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#### The Sacred Knife.

## A WEST INDIAN STORY.

BY CHARLES E. TAYLOR, M.D., F.R.G.S.

CHAPTER III—CONTINUED.

I have not time to tell you of all that passed until I blossomed into womanhood. As the daughter of a cacique of such high degree, my companions were selected from the noblest in the land—young girls, whose fathers, when necessary, had shown themselves right valiant against the people of Higuei and the man-eating Carlies our natural enemies who from the ing Caribs, our natural enemies, who from the neighboring isles would swoop down upon us and in an unguarded moment steal our women and our children to make meat for their horrid

cannibal feasts.

Our lives were happy in those days. Only those who held the reins of power feared the encroachments of the Spaniards.

Already they had gained the confidence and friendship of Guacanagari, cacique of Mariel, who had even gone so far as to assist the n to build a fort upon the coast known in history fore. Carefully selected by their commander build a fort upon the coast known in history

as La Navidad. We who lived in the interior, far away from Guacanagari, had not as yet been visited by the Spaniards. The pathways to our retreats were known only to our people, and had hos-tilities then broken out, none of them would have ever seen the sun rise in their native land a trace of fear upon their faces, as they looked again. But they approached us peacefully, pretending love for us. Bohechio, the wise, would shake his head when news was brought him of the splendor of their arms, their ships, and dexterity in the chase. My aunt, Anacaona, who was the one who truly reigned, was not so doubtful. She wished to see them. Perhaps her woman's curiosity was roused, and she longed to see if the stories told of these adventurers were true. Once she was on the point of paying a visit to Guacanagari for the purpose, but Bohechio for the first time opposed her will, and the priests of our religion would have none of it, declaring that not even the possession of the "sacred knife" would prevail against the misfortunes that would ensue if she left her mountain home.

And now I must tell you that in this "sacred knife" lay the safety of our people. It had been handed down to us intact through countless generations. No one knew its age, nor the people who made it.

The priests of our religion declared that its ownership meant peace, welfare and happiness Should any accident occur to it, that day would limits were set to its virtues. Poets sang its praises and the wondrous deeds in which it had

be the commencement of our downfall. No played a part, and how in the days when a virgin was sacrificed to the sun it had passed her soul to heaven.

Anacaona was its guardian, and she, for greater security, had placed it on the high altar of our temple, whence, once a year, she would display it to the adoring multitude. Often have I accompanied her on her visits to the enormous cavern in which were performed the rites of our religion; and now when I think of it, especially with the greater knowledge which has come to me through a positive acquaintance with that hereafter which every one has to face, and which is so feared by many, I do not think that the religion of the Spaniards, who called us heathen, was by any means as simple and as pure as that we practiced. We believed in a great Creator, sole source of light and life, who ruled this world by beings inferior to himself, and which we represented in stone cut out in different forms. We also believed in two opposing principles, those of good and evil, certain of a better life in which the good were happy, and the bad would expiate their sins by purification-not by eternal torments, as was taught by those fiends in human forms who first carried what they called the sacred banner of the cross, to exterminate a race whose virtues were as snow-like purity as compared to those of which they claimed to be the pioneers. And we, too, had our resurrection, but it was the certainty of spirit-communion. We knew that those we loved and who had gone before would, under certain conditions obtained by our wise men, return again and comfort us. Hence, though peaceable to a degree almost cowardly in the eyes of the despoilers of our country, we never feared to die, as history has informed you.

Had you ever seen my people in this temple of Nature's making—their decorous demeanor, their fervent prayers and reverence for the holy men who acted as their mediators be-tween themselves and that Loving Presence who watches over everything existing, you would have thought the Spaniards heathen, and the faith they called the true one but a

travesty of our own.

Then I could never understand why a race so inferior in moral attributes to ours was permitted so to torture and destroy us; but this is clearer to me now, just as it is clear to me why for so many years thousands of their own have yielded up their lives in a vain endeavor to retain the countries they wrested

from us by fire and slaughter. Would you believe it? Theft was not known amongst us till they came. Gold, that they prized the most, was to be picked up in every brooklet, washed down in virgin purity from the mountains. This we hammered into earrings, bracelets or other ornaments. No one thought of stealing things, for the payment of

some useful product of our hands or mother earth. We had no money, that modern curse, the cause of so much crime, misery, wretched-

And now you may well ask, What has all this to do with the piece of sculptured stone which lies within my hand? Let me tell you. I have said that theft was unknown until the Spaniards came amongst us. It was reserved for them to give us the first lesson.

They had heard of the "Sacred Knife" from

Guacanagiri and of the legend attached to it. that its destruction meant our downfall, and this would place in their possession the moun-tains of solid gold (the God they really wor-shiped), which lay hidden in our temples. And this how it came about that a deputation of them set out to visit us with Guacana-giri, the weak and too confiding cacique, who

I well remember the day they reached our city in the mountains. Their approach had been heralded by the men we had always on the lookout since the Spaniards landed on our shores. My father, Bohechio, received them, surrounded by the noblest of our race. The fairest of our women were present, and, peerless among them all, was my aunt, whose name I bore, Anacaona. She was ablaze with ornaments made from the metal they leved as wellments made from the metal they loved so well,

and so were her personal attendants, among whom I held a prominent place.

Bohechio, the noblest, the wisest of our caciques, extended to them a welcome such as only our people knew how to give, for hospitality was a sacred duty with us. He cordially embraced Guanacagiri, whom he placed at his right hand, and who, having sufficient knowledge of the language of our visitors, acted as

interpreter How shall I describe to you in the short space of time now left to me all that took place on that memorable day? how the Spaniards swore eternal friendship to us, and how Bohe-chio, never suspecting that he was entertaining a horde of robbers, showed them the huge piles of golden offerings stored in our great temple, and which for ages had lain there un-

guarded by priest or human being.

The honesty of my people was their surest

safeguard. Anacaona and her maidens went along with them, and it was not long before the eyes of these cunning men were divided between the heap of yellow metal and the lovely women, who, with bosoms aslame with excitement at the contemplation of such gallant cavaliers, returned their glances with languorous interest. Children of Nature, knowing no guile, we saw in them everything to admire, and, for this expedition ere he left the island for still further discovery, they were the handsomest of them all. And they bore themselves right valiantly amongst us. There were but a dozen of them, and we could have annihilated them at a moment's notice, but there was not covetously on the gold and with smiles upon the women. How we touched their glittering armor, handled the velvet which formed their surcoats, played with the dreadful swords which were not long after to drink our hearts' blood, and screamed with fear when they let off a petronel, would take hours to tell you. Suffice it, that I, though betrothed to Guaraina, my father's bravest warrior, fell desperately in love with Don Diego Alvarez, the commander of the troop. That night I slept not, and for the days they

stayed with us I scarcely lived out of his pres-

And, sooth, he was a gallant man, scarce thirty years of age, as the Spaniards counted time, and if I proved recreant to the man whom my father had approved of, an excuse might easily have been found for me. Alvarez was the most intelligent of his comrades, had learned a few words of our language, and it was indeed amusing to hear him trying to make himself understood among the women of my father's court. But all the while he looked at me, and, at last, under the influence of a subtle magnetism which I was unable to resist, he made me promise to meet him at the temple of our faith.

You will say that it did not take long to overcome my scruples. But we had none; we followed the dictates of our hearts and love; knowing nothing of deceit ourselves, we neve suspected it in others. True, it looks as if I were deceiving Guaraina, but as he had never spoken word of love to me, and our betrothal had been my father's own arrangement, I may

be excused from any treachery. In the meanwhile, the Spaniards were plot ting how to obtain the "sacred knife," as a preliminary to obtaining the precious metal stored within our temples, killing our men and appropriating their women. Boldness for so few as they were, but when did a Spaniard hesitate, where gold was to be won or a wo-

man's love to gain? But my father kept close watch upon them. While outwardly courteous and dispensing boundless hospitality, not a movement did they make but was taken note of and reported to him. A body of our most valiant men was kept armed and ready for any act which might arise from their cursed lust for gold. Even my rendezvous with the commander was known to my father, but as he did not wish to arouse suspicion, he was content to watch our movements, awaiting the time to exercise his authority should it be necessary. Not that our women in matters of affection had any restraint put upon them; unlike the fathers of your generation, ours did not force us into hateful marriages.

None the less was I beloved by Guaraina, whose faithful worship from afar was destined to receive so cruel a reward. But I was blind; most women are when they love, and should it be a virgin passion, not all the love of man can

be compared to it, so trusting is it, so true.

Had I dreamt that the appointment which I had made with Don Diego was but a cover for bim to gain access to the temple and possess himself of the "sacred knife," I should, per-haps, have hesitated; but I thought him the soul of bonor, and as such how could I suspect him? Well, the night came at last, the night so hateful to myself and so fatal to the people of my race. He met me in the temple, the walls of which, illumined by the sacred fire, shimmered in its light. We did not say much, though once or twice he tenderly embraced me. I did not know the while a stealthily following us as we walked toward stealthily following us as we walked toward did not know the while a man was the altar, upon which, in an open case of gold, reposed the "sacred knife." For centuries it had lain there, undisturbed by hands profane only the initiate into the mysteries of our cult being allowed to handle it.

We look at it. I, with a deep feeling of reverence, in contemplation of so holy an object: he, with a curious sneering look upon his coun tenance—indeed, so singular was it that I no PROOF by which they could say they KNEW sought to lead him away. But he resisted me, it.

which, to the artist who made them, we gave and ere I could prevent him he grasped the some useful product of our hands or mother acred knife," but only for a moment; the earth. We had no money, that modern curse, man of whom I have spoken sprang forward, seized his wrist with an iron grip and took it from him. "I am Guaraina," he cried, "the cacique's chief of the guard. You have committed sacrilege. In the name of the Most High I arrest you."

"Arrest me!" sneered Don Diego as he drew his sword. "You must first take me ere you can do this," and without paying heed to my tears and entreaties, he made a lunge at Guaraina, who, almost naked and unarmed, had barely time to seize the "sacred knife" and parry it.

And now ensued an awful combat, of which remained a stupefied spectator. How Guaraina contrived to escape that merciless blade I can scarcely now remember. It seemed as if the "sacred knife" was more than a match for twenty such swords as the Spaniard wielded No matter how he cut or thrust, there the knife opposed him. At last Don Diego grew weary, and more than once his step began to falter. I tried to scream and beg for him, as I saw his life in danger, for now Guariana, with a merci less light in his eyes, began to press him closely. Had I not been spell-bound by the conflict I might have rushed between them, but I could not move from where I stood watching them. Breathing heavily, Don Diego made a faint effort to save himself from his invincible antagonist, and, raising his sword with a mighty sweep he sought to cut him down, but the agile Indian, leaping aside, rushed in upon him and stabbed him to the heart. As he did so, the blade broke short off in Don Diego's body, and with a wail of despair at this awful catastrophe which meant the destruction of our people. Guariana fled with the news to Bohechio.

They found me senseless on the body of my lover, and it was not till some months afterward that I recovered sufficiently to tell of my share in the events of that dreadful night. In the interval Bohechio and his subjects

had massacred every one of my lover's comrades, and proceeding to the coast, killed every Spaniard they found there, razing the fort they had erected to the ground. Of the troubles that came afterward, and how their death was cruelly avenged by their countrymen, these are matters of history, as are also my aunt's captivity and foul murder by Ovando in the city they built, and which is now called San Domingo. That I did not share her fate, for I became a prisoner also, was because a cousin of my ill-fated lover, Don Diego, used his influ ence in my favor, and loving me most tenderly, became my cherished husband.

With the breaking of the "sacred knife," as prophesied, came the downfall of our race. Whether the blade was buried with my lover I never asked. Of the other portion with which Guaraina fled, I never heard again. This is the first time since that fatal night that I have seen it.

With these words Anacaona's niece unclosed her hand, from which I took the relic; then gradually her stature lessened, and her form and garments merged into those of the me-

I looked around me. My friend the civil engineer had fallen asleep, so had the medium's mother. There was nothing left for me to do but to awake them.

That my friend the civil engineer should have stated afterward that all he witnessed was but the outcome of a power which I had exerted upon him as well as the medium, is what will naturally occur to any one not conversant with the genuine phenomena of Spiritualism. I might say that, in spite of having witnessed some remarkable occurrences in the bosom of his own family, he still stoutly main tains that all he saw that evening was but the fabric of a dream. For my part 1 give the facts as they occurred, feeling assured that the reader will agree with me that the medium could not have counterfeited, under such con ditions, an Indian Princess nor invented such a story as "The Sacred Knife."

THE END.

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#### Easy Lessons in Spiritual Science, Especially for the Young.

BY MYRA F. PAINE.

LESSON EIGHTH.

METHODS OF COMMUNION.

Q.—Can you mention some of the methods by which disembodied spirits make themselves manifest to people in this seen world?

A.—By raps, table tipping, moving of heavy bodies, speaking through trumpets and independently, slate-writing, automatic writing, oil portraits, drawings, photographs, clairvoyance, clairaudience, materializing, etherealizing, trance and inspirational speaking, and various other ways, which can hardly be described by words.

Q.—Have we any reason to suppose that the methods have all been exhausted?

A.-Certainly not. New methods are being

developed nearly every day. Q.-What was the first spiritual manifestation that attracted the attention of mortals in the year 1848?

A.-Raps, through the mediumship of three little girls by the name of Fox, who lived in Hydesville, New York. Q.-From whom did the raps purport to

come? A.-From a peddler who had been murdered

years before in the house in which the Fox family then lived. Q.-How did they ascertain that there was truth in what he told them through the raps?

A.-They dug in the cellar where he told them he was buried, and found the skeleton. Q.—What did this one experiment prove?

A.-That the man who was murdered still Q.—Anything else?

A.-That there were ways by which mortals could be assured of life after what is termed death. Q.-What was the reasonable supposition or

conclusion arrived at by the knowledge that this man lived? A .- That if ONE man lived then ALL men ived.

Q -Did not the world already believe this? A .- Many people believed it, but they had

proof and rejoice that knowledge could now take the place of belief and hope? A.-No. The majority scoffed at it and only a few accepted it.

Q.-Then did the whole world accept this

Q -Can you account for this?

A .- Spiritual growth and unfoldment have always been slow, and any step forward in a progressive line has always been met with op position. Any new light pertaining to spirit could only reach and be understood by those who were sufficiently unfolded in spirit. Therefore there were but few to accept this light, and it has been through great difficulties and perseverance on the part of the spiritworld that these different methods have been evolved, and, through them, they have been able to reach mortal minds in different stages of unfoldment, until to day there are supposed to be upwards of ten millions of people who are rejoicing in the knowledge that their loved ones who have been kissed by the Angel of Death are still living, and, under proper conditions, can bring messages of love and helpfulness to them.

LESSON NINTH.

Q.-What do we find is always necessary in order to receive these messages?

A.-That proper conditions should be fur-Q-Cannot spirits manifest themselves any

time and anywhere? A .- They may come NEAR, but cannot maniest themselves unless the proper conditions

Q .- Whose duty is it to furnish these condi-

A. It is the duty of mortals.

Q.-How can mortals know what conditions are necessary? A.-Spirits have given a great many direc

ions in this line. Q. Ought we to pay attention to their direc

tions? A.-Certainly, if we expect the results they

promise. Q.-Why should we thus trust them?

A .- As they are entirely spirit and are dealing with spiritual things, it is reasonable to suppose they know best what conditions are necessary. They learn of spiritual laws by experimenting under instructions of spirit-

Q.—What else can you say about conditions? A.-Nothing in this physical or external world can ever be produced without the proper conditions, and, as the spirit-world is just as natural as this, and is, in fact, only a continuation of this in greater refinement, it is reasonable to suppose that the laws governing the two conditions of life are somewhat simi-

lar. As spirit is more refined when separated from the earth, it must of necessity require more refined conditions in which to manifest itself. These conditions are being constantly explained by the spirit teachers who come to mortals through the mediums.

LESSON TENTH.

O.-When a spirit moves out of one of these podies into the spirit world, will he at once know all about that world? A.-Certainly not. He will know no more

than he did before.

Q.-What, then, does death do?

A. -Merely releases the spirit from the flesh. but does not change it. It is the same person, for the real person is always a spirit.

Q.-Could such a spirit give us much information regarding that world?

A.-He could not. He could assure us of his own continued life, and not much more. Q.—How will he get his information in re-

gard to that world? A.-Just as we do. By instructions from those who have been there longer, who are em-

ployed as teachers, and by his own growth and unfoldment. O .- From whom do our highest spiritual in-

structions come? A.-From those who have reached a high.

grade of spiritual wisdom. Q.—How can we come in rapport with such

grade of spirit? A.-Only by earnest effort for self-unfold-

Q.-Why is this the case?

A.—Because like attracts like, and unless there is something in us that attracts wisdom spirits, they will not be drawn to us.

Q.-What lesson do we here learn? A.-That if we desire the best and highest truth that the spirit-world has in store, we must fit ourselves for its reception, then it will come to us through the law of attraction.

Q.-Whose law is this law of attraction? A.-It is Nature's Law, or, as some people call it, God's Law.

Q.—What about this law?

A .- It and all other natural laws are unchangeable.

Q.—Then if we cannot change the laws to fit us, what ought we to do?

A.-Change ourselves to fit or come into harmony with the laws of Nature. Q.-By Nature, do you mean the external world?

ternal—the spiritual and the physical. Q.—Sometimes people speak about things that pertain to the spirit being SUPERNAT-URAL. Is that correct?

A.-We mean both the external and the in-

A.-No. There is nothing supernatural, any more than there is anything mysterious. The spiritual world is just as natural as this.

Q.—Is there nothing mysterious? A.-No. It is only ignorance that makes it mysterious. As soon as it is understood it

ceases to be a mystery. So you see it is only a mystery in SEEMING, not in REALITY. [To be concluded.]



Albert Morton.

Biographical Sketch, Compiled by W. J. Colville.]

The subject of this sketch was born in Dixfield, Me., Sept. 17, 1832. Albert Morton is a descendant of the historic George Morton, who aided in fitting out the Mayflower for its adventurous voyage in 1620. George Morton, after rendering this assistance to the outgoing Pilgrims, did not accompany them on their perilous journey, but remained in London as their agent until 1623, in which year he embarked for Plymouth, Mass., where he lived one year, and then passed over to the spirit side of existence in 1624. This George Morton was the illustrious ancestor of many of his name, all prominent in some official or business station in the early history of the United

The present Albert Morton's grandfather married a direct descendant of Miles Standish, John Alden and Priscilla Mullen, whose courtship was the theme of one of Longfellow's most attractive poems:

"Why don't you speak for yourself, John?" It is plainly evident that Albert Morton has

inherited his intense love for religious liberty from those distinguished ancestors of his, who left their homes and braved the dangers of the sea in those long-departed days of valor which marked the beginning of the American Repub-lic, rather than submit to the unjust dictation of those high in authority in their native lands who denied to their neighbors freedom to worship God according to the dictates of their consciences, which is the inalienable birthright of mankind.

Looking back through history's telescope upon those ancient days, we may well reflect upon the nobility of character which led the Pilgrims to stake all in the interest of heavenappointed liberty; and at the same time urge upon those who profess to honor them to day to follow in their track only in so far as they were loyal to their central convictions and accorded freely to others the self-same rights they demanded for themselves.

But, reminiscences aside, we turn to the actual life of the hero of the present sketch.

Albert Morton, as a boy, enjoyed an average share of scholastic advantages. He was an enterprising and ambitious lad, speaking intellectually, and would have greatly appreciated a term at Bowdoin College, but was prevented from entering that famous seat of learning through insufficient health of body, although his mind was singularly vigorous. Mr. Morton's first experiences in Spiritualism date back to 1853, and these he enjoyed in the city of Boston, a place which has always been endeared to him by many and varied associations of the most interesting nature.

While residing in Wisconsin, in 1855, he became very deeply interested in the philosophy of Spiritualism, in addition to the phenomena which he had witnessed two years previously, and soon became thoroughly convinced of their truth and reasonableness. From Mr. Morton's own testimony it appears that the philosophical aspect of Spiritualism always took a deeper hold upon his reason and affections than did the phenomenal, for he declares that he was a firm believer in the truth of the Spiritual Philosophy before he had ever witnessed any physical manifestations which carried conviction with them to his understanding.
In 1862 Mr. Morton practically entered the

field as a public worker in the Cause, when he took active part in the management of public meetings in Milwaukee. After conducting a very successful series in that enterprising town, he conducted meetings-and always with a large measure of success-in many other places in Wisconsin, and then elsewhere beyoud the confines of that State.

Mr. Morton's managerial career in connection with the public work of Spiritualism has brought him into active and prominent business relations with more than twenty of the most widely-known platform workers in the ranks.

For several years he was actively connected with the first Children's Progressive Lyceum in Boston, and was also one of the Trustees of the Massachusetts State Association of Spiritualists until his departure from the neighbor-

In connection with the world-renowned geologist, William Denton, and other widely-celebrated lecturers, authors and scientists, Mr. Morton was one of the founders of the American Liberal Tract Society, and filled the position of Secretary in that body till his removal to California.

In 1871 Albert Morton was married to his present wife. After their marriage they devoted nearly a year to systematic development of mediumship. During that year Mr. Morton made several portraits of spirits, was the recipient of powerful and convincing physical as well as mental demonstrations of spirit-power, including musical and materializing evidences; he also practiced as a magnetic healer, under spiritual direction, with consid-

erable success.

Mrs. Morton, who has always been of a quiet [Continued on seventh page.]

For the Banner of Light.

### WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

#### BY W. J. COLVILLE.

CHAPTER VII.

THE LODGE IN SAN FRANCISCO.

ShortLY after the events recorded in our last chapter some important events in connection with the ever working and radiating influence of the "777 Fraternity" took place in San Francisco. Mrs. Catherine Wolfe Parrot, who had been for the past few years in Australia and New Zealand, returned to her old home in California, and soon showed signs of activity by arranging for a series of special "Conversations in Occultism" at her residence, Chignon House, Geery Road. These "conversations" were something more than the word usually signifies, as Mrs. Parrot always gave quite a lengthy address before the conversation took place.

As Mrs. Parrot posed as a leader both on the platform and through the press, we will introduce her to our readers as a rather self-important and ambitious woman, fully aware of her own importance, and somewhat resentful toward any who would presume to degrade her dignity by presuming that her school of philosophy was not the highest extant.

This rather imposing dame never forgot that she had traveled extensively, been the honored guest of European nobility, and received with distinguished consideration by the cultured, the wealthy and the talented during the protracted course of her checkered public career.

During her sojourn in Australia and New Zealand she had gathered up a great deal of curious occult information; and as she declared herself to be in constant communion with a community of brothers and sisters (not masters) who knew a great deal of the history and inner workings of theosophy, she never condescended to refer, except critically, to the writings of Blavatsky, Kingsford, Hartmann, or any other recent author whose works are regarded by many as authoritative almost to the degree of infallibility.

It was on the evening of Monday, Nov. 25, 1895, at precisely five minutes past eight o'clock, that Mrs. Parrot, after an absence of several years' duration, resumed her "conversations," which had in former years created a perfect jurore in San Francisco. Chignon House was large and roomy; its double parlors comfortably accommodated an audience of over one hundred, and still gave ample space for an improvised platform, table and piano.

Mrs. I'arrot faced over ninety persons, including several well-known lawyers, physicians, and other professionals, when she smilingly bowed to her "dear friends" and commenced to dilate upon the supreme importance of a knowledge of universal as distinguished from sectional theosophy to the present generation.

Dressed in rich, stiff, silk attire, and ornamented with lace and artificial flowers, Mrs. Parrot presented quite an imposing appearance as in grandiloquent strains she expatiated earnestly and with evident sincerity upon the nature and possibilities of the individual human spirit.

Dividing her subject under four heads, she treated firstly of man's consciousness of his own individuality, secondly of the desires rooted in the sense of that individuality, thirdly of the possibility of fulfilling those desires, and fourthly of the law of influx and the philosophy of spiritual mediumship.

As Mrs. Parrot was not friendly to reporters who undertook to transcribe her utterances, no attempt was made on the part of the stenographers, who were present, to transgress the plainly-announced rule that no report should be taken; but as several people in the audience had good memories, and some had ventured to make a few notes for their own private reference, the lecture furnished ample food for the actual conversation which followed it.

Mrs. Parrot's admirers, who constituted at least ninetenths of the attendance, contented themselves with asking questions and thanking the speaker for her gracious and elaborate replies to their interrogations; but a residuum of those present were inclined to be critical, and they were the ones who furnished the spice for the intellectual banquet.

Among the critics was an old physician, Dr. Binoculus De Greone, who had been a practitioner of medicine in the city ever since 1851, and who consequently regarded himself as a specially-privileged as well as influential personage. Though in the days of his "pioneerage," to which he constantly referred, he had been an avowed skeptic, he had for eight years past been a devoted Blavatskyan Theosophist, and went nowhere without the "Key to Theosophy" wrapped in a newspaper.

When an opportunity presented itself for Dr. De Greene to air his notions on "shells," "astral bodies," etc., etc., he invariably coughed to clear his throat, blew his nose loudly with the aid of a large red, snuffy pocket handkerchief, slowly unwrapped the precious, well-worn volume, with considerable rattling of the newspaper, and then in consequential tones, as though "that settled it," proceeded to read raspingly certain sentences from "the key."

Mrs. Parrot, who did not use that particular key to Theosophy, but employed one of her own which she considered far more reliable, was not in the least impressed by the doctor's know-it all and decide-it all mannerism, and as she undertook to reiterate a little more forcibly than before her own decided positions on hypnotism, mental healing, and much of similar import, Dr. De Greene grew quite irritated, and addressed her in these words: "My dear madam, are you not aware that our books settle these questions finally? The oracle of the masters has spoken, and from their decision we have no appeal. I tell you from them, that you are utterly mistaken in your teachings, and, more over, you are deluding those who believe in you. Mental healing is altogether hypnotism, and hypnotism is very wicked because it interferes with Karma; and as to alleged spiritual communications, they are all from galvanized, disintegrating astral shells, mere relique of the departed. I tell you from them-and they know-that you are, every one of you, bitterly fooled whenever you act contrary to their teachings, who, through their appointed oracles, alone are capable of enlightening humanity.'

With decided majesty of diction, and great freedom from resentment, Mrs. Parrot rather sarcastically replied, "If they of whom you speak are so absolutely wise, why do they permit ruptures in the society which they have found ed? But letting that matter pass, I pity the poor Karma, which is at once a law of the universe, and also a weakling that any hypnotist or mental healer can deliberately interfere with, and easily turn out of its appointed course. My good sir, you and your masters are pitifully ignorant of the real nature of the three varieties of Karma, with which all deep students of Oriental philosophies and religions are quite reasonably familiar. KARMA IS THE CHANGELESS SEQUENCE OF EVENTS WITH WHICH NEITHER MAN NOR ANGEL CAN EVER INTERFERE. As to your shells, astral bodies, and other recent concoctions of pseudo-theosophy. there is not a shred of evidence for their existence, and the phenomena which you and others of the school to which you belong persistently refer to-these mythical creations of diseased imagination-when not due to the direct spiritual source which you most unwarrantably and foundation lessly deny, are products of mental inter-action which I shall undertake to explain in my next lecture. I thank you for your insolence, as the impertinence of your arrogant assumption and declamatory dogmatism has supplied me with a sense of duty to refute such false theories as you advance in the interest of genuine theosophy."

"The wretch! How dare she be so presumptuous as to dispute the Master's teachings?" was the only exclamation made by the greatly angered physician, as he rudely pushed past two ladies, and waddled out into the hallway, where he remained to listen to the remainder of the conversation, and then button-hole whoever looked promising at the close of the exercises.

The exercises inside continued until nearly eleven, as Mrs. Parrot had laid herself open to controversy, and she was not at all afraid of it, nor did she in the least object to it unless it became too turbulent; and had it shown signs of becoming really effensive, she would have peremptorily closed the meeting without ceremony or apology to any one. As it was, she was pleased to beam upon her audience with that "occult smile" for which she was so celebrated, and reply with abundant graciousness to the many inquiries put to her regarding the best means for carrying forward the work of occult development in individual life, and by means of fraternal associations of earnest students.

After the regular exercises had ended a few earnest inquirers remained to speak with Mrs. Parrot privately; among these were three members of the "777 Fraternity," who recognized in her one who was intentionally in touch with the work of the Order; and as she had proposed organizing a Society for Theosophical Research in her own house along strictly independent lines, they deemed it expedient to proffer the services of one of their number as seeress on the occasion of the inaugural meeting, which was at once decided upon for Wednesday, Nov. 27.

Whatever Mrs. Parrot proposed she executed; and as she had given her word that the new society should be organized under her roof immediately, she induced her nephew, who was residing with her, to sit up an hour later than usual and assist her in writing a number of postal cards, sending them to the addresses given by Mr. and Mrs. Monkwearmouth, who represented the "Fraternity" on that occasion.

The "777 Fraternity" did a good deal of excellent missionary work entirely outside its own appointed meetings, which were known only to its members, and as all who belonged to it were in telepathic communion, no matter where they might be physically at the time, news of great importance was constantly being flashed across unseen telegraphic wires from one to the other, so that all were linked in a continuous chain of active working sympathy, and whatever one wished another to know was soon revealed to that other.

When Wednesday evening came there was a select and highly representative audience in Mrs. Parrot's parlors, numbering exactly seventy seven persons; not one more and not one less than that special number sought admission, and as the proceedings were very harmonious, and every one seemed in the best of humor, it appeared as though the stars in their courses distinctly favored the undertaking.

As the gathering was held in Chignon House, under Mrs. Parrot's immediate supervision, and in response to her direct call, it was unanimously agreed that she be appointed President, her sister, Mrs. Paddersleigh, Treasurer, and her nephew, Harry Gresham Paddersleigh, Secretary; Mrs. Monkwearmouth was urgently requested to serve as Vice-President, and with these four necessary officers the new Society for Theosophical Research started on its way.

After a brief straightforward avowal of the objects of the newly-constituted Association, Mrs. Parrot said: "We are not Theosophists, we are simple students of divine wisdom. The word Theosophy comes to us from four Greek terms: Theos, God, Theol, Gods, Sophia, Wisdom, So-Phos, Wise. We claim to be philosophers only (from Philos, love, and Sophia, wisdom). As we are in love with wisdom, and because of our love of it, do we seek diligently to pursue it. Wisdom, my friends, is infinite, and our intellectual grasp is indeed finite. Who can measure the boundless Kosmos? who can enumerate the constellations which blaze and spin in the amplitude of unfathomed ether with which we are all perpetually surrounded? And -most pressing query of all-who can seek to define deity, and set limits to the power which is the life of the Intiniverse? In humble dependence upon the Infinite Spirit who sustaineth and guideth all, we pledge ourselves to the search for truth, to the diffusion abroad of whatever truth we may be happy enough to discover, and to the application of all discovered truth to the spread of human welfare, and the consequent diminution of pain, sorrow, sickness, crime and all distress."

Every member of the assembled company then rose, and said: "We pledge ourselves to work as best we may to discover truth, to diffuse truth, and to apply truth to the end of human elevation."

With this bond of loving, serviceable fellowship the new society started on its career amid the earnest prayers and hearty good wishes of a host far mightier on the unseen side of things than tongue can depict or pen describe.

Preliminaries necessary to organization being completed, and nine o'clock having arrived, the secress of the evening was brought forward by the Vice-President, who had played the part of a true mother to the gentle, orphan girl, by name Lydia Selina Depew, who was one of those rare sybils who are found but very occasionally in this perturbed modern world. Clad in pure Greek costume, this delicate, yet thoroughly healthy girl, seemed the true embodiment of that type of pure prophetess which ancient peoples loved to honor and revere. Though eighteen years of age, she had never been to school, and no outward attempt had ever been made to educate her. Her kind guardians, whose home had been hers nearly as long as she could remember, had never sought to train her in any way; they simply let her grow up as she would.

Her father dropped his mortal robes when she was four years of age, and her mother joined her companion in the spiritual world six months later. On the day when her mother "died" little Selina, who had been the idolized darling of both her parents, ran into the room where her mother's inanimate form was lying, and placing herself on the bed beside it, passed into a deep trance, during which her father spoke to all who were gathered, giving a graphic and detailed account of his first experiences in spirit-life, and telling how his beloved consort was gently awaking to new life with him, as peacefully as a child awakes to greet the day after a sound refreshing sleep of many hours' duration.

This little child of four and a half years spoke with the gravity and diction of a sage. In faultless sentences she described the unseen state, and spoke of it with such naturalness and deep simplicity that all who heard her were convinced that she was truly the mouthpiece of her beloved parent. She never cried for her mother, but sometimes she would drop asleep suddenly in the midst of her work or play, and when she woke up would say:

"I've had a lovely time with papa and mamma; I wish you could have been with me."

Then when her kindly adopted parents would talk to her of these visits, she would describe the spiritual world as a very real place. "Just on the other side of your eyes shut," was the only location she could ever give it. "I just shut my eyes, and then I'm there; I open them again, and now I'm here," was all she could tell concerning the geographical site of the realm where she was so much at home; but though she could not satisfy the inquirer as to its location in space, she could dilate most instructively upon its institutions, and the manner of life therein.

As she always came back full of information, and had some freshly-acquired knowledge to impart after every visit, Mr. and Mrs. Monkwearmouth felt they were neglecting no duty toward their charge by allowing her to escape the drudgery of earthly schooling, and learn instead from her spiritual preceptors.

In many respects she became brilliantly accomplished. She could sing and play upon several musical instruments with the skill of a master; and not only could she perform, but she composed and improvised on organ, piano and violin, as well as giving voice to such charming original songs as thrilled all who heard them with their graceful sentiment and exquisite melody.

She was a good mathematician, and a perfect grammarian, and she could speak and write in several languages, but of the details of external history she appeared ignorant and without desire to learn.

to learn.
[To be continued.]

The last report issued by the United States Bureau of Agriculture, from Washington, put Kansas at the head of the corn-growing States for the year 1896. The State also stands away at the head in winter wheat this year.

### SUGGESTION WITHOUT HYPNOTISM.

An Account of Experiments in Preventing or Suppressing Pain.\*

BY C. M. BARROWS.

I have been asked to present a report of experiments made by myself in the use of suggestion without hypnotism. The work was begun about seven years ago, and in prosecuting it I have treated several hundred persons, afflicted with various maladies, including insomnia, rheumatism, neuralgia, intermittent headache, sore joints, hysteria, chorea, morbid phenomena left as the result of disease, functional disorders of the nervous system, dipsomania, stammering, stage-fright, excessive emotion, etc.; affording in one sense an attractive variety.

Out of this list, I have chosen for mention in this paper cases in which pain in some form was either prevented or suppressed under conditions of nerve and tissue that would ordinarily make it inevitable. Such cases are better suited to the present purpose than the others, because in weighing the evidence they offer, there is comparatively little danger of errors due to either of the two causes which Prof. Richet tells us it suffices to eliminate. Intentional fraud can scarcely be supposed to enter into these experiments, and even the liability to "unconscious" or "automatic" fraud is slight. Chance, too, "which often brings about amazing coincidences," can by no stretch of its big cloak be made to cover the whole group.

Take toothache, for example, the kind of pain with which I first attempted to deal. If I had tried only a few cases, or if only now and then the pain had disappeared under the treatment, common sense would insist that the ache ceased by chance. But since the record shows a large number of such treatments, with no failures among them, it seems reasonable to conclude that the suggestion stopped the pain. And yet, on the strength of these results alone, I would not dare to affirm that what occurred in even a single case was an instance of cause and effect. Fortunately I am able to cite more decisive tests of the power of the agency employed.

A lady about to have several very sensitive teeth filled, asked if suggestion would exempt her from the torture in store for her. She explained that in all her experience of dental operations, the process had been extremely painful, and the shock brought on nervous prostration. Of course, I could promise nothing as to the result, but invited her to try it. Her dentist had his office in Boston, and on the day of her first appointment with him, she appeared at my house in Brookline at nine o'clock in the morning. I explained the nature and manner of the treatment as well as I could, and made the suggestion that she should feel no pain while in the dentist's chair that day, and no nervous prostration should ensue.

The lady left me, feeling, as I judged, very little confidence in what I had done—indeed, she remarked that she could not see that I had done anything—and at eleven o'clock the operator began work on her most sensitive tooth. Finding, to his surprise as well as her own, that she did not wince under the rough touch of his instruments, he worked steadily and fast for two hours, before she was released from the chair. The next day, instead of being miserable in bed, this lady called to report to me what seemed to her a wonderful deliverance from pain, Referring to the molar on which the dentist had spent so much time, she said, "Dr. - wanted to fill it a year ago. but it hurt so I could not bear to let him touch it; but yes terday he did not hurt me a particle, although he worked fast, and did not favor me. I felt every movement, and realized all he was doing, but there was no pain at all, and I have no prostration."

This patient had four subsequent appointments to keep with her dentist; and as the days arrived for the second, third and fourth, I repeated the suggestion made in the first instance, and she passed the ordeal with a like immu nity from suffering and exhaustion. Perhaps the continued successes made me over confident; for when she called to take the fifth and last treatment, she was late, I was pressed for time, and so omitted the formal suggestion, trusting that I should be able to control her sensations when there should be need of it. But in this I reckoned without my host, and a wretched failure was the consequence. The poor victim endured severe torture, and was kept in bed for two days by the prostration. This mistake is not to be accounted an unmixed evil, however, since no one would deny that it leut an added value to the experiment.

It should be understood, of course, that in every dental case herein described, my treatment began and ended with a single suggestion. I did not accompany the patient to the office, or continue the treatment after the patient had departed. Observe also that each suggestion made was a post-suggestion; that is to say, it was not intended to take immediate effect, but to produce a specific result at a designated later hour. Like post hypnotic suggestion, i seemed to become available at the particular time intended when it was made, and to have no influence before the appointed hour, or after it had expired. A boy who was treated to have a tooth extracted in the forenoon, finding that it had ceased to ache, postponed the operation until afternoon, and then found that the suggestion did him no good. Another case illustrating the same point is that of a young lady pianist of much talent, who during her first public performances was so overcome by stage-fright that she failed to do herself justice. One evening, when she was to play at a public entertainment, I made the sugges tion that she should be perfectly at her ease, and the experiment succeeded, to her great delight. Subsequently I rendered her a like service; but owing to a change in the program, she did not take her part as expected, but did play at a repetition of the performance given a day later but the virtue of my suggestion was gone. It is a pleasure to add that a few more treatments permanently cured this young lady of her annoying attacks of fright.

To be able to rob the dentist's chair of any part of its terrors is indeed a gratifying achievement, but it is not after all the crucial test. The crowning triumph would be to enable a person by means of suggestion alone to have firm teeth extracted without pain. I am not prepared to say to what extent this can be done, for I have tried the experiment only seven times, and in one instance it was a failure. Four of the seven trials were made on children between the ages of eight and fifteen years, each of whom had a firm molar removed. The next trial I can refer to with confidence, because it was my own teeth that were extracted. I parted with two molars, one of which was a firm one, with hooked roots, and the dentist used two different instruments before he succeeded in removing the whole. This was a case of auto-suggestion, and the operation, though prolonged, was absolutely painless. Two women took my treatment on the same day for a like purpose. One of them had four firm teeth and three loose ones taken out, and found that my suggestion did not help her at all; the other lady parted with a firm molar, and pronounced the treatment a success.

A large number of test cases would be necessary to establish the practical usefulness of this form of inhibition; but as instances of local analgesia induced without hypnotism, the six successful experiments are of peculiar interest, because the operation of extracting a firm tooth is severe while it lasts, and the snapping of live nerves is painful. It would not be easy to choose six experiments of the same kind, in which the conditions of a decisive test would be more fully met: the patients were in a normal condition at the time of treatment; each must have suffered during the operation, unless the pain had been prevented in some way; it was averted beyond a doubt; and this result could not reasonably be attributed to anything else than the psychical suggestion previously given.

In all cases of suggestion mentioned in this paper the mode of administration was essentially the same. When dealing with persons to whom it is new, I usually explain that the purpose of it is to render the nerves involved inca-

\*Read at the General Meeting of the Society held in the Westminster Town Hall, Jan. 31, 1896; also at the meetings of the American Branch, held in Boston and New York, December, 1895.

pable for the time being of producing the sensation of pain. There is no hypnotism about this form of suggestion, no measurefism, no animal magnetism, no mind cure. The effect does not interefere in any way with the freedom of the patient; for I work no charm, and cast no spell upon him, exert no control over his will, make no change in his thinking. My wish is to accomplish one definite result, and nothing else, namely, to take away the feeling of pain from the consciousness which might otherwise suffer. If the patient is skeptical, I tell him that his doubt or faith will not alter the result, since it is not a matter of opinion, but of sensation. Confidence in the treatment is not necessary, nor will any attempt to resist vitiate the effect.

Having thus assured the patient, and put him at his ease, I ask him to seat himself in a comfortable position, be quiet a few minutes, and think of anything he pleases, while I suggest to his nerves how to behave. Sometimes I show a patient what nerves are producing the sensation of pain, and locate the centres by placing my hand on his head. Some action of this sort is often useful with children, as a tangible evidence to them that something is being done.

The popular impression (and this is not untrue) is that hypnotic suggestion is administered orally, in a language the patient understands. When the patient is asleep, and has reached a favorable stage of the trance, Dr. Liébeault or Dr. Bernheim says in a distinct tone of voice: "You will feel no pain when you awake"; or, "The lameness you complain of will be gone," or whatever utterance the case calls for. It is not claimed, I suppose, that the suggestions made in this way differ in kind from those a mother might make to her child who is hurt, when she says: "You will feel better in a moment"; or, "Mother will kiss it, and make it well." In other words, the value of hypnotic suggestions made for therapeutic purposes does not consist in anything peculiar about them, but their effectiveness is due to the heightened susceptibility of the patient during the trance. It is doubtful if this sort of treatment would have much effect upon disease and pain if the patients receiving it were not in a trance; and because my patients are not so affected, as far as I can judge, at the time of treatment, I suspect that my suggestion is a different thing from that employed by the hypnotizers; not so much in its results on patients, but as a psychical act of the operator.

Mine is a silent suggestion. I use neither voice nor other means to convey its import to the patient through sensory adits. I find it possible to affect with these unvoiced suggestions one who does not know my language, infants who have learned no language, and brute creatures. This would not be the case if communication depended on speech. More than this: I am not conscious of forming any statement of the message, even in thought, when I make the suggestion. I certainly am not then thinking about my patient, or at him. Using the term "mind" in the popular sense, it does not seem that the suggestions which I make are addressed to it at all.

My experience in sending telepathic messages to distant percipients casts some light upon this point. Whenever, acting as agent, I concentrated my thought on a formal statement of the message, the percipient failed to receive it; but when I made no thought effort—no conscious effort of any kind-the message reached its destination. Mark, this is not saying that the agent does not need to think of his message beforehand, and decide upon its content; in all except purely spontaneous communications this preliminary step must be necessary. In some recent experiments made with a reputed "mind-reader," I found that success did not depend on my own thought being kept steadily fixed on the thing he was to do. Indeed, I have much reason to believe that he did not read my thoughts at all. The conclusion seems well-nigh irresistible that therapeutic suggestion, as I use it, is not sensory but telepathic, that the communication does not require an act of thinking or willing to send it forth.

About a year ago an Irish girl of seventeen came to me to be treated for neuralgia in the left temple. She looked like an over-worked, under-fed person, grown quite nervous from pain and loss of sleep. The pain and soreness were gone after the first treatment; but there was some return of the trouble next day, and I repeated the suggestion on that and the following day, producing permanent relief.

Last September I treated a Welshman, about forty years of age, who had been suffering from neuralgia for a long while, which affected the entire left side of his head and face. His ear had not been free from pain for two years, and he had several attacks daily of what he described as sharp stabs of pain. Within three weeks of the time I first saw the man, he had been complaining of his left eye, which he said pained him constantly. The eye was much inflamed, but it seemed to be only the orbit which was attacked, and after three treatments both eye and orbit were cured. After that I was unable to see the man again until two weeks later, when I found the eye all right, but the pain in and about the ear had not abated. I then gave him three treatments, and since that time he has had no neuralgic symptoms at all.

About six years ago I treated a school teacher for neuralgia, and I think this was my first experiment with this disease. She had borne the pain for nearly two weeks, and her nerves were completely unstrung. I remember that I made the suggestion in a hesitating way, scarcely expecting the aching nerves to obey it; but the pain stopped in a few minutes, and the treatment was followed by a night of refreshing sleep. This respite was only temporary, and the next morning the lady was as bad as ever. She sent for me about the middle of the forenoon, and I gave her a second treatment, after which she suffered no more for twelve hours. Again, at ten o'clock in the evening, I was summoned to repeat the suggestion; and from that time on pain ceased, and the patient recovered.

1 am often asked whether the psychical treatment which relieves pain also cures the disease or hurt which occasions the pain. Evidently it does not do so in all cases, although in every instance of rheumatism or neuralgia which I have treated, the suppression of the pain insured the disappearance of the other symptoms. As exceptions to this rule, it may be mentioned that I once suppressed the pain of a big carbuncle on the back of a man's neck for three successive nights, so that he got several hours of sleep; but the ache began again each morning—probably awoke him—the suppurative process continued, and at the proper time the surgeon applied his knife. At another time I treated a man o suffered for months with a kidney trouble, which finally proved fatal. During the progress of the disease he was subject to spasmodic attacks, with excruciating pain, and it was in one of these that I saw him, and was able to relieve his distress. In several instances of a like nature, I have suppressed pain for the time being, thus affording

the patient a brief respite from suffering.

Another interesting fact in this connection is that pain may be permanently inhibited in one part of the body, and at the same time persist in another part. In October, 1894, I treated a man who had sprained his left ankle very badly about a year and a half before. Although the foot was no longer lame, and it did not hurt him to use it, there remained a constant pain just under the outer malleolus, which, when the foot became tired at night, was very severe. At the time this man came to me for help he had been enduring this steady pain for more than twelve months, and his nervous system—naturally a strong one— was breaking down under the prolonged strain. This case required a series of treatments, the record of which in my note book is as follows: Treatment began Oct. 9, and repeated on the 10th and 11th with no apparent effect. On the 13th pain ceased during treatment, but returned after two hours. On the 16th, pain ceased during treatment, but returned in one hour. On the 18th, the pain shifted during treatment to the nerve in front of the tendon of Achilles, and returned to the original spot about two hours later. On the 19th no treatment was given, but the man strained the foot badly in jumping out of a carriage. This brought on a severe pain which lasted until late in the evening, when it stopped, and he felt a like pain under the outer malleolus of his right foot, which did not subside until near midnight. The next treatment was given on the 20th, when the pain ceased, and did not return; and now, for a continuous period of more than a year, he has been wholly free from it. All the while he was under treatment this man was suffering with a painful lameness of the right arm, of which he made no mention at the time. Six months after the ankle was cured, I tried to help the arm by suggestion, but could produce no permanent effect upon it. The man has followed for more than thirty years a mechanical business which requires him to hold the right arm all day long in a cramped, unnatural position, in order to do his work, and to this fact the morbid condition is probably

Ins ract the moroid ed [To be continued.]

## LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

#### SUNDAY MUSINGS.

I sometimes wonder, as I sit Within my church pew low, What makes my wayward fancies flit Untrammeled to and fro.

I try to give attention to The sermon and the prayer,
But, spite of all that I can do,
My thoughts will stray from there. My little boy sits by my side-

He's sleeping, no mistake— A full five minutes he has tried His best to keep awake. Anon he bobs his curly head

And tries to ope his eyes, Then into dreamland's rosy bed He sinks with weary sighs. Sometimes I think (Oh, wicked thought!)
That heaven's guards are near,
That, hearing all, we still shall not
Remember all we hear;

That angels to the children sent,
In sweet compassion deep,
The snares of creed to circumvent,
Just close their eyes in sleep.
Islington. Mass. EMILE PICKHARDT.

#### Written for Lyceum and Home Department. Led by a Child.

It was autumn, and as I entered a beautiful forest I beheld all nature clothed in garments of beauty, the leaves of the trees were dressed in crimson and gold, the sun shedding its radiance over all. I noticed an old man walking in a narrow path; his clothes were old; his tangled locks of hair fell down over his coat; his beard, which was of snowy whiteness, reached to his waist, and, sorrow to behold, he had a pack of heavy sticks on his back.

He was almost weighed to the ground, and I wondered why he did not stop to rest, as there were many beautiful resting-places along the way. But the old man kept on in the narrow path, with his eyes fixed on some distant spot. with such a dreamy, far away look.

Presently I noticed his strength seemed to be giving away, and I thought will he stop to rest now, or will he keep on until he falls by the wayside? I longed to relieve him, but no, I could not approach him, many barriers were between us; I could not reach him.

But while I was longing to aid him, at the very moment I longed most, I noticed a little child, with golden hair and blue eyes, which looked as though they were made of the blue of heaven's sky, appear upon the scene. He walked along until he had nearly reached the old man, and I saw he came from another direction from which the old man came, but from whence I could not say.

He called, "Grandpa, oh! grandpa, wait a minute for little Golden Hair; he wants to talk to you."

The old man started, trembled, and finally turned his head, but did not stop walking, just kept in his narrow path.

"Grandpa, do stop," the child called again; but the old man kept on, and I became so anxious for him to wait; he was becoming weaker every moment, and I thought it would be such

But again my thoughts were interrupted, for Golden Hair called again, "Grandpa, grandpa, you must wait," and then the old man sank down on the ground with his burden, but the of that high quality of imagination which

old man's wrinkled ones, and said: "Grandpa, do you want to find a broad path, where there are not so many stones to hurt your feet? I can show you a way, and it leads to home so much quicker. Do you want to know where it is?'

"Who are you, child? My little grandchild has been dead many a year. Where did you come from? and why do you call me grandpa?"

"Oh! I am your grandchild; and, grandpa, do listen! If you will only take the sticks off your back you will get on so much faster! You have carried your burden so long! Do take them off, and I will show you the broad path, where there are not so many stones to hurt your poor feet."

"Child, I do not understand you. These sticks are my living, and I have carried many home every evening all my life, and walked the stony path for many years. Why should I change now? I guess I can reach home this way.'

"But, grandpa, your strength is almost gone. The sticks are too heavy and the path too rough. Do come with me."

Now I noticed the man was covered with a shining light, which made the tangled locks, the old, tattered garments and the sticks look so different from the way they looked before Golden Hair had touched him. And I noticed these words written on the sticks: "Old Creeds," "Bigotry," "Prejudice," "Darkness," "Superstition," "Deceit," "Dishonesty," and "Malice," And I thought, is it possible that one human being is trying to carry

But the conversation went on in this way: "Grandpa, you have carried this burden long enough. Some of the sticks were put in the pile and you did not know it, others you put in yourself, and others were picked up along life's journey. I am sent to pull them off one by one; I am too little to do it all at once."

Then I noticed the beautiful little Golden Hair pull the strings off, then the sticks which seemed to be fastened so tight; pulled first a string and then a stick until all were off, and the old man jumped up, looking so relieved to be rid of his awful burden.

Now, I noticed the child took him by the hand and led him over the rough road until they reached the beautiful wide path the child had told him about. I saw the old man's face looking brighter, and I caught a few more

words. The old man suddenly looked down at the little boy and said: "Why, Golden Hair, you look something like my little grandchild, after all, only so much more beautiful. Can you

tell me why, my wise little friend?" "Oh yes, grandpa, I am your spirit grandchild, sent to take you home; you will reach your journey's end before the night shadows fall on this beautiful forest. You are nearly home."

The old man's face was transfigured; he looked before him, and behold, he saw a shin. dress this Department, BANNER OF LIGHT.

ing host come to greet him and his little guide. The shadows have fallen; night has come; Grandpa had gone home, led by a little child, and I am here to battle with many of the sticks that others would seek to convert into a burden to tie upon my back; and some of the

sticks I would place in the pack myself. LULU BUCKLER, Baltimore, Md.

#### The Boston Spiritual Lyceum.

At the officers' meeting, Sept. 8, it was voted to continue the system adopted and successfully carried out last season of announcing a subject or question, and then solicit original answers the following Sunday. The object is to encourage the children to think, and express their own ideas-especially the older onesupon the various topics of a moral and spir-

itual nature selected by the officers at their regular monthly meeting.

The subject selected for Oct. 11 is: "What can we do to bring the spirit world nearer to us?"

Judging from past experiences, we predict a large number of practical answers to this question from the bright boys and girls of the Ly-

ceum that our older friends should not miss.

The younger groups will have a more simple subject selected for them by the leaders, who have the entire charge of this department of our Lyceum work.

This Lyceum recognizes the truth of the old adage about "All work and no play," etc., and will endeavor to encourage those of a musical or literary turn to develop their talents as well, and the impromptu program arranged each Sunday by the Guardian, Mrs. C. L. Hatch, and her able assistant, Miss L. Alberta

Felton, will add much to the enjoyment of all. Remember, the opening hour is 1 P. M., and start with the intention of getting to Berkeley Hall a little before that hour, or, what is better, attend the morning service of the "Boston Spiritual Temple," and the Lyceum will convene at its close, as soon as the hall can be arranged.

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

#### Taking Offense.

"We can make ourselves miserable to any extent with 'perhapses,'" writes Ruskin; and perhapses" are the principal diet of the people who take offense.

"I saw your friend Miss White at the reception yesterday," one well-dressed girl said to another, "but she did not seem to remember me, so I did not speak."

"Indeed?" replied the other; "that is just what she said of you."

So two persons with mutual likings and interests were guilty of marked rudeness to each

other and to their common friend.
"Did you notice how Mary Case put her

mer. Of course he need not if he does not choose to. I can go to some other church."

Thus innocent remarks are built out into

harshly judged; hurt feelings and aching se-

own tragic susceptibility. All for want of a little common sense—a litnever loosed the strings which held it fast to his back.

"Grandpa!" The little one was close to the old man now, and put his little hands on the row;" "I understood that your dinner-table or the was small and your social indebtedness large; "I never doubted that the report was false."-

#### Sit Erect.

One of the worst habits young people form is that of leaning forward too much while at work or study. It is much less tiresome and more healthy to sit erect. The round-shouldered, hollow-chested and almost deformed persons one meets every day could have avoided all the bad results from which they now suffer had they always kept the body erect, the chest full and the shoulders thrown back. A simple rule is that if the head is no thrown forward, but is held erect, the shoul ders will drop back to their natural position, giving the lungs full play. The injury done by the carelessness in this respect is that by com pressing the lungs and preventing their full and natural action lung diseases ensue. - Se

#### Executive Ability.

"Uncle Tom, what is executive ability?" "It's knowing how to make other people work without doing anything yourself."

A picture of Japanese life, drawn by Prof Morse, shows a pleasant relation existing be tween the human and the brute creation. Birds build their nests in the city houses, wile fowl, geese and ducks alight in the public parks, wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind from his hand, as tame as calves and lambs on our farms. A dog goes to sleep in the busiest streets; men turn aside so as not to disturb him. One day a beautiful heron alighted on a limb of a tree, and the busy, jostling throng stopped. No one attempted to injure the bird, but several began sketching him.—The Michigan Christian Advo-

Good deeds bear fruit, and in the fruit are seeds that in their turn bear fruit and seeds. Great thoughts are never lost, and words of sindness do not perish from the earth.-Robert G. Ingersoll.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage and clears the judgment.—Macdonald.

"The children of to-day are in our hands. They are to be the men and women of the future, therefore we hold to a great extent the morals of the future in our control.'

#### Enigma.

My whole is composed of 13 letters. My 1, 7, 9, 13, is a lock. My 6, 10, 3, 11, is an ornament. My 7, 6, 2, 4, 11, 5, is a fruit. My 8, 6, 10, 11, 12, 13, is a scare. My whole is a welcome visitor.

The one who sends the first correct answer will receive a photograph of a prominent\_me-Fraternally,

ANSWER to Enigma in last BANNER-Plan-

chette. Original Riddles or Charades from young people of all ages will be gladly received. Ad-

## Kunner Correspondence.

are carnestly invited to forward brief letters, tiems of local news, etc., for use in this depart-

#### Michigan.

GRAND RAPIDS .- I.. Staples writes: "The value of crimson clover for the purpose of a fertilizer crop is the chief subject of thought at this time by farmers in many States.

Reports received from all parts of Michigan show that crimson clover passed the winter well and a that crimson clover passed the winter well and a large crop of hay and seed was secured. Crimson clover is a native of Italy and other parts of Europe; is not entirely new to this country, but only recently begun to attract attention. It is an annual, and must be sown in its proper season; this extends from the first of August until the last of November. The seed germinates very quickly and grows very rapidly, and makes a good fall and winter pasture. It seems to flourish in all soils, and is apparently more hardy than the common red clover and stands the droutn better.

better.

It yields two to three tons of hay and six to ten bushels of seed to the acre. It is also a valuable bee plant; the honey is very white and of excellent quality, but its greatest value lies in its ability to store up plant food, and at the same time send down its deep feeding roots far into the subsoil, to gather and bring to the surface elements of fertility that would be otherwise lost. Early in May the flowers appear, and the field changes from a deep green to a brilliant crimson, making a sight to behold and to remember, its great beauty surpassing anything ever seen in a field crop.

crop.
Every farmer should sow a field of crimson clover, and every lady that loves beautiful flowers should at least scatter a few seeds in her flower-garden. If any of the readers of the BANNER OF LIGHT would like to test a little crimson clover seed I will send a trial readers by mail for a couple of stemps for postoge. package by mail for a couple of stamps for postage. Grand Rapids, Mich., Box 503."

#### Massachusetts.

SPRINGFIELD.-B. F. Farrar writes that himself and wife are to establish a meeting in this city, commencing Oct. 18, to continue through the winter: We think there is need of another spiritual meeting there, and think one can be supported, with of course more or less hard work; myself and good wife are going to try and see what we can do. We propose to introduce both good lecturers and the phenomena, and try to please and instruct the people in this beautiful truth of spirit return. I would like to correspond with all good platform workers who have any open dates from Oct. 18, 1890, to June 1, 1897, with a view to helping us in this service."

ATTLEBORO.-E. Rosell writes: "Although I have been an acquaintance of Mr. Roscoe's for some time, I have never seen much of his mediumship until I visited him at his home, 151 Broadway, Provi. dence, R. I., a few days ago, and, while there, he gave me a 'fire test,' which was marvelous, burning be-fore my eyes the question I had written and sealed while he was absent from the room, after which he told me, word for word, what I had written, and answered it for me. He also gave me many other tests of his great mediumistic powers, which are marvel-

#### Indiana.

ELKHART .- C. II. Murray writes: "The following preamble and resolution were unanimously adopted by the Spiritual Union Society of this place:

by the Spiritual Union Society of this place:

Whereas, Mr. Oscar A. Edgerly has officiated as the lecturer for our Sphitual Union Society for the month of September, giving us, under inspiration, some of the ablest lectures that it has been our fortune to hear, and ably treating a wide range of subjects with great ability; therefore, be it

Resolved, That we heartily recommend Mr. Edgerly as a capable and honest medium for the transmission of spirithought; and our kindest wishes go with him wherever he is called to promulgate the knowledge of immortality."

#### October Magazines.

THE ATLANTIC MONTHLY reaches us for the curparasol before her face as she passed, so she could not see me on the porch?" complained a girl to her brother, oblivious to the fact that the afternoon sun was pouring directly into her friend's near sighted eyes.

"The minister has not called here this sumpair to the afternoon sun was pouring directly into the afternoon sun was pouring directly into the friend's near sighted eyes.

"The minister has not called here this sumpaign in some of its social meanings; "Marm Lisa," paign in some of its social meanings; "Marm Lisa," V-IX, Kate Douglas-Wiggin, reaches new points in the history of its principal and others; "The Spirit of contrary meanings; absent-minded friends are | an Illinois Town," Mary Hartwell Catherwood, is the conclusion of this telling shot by a firm-handed a pity if he would not listen to the little fellow. | crets and disguised jealousies are fondled and | bowyer; "'T is Sixty Years Since, at Harvard"-Dr. fostered until the poor, self-tortured soul thinks | Edward Everett Hale- is a series of stirring reminisit is mightily abused, and prides itself on its | cences by this stalwart apostle of man; "Girls in a cences by this stalwart apostle of man; "Girls in a Factory Valley," Lillie B. Chace Wyman, gives some further humble life studies; "The Fate of the Coliseum," Rudolf Lanciani, is full of singular and renewed attraction; "The French and English Views of India" (editorial) and several other attractive papers are given in the number, to which "Men and Letters," "Comments on New Books" and "The Contributors' Club" act as a "round out" of seasonable character. Published by Houghton, Mifflin & Co., Boston, Mass.

THE CENTURY.-The current number contains sev eral articles bearing upon topics that are now prominently before the public: "A Study of Mental Epidemics," by Boris Sidis, is a scientific and suggestive paper. Another article of immediate interest is on A Presidential Candidate of 1852" (John P. Hale), by his associate on the free-soil ticket, George W Julian; a paper "About French Children," their education, training, manners and nature, by Th. Bentzon (Mme. Blane), is profusely illustrated by Boutet de Monvel; Prof. Sloane brings his life of Napoleon to a conclusion in strikingly illustrated chapters on The Battle of Waterloo and the Exile to St. Helena," and the Hon. John A. Kasson, in "Open Let. ters," places a high estimate on the character of the work; Mrs. Humphry Ward concludes her serial, 'Sir George Tressady," and Mr. Howells's four-part Idyl of Saratoga, "An Open-Eyed Conspiracy," is brought to an end, as is also Mrs. Amelia E. Barr's tragedy of Shetland called "Prisoners of Conscience." There are short stories of interest, and also poems, making a very attractive number. The Century Co., Union Square, New York.

ST. NICHOLAS for the current month is a very full number, the table of contents containing more than thirty contributions. The frontispiece is a drawing by George Wharton Edwards, illustrating a poem 'Katrinka," by Mrs. Mary Mapes Dodge. "George O'Green and Robin Hood," by Caroline Brown, tells of a sturdy swineherd who overcame most of the outlaw band at their own sports. "The Fire on the Water" is contributed by Charles G. D. Roberts, and describes the exciting scenes that followed the wrecking of an oil-tráin on a Canadian railway. A true story from the Russian, "The Kind-hearted Bear," is translated by Miss Isabel F. Hapgood. A number of charades by Carolyn Wells are contributed for the readers of St. Nicholas, with prizes offered to those who are successful. There are other contributions by well-known authors, making a desirable number. The Century Co., Union Square, New York, N. Y.

RECEIVED: The Quiver. The Cassell Publishing Company, 31 East 17th street (Union Square), New York. Miscellaneous Notes and Queries. S. C. & L. M. Gould, Manchester, N. H.

Written for the Banner of Light. THE SHAFT THAT MISSED ITS MARK.

> BY HELEN STUART-RICHINGS. You saw it hurled, you say? It did not strike, so let it lay. You heard the unseen foe, Who skulked and shunned the light of day? So capting cowards seek their prev. His smallness saves him.-let him go.

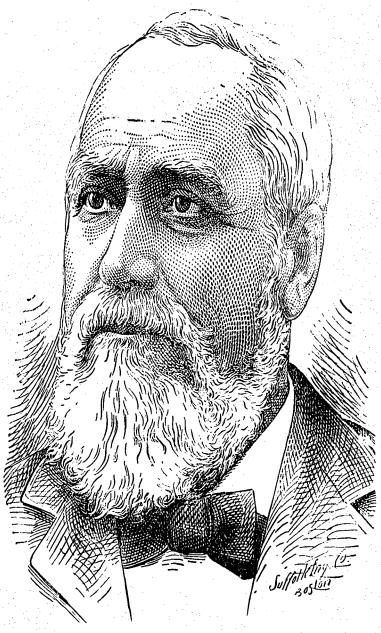


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ness. I have no hesitation in recommending print this unqualified testimonial." its use.'

Senator Geo. W. Randall, of Waterbury, found it so in my case."

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Senator Victor I. Spear, of Braintree, Vt., says, "My wife was troubled with nervous devery satisfactory results."

sleeplessness arising from nervousness. I recommend it to anybody."

ise, praise and recommend Dr. Greene's Ner-Judge Edwin C. White, of Hyde Park, Vt., vura blood and nerve remedy. Women in who is one of Vermont's most eminent and widely known statesmen and Judge of the the wonderful powers of this truly grand medi- Probate Court. Judge White says, "I have used Dr. Greene's blood and nerve remedy in health and strength to weak, tired, nervous my family, and am pleased to say, with good results. My wife had been troubled with indigestion, which produced nervousness which II., says, "I have found health, strength, buoy- might have been serious and at times troubled ancy and courage by the use of Dr. Greene's her greatly. We had tried many things for her

"I saw the wonderful cures claimed for Dr. Greene's Nervura and resolved to give it a trial, and it gives me pleasure to say I am glad State Attorney of Vermont, W. II. Taylor, I did. My wife now sleeps well, and is greatly of Hardwick, Vt., says, "My wife profited by benefited from indigestion, having had only the use of Dr. Greene's Nervura for neuralgia, one slight return (where they had been daily) and extreme nervous condition and sleepless-since taking the Nervora. I give permission to

Can any one hesitate to use this great cure. Dr. Greene's Nervura blood and nerve remedy, Vt., says, "Dr. Greene's Nervura cured me. when so many eminent statesmen, public offi-It is a good thing, yes, a grand thing, for I have cials and prominent men known all over our country advise you to use it because it cured them or their families? You know that the words of these great men are given only in the cause of truth and because they know Dr. Greene's Nervura cures, and they desire to see the sick made well.

Dr. Greene's Nervura is a physician's prebility, bordering on nervous prostration, and scription, the discovery of the most successful had eczema. Dr. Greene's Nervura produced specialist in curing nervous and chronic diseases. Dr. Greene, of 34 Temple Place, Boston, Senator George A. Morse, of Morrisville, Mass., hence it is of necessity perfectly adapted Vt., says, "I have used Dr. Greene's Nervura to cure, and health and strength always follow in my family. It has been of benefit to us in its use. Dr. Greene can be consulted without charge in regard to any case, personally or by letter.

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BY HON. A. B. RICHMOND. The article of Mr. A. B. RICHMOND.

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

# Banner of Light.

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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

#### Two Dollars Per Year.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50). The reduction comis No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

#### A Compend.

The leasest on the theoretical and practical sides of Modern Spiritualism by the late A. E. Newton, published by the Boston Veteran Spiritualists' Union, is a compressed statement of a subject to whose contemplation is turned the serious thought of more people throughout the civilized world than to any other involving their present and future welfare. The definithis exposition of Spiritualism were drawn up of American Spiritualists, and represent the claims generally put forth by them. In reproducing the substantial points of this lucid and impressive statement by one who has joined the invisibles and is cooperating with them for the spiritual development of the world of men and women he has left, it will be conceded that we could not perform better service for the enlightenment and instruction of the great community of Spiritualists for and with whom our risen brother cooperated during the best years of his earthly life.

In its broad sense, as a philosophical system, Spiritualism embraces whatever relates to spirit, spiritual existences and spiritual forces, spirit-its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence and the modes of communication between that and the earth-life. It embraces in its ample scope all phenomena of life, motion and development; all immediate or remote causation; all existence, animal, human, and divine. The belief of Spiritualists is that disembodied human spirits sometimes manifest themselves or make known their presence and power to persons in the earthly body, and hold realized communication with them. Whoever believes this one fact, whatever else he may believe or disbelieve, is a Spiritualist, according to the modern use of the term. Hence the wide differences among Spiritualists on theological questions. The views generally prevalent among the more intelligent class of Spiritualists are that man has aspiritual as well as a corporeal nature, the spirit being the real man, having an organized form composed of sublimated material, with parts and organs corresponding to those of the

tal constitution or the moral character of searching, and then all is beautiful. For what those who experience it, otherwise it would be destructive of their identity.

Happiness or suffering in the physical state depends on character, aspirations and degree of harmonization, or personal conformity to universal and divine law. Hence the present life lays the foundation on which the next begins. Growth, development, expansion, progression is the endless destiny of the human spirit. The spirit-world is near, around, or interblended with our present state of existence; hence we are constantly under the cognizance of spiritual beings. That world includes all grades of character, from the lowest to the highest. Happiness and misery depend on internal states rather than external surroundings. Each one gravitates to his own place by the natural law of affinity. Communications from the spiritual world are not necessarily infallible truth, but unavoidably partake of the imperfections of the minds from which they emanate and the channels through which they come, and are also liable to be misinterpreted by those to whom they are addressor any other age is authoritative any further than it expresses truth to the individual consciousness, to which as the final standard all inspired or spiritual teachings must be brought | and only home. for judgment. Inspiration, or influx of ideas and promptings from the spiritual realm, is a perpetual fact, not a miracle of the far pastthe ceaseless method of the divine economy for human elevation.

All angelic and all demonic beings which human affairs in the past, were simply disembodied spirits in various grades of advancement. All so-called miracles in the past have been produced in harmony with universal all phenomena are to be sought for in the the body any more. spiritual realm, not in the external or material. The chain of causation leads inevitably to a creative spirit, who must be not only a fount of life but a forming principle-Life and Wisdom-father and mother to all finite intelligence, which causes all to be brethren. As the offspring of this Infinite Parent, every human being is a germ of divinity, an incorruptible offshoot of the Divine Essence, which is ever prompting to good and right, and in time will free itself from all imperfections incident to a rudimentary or earthly condition, and will or less disharmony with this divine principle. and hence whatever prompts or aids man to of salvation from evil. It makes no difference in what religious system or formula this divine life in him may be embodied.

The hearty and intelligent conviction of these truths enkindles lofty desires and spiritual aspirations, the effect of which is the oppoafter-life to those who use the present worthily. of its momentous relations to the future. It ness." energizes the soul in all that is good and elevating, and restrains the passions from all that is evil and impure-a result that cannot but follow, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and pure.

It prompts our earnest endeavors, by purity of life, by unselfishness, and by loftiness of ashighest conditions of spirit-life and thought. It stimulates to the largest investigation and It is our desire to maintain the heretofore | freest thought on all subjects, that the mind may be qualified to judge for itself what is right and true. It emancipates from all bondage to authority cultivates self-reliance and careful investigation, and quickens philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race are encompassing us about as a great cloud of witnesses-inspiring us to the work, and aiding it forward to a certain and glorious issue.

### Back to the Elements.

An English lady was cremated after her death last June, and her friend and minister, Rev. John Page Hopps, addressed the assembled friends in the little chapel at Woking, saving that he felt impelled to offer a justification for what they were about to do, for the reason that it would give distress to some whom we would rather shield than pain. He tions and summary of opinions contained in lamented that we were so utterly the creatures and adopted by the Fifth Annual Convention had used us to the liberation of the body by the purifying fire, it would have caused a shock to propose to put a body in the grave to have it slowly rot. Our flowers and our memorial stones have made us the victims of a strangely thin illusion concerning the grave. We say the dear ones are sweetly sleeping and peacefully resting beneath, and we cover the dreadful reality with our little veil of turf or flowers, and never really face the truth; for all the while that is happening beneath, which, if seen in all its horror, might drive us mad.

We are told that respect for the dead urges to burial rather than cremation, but many are now keenly feeling the reverse of this. They can bring the mind to bear the liberation of especially all truths relative to the human the body by one swift act of disintegration speeding on their heavenly way. and purifying, but cannot overcome the shrinking from subjecting it to the foul and lingering processes of the grave-or perchance to the horror of recovering consciousness in the grave. Respect for the living, too, is an urgent motive. Air and water that we breathe and drink are often contaminated by the emanations of graves. It cannot, for example, be right that London, with its other inevitable impurities, should add to its foulnesses that of trying to live in company with thousands upon thousands of decaying bodies in its very midst. Respect for the beautiful earth, too, is another motive. So far as possible the pure rivers and the wholesome soil should be kept free from pollution. That is a sacred duty which it is both dangerous and wicked to neglect. There would be no question about the result if reason only guided.

We are only misled by habit and associations. Burial is defilement; fire is purification. Burial is the degradation of the body; fire is its sublimation. Burial cannot be followed out in corporeal body. This spirit is immortal. There imagination; it is too dreadful. The disposal is a spiritual world, or state, with its substan- of the body by cremation is lovelier the further tial realities, objective as well as subjective. we follow it, and the longer we think of it. It

can be more beautiful than that the poor dead body, purified, should be dismissed into the light and sunshine? And beautiful and fitting it is beyond all things that what remains of the sweet singer-referring to one lying dead before them-should be sent, not into the defiling grave, but into the bright summer air, to the blue sky and the birds, itself presently as uncontaminated as they.

At present people cling to the visible grave. They love the fond delusion that the beloved one is there. They inscribe on memorial stones such loving untruths as that they here "rest," or "sleep in peace." Let us deal tenderly with all that; but let us tell the truth about it, and the truth is that it is earthly, sensuous, and not a little heathenish. The dead body is no more the person than the clothing that will be wanted no more. The speaker declared that be would tenderly but firmly discourage the nursing of sorrow at the grave, and the prolonged association of a decaying body with the being we love. Let the dust go, let it go. Both in life and in death it is too much responsible ed. Hence no inspired communication in this for these earthly clingings. In the very surrender of the body for complete and perfect disposal, we shall find the blessing in being driven to the unseen to find the spirits present

Much of the shrinking from the cremation of the body proceeds from our associating pain with fire. But that will not bear a moment's consideration. To the body the bath of heat is as painless as would be a bath of the fragrance of summer roses. Any one who will sit have manifested themselves or interposed in down and steadily think the matter out will see on what a sheer delusion this shrinking depends. The air and the supshine claim the body; God and his angels will care for the spirit. We look for no resurrection day far off laws, and may therefore be repeated under in the dim future. Our resurrection day is suitable conditions at any time. The causes of now. The dead are too far advanced to need

#### Rev. Talmage's Spirit Vision.

Coming back to his church in Washington and preaching his first sermon, Dr. Talmage indulged in the observation that there is a class of phenomena that made him think that the spiritual and heavenly world may, after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. He confessed that he was "no Spiritualist," but he could not help saying that finally triumph over evil. All evil is greater every intelligent man has noticed that "there are strange and mysterious things which indicate to him that perhaps the spiritual world is bring his external nature into subjection to | not so far off as sometimes we conjecture," and harmony with the divine in him is a means and that, after a while, from the spiritual and heavenly world there may be a demonstration upon our world for its betterment.

He said we call it magnetism, mesmerism, electricity, for want of some term to cover up our ignorance. He confessed he did not know what it was. He had never heard an audible site to that of the grovelling materialism which | voice from the other world. But he was neverlimits existence to the present life. It deliv- theless persuaded of this, that the veil that menced with the issue for March 7, which ers, too, from painful fears of death, dread of separated this world from the next was beconsequent imaginary evils, and inordinate sor | coming thinner and thinner, and that perhaps, row and mourning for deceased friends. It after a while, "at the call of God, some of the gives a rational and inviting conception of the old Scripture warriors, some of the spirits of other days, mighty for God-a Joshua, or a It stimulates to the highest and worthiest pos- | Caleb, or a David, or a Paul--may come down sible employment of the present life, in view and help us in the battle against unrighteous-

Oh, how I would like to see them here! he exclaimed-him of the Red Sea, him of the Valley of Ajalon, him of Mars Hill! He told a story out of English history, of a lot of old cavalry horses, turned out to a rich pasture to spend the rest of their days as compensation for what they had done. One day they mistook the thunder of the skies for the thunder piration, to live constantly en rapport with the of battle, and wheeled into line, no riders on their backs, all ready for the fray. And he doubted whether, when the last thunder of this battle for God and truth goes booming through the heavens, "the old Scriptural warriors can keep their places on their thrones,' He thought they would spring into the fight and exchange crown for helmet and palmbranch for weapon, "and come down out of the King's galleries into the arena, crying, Make room! I must fight in this great Armageddon!'" He thought it would be the old war-horses mingling in the fight. What does Talmage think of the fight with nothing louder than the "still, small voice"?

#### Transparent and Opaque.

The above two terms will go far to explain the reason why spirits communicate readily with some inquirers, and through the same channel refuse utterly to communicate with others. It is all a question of personality. It is the difference between transparent and opaque glass. It must be true that the most subtle and complicated laws, resting on the most ethereal conditions and states, rule the spiritof habit. He felt persuaded that if custom spheres. We are told that if the precise note of a metal bridge could be ascertained, it could be made to vibrate by a violin that should play the same note. The laws of electricity are known to be subtle. The affinities and repulsions of chemistry are no less so.

In the same way the laws that operate on the planes of spirit-life are subtle beyond our comprehension. They are deeper laws, too, than the others. The power to communicate or be communicated with must depend upon conditions that pass our understanding and comprehension. This should account for a great many difficulties and much confusion and disappointment. It is by no means inconceivable that earth-bound spirits may communicate from that side far more easily than spirits that are um, Oct. 4, by Mrs. Palmer Ressegue, was list-

Again, why should not those who in the mortal state doubt the desirability of this intercourse between the unseen and the seen, when they become disembodied carry their doubts over with them, and should even strengthen and confirm them by seeing the dangers of misrepresentation and impersonation. But if those who complain that the spirits do not come are assured that they do come, only choosing their own methods of manifestation, coming in their own way, and always doing what is best for us-the chances are that they know us better than we know ourselves. see what we need and what we can bear, smil ing at many of our anxieties, helping in mercy to prevent the answering of some of our prayers, smoothing our way and trying to turn issue of his book, "PRIMITIVE CHRISTIANITY," its roughnesses into means of grace, hiding at San José, Cal., (not San Francisco, as before themselves from us in order better to influence the mind and touch the heart, and, best of all, that they wait for us, knowing the time is short, preparing our path for us, and making all things ready for the blissful reunion.

Dr. E. F. Butterfield—who has an advertisement on our seventh page-announces that Death in no way enters essentially the men- is but a few moments of pure and blessed he will be in New York Thursday, Oct. 15.

Mr. Gladstone's Latest Appeal. The unusual spectacle of a public man of the

age of Gladatone addressing a monster meeting like the one in Liverpool, speaking for an hour and a quarter with the unflagging energy and resonant voice of former years, is calculated to excite the astonishment of all men. He did not appear to be the retired chieftain, but rather the Nestor of the nation offering his advice at a critical juncture of affairs. He betrayed none of the feebleness of advanced years as he earnestly exhorted the people to display courage in proffering aid to a race they had solemnly bound themselves to protect. His voice rang as clear as it did a score of years ago. He sought to infuse courage into the ruling statesmen of his country who stand cowering and speechless before the threats of a European war if they ventured to cross the path of the Turk by aiding the Armenians.

His demand was that Great Britain shall no longer be dragged like a slave at the chariotwheels of the European powers. He declared that it would be an impossibility for any Christian government to raise its hand against them for honestly undertaking the simple duty of arresting the unspeakable crimes against a helpless people.

He sought to reassure the men in power by telling them there is no danger of plunging Europe into a war if they enforce respect for the common laws of humanity in Turkey. He reminded his countrymen that he had witnessed the liberation of fifteen or twenty millions of people from Turkish dominion. The liberation of Greece and Bulgaria was not effected by the concert of Europe, and he wanted to know what price should be paid to secure that concert. England, he said, had a just right to coerce Turkey, and the first step taken should be the recall of the British Am. bassador from Constantinople and the consequent dismissal of the Turkish Ambassador from London.

But what good will that do? asks a Government journal; what would be gained by public demonstrations that ended in a confession of impotence? Mr. Gladstone seems to think, says another journal of the widest influence, that the maintenance of diplomatic relations with the Sultan constitutes a kind of condonation of the crimes of the Porte.

#### Decease of Abbot Walker, Esq.

G. L. Walker writes us that Abbot Walker, formerly of Salem, passed to spirit-life Sept. 28. Funeral services were held at Forest Hills Chapel, Friday, Oct. 2, at 2 P.M. The remarks of Friend Fletcher, on our eighth page, are an eloquent offering in memory of this fatherly disciple of the truth, to whose early labors in Boston THE BANNER has in the past borne hearty witness.

Our friend, Prof. J. J. Morse, who has been engaged in San Francisco for the past year by the Psychical Research Society, has about finished his labors there, and intends to visit Los Angeles and San Diego in November, and then to return to England early in December. His many friends there will be glad to welcome him home after such a long absence. We are sorry that he could not be induced to remain longer in America, and fill engagements which are offered to him in all sections of the continent.-The Philosophical Journal.

A dispatch from New Brunswick, Oct. 3. says that Abraham Netherwood some time ago had both arms amputated. For the past few days Netherwood has been of the opinion that the arms were not lying straight in the box in which they were buried, and in order to satisfy him the box was disinterred. Netherwood looked at the arms, and then said that the pain which he was experiencing previously had left him.

We received a call on Saturday last from Mr. Concannon of 145 West Newton street, Boston. He appeared healthful, and ready for the series of séances, sittings, etc., in which himself and wife (who is with him) propose to be engaged for some time to come. Those who visit Mr. Ayer's Temple Sabbath mornings and evenings will be privileged to see the evidence presented by these mediums.

Mr. H. A. Vaillancourt and Dr. W. L Jack made us a call on Monday morning, Oct. 5. The first named gentleman (Dr. Jack informs us) has lately been developed by the spirit agencies for magnetic healing-his labors being full of success. Dr. Jack's work in the field of treatment has been of a high order. Both gentlemen are residents of Springfield, Mass.

Mrs. J. J. Whitney and her husband have taken up their abode at 144 West Canton street, Boston, Mass., to which place many investigators have already passed, to learn of this lady's remarkable medial gifts. She proposes to remain in Boston all winter, and will be seen repeatedly at the Berkeley Hall Spiritualist meetings. Give her a call.

85 We give our readers in the present issue the first instalment of an important paper by Mr. C. M. Barrows, entitled "Suggestion Without Hypnotism: An Account of Experiments in Preventing or Suppressing Pain." It is reprinted from Part XXX., Vol. XII., of the 'Proceedings of the Incorporated Society for Psychical Research."

The Ultimates of Spiritualism," a lecture delivered before the First Society of Spiritualists of New York City, at Berkeley Lyceened to with profound attention, and reported for the BANNER OF LIGHT. It will appear hereafter.

J. Jay Watson and his accomplished daughter will give a concert at Masonic Temple, Washington, D. C., Sunday afternoon, Oct. 18, 1896, at three o'clock. They will also be in attendance at the National Spiritualists' Association Convention.

Mrs. Abby Morton Diaz will speak on Waste of Human Forces and their Wise Direction," on Thursday, Oct. 15, at 3 P. M., in the Ladies' Physiological Institute, Wesleyan Hall, No. 36 Bromfield street, Boston.

Dr. Buchanan's announcement of the stated) will be found in another part of THE BANNER.

F. A. Wiggin called at our office on Wednesday, Sept. 30. He was on his way to Indianapolis, Ind., where he is to be for three months-commencing Sunday, Oct. 4.

The British mint coins half a ton of pennies, halfpennies and farthings weekly.

NEWSY NOTES AND PITHY POINTS.

A PROPER REASON. Great grandma said (and she's always right),
"A proper child must be polite."
And teacher said (for I wrote it down),
"Katharine is a proper noun." That's another grammar—so, you see, if I'm not as polite as I can be, Katharine's not the name for me - Youth's Companion.

Estimating the population of the United States at 71.045,000, a treasury circular gives the per capita circulation of all kinds of money as \$21.48. This is a decrease of about one dollar per head as compared with Sept. 1, 1895. The total circulation now is \$1,589,

Demetrius Callais Bey, the Greek who married the widow of P. T. Barnum in 1895, has just died in Constantinople.

The Czar and Czarina will remain in France five days, from the 3d to the 9th of October. On the 7th the Czar will lay the foundation stone of the great bridge, which will be the chief monument of the Exhibition of 1900, and will be named after his Majesty.

According to a San Francisco telegram, a terrible fire, followed by floods, earthquakes and storms, took place at Kobe, Japan, on Aug. 26 last. Two thousand five hundred persons are said to have perished.

They call it "Injun summer"-can't see the reason why, When the river in a whisper goes stealin'—stealin' by; When the lonesome leaves air listenin' for the win

that 's lost away,
An' the clouds air driftin' lazy in the blue seas of the Ain't a Injun in it-

Nary-nary one! Or he'd take a tomahawk, Scalp things, an' be done! -Frank L. Stanton

The following is a good plan, says a Frenchman, to avoid tipping a watter at a restaurant: "When the bill comes, pay it exactly. A certain involuntary expression of astonishment will be visible on the watter's lace, well trained though it may be. You should then rise, saying to him, 'I have made an excellent dinner; you manage the establishment much better than the preceding proprietor did." During his rapture at being mistaken for the owner of the restaurant, you escape."—The Hotel. World. cape."- The Hotel World.

It is said that of Fremont's band of pioneers who, in 1845, followed the path of Dr. Marcus Whitman, only one, Thomas E. Breckinridge, seventy-one years old, is alive.

One of the most important of the many announcements which the publishers of the Allantic Monthly make for the fall and winter of 1890-97, is a series of End-of the Century Papers. Following Mr. John Fiske's article in a recent number on "A Century of Science" will be similar papers, summing up, in a philosophical way, the advance made during the nineteenth century, such as. A Century of Exploration, A Century of Social Betterment. These papers are to be by writers who are authorities upon the various subjects treated.

A little energy and money expended in judicious advertising brings big business in return. Properly used, advertising pays.

New York will soon have the tallest office building in the world. It is going up in Park Row, and will be 386 feet high.

Jack listened with great delight to the soft purring of his kitten, and then exclaimed: "Dear little thing! just hear her bubble!"—Toronto Globe.

Here is a copy of an announcement said to have been found posted on a Lawrence county church: "There will be preaching in this house, Providence permitting, Sunday, and there will be preaching whether or not on the Monday following upon the subject, 'He that believeth and is baptized shall be deared, and he that believeth not shall be deared.' precisely half-past three o'clock in the afternoon."-

We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most.—Henry Van Dyke.

Mother—"Tommy, how are you coming on at school?" Tommy—"First rate, ma." "Mention the names of some of the domestic animals." "The horse, the dog, the pig." "What animal is that which lives mostly in the house, but often makes a which lives mostly in the house, but often makes a dreadful noise so that people cannot sleep?" "Four-legged animal?" "Yes." "Do n't let people sleep?" "Yes." Tommy (triumphantly)—"Plano."—Golden

An article comes to us this morning in the New York Tribune, condemning in the strongest terms the effect of tight check reins. The article states that for years the car and omnibus horses in New York City, although hard worked on hardest pavements, rarely become stiff forward because their heads are free, white country livery horses, though traveling on soft roads with tight check-reins, are almost sure to become stiff.—Dumb Animals.

Light be the turf of thy tomb; May its verdure like emeralds be. There should not be the shadow of gloom
In aught that reminds us of thee. New flowers and an evergreen tree Shall spring from the spot of thy rest; But no cyprus nor yew let us see,
For why should we mourn for the blest?

The latest sanitary statistics in the Havana papers give 10,000 as the number of soldiers in the hospitals on the island; 2.000 suffering from yellow fever. There are over 300 physicians in the hospitals. Yellow fever and smallpox were both said to be spreading.

The present age might appropriately be called the lying age. The ministry will not tolerate a minister who dares to speak the truth; the daily press will not tolerate an editor who dares to write the truth; the millionaire endowed colleges will not tolerate professors who dare to teach the truth. - Cooperative Age.

The BANNER OF LIGHT says: "The marble bust of Thomas Paine, which was rejected twenty years ago, and singe that time has remained in the office of Mrs. Carrie B. Kilgore, Philadelphia, Pa., will, some time during the coming autumn, be brought before the mayor and council with the hope that time has brought a change in the city feeling, and that the offering will now find acceptance."—The (N. Y.)

Belleving not in God, yet, day by day,
He traveled in God's way.
Let them condemn not, who, believing God,
In their own paths have trod.

—Kent Knowlton, in Godey's Magazine.

A pretty story comes to the "Listener" about a little boy whose elder sister is much interested in photography, and who gives the tamily the benefit of many observations about her work. The little boy was taken to the court-house to see the end of a certain trial. He came home, and told his mother about it. "The judge made a speech to the jury," he said, then there seer them jury a little deriver over the deand then sent them into a little dark room to develop,"-Boston Transcript.

An Irish judge tells the following story of one of the juries in the south of Ireland, where he was trying a case. The usher of the court proclaimed, with due solemnity, the usual formula: "Gentlemen of the jury, take your proper places in the court!" where-upon seven of them instinctively walked into the dock.

Jack-"What's humor, Sue?" Sue-"Being able what's philosophy?" Sue—"Ohi that's being able to enjoy your own bad temper." Jack—"And what's philosophy?" Sue—"Ohi that's being able to enjoy your own bad temper." Jack—"And what is it when you don't enjoy anybody's?" Sue—"Why, I it when you do n't enjoy anybody's?" Sue-" Why, I do n't know, Jack-unless, perhaps, that's religion."

With all our varied beliefs, opinions, convictions or faiths, we can afford to be tolerant to the views of nature, we can alrord to be tolerate to the views others. Convince people if in error by reasoning together calmly, but we cannot enforce opinions by declarations, edicts, creeds or penalties, and we must, while claiming immunity for the free expression of our properties. own opinions, concede the same right to others, no matter how widely they may differ from us, if they do not molest us in the exercise of our free born rights. Let toleration prevail in fact as well as in theory, and let the world be reformed by the earnest advocacy of justice and the promulgation of the truth, that it may vet prevail over error and intolerance.—Searchlight

> The king, a king self-crowned, is he Who from desire and fear is free. Who would the power of courtiers share May mount ambition's slippery stair;
> To live by all the world forgot
> In ease and quiet be my lot,
> And as my noiseless days gilde past
> To rest unnoted to the last. Well may the man his end bemoan Who dies to others too well known, A stranger to himself alone.

According to a recent government report there are in the United States 122,000 male teachers, and 280,000 female teachers.

"Come into the garden, Maud"; but Maud was much too wise. Said she: "Oh! no; the corn has ears, and the potatoes eyes."—Indianapolis Journal.

Australia, which was nearly cremated with heat last January, is now struggling with snows that have broken down all the telegraph lines.—The Sedgwick (Kansas) Pantagraph.

#### Magnetism or Medicines-Which?

It was said of old-"thy faith hath made thee whole." But considering present human conditions and organizations, faith is not a universal panaces—neither is "belief," nor "will power." Tinctures of roots and herbs, wisely selected, and properly magnetized medicines, are at times required to restore the sick. And spirit power often (very often with Dr. Peebles) cures at once, removing pain instantane

Ously.
[We have seen and inspected the letters to Dr. Peebles from which the following extracts are made.—Thomas G. Newman, editor of Philosophical Journal]

osophical Journal |
For instance, Mrs. S. A. Jewett, Pittsburg,
Pa. (Care J. J. Shipley, B. & O. dépôt), wrote
us yesterday: "I had suffered great pains a long time from a prolonged sickness; but when I was sitting Thursday evening for your psychic treatment the pains all left me at once and I was instantly cured. Although there is

some little soreness, I've had no pain since."
A letter from Mrs. R. Irvine, 65 Coryden street, Bradford, Pa., received the same evening of Mrs. Jewett's, says: "My foot was very, very painful; and when your letter came I took and bound it on to my foot, and it was perfectly easy right off, and it has not troubled

me any since. It is remarkable, and I feel very happy over it."

G. W. Ackerly, 60 Herkimer place, Brooklyn, New York, writes: "At my first sitting for your psychic treatment, Doctor, my hand, by some invisible impulse, was lifted to my head, which was very sore and painful, and, believe me, before the half-hour was up I could press hard as possible on my head, and there was no soreness, no pain; all had left. It was won-

Certainly Dr. Peebles is doing "wonderful" things and making astounding cures, taking many, by his psychic power and attending Spirit Healers, from their sick beds almost instantaneously, thus literally making "the lame to walk, the blind to see, and casting out de-mons" (obsessing spirits). Others, in fact the majority of invalids, require not poisonous drugs, but some magnetized, vitalized medi-The Doctor also treats the tobacco habit and

drunkenness with marked success. Those sitting for psychic treatment should put the left hand upon the signature of one of

his letters and place the mind calmly upon spirit and spiritual things—upon health, harmony, happiness and heaven. Those wishing a free diagnosis should send

the name, age, sex, leading symptom, and stamp for reply.

Address Drs. Peebles & Burroughs, P. O. Box 177, Indianapolis, Ind.

#### Partial List

Of talent which will attend next Convention National Spiritualists' Association Oct. 20, 21, 22, 1896:

Harrison D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Hon. Samuel Putnam, Dr. Geo. A. Fuller, W. J. Colville, Mrs. M. H. Cadwallader, Mrs. A. E. Sheets, Miss Maggie Gaule, E. W. Sprague, Mrs. E. W. Sprague, Mrs. Anna Jaquess, Chas. W. Stanglen, E. W. Bond, Mrs. A. E. Pierce, Charles W. Sullivan, Clara Field Conant, Dr. O. G. W. Adams, Mrs. Mattie Chamberlain, Col. Jas. Freeman, John Hutchinson, Mr. and Mrs. J. D. Storrs, W. H. Bach, Frank Walker, Mrs. Wheeler Brown, Mrs. J. E. B. Dillon, Mrs. Rachel Walcott, Mrs. J. J. Whitney, Mrs. Maud Frietag, J. B. Hatch, Jr., F. A. Wiggin, Theo. F. Price, Mr. Geo. A. Bacon, Dr. G. C. B. Ewell, Capt. E. W. Gould, Mrs. Carrie F. Loring, Herman Altemus, Mrs. Ida P. A. Whitlock, Mrs. Maggie Waite, Dr. Schlesinger, Mrs. Adeline M. Glading, Dr. and Mrs. Aspinwall, Mr. Thos. Newman, Chas. Schirm, Esq., John Eggleston, and many

Up to present time indications are that the Convention for 1896 will be the largest on

So much talent has reported that how to utilize it all is going to be a great question. Come to the great Convention.

F. B. WOODBURY, Sec'y.

#### 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, Miss Lizzie Harlow and Mrs. Juliette Yeaw.

The music for the day will be furnished by the singers of the Springfield Society.

The Ladies' Aid Society has secured the use of Odd Fellows Hall, and has tendered it to the

State Association free of charge. The ladies will furnish dinner and supper at the hall.

Committee of Arrangements—Dr. Geo. A. Fuller (Chairman), Mrs. H. G. Holcomb, Mr. T. M. Holcomb, Mrs. Haskins, J. Browne Hatch, Jr.

#### Primitive Christianity.

This work, containing the only authentic Gospel of St. John, and the lost lives of Jesus Christ and the Apostles, will be issued in De-cember from San José, Cal., and sent by mail

A remittance of \$1.50 prior to December will be accepted as payment; but the offer of copies for \$1.00 promptly sent will cease on the 10th Jos. Rodes Buchanan. of October.

The Food Fair and Home Congress opened very auspiciously in Mechanics' Building, Monday, Oct. 4. Notwithstanding the unpleasant weather the immense building was crowded, fully fifteen thousand people passing through the gates. About five hundred persons were present at the opening of the Home Congress in Cotillion Hall. The hall was tastefully decorated with palms, potted plants and cut flowers. Bunting and the American flag graced the platform and walls. Mrs. Richardson opened the Congress by a few words of welcome, and outlined the purpose of the Congress, after which she, in her charming way, introduced Mr. Frank A. Hill, Secretary of the Massachusetts State Board of Education, as presiding officer. William T. Harris, L. L. D., United States Commissioner of Education, Mr. S. T. Dutton, Superintendent of Brookline Schools, Mary A. Livermore, and Prof. O. T. Atwater were the speakers of the evening. A reception was held later in the evening, when presentations were made by the social committee. Want of space forbids a more lengthy report this

Dr. G. W. Fowler and wife, of Lynn, Mass., are still lingering at their beautiful cottage at Queen City Park, where, the doctor writes us, they have obtained marvelous development. They will return to their home early in October, and, after their visit to the National Convention at Washington, the doctor will have an office in Boston two or three days in each week, where he will exercise his mediumship as a medical and business clairvovant-particulars of which will appear hereafter in these columns.

#### Notice.

The members of the Veteran Spiritualists' Union are hereby notified that a meeting of the Union will be are nerely notined that a meeting of the ornor win beld Thursday, Oct. 15, 1896, at 8½ Bosworth street, Room 2 (Banner of Light building), at 7:30 P. M., to take action on the question of whether the Union will authorize the Board of Directors to purchase real estate in the town of Belmont, State of Massachusetts, to be used as a home for needy Spiritualists. WM. H. BANKS, Clerk. C. C. SHAW, President. Boston, Mass., Sept. 28, 1896.

Confusion as to the choice of a blood purifier is unnecessary. There is but one best Sarsaparilla, and that is Ayer's. This important fact was recognized at the World's Fair, Chicago, 1893, being the only bloodpurifier admitted to be placed on exhibition.

#### MEETINGS IN BOSTON.

Gostom Spiritual Temple meets in Berkeley Hall every Sunday at 10% A. M. and 7 & P. M. Speaker for October, J. Frank Baxier. J. H. Lowis, President, J. B. Hatch, Jr., Scoretary, 14 Sydney street, Station K. Boston, Mass. Souton Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome, Send the children J. B. Hatch, Jr., Conductor: A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

17 Leroy street, Dorchester, Mass.

First Spiritual Temple, Exeter and Newbury

Stre ts.—Spiritual Fraternity Society. Sundays at 10½

and 7½ R. M., sérness for full-form materialization, etc.
through the mediumship of Mr. and Mrs. O. L. Concamon.

At 2 p P. M., lecture through the mediumship of Mrs. N. J.

Willis. Wedned by evenings, at 1½, sociable, conference
and phenomena. Other maetings announced from the
platform. A. H. Sherman, Sec. J.

Hathbone Hall, 604 Washington Street, corner
of Kneeiand.—Society of Ethical and Spiritual Cultura
(Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½;
Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Allerton Hall, 1234 Washington Street. The United Spiritualists of America (incorporated) hold meetings Spindary, at 11 A. M., 14 and 74 P. M., and Tuesday at 1 and 75 P. M. Dr. George E. Dillingham, President.

Britiseer's Hall, 1031 Washington Street.—Sun day, II a. M., developing circle; 2½ and 1½ r. M., lectur, and tests. Wednesday, 2½ r. M., healing, developing and tests. Good music. Vocal and instrumental. W. H. Bach

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½ and 7½ P. M.; Tuesday at 2½ and 7½ P. M. L. Lathrop, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at 11,2% and 7% Sundays; Thursdays at Unity Itali,724 Washington, corner of Kneeland and Washington streets, at 7%. Thomas Jackson, Conductor.

Band of Harmony—Harmony Hall, 724 Washington street. Sundays at 11 A. M., 2½ and 7½ F. M.; Tuesday and Thursday 2½ F. M. Mrs K. E. Parnell, President. Dwight Hall, 514 Tremont Street.—Sunday, developing circle, 11 A.M.; 11818 and speaking, 34 and 34; Wednesday, 24, tests and development. Mrs. A. K. Gilliland, Conductor.

The First Spiritualist Ladles' Ald Society meet every Friday afternoon and evening-supper at 6 r.M.—at 241 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

Hinwatha Hall, 241 Tremont Street.—The Gospei of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ r. M., Thursdays 2½ and 7½ r. M., Saturdays 2½ and 7½ r. M., conference meeting (seats free in the evening).

Commercial Hall, 694 Washington Street, corner of Knoeland.—Meetings every Thursday, 2% P.M.
N. P. Smith, Chairman. Friendship Hall, 12 Kneeland Street.—Meetings every Sundsy at 11 a. m., 2½ and 7½ P.M. N.P. Smith, Chairman.

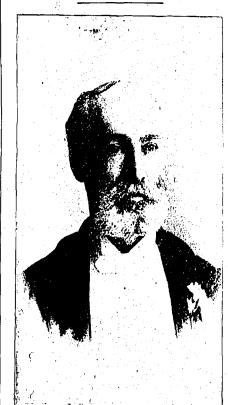
Red Men's Hall, 514 Trement Street.—Mrs. Maggie Waite, tests, on Sunday evenings at 8 o'clock. Facts Meetings, 724 Washington street, every Monday, at 8 P.M. Supper at 6 P.M.

Chelsea.—Spiritual meetings every Sunday evening at 1½ at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue Dambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M Mrs. L. J. Akerman and Miss Wheeler, Conductors.

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

Our directory of Boston meetings will, however, be continued as heretofore.

The reports of any services in Boston that fail to reach this office on Monday will not appear in THE BANNER of that week.



J. FRANK BAXTER. Who speaks for the Boston Spiritual Temple, at

Berkeley Hall, during the month of October. The Boston Spiritual Temple.-J. B. Hatch Jr , Sec'y, writes: The meetings of this society opened

on the morning of Oct. 4 for the season of '96 and '97. J. Clegg Wright, our speaker for the month of October, being ill, we were fortunate in securing the services of J. Frank Baxter, who during his engagement of the month will be our speaker test medium and singer. It being his only engagement here this seasoo, the Spiritual sts of New England should avail themselves of this opportunity.

The opening of these meetings was the introduction of a new President for the Boston Spiritual Templea new President, but not a stranger to a Boston audi-

ence—for Mr. J. H. Lewis has been connected with Spiritualist meetings for many years.

The past President, Wm. H. Banks, has a great many friends in Boston, and his presence was greatly missed this morning, but we hope to see him and his greatly the later on

good wife later on.

The regular meeting opened with a piano solo by Mr. Fred Watson.

Mr. Fred Watson.

President Lewis then welcomed the audience to the Temple. He then presented Mr. Baxter, who prefaced his address with a song, and then took for his subject: "Yesterday, To-day and To-morrow; or, The Spiritual Revelation of the Age."

The speaker deprecated the disposition of a certain class who so trequently exalted the past at the ex-

class who so frequently exalted the past at the expense of the present—sighing for "the good old Bible days." The young are full of energy and vitality, and the present, to them, is rich in possibilities; and as they have no clinging memories of the past they are apt to ignore what is done for them, and in instances make the past and the aged the butt of their ridicule. But as age comes on it becomes easy to attribute present dissatisfaction to a retrograde movement of the world, which does not obtain, rather than to the fall

ing off of personal energy, which is the case.

He would not excuse or encourage evil, neither would he dishonor our age and times. "I love the good old past," said he, "allowing me to emphasize the word good; but an error hoary with age is an error evil." error still.

Orders, leagues, unions, societies, associations and brotherhoods for assuring justice mark the day. We are learning that constitutions, institutions, theories and laws are valuable only just so far as they subserve the componental feet. serve the common welfare.

Mr. Baxter paid great respect and honor to those

of the past who have dared, who have acted and suf-fered in accord with conviction and right in bringing about the present status.

He reviewed the history of Modern Spiritualism

through its thorny ways, alluding praiseworthly to its goaded advocates and abused adherents, showing how the "fittest had survived." He grandly showed what a powerful factor was Spiritualism in eliminating error and establishing truth—in righting wrongs and leveling unjust distinctions.

The audience was large, and the applause often.

The audience was large, and the applause often. In the audience were noticed many of the Directors of the Veteran Spiritualist Union, also a great many young people. This is a good omen.

In the evening another large audience was in attendance. The exercises opened with a piano solo by Mr. Watson. President Lewis then introduced Mr. Baxter, who read a poem, and was followed by Miss Grace E. Warren, who had for her selection "The Lost Chord." Mr. Baxter then delivered the address of the evening, [a summary of which we shall publish next week.—ED.]

At the close of Mr. Baxter's lecture, President Lewis introduced Miss Locke, who sang a song entitled "Rainbows After Showers" with good effect. Mrs. J. J. Whitney was then introduced, and said. Mr. President and Friends: I am a stranger in Bos-

Mr. President and Friends: I am a stranger in Bostou and to this audience, and to-night, in coming here, I want each one of you to ask your spirit-friends to come and give their names. I am entranced, and cannot see the audience. Mr. Salsbury, the spirit that controls me at this time, tells me that he passed out

The spirit must give the name, and if it is for you, you must ask a question mentally.

Spiritualism came to me unscught. I never knew of such a paper as the BANNER OF LIGHT. I belonged to a family that knew nothing about Spiritualism. Now I would not give up what I know of Spiritualism for

anything in this world."

Mrs. Whitney then went into a trance, and gave the names of many spirits, which were recognized. She held a reception at the close of the meeting.

The organ used at the meeting this month is from

half. Take one home and read the news from all parts ]

The First Spiritualist findles' Aid Society-Carrie L. Haton, Sec'y, writes-met as usual, Mrs. A. E. Barnes, President, in the chair.

This was our opening day, and we were glad to see In the evening Mrr. Alice Waterhouse opened the meeting, and welcomed all to the Ladles' Aid Society. She spoke very feelingly of the members who had passed to a higher life during the summer vacation—Mrs. Cushman, Mrs. Stone and Mr. Frank Jones.

Mrs. Bach discoursed music during the evening, Mrs. Shackley, one of our good mediums, gave satisactory delineations.

Mrs. M. A. Chandler spoke briefly. She also gave several tests.

Mr. J. B. Hatch, Sr., made interesting remarks con-cerning the welfare of this society, and proposed a plan whereby the gentlemen could assist the ladies inancially.

Mrs. Davis then gave demonstrations of spirit re-

turn, and Mr. Tuttle made brief remarks.

Mr. Bach was then introduced. He spoke briefly, and was glad to meet with this society.

This closed a very interesting session. We will continue our meetings every Friday as usual.

Eugineers' Hall .- A correspondent writes: Notwithstanding the rain we had a good attendance at our morning developing circle. Many tests and interesting incidents took place.

Our afternoon conference meeting was one of the fluest meetings we have held in point of interest, as well as calling out a good attendance. "Spiritualism of Forty Years Ago and the Present Time" was the subject for discussion, and was handled in an able

The evening was devoted to a short lecture, and tests. Among those who appeared during the day were W. H. Bach, Dr. White, Mr. Lamont, Mr. and Mrs. Ogood Stiles, Mrs. Snow, Mrs. Davis, Mrs. Wood, B. F. Foster, and others. Mrs. Carbee's astro-logical readings attracted the attention of the people and were well received.

Next Sunday we present, in addition to our regular program, a séance for physical manifestations in the full gas-light, by B. F. Foster. Bring your own slates, which will be fastened together in the presence of the audience, and writing produced between them.

Rathbone Hall .- A correspondent writes: Sunday morning, Oct. 4, developing conference and test circle opened as usual. Several mediums were present and gave some grand tests.

ent and gave some grand tests.

Atternoon session began with song service, led by Mr. Bartlett; reading and invocation by Chaplain; opening address and tests by Mrs. Forrester; after a beautiful song by Mr. Bartlett, Mr. W. Rollins gave some excellent tests, followed by Mrs. E. J. Nutter, Mrs. Collins, Mrs. Peak, Mrs. West, Mrs. Woods, Mrs. M. Knowles, Mr. Bartlett and Mrs. Wilkinson.

Evening service—Mr. J. E. Bartlett gave the opening address, also several fine tests; harmonica duct, by Messrs. Fowler and Hultz; Mrs. S. P. Treen gave some very beautiful thoughts; song, by Mr. Bartlett; afterward Mrs. Nutter did some good work in psychometric readings; Mrs. Deey, excellent tests; another

metric readings: Mrs. Deey, excellent tests; another song, and Mrs. Wilkinson closed the meeting. BANNER OF LIGHT for sale.

America Hall .- A correspondent writes: The circle held at this beautiful place of gathering, on Sunday morning last, was fully attended, many taking part, both mediums and speakers. Those on the spirit-side are continually bringing forth new workers

We had two glorious meetings, afternoon and even meaning, at which the following able talent were present:
Miss C. Sears, Mr. L. A. Pierce, Mrs. A. McKenna,
Mrs. M. J. Peak, Mrs. M. Cutter, Mrs. A. Fornester,
Mr. E. Tuttle, Mrs. I. B. Sears, Mrs. A. Adams, Mr.
Eliot, Mrs. Colyer, Mrs. N. Thomas, Mrs. Deey, Mrs.
Dr. Wildes.
Mania by Prof. Peak and Playee, Piane sole by

Music by Profs. Peak and Pierce. Piano solo by Mr. Grimes. Song by Mrs. Rockwell.

BANNER OF LIGHT on sale.

Cambridgeport, G. A. R. Hall, 573 Massachue setts Avenue.-L. J. Ackerman writes: Sunday, at 11 A. M., developing circle; good attendance, good power. Afternoon meeting-Mediums present, Mr. Scarlet, Mr. Nickles, both fine speakers; Mrs. Fredericks, Mrs. Tracy, Mr. Farnum and Mr. Gates, all gave ac-curate test readings.

Evening meeting, at 7:30. Invocation by Mr. Scarlet; readings; tests by Mrs. Tracy, Mrs. Burrell, Mr. Farnum and Mr. Gates; Mr. Clark answered mental questions; "Scrita," Spanish control, came and read articles—all correct.

Good 'Templars' Hall, Charlestown District .-F. W. P. writes: Wednesday and Friday evenings (Sept. 30 and Oct. 2) spiritual meetings were held in Mrs. E. J. Peak, in three different phases-clair-

vovant, clairaudient and an unconscious mediumhas the time to give to each tests that give entire satisfaction to all. Occasionally other mediums are present to assist. The meetings are opened with prayer by the Conductor, above named; singing and playing interspersed.

Dwight Hall .- A. R. Gilliland, Sec'y, writes: We opened in our new hall with a very good attendance, and with the addition of Mrs. Nellie Carlton as Director of Singing, and some good spiritual song books to sing from, we hope to do a big work this winter for the spirit world.

We had with us during the day Mrs. Mellen, Mr. Hall, Mrs. Hayes, Mrs. Smith, Mr. Clark, Katle Butler. All tests given were recognized. We hope next Sunday to see all our old friends, as well as many new

We will have a circle on Wednesday at 2:30 P. M. Our entertainment on the 28th was a success, and we have our books to sing from. BANNER OF LIGHT for sale on Wednesday afternoons and Sunday.

Elynian Hall .- E. L., Secretary, writes: Sunday, Oct. 4, notwithstanding the inclemency of the weather, our Society held three luteresting meetings.

The morning and afternoon circles were replete in spiritual good. Fine developing power was manifest and many beautiful tests were given. Mr. Norse, Mr. Lathrop and "Starlight," and other private mediums

assisted. In the evening our President's guides gave an inspiring address and read, with tests, for every one present. Mr. Redding and his guides assisted very fuely.

We shall have the "Fosters" with us next Thursday evening (Oct. 8), for a scance for physical manifestations. Bring your own slates. Admission fifty cents.
The BANNER OF LIGHT is always for sale at our

Band of Harmony, Harmony Hall .- A correspondent writes: Sunday's developing and test circle, conducted by the Chairman, assisted by Mrs. J. A. Woods. 2:30 and 7:30 questions given by the audi-A. Woods. 2:30 and 7:30 questions given by the audience, and answered by the Chairman. Tests and readings by a large number of fine mediums, among them were Mrs. E. Hayes, Mr. W. A. Wilkinson, Mrs. J. A. Woods, Mr. Hersey, Mrs. A. P. Gutterrez, Mr. I. A. Pierce, Mrs. L. Favor, Mr. W. J. Hardy, Mrs. Millan, Mr. W. C. Quimby, Mrs. J. E. Davis, Mrs. Berry, Mrs. Ratzel, Mr. Whitlock, and Mrs. K. E. Parnell.

This also apprised by the property heav reported. This old spiritual hall has recently been repaired, entirely refitted, and the meetings are largely at-

First Spiritual Temple, corner of Exeter and Newbury Streets .- A correspondent writes: The Spiritual Fraternity Society resumed services with Mr. and Mrs. O. L. Concannon, mediums for physical and mental manifestations, including full-form materialization,

at 10:30 A. M. and 7:30 P. M.
At 2:30 P. M., lecture through Mrs. N. J. Willis, trance speaker.
Next Sunday, Oct. 11, Mr. and Mrs. Concannon will be present morning and evening, and at 2:30 P. M. Mrs. Willis's guides will speak upon subjects and questions from the audience.

The Boston Psychic Conference and Facts Meetings, which have been conducted for many years by Mr. Whitlock, have been resumed for the season. Dr. S. A. Hulse and Dr. Field read articles which they had prepared, and a discussion on the same interestingly followed.

These meetings are free, and are held every Friday evening at No. 3 Park street, and every Monday evening at 724 Washington street, with supper on Monday evening at 6 o'clock. All interested are invited. The Ladies' Spiritualistic Industrial So-

ciety-writes S. E. Appleton, Sec'y-held its first meeting of the season Thursday, Oct. 1. A social was convened in the evening, and the friends and members greatly enjoyed the reunion. Our first dance will be held Thursday, Oct. 15, in Arlington Hall, corner of Washington and Dover streets.

Home Restrum, 21 Soley Street, Charles town.-C. E. Huot writes: Meeting was held Sunday evening, Oct. 4, with good attendance. Music, Mrs. Armstrong; poem. Mr. Thompson; tests by Mrs. Robertson, Dr. E. M. Saunders, and by the Chairman.

"A Stitch in Time Saves Nine." The organ used at the meeting this month is from he Estey Organ Co. The flowers are from Cohen, the forst, Bosworth street.

The BANNER of LIGHT is always for sale at this stance. Sold everywhere.

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

Mr. F. B. Hawkins, Morris Heights, New York, will be assisted by Master Willie Chestor, the wonderfully inspired boy pianist. Program includes short, prac-tical story-lecture on Spiritualism, psychometric and hypnotic demonstrations, and free magnetic healing.

Master Chester plays plane and organ under test conditions. Also, mental and other tests. Address as above for open dates.

Societies in want of a medium for platform work can try Mr. J. 8 Scarlett. Address him, 105 Green street, Cambridgeport, Mass.

C. L. Willis, inspirational lecturer and test medium, spoke in Lowell Sept. 27; will speak at Fitchburg Oct. 11, and probably the entire month; at Lowell, Nov. 22, and Jan. 31 '97; would be pleased to hear from societies dearing a speaker and test medium. Address for mouth of October at 66 Lunenburg street, Fitchburg, Mass., or 10 Bond street, Boston, Mass., permanent address.

W. J. Colville, who is still actively engaged in San Francisco and Oakland, is dally addressing large audiences in one or both of those enterprising cities. The interest in all psychic matters in that locality is greater than ever, and the present season has opened with rare promise for the winter.

Prof. J. F. Hartmann, lecturer, and Lizzle Kelly Hartmann, platform test medium and psychometrist, are open for engagements to serve societies. Address 220 Washington street, Providence, R. I.

G. W. Kates and wife would like to arrange a few stops South en route to Texas in January, and for succeeding months in the South and West. Last of October would accept week-night calls near Philadelphia. Address them 3224 Monument street, Philadelphia.

speaket, has a limited number of open dates for the season of '96 and '97. Would be pleased to correspond with societies for those dates, also week day evenings within easy reach of Boston, Mass.

William A. Hale, M. D., lecturer and platform

Low Rates to the White Mountains. A surprisingly large number of people are taking advantage of the low rates which the Boston & Maine Railroad is giving to Mountain resorts, and many are the delights which surround these trips, for not only are there numerous points—fuelding Fabyans, intervale, Lancaster, Profile House, the Summit, the Flume, the Notch—which the tourist may visit, but the mountain foliage is fast reaching that condition of beauty which is most pleasing to the eye.

These reduced rate excursion tickets are on sale at all of the principal stations on the System, and the limits placed upon them permit of the privilege of prolonging the mountain visit until Oct. 10, and a stop-over is granted at stations north of Plymouth

or North Conway.

Inquire at ticket offices, or at the Boston City Ticket Office, 322 Washington street, for information regard-

## FOURTH ANNUAL CONVENTION

#### **National Spiritualists' Association** Of the United States of America and Canada.

MASONIC TEMPLE.

Corner Ninth and F Streets, N. W., Washington, D. C.,

Oct. 20, 21, 22, 1896. Business Sessions Each Day at 10 A. M. and 2 P. M.

Important business of interest to every Spiritualist will be presented for action before these gatherings.
At 7:30 each evening Grand Public Meetings, with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and

mediums will be present and participate in these ex-

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates. Remember, that unless you procure a Certificate Ticket we cannot secure a reduction on return trip. Notice will be given in papers at what stations these tickets can be secured. All delegates' credentials should be ferwarded to headquarters by October 1, 1896.

All societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

the convention.

Delegates' headquarters will be at the Ebbitt House, 14th and F streets, Northwest, Washington, D. C.

All Spiritualists in the United States and Canada are invited to be present.

are invited to be present.

All delegates are requested to report at Red Parlor,
Ebbitt House, October 19, at 8 P. M

HARRISON D. BARRETT, President.
FRANCIS B. WOODBURY, Secretary.

#### The Bemis Sanitarium.

In Glens Falls, N. Y., the above well-known and equally reliable institution is magnificently located, where hundreds have been and are now being treated for diseased eyes and failing eyesight. The marked success attending this institution testifies that blindness can be prevented and cured. The Sanitarium is located in one of the healthlest spots in the State of New York, which is indeed a great aid to the afflicted. We would recommend to our readers that those who are sadly in need of a sanitarium to which to go, make a trial of the above, and we are sure satisfaction will be the result. See the advertisement on page five of this issue and write for pamphlet, which will be cheer-

## SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the Banner of LIGHT and all Spiritual and Occult Literature.

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.

Orders by mail promptly attended to.

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 countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

### World's Food Fair Home Congress, MECHANICS' BUILDING, BOSTON.

MECHANICS' BUILDING, BOSTON.

MONDAY, Oct. 5, to Saturday, Nov. 7. Daily, 10 A.M. to
10 P.M. Two hundred dealers in food products will
distribute samples to the people. Most distinguished men
and women in the land to participate in Home Congress
(three sessions daily). Mrs. Sarah Tyson Rorer, of Philadelphia, lectures every afternoon on "Therapeutics of Diet."
Season tickets at special rates. Five "Centurion" Bicycles
given away to most popular teacher, pupil, mercantile or
manufactory establishment employé, letter carrier, street
or steam railway employé. It costs nothing to vote. Four
hundred Souvenir Silver Spoons given away every day to
first four hundred women purchasing tickets of admission.
N.Y. Seventh Regiment, Re-vest, Salem Cadet, Lafricaln's,
Naval Brigade and Boyle O'Reilly Bands, also the Fadettes,
Mendelssonn Club, etc. Nothing like it since the Peace
Jubilee.

Admission 25 Cents. 6w Sept. 26.

#### Frank N. Foster. SPIRIT PHOTOGRAPHÉR.

33 East Newton Street, Boston. BUSINESS hours 10 A. M. to 4 P. M. daily. Sittings given by mail. Circulars and terms for stamp. 1w° Oct. 10.

B. F. Foster,
Medium for Physical Manifestations in Full Light. Séances Mon., Wed. and Fri., 8 P.M. | Séances at your homes
Daylight Séance Saturday, 2 "" | by appointment.
Correspondence solicited with Societies within one hundred miles of Boston. For circulars and terms, address
33 East Newton street, Boston. | lw\* Oct. 10.

### Mrs. B. F. Foster,

TRANCE Medium. Hours 10 to 4. 23 East Newton street, Boston. lw\* Oct. 10. C. E. MARSTON, Psychometrist. Readings Oct. 10. General Readings, \$1. 47 Williams st., Boston.

## KAREZZA MARRIAGE

A bold, brave book teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Union Signal: Thousands of women have blessed Dr. Stockham for Tokology, thousands of men and women will bless her for Kurezza.

Arena: Karezza is worth its weight in gold, Sample pages free. Agents Wanted. Prepaid \$1.00, PINER STOCKHAM & CO. 277 MADISON ST., CHICAGO. Bept. 26.

#### Dr. A. J. Davis's

#### Alterative Compound.

A CONSTITUTIONAL MEDICINE for General Debility.

Nervous Prostration, &c., It Vitalizes, Purifies and Enriches the Blood, Tones up the Nerves, Creates an Appetite, and builds up the whole system.

Price \$1.00 per bottle. Six bottles for \$5.00. Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass, For sale by BLANDING & BLANDING, Providence, R. I.; HUDNUT'S Pharmacy, 205 Broadway, New York City; FULLER & FULLER CO., Chicago, Ill.

Oct. 18.

### Blindness Prevented.

THE ABSORPTION TREATMENT A SUCCESS. Hundreds successfully treated for all diseases of the eyes or lids, without knife or risk, at their homes and at our Santiarium, the largest and most successful institution in America. "Don't want to be blund." Pamphlet free, describing treatment. treatment.

BEMIS EYE SANITARIUM, Glens Falls, N.Y.
Oct. 10.

#### Materialization.

MRS. C. M. SAWYER will Hold seances at the rooms of Mrs. Chas. T. Wood, 178A Tremont street, Boston, on Sunday and Wednesday evanings of each week, at 8 o'clock, Oct. 10.

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. FLORIDA for Homeseekers and In vestors, is described in a handsome illustrated book mailing a two-cent stamp to J. H. FOSS, I Wabeno street, Roxbury, Mass.

MAINE'S MYSTERIOUS HEALER, who has created such a sensation in Maine, cures all diseases. Treated 2,500 people the last six weeks without failing. At 296 Columbus Avenue, Boston. Oct. 10.

MRS. A. M. BACON, Trance and Medical Medium. Sittings daily. 50 Montgomery street, Boston, lw\* Oct. 10.

### 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 BANNER, who will send us 500 contain, we will not only send the paper for three months, but also one conv of

#### A Fine Musical Tribute

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

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

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

## A BIOGRAPHIC MEMORIAL

# Luther Colby,

## FOUNDER OF THE Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MARY

JOHN W. DAY. This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation.

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

this new work.
The chapters are titled respectively:

'A MAN-CHILD IS BORN." A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED MR. COLBY'S MEDIUMSHIP.

"GONE HOME." TRIBUTES--Prose and Poetic. In its Dedication the author gives the keynote of the

TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years; TO THE PIONEERS OF MODERN SPIRIT TO THE PIONEERS OF MODEERS BEARATED UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW DATES AND TO THE YOUTH OF THE NEW DATES OF THE PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-

wide victory;

THESE PAGES, Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-cated.

has a picture of his beloved mother (taken in her eighty third year), and a fine likeness of William Berry (co-founder of the Banner of Light); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amedury, Mass. For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-

#### STORE, 9 Bosworth street, Boston. The Dear Departed.

BY ED. S. VARNEY.

The "dear departed" receive in this pamphlet a sterling recognition of their good deeds on earth, a memorial of their passage through death, and a recognition of their works from On High for the beloved ones they left behind on earth. The book is full of spiritual significance. Pamphlet, price 10 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.
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Dr. Bland's Book, HOW TO GET WELL AND HOW TO KEEP WELL.

### THIS great book is kept for sale at the BANNER OF LIGHT BOOKSTORE, or sent post-paid on receipt of \$1. Ingersoll and Bland.

THE great debate between COL ROBERT 6. 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.

#### SPIRIT

## Message Department

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

#### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Aug. 28, 1896. Spirit Invocation.

Oh, Divine Spirit! Again have we mingled in our circle and brought ourselves together, so as to be unfolded and given wisdom. We seek for enlightenment this morning, and the penetration that lifts us out of darkness and brings comfort to the soul.

Oh, Father! thou knowest as we speak of the Divine Spirit, the fatherhood of God and the brotherhood of man, we bring ourselves now, not in direct humbleness but in that quiet, reciprocating condition, that we may feel we are children of the Divine. Hear us while we have mingled here this morning, because we recognize the efforts that always come with us, and the anxiousness o the mortals while struggling with the adversities of life. Hear us, thou great angel of light, this morning; draw closer to us, and may each one be strengthened, because we have made an effort to comfort one another.

Hear us while we are together; guide us, each one ac cording to his or her own necessity in the work that might be produced by them; and we know the glory and the progress of the condition of life that bringeth good to all will be victory by and by. Amen.

#### INDIVIDUAL MESSAGES.

#### Louise Coburn.

Good-morning, Mr. President. It seems strange to me this morning to come back through the instrument, as the spirit calls it, and send a message to the dear, loved ones that are still in earth-life-for I have been wanting to for a long time. I seem to feel this morning so pleased because the good chairman said that I might be the first to come in and say what I could.

I don't know much about this side of the country, because my home was some ways off, but I have been, oh! so oftentimes wafted here by the open door, as it is called in spirit-life, where the spirits can send a message of love and give a little encouragement to those who, perhaps, are not as happy as we are. While I am a stranger to Boston, I am not a stranger to the Spiritual Philosophy. I knew something about it before I left the body, because I did know and was conscious that my mother assisted me. Mother is with me in spirit this morning, and I have yet dear, loved ones in have left two darling boys and a companion yet in earth-life, and I am so anxious that they will understand still more about the spirit return. They seem to have faith that the spirit lives beyond the earth-life, and it is a life of continuation. I want them to know how many times I am around them, and would like to assist them if I could only make them | ness and lonesomeness from those I love. thoroughly understand. I think Frank understands me best-that was my baby boy, although he is a young man now-I seem to draw nearer to him, because he is very sensitive. I know he oftentimes says: "Oh! that seems like mother," and it is by that way we try to approach our friends—because those

that even believe do not always understand.

I want to send good encouragement to the companion that walked by my side for so many years, and who is now bordering on the bright land of life; he will soon join me in the spirit, and I want them all to know: "Fear not," because it is the happiest sensation. I can give deal like going to bed at night so tired and | the spirit is conscious of their suffering. worn out that it could hardly go to sleep, and waking up in the morning feeling thoroughly rested; that was my experience in passing from earth to spirit-land. I see him so many times mentally wondering after all, because my husband has been a man of study, and what we might call a natural student, and he oftentimes talks of this theory and that theorythis one believes that and that one believes this-and yet out of the whole he wonders if there is not a possibility of being mistaken after all. I am trying to send him some encouragement this morning, and I want them to know that I am only waiting and watching for the time when we will all be together, not with the circumstances and struggles of life and trying to satisfy each other, for we will meet each other, we will know each other, we will understand each other, we will be so much happier, that we will thank God for the change.

I cannot send a long communication this morning; there is so much I want to say that I cannot say here, but I will try and assist themif they will give me an opportunity to come nearer to them.

They want to believe in Spiritualism, yet somehow or other they don't get the knowl. like to. I seem to realize that every time I to make them sure. I will thank you for giv- in mortal, I commence to feel the old familiar ing me this privilege. My name is Louise Coburn, and my home was in Orange Park, Fla. I shall be recognized also in Jacksonville, Fla. I might say I have been out of the body a long time.

#### Samuel P. Sanborn.

It may seem strange that we come such a long distance, after we arrive safely in that great harbor that we call spirit-life, to give a message; and the mortal oftentimes questions whether we arrive safely or not, as few comparatively speak to the many others left behind. I think one reason is, it has been so natural for us, through our former education, to believe that when we confine the body to mother earth, we leave it there; we are apt to carry it no farther than the grave; for it is many times expressed, that after we have passed over the road there is no return over it. I thank God that the road is not blocked, neither is it a plank; many can return over if they desire to. They need not come if they do not wish to; but it seems so strange, and yet a natural thing, after all, that we do not send our friends a communication—or a letter, as it would be termed in earth-life-unless we are at a pretty good distance from them. I suppose when I stepped out of the mortal a good many in our place thought I was a strange. peculiar person. I rather guess, although they never directly said it to me, they expected to find me in a much worse place than I found. When in earth-life I believed in the great Spirit of Truth; the spirit that gives justice and equality to all. I did not believe in "the blood," and I did n't feel that any one died directly for me. That great Messiah that all talked so much about was a capable mansuch he might have been-but I know that through my own experience and common sense of natural laws, especially when I read and studied the laws of evolution, I knew that there was a great power that held all things in life, and I knew it would hold it in death; hence I was ridiculed because I expressed myself, that the spirit did not die. Blood was not what saved us; it was our own thoughts. our own works, that made us happy: and so I want to send forth a few words of encouragement, and say to many of my old cooperators and workers in material life, that I am satisfied with the change I met with which is called death. I found the world more in reality than the one I left. I also left behind a companion and three children, all pretty well now developed; I want them to know that father has still an interest in them, and I would like them to make good use of their opportunities in seeking and studying the mystic laws that years ago one was not supposed to believe. The more knowledge you gain, the more wisdom; you have-your knowledge is of more use

I want Henry and Albert both to understand what I have said I mean! I see where you are oftentimes disturbed, especially when some one has been called home very suddenly, as to the uncertainties of life, and the many environments and disappointments that surround earth-life. Say to Susy, my girl, not to take the great weight she does upon her through her anxiousness for others; they will all work out their own salvation, and the results will be beneficial. And to the companion I left, say to her: "Thou hast done thy work well; I am satisfied with what has been done-perhaps more so than if I had been in the mortal form. because death, as a rule, is usually a great educator, and oftentimes makes us more cautious and we understand each other better. When we all meet again in that bright morning, when we shall be judged as we are-how happy we will be when we shall know our own and understand all things better." My home was in Fort Worth, Texas, and my name is Samuel P. Sanborn. I thank you very kindly for this privilege and opportunity; hoping that it will do some good is the reason I voice my sentiments this morning.

### Frank Miller.

Good-morning, Mr. Chairman. I cannot just agree with the spirit that preceded me in feeling that it is necessary for us to be a long distance from home to have our letters received with gratitude and pleasure; for it always seemed to me, when I received a letter from a friend, especially if it was one of whom I was very fond, if it doesn't travel miles I appreciate it; and it is with that same spirit I apearth-life; because I, too, was a mother, and I | proach this instrument this morning. I have oftentimes lingered around this meeting-house, as I call it—as I do n't understand the proper term, for when I was in the body I didn't understand much about Spiritualism, and, in fact, to tell the truth, do n't know much about it now. I am trying to learn all that I can, and I am anxious to lift the shadows of dark-

I have not been out of the mortal form very many years-I should not think over three or four years-although there has been a lapse of time in spirit, and they say that they do not reckon it as they do in earth-life. I want to come in contact with my own family. My home was right around this city, but not in the city; it; will be well known in Boston-although my home was in Winchester, Mass.

I am anxious to make those left feel that death is not that disagreeableness that we have all looked upon; that it is when we return and find our friends in earth-life in darkness and sorrow that it makes us feel badly, no expression of what it is, for when the spirit | and I have so many times tried to bring a good is separated from the body it seems a good | influence around them, so that they may know

> I would like Emma to feel and know that I have not left them; neither have I forsaken them. I am glad things have gone on as they have, although I know there are many not sat isfied with what has been done. They sometimes feel I am needed, but I am not. I want this to go broadcast, for I know it will do them good, and I feel certain it may bring a little encouragement to the weak ones.

> I never was much of a talker, and consequently cannot express myself very well this morning; but if they will only seek me in private, I think I can make them understand what I mean. You can just put me down as Frank Miller, Winchester, Mass.

Albert Stevenson. Good-morning, Mr. Chairman. It seems hard for me to take control, for I suffered intensely while in the body, especially with rheumatism in my hands and arms-and it may seem strange, for I have been out of the body some little time; yet as I come en rapport with this medium, I find earth-conditions to a certain extent affect me, and I would like to be able to overcome them; for it is one reason I have not reached my friends as often as I should edge-they do n't get the evidence they need | come in contact with the mortal, or conditions conditions. I should like also to say that is one reason I seem to be conscious of throwing these conditions on others, and I do not wish to do it; that is why the good friends around us have wanted me to manifest here this morn-

ing, for they think they will be able to give me | do I wish to advise; but if you will use your strength enough so that I will not take on own minds and follow your own impressions those past influences or conditions; so I want them in earth-life to know I am well and do ence of the spirit to make you feel sure of your not suffer any now unless I come close to decision. I seem to sense also, while I am talkearth-life; and I find it was the physical that was diseased, and the spirit was not. You might ask me-after I laid the body aside, and the spirit was free-why it is I feel so much of the physical effects, and I should like to say to them, that has been my inquiry since I have passed out of the body.

I want to speak of that, for I have heard others criticise it. I want this message to be understood, for I have heard Mary say so many, many times she would rather I would not come if I had to suffer as I did before I passed away.

I want my boy to know there are so many things I should like to say, but cannot now, as I feel I grow excited trying to hold this instrument. I would like them to come more closely and sit oftener, so that I could come stronger; and in doing that you will help me and I will help you.

I was somewhat familiar, Mr. Chairman, with your philosophy while in earth-life, and I had a good deal of healing power, but I don't think I understood the law that governed it very well.

I want to send to them a communication this morning, as this has been a request by those I am closely attached to, and they have requested me to try and manifest at THE BAN-NER Circle-Room. I am very glad I had this opportunity, and I will not try to hold the instrument any longer, on account of the conditions that are thrown upon her.

You can put me down as Albert Stevenson, and my home, or where this message was requested from, is in Athol, Mass. I shall also, I think, be remembered in Fitchburg, Mass.

#### Elisha Monroe.

Oh! I am so happy this morning, and I am so pleased that I have got an opportunity to come in here and talk, because I have been listening so many, many times, and I have heard what others have to say. Oh! I thought it would be so pleasant for my friends to get a letter from me, even if it does come through a public circle. I am so pleased that this BANNER seems to convey the idea that whether we believe or not we are welcome. We are not asked when we come in here what we believe or what we are going to say, but those present in spirit are always willing to help us all they can. To me it is such a glorious Christian work that words fail to express my thoughts. Mortals ought to have more sympathy for those that are trying to demonstrate one of the most beautiful philosophies that is in nature-the beauty of knowing there is no separation. Because one dear soul has left the home and one empty chair is there, yet it brings us nearer to the living God. Oh! if I could only imprint on this paper the words, the earnest desires that I wish to express to those in earthlife, especially to those I am the most interested in. I have not many of my own people in earth-life now, for we are most all on the spirit-side, but I have got those I love by the tie of acquaintance, by the tie of marriage, etc. I would like them to know how happy and contented we are, especially when we see those that we had an interest in doing the

same. Oh! heaven, dear friends, is your home. If you can only bring yourself to contentment, be satisfied, and take advantage of the circumstances, and try and make yourself happy by making others happy; try and help others, and you will help yourself. Oh! what a work can be done, especially if we work in harmony; work seriously, and the angels will help you, will assist you and sustain you in every bit of trouble; they will lead you out of the darkness and place you more on the mountain of hope.

I want Fanny-although the physical is weak, although you don't seem to have the strength-to not worry or fret, but to feel that all things will work together for good to them that trust in God, and to know that Spiritualism is just as much a religion as Methodism; it is only how you apply it and how you look at it-that has been my experience in the spiritlife. Oh! Mr. President, it seems to me I am like one of old, for I come back and take on the body. I would like to warn my fellow-men of the pathways many of them are treading; yet I presume they all must grow and gain their own height by their own experience. Just say I am satisfied with all I have found. I have so many on the spirit side with me this morning, and I would like to have them voice their sentiments, but time will not allow. Merely put me down as Elisha Monroe, and my home you will locate in Burlington, Vt. My wife is with me in spirit, and her name was Seabury Mon-

#### Philip Graham.

It seems to me this morning, as I take control of this brain, that it is like a very usual matter, as everything seems to be so passive and in harmony, and all the laws seem to work as we generally desire them. Yet I seem to feel that it is not so easy to operate as is our own organism. We do not care quite so much if we can make others happy and do a little good in the world.

Do you not realize how everything seems to be depressed? Business and everything seems to be under a political or religious depression; and that is one reason why I wish to return this morning. Our friends don't need us quite so much when things are going on well as when they are against them. When they are troubled in spirit and in body, when the mind is disturbed, they seek for consolation through other sources. I have not come back this morning to convey anything personal, for I do n't think it is needed. I sometimes feel that when the spirit comes and brings forth curiosity, we can work more completely and accomplish a greater amount of work than when we are trying to interest our friends in our position and happiness, etc. I was somewhat interested while in earth-life in business circles. I also had an interest in the political circle; I had an interest in the country at large. I was also interested in the Grand Army, for I fought for liberty, and I love my country and my flag. I love it to-day; but it sometimes makes me feel bad, as an individual might express it, to see how things are controlled, and how many, many times selfishness prevails. I want to say to the boys that I have still an interest in them, but the first thing I desire them to do is to be honest with themselves-work out their own educations; study

the law themselves; study what is best for

them. Use the faculties that God has given

we will give you the strength and the influing, or, in other words, can bring a sort of conception of what you will say when you see this communication. I want to say to William, my son, you are right; keep on; they criticise you, but as the spirit leads you follow it.

My son William is somewhat mediumistic. and has made some investigation, and so has Fanny; I want others to know that each one must understand for themselves; and if they will do so you will find that by-and-by the whole change of things will come, and then those in mortal life will recognize the power of the unseen forces to bring about the right and justice of equalism, and not so much selfishness as we see prevailing to day.

Mr. President, you can put me down as Philip Graham, and my home you will locate in Concord, N. H. I will be well known in Boston and many of the surrounding towns, where I was prominent in business.

I think this is glorious work you are in, and I seem to feel, like many others, that it is not sustained and appreciated as much as it ought to be; but we all know that it changes many things, and you will be satisfied with the outcome of the work, for I have learned one lesson in the spirit-that compensation comes to all men.

#### Messages to be Published.

Messages to be Published.

Sept. 4.—Mayor John Lowe; Isaac Newton Finch; Emma E. Weeks; Austin Kent; Idaline H. Harding; Eliza McCluskey.

Sept. Il.—Capt. Israel Cotten; Catharine Mackenney; Josiah Rogers; Noah Moor; Mary Ann Osgood; Frankie Osgood; Warren Chase.

Sept. I8.—Sanuel H. Terry; Laura Wells; John W. Emery; Emeline Day; Sarah Underwood; Caroline Brooks.

Sept. 25.—Luther Brigham; Mary E. Bothmen; Ida Morton; Frank W. Plummer; Levi Brown; Mary Gurney Bolec.
Oct. 2.—Emily Dodge; Joseph B. Beals; Lizzle Foster; Mary A. Heyven; Philip Emerson; Amanda B. Kendall; Charles Wood.

#### Written for the Banner of Light. MARION.

In life's cross purposes we met, Where Pride with Love sarcastic stood, And could not any nearer get, Nor, haply, would not if we could.

There walt a reason and a time For every step our journey hath; But Reason pauses at my rhyme, While Sorrow lingers near my path.

Yet doth the perfect picture gain An added glow that contrasts give; And who escapes the snare and pain Hath but a vapid life to live.

So must I wander in the shade For store of darkness to bestrew The path of beauty thou hast made. And bring some shadows to thy view.

And nothing more and nothing less Than love for one so good and kind Could break my spirit's lone duress, And leave the deeper shades behind Thy recompense may be to spurn

The sheer imprudence of my pen; And mine may be to still return, And wander in the shade again. But when I reach the happy land Where truth is free from sordid care,

My spirit, with extended hand, Shall wait and watch thy coming there, No pride, no envy, can molest That realm where kindred spirits rove; Nor age bring scorn to youthful zest.

For all are young where all is love. We may not rightly know the spheres That soon shall greet our wond'ring sight; For me what more of grief and tears,

For thee what raptures of delight. Yet is a messenger of peace Persistent, whispering to me That when the care and trouble cease The glory shall be shared with thee.

SADIE BEULAII

## Letter from Dr. Dake.

To the Editor of the Banner of Light:

We were highly pleased to see the communication in this week's BANNER from our old friend, MR. NELSON POWELL, and it gives me pleasure not only to verify the message, but to corroborate the truthfulness of his statement, i. e., "I was a Spiritualist, and proud of it. I feel like protecting our mediums and our instruments just as much as I did in the body."

I knew him personally, treated him and his good wife, and I shall never forget our astonishment and gratitude on his handing me one hundred dollars, saying that he would take it

out it in treatments. The following is from the Rochester, N. Y. Daily Democrat and Chronicle, 1878: Nelson Powell, one of the candid and solid men of this country, called on Dr. Dumont C. Dake a few days since with the request for the doctor to try and see if he could locate the disease of an absent friend, who was some twelve miles distant. Dr. Dake not only located the disease, but informed Mr. Powell that his friend was at death's door, and could not be cured. The truthfulness of the statement was made apparent by the death of his friend a few days thereafter. When we take into consider-ation that the doctor was an entire stranger, and knew nothing of either party, and gave this diagnosis and prognosis without asking a question and without any collusion, it there fore borders on the marvelous. We now see more clearly how it is that Dr. Dake has met with such wonderful success these several years past. One of our city editors, who has just returned from the West, says: 'Dr. Dake is highly spoken of as a physician of great skill and merit. One case among thousands might be mentioned to prove his operations, viz. A lady afflicted for years with a hard scirrhus tumor, and whose case had baffled the skill of the medical faculty, who failed in the diagnosis (the tumor being internal and concealed), was promptly located and speedily cured by Dr.

Mr. Editor, the above comes to light by and through the message in THE BANNER. May we have many more such convincing testimonies of spirit identity.

Yours for truth and humanity, DR. DUMONT C. DAKE

#### Take Horsford's Acid Phosphate. It makes a delicious drink, and relieves fa-tigue and depression. A grateful tonic.

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Napoleon's Opinion of an Ideal Woman.

In response to a question asked by a lady, the great Napoleon replied:

"My ideal woman is not the beautiful-featured society belle, whose physician tries in vain to keep her in repair, nor the fragile but-terfly of fashion, who gilds the tortures of disease with a forced smile.

No! my ideal is a woman who has accepted her being as a sacred trust, and who obeys the laws of nature for the preservation of her body and soul. Do you know my knee involuntarily bends

in homage when I meet the matron who reachyou; we shall throw our influence upon you where you can receive and reason better. That is one reason I do not want to dictate, neither where you can receive and reason better. That is one reason I do not want to dictate, neither is one reason. That is my ideal woman."

#### A NEW RELIGION.

A Lecture delivered Wednesday P. M., Aug. 12, at Queen City Park Camp (Vermont). BY DR. GEORGE A. FULLER.

[Reported for the Banner of Light.]

Forty-eight years ago a new religion was born. Then angel hands rolled the stone away from the sepulchre, and revealed spirit as immortal. I would not have you think that the world was devoid of spirit manifestations previous to that time, for history is replete with wonders and marvels only to be explained by spirit intervention. Yet these manifestations at the best were but imperfectly understood, and the curtain between the two worlds only trembled on the rise.

Every age has had its own spiritual manifestations; and these have been adapted to the intellectual and spiritual conditions of man. As man pushes his researches farther and farther into the realm of science, and by use cultivates his spiritual faculties, he feels that the old-time inspirations fail to satisfy the requirements of his soul, and he looks to heaven for a fresh supply of that manna which will feed his hungering soul. The inspiration of the past becomes a stepping stone upon which he stands when reaching out for higher truths. As he learns that present necessities are not sup-plied by past inspirations, he casts away all antiquated pretensions, but holds tenaciously to every grain of spiritual truth that nourishes the soul

For light and guidance he learns to look within. As Schiller says:

"The oracle within him, that which lives, He must invoke and question—not dead books. Nor ordinances, nor mould rotted papers."

Spiritualism reveals that oracle within every one, and would seek to educate every member of the human family in order that ignorance and superstition may take their departure from the world. While many religions have aimed to keep man in ignorance, Spiritualism would enlighten him upon all subjects pertaining to his growth and future happiness. When it came, the sulphurous clouds of a fabled hell obtruded between his vision and the glories of Paradise; the nefarious dogma of total depravity smothered all his nobler instincts, and he was taught to believe not that he was a pro-gressive being, but, instead, a fallen one. But with the birth of Spiritualism a new light shone upon the world; clouds began to disintegrate, cherished idols were overthrown, and the voices of modern prophets were heard in the midst of theological wildernesses-like John of old—denouncing wrong and oppression, and upholding freedom, virtue, truth and

The early advocates of Spiritualism unwaveringly performed their duties when assailed from every quarter, and were fully sustained by angelic hosts in hours of sorest need. The events of the past forty eight years have passed into history, and it is not necessary for me to recount them now. Suffice it to say that, commencing among the humblest of earth's children, reviled and persecuted by the churches, it has moved steadily onward, until to day it finds lodgment in the palaces of emperors, kings and queens, as well as in the huts of peasants, and embraces within its folds many of the most noted scientists, philosophers, poets, musicians, novelists and statesmen of the civilized world. Born in the land of the set-ting sun, it has traveled both eastward and westward, completing the circuit of the world. tenderly holding in its loving arms millions of earth's tired children of every race and every clime, and unto all it has proven a gospel of glad tidings, inasmuch as it has demonstrated beyond all controversy the fact of immortality and the intercommunion between the two

Without any outside assistance it has worked its way into all the literature of the world. It has also entered all the churches of our country, and modified, in a great measure, their theological teachings. In fact, it has taught us to live lovingly and charitably with all man-kind; to breathe out toward all words of kindness and good cheer; to plant a rose in a heart where there was a thorn; to approach cautiously but firmly all our religious opponents; to open the eyes of the mentally and spiritual ly blind; and to do unto others as we would have others do unto us.

Spiritualism stands for the unfoldment of all the latent powers and possibilities of the individual on the material side of life. It likewise stands for the unity of purpose in humanity, and for the ultimate union of all the different sects into one grand communion of thought and action. It is for all reforms that lead toward the elevation of humanity. It stands both for free thought and free speech.

The central thought of Spiritualism, never under any circumstances to be lost sight of, is that of spirit communion. All that has ever been presented by the church in opposition to this thought is but the feeble and dying groan of old theology. Over forty-eight years of scientific and critical investigation has only added to the glory of Spiritualism. It has simply added to our faith the KNOWLEDGE of immortality. The cold and barren utterances of materialism shrivel into nothingness before the blazing light of its sun of truth.

Spiritualism is forward-looking, and not backward. The religions of the East point toward the past, and continually speak of its glories, and the truths "the old-time had." But Spiritualism points toward the future, speaks of the growing intelligence of the mass s, and indicates that the coming religion shall be one that is founded upon knowledge and a continued inspiration. While I would not deprecate the worth of the phenomenal part of Spiritualism, I sometimes fear we have placed too high a value upon it. Have we not cried out too much for outward wonders and signs, when instead we should have sought for the higher manifestation of instructing spirit that would shape all our lives for human good?

This thought let me impress upon you, viz.: That Spiritualism as a distinctive phase of religious thought, in the highest conception of that term, utterly devoid of all semblance of the older theological speculations, must ever stand before the world in its original purity, and cannot be warped so as to suit the demands of any little sect.

It is for all humanity, and therefore cannot be turned from its legitimate channel. It is that which gives life to all religions, and without it they all become like "tinkling brass and sounding cymbals."

Let Spiritualism mean to those whom it may

reach-after they have struggled through the various denominations of Christianity—not license to do as they please, and follow after the riotous life of the pleasure-seeking world, but instead a broader freedom that is only found in obeying the highest laws of man's spiritual

Then, oh! ye weary, heavy-laden ones of earth, seek ye for rest in that activity born of true spiritual unfoldment that brings peace and love to all humanity. Let the perfumed breezes of a better day fan the fevered brow of earth's toiling millions, banishing all the dark doubts that have hung so thick as to shut out the light of heaven; and Spiritualism will continue to live, blessing all humanity so long as hope burns upon the altar of the soul, and love fans its fires with the fragrant breezes of heaven. It is as eternal as God, as fruitful in its blessings as nature itself, and will remain when all creeds are forgotten.

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FRANCIS B. WOODBURY, Secretary.

July 27.

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Address J. C. BATDORF, M. D., Grand Rapids. Mich. July 11.

#### Albert Morton. [Continued from first page.]

and retiring disposition, has nevertheless been one of the most useful instruments of the spirit-world for twenty five years or longer. Concerning this genial, cultured lady's phenomenal spiritual gifts, many celebrated men and women have borne abundant and unsolutions. licited eulogistic testimony. Selden J. Finney (at that time one of the brightest lights in a brilliant galaxy of spiritual workers) said of Mrs. Morton, after a sitting with her: "I feel I have had a feast from the spirit land. There is need of many more workers like yourself. I fully appreciate your beautiful powers." The above was dated Nov. 20, 1873. Thomas Gales Forster, one of the most highly gifted and

inspired orators with which the modern platform has been graced, said in a lecture delivered Jan. 16, 1881, in San Francisco: "I have recently had interviews with the controlling spirits of Mrs. Albert Morton of this city, during which they discoursed grandly and eloquently upon many subjects. I found her one of the most truly cultured mediums I have aver known."

ever known."
Charles Bright, of the Melbourne Argus, a man of world wide celebration, bore testimony as follows to Mrs. Morton and her gifts: "The influences which surround this lady are of the highest and purest order; my séances with her were complete spirit baptisms. In such com-munion we reach the heart of religion."

Mr. and Mrs. Morton are by this time old Californians, as they took up their residence in San Francisco in 1872. From that date until 1875 Mr. Morton (whom every one knew as Dr. Morton) practiced very successfully as a magnetic physician. From that time on he divided his time between assisting his noble wife in the exercise of her mediumship (taking all possible care off her hands) and acting as Pacific Coast Agent for Colby & Rich. For a number of years Mr. Morton conducted a bookstore, and circulated spiritual literature far and wide up and down the widely extended Pacific coast.

In March, 1883, Mrs. Cora L. V. Richmond visited San Francisco, and conducted a long series of meetings under Mr. Morton's able management in Metropolitan Temple-a splendid hall, with a magnificent organ, and seating accommodation for fifteen hundred people.

After Mrs. Richmond's return to Chicago Mrs.

E. L. Watson occupied the platform for a long time, and occasionally Gerald Massey spoke there. These great gatherings convened regularly every Sunday morning and evening for three years, and though the expenses were ne-cessarily very heavy, Mr. Morton so conducted the business that no deficit ever occurred. On my arrival in San Francisco in June, 1886, Mr. Morton was one of the first to give me greet-ing, and immediately on the expiration of my contract with the Camp-Meeting Association at Oakland, which extended only through one month, I took advantage of Mr. Morton's lib-eral and attractive offer, and spoke under his auspices three times every Sunday during July, August and September, 1886, in two of the largest halls in which I have ever spoken—Metropolitan Temple and Odd Fellows' Hall, San Francisco.

Those great gatherings I shall never forget and though I have had colossal audiences and brilliant receptions time and time again in the course of my nearly twenty years' platform experience, those meetings in the summer of 1886 stand out upon my memory tablets with a distinctness and a halo neither time nor subsequent events have been able to becloud.

During those three months Mr. Morton worked indefatigably, and his efforts were certainly

crowned with marvelous success. The generosity extended to me personally by this whole souled gentleman I can never forget; and, as I said in one of my letters (vide BANNER OF LIGHT Aug. 22, 1896), though my engagement was at the rate of \$25 per Sunday, I was forced to accept \$40.

But not only as a manager of public meetings have Mr. Morton's talents been called into exercise; his literary and journalistic career has also been eventful. In 1859 he officiated as reporter of Chamber of Commerce proceedings for a commercial paper in Milwaukee; but as his life interest was soon devoted to the Cause of Spiritualism, he has since used his facile pen far more extensively in the field of psychic than of business journalism. As an editorial contributor to the Golden Gate and Carrier Dove of San Francisco, Mr. Morton dis-played singular tact and ability combined, as his not infrequent contributions to the BAN-

NER OF LIGHT have also abundantly proved. Perhaps the best summary of his views on spiritual and cognate themes is to be found in his highly instructive volume entitled "Psychic Studies," the latest edition of which is in cheap, popular form, admirably adapted for work of a missionary character.

As editor of Summerland, a weekly paper published in the beautiful little town of that name, five miles south of Santa Barbara, Cal., Mr. Morton boldly championed the cause of outspoken Spiritualism, and at the same time did a great deal in the direction of making known and building up the many attractive features of that paradise by the Western Sea, where the charming home of Mr. and Mrs. Morton is now most beautifully and salubriously situated.

Luther Colby and Albert Morton were fast friends for many a year; an almost ideal friendship existed between them; and since the passing of the former to the spirit-state many characteristic communications from that faithful, translated worker, who will al-ways be loved by millions of Spiritualists the world over, have been received through Mrs. Morton's mediumship.

Always the friend of organic effort, so far as it can be carried out in accordance with individual liberty of thought and action, Mr. Morton is at present a true supporter of the National Spiritualists' Association, from whose Secretary, F. B. Woodbury, he recently received the following kindly words of appreciative sympathy: "May angels bless you in your advancing years. Your work for the cause of truth can never be overestimated."

Though many pages of THE BANNER might be profitably filled with cullings from the eventful lives of two of the most faithful and efficient workers in the cause of Modern Spiritualism-Mr. and Mrs. Albert Morton-knowing that the demands upon your valuable space are always excessive, I must regretfully allow the foregoing meagre outline of the work of these loyal friends of truth and progress to suffice, at least for the immediate present.

#### New Publications.

"BENEATH OLD ROOFTREES," By Abram English Brown. Published by Lee & Shepard, Boston, Mass.

young, glistening with facts, and so interestingly portrayed as to cause one to exclaim with the "juvenile" in the frontisplece of the book: "Tell it again,

"CIVILIZED MONEY," by Charles Howell, is a review of America's financial questions which are being so widely discussed to-day by old and young; very few know just what they are talking about, or can give any definite answer as to why this is "thus and so."

This work is a very clear and concise statement of facts on the money question, which all intelligent persons should be familiar with, particularly at this crisis in the affairs of our nation. Published by Grand

Rapids Cash Pub. Co., Mich.

KAREZZA, by Alice B. Stockham, M. D., is a work destined to prove the veritable "Magna Charta" of a new life. It should be in the hands of every person before marriage, as well as afterward.

It stamps true dignity upon the marriage relation. and if its teachings were widely known and fully lived up to, the lie would be given forever to the miserable

fallacy that "marriage is a failure." Published by Alice B. Stockham & Co., Chicago, Ill.

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

# BUFFALO LITHIA WATER

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Proprietor, Buffalo Lithia Springs, Va. Sold by Druggists. Pamphlet free.

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Dear Madam—I have used the medicine for one month's treatment received from you, and feel so much better and stronger in every way that I cannot express my gratitude to you. I did not think there was any medicine in the world that could help me so much in so short a time. I am advising all my friends who are in need of medicine to send to you. I enclose \$1.15 for another month's treatment.

I am yours gratefully, (Miss) A. Petrie,
Sept. 29. 4w\* 11 Hardy street, Brewer, Me. April 9, 1895.

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#### Specialists in all Chronic Diseases,

DEPEND for their remarkable cures not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psychic forces. Some of their cures, like Schlatter's, are INSTANTANEOUS; in other cases months are required. Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success.

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SOUVENIR OF ONSET, containing 16 half-tone views of

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Oct 3. 3m B. F. POOLE, Clinton, Clinton Co., Iowa.

MRS. JENNIE CROSSE, Business, Test and M. Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading Sl.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union street, Lewiston, Me. eow Sept. 29.

A STROLOGY.—Send time of birth, sex. and 12c. for brief reading, prospects and character. PROF. HENRY, Salem, Mass. (P. O. Box 19.) tf June 27. MISS EMMA RUDER will give private lessons through mail on Occult Science and Philosophy.

663 Wealthy Avenue, Grand Rapids, Mich. 5w\* Oct. 3. MRS. M. J. CRILLY, Test Medium for both private and platform work, has located at No. 29 Balkam street, Allegheny, Penn. 4w Oct. 3.

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Healthy and entertaining reading for old and young, glistening with facts, and so interestingly por-

to use it.

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## THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS.

Pamphlet, pp. 16. Price 5 cents; 6 copies, 25 cents; 15 copies, 50 cents; 20 copies, \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

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## DR. C. E. WATKINS'S BOSTON OFFICE,

No. 357 Columbus Avenue, Boston, Where all who are sick can consult him personally on Mondays of each week only, between the hours of 9 A. M. and 3 P.M. Consultation free.

#### B. W. Banks, the Healer, CEND three 2-cent stamps, lock of hair, name, age, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San José, Cal Oct. 3. Will give Psychic, Magnetic and Massage Treatments at same office daily, Sundays excepted, from 9 A.M. to 4 P.M. Terms of treatment made right to all, Remember the

#### number, 357 Columbus Avenue, Boston, Mass. REMEMBER!

Spiritualists' Association NCORPORATED 1893. Headquarters 600 Pennsylvania Avonue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Coples of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physician (donated to the N. S. A.) price \$2.00 each. DR. WATKINS'S home office is at AYER, MASS, where all letters should be sent him. He is only at his Boston office on Mondays of each week. B. W. BANKS is at Bos ton office each day of the week.

### Mr. and Mrs. Concannon, MEDIUMS,

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REV. E. D. CONCANNON, Clairvoyant and Trance. Sittings 10 A. M. to 4 P. M. Oct. 10.

REV. O. L. CONCANNON, Séances for Materialization, Tuesdays. Thursdays, Satur-days 8 P.M., Saturdays 2 P.M. OR PSYCHOMETRIC DELINEATION,

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and questions considered upon business, spiritual development, mental improvement, and future success.
Brief reading, si.lo, and four 2-cent stamps; full readings,
\$2.00, and four 2-cent stamps. Address, 1300 Main street,
White Water, Walworth Co., Wis. Dec. 14.

## J. K. D. Conant,

Trance and Business Psychometrist. CITTINGS daily from 10 A.M. to 4 P. M., except Fridays. 848 Bosworth st. Communicate Telephone 3696, Boston. Test Seances Fridays at 2:30. Oct. 3.

## Mrs. A. Peabody-McKenna BUSINESS, Testand Developing Medium. Sittings daily. Oircles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 334 Tremont street, Suite I, Boston.

Ella Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings gl.00 and upwards. 81/2 Bosworth street, Boston.

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DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES,
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Oct. 10.

Mrs. J. J. Whitney,

# (Of San Francisco, Cal.) CLAIRVOYANT Trance Test Medium, will be in Boston for a short time, commencing Monday, Sept. 7, at No. 14 West Canton street, between Tremont street and Cohumbus Avenue. tf Sept. 5.

55 Rutland Street.

## SEANCES Sunday, Thursday and Saturday, at 2:30 P. M. wednesday at 8. Telephone 1343 Tremont. Carriages at the door at any time. Aug. 1.

Mrs. Dr. Alden, This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. FORMERLY 43 Winter and 7 Park streets, removed to Hotel Pelham, Boylston and Tremont streets, Boston, Aug. 15.

## Marshall O. Wilcox.

friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Stebbins writes: MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, \$1.00 a package. Oct. 3.

## Mrs. Maggie Waite

of son, daughter and their mother."
Glies B. Stelbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."
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Albert Edminster, PSYCHO-MAGNETIC HEALER AND TEACHER, 78
Rutlandst., near Tremontst., Boston. Hours 10 to 4 P.M.
Oct. 10.
1w\*

## Mrs. C. B. Bliss,

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## THE BOY MEDIUM, will hold Scances for Materializa-tion Tuesday, Friday and Sunday evenings, at 8 o'clock, and Wednesday afternoons at 2:30, at 28 Upton street, Bos-ton. MISS J. M. GRANT, Manager. 2w Oct. 10. Mrs. Maggie J. Butler,

### 178A Tremont street, Boston, from 10 to 3. Sept. 26. Hattie S. Stansbury-Holl,

80 WEST CONCORD STREET, Boston. Tuesday at 8 P. M., Thursday and Sunday, 2:30 P. M. Opening seance Sunday, Sept. 27th. 2w Oct 10.

#### Lemuel B. Marsh, TRANCE Business Medium and Magnetic Healer. Sittings daily, 50 cents. Six questions answered by mail, 25 cents. 63 K street, South Boston. 2w\* Oct. 3.

## (Mrs. John Biddulph Martin). The HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed. Single numbers 10 cents. Yearly subscription price, 6 shillings, or 81.50. Published by MESSRS. HUTCHINSON & CO., 34 Paternoster Row, London, E. C. Mar. 4. Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Ellot street, Boston. Oct. 10.

### W. H. Bach, HEALING and Developing. Hypnotic Treatment for Nervous Diseases. Hypnotism taught personally or by mail. 33 East Newton street, Boston. 1f Sept. 19.

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TRANCE and Business Medium. Diagnoses disease. Hotel Avon, 21 Union Park street, corner of Washington, Boston; Suite 13; one flight. 10 to 5. 4w Sept. 26. Mrs. S. S. Martin, 662 TREMONT STREET, Boston. Sundays and Fridays, 8 P.M.; Sundays and Thursdays at 2:30.

Mrs. M. A. Chandler, BUSINESS and Test Medium, 276A Shawmut Avenue two flights, Boston. 4w\* Oct. 10.

### **PSYCHOMETRIC** READINGS by Letter. C. P. PRATT, 192 Dartmouth 13w\* Aug. 8.

The Temple of Health.

A MONTHLY JOURNAL devoted to Life, Health, and A How to Live a Century. The only Journal devoted to Psychic Treatment, Spiritual Hygiene and the Finer Forces, and their application to the restoration and maintenance of Health. J. M. PEEBLES, Editor and Publisher. 25 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cal. 52w July 20.

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Das Jahres Abonnement beträgt Mk. 2,50, für das Ausland Mk. 2.

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#### Miss Helen A. Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremont Street, Boston. Aug. 1.

#### Mrs. L. M. Hill, TRANCE MEDIUM. Sittings daily, 10 A.M. to 5 P.M. Room 7, 84 Bosworth street, Boston. 4w Oct. 3.

Dr. Fred Crockett, 71 Brookline street, corner Shawmut Avenue, Boston. Oct. 3.

reform feweral in publication. Price, \$1.00 a year, \$1.50 for six months, scents per single copy. Address J. P. MKN-DUM, investigator Office, Patne Memorial, Boston Mass. DR. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston.

Aug. 15. MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston, Sept. 19. Or, An Appeal to the Baptist Church

THE ELIXIR OF LIFE. From a Chela's Diary. By G. M., F. T. S.
Paper. Price 15 cents.
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## Rew Hork Advertisements.

## Mrs. Stoddard-Gray and DeWitt C. Hough

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## Clairvoyant Examinations Free

ROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., Once in four weeks. Next date, Thursday, Sept. 10. 13w Aug. 22. Mrs. E. L. Dearborn,

PS Y CH IST,

402 FULTON STREET, BROCKLYN, N.Y. At 242 West

402 23d street, N.Y. City Mondays, Wednesdays and
Fridays. Names, Tests and Spirit Communications.
Oct. 3. Florence K. White,

# 214 WEST 43d street, New York, Trance Medium and Magnetic Healer. Nervous Diseases and all Female Troubles successfully treated. Office hours 10 to 5. Agent for the Star Cones—I month's treatment, \$1.00.

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y. Aug. 15.

MRS. H. DEAN CHAPMAN, Metaphysical Healer and Teacher, 330 West 59th street, New York. Sept. 5.

MRS. E. A. CUTTING, Clairvoyant, Test, Business and Development, 621 Myrtle Avenue, near Franklin Avenue, Brooklyn, N. Y. Sept. 26.

### DR. F. L. H. WILLIS

Muy be Addressed until further notice, Glenora, Yates Co., N. Y.

LIERIGIA, I ATOS CO., N. Y.

B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamy.

Send for Carculars, with References and Terms.

Jan. 6.

NEW EDITION.

#### THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCKER. INDEX.

Augel Care,
A little while longer,
Angel Visitants,
Angel Friends,
Almost Home,
And He will make it plain,
A Fragment.
A day's march nearer home.
Ascended,
Beautiful angels are waiting,
Berhany,
Beantiful City,
Beautiful Land,
Bliss,
Bliss,
Ready to go.
Ready to go.
Shall we know each other there?
Sweet hour of prayer,
Sweet necting there.
Sweet reflections,
Sow in the morn thy seed,
Star of truth,
Silent help,
She has crossed the river.
Summer days are conting.
They'll welcome us home.
There's a land of fadeless beauty.

Beautiful Land.
Bilss.
Beyond the mortal.
By love we arise.
Come up thither.
Come, gentle spirits.
Consolation.
Come, go with me.
Day by day.
Don't ask me to turry.
Evergreen slore.
Evergreen slore.
Fold as in your arms.
Fraternity.
Flowers in heaven.
Gathered Home. beauty.
They're calling us over the sea. Tenting nearer home. Tenting nearer home.
Trust in God.
The land of rest,
The Sabbath morn.
The cry of the spirit.
The silent city,
The river of time.
The angels are coming.
The Lyceum.
They are coming.
The happy the to come

Fraternity
Flowers in heaven.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Gratitude.
Golden shore.
Gathered home beyond the sea.
Home of rest.
He's gone.
Here and there.
I'm called to the better land.
I loug to be there.
Looking over.

They are coming.
The happy spiritude.
The apply spiritude.
The harvest.
The happy spiritude.
The lop and-bye.
The lappy spiritude.
The spape deferty.
Voices from the better land.
Voices from the better land.
etc.

I long to be there.
Looking over,
Looking beyond.
Longing for home,
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
My home beyond the river.
My home is but here. We shan free on the bright of etc.
Welcome angels,
Walting 'mid the shadows.
When shall we meet again?
We welcome them here.
We'll meet them by and by a.
Whore shadows fall not, etc. 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 th**em all.** We'll dwell beyond them all.
Waiting to go.
Waiting on this shore.
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.

No weeping there,
No death,
Not yet for me,
Never lost,
Only walting,
Over there,
One woe is past,
Outside,
Over the river Un going,
On, bear me away,
One by one,
Passed on,
Passing away,
Parting hynon,
Passing the veil,
Repose, In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF NEW MISIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

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No weeping there.

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No. 8 Bosworth street, Boston, and by the author.

# Banner of Pight.

BISTON, SATURDAY, OCTOBER 10, 1896.

Written for the Banner of Light.

Is the Cause of Spiritualism Ad vancing? If So, How? If Not, Why Not?

BY E. W. GOULD.

These are significant questions, and yet are they not practicable ones?

Let us see what the facts are: Thirty years ago-yes, even before the war-it was claimed, by pretty good authority, that Spiritualists numbered in their ranks several millions of

converts in America alone. Be that as it may, we know that large societies, or communities, of Spiritualists have al most disappeared in some places since that time; and yet the number of converts are rapidly increasing, judging from the number of new societies, and the number of mediums that are offering their services to the public.

Agreeable to the most reliable statistics attainable there are about seven hundred societies in America, with an average membership of say fifty members, aggregating some thirty-five thousand. This comes very far below even a half million. It is said that figures do not lie. Something is evidently wrong. Let us see if we can find out what it is.

It is claimed, and correctly so, too, I believe, that Spiritualism is gaining in numbers, and has been for the last ten years, faster than most any other denomination in America. What becomes of these rapidly increasing converts to Spiritualism? Do they hide themselves as soon as they are convinced of the truths of Spiritualism? Are they translated to spirit-life, as Father Enoch was said to have

been?
Well, if not, then there should be some tangible evidence of their conversion; some record of their recognition of the great truths of Spiritualism. None will doubt this.

I am now prepared to answer my third question. I claim that organization is among the first principles of spiritual teaching, and that is now pretty generally accepted, even among the older Spiritualists. The result is, the formation of new societies, Lyceum classes, clubs and literary organizations.

It is evidently the duty of some one, and of societies, to look after these new converts, and extend to them the hand of fellowship and sympathy whenever an opportunity offers; invite them to become members of some society, to unite in the Lyceum exercises, and to join in all social entertainments gotten up by the society. Do we do this? Do our societies ap point ushers to stand at the doors to receive and welcome strangers on Sundays and on other public occasions? Do the executive offi-cers of the society interest themselves in making the acquaintance of those who occasionally visit our meetings, and introduce them to other members of the society, or call at their residences and make their acquaintance, and ask such as have children or young people to join the Lyceum or Sunday school?

Have the acting Presidents of local societies and of camp meetings nothing to do but to pose as the official head and stand upon the platform to read notices and introduce the speakers? Have the Trustees no social duties to perform save collecting the admission fee at the door or passing the contribution-boxes through the audiences? These are suggestive questions, and, if answered in the affirmative, would undoubtedly do much to increase our membership, which is sadly deficient as compared with the general estimate of our num-

places of worship to which we can invite our friends, our converts and investigators, to listen to the splendid and convincing arguments so often presented by the eloquent speakers employed by the managers of local societies, camp meetings, etc. But this renders it the more important that we should use special care and attention to receive and make comfortable and at home all who visit our meetings and would appreciate courtesy and polite attention.

No argument is necessary to prove that such efforts alone will result in increasing our membership and building up substantial societies, when we see the result of the effort made by all other denominations in that direction, and witness the courtesy extended to visitors to their beautiful houses of worship, which owe their origin to a large membership of liberal contributors. Experience is slowly educating our people to realize the necessity of numbers -of large membership, of thorough organization, in order to effect great results.

It is but comparatively little value to us, as a sect, to think we have millions of sympathizers, of those who accept our theories, if they are not willing to come forward and unite with us, and give us their names and their influence in our efforts to promote the Cause of Spiritualism, and without which we have no reason to suppose we can accomplish great results in building churches, chapels or spiritual institutions, or of extending aid to the destitute portions of our country, whose people are suffering for spiritual food.

If I am correct in these estimates, there remains one very important duty, in which all Spiritualists may engage, and it is within the reach of all, viz.: individual effort—common politeness toward all who are in sympathy with us and are looking for spiritual truths from our standpoint and place themselves within our reach.

The officers of our organizations, who have accepted these thankless positions of honor and trust, have no right to shield themselves from the performance of their whole duty, because it involves much sacrifice of thought, care and hard labor, with no compensation except what results from a consciousness of duty well performed. If for any cause they feel justified in neglecting that duty, it is their option to resign. But where so great results hinge upon the faithful performance of a social and religious duty, it seems reasonable to expect that all sincere Spiritualists will respond when enlisted in the great Cause.

When these simple duties are well and faithfully performed, there are many other reasons why we fail to secure converts to our list of registered members. Among the reasons may be mentioned, we

have no attractive, comfortable places of worship, with elegantly furnished pews, and a fine choir of trained singers, led by the soul-inspir-ing tones of a grand organ—to which we can invite them and from which many of our new converts come, because of the higher and more satisfactory spiritual teachings by our lecturers and our mediums. Unless we show to them and to strangers the attention and respect they receive from our more fortunate neighbors, how can we expect they will enter into full sympathy and fellowship with us in our efforts to advance the cause of Spiritualism?

along without them, is to say we can get along without churches, chapels, institutions for spiritual growth, culture and education—and are willing to abandon the great fields of missionary labor now appealing to us for light and spiritual knowledge from every direction?

Yes, my friends, we want them. We want membership; we want their children in our Lyceums; we want their young people in our singing choirs and in our social gatherings; we want their influence and their assistance in raising the necessary means to carry forward the great work that has just begun to dawn upon us and upon the civilized world. upon us and upon the civilized world.

If what I have said is true, and I challenge successful contradiction, and we can secure the great objects contemplated by individual, earnest and judicious effort, shall we not mark new era in the history of Modern Spiritual ism by all declaring themselves sincere, earnest Spiritualists—and prove that we are such by devoting our energies to the work we have long been hoping the spirit-world or some other agency would do for us? Washington, Oct. 1, 1896.

He Has Passed into the Light of a More Perfect Day.

An Address Delivered Oct. 2, 1896, by JOHN WILLIAM FLETCHER,

At the Funeral of Abbot Walker, Esq., in the Forest Hills Chapel.

The hush of a great silence has fallen upon us; and across the threshold, with noiseless feet, the bright spirits of another world are passing to and fro, bearing in their arms the soul of this dear friend of ours, from out the contention and the care, and the sorrow, and the trial of the earth, into the light of a more perfect day.

We stand and look in wonder at the silent drama that is being enacted around us. We marvel at the great and mysterious change that has taken place, great and mysterious change that has taken place, and, realizing the underlying purpose that governs all things, in heaven and in earth alike, we question not the wisdom of all that we see and hear, and yet so dimly understand. We turn from one to the other and whisper with a deep-drawn sigh, that: "Another soul has passed; another life has reached the end of the long and toilsome journey; another life has performed its work, ended its battles, shed its tears, and has passed down that life of silence and stenned upon has passed down the tide of silence and stepped upon the shores of the world that is beyond."

It happens every day, ay, every hour of every day, We meet it, see it, recognize it, in all our walks of life. But it never comes to us with the same force it never touches us in the same way, until it crosses the line of our own life, and we are face to face with that inevitable change which is found at the end of every

For a moment everything seems to stand still. Our avocations no longer have any claim or demand upon us. Our pleasures are forgotten; our loves and hates are laid aside; and we seemingly are at a loss to know what to say or what to do. Helplessly we turn from one to the other, listen with strained nerves for some voice that shall break the silence and give us word of counsel that shall help us to bear that which, under any circumstances, is bound to be a trial and a sorrow.

When we look the question of existence in the face, When we look the question of existence in the face, we are compelled to recognize that there are, after all, but two absolutely great and important issues—life and death. All things else—all victory and failure, joy and sorrow—sink into utter insignificance before these, and, do or think whatsoever we may, there is bound to be a time when these will force themselves upon the attention, and demand the deep-

themselves upon the attention, and demand the deep-est thought and the most profound consideration.

Life, that comes with the dawning of the day, when the warm light of the sun is flushing hill and plain with the rosy light of new and glorious promises, re-vealing a thousand possibilities that the world has not yet seen—how we welcome it! How we cherish the new-born child, and look with earnest love into the new-born child, and fook with earnest love late its deep and inquiring eyes, wondering what the future may hold for it, and, from out the depths of our deep affection, building many a wonderful eastle in the air, of which it is to be the central thought; from out of our hearts painting with loving fingers a future so warm and bright and roseate, without a cloud or an intimation of storm or night. And, if then the hand of death touches it, we say:
"How sad to have died so young! Life held so

As a rule, we have no elegant churches or laces of worship to which we can invite our to meet it." And how little we know when thus we

life, when the fruit is ripening upon the bough and the flowers are blooming, and all the world thrilling with strong and active life, the man having reached the nigher point of development and played his part in the drama of life, carving for himself a name, win-ning the respect of those about him, gathering honor after honor as the result of his determined achieve-ment, and in THAT moment the voice of the unseen angel whispers in unmistakable accents: "Come up igher," and the curtain falls upon all the splendor of his life. The work is left unfinished, the song unsung the victory incomplete. The hand talls listless at his side and the seal of silence is over everything,

and we say:

"A brave man has fallen in the midst of the battle of life. What a misfortune!" And yet how little we realize what we are saying.

Again, another life, like this one, has passed through

the roseate light of morning; has stood in the midst of the heat and blaze of the noonday sun and has watched, one by one, the shadows enter as the twilight came gently on, and then fell asleep, and passed from the night of this world into the light of a more

perfect day.

Life—what is it? There are those who will tell you that it is given only to prepare the soul for the future estate; that, firmly grounded upon strong beliefs, it will pass out of the scenes of its activities up to the throne of God, and there be lost to everything save the celestial heavings that are unfolded before its or the celestial beauties that are unfolded before it: or all belief denying, pass down into a night of never-ending pain. But, while the earnestness of the advo cates of this idea may not be questioned, yet such a solution of the problem is most incomplete and unsat isfactory, since in either case it fails to realize in the ultimate the conclusions that every intelligent spirit feels within itself.

This friend of ours asked the question many times unto himself. With great care and much thought he investigated the various forms of theological and religious belief. He listened to the words of the preacher, he studied the books that were written, and in all of them found not the manna of life which he was seeking, or the firm rock upon which he could place his feet; not the knowledge that should guide him through the labyrinths of these eventful scenes, and ultimately lead pim into the light of the more perfect

day.
Therefore from the standpoint of the theologian he was not a Christian. By no trick of words could you possibly ally him to any of the accepted systems of religious thought. He repudiated them not from any prejudices whatever, he was above and beyond that; but simply because of their absolute inability to logleally answer and satisfy the demands of the spirit within him.

What, then, did he accept? That he was a good man, an upright and an honest man, every one of you who have known him during these years of his life, is bound to say; there is not one that raises a dissenting voice against this. That he was a good citizen, you know; that he was respected by his fellow-men is evident; that he was a good son, those who watched his carnest devotion to his dear old mother, whose face, lighted with the glory of heavenly light, is beaming upon you now, know only too well. And that he was most beloved as a brother for his many, many acts of kindness and affection, there are those before me now who can bear withers. who can bear witness, and as a friend and a man, it has not been our lot to see one who understood the meaning of these words in all their fuliness more

completely than did he.

Now there must have been some motive behind this, some great principle that ran like a silver thread through all his life; some one note higher than all the rest, that touched it with a harmony that echoes even now through our heart and mind as we recall the warm hand shake, the pleasant smile, the kindly word which were a part of his peculiar personality.

What was 11? He called himself a Spiritualist: he

lived as a Spiritualist, and, thank God, he died and is being buried as a Spiritualist.

forts to advance the cause of Spiritualism? There must be something peculiar in Spiritualism. To say we do not need them, that we can get that the careless eye of the world does not see and

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The Most Natural Thing

For a woman who uses a Glenwood Range is to wish for a

Glenwood Heater, and the home that the heater makes cozy must

forsooth be supplied with the range. WHAT WONDER?

Both are models of merit, of economy, of comfort. The oven that

is gauged by the "Glenwood Indicator" tells so plain a story, a

Child Knows All About It. Aye, even the Children Praise the

the unthinking mind of man does not seaster, when a man of intelligence, education, whenever, after years of careful inquiry and study, whereast, after years of careful inquiry and study, whereast it, and then goes about his business in a same they straightforward, satisfied way, without 'seast thesis doubt, without uncertainty, and is able to the the uncertainty, and is able to the straightforward to that change which the most devout are proved to fear and dread, with a deep-seated sense of sontentment, which comforts him in sorrow, encourages him in trial, and at last carries him forward when the change comes.

comes.

It is this. Instead of recking to know God in the larger sense of the word, or of trying to construct a plan by which the universe shall be governed and ruled, he first of all seeks to know something of the spirit within himself, realizing, in a dim way, it may be, that when that spirit and its laws and conditions are understood, the key-note of all spiritual life will be found. In other words, it is impossible to realize God as a spirit until we have first realized man as a mirit. Then there cometh in the process of developspirit. Then there cometh in the process of develop-ment, a realization of spiritual laws that shall be as universal in their application as are all the laws that govern the universe, which are a part of the infinite

Justice, exact and uncompromising, a dealing with a friend and an enemy alike, becomes the first principle in any true and comprehensive religion. And if the world had more justice meted out to it there would be less demand for charity than there now is. Charity only exists now because of the presence of

our friend here accepted this as the corner-stone of his religious belief. He was ever on the side of liberal reform, but never for a moment made any compromise with anything or anybody that was not in keeping with its mandates. But he realized that life was the fulfilling of that law; that no matter how low or fallen a human being might be, there was still something good in him. And in his daily contact with the world, in his dealings with his fellow-men, in the very touch of his hand and the sound of his voice, he was ever preaching forth this spirit of good-fellow-ship, kindness and affectionate consideration which made him among men a figure long to be remembered.

How many there are in the world that can recall

made him among men a figure long to be remembered.

How many there are in the world that can recall some zery generous and kind deed, some warm and encouraging word of advice, friendly interest, earnest encouragement, and anything, everything that showed the warm heart and the affectionate nature!

These were the attributes of my friend: he bowed at no shrine, accepted no ritual, took no part in church ceremonials, yet he believed in absolute justice, love as the all-abiding law, and the seeking for truth the duty of every intelligent and inquiring mind. And what does a seeking after truth mean? One would think that it ought to be a universal occupation; that all men should be reaching out for the light; that no one should put an obstacle in the pathway of any who are striving for a deeper knowledge or a fuller understanding. But you who are seeking the truth know that the opposite is the case. The world has marked out a certain path, and it has ordained that each should walk therein; and woe unto him who, in the bravery of his spirit, dares to depart from it and carve for himself a pathway in defiance of public opinion. It costs a great deal, even in this age, to have the courage of your opinion.

But this friend of ours never asked the price. He

age, to have the courage of your opinion.

But this friend of ours never asked the price. He But this friend of ours never asked the price. He simply went forward, seeking the light wherever he could find it, quite independent and indifferent to whatever the world might say or think, and early began the investigation of Modern Spiritualism, which holds within itself the answer to the question: "If a man die, shall he live again?" and has given to the world the only demonstration of life after death. Whatever Spiritualism is or is not, when its light is taken out of the world every particle of evidence, so far as the life beyond is concerned, goes with it.

Our friend here learned that death was only a chauge; that the narrow doorway of the grave led to a higher form of life; that those who had moved in

a higher form of life; that those who had moved in and through these earthly scenes had only been lifted to a higher view and a clearer atmosphere; that they loved, cherished and worked for those whom they had left, and that death, instead of destroying rememleft, and that death, instead of destroying remembrance, only increased and intensified it; that it was possible, under proper conditions, that the silence that enshrouds the grave should be broken, and that those dear dead lips should speak again, that the curtain should be lifted, and that the eyes long vanished and faded into dust should look out again—briefly, it may be—upon the scenes of this life; that one can feel the touch of a vanished hand, and that, through trance mediumship and materialization, and other forms which the spirit world employ, the reality of that life can be brought clearer and closer to earthly consciousness. Transcendental such a belief may seem to many.

seem to many.

"Outside of the recognition of the ordinary mind,"
some will declare, and yet to hearts that love and sor
row such evidence is of more value than all the wealth
of the world, than all the stock of gratified ambition that the age contains.

He knew that when his life was ended that he should

pass from this to another world, should take his tather and his mother and his many dear and trusted iends by the hand and should be at oneness with them. Just beyond your mortal eyes he stands this moment, with the smile of heaven on his face, and whispers back to you: "Death means reunion with those we love," and

would have me say to you all in the world who are here, and to those who may in later days read these "This life is but the stepping stone to the life that is to come. Live always in the light of that divine possibility."

Now, dear friends, this was the principle that governed the life of our friend whose body lies here, wreathed in flowers, so silent and still before us. Can we not learn a good lesson from it ourselves? can we not take this memory along with us, and let it mold us, and change us, until our every word and act shall

be as kind and unselfish and as good as was his?

Ere long we shall lay this body in the ground. We love it because it once held him. It will fade away. and go back again through the marching years, into the dust from whence it came. And ere long the flowers will bloom above it, others will be placed beside it, and thus the story of life as we see it here

It but remains for me to say to all of you:

"Weep If ye must, but do not weep at death." "Weep if ye must, but do not weep at death."

Do not seek to call him back into this life, as of yore; but listen in the quietness of your own life for his coming, and catch. If you can, the kindly words he will ever breathe upon you. You who were near and dear to him, are near and dear to him now. His love is around you, his blessing falls upon you, and in and through that your consolation must be found.

And to you in the world who very shortly will go back to take your part where you have laid it thus briefly down, I can but say that a good man, a noble friend, a trusted brother and faithful son has passed from the winter to the summer, from this world to the light of the more perfect day.

light of the more perfect day.

And may the blessing of Almighty God, the attendance of his angels, and the memory of this sweet life, remain with you forever.

An Appeal to the Spiritualists of the United States of America for Con-

certed Action. To the Editor of the Banner of Light:

The time is drawing near when the Fourth Annual Convention of the National Association of Spiritual. ists of America will be called to order to make such provisions as will aid the advancement of our glorious Cause, championed so effectively by the National Spiritualists' Association of America. This child of three years has shown wonderful vital-

ity, and is growing rapidly into manhood, to the amazement of all who are opposing this greatest reform movement the world has ever known.

The National Spiritualists' Association of America is destined to lead the world in social, political and religious reforms, and though yet in its infancy the eyes of the world are upon it, watching its remarkable growth under the leadership of its gallant officers. The time has arrived when every Spiritualist and Freethloker must walk shoulder to shoulder, and form a solid front to the opposing forces that are gathering thick and fast to crush this spiritual movement that is undermining the foundations and props of false doctrines which are enslaving human minds, and crippling the soul in its growth.

This present appeal is directed to every Spiritualist and Freethinker of the United States of America and

the world at large, to cooperate in making the fourth Annual Convention of the National Spiritualists' Association of America a glorious success that will go down in history as a memento to the liberality and concerted action of the Spirilualists and Freethinkers

othe United States, and the world at large.

To accomplish this grand result it has been suggested by the higher forces that are guiding the progress of the National Association, to appeal to all earnest men and women, who believe in cooperation for the good of humanity, and who are laboring for the advancement of our glorious Cause, to contribute such summars seech can afford to the to contribute such sums as each can afford to the Freasury of the National Spiritualists' Association of America, to reach Washington, D. C., during the Con-

vention Oct. 20, 21 and 22.

The concentration of good and kind thoughts as embodied in a greeting to the Convention, and backed by a substantial coin, check, or money order, cannot fail but make the fourth Annual Convention of the National Spiritualists' Association of America a tremendous uccess, and give the delegates assembled ample grounds upon which to pass resolutions for the good of the Cause.

Fellow workers, sisters and brothers, let each and every one respond to this call, and let your names be enrolled upon the scroll of honor that is immortal. Remember, send your contributions to reach Washington, D. C., Oct. 20, 21 and 22, and every one who responds will be an active worker in the success of the fourth Annual Convention of the National Spiritualists' Association of America.

Address all contributions to Francis B. Woodbury, 600 Pennsylvania Avenue, S. E., Washington, D. C. Baltimore, Md. HENRY SCHARFFETTER.

Rvery man having a beard should keep it an even ingham's Dye and appear tidy.

MEETINGS IN MASSACHUSETTS.

1.ynn .- T. H. B. James writes: The Spiritualists held very interesting services Sunday in their hall, 88 Summer street, with a fine audience.

At 2:30 services opened with service of song, led by Mrs. M. K. Hamill. Warren A. Kimball recited an original poem on "Oyclones." Dr. Stephen M. Furbush spoke on "Spiritualism as Nature's Voice to Humanity." He also gave magnetic treatments and tests; Mrs. O. B. Hare, recognized tests and spiritmessages; Mr. P. A. Thorner of Marblehead and Alfred E. Warren, magnetic treatments to quite a number.

ber.
At 7:30 P. M. appropriate selections were rendered by Misses Lens and Eisie Burns and Mrs. M. K. Hamili. Capt. Jonas Balcom gave an able address on "Facts of Spiritualism," interesting and instructive; Mrs. Dr. M. K. Dowland spoke on the "Condition of Mediums, and How They Obtain Their Power and Knowledge"; Mrs. C. B. Hare, many recognized tests and anytic measures.

and Rhowledge, Mrs. C. B. Hart, many recognized tests and apirti-messages.

Next Sunday at 2:30, developing, healing and test circle; at 7:30, short addresses and tests by many good mediums. Everybody havited.

At Mrs. Dr. M. K. Dowland's meetings at 130 Market street, Tuesday and Friday evenings (Sept. 29 and Oct. 2), large and intelligent audience; filled the

Bervices opened with service of song, led by Mrs. M. K. Hamill. Tuesday evening Mrs. Dr. Dowland gave an able address on "Nature's Laws, and How Spirits Communicate through Mortals"; Mrs. C. B. Hare and Mrs. Lizzle D. Butler gave many recognized tests and spirit-communications.

tests and spirit-communications.
Friday evening Mrs. Dr. Dowland, under control of a master mind, spoke on "The Teachings of the Past and the Laws that Govern Humanity"; Mrs. Alice M. Lefavour, Mrs. Vina P. Goodwin, Dr. I. A. Pierce and Mrs. Florence A. Lamphier gave many recognized tests and spirit-messages. All mediums are invited to help the good work at these meetings. Cadet Hall .- Mrs. A. A. Averill, Sec'y, writes: The

Lynn Spiritualists' Association opened its regular course of lectures for the season on Sunday, Oct. 4. Good audiences were in attendance, and much interest manifested.

At the afternoon service President Kelty offered the invocation, and made remarks appropriate to the occasion. Mrs. Maggie Butler of Boston delivered the address in her usual interesting manner, and gave communications. Mr. Harold Leslie rendered a solo very pleasingly. Remarks by Mrs. Lewes and Mrs. Cross of Lynn, and by Prof. Kenyon, now of Boston. The ladies of the society served supper in the lower hall to one hundred or more, after which the time was nept in social converse until time for the avening nall to one hundred or more, after which the time was spent in social converse, until time for the evening service, which was opened by an invocation by Mr. Milliken of Lynn, followed by remarks by Mr. Kelty and Mrs. Butler, who also gave a large number of readings, which were readily recognized. Mr. Leslie again pleased the audience with a solo.

Next Sunday Mrs. Nettle Holt Harding of Somer wills will letture and give tests. ville will lecture and give tests.

Haverhill .- E. P. H. writes: The opening course of autumn and winter lectures was commenced Sunday, Oct. 4, by Mrs. E. C. Kimball of Lawrence. Her

day, Oct. 4, by Mrs. E. C. Kimball of Lawrence. Her remarks were descriptive and highly entertaining, giving a large number of exercises, with full names and descriptive incidents.

The next lecture will be Oct. 11, by Miss Blanche Brainard: 18, Mrs. May S. Pepper; 25. Geo. A. Fuller, M. D.; Nov. 1 and 8, Mr. T. Grimshaw; 15 and 22, Theodore F. Price, Philadelphia: 29, Mrs. C. Fannie Allyn; Dec. 6 and 13, Edgar W. Emerson: 20, Miss Lizzle Harlow; 27, Mrs. May S. Pepper; Jan. 3 and 10, Moses Hull; Jan. 7 and 24, Mrs. Carrie F. Loring; 31, Mrs. E. C. Kimball; Feb. 7 and 14, Mr. A. E. Tisdale; March 7, Mrs. May S. Pepper; 14. Mrs. Nettle H. Harding; 21 and 28, Mrs. Mattle Hull; April 4 and 11, Mrs. Ida P. A. Whitlock; 18, Mrs. A. Wilkins; May 2. Mrs. E. C. Kimball; May 9, Mrs. May S. Pepper; 16, Mrs. C. Fannie Allyn; 23 and 30, Mrs. Carrie E. S. Twing.

Salem,-" N. B. P." writes: Mrs. A. J. Pettengil of Malden was our speaker and medium to day, in Cate's Hall. She gave a very interesting talk of her first experience in Spiritualism and spirit-return. Her remarks were very convincing to the audience. She also gave a number of tests and psychometric readlings.
Sunday. Oct. 11, Mrs. Hannah A. Baker of Danvers

will be our lecturer and medium.

Banner of Light for sale, and subscriptions

Foxboro.-L. A. Mears, Sec'y, writes: The Spirtualists of this place held the first meeting of the sea. son in Liberty Hall, on Central street, Friday evening. Oct. 2-having for their speaker Dr. Geo. A. Fuller of Worcester, Mass. He selected for a text the following: "Quench not the spirit; despise not prophesying; prove all things, and hold fast that which is good." The lecture was ably presented. The meeting was a success in every way. Dr. Fuller is to be with us again next Friday evening, Oct. 9.

Fitchburg.-Sec'y writes: The First Spiritual Society opened its meetings at Knights of Pythias Hall. Sunday, Oct. 4, with C. L. Willis as speaker and test medium. Although the weather was stormy, there was a good attendance, and many expressed their satisfaction of the tests given, which were very correct in detail. We will have Mr. Willis with us again next Sunday, as speaker and test medium.

Worcester .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Oct. 4, Mrs. Carrie F. Loring of East Braintree, in her usual pleasing and dignified manner, served our Society as speaker, and will also speak for us Oct. 11.

The Woman's Auxiliary will meet on Friday afternoon and evening, Oct. 9, with Mrs. Della Barlow, No.

Malden .- A. J. Pettengill, Sec'y, writes: On Sunday evening, Oct. 4, we opened our meetings for the season, with Mr. D. Evans Caswell as speaker, who pave a fine lecture on "Psychometry." Mr. Harry Stickney of Malden rendered two solos with much merit, with Mrs. Rogers of Melrose Highlands as ac-

Feed Them Properly

and carefully; reduce the painfully large percentage of lufant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

RHODE ISLAND.

Providence.-Benj. F. Prouty writes: The Providence Spiritualist Association held its regular meetings afternoon and evening at Columbia Hall, No. 248 Weybosset street. Miss Lizzle Harlow of Haydenville, Mass., was our speaker, and many were pleased to see and hear her once more. She gave us two very able lectures.

Mrs. Sarah E. Humes followed with tests, all of which were recognized. We shall have Miss Harlow and Mrs. Humes with us again next Sunday, Oct. 11.

Pawtucket Spiritual Association-writes "J. M."-resumed meetings Sunday evening, Oct. 4, in 8t. George's Hall, Main street, with William A. Hale, M. D., of Boston, Mass., as speaker, his subject being "Signs of the Times."
Sunday. Oct. 11. Mrs. M. E. Thompson of Onset,
Mass., will be with us.

NEW HAMPSHIRE.

Newmarket .- F. E. Stackpole writes: At Grand Army Hall, Sunday afternoon, Oct. 4, Miss Elizabeth Ewer, of Exeter, was the speaker. The subject of her discourse was "Inspiration." Her remarks were perfectly adapted to her audience. She is to return here in a few weeks. After the meeting closed some excellent tests were given, which were recognized. The weather was un-

avorable, and many were kept away. On Saturday evening a few devoted ones gathered at the residence of Mr. and Mrs. G. W. Pillsbury, where Miss Ewer was entertained, and passed a profit able and delightful evening.

PENNSYLVANIA.

Philadelphia .- Mrs. Thomas M. Locke writes:

Mrs. C. Fannie Allyn has just completed a very successful engagement with the Philadelphia Spiritual cessful oligible that the find the property is eleven to eleven lectures and done good work in our city. She made many friends. She is a grand advocate for humanity and justice, and scatters seeds of kindness wherever the goes.

National Spiritualists' Association Convention.

The undersigned calls your attention to the fact that there remain only two weeks before the Convention in Washington, D. O., and those desiring to go on the Royal Blue Line Excursion, which leaves Boston Sunday, Oct. 18, should correspond with him as soon as convenient, so that arrangements can be made for rooms at the hotel and staterooms.

Remember you must order your tickets before that date, as no tickets will be sold at the train. The expense for the entire excursion, covering all railroad, steamboat, hotel and baggage expense, is the very

steamboat, hotel and baggage expense, is the very low price \$28.00. Those desiring to go can get circular giving full particulars by dropping a postal card to J. B. HATCH, JR., 74 Sydney street, Station K, Boston, Mass.

Providence, R. I.

To the Editor of the Banner of Light: On Sunday, Sept. 27, the People's Progressive Spiritual Association held a very interesting meeting, having on that date Mr. A. B. Omerod for speaker, who closed his month's engagement with our Society, which was most successful.

which was most successful.

On Sunday, Oct. 4, F. W. Dodding of Oakland, Cal, made interesting remarks; he was followed by Mrs. Helena Cumerford, who gave many satisfactory tests.

Miss Oille Hunter, the child vocalist of the Society, sang a very fine solo, after which Mr. F. H. Roscoe, President, made most interesting remarks on "Who Are the Spiritualists?" referring to the Rev. J. M. Peebles's new book bearing that title.

Mr. Philip Cumerford, the celebrated baritone, sang "The Warrior Bold," which was rapturously applauded.

On Sunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. F. H. Roscoe 'of Cally Mr. Bunday avening Oct. 11 Mr. Bunday Oct. 11 Mr. Bunday Avening Oct. 11 Mr. Bunday O

On Sunday evening, Oct. 11. Mr. F. H. Roscoe of this city will occupy the pistform, with other talent.

If You Have a Sick Child This is Surely a Message of Hope.

This is the best of news for parents of weakly or sickly children. It is a fact that our people have here-tofore not had the same opportunity for having their children who suffer from chronic or lingering complaints treated and cured by eminent specialists in children's diseases as do the residents of the great cities where such skilled physicians revide. In other words, our people have head deharted from seeking a

cities where such skilled physicians reside. In other words, our people have been debarred from seeking a cure for their cuildren by the great physicians, owing to the cost of travel to the large city, and the high fees charged by such physicians.

Here, therefore, is a cnance for the cure of the children of our community which should not be lost. Dr. Greene, of 34 Temple Place, Boston, Mass., who is beyond doubt the most successful specialist in curing diseases of children, offers to give free consultation by mall in all cases of children's complaints. Parents mail in all cases of children's complaints. Parents have the privilege of consulting Dr. Greene by letter, describing their children's diseases, and he will, after describing their children's diseases, and he will, after carefully considering the symptoms, write a lett if ully explaining the trouble, telling everything about their complaint so plainly that you will understand exactly what alls your children. He will also give his advice, founded upon his vast experience and wonderful success in treating such cases as to just what to do to effect a cure. All this will cost you nothing, and you can thus have consultation with the best known physician and acknowledged most successful specialist the world without leaving home, and at no expense whatever. The Doctor is the discoverer of that greatest of medicines, Dr. Greene's Nervura blood and nerve remedy, and has discovered many other most valuable remedies. Write to him now about your child, for this is a chance of cure which you may never have again.

GEORGIA.

Atlanta .- Rowland Webster, President, writes: Our society is now holding some very well attended meetings here, and, as we are always anxious to spread the work of Spiritualism, we would be pleased to have you send us some copies of the BANNER OF LIGHT to have distributed at our hall. At the same time it might help you to get some subscribers here.

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, \$355.85; the month previous, \$260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very getic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes seiling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never hefore been put on the market. The Iron Cuy Dish Washer his this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work, they want one. You can make more money, and make it quicker, than with any other household article on the market. I feel convinced that any lady or gentleman quicker, than with any other household afficie on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business, and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Co., Sta. A., Pittsburgh, Pa. They help you get started, then you can make money awfully fast. Mrs. W. H.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphlon Theatre Building, Bedford Avenue, opposite South Tenth

street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-1024 Bedford Avenue (near DeKaib Avenue), Sunday evening at 8 o'clock.

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

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 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. Olimstead, Medium. Other mediums regularly provided.

Mediums' Progressive Meetings .- Sundays, \$ P. M., Ariington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

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

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its most-The First Society of Spiritualists holds its mediags at the Berkeley Lyceum, 4th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Services Sundays 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomens at 3.

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Philadelphia Spiritualists' Society moots at the northeast corner of 5th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Irwin. Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services overy Sunday It A.M., 24 and 74 r.M. Mrs. Mary C. Lyman, apeaker. Harmonial Circle, 111 South Paulina street, every Wednes-

day. 8 P. M. First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 73( P. M., Orpheus Hall, Schillen Chemical Control of the Control of

WASHINGTON, D. C.
First Society, Metserott Hall, 12th Street, between R and F.—Every Sunday, 11% A.M., 7% P.M.
M.O. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 558

Jefferson, street, every Sunday at 1% P.M., and Thursday

at 8 P.M. J. C. Bigler. President.

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must please the peruser; while the gradual changes that
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