles Mackay's celebrated poem, 'Elernal Justice,' 'And ever the truth comes uppermost, and ever is justice done.' The closing part of the service was devoted to platform descriptions, a large number being given. Mrs. Pepper, though but a lew years before the public takes first rank as a speaker, and her work in connection with the psychic phenomena is of that remarkable character which at once is received with respect and with more than ordinary interest."

"E. P. H." writes that Mr. Thomas Grimshaw, of Sunday before the Haverbill Barmony Hall.—A correspondent writes: The Band of Harmony" developing circle was attended of Harmony developing circle was attended of the social relations of Spiritualism, and was brief. In the evening, questions were taken from the audience, which were ably considered.

Next Sunday the platform will be held by Mr. Theo-dore F. Price, of Philadelphia, as an inspirationalist Greenwich .- Juliette Yeaw writes: The Independent Liberal Church opened its services Sept. 27,

under the most auspicious conditions, and with a large attendance. The Ladies' Aid served suppers, followed by sociables, during the summer vacation, much to the finan-cial and social interests of the Society. They are still doing most efficient work, and interesting and increas-

ing numbers of the young people, through a wide circuit of towns. The Progressive Lyceum is a very attractive part of the Sunday service. The platform has been occupied each Sunday, except Nov. 1, by the regular speaker, Mrs. Yeaw. Or that date, an old-time favorite, Mrs. Ida P. A. Whit-lock, delivered a very eloquent lecture, followed by many psychometric readings, remarkable for accuracy

and minuteness of detail. Snlem -N. B. P. writes: Mrs. Ida P. A. Whitlock, of Providence, R. L. occupied the First Spiritualist Society's platform on Sunday, Nov. 8.

The subject in the afternoon was "Definition of Life," and in the evening, "Spiritualism the Herald of Universal Truth," both of which were handled in a very plain, able and convincing manner. She also gave a number of psychometric readings, which were very pleasing to the audience.
On Sunday, Nov. 15, Mrs. Whitlock will be with us

again. Her subject will be "Spiritual Relation Be tween Old Mother Eve and the New Woman." THE BANNER OF LIGHT for sale and subscriptions

Fall River .- Laura E. Fenner writes: Thursday evening, 5th inst., opened with an address on "Spiritualism, Modern vs. Primogenital," by Mr. J. F. Willand, Secretary of the local Spiritualist Society. Then the usual lunch and music, followed by a circle under the direction of Mrs. Addle Chase, assisted by

Mrs. Etta W. Philburn of Brooklyn, N. Y.
Next week general discussion on "Materialization,
Possible or Probable," led by Mrs. Chase in affirmative, Mr. Willand negative: Mrs. Addie Chase and
Mrs. Viguaux of Montreal (Can.), as mediums.

Cambridgeport, G. A. R. Hall, 752 Massachusetts Avenue.-A correspondent writes: Sunday morning, Nov. 8, circle opened with singing; invocation by Mr. Nichols; good tests by Mr. Clark and "Serita," Spanish control.

Afternoon meeting opened with singing; prayer by
L. J. Akerman; tests by Mr. Clark and others.
Evening.—Singing by Fred Clark; invocation by Mr.
Nichols; test readings by Mr. Hardy: "Serita,"
control of L. J. Akerman, read many articles; song by Fred Clark; good attendance.

dies' Aid Society organized a Children's Progressive Lyceum on Sunday, Nov. 7. Under the Conductorship of Mr. W. H. Bach we look forward to success, as he will be sure of the support of the members of the so-Mr. Bach's lecture in the evening on "The Right and the Wrong" gave excellent satisfaction.

Lowell .- George H. Hand, Sec'y, writes: Sunday, Nov. 1, Dr. Price conducted the services of the First Spiritualist Society before large audiences, afternoon

and evening.
Nov. 8, Mrs. Effic I. Webster, of Lynn, was with us.
Her tests were wonderful evidence.
Children's entertainment Friday. Fitchburg.-Mrs. E. O. Pierce writes: There seems to be a misunderstanding in regard to the First Spiritualist Society in Fitchburg. Out of respect to those speakers who had their dates cancelled, I would say that we have engaged no speakers this season, and the hall is only opened to missionary work for the

present. Malden.-M. E. Wellington, Asst.-Sec'y, writes: Nov. 8. Dr. William Hale delivered a fine lecture for us on "The Gods." followed by tests.

Next Sunday Mrs. Abby N. Burnham lectures for us Fexbere.-A correspondent informs us that Mrs.

Abby N. Burnham delivered a notable lecture at this

place on Friday evening, Nov. 6. The epitaph on the tombstone of the dead is often a living and perpetual lie. Memory outwelghs any monuments of iron or stone. MEETINGS IN NEW YORK.

The First Seciety of Spiritualists holds its meetings at the Berkeley Lycsum, 4th street, between 5th and 5th Avenues, where the Bannes of Light can be had. Services Sundays 11 A.M. and 5 r. M. Afternoon meetings for facia and phenomena at 3.

\*\*Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 5. Afterd Andrews, President; Titus Merritt, Secretary.

The First Society-Mrs. Milton Rathbun, Cor. Sec., writes: Although the weather was threatening

on Sunday, fine audiences greeted Mrs. Carrie E. S.

Twing and Mrs. Maggie Waite, and the people were not disappointed. Mrs. Twing's lectures and deliceations were highly appreciated, and justly so. She is an earnest, indefatigable worker, and inspires others to fall in the line of more active work. Our afternoon meetings are most attractive and the Our atternoon meetings are most attractive and the intense interest awakened is manifested by the close attention given all through the exarcises. Mrs. Twing made the opening remarks in the afternoon; after a duet by Mr. Myers and Mrs. Stone, Mrs. Waite followed with remarkable tests, which were loudly applauded. Both Mrs. Twing and Mrs. Waite are too well known to need commendation from any quester.

quarter. Mr. Friedman kindly favored us with a solo; Mrs. Wallage followed with earnest and eloquest remarks. Every one pronounced the meetings most interesting and profitable.

Mrs. Waite will be with us every Sunday during this month, and we hope to announce a prolonged engagement. Mrs. Twing's engagement will continue

until January, when Mrs. Adeline M. Glading will minister unto our spiritual needs. Arrangements have been made for a series of test scances to be held at the Berkeley Lyceum, by our scolety. The first took place on Monday evening, Mrs. Maggie Waite and Mrs. Twing being the mediums employed. An account of this scance will be given later.

The Yonkers Spiritualist Society Had a very enjoyable occasion recently. Mrs. Helen T. Brigham, and her companion, Miss B. V. Cushman, President of the Ethical Spiritualist Society of New York, had just returned from a six months' lect-

uring tour in England, Scotland and Wales. During their stay abroad, Mrs. Brigham had large audiences in London, Liverpool, Manchester, Birming-ham, Glasgow, and many smaller places, and gave nearly one hundred lectures, receiving marked atten-tion, appreciation and kindness from all, as per Eng-

lish spiritual press. Two Worlds and Light.
Our Society decided to give them a "Welcome Hume" reception. Mrs. Everett Gale and Mrs. Mary E. Embree, on behalf of the society, decorated the platform with flags trimmed with green leaves, vines, and flowers, with the mutto "Welcome Home" in the centre, also a type written copy of our State and National Chester, neath transed. tional Charter, neatly framed.

At 8 P. M. the guests were received by the President, Alfred Andrews. The audience, standing, sang "America." Mrs. Gale, in anticipation of the event, had improvised a poem appropriate to the occasion, which was read by her—the audience singing selections from "Star Spangled Banner," "Home Again," and, at the close, "Home, Swert Home." Mrs. Brigham then gave one of her soul inspiring invocations.

Subsequently Mrs. B. and Miss Cushman responded to the kindly greeting, very happily expressed by both, also giving quite a detailed account of their summer's labor of love and duty with our English Mrs. B. will be with us again on the 20th inst. The meeting closed by reading letters from Mr. F. B. Woodbury, Secretary of the National Spiritualists' Association, and also from our esteemed friend, George A. Bacon, our delegate to the Fourth Annual Convention, recently held in Washington, D. C., speaking of the unanimity of the Convention and good results accomplished, and requesting us to send report to the BANNER OF LIGHT.

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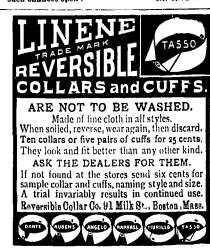
TITUS MERRITT, Sec'y Y. S. S.

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Teath street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake'sparlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference mosts every Saturday evening in Single Tax Hall, 1183 Bedford Avence. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney Chairman; Emily R. Ruzzisa Saciv. 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 ball, \$77 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. Springfield.-T. M. Holcombe writes: The La-Mediums' Progressive Meetings.—Sundays, S.P.M., Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-itead 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. Osdwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Philadelphia Spiritualists' Society meets at the northeast corner of 5th and 8pring Garden streets every Sunday at 2½ and 7½ 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, national of South Paulina streets. Services every Sunday il A.M., 24 and 74 P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednessies 8 P.M.

First Society of Spiritualists meets at Hooley's Theatre, at Il A.M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C. First Society, Metserott Hall, 13th Street, be-tween E and F.—Every Sunday, 11% A.M., 7% P.M. M. C. Pelon, Peas tween E and F M. O. Edson, Pres.

Bpiritual Unity Society meets at Ethical Auditorium, \$68
Jefferson, street, every Sunday at 7% P. M., and Thursday
at 8 P. M. J. O. Bigler, President.