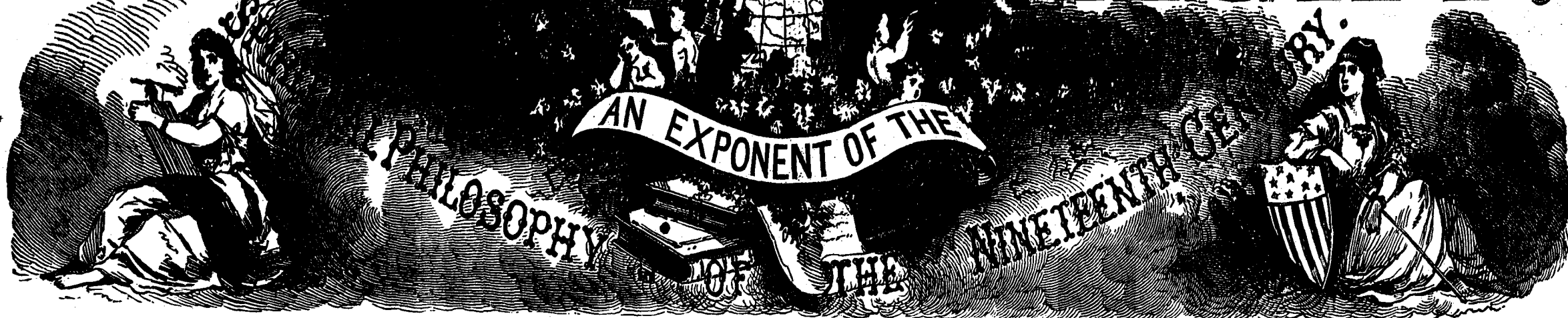


BANNER OF LIGHT.



VOL. 80.

{Banner of Light Publishing Co.,
9 Bowditch St., Boston, Mass.}

BOSTON, SATURDAY, OCTOBER 17, 1896.

{\$2.00 Per Annum,
Postage Free.}

NO. 7.

FROM THE SHADOW-LAND.

Hark! from the shadow-land:
"Here in your midst I stand;
I am not dead.
I pray thee do not weep,
Nor think that I sleep
In charnel bed!

Hear ye, my mortal friends;
Think not death surely ends
All grief and sighing;
For when thy tapers start,
They fall upon my heart—
I, too, am crying!

Joy and bright bliss for thee
Makes heaven sweet for me
In all that heaven can give.
To thee death will be sweet
In giving us to greet
Where I now live."

Attleboro, Mass. ALICE SINCLAIR.

{Copyrighted by Myra F. Paine.}

Easy Lessons in Spiritual Science, Especially for the Young.

BY MYRA F. PAINE.

LESSON TENTH—CONTINUED.

Q.—What is the greatest enemy of mankind?
A.—Ignorance.
Q.—What is our duty toward it?
A.—To overcome it.
Q.—What are the spirits constantly telling us in regard to our lives here?

A.—That our condition in spirit-life depends upon the lives we live here. If we desire a beautiful home and lovely surroundings in that world, we must live pure, loving, helpful lives here.

Q.—What is the philosophy of this?
A.—That such lives are the outgrowth of spiritual aspirations, and show that the individual is already traveling upward on the road of progression.

Q.—Can you give any other reason for living here a pure, moral, noble life?

A.—The deeds of this life become the building material of our spiritual homes. Our deeds are projected onto the spiritual atmosphere, and cannot be effaced, so we shall have to meet them, every one.

Q.—If we have done wrong here, and that deed is thus projected, will it remain a record against us forever?

A.—Only until we REPENT and "cease to do evil and learn to do well." There is no way to obliterate it except a change of purpose and life.

Q.—Can we then obliterate it while we remain in this form?

A.—Yes. And it is the best place to undo any wrong we may have done. It will have to be done sometime, before we can make much spiritual progress, and the sooner it is done, the easier it will be.

Q.—What do Christians call this change of purpose?

A.—Conversion.

Q.—Is there any truth in this?

A.—Yes. But we think they make a mistake in claiming that the change of purpose externalizes itself instantaneously.

Q.—What do we think in regard to this?

A.—The change of purpose comes first. Then it requires constant watchfulness and effort to develop the spiritual nature until it becomes positive to material surroundings, and able to control and hold in check those propensities which retard the spirit's growth.

Q.—Do Christians make any other mistake here?

A.—Yes. They claim that certain BELIEFS are more necessary than even change of purpose or life. They also claim that death by crucifixion of one Jesus, more than eighteen hundred years ago, was the means by which the human race was to be saved from the result of misdeeds in this life. We believe there is no justice in an innocent person paying the penalty of the misdeeds of others, and universal law is always just. Truth is all the Savior the world needs, and so we look for no other.

LESSON ELEVENTH.

Q.—What is the one purpose of existence here?

A.—To unfold the individual spirit and make the most of all the possibilities that are latent within it.

Q.—Can any person do that work for another?

A.—No. Every one must do this for himself.

Q.—Some people make little exertion in this direction, claiming that they want to be educated by the spirits. Is this right?

A.—By no means. They forget that spirits are but human beings, in another condition of life, and, as we have said before, may not be any wiser than they are. They should grow with the spirits, but not be HANGERS ON, waiting to be LIFTED, or to have others do for them what they can do for themselves.

Q.—What lesson do we learn here?

A.—That all spiritual growth is through personal effort.

Q.—Are there more than one kind of mediums?

A.—Yes. There are SPIRIT mediums and SPIRITUAL mediums.

Q.—Explain the difference?

A.—Spirit mediums are simply tools or instruments to be used through the law of psychology or hypnotism by any spirit or spirits. A spiritual medium is spiritual by nature, and thus a companion of angels, working in harmony with the higher or angelic grade of spirit-life.

Q.—Is this difference confined to mediums?

A.—No. We see this difference just as plainly

among professed Spiritualists, who claim no mediumship.

Q.—You speak of angelic grades of spirit-life. What do you mean?

A.—That there are different grades or conditions in spirit-life. Disembodied or unfleshed spirits are not all angels. They have to grow into angelhood.

Q.—And what does this again prove to us?

A.—That all progress is through growth, whether in this body or out, and nothing in this world or the next is attained without effort.

Q.—What about these two worlds?

A.—There is really but one world. Our manner of speech is faulty through custom born of ignorance. It is simply two conditions in which the one spirit manifests itself, one in this physical body and the next in a more refined spiritual body.

LESSON TWELFTH.

Q.—What do we understand by God?

A.—Universal Spirit, or Life.

Q.—What are some of the attributes of this Universal Spirit?

A.—It is Omnipresent and Omnipotent.

Q.—If it is everywhere present, what about the space we as individual spirits occupy?

A.—It must occupy the same space we do, and as two different substances cannot occupy the same place at the same time, we must be IN IT or IT IN US. We must be one with Universal Spirit.

Q.—Then if we are one with this Universal Spirit we must have the same attributes that belong to it. You say it is Omnipotent—all-powerful. Then what are we to conclude in regard to ourselves?

A.—That all power must also abide with us.

Q.—If all power dwells within us, we ought to be able to conquer all things. Why are we not able to do this?

A.—The power is only inherent, latent within us—one of the possibilities that we have only lately discovered. It is waiting for development.

Q.—What other name can you mention as belonging to this power?

A.—We speak of it as the Infinite, or Infinite Mind or Deity, and sometimes as Universal Law. It all means one and the same thing, Infinite, Deity, Will, Force, God, Life, Love, Spirit, Good.

Q.—Then as we are a part of this one power, all the attributes that belong to it must belong to us. What keeps us from utilizing the power that is thus ours?

A.—Nothing but ignorance of proper methods. Ignorance is the enemy of all progress. It holds the fort, waiting for a systematized attack, which shall hurl it over the ramparts and give no quarter.

Q.—Has such an attack been made?

A.—Yes. The race has become disheartened in its search for a religion that shall satisfy its unfolding demands. It seeks a more permanent basis, and finds this in the realms of science, which proves to be closely related to the laws unfolded by Spiritualism. The two combined give us a Science of spiritual things or a Spiritual Science, whose broad fields of research and investigation, traveled over by thinkers of to-day, are clearing up the mysteries which have bedeviled the brains, and knowledge and wisdom are fast taking the place of ignorance.

Q.—What is the first step we need take in the line of unfolding of these possibilities within us?

A.—Change our line of THOUGHT. We have been educated to think of ourselves as "worms of the dust," and incapable of doing anything of ourselves, but obliged to rely upon the intercession of a third party. Now we know ourselves as a part of the great Universal Power, with all its attributes within ourselves, we need no third party to come between us and Deity. We will turn our thoughts into this new line of reasoning, and thus APPRECIATE OURSELVES for the glorious POWER that is ours, and know that everything pertaining to us is as sacred as God himself, and must be held sacred for the use of the spirit that is growing and manifesting itself through these externals. This line of thought persisted in will bring a positive force to us, from the great fountain of spiritual force, the law of attraction holding good, which will enable us to conquer poverty, disease, death, ignorance or in-harmony in any form, thus making us in very deed ONE with God, and able to claim our heritage and possess it, for all things will be ours.

LESSON THIRTEENTH GENERAL REVIEW. SHALL WE LISTEN TO THE ANGELS?

Shall we listen to the angels
When they speak in words so clear,
Shall we heed their words of wisdom
As they're breathed into our ear?

Easter 'tis to travel onward,
In the old, well-beaten track,
Than reverse our footsteps,
Call a halt, and travel back.

Yet we hear the gentle voices,
From the unseen shore of light,
And with love our soul rejoices
As we welcome them to-night.

Yet they tell us of our failings,
Point our faults, lay bare each one,
With an earnestness of manner
Only equalled by love's tone.

Have we better friends, or truer,
Than the loved of olden time?
Is the wisdom they have garnered
In that pure, celestial clime—

That for which we, too, are seeking
While we yet must journey here?
Yes, we hear their softer whisper,
And it fills our soul with cheer.

And if wise we'll bind the lesson
On our heart of hearts each day,
And mark our paths with words and actions,
By their counsel as we stray.

Faught with love, good-will and kindness,
Come those voices dear to each,
Let us turn from ways of blindness
And work out the lines they teach.

Camp-Meeting Observations.

BY E. W. GOULD.

Among the peculiarities noticeable at all Spiritual Camp-Meetings are the large number of old people and the absence of young people and children—although there is a perceptible change in the last few years in regard to the latter.

The effort that is being made to introduce the Lyceum, with kindergarten exercises, musical and literary entertainments, dancing parties, and other innocent and attractive methods, to entertain young people and children, is very naturally creating an interest in the camp-meetings never before realized; and if properly guarded and encouraged, such new arrangements will ultimately secure to the camp-meeting what it has heretofore lacked, viz., a place where not only spiritual education and true religion are taught to adults, but where the young will be attracted and soon learn to look forward to the time of the camp-meeting and its lessons as the most pleasant and instructive within their recollection.

The time has come when the education of children and young people should no longer be left to the tender care of our Orthodox brethren for their religious and social training. Catholic teachers, who excel all others in their power and influence over the minds of the young, frankly admit if they can have the care and direction of the child's religious training until he (or she) is eight years old, they have no fear of Protestant influence after that time.

As a rule, it is a sad commentary to say that children of Spiritualists are not supposed to be capable of comprehending the teachings and the practices of their parents before they are twelve or fifteen years old, and seldom are seen in the dance-room, even at camp-meetings, where interesting and instructive lessons may be had every day for the asking.

Until Spiritualists realize how difficult it is to remove early impressions from the minds of the young, and how important it is that they be early trained in the principles and teachings of their faith, we shall have to look to the churches and to the Agnostics for our recruits.

I notice an encouraging feature in our camp meeting exercises, although it is nothing yet to what it should be: I refer to the vocal music provided for all public gatherings at these camps.

I imagine it is a misapprehension on the part of some managers as to the importance of furnishing a good choir of vocalists for the whole season. They use great care and discretion in selecting the best lecturers and mediums, and employ good bands of instrumental music—all of which are attractive, especially to those who visit the camp to be entertained in that way. But to those who visit the camp for spiritual food, spiritual advancement, where it is desirable to reach the higher, the purer emotions of the soul, there is nothing so effectual as sweet, harmonious music, led by a competent choir, in which the congregation unite. This, I am aware, cannot be done without money and without effort. Neither can the speaker be secured. The practical question is, Can there be no better division of the available funds than is already made? A few camps are adopting the plan suggested; but until the necessary effort is made to interest the congregation and furnish the music to be sung, the possible benefit to be derived will not be realized.

The idea of employing one soloist to sing and play music that cannot be united in by the congregation will never produce the harmonizing effect necessary for the best results—neither at camp meetings nor in any other spiritual gathering—and, only for the custom of having music, it might as well be abandoned. While nothing is so necessary in Spiritualism as good music, until more effort, more care is bestowed in securing and producing it, a large proportion of the grand effect must be lost.

The stringent condition in financial circles has had its influence this year in the attendance at the different camps, as reported; although the enterprise manifested by managers in adding so many new, attractive features to the entertainments, such as "Woman's Days," "Memorial Days," "Labor Days," etc., has done much to keep up the interest in those who have been able to attend. If the number of visitors has not been quite as large at some camps as in former years, the character of the entertainments has been superior—and the harmony and quiet everywhere prevailing have been all that could be desired.

There have been several new camps opened this summer, from which favorable accounts have been received, showing that this mode of education and social interchange of thought is gaining in popularity, and is opening a new and improved method of missionary work, whereby thousands of those who are investigating the theories of Spiritualism are enabled to see it in all its phases more thoroughly and satisfactorily and at less expense than in any other way. All phases of mediumship are constantly on exhibition and subject to investigation. The hotel accommodations are good and the charges moderate. Cottages and tents can be rented by those who prefer that mode of camp life. Five dollars per week, or even less, will insure good board without lodging. As camp meetings are held at a season of the year that is not subject to serious sickness, the danger of disease is lessened by the advantages of open-air exercise, always easily obtainable at campgrounds.

The camp-meeting affords the best opportunity for consultation and cooperation in any new scheme or business transaction in which all local societies are more or less interested, and where it is necessary that a general discussion and interchange of sentiment should be had. While it is obvious that all important questions relating to the general welfare and advancement of the great principles of Spiritualism should be passed upon by the National Spiritual Association, which is composed of the auxiliary societies from all parts of the country, represented by delegates, in convention assembled, still these delegates should be prepared to act understandingly, and be able to express the views of their societies when any new points are introduced in convention.

To illustrate: An old and important question has been revived of late as to the practicability of employing teachers or lecturers to preside over local societies by the year, or for an indefinite period, instead of the usual custom, as at present. While the National Association can have no power or authority to settle a question of that character for the local societies, it may do much by way of advice and cooperation to regulate and make practicable any such proposition.

The time has come when Spiritualism should be systematized and conducted upon such principles as have been found necessary in the

successful management of all other organizations. The Camp-Meeting is social in character and democratic in principle, and no better place has yet been suggested where economic and religious questions can be discussed; and there are frequently questions arising upon which we all need light and education.

The thought exchange has recently been introduced into some camps, with much profit and satisfaction to those who have had an opportunity of engaging in the various discussions. If properly conducted, they promise happy results as economic modes of education to all who attend them; thus rendering the modern Camp-Meeting not only a healthful resort for a summer recuperation physically, but a school for psychic studies and moral reform.

It was thought only a few years since that it was impolitic, and perhaps damaging, to invite Protestant and Catholic clergymen to participate in the exercises of the Camp-Meeting; but a more liberal policy has prevailed, and not only have all sects of religionists been made welcome to the spiritual platform, but even the great Agnostic, Colonel Ingersoll, is an accepted employee in some camps.

These annual meetings are becoming so popular and largely attended that railroads and steamboats are making special rates to and from them—good for the entire season, in many cases.

With this encouraging outlook, which I have not attempted to exaggerate, as soon as the country has recovered from the effect of this financial panic, there is good reason to believe other camps will spring into existence—making them more accessible and within the reach of many who have been deprived heretofore of the benefit of their teachings.

In closing these desultory observations, I must not omit calling the attention of all Spiritualists to the important fact that these meetings may be made, if they are not so already, the best missionary agencies we can furnish for the money. And great credit is due to those earnest, faithful workers who are engaged in the support and management of these camps for the general good; and all who can ought to contribute to their support.

VOICE OF THE SOUL.

BY MARY KINNEAR.

My sails I spread to greet the wind
That blows from Time's eternal shore;
The wave on which my barque is borne
Is called the Sea of Evermore.

I leave no harbor, seek no port;
In the infinitude of space,
A part of all that is or was,
I find my home and fill my place.

I sense the throbbing of the stars,
I vibrate to the spherul strain;
The whole grand universe of thought,
Of pleasures, purposes and pains—

The living principles of worlds,
Spirit of nomad and of sun,
Unite their energies with mine,
And interweave and make us one.

Though kingdoms fall, though continents
Be lost, and swallowed in the sea,
And countless currents change their course
Beyond the scope of history,

Unrecognized and unconquerable
I stand where seeming ruins wait,
Poised in the thought that whatsoever
Is God's is part of my estate.

The hate, the wrath, the woe and tears
That darken and obscure my sky,
Life's cherished triumphs and its crowns
May find a tomb, but not so I.

I am from all eternity,
I have been, ever must remain,
A part of that, though it be bruised,
Trampled and crushed, is never slain.

So much is each a part of all,
This life, this element of soul
That fills the universe of God,
Apart from me would be unwhole.

And though a ray so faint, so dim,
Mid countless worlds that sweep through space,
May seem extinguished, vanquished, lost,
I hold my own, I go my pace.

Believing long as God and time
Adown the path of centuries go,
Inseparable through endless change,
We'll move and merge and interflow.

Seances for Materializations.

To the Editor of the Banner of Light:

Justice to workers in the great Cause of Spiritualism demands of me a truthful testimony concerning the great progress of the Cause, also of materialization. I have to thank you in your paper—entwined with the kind remembrances of Brother Colby and Brother Adams.

Through Mr. Adams I received a kind and courteous review of my book: "The Reason Why." THE BANNER has floated into my office for many years, to be read and then sent on its way among friends who could appreciate it and its instructive reading. All this is progressive work.

Our materializing and test mediums are doing much for us, and also our spirit-friends. I believe in Spiritualism in every sense that the word conveys. So we must, and then reap what we sow.

It has been my great privilege to attend many seances, and I have visited all the mediums in and around Boston. I have never sought fraud—in consequence have never seen any in my life. Although I have been in the same seance where persons tried to convince me there was fraud; but I believe they were receiving just what represented themselves internally.

For years we have visited 55 Rutland street, with its many mediums—have seen many wonderful manifestations, and have been told of coming events which I thank God were so kindly prepared for me; all these mediums and spirits, as well as Mr. Adro, have done their part to make me satisfied that all was as it should be—and we render them many thanks.

Mrs. Martin, of 602 Tremont street, is a fine medium, and my dear mother has whispered her name to me when coming up on the carpet beside me, before she materialized into a beautiful woman and embraced me and my niece, advising her concerning her life. Great and wonderful as materialization is, it is a truth, which is marching so rapidly that even its workers are astounded at the result.

Mrs. Stansbury's mediumship, as shown at

the Spiritual Temple, was fine and good, as my friends told their names on the platform and made good their promises to us. May the blessing of God rest on all mediums who make sacrifices for the higher education of the people.

Mrs. Bliss and many others have our best wishes for their welfare.

Looking over the BANNER OF LIGHT, I saw that Miss Grant of 28 Union street was holding seances with the "boy medium." She was a stranger, and we had never seen the boy medium; we engaged seats for the evening, Oct. 2, 1896. When we arrived they were all strangers to us. When the medium came in to go into the cabinet—which, by the way, was in a corner of the room, where there was no door or windows—he came and took me into the "sanctuary," holding me by the hand; he repeated the word "Fine! Fine!" I asked: "What is fine?" "Your medium power," he says; "do you see that lady?" I said "No." "It is your mother," giving her full name, "and also your brother Willie, who passed away thirty years ago; they will come to you this evening," which they did. There were many others who came to us materialized, and giving their names. A beautiful cabinet spirit came to me and told me many things.

Miss Grant's control was a beautiful woman; she thanked me for coming. Most certainly Mr. Poole is a very gifted and wonderful materializing medium, and as strong as I have ever seen.

I was at the Spiritual Temple (corner of Newbury and Exeter streets) this morning, and there Mr. Ayer had marshalled his forces for the great work of the season. For the man who has courage, faith, patience and perseverance, his equal is hardly to be found. We were all surprised and well pleased with the manifestations given through Mr. and Mrs. Concanon.

DR. JULIA A. C. SMITH.

Boston, Oct. 4, 1896.

Banner Correspondence.

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

California.

SAN FRANCISCO.—A correspondent writes: "On Sunday, Sept. 27, W. J. Colville conducted Harvest Festival Services in San Francisco in presence of a very large audience.

Anchor Hall was beautifully decorated with flowers, fruits and evergreens. The music was singularly beautiful. Mrs. Geraldine Morris (formerly of Boston) presided at the organ; the soprano solos were exquisitely rendered by Mrs. Katherine Lange-Nelson.

The invocation, lecture and poem were all exactly adapted to the occasion.

The text of the discourse was from Isaiah LXV.: "The wolf and the lamb shall lie down together." The speaker traced the law of variety in nature, and insisted that all true prophets clearly beheld the advent of a happy, peaceful time on earth when through mutual understanding of each other's rights, capacities and needs, the reign of universal good-will would be inaugurated, and human life be expressed in all the beauty of co-operative concord.

In the evening the subject of the lecture was 'The Present Psychic Problem, its Theosophical and Phenomenal Aspects.'

On that occasion after every available inch of standing, as well as sitting-room, was occupied, numbers had to go away.

Mr. Colville's audiences in San Francisco and Oakland were never larger than at present, and the interest in all psychic matters is very great.

On Sunday, Oct. 4, W. J. Colville spoke in the morning on 'Ideal Theosophy,' and in the evening on 'Vital Truths of the World's Ten Great Religions.'

AZUSA.—Annie Lord Chamberlain writes: "I feel interested in the suggestion of G. W. Kates in reference to the Spiritualists purchasing the Fox cottage at Hydesville, so as to preserve it as a monument, in honor of the Fox family, and to have a suitable celebration there upon the fiftieth anniversary of Modern Spiritualism, and I would suggest that a good plot of land be enclosed with the cottage, and the mortal remains of the Fox sisters be placed there, with a nice plain stone with a proper inscription thereon. Plant beautiful flowers upon their graves, and thus assure them that we are beginning to appreciate what they have done for us. It is a fact that they planted the seed from which grew the gigantic tree, Spiritualism.

Friends, if you do not think my idea practical, please suggest one that is, for it is our duty to provide a suitable place for all that remains of the mortal of those to whom we are so much indebted.

Now permit me to call attention to some of the labors of two faithful workers in the spiritual vineyard, and I sincerely hope they will reap a rich harvest before they leave the mortal form: 'Echoes from the World of Song,' by C. Payson Longley of Los Angeles, Cal., and 'Old Melodies Spiritualized,' by T. W. Booser of Grand Rapids, Mich., should be used by every Spiritualist Society and family. Nothing like music to create and keep harmony. Many know of Prof. Longley's soul-inspiring music, and those who cannot read music will be delighted with the spiritual words to old songs and hymns just published by H. W. Booser. Show your appreciation of the work of these gentlemen by sending an order for their books. Don't wait to do them honor after they have joined the workers in spirit-life. 'Now is the accepted time.' Honor to whom honor is due,' here as well as hereafter."

Canada.

TORONTO.—Alfred W. Wood writes: "Canada has asked to be enrolled in the ranks of Spiritualism, and seeks to earn a place on the banner of progress in spiritual truth.

The First Spiritualist Church of Toronto has been organized with a charter roll of fifty-eight members, amongst them being several who possess the divine gift of mediumship. The organization was fanned into active life by Mrs. Loe F. Prior, a missionary of the National Spiritual Association, who arrived here from Lily Dale Camp on the last day in August, and in less than one month succeeded in accomplishing the task she had mapped out.

She was assisted by Messrs. John Henderson and R. D. Robbins, two gentlemen who have from time to time visited the camps at Lily Dale and Queen City Park.

For forty years Mr. John Henderson and his worthy spouse, the latter being a medium of wonderful power, have kept the lamp of Spiritualism burning in a wilderness of Orthodox complacency. In their home they have received a few chosen friends, and from the circle there gathered Mrs. Prior found a nucleus upon which to base her work.

When first she arrived in the city Mrs. Prior lectured in a small hall, but she had quickly to secure a larger place in which to give her lectures and psychometric tests. She attracted larger crowds as the story of her work and her mission was noised abroad. She was assisted in her efforts to reach all who were interested in Spiritualism by the newspapers.

The latter did not speak highly of the wonderful little woman from Denver, but, on the contrary, they assailed her with ridicule, a narrow-minded, and in all cases of the kind this created sympathy and interest, and the attacks thus made were in reality a source of good to the cause she had at heart.

Ignorance and bigotry are annoying, very annoying, to the earnest seeker after light. Spiritualism in Canada will have to contend with both, coupled with an inhuman manner of reasoning, a narrow-minded, and an unseeing skepticism that one finds always in smaller communities.

But the truth will prevail, though years may elapse before the science of reason and the knowledge born of thought and investigation shall displace the mythology of the dark ages."

For the Banner of Light.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER VII.—CONTINUED.

Painting and sculpture were among her delights; of chemistry, in addition to anatomy and physiology, she knew much, of pathology nothing, of botany and geology a little; but with astronomy she was entirely at home, so much so that even scoffers at inspiration (before they had heard her discourse) declared that the intelligence speaking through her could be no less an intellect than Herschel, Kepler, or perchance Copernicus or Galileo.

At eighteen years of age, therefore, this beautiful young sybil appeared as a highly educated lady, but with a grace, dignity and charm of manner far beyond her years. *Petite* in form, fairy-like in all her movements, she flitted about like a mild and playful sunbeam until the time came for her to enter "the superior state," as her friends had learned to call her entranced condition. Then she was the oracle ready to speak as with tongue of flame words which fell upon the often awestruck ears of her listeners like echoes from some far-off heaven. Never once was she known to falter when the affluents was upon her, and the angels who prompted her utterances were absolutely dauntless, and knew how to hold the tender girl in their protecting aura, no matter who or what might be opposed to the clarity of their determined revelation.

Lydia had been taken many times into groups of people who were the most inveterate hobby-riders, and who had vowed beforehand either to silence her speech or compel her to yield to their hypnotic sway and voice their dogmas; but in vain, for the clear, ringing tones pealed forth like chiming of silver bells above all the discordant clamor of their darkened thoughts, and the same pure, high, reverent, ennobling teachings were given through the sybil in the midst of revilers and blasphemers as in the very sanctuary of the holy temple, where she was like unto a goddess enshrined.

While speaking she never appeared conscious of anything external; her large, dreamy eyes had a light in them which was not of earth; they were wide open, but she evidently took no cognizance of her physical whereabouts. She rarely discoursed except in answers to direct questions, unless there was some pressing need that information be given to enlighten the path of some who might be wandering astray.

On the evening when we introduce her to our readers she was in a specially happy and favoring surrounding, and not subjected to any pre-determined test, but on such occasions she involuntarily became the vehicle through which the most amazing tests were given.

Addressing the assembled company, she spoke counselfully to all together, and urged upon all members of the Lodge to consecrate themselves unreservedly to the noble work of the Order, preserving a discreet silence pertaining to the constitution of the Order, its membership, times and places of meeting, etc., but never practicing concealment where the question of the teachings received were concerned, for, said the illumined seeress, "Secrecy as regards the external formation of a Fraternity is lawful by reason of the necessity which exists for mental as well as physical privacy and retirement while the means are being out-worked for the execution of a wide-reaching and benevolent design, but the instructions given through the oracles who are the mouthpieces of guardian angels are intended for the spiritual, moral and intellectual enlightenment of all mankind.

"We have no secret doctrine or practices which it would be dangerous for the multitude to become acquainted with, but there are, of necessity, graded lessons in all schools and colleges; and professors cannot give lessons intelligently to any save those who are gradually prepared, through progressive studies, for the higher declarations of truth.

"As you join together in this holy, mystic assembly of kindred souls, with the sole end in view of receiving more and more of truth, never forget your pledge, for your vow must not be broken, even in thought, for a single instant, if you would steadily persevere in the onward, upward path and attain ere long to the height reached by faithful secular initiates. Truth is a sacred trust to whoever receives it; no one gains it alone, and no one who seeks to monopolize it can ever increase in understanding; on the contrary, all monopolists are dwindling in their intelligence; atrophy seizes them, and their beclouded intellects grow less and less transparent, until at length all things are hazy before them, and they fall into the pit they have dug for others. Knowledge is always for use. Seek not wisdom in order that you may become greater than others, but pursue it diligently because of the light which its possession enables you to shed on the pathway of others as well as on your own. Let there be no divided interests, no lukewarm service, no seeking to serve both God and Mammon; but remember well that they who serve God truly are conquerors and rulers over Mammon. All the light needed for the effectual solution of the perplexing problems of this day—be they religious, industrial, social or sanitary—will be found as you earnestly search for it in compliance with the conditions essential to the existence and perpetuation of this holy convocation, which is a welded association telepathically united and irrefragable so long as its consistency is maintained in accordance with the law governing its existence.

"In a true fellowship of loyal hearts devoted to truth and universal good-will no terrible oaths binding to secrecy are possible; all such belong to the realms of dubious magic. The royal pathway to divine attainment can only be trodden by those who have sworn fidelity to the highest, holiest and most benign emotions of pure humanity. Your work is always to bless, therefore you may never curse. If there are wrongs to be righted, seek to right them in the one and only way approved of heaven, proclaimed in the telling gospel phrase, *OVERCOME EVIL WITH GOOD*. All evil is due to error, and is in essence error; all true knowledge is good, therefore is it eternally possible for truth, which is itself eternal, to conquer error, which is but temporal, and equally certain is it that it is eternally impossible for error to conquer truth, because error has no fundamental principle to sustain it, and does not partake of any immortal quality. As many of you as can live above the world will rule the world, but if you live in and for the world, and shape your conduct at its dictation, you are ruled by it, and the slave is never the master until he has perfectly accomplished his liberation from servitude."

With such and many similar counsels did the unseen teacher, through the visible instrument, brace the courage of the devoted band of loyal pilgrims to a spiritual goal, and when at last the silvery voice was subdued into profound silence, and a holy sense of perfect rest pervaded the entire apartment, the inner eyes of several were opened, and soul spoke with soul sweetly and completely as though no fleshly barriers longer intervened.

Thus was consummated a happy inauguration.

CHAPTER VIII.

INTERVIEWING A SEERESS.

NEXT morning in the city papers there was quite a lengthy account of the formation of the new Society for Theosophical Research, and a very special mention of Lydia Selina Dewey.

Reporters get in everywhere, and while some are intrusive, others are very gracious and kindly, and as no one had attended the meeting at Chignon House the previous evening without invitation, the scribe on that occasion was a distinguished lady of the pen, Mrs. Lucinda Lamphurst, who stood well in with the editors of two of the principal dailies.

Everybody knew Mrs. Parrot, and her utterances were constantly being reported; but the youthful seeress was not only a novelty but a rare find, as truly gifted sensitives

are not common, and this beautiful girl was no ordinary test and business medium, nor was she a clairvoyant, who could be seen at any time, provided one called at her office (for she had none), and paid the stipulated fee for a "sitting."

Mrs. Monkwearmouth's temporary residence in San Francisco was at the home of Prof. and Mrs. Inghald-Gore, who resided on what is popularly styled Nob Hill, the most aristocratic portion of the city, commanding an extensive and romantic view of the bay, the far-famed Golden Gate, the picturesque Sierras and many other charming natural features which lead tourists to exclaim that San Francisco, with its beautiful suburbs, Oakland, Alameda, Berkeley, Fruit Vale and Piedmont, is one of the most attractive cities on the globe.

Professor and Mrs. Inghald-Gore devoted all the time they could spare from astronomy, which was their special pursuit, to a systematic study of psychology, and as they were far too progressive in their ambitions to rely altogether upon ancient or modern "authorities," they supplemented their extensive reading with a multiplicity of personal experiments and, as far as possible, demonstrations of the interesting theories they were about to ventilate in the pages of a ponderous tome they were compiling more for the use of universities than for the edification of the general public, though their style was often sufficiently lucid and entertaining to meet the needs of even a "popular handbook."

Light science for leisure hours was not, however, their specialty: they far more greatly enjoyed to dip into heavy science for busy hours, and though they were open to all the gentler aspects of the question, they loved to plunge deeply into the depths of the profoundest knowledge they could possibly explore.

Mrs. Lamphurst had made the acquaintance of the Inghald-Gores at a dinner given by the alumni of Berkeley University at the Palace Hotel, as she had been selected to represent one of the leading newspapers on that solemn yet hilarious occasion.

This little lady, who lost no time in accomplishing whatever she determined to fulfill, presented herself at Prospect Towers (the home of the Inghald-Gores), between 11 and 12 o'clock in the morning on the day following the organization of the Society for Theosophical Research at the residence of Mrs. Parrot. "Is Mrs. Monkwearmouth at home?" demanded the reporter of the liveried man-servant who answered the door at Prospect Towers.

"I'll see, ma'am," was the immediate reply, as he conducted her to the reception-room, though he usually parleyed with all visitors who presumed to present themselves earlier than the permitted visiting time, which does not commence in Goredom earlier than 2 P. M., or a little later.

"She will see you gladly, madam, if you will ascend to her boudoir," was the message brought from above when the servant next made his appearance.

Following her imposingly attired guide up the broad marble staircase which led to the drawing-rooms, Mrs. Lamphurst quickly observed the extreme elegance of the house into which she was admitted. A beautiful window representing Joan d'Arc, the illustrious maiden of Orleans, greeted her eyes at the ending of the first flight of stairs, and as she entered Mrs. Monkwearmouth's special receiving-room she was almost overcome with the superb richness of all the surroundings.

With stately grace and quiet dignity of bearing Lydia and her guardian came forward together to express pleasure at receiving an unexpected visit from so earnest a student of the mysteries as Mrs. Lamphurst proved herself to be, and though interviewers as a rule received no welcome when they sought to ferret the history of the seeress, and sensationalize thereupon for one dollar per column in the journals to which they contributed, the unerring intuition of the gifted girl led her to discriminate effectually between a shallow curiosity-monger and a true woman who was in quest of real knowledge, and desirous of consecrating current literature to the elevation of the multitude.

"I suppose you are here to interview me," said the lovely girl, in her soft, vibrating accents, as soon as the preliminary greetings had been interchanged. "Well, here I am at your disposal; if you are the lemon-squeezer, I'll try and furnish a juicy lemon." Then seating herself on a soft ottoman between a sofa and the door—her bright rippling hair hanging as nature made it over her shapely shoulders, which were draped in true Grecian style in some soft, delicate fabric of Persian loom—she allowed herself to be catechized at the uninterrupted will of her kindly and animated interlocutor.

Mrs. Monkwearmouth retired into an adjoining room to write letters, and left the two young ladies entirely to themselves.

Mrs. Lamphurst—though wife, mother and widow—was under thirty years of age and quite girlish in manner; there was something positively kittenish in many of her attitudes, yet she was a sober-minded woman of far more than average executive ability. Feeling the importance of her mission, and yet fascinated with the sheer charm of the beautiful damsel, who looked up confidently into her face, saying: "Ask me anything you please, and I'll answer you," Mrs. Lamphurst began at once, notebook in hand, to put a series of questions, some of which were quite stereotyped, while others were naively original.

"Well," commenced the kindly inquisitor, looking roguishly into her captive's bright, deep eyes, "What do you remember about the gift coming to you, which makes you so unlike other young ladies?"

"I scarcely comprehend you," responded Lydia. "I don't suppose the gift, as you term it, ever came to me, any more than our sight and hearing and all our other faculties come to us. Just as all my other endowments grew up with me, and I accepted thankfully but took them naturally, so did my seership develop. People ask me if I am a clairvoyant or a clairaudient or a psychometrist, and whether I practice Yoga, and whether I travel about in an astral body, and I always surprise them when I reply that I'm just natural; I grew up like 'Topsy,' whoever she may have been.

"I had a dear, good father and mother, but they went on to the other side of things when I was little, but the other side of everything is bigger and better than this side, and I can't see anything more wonderful in seeing two sides of an object than one side. People used to be so surprised when I saw the insides of their watches, and sometimes the insides of their bodies, when I was a tiny tot, as they used to call me, not more than five or six years old, but she who is now my earthly mother (Mrs. Monkwearmouth) never laughed or looked frightened—she always smiled at me when I told anything."

"All that is intensely interesting, I'm sure," responded Mrs. Lamphurst, "but I can't quite see how you have obtained so much valuable information, including much of a decidedly scientific character, unless you have had some special training. Can you explain in any way how knowledge comes to you? Do you think spirits teach you?"

"Well, I don't promise to make myself clear to you or anybody else," responded the seeress, "but it seems to me that there are just two ways in which I get knowledge. One is as you suggest—spirited beings teach me—but the other seems as though I were a sponge dipped into water and it soaks into me and I get full of it; it is simply absorption; but, as I'm an intelligent sponge, I realize what I experience, and there's something in my constitution which holds whatever makes an impression upon it; thus I don't lose the memory of any experience, but I don't always recollect it. Memory and recollection are not the same, though most people confound them. I remember all I've ever learned in any way, but I don't always recollect it."

"Why, my young friend, you are getting into rather deep philosophy," responded Mrs. Lamphurst, who was always ready for a philosophical discussion.

"It does not seem deep to me, or, if deep, it is surely clear water," replied the seeress, who, with her clear bright eyes widely open, looked into space rather than into her companion's features, as though she were reading from a mystic scroll suspended in mid-air the words she afterward deliberately enunciated. "Memory," she continued, "is the same in every one of us: it is a vast, illimitable store-

house filled with all manner of impressions, which have been registered there by every experience we have undergone. Deep down in our memory-chambers we remember all we have ever said or done, or even thought about, unless we wipe out a dark picture and put a bright one in its place. Dark pictures are sometimes erased, but bright ones are never blotted out, because we never regret any good we have done, and it is not possible that any scene can be effaced by accident or without our own deliberate act. Good cannot wipe out, for it cannot fight against itself, nor can evil destroy good, for good is immortal; but good can and does destroy evil; therefore only good pictures are everlasting, but dark ones remain until bright ones come to take their place."

"I perceive that you employ the conventional terms—good and evil—in your conversation. Will you please tell me how you define them, they are so perplexing to many of us, and some people now-a-days are heard to glibly assert: 'There is no evil!'" proceeded Mrs. Lamphurst, who was fully determined to draw out the seeress as far as possible.

"To me," answered Lydia, "the distinction between good and evil is so plain that no one need ever mistake it; people have constructed elaborate systems of abstruse philosophy and difficult theology upon a simple basis of self-evident truths. When I was a very little girl I used to see pictures of formations and disintegrations so wonderfully graphic that I learned chemistry entirely through these visions. Everybody knows that in compounding a chemical prescription it is necessary to blend ingredients in certain defined proportions with exactness, and unless this is done precisely, mistakes are made, and the result is incongruous. Now, in the building of a world or the making of a pudding, the same principle holds good, only the former work requires, of course, a great deal more knowledge than the latter. Just as young cooks and apothecaries' assistants are apt to blunder until they get used to their work, and then they rarely, if ever, make serious mistakes, so it is in all the management and mismanagement of the affairs of life. We are all artists, seeking to blend colors in due proportions, but we fail often to produce the desired effect. When we have discovered an error we set to work to undo whatever we have done amiss, and by a new combination of old materials we bring order to take the place formerly filled with disorder; you thus see how it is that memory treasures up whatever is beautiful or hideous for awhile, but only beautiful scenes endure forever."

[To be continued.]

SUGGESTION WITHOUT HYPNOTISM.

An Account of Experiments in Preventing or Suppressing Pain.

BY C. M. BARROWS.

(Continued from last issue.)

About the middle of February, 1895, a poor working-woman showed me the "thimble" finger of her right hand, the second joint of which was pinched between two swinging doors, in 1886, and the ligaments broken down. It received no surgical attention at the time of the accident, and for nine years it had been painful most of the time. I gave the case one suggestion, and a permanent cure resulted; but at the same time this woman had a painful lameness of the neck, a consequence of the grip, which it required three subsequent treatments to remove.

In the spring of 1894, a young married lady asked to be treated for an intercostal pain which was peculiarly troublesome, and for which she said the doctors had no name or remedy. Three years before she applied to me she was driving a pair of spirited horses which her husband had just given her, when they took fright and ran. She pulled on the reins with all her might, and, while doing so, felt something give way in her right side, between the sixth and seventh ribs, as nearly as she could locate the hurt. After a week or two the soreness passed off; but she could not wear a close-fitting garment without bringing on a hard pain, which grew more intense as long as the pressure was continued. She had consulted the best surgeons to be found in this country and in Europe without getting any help, and there seemed to be no escape from the annoying pain as long as she dressed in a way to be presentable in society. I gave the case six treatments by suggestion, and the pain entirely disappeared.

But I must not forget how soon descriptions of this kind become tiresome to the listener. Suffer me, then, to refer briefly to one other class of cases, and have done with them. Rheumatic pains afford an almost inexhaustible supply of cases for experiment, and I have had my share of them. Persons suffering in this way usually try the various medicinal remedies, and if these afford no relief, and they get desperate enough to do anything, they will submit to suggestion. My experience with rheumatism has been that, with few exceptions, from one to four treatments put a stop to the pain; but I can never be quite sure where the credit of such cures belongs, since, as the doctors kindly remind me, the patients have just "taken a great deal of good medicine." It will suffice, perhaps, to cite two cases as samples of the rest.

In the latter part of January, 1892, a business man, then living on West Chester Park, Boston, desired me to treat him. He had rheumatism in his shoulder and arm; the pain had been very severe for several days, the usual medicinal remedies failed to reach the case, and when I answered the call, which was in the early evening, he told me he "was in for a terrible night, and if I could help him, he wished, by all that was good, that I would set about it. I made such a suggestion as the case required, and left him to get to bed and make himself as comfortable as possible. The next day he sent me word that he enjoyed a long night of sound sleep, and was free from pain."

In the spring of 1894 I met an Irishman who takes care of furnaces in the winter and lawns in the summer, and found him suffering with muscular rheumatism, attended with much lameness and pain. The trouble had been so bad that he had been unable to do his work during a large part of the winter, and when I saw him he was hobbling along with a cane. This case I relieved with a single treatment, so that he declares he has not felt a touch of it since.

Before leaving this part of the subject some reference should be made to methods of hypnotism to which my own experiments seem to be closely allied—methods of little interest to the popular audience for which this paper was originally prepared, but having an important bearing on the issue here raised.

While it is common for hypnotized subjects to manifest certain pronounced symptoms of trance, it is claimed that true hypnosis may exist when no such signs can be detected. Instead of amnesia, hyperesthesia, anesthesia, etc., with suspension of the higher brain functions, there may be nothing more definite than a slight drowsiness or heaviness to show that the subject has passed into a state of "suggestibility." It is easy to conclude that for therapeutic purposes strongly marked signs of the trance need not be present, the essential condition being ready obedience to the suggestions made.

How subjects are brought into this condition, and what is the true relation between the operator and the subject, are concisely explained by Dr. Walter Leaf, in a review of Moll's *Der Rapport in der Hypnose*, etc. He says: "These experiments (of Dessoir and Moll), and many others like them, all point convincingly to the conclusion that rapport is not a physical, but a psychical phenomenon: that it is produced not by any action of an influence from the operator, magnetic or otherwise, but by the action of the subject's own mind, obedient to suggestions, whether received externally or spontaneously generated. It is natural to conclude that rapport is no more than a concentration of attention on the operator, an exaggerated case of the state of mind which in its different degrees we know in ordinary life as reverie, abstraction, 'absence of mind,' and so on."

Prof. William James, referring to the so-called Nancy method of producing the hypnotic trance, writes: "The

(1) See Appendix.

simplest one is to leave the subject seated by himself, telling him that if he closes his eyes and relax his muscles, and, as far as possible, think of vacancy, in a few minutes he will 'go off.' On returning in ten minutes you may find him effectually hypnotized."

It would be a rare psychical event for a person who had never been hypnotized, and whose attention had not been previously called to the matter, to lapse into the "trance-sleep" in obedience to self-suggestion alone. A novice seems to require something more than a spontaneously generated impulse to enable him to "go off." The operator convinces him that the proposed experiment is desirable and harmless; his free consent is asked and obtained; means are used to lead him to concentrate his attention on the operator. Altogether, these appeals and the action of his own mind amount to a powerful suggestion, well calculated to initiate the desired psychical phenomenon in the average subject. And it may be added that hypnosis itself is produced by suggestions received by the subject before he goes off.

If we accept Dr. Moll's definition of hypnotism, is there any evidence that it formed part of the psychical experience of the hundreds of patients whom I have treated in the manner herein described?

It is natural to suppose that if these were cases of actual hypnosis, there would be among them some at least so pronounced as not to be mistaken; especially would this be likely to be true in the case of patients who received a series of such treatments; but I cannot recall a single instance of the kind. It may be insisted, however, that only slight manifestations were to be expected, because, like Dr. Russell Sturgis, I hypnotized only "to the first degree"; therefore we must pursue the inquiry farther, and find out if the necessary steps were taken to produce any such results.

None of my patients expected me to hypnotize them; nor do I believe that even five per cent. of them associated the thought of hypnotism with what I was trying to do for them. The instances were rare indeed in which a patient during treatment concentrated his (or her) attention on "vacancy," on thoughts of sleep, or on me; in many cases the indications pointed strongly the other way.

One patient, a literary gentleman, wrote concerning his mental experiences during the treatments he received: "I was never aware of the particular thing suggested each time, but only of the desired outcome of all the treatments. During the suggestion we (operator and patient) sat quietly without speaking, my mind being perfectly at liberty. The suggestion occupied as a rule about twenty minutes, during which time I usually repeated poetry to myself, or looked across to Boston, of which there is a fine view to be had from Mr. Barrows's windows." A lady who received six treatments for the cure of intermittent headache, read a fascinating book while I was operating. By a single suggestion I relieved from severe pain a child who was not aware of my presence in the room. She was lying on a bed beside which sat her nurse; I entered the room noiselessly, sat down where she could not see me, and, after doing my work, went out without attracting her notice, so that there was no chance for expectancy or attention on her part. Here is another case in which hypnotism would seem to have been impossible. In September, 1895, I became an inmate of a house occupied by a family of the name of Meyers. I had been there only a few days when Mrs. Meyers met me in the corridor one forenoon and told me that her son, a boy of six, was troubled with very annoying facial spasms. She said that his father and herself had used every means in their power to break up and cure the habit, but with no apparent effect. I had then seen very little of the boy, but offered to try and help him by suggestion, and his mother on her part promised that Willie should be told nothing about the matter. About three o'clock in the afternoon of the same day I looked out of the window near which I was at work and saw the boy playing with some other children on the lawn below. It seemed a favorable time to try the proposed suggestion, and, taking care that he should not see me, I made it then and there. It was completely successful, for all the family noticed that Willie's facial trouble ceased from that day on.

A cogent argument in support of the theory herein set forth might be based upon the striking analogy of this method of psychical treatment to that of telepathic suggestion, or so-called thought-transference; for the same form of suggestion used in these therapeutic experiments I have found to be most successful in the sending of telepathic messages; and there is no doubt that an agent may suggest definite sensations to a percipient, who will receive and experience them without the aid of hypnotism; while to assume that the agent could hypnotize a distant percipient, on whom he had not previously operated, would be manifestly absurd.

The analgesia or inhibition induced by suggestion is liable to be confounded with something quite different. It is not a general stupifying and deadening of all sensation, like that produced by ether and narcotics; neither does it benumb a group of nerve endings, or deprive a limited segment of tissue of all feeling, as cocaine does. Mr. F. W. H. Myers says: "It is by no means a mere ordinary narcotic—a fresh specimen of the methods already familiar for checking all conscious cerebration. It is a new departure; it is the first successful attempt at dissociating forms of sensation which throughout the known history of the human organism have almost invariably been found to exist together."

There is certainly implied in every such case of suppression or prevention of pain a principle and power of selection intelligently exercised, by which the suggesting agent, whoever it be, singles out from the various sensations that a nerve or group of nerves may be capable of transmitting the one called pain, and imposes a stay-law upon it. Suggestion which cures one pain does not necessarily suppress every pain in the body, as we have seen in the case of the man whose ankle was relieved while his arm continued to ache. It does not always remove the exciting cause of pain. The legitimate function of therapeutic suggestion seems to be to act upon a special occasion for a limited time, and such action may take place immediately or be postponed; or, in some instances, a permanent beneficial change is the result achieved.

I find it impossible to tell in a given case whether this psychical remedy will act quickly or slowly. I treated the Irish day laborer, who had been suffering many months with general muscular rheumatism, and in five minutes all the lameness and pain were gone, and the trouble has not returned for more than a year. I treated a girl of thirteen who had a seated pain in the fleshy part of her right shoulder, due to a sprain of the deltoid muscle which had been cured, and the suggestion was repeated twice a week for six weeks before the pain completely vanished. Some slight ailment often seems to offer greater resistance than a much graver disease. Cases of obstinate insomnia and mental depression are apt to yield more readily than headache or indigestion. Stage-fright, worry and definite fears are easily cured in this way, while a fixed delusion, or other troublesome idea, may be hard to dislodge.

Any theories we may devise as to the nature and mode of this form of suggestion, based on present knowledge, must needs be provisional; and a wise man will hold them loosely, ready to abandon them at any time for better. In matters which continually baffle the most profound students it certainly becomes us to speak with modesty and caution. I feel quite unable to offer an adequate solution of the problems to which I have called attention; but I am convinced that the psychical influence employed in these and many other experiments which I have made is a form of telepathy, and ought to be studied as such. A telepathic message is a suggestion of an agent that the percipient perform an act or feel a sensation. If the percipient be suffering pain, and the agent suggests to him a feeling or state of ease, the proper response on the part of the percipient would be a sense of relief from pain. Perhaps it does not help us much to say this, for telepathy implies an agency and mode of motion absolutely inscrutable to us at present.

Nor can the real difficulties which confront the student be dismissed or evaded with the shallow remark, "It is only another case of the power of mind over mind." It ought to be plain enough to any one capable of grasping the situation, that the form of psychical suggestion under consideration is no more addressed to the mind of the patient than an opiate prescribed for quieting pain is addressed to the mind. (Do not forget that I use "mind" in the popular sense.) The patient swallows the dose as directed, but experiences no mental change in consequence; but if the sedative case the pain, he may then think far enough to refer the relief to the operation of the drug. If instead of an opiate a silent suggestion be made that the pain cease, the patient is not even aware that such a telepathic message has been lodged in his brain; he does not know that anything has been done, therefore he cannot act upon it mentally; but after the proper neural response has taken place, he may recall what has happened, and ascribe the cessation of pain to the suggestion.

[To be continued.]

(1) See Appendix.

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?

THE LITTLE HARVESTER.

"I help to gather in the wheat,"
The reaper's daughter said,
With dimpled smile and accent sweet,
And toss of golden head.
The child was young, and very fair,
Her cheeks were all aglow;
Her eyes like purple pansies were,
Her teeth a shining row.
"You help to gather in the grain?"
You are too young, my child!
You could not fill the creaking wain,
Why speak a thing so wild?"
"I am a harvester, I say,
And papa says so, too;
I bear his dinner every day
To yonder shady yew.
"And though I cannot cut the blade,
Nor fill the creaking wain,
I do my part," she gently said,
"Toward gathering in the grain."
To do her part, what more could she?
Could you or I do more?
The lesson still abides with me,
I can't o'er and o'er.
Oh! rich would be the golden yield,
If each would do his part
Upon the world's great harvest field,
With brave and earnest heart.
—Christian Intelligencer.

The Old Bench in the Square.

I am the oldest bench in all the square, and where I stand in the shade of this overarching elm beside the fountain, I have always been a favorite resting-place with the throngs of passers by.

Oh, the many, many tragedies and comedies I have been a witness of! But this has been one of the days I like best to remember, for it seems as if a blessing had overshadowed me all the day long.

It began with my earliest visitor, and has extended, I think, to the very last, this wayward, wretched tramp, poor remnant of degraded manhood, fallen asleep now, and dreaming his uneasy dream. For, brutalized though he is, and long a stranger to every good and noble impulse, yet he is sighing in his sleep; for in his dream he sees his mother—the only creature he has ever loved—dragged down and saddened by his evil doings, and dead these many years. But now again she seems to stand beside him, and, laying her hand upon his arm, she pleads with him in her gentle voice, as she used to do of old. . . . And she begins him to turn away from the evil paths his feet have trod so long—and so he moans and turns uneasily.

Will he think of his mother and remember her words when he awakes? God only knows. God pity the miserable creature, and grant that he may feel repentance and the desire to strive to redeem his worse than wasted life before it is too late!

But my earliest visitor was, oh, such a very different one from this! It makes me glad to think of her. She was a merry, laughing child. She had been early with her nurse to visit the flower-market, and her hands were full of beautiful blossoms, which she arranged in two great bunches—because there were too many for one alone. And she laughed with amusement as she stuck some of the flowers, too short-stemmed for her purpose, into the crevices between my slats.

At last the old nurse said: "Come, Mistress Dolly, it is almost breakfast time," and the child laughed gaily as she said: "How surprised papa will be when he knows how early I was out to get him his birthday flowers!"

Just then my next visitor appeared, a little lame girl, who approached shyly and looked wistfully at her beautiful, daintily-dressed little neighbor with her hands full of lovely flowers.

The child saw those wistful glances, and hesitated one moment. Then she turned and whispered to her nurse, and as the old woman smiled her assent, the child hastily divided one of her big bouquets and gave half of the flowers to the little lame girl, with a pretty smile.

"Oh, thank you!" the lame child said, her face radiant with surprise and happiness. And when the other child was gone she fingered each fragrant flower with loving hands, and fondled them, smiling to herself. And at last, when she hobbled away to her poor home, she was holding them to her breast with tender care. So her whole day was made wonderful and bright by little Dolly's sweet and generous act.

Then came a sorrowing woman, clad in black. She sat with her eyes cast down, and thought sadly of her child, who was now dead. And when a barefooted newsboy approached and asked her to buy a paper, she spoke to him kindly and gently, and bought one—because he was about the age of her dead boy, and had fair hair like him. The boy passed on, feeling somehow happier. But she did not care to read, and presently she laid the paper on the bench beside her, and left it lying there when she arose at last and walked away.

Next came a hollow-eyed young workman, long unemployed, listless and discouraged, now his small reserve of money was running low. "When that is gone, the river!" he muttered, below his breath. He saw the paper at last, and picked it up and began moodily to look over the morning's news. By-and-by his eyes chanced to fall upon the advertisement of some one desiring the services of a strong and active man. A thought seemed suddenly to strike him. If he could not find work at his own trade, surely he need not starve—or worse. He sat some time longer, lost in thought. Then, carefully marking the address, he started up and walked away with a new and manly air of energy and resolve. I hope he got the place.

After a while a man with evil eyes and a fair young girl came toward me. They had met a few minutes before on the other side of the fountain, and had been talking together there. He was arguing with her, and trying to persuade her to comply with some request. She listened in silence with downcast eyes, and cheeks aflame. She was sorely tempted, and the course of all her future life depended upon her decision then.

She moved uneasily, and turned her face away from his, bending so near her own. "I thought—I smelt flowers," she muttered, and then her eyes fell on those short-stemmed blossoms which my first little visitor had playfully hung between my slats. She picked up one, and then another, and bent her face down to them, and inhaled their perfume, and laid her flushed cheek against their delicate, cool petals. Suddenly she broke into weeping, and rose hastily. And when the man sprang up, and stretched out his arm to her, she shrank resolutely away.

"Flowers like these grow in the old garden at home," she said. "No, I will not listen to you. I will go back there. I have done wrong to meet you here, to let you speak to me so—but I will not break my mother's heart. No, no, I will not listen—ever again!"

So it has been all through this happy day, and it seems as if the blessings of one little gracious act, one little generous deed done half unconsciously—had lingered in the air to somehow help each passing visitor in turn. It is always so, as even I have noticed. In these chance encounters, where there is no likelihood of one and another's ever meeting again, the giving or withholding of a pleasant word, a kindly smile, a little act of gentle and generous courtesy, may make or mar, perhaps, for some one, that whole day's course—may make or mar, perhaps—God only knows—the life of some one, weak, and sorely tempted, who needs just such a friendly glance, a word of encouragement, a single flower to lead his wandering footsteps back to mother, home and God.—Judith Spencer, in the Churchman.

Young Life.

All young life is impatient. Impatience is the one special characteristic of childhood and youth. Life is fuller of promise at this time than at any other. It spreads before the eye like a rich and varied feast, like a garden full of blossoms ready to be plucked. The senses are keener for enjoyment, and there is a restless longing to get all that life promises at once. Young people are in haste to grow up and to obtain in childhood the advantages that men and women enjoy. And in this longing they trample under foot many of the blessings of their present age, and lose the charming graces which should distinguish their early years. They are prematurely satiated; they have seen an end of all perfection and find nothing new to interest or delight them. You know what happens if you try to open the bud of a lily and make it unfold its pure white heart to the sun too soon. You spoil the bud, you take away its beauty and grace by your violent haste, and you spoil the flower. Its growth is stopped; neither its bright hue nor its fragrance is developed, and before it is half expanded it begins at once to wither and decay. And so with the young child who seeks to be grown up at once. The charm of the child and the beauty of the youth are both destroyed. Childhood and youth are the period of preparation for after-life, in which wise and holy lessons can be most effectually imparted by teachers, and the discipline of the heart and character carried on most advantageously in the loving atmosphere of home. And it has been proved that, just as animals which have the longest infancy are the most highly developed in the end, so human beings who remain longest in the state of childhood and pupillage achieve highest distinction afterward. And therefore all young people ought to look upon their childhood and youth as a most precious time of preparation, when a rich stock of good lessons and influences has to be laid, which may hereafter bring forth abundant fruit, and not be eager that their tender years, with all their wise teachings and loving restraints, should be got over as quickly as possible.—Rev. Hugh Macmillan, D.D., in The Quiver.

My Mother.

I can never forget her! No, I see her smiling face this afternoon as I did when I was a little child sitting at her feet. There are the loving smiles and the soft twinkle in the forgiving eyes. I never saw such a face as hers. It was not more beautiful than many other faces, but no other face is half so lovely to me as that mother-face. During those long months since we laid her away to rest that lovely face has never passed out of my vision. It seems to be a part of my very being. I love to dream of her. As I put my arms around her at night in my sleep, it seems too real to be a dream, and I wonder sometimes, when sitting alone, away out yonder in the future will those sweet dreams become only a thing of the past? No, indeed, I do not want her lovely image to fade from my memory.

The old house on the hillside, by the sparkling brook, where I spent my girlhood days, is there. Father and two brothers are there; but my mother is not. The scenes of my early childhood are fresh in my memory because they cluster around the saintly form of my mother. She was to my girlhood days what the sun is to the earth. I remember vividly a number of scenes when I was a child which I shall never forget—for the imperishable form of a loving mother brings them back to me again and again.

How I love to linger about them! In our home there was pure mother-love. Ah! how we children trusted her; and the storms of this life will not be strong enough to part asunder that love and trust, for they were born in heaven. My mother was not a trained singer, but I would give more to hear that soft, sweet voice sing as of olden times, "Rock of Ages, Clef for Me," or "Nearer, My God, to Thee," than I would to hear the most famous singer in this world. It was her voice whose chords produced the first impressions upon my young mind and heart that this life does not end all. Some day I shall hear my mother's voice in sweeter chorus than anything I have ever heard on earth. Lord help me to see that day. —Mary Kinney, in The Telescope.

The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 4, this Lyceum opened the season of '96 and '97 in Berkeley Hall. Considering the stormy weather the session was well attended, and every reference by the several speakers to the success of the Lyceum was received with enthusiastic applause.

As announced no special topic was considered, the lesson hour being devoted to the exchange of friendly greetings.

The new Assistant Conductor, Dr. J. R. Root, was the first officer to be called upon, and he very feelingly welcomed the children to the Lyceum for another season's work.

Little Maud Armstrong gave a recitation. Master Charlie Hatch contributed a violin solo. President George S. Lang made remarks. Treasurer J. H. Lewis was called upon as the new President of the Boston Spiritual Lyceum. He spoke of the pleasure it gave him to see a Lyceum in Berkeley Hall, and he thanked the young people for coming there and taking part in the work which the older society had neglected. Miss Grace Warren of Beverly favored the Lyceum with a song ("Holy City"). Mr. Albion B. Waitt made remarks. Mr. Fred H. Watson, the pianist engaged for the entire season, rendered a piano solo. Mr. Elmer B. Packard made remarks, and read a very suggestive essay on the work of the Lyceum.

Mrs. A. S. Waterhouse told the children how she celebrated the glorious Fourth in a "quiet way" at Lake Pleasant by raising an "American Flag," the colors of our Lyceum.

The Guardian, Mrs. C. L. Hatch, spoke of "Camp Lyceums," and told how they reached a large number of children from the country and small towns that would not otherwise have a chance to attend a Lyceum.

Mr. John Snow closed the exercises by reading a poem.

Subject for Oct. 18, "Why Do We Sit in a Dim Light to Obtain Spirit Manifestations?" Bear in mind that the Lyceum opens now at 1 o'clock P. M., and come early.

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

The first correct answer (BANNER OF LIGHT) to enigma in BANNER issue Oct. 10, was sent in by Gertrude Marie Gauss, 1714 East Madison street, Baltimore, Md. Correct answers were also received from Sadie Goodwin, 2259 Ryer Avenue, Fordham, N. Y., G. H. Mahan, Norwich, N. Y., George T. Williams, 23 Cleveland street, Hyde Park, Mass., M. F. Dwight, Stafford, Tolland Co., Ct.

Many thanks to Mrs. Emma Rood Tuttle for copy of Angell Prize-Contest Recitations. I shall take pleasure in recommending them to Lyceums and wherever they will do the most good. I believe in "aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all."

Teacher (who has been lecturing on the ballot)—"Now will some little boy tell me when the rich man and the poor man meet on the same level? When is there absolutely no distinction of rank between them?" Tommy—"When they go in swimming."

New Publications.

ETIDORHFA—THE END OF EARTH, by John Uri Lloyd, is in all respects the best presentation of occult teachings under the attractive guise of fiction we have ever seen. The book is even more fascinating than the writings of Dumas, and mysterious and awe-inspiring as the wildest flights of Verne—but a most singular part of it is that the incidents described in this wonderful journey to "the end of earth" are all based on scientific grounds.

This work will interest all sorts and conditions of men, and holds the reader spellbound from beginning to end. The only regret one has in reading it is that it ends rather unexpectedly, and though the work is an extensive one, the reader sighs with regret when the last page is turned.

The work from a literary point of view is a scientific wonder-book, and the spirit of ETIDORHFA—the spirit of love—permeates it all. The writer has reversed the name Apophthoe to make the title of the book. Published by The Robert Clarke Co. of Cincinnati, Ohio.

BLIND LEADERS OF THE BLIND, is the unique title of a unique book by James R. Cooke, M. D. The author of this remarkable book has been blind from his infancy, and possibly the character—Robert Netherland, the blind lawyer—may, in part, be drawn from some of his own experiences.

Chapter I. introduces us at once to Robert Netherland in his early home in a village of Alabama. It deals with some of his early experiences with life—including his first years in the school for the blind; and the description of the methods by which the blind are taught to know the outside world, is intensely interesting.

There has ever been a certain shade of mysticism and wonder in the public mind concerning the blind; their pathway in life has been made hard, and anything which will give a clear idea of the possible efficiency of this sadly afflicted class, should find a kind, hearty and warm acceptance from the large reading public.

The style of the book is natural, easy and readable throughout. Published by Lee & Shepard, 10 Milk street, Boston, Mass.

THE PRINCIPLES OF LIGHT AND COLOR, by E. D. Babbitt, is a very exhaustive treatise on Light, Color, and other "Fine Forces" in nature—their chemical and therapeutical potencies, as well as many of their mystic relations to physical and psychological action.

This work goes far beyond that of the ordinary materialistic scientists in explaining the mysteries of the electrical, magnetic, chemical, luminous, mental and psychic forces, and gives the basis of all spiritual laws; and the wonders of sun-healing constitute an important feature in it.

The author claims that "the basic principles of chemical affinity are explained for the first time in this work," which are the most important of any in the whole realm of nature, as they underlie all physical, physiological and psychic forces.

This last work of Dr. Babbitt's is indeed a wonder-book—most wonderful in the fact that it is entirely the result of scientific research and investigation.

Full number of pages, 578—to which are added drawings of chromopathic instruments, etc., and the so-called "X-Rays"—of which he says: "The ordinary light of the Cathode Ray thus brought to notice is no doubt what Baron Reichenbach called *odylic light*, and may very properly be called *fluorescent light* instead of the meaningless term X-Rays."

Issued in fine style by the author, at the College of Fine Forces, East Orange, N. J.

"CELESTIAL DYNAMICS" is a course of astro-metaphysical study particularly well adapted to new beginners in the consideration of occult forces—it being so simply yet so forcefully written that it carries conviction to the mind of the student without mental effort on his part. Published by the Astro-Philosophical Publishing Company, of Denver, Col.

Passed to Spirit-Life.

From Weston, Vt., Sept. 23, 1896. MRS. JANE W. CRAIGAN, aged 84 years and 7 months.

She was one of those strong, stirring women with independent character, that gives character to our institutions. She was a member of the Universalist Church of Weston at its commencement. Thirty-seven years ago she buried a daughter, which event called her attention to Spiritualism, and she soon became convinced that it was possible, under proper conditions, for her departed friends to communicate. Thirty-five years ago she commenced taking the BANNER OF LIGHT, and has never missed a number to the day of her separation from the physical body.

Though blind for the last eight years, her daughter, Mrs. M. J. Holden, with whom she has lived for many years (and who, let me say, is one of the "salt of the earth" with treasures in heaven), has read to her THE BANNER, assisted by a sister of her deceased husband, who is eighty-seven years old, and as spry as many of the girls.

Mrs. Craigan's husband passed to the higher life just thirty-three years ago, the same month and day. She knew, through the knowledge of Spiritualism, that she should meet him and all others that had gone before. She had no fear of the change, and had for many years waited with patience for the time to come when she could leave her worn-out body.

—A. F. HUBBARD.

From her home at Belchertown, Mass., Sept. 9, ELLEN L., wife of Edwin T. Kimball.

She passed on in the full knowledge of a future life and communion with friends left in the mortal. She bore an illness of two years' duration with extreme patience, never forgetting the mother's care for her family. In her last hour she left a written charge of protection to her companion and seven children left behind, who are in full sympathy with her.

While passing out, she recognized the presence of her two beautiful daughters, who a few months before had preceded her to their spirit-home.

In the conversation that followed where she dwelt the Lord almost alone a strong advocate of Spiritualism—often driving with her family ten miles to attend the Liberal Church at Greenwich, said church being represented at the funeral by Mr. H. W. Smith, who conducted the singing.

The funeral services were conducted by the writer.

HORTENSE G. HOLCOMBE.
66 Acadinet Avenue, Springfield, Mass.

From the home of herself and sons, in Columbus, O., Mrs. MARY CRANSTON, aged 60 years.

She never identified herself with any church. She naturally grew into Spiritualism, and for many years was a regular attendant of the Progressive Liberal and Spiritual Society's meetings. The writer officiated as speaker at the funeral.

Dr. J. H. RANDALL.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten cents for an entire page make a line. No poetry admitted under the above heading.)

A Money-Maker in Hard Times.

I have for the past five years had a pretty hard struggle to make a living, but about three months ago I began selling *Spirit Heating Plates*, and have made from \$1 to \$5 every day, which I think is a pretty good thing for an inexperienced woman. My brother is now selling iron, and makes more money than I do, but he has sold other things, and is more experienced. The iron is self-heating, so it is the proper heat all the time; and you can iron in half the time you commonly do, and have the clothes much nicer. You can iron under a tree or in a cool place, and one cent's worth of benzine will do an ordinary ironing, so you save the price of the iron in fuel in a few weeks. By addressing W. H. Baird & Co., Station A, Pittsburgh, Pa., you can get full particulars, and I know any one can do splendidly anywhere. We sell at nearly every house, and every woman that irons once with a Self-Heating Iron will have one, as it saves so much labor, and does so much better work. —Mrs. M. B.

The monument erected by the Philadelphia Brigade Association to the memory of the five hundred and forty-five men of the old Philadelphia brigade who fell at Antietam, was unveiled and dedicated on the Maryland Battlefield recently. The exercises were participated in by the Governors of Pennsylvania and Virginia.

Prof. Sharples, of Boston, in a very careful analysis of the Food Value has been withdrawn by the "bolting" process.

Every pound of the Franklin Mills Fine Flour of the Entire Wheat represents a pound of Food Value and is the cheapest Flour ever known.

Always ask for "Robin Mills." All leading Grocers sell it.

My Transcendental Experiences With Spirits.

Mostly through my own Clairvoyance, Clairaudience, etc.

WITH FOUR ILLUSTRATIONS. BY HENRY LACROIX.

In this work will be found new views, progressive aspects which are startling and instructive.

Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

DEAFNESS & HEAD NOISES CURED.

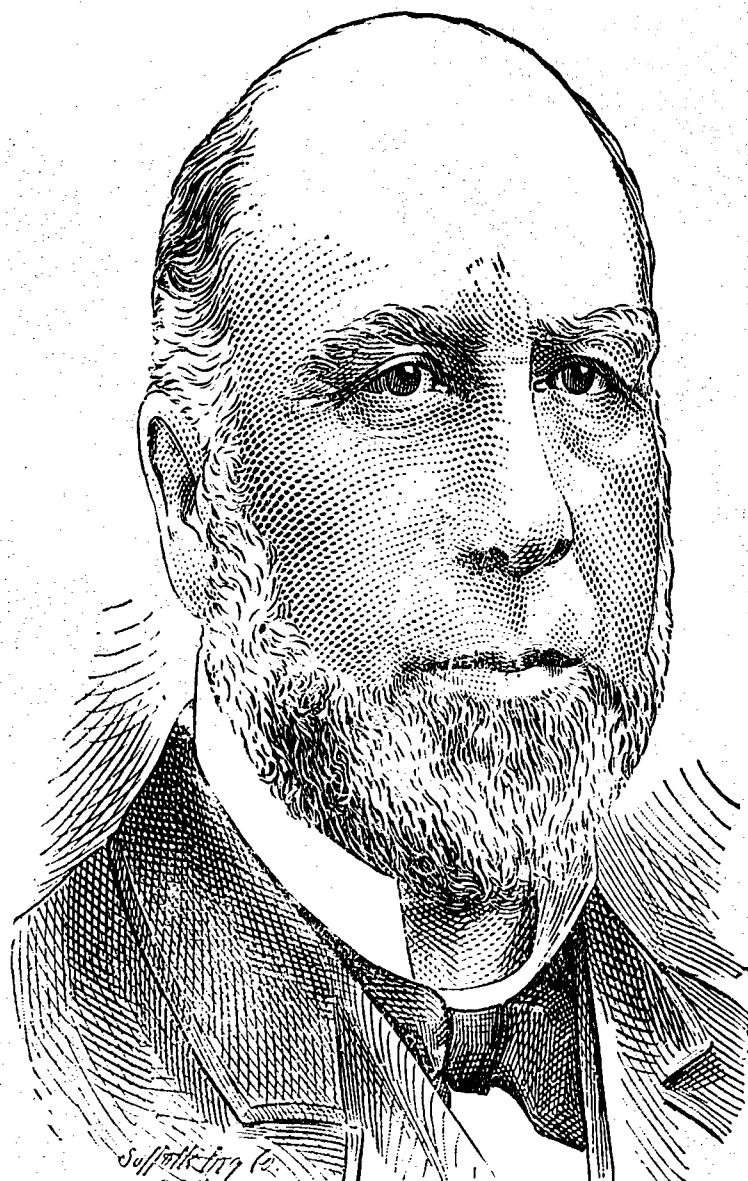
THE INVISIBLE TUBES Cures deafness, head aches, tinnitus, etc., as shown by test. ROYAL, Waterbury, Conn. Sold by H. H. Bates, 508 N. 7th St., St. Louis, Mo. and by all Druggists.

Oct. 10.

NATIONAL BANK VICE-PRES.

A Most Important and Distinguished Testimonial For Dr. Greene's Nervura.

Hon. J. H. Hastings, Judge of County Court, Senator, and Vice-Pres. National Bank, Tells the People to Use Dr. Greene's Nervura to be Cured.



JUDGE J. H. HASTINGS, VICE-PRESIDENT NATIONAL BANK OF WATERBURY, VT

You are sick and out of order, and want to get well.

To get well you desire to take the remedy which will surely cure you—the one which is strongly recommended by some one in whom you have perfect belief and confidence.

Dr. Greene's Nervura blood and nerve remedy is the medicine which will surely cure you.

And here is the strongest possible recommendation to use it by one of the most eminent and distinguished Judges in this country, Hon. J. H. Hastings, of Watsfield, Vt., an Associate Judge, Senator in the Vermont Legislature, Vice-President and Director of the Waterbury National Bank, and Treasurer and Trustee of his town.

Such is the exalted standing of the famous Judge and able financier who is enthusiastic in praise of the wonderful curative powers of Dr. Greene's Nervura, who has used it with most remarkable benefit in his own family, and who tells you that he has known so many cases cured by this grand medicine that he advises you to use it by all means if you wish to get well.

Judge Hastings says:

"I have heard Dr. Greene's Nervura blood and nerve remedy most highly recommended by my friends and neighbors who have used it, and know of several decided cures where people have been in a very feeble state of health and had failed to get relief from the usual sources.

"A lady who lived in my family has often spoken of the wonderful good which Dr.

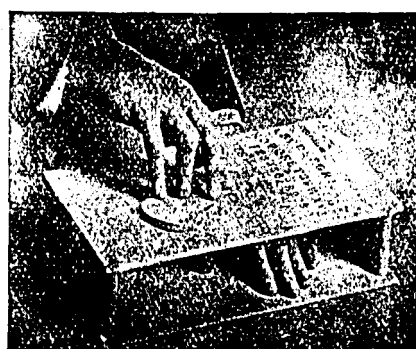
Greene's Nervura blood and nerve remedy has done her mother, who was cured of nervous prostration by its use. One of my near neighbors who used the Nervura, and derived benefit from its use, advised me to use it in my own family. They are all enthusiastic in its praise, and I join in the same. You are at liberty to publish this letter for others' good."

You can depend upon Judge Hastings's word. You can depend upon Dr. Greene's Nervura blood and nerve remedy to cure you.

Take it, you who feel weak, nervous, tired, without your old-time snap, energy and vim; it will give you strong nerves, pure blood, sound, natural and refreshing sleep, from which you will rise strong and vigorous instead of languid, tired and exhausted. If your stomach troubles you, if you have gas, indigestion, dizziness, distress after meals, bloating, faint feeling at pit of stomach, constipation, kidney or liver complaints, Dr. Greene's Nervura will give you perfect digestion and regular and natural action of all the organs. It will cure headache, neuralgia, rheumatism, and is the best remedy in the world for female weakness and nervous debility.

The carefully compounded prescription of our most successful physician in curing nervous and chronic diseases, Dr. Greene, of 4 Temple Place, Boston, Mass., this greatest of medical discoveries is perfectly adapted to cure just these complaints. The Doctor can be consulted free of charge, personally or by letter.

PSYCHE, The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent state-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of a desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 18x22 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligence, and is THOROUGHLY MAGNETIZED.

Price \$1.00. When sent by mail or express, 20 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES

BY EMMA HARDINGE BRITTON.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author. The book is published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

Onesimus Templeton.

A WONDERFUL STORY

BY W. J. COLVILLE.

Though this work is professedly a novel, it abounds in short essays and sparkling dialogues explanatory of the Spiritual Philosophy and all things related thereto. Young people are delighted with its story, romantic plot, and the older readers are charmed with the depth and clearness of its inspiring teachings.

200 pages, cloth, price, postpaid, 75 cents; paper, 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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

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

BY HON. A. B. RICHMOND.

The article of Mr. A. B. Richmond on his published review of the Seybert Commissioners' Report, which recently appeared in THE BANNER, appeals strongly to the deep interest of all readers who have a demonstrated knowledge of the communion of spirits exanimate and incarnate. While it penetrates all the prejudices governing the Commissioners, and exposes the blankness of their willful ignorance, it furnishes a lucid statement of the truths of Spiritualism and a convincing argument in its support for which a great multitude of readers will feel spontaneously grateful.

The complete refutation of the Commissioners by Mr. Richmond is established.

Now issued in neat pamphlet form, containing twenty-eight pages.

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

MARGUERITE HUNTER.

A Narrative Descriptive of Life in the Material and Spiritual Spheres,

As Transcribed by a Co-operative Spirit Band Combined with Chosen Media of Earth.

The subject translated through independent state-writing, and the illustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life, without a precedent in its origin or a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 260 pages, with six illustrations in half tone and twelve pages in original independent writing, beautifully bound in blue silk cloth, stamped in silver.

Price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

PRICE REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth;

Or, Light from the Shadow-Land.

BY M. KARL.

This work may prove a beacon-light to many souls, tempest-tossed and struggling amid the storms of darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher truth, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and benevolence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth, Price 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritual Echoes

From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems delivered by W. J. COLVILLE at the residence of Lady Catharine, Duchess de Fomar, 124 Avenue de Wagram, Paris, during June, 1896.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street, formerly Montgomery Place, corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash. When the money is forwarded in full or at least half cash, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can count on the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is one cent for each sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal views, but we do not endorse the varied shades of opinion to which correspondence may give utterance.

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

BOSTON, SATURDAY, OCTOBER 17, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowditch Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
19 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.
Fred. G. Tuttle, Treasurer.
John W. Day, Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

"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 commenced with the issue for March 7, which is No. 1 of Vol. 70.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

Little Children in Heaven.

A recent lecture delivered at Glens Falls, New York, by Meredith B. Little, on the condition of little children in the unseen world, together with the possibilities of their communing with mortals, and some of the beautiful conditions of the Summer-Land, is printed as a folio three-column supplement to the *Daily Times* of that place, and fully deserves it for the interesting and instructing thoughts conveyed. The statement of the great teacher of Galilee that "The kingdom of heaven is within you," appeals to our common sense and harmonizes with the teachings of the angel world. Therefore the kingdom of heaven must be more of a condition than a locality. To become as a little child, which best represents that condition, does not mean to go back into the state of childhood either in form or in mentality, but a return to the spiritual condition of unselfish innocence, purity and integrity which is manifested in the little child before its natural conscience is deflected and corrupted by the demands of ambition and frivolity. The animal nature must become subservient to the higher or spiritual impulses, and the will must be under the absolute guidance of the higher wisdom. People have been taught that children enter the mortal state totally depraved.

The angels teach us that the spirit-world is about us, that our loved ones are not far from us, always within call and ready to assist us. When the spirit of the little child leaves the body, it at once enters the higher life in an unconscious condition. On the return of consciousness it finds itself on a couch of beautiful flowers and surrounded by loving angel-faces. There is always some loving spirit ready to take charge of it and make all the sacrifices necessary as the future angel-mother of the little one. Under her loving and fostering care the child is educated and matures into womanhood or manhood. It naturally forms an attachment for its spirit-mother, perhaps greater than it could have cherished for the mortal-mother if its physical life had been prolonged. Yet the child does not forget its mortal-mother at once. The spirit is enabled to come very near, and in time manifest its presence in many forms, and the mortal-mother and the spirit-child soon become as one in love and sympathy, though inhabiting different worlds. The angel-mother experiences no pain or jealousy from knowing the love of the spirit for its earthly parent.

ent. Such feelings belong only to the inhuman conditions of material life, and have no place with the exalted ones in the Summer-Land, though undeveloped spirits sometimes feel these conditions while en rapport with mortal friends in whom such passions are strongly developed.

But if the mother who realizes the presence of her lost little one repels its attempts to approach her, the result is sure to be deplorable. In the act of turning the tender little spirit away the worldly minded mother hardens herself and builds up a condition which the love of the child cannot penetrate, and which will forever separate her from the love which she has so unwisely rejected. The love of the spirit-child will henceforth go out solely to the angel mother, while its mortal mother will never again sense the presence of her now absolutely lost angel child. A child spirit now in the care of an adopted angel mother, says that the earth-mother can talk to her spirit children. They will talk to her if she will ask them questions. A grave and intelligent spirit-youth says that when the animal predominates it is difficult for the spirit to approach very near, and the effect of the communications of such a spirit is not elevating. There are many mothers who have a deep love for their children, mothers whose thoughts are centered upon them much of the time. That very love and sympathy draws the spirit-child to them, and a peaceful content seems to come upon the mother. She is unaware of the reason of this beautiful condition, but it is because they are close to her, and are able to touch the heart with love, which lulls the restless spirit into peace. This youth spirit says that while he loves the beautiful, his chief delight is in the pursuit of knowledge.

Some mothers are so sensitive that they are in perfect harmony with the spirit-world, and whenever a little one is taken from them it forms a golden string to the harp of memory which is played upon by angel hands, and brings them into sweet accord with the little darlings who have stepped just beyond the range of her mortal vision. But they have not gone far away, for they are able to produce vibrations upon the mother's heart by which they can commune. And feeling assured that they are within communicating distance, she is content and happy. There are other mothers who grow hardened upon the death of their children, rebelling against the law which has taken the dear ones from them and refusing to be comforted. This condition forms the greatest barrier for the loving little ones who have been taken away. It is a wall which the angels cannot penetrate, and because of this condition they are grieved and troubled. And it causes no less grief to the little lost ones in spirit than the separation can cause to the mother. If she but understood that by sitting down alone and calling upon the dear ones to come with loving hearts to her, how gladly her call would be responded to and how quickly they would soothe and assuage her grief. She would soon know that she was not alone, and the spirit-children would be cognizant of every kind and loving act of the mother in mortal life until she was folded in their spirit-embrace.

Mr. Little narrates the experience of one who passed out of mortal life from a small town in Pennsylvania about sixty years ago, who in earth-life had expected to become a wife, but who discovered that her love was bestowed unworthily. She had hoped to become a loving wife and mother. After being called into spirit-life she saw a little child blossom into the same life, and there came such a love to her heart, and desire to possess the little one, that her wish met with a response, and she took the little one in her arms, and determined to follow the aspiration of her mortal life, and give him the highest and best she could fit herself to teach, and the noblest for him to receive. Another little form came into spirit-life a few years later, and she took that into her heart also. These little spirit children have been as sunbeams to her. The mortal mother of her adopted spirit children is a sensitive, and she often holds communion with them in spirit-life, and it is a source of joy and comfort to her. She knows who is caring for her little ones, knows that they are not left alone and desolate in the dark. And so may every mother who has children in the unseen world hold communion with her little darlings if she so wills it. If these things be true, does not the admonition of the loving Teacher of Nazareth come down to us through the long ages with accelerated force? Suffer your little children in spirit to come unto you, and forbid them not, for the knowledge of their presence will bring to you the kingdom of heaven.

What America Has Done for Civilization.

In the October *Atlantic* is a paper by President Eliot of Harvard University, in which he aims to show the chief contributions of America to civilization. As he proceeds to enumerate them, they are peace-making, religious toleration, the development of manhood suffrage, the welcoming of new comers, and the diffusion of well-being. Under each one of these developments he finds "a strong ethical sentiment, a strenuous moral and social purpose." Into our practical life has gone the energy which other nations have given to warfare, with the result of an immense gain in the application of the arts to life. And the practice of the widest religious toleration has had a great effect upon the habits and customs of good society. The effect has been to promote religious freedom in a most emphatic manner. The freedom of the individual in his convictions is nowhere more carefully maintained than here, and in consequence all religious organizations have a character of their own. In the development of manhood suffrage we of America have revived the claims of democratic government. The general education of the people has made universal suffrage successful. No other country has ever absorbed so many different nationalities as this country has. The common nationality has existed without diversity in its manifestation. A common loyalty to the government was shown in the late Civil War. And the final contribution of America to civilization is the visible diffusion of well-being among the population. These contributions to our common life deserve to be regarded all together, and likewise in their separate relations to each other. They have entered into the corporate life of the nation, and thus become a powerful influence on civilization.

Adeline W. Wildes, M. D., has recently located at No. 178 Tremont Street (room 27), Boston. She graduated from the Boston University, has been in practice since 1881, and is well spoken of.

The Great Food Fair.

A world's food exposition is more intimately associated with the world's health and consequent happiness and harmony than it is credited with being in the common mind. Upon the consideration of our daily sustenance practically rest in a very large degree the average conduct and character. The great fair which has opened wide its doors in Mechanics' Building for a five weeks' continuance holds forth the promise of being the most elaborately imposing, unique and instructive exhibition of its kind yet attempted in New England. Two halls and a basement comprise all the space hitherto used for these collections of food supplies and the practical illustration of their preparation for consumers, but the exposition that opened Monday, Oct. 5, occupied all the halls, both basements, and the entire gallery space of the mammoth building, besides Cotton Hall, which was engaged for the term of the Fair.

And alterations and changes have been made in the general arrangements that exclude every appearance of sameness in the presentation of the multitudinous array of exhibits and novelties and give them the most inviting expression. It is confidently asserted that the food exhibits will be more elaborate and distinguished for beauty than have ever before entertained the public. In what is named the Plaisance of the fair are to be found displays of a unique and highly novel character. A children's department occupies the third gallery of Grand Hall, where the children will feel that they have found their paradise. A perfect agricultural exhibit will be seen in the Grand Hall basement, surpassing any similar show of agricultural products ever seen in New England. Cooking lectures and demonstrations will be maintained on the same popular basis as heretofore, to be conducted altogether by Boston experts who have made thorough study of these matters.

Its Home Congress will be an event paralleled only by the Parliament of Religions at the World's Fair in Chicago. The better minds of the country will share in its deliberations—men and women from nearly every State in the Union, together with representatives of foreign lands.

The feature to be chiefly commended is the educational one, by which an incalculable advantage is derived by the people.

The Home Congress will be distinct from the Fair, yet correlated to it. That is to be under the experienced management of Mrs. Richardson, which is a guarantee of its fulfillment of the program. A rare intellectual treat awaits the public on the engrossing topic of home and all matters that affect the welfare of its inmates. Some of the ablest scientists, artists, philanthropists and reformers of the United States will exhibit their talents in this congress. The aim avowed is to demonstrate the leavening power of all the preliminary efforts toward social, economic and scientific home-making and home-keeping, in the confident expectation that from this vast and comprehensive exhibition will date an evolutionary movement in the direction of the best modes of living and the improvement of the general character of the homes of the people.

The dietary by no means covers the scope of this magnificent exhibition of the products by which human sustenance is best assured. Days are to be given to food economics, and other days to aesthetics—art for art's sake, and art for truth's sake, to be presented through art, music, the drama, sculpture and literature.

The subjects of the evening lectures will be illustrated by stereopticon, colored charts and chemical demonstrations. The therapeutics of diet will be treated daily, with charts and bottles with divisions to illustrate the facts presented. The diet of childhood and youth will be illustrated, with the reasons for it proven before the eyes of all present.

And, to lighten the general satisfaction, some of the most noted bands in the country are engaged to discourse music during the continuance of the fair. Not less than half a million people are expected to visit this noble exhibition. No mere description is adequate to convey an idea of its wonderful elaborateness.

Spain's Condition.

The financial condition of Spain is reported on the best authority to be as bad as it can be in view of the exigency in which she is placed. Early last month the Cortes authorized the Ministry to issue a loan of \$200,000,000. It was to be procured with the help of the companies and bankers of Paris, Madrid and Barcelona, who have held out the hope that they can place that amount of privileged Spanish stock with the guarantee of the treasury of Spain, if they can have a lien on the tobacco monopoly which a number of recently enacted laws have empowered the government to grant. Hard as the terms are for the Spanish credit, as well as for the people, the government was forced to accept them in order to obtain even temporary relief. The Cortes opposed them, but they had to give in. The reliable intelligence that there is no prospect of Spain's being able to float the loan indicates beyond all mistake that her efforts to subdue the belligerent Cubans will come to naught. If the latter can go through the winter campaign, and come out even as strong as they are now, their independence would seem to be assured.

Stagnating Populations.

Official figures show that there is an absolute stagnation of population in France. The addition to the population of Great Britain and Ireland in three months is about as large as that made to the population of France in five years. The United Kingdom in 1891 had a population amounting to three-fifths that of France, and to-day has a population of nearly thirty-nine and one-half millions against that of nearly thirty-eight and one-quarter millions shown by France. Increased cost of living and the diminution of the openings for adult employment are ascribed as the cause, the reverse of these conditions prevailing in England. The enemies of population in France are officialism and militarism, which tend to increase incessantly the weight of taxation and protectionism, which adds to the burden by a system of cumulative subventions to favored industries. These tend both to make the task of living more difficult and to act as a restraint on natural increase.

The National Association.

This assemblage of the Spiritualists is to take place in Washington during the entire week beginning with Oct. 19. On that evening, at 8 o'clock, the annual reception will take place at the Ebbitt House Red Parlors, 14th and F streets, Northwest. On Tuesday, Wednesday and Thursday, Oct. 20, 21 and 22, business meetings of the assembly will be held at 10 A. M. and 2 P. M. each day. Every evening during the Convention grand public meetings will be held, with addresses, spirit communications, musical renderings and kindred diversions. The remainder of the week will be devoted to sight seeing, and kindred enjoyment. We trust all who attend will have the good of the Cause at heart!

The Value of Phenomena in Establishing Belief.

Mr. J. F. Baxter, on the evening of Oct. 4, lectured before the Berkeley Hall Spiritual Temple, Boston, on the above topic. It was a discourse delivered by request of several who heard it at camp this summer.

All philosophies, theories and beliefs that have any way stood the tests of time were founded upon facts, phenomena, experiments and experiences. There is not a religious belief among all nations, so far as known, but what has recognized super-human phenomena; and with only the Chinese religion excepted, they all claim their origin in spiritualistic or angelic manifestations. Startling super-human occurrences have accompanied often the rise or downfall, or both, of great religious cities. He cited Rome and Jerusalem. Also have they been associated with noted births and deaths. He illustrated by those of Romulus, Caesar, Mahomet and Jesus. He spoke of the starlike phenomenal moving light which heralded Christianity, and the early movements and sounds that called attention to Spiritualism.

He reviewed the historical facts of occult science, of metaphysical lore, of mental philosophy, and of Spiritualism, showing what a rock bed of basis the Modern Philosophy had for its resting.

He reviewed the consideration given to these facts by the psychic societies of to-day, and showed the tendency of modern thought to be in the favor of Spiritualism. So many within the church are accepting the philosophy that the leaders are alarmed, and are crying "Oh, ye of little faith! What need has the world for phenomena to establish belief in immortality? Faith should be sufficient unto you," forgetting that the very faith it talks so much about rests upon alleged phenomena itself. "Take away from the life of Jesus," said Mr. Baxter, "the works he performed, and where had been that faith? None. In fact, where had been their Jesus? Perchance forgotten. Where the church itself? Unfounded."

In closing Mr. Baxter said: "I make no hesitation in saying that I sincerely believe Spiritualism is destined to become the savior of the world, for it carries its own proof with it. In fact, it is as a series of phenomena that it makes its first appeal to any one—a science."

Accepted, men study, draw their deductions and conclude, thereby finding it a PHILOSOPHY as well.

The science investigated and established, and the wealth, worth and weight of its philosophy felt, then are men affected in their theories and as to their theologies, their creeds and their beliefs, and thereby, too, moved in their lives and their practices, and thus Spiritualism is unfolded as a RELIGION—a grand philosophical religion, or, as I shall be better pleased to term it, a Scientific Religious Philosophy."

Who Are these Spiritualists?

A portion of this pamphlet bearing the above title, by Dr. J. M. Peebles, which is styled by him A Missionary Pamphlet, appeared in the *Light of Truth*. It has now been put in pamphlet form "for the edification of the 'Saints' and for the instruction and redemption of such sectarian Christians as are yet 'in their sins' of unbelief." The original essay has been increased more than threefold by adding more testimonies from the *Harbinger of Light*. It is dedicated to Rev. Mr. Kip, who publicly referred to the author and read from his writings while lecturing against Spiritualism in the Presbyterian Church of San Diego, Cal.—the author "ever praying to God for his conversion to the truth and for his final salvation." Dr. Peebles presents an array of names, very many of world-wide distinction, to show the spread of the belief in Spiritualism in all civilized countries. The bare recital is an impressive one, and enough to convince all readers of the fact that it is an established belief in the religions of the world. The author's running commentary on the numerous personages recited by name forms not less interesting and instructive reading than his list is impressively entertaining. The book will astonish many a reader with the information it offers in respect to the number and character of open believers in all countries. It at least proves the progress of Spiritualism everywhere.

Annie Lord Chamberlain, at the conclusion of a business letter, writes: "I cannot close without saying I think THE BANNER grows better all the time; you certainly are the right man in the right place. Long live THE BANNER."

Prof. J. Jay Watson visited us on Saturday, Oct. 10. He has been giving concerts with his daughter, Miss A. A. Watson, and the old "Ole Bull Cremona violin," at Pigeon Cove, Gloucester, etc., to excellent acceptance.

The *Lyceum Banner* for October is up to its usual standard. Printed for the Publisher, by J. D. Todd, Sans Street Printing Works, Sunderland, England.

The sketch of "A Modern Fairy Tale" was planned to go on our eighth page, but now must await its appearance in the next number.

Prof. Karl Anderson, we are informed, is slowly recovering from his paralysis, but is as yet unable to walk.

Attention is called to the card of Dr. C. W. Hiden of Newburyport, Mass., announcing the opening of an office in the Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday from 9 A. M. to 5 P. M. Dr. Hiden's reputation as a physician and healer has extended far and wide, and there is little doubt that in Boston, as elsewhere, the sick and afflicted will seek his services gladly.

Dr. and Mrs. G. W. Fowler of Lynn, Mass., will be found with the Boston Delegation to the National Convention, to be quartered at the Association Headquarters at the Ebbitt House, Washington, D. C.

Drs. T. A. and M. Cora Bland have returned from Ouse to Boston, and can now be found at their residence, 120 West Concord street.

National Spiritualists' Association Convention.

Those intending to go to Washington, D. C., on the Excursion leaving Boston on Sunday, Oct. 18, should note the change of time at which the train leaves. The train advertised to leave Park Square at 7 o'clock will leave at 6 o'clock instead. This will be the only train that connects with the Royal Blue Line. All going must order their tickets in advance, as no tickets will be sold at the train, as arrangements must be made in advance for rooms, etc. This will be the largest body of Spiritualists that ever left New England for a Convention, traveling in their own private car. Each member of the party can procure badges on the train, so that they may be known as New England delegates while in Washington. Don't forget the change of time—6 o'clock, Sunday Night, Oct. 19. J. B. HATCH, Jr., 74 Sydney street, Station K, Boston, Mass.

Notice.

The members of the Veteran Spiritualists' Union are hereby notified that a meeting of the Union will be held THURSDAY, Oct. 15, 1896, at 84 Bowditch 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.

NEWSY NOTES AND PITHY POINTS.

There's a break in the clouds, there's a gleam in the sky. There's a beautiful star brightly shining on high, That heralds the dawn of the long-promised day. When right shall be might, and shall flourish for aye; When man on the strength of his manhood shall stand, To enjoy and possess and replenish the land. —Charles Mackay.

SHOCK TO A TRUSTING NATURE.—"I am sorry to have to tell you, young man," said the aged clergyman, "that the sermon you delivered this morning was preached by John Wesley more than a hundred years ago." "Is it possible?" exclaimed the young divinity student, both shocked and grieved. "I found it in a volume of sermons published by the Rev. Pinjetus Muggins in 1876, and long since out of print! Whom can one trust?"

With such abominable fouling of the human body (by vaccination), is there any wonder that consumption, scrofula, cancer and syphilis should rage amongst us?—Dr. Samuel Eadon, M. A., Gloucester, Eng.

London, Oct. 11, 1896.—The Archbishop of Canterbury, Primate of all England and Metropolitan, the Right Honourable and Most Reverend Edward White Benson, D. D., and Privy Counsellor, died suddenly today while attending divine services in the church at Hawarden.

"Those sandwiches remind me of my native town," said a Massachusetts man at the railway restaurant. "Deemah?" asked the girl at the counter. "No; Needham."—Commercial Bulletin.

Dr. Anna Kuhnrow is the only woman physician in Leipzig, and has a large practice. Patients come to her from all over South Germany. There is one woman physician to Munich, one in Frankfurt-on-the-Main, and four in Berlin.

The pig is a machine for converting cheap farm products into more valuable forms. When alive, he may be compared to a steam-engine in which a fire must be kept burning continually. To be profitable, the engine must be given enough fuel to make steam enough to work all the time. So it is with the pig. He must be fed enough regularly to keep him growing steadily from birth.—Wichita Star.

Landlord—"I just dropped in to inform you that I am going to raise the rent." Tenant—"You are very kind. I was wondering how I could raise it myself."—Exchange.

Bishop Bass was a native of Dorchester, and when asked why he left there, replied: "The brooks in Dorchester are not large enough for Bass to swim in." From this it may be inferred he was a liberal-minded minister.

George DuMaurier, the artist-novelist of international renown, is dead. He passed on from heart disease, Oct. 8.

Who are the poor? Not those alone who toil through dreary hours for scanty wages. It is as well to be remembered that both our former wives eloped with the foreman of our office. To avoid any further inconvenience of this kind we have this time married a lady who is herself a compositor, and she will set type while we hustle for the ducks who are keeping their goods on the shelf because they do not advertise.

The development of the new South is indicated by the rapid increase in the number of post-offices in that region. During the year the largest gain in the number of offices has been in Mississippi, eighty-three; Georgia forty-two; Louisiana thirty-four. The entire number of offices established in the United States during the fiscal year more than one-quarter are in the five Southern States of Georgia, Mississippi, Texas, Arkansas and Kentucky.—Boston Herald.

An Oklahoma paper contains the following announcement: "Yesterday, Oct. 10, at 11 A. M. I will be remembered that both our former wives eloped with the foreman of our office. To avoid any further inconvenience of this kind we have this time married a lady who is herself a compositor, and she will set type while we hustle for the ducks who are keeping their goods on the shelf because they do not advertise."

The Parisians nickname the pawbroker "aunt"; the Londoners call him "uncle."

All right-thinking and sensible men are moral without persuasion, simply because they find from experience that honesty is the best policy. I use the phrase in the wide sense of the word, honesty, dealing in all things between man and man.—Theodore Wayne.

Jones—"I wonder why 'churchyards yawn,' as Shakespeare says?" Smith—"Probably some of the epitaphs make them tired."—The Observer.

There has just been invented a locked pocket, to be put into trousers, coats and vests. It is as well to be remembered that both our former wives eloped with the foreman of our office. To avoid any further inconvenience of this kind we have this time married a lady who is herself a compositor, and she will set type while we hustle for the ducks who are keeping their goods on the shelf because they do not advertise.

Movements of Platform Lecturers.

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

Dr. J. H. Randall has been speaking for the Progressive Liberal and Spiritual Society, Columbus, O., during September, and gave such satisfaction that he has been employed by it for October and November. He is engaged for December by the Psychological Society of Findlay, O. He will make engagements to lecture anywhere for the coming year, and can be addressed 314 West Town street, Columbus, O.

J. C. F. Grumble has May and June, 1897, open, and would be pleased to give these months to any society in Ohio, Indiana, Michigan, Illinois or Western States. He will be in Mr. Ayer's Temple, Boston, the months of December and January, and in Brooklyn, N. Y., in February and March. Send to him an addressed and stamped envelope for circulars of published works on Spiritualism through his inspirational mediumship. Address J. C. F. Grumble, Station F, Chicago.

E. J. Bowtell speaks at Canton, O., on the Sundays of October. At liberty for week-night engagements in neighboring towns. Address Canton, O., General Delivery.

Prof. and Mrs. J. W. Kenyon opened meetings in Temple of Honor Hall, Cambridgeport, Mass., Sunday, Oct. 11, at 2:30 and 7:30 P. M.—to continue through the season of '96 and '97. Prof. Kenyon to lecture and Mrs. Kenyon to give tests. Societies can address them 146 Green street, Cambridgeport, Mass.

Mrs. E. Cutler, medium (also gives spirit-readings), wishes to make engagements with societies; she speaks in New York; has just finished an engagement for the society in Brooklyn; speaks for society Gates Avenue and Nostrand street afternoons, 10 Downing street, Brooklyn, N. Y.

Mrs. Wm. Peyser has open dates for December, January and February, and the last Sunday in March—each lecture to be followed by tests. Societies wishing her services address 274 Washington street, Providence, R. I.

Seymour Van Brocklin, inspirational speaker and psychometrist, will accept engagements in New England. Address 706 Tremont street, Boston, Mass.

G. H. Brooks is filling a two months' engagement with the Unity Spiritual Society at Milwaukee, Wis. The first Sunday in October was opened with a full house. The Unity Society has good prospects if the funds are forthcoming. Mr. Brooks' address will be 661 Milwaukee street. Will attend funerals. Letters and telegrams to be sent to the above number for October and November.

Mr. F. H. Hoscoe can be engaged by societies desiring an intellectual speaker by addressing him at 151 Broadway, Providence, R. I.

Miss Olie Hunter, the child vocalist, will accept engagements in or near Boston, by addressing her at 27 Burgess street, Providence, R. I.

Geo. A. Fuller, M. D., lectured in Foxboro, Mass., Oct. 9, and Springfield, Mass., the 11th; he will lecture in Worcester the 18th; Haverhill, the 25th; in Manchester, N. H., Nov. 8, and Marlboro the 15th. Would like engagements for Nov. 2, 22, 29, and Dec. 27. The rest of the time taken until March, 1897. Address, 42 Alvarado Avenue, Worcester, Mass.

Mrs. Annie E. Cunningham will speak and give tests Oct. 23, at Nov. 15, Salem, Mass.; Nov. 8, Fall River; Nov. 15, Marlboro; Nov. 22, Lynn, Marlboro, Dec. 10 and Feb. 11, '97. Would be pleased to make engagements for Oct. 18 and the Sundays of December—also January, '97. Address 247 Columbus Avenue, Suite 8.

Miss J. Rhind has returned to the city and is located at 1064 Washington street, where she will be pleased to see her friends, as usual. Will answer calls to lecture, and give readings from the platform.

Mrs. Ida P. Whitlock speaks during October at Baltimore, Md.; Nov. 1, at Greenville, S. C.; and Salem, Mass.; 12 and 29, Marlboro, Mass.; 13, at Foxboro; December, at Pittsburg, Pa. She would like to engage Nov. 22; has open dates in April and May, and would like to correspond with Societies desiring her services. Address her care BANNER OF LIGHT, Boston, Mass.

On account of cancelled engagements A. B. Tisdale has now open the new opening of A. B. Tisdale, 1896, also the last two Sundays in February, 1897, and the month of May, 1897. Societies wishing his services for either of the above dates may address him at 547 Bank street, New London, Ct.

Mrs. M. Knowles spoke and gave tests in Lowell, Mass., Oct. 4; in Fall River, Oct. 11; will be in Chelsea, Oct. 18. Would like to correspond with other Societies. Address 40 Beiden street, Dorchester, Mass.

DINNER PLUS

DR. C. W. HIDDEN'S
WILD CUCUMBER PILLS
TRADE MARK

Try them after a hearty meal. They will save you a doctor's visit. Price 25 cents per box. Five boxes, \$1.00.

Prepared only by **W. W. WEBSTER & CO.** of Warren Avenue, Boston, Mass.
Agents: **HUNDT'S PHARMACY**, 26 Broadway, New York City.
FULLER & FULLER CO., Chicago, Ill.

Oct 11.

DR. C. W. HIDDEN,

OF Northburyport, Mass., whose remarkable success as a physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Bos-

toe, where he may be consulted every Thursday from 2 P. M. to 5 P. M., main entrance; take elevator. Columbus avenue cars pass here. 4w Oct. 11.

Maternalize.

MRS. C. M. SAWYER will hold stances at the rooms of Mrs. Chas. T. Wood, 178A Tremont street, Boston, on Sunday and Wednesday evenings of each week, at 8 o'clock. 1w

Col. A. J. Dexter,
HEALER,

DURING October by appointment. 706 Tremont street, Boston. Oct. 11.

Seymour Van Brocklin,
PSYCHOMETRIST. Evenings 7 to 11; Sundays by appointment. 706 Tremont street. Boston. Oct. 11.

Lemuel B. Marsh,
TRANCE Business Medium and Magnet Healer. Sit-
tings daily; 50 cents. Six questions answered by mail,
25 cents. 37 N street, South Boston. 2n* Oct. 17.

Dr. Fred Crockett,
 71 Brookline street, corner Shawmut Avenue, Boston.
 Oct. 17. 1n*

Works on Hypnotism, Animal Mag-
netism, Spiritualism, Theosophy,
Christian Science, Occultism,
Astrology and Freethought,
BOUGHT AND SOLD.

Feb. 29. H. P. TOWER, Bookseller,
312 West 58th street, New York City.

FLORIDA! For Homesekers and In-
vestors, is described in a
handsome illustrated book
which you can obtain by
mailing a two-cent stamp to J. H. FOSB, 1 Valencia street,
Roxbury, Mass. is Jan. 4.

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

A Fine Musical Tribute
TO OUR ASCENDED WORKERS,
LUTHER COLBY,
MRS. CLARA H. BANKS,
DR. ARTHUR HODGES.

This memorial sheet contains three new and choicest compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, Payson Lounley. The beautiful song is dedicated to the memory of the veteran editor, Luther Colby, 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 Hodge, "Oh! Who: Will it Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and accepted workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the **Musical Tribute** to any one that is already a subscriber to **The Banner** who will subscribe 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 **Musical Tribute** to each of the two new subscribers.

A BIOGRAPHIC MEMORIAL

OF

Luther Colby,

FOUNDER OF THE

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,

JOHN W. DAY.

This volume is replete with personal information, poetical and friendly notes.

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

Those who would acquire, in a close-by-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.

The chapters are titled respectively

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE LABOUR OF THE

THE BANNER IS UNFURLED
MR. COLBY'S MEDIUMSHIP.
"GONE HOME."
TRIBUTES---Prose and Poetic.
In its Dedication the author gives the keynote of the volume:
TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years;
TO THE PIONEERS OF MODERN SPIRITUALISM, who are passing rapidly to their well-merited "quarndon in the skies";
AND TO THE YOUTH OF THE NEW DISPENSATION, who are reaping in joy what their forebears have sown in tears, and whose faces are now set toward the sunlight of worldwide victory;

THREE PAGES.
Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated.

The work, in addition to the engraving of Mr. Colby, has a picture of his beloved mother (taken in her eightieth year), and a fine likeness of William B. Chittenden, of the BANNER OF LIGHT; also views of the Fox Oatage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bowditch street, Boston.

The Dear Departed.

BY ED. S. VARNEY.

The "dear departed" receive in this pamphlet a sterling recognition and a place on good earth as 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.
For sale by **BANNER OF LIGHT PUBLISHING CO.**

Dr. Bland's Book.

HOW TO GET WELL AND HOW TO KEEP WELL.
THIS great book is kept for sale at the **BANNER OF**
THE LIGHT BOOKSTORE, or sent post-paid on receipt of
 \$1. Sept. 12.

Ingersoll and Bland.

THE great debate between **COL. ROBERT G. INGERSOLL**, and **DR. T. A. BLAND** on the Money Question, 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.**

SPRIT 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 earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

JOHN W. DAY, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Sance held Sept. 4, 1896.

Spirit Invocation.

Divine Spirit of Wisdom, we come once again to thy side—coming in humbleness, with the knowledge that if we seek we shall find, and if we knock it will be opened unto us; hence we knock, and thy great divine spirit (lapses); as I feel that truly we are part of thy divine life. Oh! we come this morning seeking wisdom, seeking knowledge, seeking enlightenment; we recognize the life and progression that is now sweeping over the earth-plane, and we recognize also the great responsibility that rests upon the mortal today; the great inquiry we hear of what can be done, and what is the best way out of the difficulties, and we see now why we can feel so positive and rest more secure within by recognizing the supreme power, the divine spirit that gives us light and gives us instruction.

We ask, oh! Spirit, this morning, that thou wilt give strength to those who are trying to advocate the truth and to educate the masses. We live in the age of intellectualism, we seem to be in the times of adventures, and yet we see so little, so few that are seeking power beyond external forces. Oh! penetrate into all darkness today; bring us more closely together in a co-ordinating power of harmony, that we can see the true spirit of God. Oh! that each one may stand out individually and prepare himself and herself to a consciousness of the spirit within; and when we realize the many channels that are open, trying to lift humanity, and so many sources are applied to enlighten the world, oh! let thy spirit shine on each soul, and bring those that are still standing by the wayside, waiting and watching for someone to direct or advise them. May we govern ourselves more, that we may think and act more individually; and may Spiritualism and the spiritualistic life be recognized as the true force of knowledge as felt this morning when coming in contact with matter we seek to open up the channel to give forth communications and to demonstrate immortality. Oh! may that channel not only be opened wide as it is and free from all embarrassment, but when the voices speak, let them be like the many words—they may carry with them a power of education and elevation.

Oh! how blessed it is to know that there are so many trying to bring about good results, but we recognize, also, that time and education must work much; let us hope that as the truth giveth out under all conditions, it may enlighten them, and that they may conceive the new idea of self-consciousness and self-reliance. Hear us while we give forth in our circle-room this morning, realizing so much depends on each one; where each one feels their weakness, give strength where such weakness is—give light where there seems to be a consciousness of what is around them, for they speak of death, and they have oftentimes expressed about the dark shadows of the forest of death, and the unconsciousness of the life beyond, and the unknown that lies in the distance. Oh! if thou couldst only see that there are more unconscious to the reality of life while they are yet in the environments of the body! Teach us, oh! thou Great Spirit, of what good we can do, and bring us in closer cooperation with humanity; and may harmony prevail, and love teach every soul; may we have within ourselves justice, truthfulness and perseverance; we know that thy divine light and wisdom shall instruct us, shall give to us all that is necessary. Be with us here this morning, and strengthen the forces on the mortal side that are interested; and also give strength unto those that will be instrumental in sending forth their knowledge, that they may truly sow the seed of faith and bring some to a consciousness of spirit-return. Hear us, guide us and direct us, now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Mayor John Low.

Good-morning, Mr. Chairman. This is a most beautiful morning. It always seemed to me, while I was in the body, that the early fall and the last of the summer months seem more like the change of earth life to spirit than anything I could ever conceive. It seems so beautiful; we can take in the principal laws of nature and understand the natural conception of things: that as the summer blooms, the blossoms bring forth their harvest in the fall after they have completed their season of throwing off the external, and seem to clothe in the golden leaves of the autumn; so it is with the mortal-life—we can see, as we are now in the spirit, a great deal more than we could while in the body; for oftentimes with the bustle and bustle, where we seem ambitious to see things progressive and advancing, we shall not realize so much beauty as we do after we pass on to spirit-life.

Mr. Chairman, I do not feel I am a stranger among you this morning, but I have been waiting for some time to be able to overcome the last conditions of earth life through the fact of a broken-down physical body, so that I should be able to return to my family—men and friends and family—in the true spirit of the identity, for in earth-life I was very active. I loved to see progress, science and business going on. I liked prosperity, and I know that when there is prosperity and prosperous times around us, it brings us much happiness. The mortal was much happier and could gain a good deal more spiritually. Since I have been on the spirit-side I have also carried with me the same studious nature, the same ambition.

I see this morning that there are many changes that have passed, and many changes are still lingering near you. I am desirous this morning to send forth a little of my own self, as to my opinion or what I might consider my own idea of things. I do not come to criticize, I do not come to find fault; but I come in the spirit of pity, I come in the spirit of love. I am desirous to help all; I am desirous, also, to come in close connection and communication with our friends, especially

my own family, for I know they realize my presence. And yet under the great depreciation and financial embarrassment of the country, and under the great change of our political issues, I see how they have been affected in business. I want to say to my boy: "Do not feel afraid; father is at the helm." I am trying to assist both my son and grandson, and also those I have a special interest in in earth-life. I have seen the many changes that have come around you—I have been conscious, to a certain extent, of many things perhaps those in earth-life would not think of—but I am also interested in my fellow-men, and more so in the advancement of Spiritualism, for I labored in my own peculiar way to send forth the glad tidings of immortality.

Mr. Chairman, when I give my name I am certain you will recognize me, for I well know you. I should say that Bro. Colby is with us this morning, and we are all working for the elevation and benefit of humanity. I want to say that Dr. Storer is also with us; he was so eloquent as he paid a last tribute to my old worn-out body, and, as I sat by him and heard him express all the little things connected with me, I said then: "Brother, only a little while and you, too, will lay down the mortal body, and you will then live to picture your life, your eloquence, and also our shortcomings." I am satisfied with the change I have met; I have so many of the old co-workers and those that tried to interest others in Spiritualism years ago, when it was often harder to control than it is to-day. I will say that I am John Low of Chelsea, Mass. I presume, Mr. Chairman, if you will put Mayor Low, they will understand it better, as I was interested in the city government of Chelsea, and always have an interest there, for I spent my best times in seeing the place develop.

I should like to send kind encouragement to all with whom I came in contact while in the body, and say to them: I have laid the mortal body aside; but I am still active in the spirit, and I am gaining strength. You will hear from me often. Thank you very kindly, Mr. Chairman, for this is truly a great privilege for me, and I appreciate it much. Long may THE BANNER prosper, and its Circle-Room be left open like the fountain of life to the world! Long may they drink from it and be satisfied, for there is no language to express—there are no words that can be given that can express the appreciation they ought to manifest; no mortal seems to have any conception what the Spirit Message Department has done for the enlightenment of the world; it is only as we have reaped the harvest; we have only a small conception, comparatively speaking, of what has been done. Good-morning, Mr. Day; I am very glad to see you, and may the angels strengthen you and hold you until the work is completed; and when you hear the word, your work will then be finished, and you can enter into the joy that you have accomplished.

Isaac Newton Finch.

I don't think I have got the eloquence of language that the speaker who preceded me had, but I am informed that if I try to do the best I can I shall be assisted by the magnetic force of this circle and the sympathy of both mortal and spirit. I was a little bit interested in Spiritualism before I passed out of the body, but as yet I do not know much about it. I have got those who are still interested in it, and it is to bring them closer to me in thought and in spirit that I have tried to speak here this morning; for I have an interest in my sister, who is very much interested, and is somewhat mediumistic herself, and she oftentimes takes THE BANNER and looks it over, and she wonders why some one of her many loved ones on the spirit-side do not identify themselves here; I have also a companion who was very dear to me.

I passed out of the body very suddenly, and the shock was very hard for all to bear. I was sick but a very few hours, and when I really separated from the body it seemed to me impossible, for I went so suddenly; if it had not been for mother and the loved ones on the spirit-side who met me in that congenial, home-like way, I don't hardly think I could have believed myself that I was out of the body; I want them to know now that I am becoming more reconciled to the change, and I am beginning to learn that, after all, all things are right; I want them to know that I am still with them. Now you do know I am with you, but I felt I would like to answer that desire more fully. Why don't I come to THE BANNER circle? Why can't I find out? and why this, and why that—so as to give them something through the press, and with that in view I am here this morning.

I want to say to both my brothers and sisters, and all the dear friends—for I had many—that I am doing well, and I have met so many in the spirit-world that they are too numerous to mention—for they inform me that space here is small, and I must not monopolize too much of the time.

I have done as I promised. My home was in Pittsburg, Penn. My name was Isaac N. Finch. I always signed my name Newton Finch. Perhaps if I put the full name down they will understand it still more plainly.

Emma E. Weeks.

Good-morning, Mr. Chairman. Oh! it is so beautiful this morning I will merely give my earth-friends a chance to recognize me publicly. I know that some of the Spiritualists are just like the Christians: they know the spirit-friends are around them, and they are satisfied they are around them, and yet they worry and fret, and they miss the external just the same as the Christians feel after their friends have gone to heaven, and they know they are happy; they feel as if they were satisfied, for there are none of us that like to feel after our friends have passed through the change called death they are unhappy, and yet the mortal is all the time wondering and questioning: "Wonder if it is so, if they are happy." I want to say to the dear companion and the many friends, for truly I had many in earth-life, and I feel I am not forgotten, I am certain I know I have manifested to them in various ways; I have tried to comfort them all I can, and I am still striving to help others, for I see it is the same in the spirit as in the mortal: we get our own happiness by benefiting others, or by trying to assist others—and it is with that feeling I want to come this morning, because we oftentimes wonder why there is not more of the same expressed, and the Spiritualists and the believers wonder why there are so many come through this open door that do not believe in it before they pass away, and they seem to think that they have all the privileges that are necessary. I speak of this, Mr. Chairman, for I have heard many of those I love questioning and wondering many times

why our people don't come, if that is truly the law of life. We are all seeking for something for ourselves; we are all seeking to get the knowledge for ourselves, and while we can be enlightened and interested to a certain extent, and perhaps be benefited by others' experiences, yet when we get something that comes to us, something that strikes home, then there is always a better feeling, and it seems we have accomplished more by it. So I come this morning to say to the dear loved ones in earth-life that I am here. I have sent home this letter to gratify your consciousness, so that you may know the spirit does hear your prayer.

I should say, Mr. Chairman, that sometime I will give them my experience in spirit-land, and why there are so many believers that are anxious to return through your free circle; the reason is, that when they wake up in spirit they are so anxious to bring back the glad tidings of immortality to the friends in earth-life, and to make them feel they must not weep. This means that they must not hold them too closely to earth, as it is hard—that is why they are more anxious than those that are interested. We can feel and know they are around us, and hence do not give us such a desire to penetrate all conditions as the disbeliever does; so with that, friends, this morning, I should say to the dear ones in earth: "My children are with me, and so is father and mother, and oh! so many, that I feel I am equally divided as far as duty is concerned," for I owe myself a duty.

With that you can put me down as Emma E. Weeks. My home was in Keene, N. H. My husband's name was Lafayette. He is still in earth-life, and it is to him especially I desire to send this communication, although many other friends may see it, and I hope it will give comfort to all.

Rufus Kent.

I approach this medium this morning, and feel, as I come in, as if I owed you credit, and I wish to express it. While in the body, and sick and destitute, when it seemed that all mortals had forsaken me with the exception of a few friends, when I seemed to be suffering so much, I called on the angels to help me, and they did. I cannot say much of relationship, because I have got them most all on the spirit-side—but I have got them closely tied by the fellowship of friendship, and those that were so kind to me when I was helpless and could not help myself. I could not help thinking this morning, as I have stood here so many, many times, and heard the various spirits giving their experience—some seeming to be sorry that death came as quick as it did—but that to me was one of the biggest blessings of my life. I longed for the separation before it came. I want to say I have not forgotten the kindness that was brought to me by loving hands—those that the angel world educated and oftentimes touched in my behalf. It is hard for me to talk because I sense so much of the earth-life conditions when I take control, but as I heard one of the spirits that manifested this morning speak of the benefit your free circles are to humanity, I could not resist in identifying myself. I do not want to extend this message, but I do hope that those that are still good and prevail in earth-life will sustain this God-given work, will open up their hearts, so as to enable you to carry forth one of the grandest works that any one can be engaged in. It is God's work, and I know that we can all see you, and we can all do what we can to assist you, but still, while you are in existence, while material aid is needed as well as spiritual aid, I do hope and pray, and say to my fellow-men, seek well, and in the work your money aids us; for you can place it where it will assist some unfortunate soul as I was, where disease had ruined the body and almost ruined the mind. I speak of this morning, hoping it will touch the soul of some one that will be able to bring back the compensation that I would truly have done if the friends had left me in power. Oh! when I take on those senses it is more than my spirit can even bear this morning, but I know if the Banner Circle-Room and the Message Department had never done anything more than what you have done for me, I feel it would pay you for the kindness and trouble when you reach the spirit, for there is one soul that rejoices forever. Thank you, and may the angels bless you and may the earth friends protect you, Rufus Kent. My home was in Stockholm, N. Y.

Idaline H. Harding.

Good-morning, Mr. Chairman. It seems this morning that those who have reported here have had some special experience or knowledge of your beautiful philosophy; and yet, after all, they seem to send forth the impression, if I understand it rightly, that even those who believe in spirit-return sometimes doubt, sometimes question; and it has encouraged me this morning to try and identify myself, although I have been out of the body a long time—yes, I should say more than a dozen years—and it has encouraged me this morning. I have oftentimes wanted to touch the dear loved ones I left behind me and make them feel that after we pass from the body we are conscious of what is going on around us—but I have always been a little afraid that I could not prove myself as I would desire. It is harder to control another's brain and take up another's physical organs and try to express your own thought, and then have it printed for others to read.

I have thought this morning, as I have heard so many repeat their experience, that if those that have the knowledge sometimes doubt, and need the spirit to renew their confidence, then I ask myself a very reasonable question—why should not those who do not believe be brought to a closer inspection of themselves, and I might be instrumental in making some one investigate—for I know that sometimes the mortal will pick up a paper and they will read an account of what others have said, and say that there is nothing in it; then there are others who may take it up, and it seems to strike more deeply and positively, and it seems to set them to thinking; and in setting one to thinking we usually will get them to talking; and as we get them talking, I see then where there is an opportunity of starting the glad tidings of immortality. I was not much of a speaker while in the body, but I loved to read, and I gave what chance I had to the unfoldment of the times, and what I could do to elevate—but that was small amount to what is read now-a-days. I have come in this morning with a real honest feeling, to knock and open the door of some of my dear loved ones' souls, that I might come in and interest them, and try to make them feel conscious of the life beyond. I was interested in Universalism when I was in earth-life, so, you see, I had some conception of what the great God, the Father, was, and I

felt that there was truly a universal salvation.

I want to say to Henry and Robert, that while one after the other has passed away, and so many changes come and go, I see where you many times become mentally depressed, and it seems to me if you could come in contact with some intellectual medium, or some one who could talk reasonably, you could understand the true philosophy of spirit-return. I say this, for I have got so many skeptical friends, and it is those I am more anxious to reach; and when I say intellectual medium, I mean by that, someone whom my friends have confidence in, and I know they have oftentimes come in contact with instruments that cannot reach them, and that is what makes them skeptical—for they seem to think there is so much fraud that is practiced in mediumship that they don't seem to give credit to the good.

You will notice, Mr. Chairman, I want to be a little particular in wording this message, for I have got very skeptical friends to read it, and I know they are apt to criticize the communication, for the reason that they do not understand what law governs it, and what we have to do to come in contact with a brain so as to send forth this telegram; and for that reason I hope that curiosity may be raised; and I know if I once get the seed sown, we will have ripened fruit ready to bring forth.

I also want to say to Helen and Emeline, that if they will give me an opportunity I will show myself to them so that they may know it is truly mother. My husband is in spirit with me. My name is Idaline H. Harding, and my home—I shall be best known in New York City. That is where my family is. Thank you very kindly; I am pleased that your platform is so broad and lofty that all are welcome, independent of sex, color or creed. What a beautiful thought it is, and how little it is appreciated! By-and-by we shall reap the reward, and we shall see our harvest then. We shall know what we have sown.

Eliza McCluskey.

I felt this morning as if I would like to send forth a few lines to let those in the body realize that death is not such a dark separation that we oftentimes feel it is. As we look over the advancement in human life and religious life, and so on, I do not think there is quite so much dread of the change as there was. People do not appear so afraid to die now; we do not have the terrors of everlasting punishment to contend with, and I am very glad of it. I was very much interested in the idea of the spirit that preceded me, in trying to identify herself beyond doubt. Mr. President, I got over that years ago. I learned my lesson in earth-life, although I was not what they called a Spiritualist. I got through my own intuition a conception that when you tried to make people say and know and feel as you do, you are more apt to crowd their nature, and they won't listen then; they won't take any interest as the word is oftentimes expressed—will take no stock in it—yet I feel that when you send forth a message of love, whether it is positively spoken or unspoken, when it is sent from the soul it always reached somebody somewhere, and that was like unto what the Master said of the mustard seed, the smallest of all seeds, but what will multiply more rapidly than they will? And so it is with those in spirit life; if we could only bring ourselves to that place where we do not care whether they like it—where we do not care what criticism is made. We have sent forth our desire to help and to benefit the loved ones, and when we do it universally, and when we place our whole spirit within it, must take root, it must bring somebody to a consciousness that there is something in it. Oh! when I look back—especially in my experience in spirit life—and look back to the little tiny raps that came out many years ago, as the Spiritualists claim the Rochester rappings; how few people then would take any stock in them, but the spirit sent forth the sounds, that truth should be revived, and immortality should become evident. Only a few, comparatively speaking to the multitude that there are, listened, but as those few listened, and as one seed was dropped, and the other seed was transplanted, oh! can we look back over the last forty or fifty years, and see what good has come out of it; and it is the little deeds that we do, it is the little things that we say, it is the truth that we imbue—because the spirit goes with it, it will come in contact with some soul that it will bless; not always necessary for our own. They will be received by those that have conception of receiving in life and in harmony, and when we know that all believe in the great universe—the brothers and sisters of humanity—then we shall find and know our own.

I thank you, this morning, also the spirits on the spirit side, and the many friends that have helped me to hold this instrument. I send out my independent thought; it will be carried on the wings of life, and it will sway and live through eternity.

Mr. President, you can put me down as Eliza McCluskey, and my home was very close to your present city; I was located years and years ago in Stoneham, Mass., when it was only a small place; and I have still relatives in Stoneham, Mass., Malden, Boston and Reading, Mass., and I think that Grandma McCluskey is not dead, but living.

Messages to be Published.

Sept. 11.—Capt. Isaac Cotten; Catharine Mackenney; Josiah Rogers; Noah Moore; Mary Ann Osgood; Frankie Osgood; Warren Chase.
Sept. 18.—Samuel H. Terry; Laura Wells; John W. Emery; Emeline Day; Sarah Greenwood; Caroline Brooks.
Sept. 25.—Luther Brigham; Mary E. Bothmen; Ida Moore; Frank W. Plummer; Levi Brown; Mary Gurney Bolce.
Oct. 2.—Emily Dodge; Joseph B. Beals; Lizzie Foster; Mary A. Heyden; Philip Emerson; Amanda B. Kendall; Charles Wood.
Oct. 9.—Francis Reed; Henrietta M. Jacobs; Frank Mayo; the Control, for Samuel F. Ferrol and Clara Miller; Clara A. Banks.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

Late Magazines.

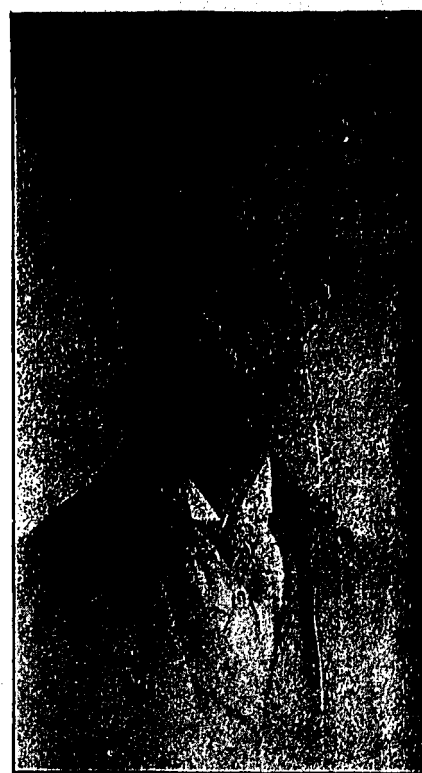
THE THEOSOPHIST (September) has as opening paper a continuation of "Old Diary Leaves, Oriental Series," XXIV, by H. S. Olcott. "Predestination and Free-will" is an interesting paper by A. Govinda Charlu. Papers are contributed on various subjects by Brahmin-Buddhist, P. R. M., Alexander Fullerton, Stanley M. Hunt, G. V. K., N. D. K., and R. Ananthakrishna Sastry; with "Theosophy in All Lands," "Reviews," "Cuttings and Comments," and "Supplement," make a full number. Published by the proprietors, Adyar, Madras.

THE LIGHT OF THE EAST (August) has many subjects of interest. Published by the proprietor, 68½, Shikharbagh street, Calcutta.

RECEIVED: CASSELL'S FAMILY MAGAZINE, the Cassell Publishing Co., 31 East 17th Street (Union Square), New York, N. Y. THE NEW ST. LOUIS, Advance Book Co., publishers, 2319 Olive street, St. Louis, Mo. THE AMERICAN KITCHEN MAGAZINE, published by the Home Science Publishing Co., 468 Tremont street, Boston, Mass.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By H. M. Gardner, Salem, Mass.] I am a constant reader of the BANNER OF LIGHT, and of countless magazines. I am not a full believer, but an anxious inquirer. Almost all the spiritual communications amount to about the same thing, and are very unsatisfactory to me, and many others, too. The authors, either in the beginning or at the end, identify themselves, (which is right) then usually go on to say that they were not believers while on earth. Not to try to prove that they have found it true now—they seem to do it by simple affirmation, and calling names of members of the family who are with them, (very often incorrect) and giving advice to those who remain here.

I would like, if it is possible, for some intelligence of the life-work, of say one day or week, the same as I would write to my friends at home if I went to a foreign country, or even to any strange place. If some one would give us the events of one day, by simply saying the exact kind of place where the person is, the surroundings, the home life, if there is any, the clothing, the food—just such a letter as any one would write home to a waiting and anxious family: All the communications are so vague, so much is left to infer, and so little given of actual facts or things that would give one clearer ideas, and seemingly be so easily told.

Q. 2.—[By the same.] I would like also to ask if I wished to place myself in communication with an absent friend mentally, is there any special way of doing so, other than sitting quietly and alone, and fixing my thoughts intently on that person, concentrating or focusing them to that one point? and is it necessary to know the exact place where the person is in order to make it effective? and is there any possible way of knowing whether our thought-forces reach them, or theirs us, without after-communication to prove it. Of course we all know how often a letter or a call sends its magnetism before it, and we say, "I was just thinking of you," or, "I knew I should see you, because I have had you in my mind all day." But then again we think often and longingly of friends we do not see, and of letters that do not come. Practice Mulford, in his White Cross Series, gives one fine idea of "Our forces, and how to use them." But he can by no means prove all he says.

Any reply from you, be it little or much, in THE BANNER, will be gratefully read by many people, as, indeed, all your letters are.

ANS. 1.—The very important and interesting questions asked by our present questioner are of so extensive and wide-reaching a character that in this particular department of THE BANNER we can only attempt to reply in the most general manner.

In the first place, as concerns real life in the spirit-world, every spirit may have his own special tale to tell concerning the actual conditions of the spirit state; therefore, when in the course of the serial story "With One Accord," now appearing in THE BANNER, our readers find (as they will) certain definite accounts of individual experiences in spirit-life, we caution them against supposing that the experiences therein narrated would be endorsed by all the spirit-friends who might truthfully communicate through various media, though we are prepared to declare that as spirits advance in intelligence acquired through experience, they grow to comprehend the law which occasions the wide diversity which exists in spirit life.

Now as to daily life in the spirit-world. Let us look at two instances: one shall be that of a spirit still dwelling in the earth's atmosphere, and the other that of one who has passed beyond the terrestrial circles, and entered the freer life which is not limited by earthly time.

The dweller within the terrestrial atmosphere still pursues the objects of his previous affection, and lingers lovingly in the old accustomed haunts; he takes meals with you, is interested in your wearing apparel, and all that serves to connect him with the existence he reluctantly had to leave. A communication from such an one might read, "I am constantly with you; I am still in the old home; I know all you are doing; my interest in your affairs is unabated," and much more to the same effect. Were you to closely question him concerning spirit-life he might have very little to tell you, for his spirit-world up till now has only been what is to you the unseen side of your present daily existence.

The other intelligence to whom we have referred is now living in a state where dinners and suppers and other mundane institutions play no part.

Thus it is that it often happens that the friends in spirit-life who are nearest to you can do little more than assure you of their presence and their love, while those who have really entered upon the enjoyment of what is truly a spiritual condition of life do not make their mode of existence plain to you through test mediums, and others, whose special mission it is to give messages from those who are immediately in touch with the average man or woman who applies for a sitting.

In those sections of the spirit-world which are close to the earth the mode of life is frequently largely a perpetuation of what you are all accustomed to, and as there has been no great change experienced by the one who has passed over, he hastens to assure you that he is not in unfamiliar surroundings, and that there is no cause why you should fear death. Another reason for the comparative unsatis-

The Medial Medicine Is the Model Medicine.

The only medal awarded to sarsaparilla at the World's Fair, 1893, at Chicago, was awarded to

Ayer's
Sarsaparilla.

factoriness of a number of spirit-communications is that they are entirely desultory and unattached; there are no opportunities afforded for the same communicating intelligence to follow up step by step the story of his experiences through a medium whose brain he has become accustomed to impress.

Crowds flock to public test-adequacies, and thousands in every large city visit clairvoyants privately, but very few organize a series of sittings in their own home, where into the midst of a genial family circle a spirit-friend may enter as an expected guest, and renew, from session to session, the record of his individual experience on the "other side."

We shall take an early opportunity of publishing some such histories which have been called out in the manner we have indicated; and as we hope to introduce at least one such into the closing chapters of our novel, "With One Accord," readers of THE BANNER may look forward to a little light on this fascinating subject through our instrumentality.

A. 2.—There is unquestionably a science of telepathy, and though our questioner seems familiar with the general rules necessary to be observed, we will append a few simple, definite directions, and give a few plain explanations of the law of thought-transference as we understand its operation.

Such occasional and seemingly coincidental experiences as our questioner relates are of course interesting, but, as suggested, they possess no high evidential importance; on the other hand, such direct proofs of mental intercommunication between adopted friends as we now proceed to consider, furnish unmistakable assurance of direct interchange of thought, or at least of such an extension of mental vision, as to make practical the theory that physical means are unnecessary for the purpose of letting one friend know what the other is doing.

As we advance in spiritual development we discover that we are possessed of faculties of which we formerly knew nothing; and among these faculties stands the psychometric as an all embracing, or single faculty, containing within itself the very root and essence of all we are accustomed to call our five senses.

Such a term as sixth or even a seventh sense is scarcely applicable to that extension of general perception to which we refer, as we appear to see, hear, taste, touch and smell in a more interior way and at longer range than ordinary.

Some of our students who have undertaken to apply the directions given to classes have experienced the following, among other equally remarkable and convincing results:

Two ladies, comparative strangers to each other, went home one evening after a lecture, earnestly desirous of entering into communion with each other mentally, as each was very much pleased with what she termed the "psychic aura" of the other. As one of them was preparing for the night, she heard a reliable public clock strike eleven, and immediately she saw into a room with which she was quite unfamiliar; in that room she distinctly saw the lady who had attracted her attention at the hall, and of whom she desired to know more. This lady was seated in an easy-chair, reading a book on theosophy, in which she appeared quite absorbed, when she suddenly turned her eyes to a small clock which was then striking eleven. The lady, who was observing her psychically, was conscious then and there of hearing this lady address her and say: "You and I are nearly related spiritually; not only are we interested in the same studies, we are close of kin and shall yet do a good work together."

The vision then faded, and the observer thereof grew to question its reality, till one day not long after she met the subject of it in the hall where they met before, and after a moment's conversation on matters in general, one said to the other: "What a pleasant interview we had the other night at eleven, when we were in our respective rooms in different houses."

The other smiled knowingly, and answered: "Ah, I was sure you were aware of it. I thought strongly of you, and felt certain you knew of my feeling toward you."

Another instance of rather different character serves to illustrate another phase of the subject. Two young men agreed to let each other know exactly what they were doing at four o'clock one Sunday afternoon. One of them deliberately did a variety of little things in rapid succession between four and quarter-past four, making careful note of each immediately he had performed it, and, saying to his absent friend, who was in another city: "Now you know this."

The tests of telepathy in this instance were so complete that the one to whom the messages had been telegraphed mentally wrote to the sender, on the following day, a detailed account of the whole proceeding.

Investigators of Spiritualism have surely discovered that not all spirits can communicate through any given medium; there must be a certain degree of natural rapport between any two intelligent entities to render communion possible. When you send a mental message to an absent friend, you are taking the part of a communicating spirit, and when you hold yourself in readiness to receive a message, you are in the attitude of a passive medium. Both mental attitudes are good, and both can be taken voluntarily.

Appoint any time and any place most convenient to you both, and decide between you which shall be the sender and which the receiver on a given occasion.

Among fellow-students who desire to attain equal proficiency, let there be regular alternation in mutual relations, i. e., let the one who took the positive attitude and sent the message yesterday, take the negative attitude and passively await its reception to-day.

If you sincerely persevere and throw your heart into the work, you will soon find the mental telegraph becomes a comparatively easy instrument to operate.

Nervous excitement is always detrimental to success; learn to disconnect hurry and anxiety from intense earnestness and quiet expectancy of results, and if you are but determined to prove the operation of the law of mental interaction, you will soon have testimonies to relate of a really marvelous but thoroughly natural order.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 520 Powers' Block, Rochester, N. Y.

It Never Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

Sold by all Druggists.

Mrs. Dr. Dobson-Barker,

As a Spiritual Healer, Has No Equal.

Rejoice and Be Glad!

Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

HEALING powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who for the past year and a half has

Successfully Treated Over One Thousand Patients of all diseases that flesh is heir to, and will give you proof of her powers by sending requirements, as per small advertisement in this paper, for diagnosis of your case. Here is one of her many cures:

TESTIMONIAL.

Mrs. Dr. A. B. DOBSON, San Jose, Cal., April 9, 1895.

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 \$1.00 for another month's treatment.

I am yours gratefully, (MISS) A. PETRIE, Sept. 29, 11 Hardy Street, Brewer, Me.

DRS. PEEBLES & BURROUGHS,

Specialists in all Chronic Diseases,

DEPEND on 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 the diseases they cure 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.

Correct Diagnosis Free. By enclosing name, age, sex, leading symptom, and stamp for reply.

Remember to address

DRS. PEEBLES & BURROUGHS, P. O. Box 177, Indianapolis, Indiana.

Send your name for a Souvenir of the Works of Eugene Field.

FIELD FLOWERS

The Eugene Field Monument Souvenir

The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field, most of them illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been manufactured for \$7.00. For sale at book stores, or sent prepaid on receipt of \$1.00. The love offering to the Child's Poet Laureate, published by the Committee to build the monument, and to care for the family of the beloved poet.

Eugene Field Monument Souvenir, 180 Monroe Street, Chicago, Ill.

ONSET BAY, MASS.

The Association Headquarters Bookstore, with a full line of Spiritualistic Literature, and Bureau of Information, in charge of Mr. H. E. GIFFORD. Cottages, Rooms and Board.

GALLERY OF ONSET, containing 16 half-tone views of Onset, by mail, 10 cents. Address H. E. GIFFORD, Onset, Mass. If May 23.

Melted Pebble Spectacles

RESTORE LOST VISION. Write for illustrated circulars showing styles and prices, and photograph of Spirit Yarns, who developed this clairvoyant power in me. I can adjust my Melted Pebble Spectacles perfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send stamp for photo.

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

BOSTON Institute and Training School

41 Tremont St., Boston. Rich and poor welcome.

OPIMUM

and WHISKY HABITS cured at home without pain. Book of particulars FREE. B. M. Woolley, M. D., Box 55, Atlanta, Ga.

MISS EMMA RUDER gives lessons by mail on Occult Science, Philosophy and Astronomy. One course of lessons for \$2.50. 383 Wealthy Avenue, Grand Rapids, Mich.

ASTROLOGY.—Send time of birth, sex, and place, for reading, and receive by mail, a P. O. BOX 18, HENRY, Salem, Mass. (P. O. Box 18.) If June 27.

MRS. M. J. CRILL, Test Medium for both private and platform work, has tested at No. 29 Bank street, Allegheny, Penn. 4w Oct. 3.

The Writing Planchette.

SCIENCE is unable to explain the mysterious phenomena of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes" which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTES with Pentagram Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO READERS OF THE BANNER AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO. If

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints, For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and all the affections of the Throat and Lungs. It contains no opiates, minerals, or any other injurious ingredient, and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER it is truly unrivaled. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. E. GARLAND, 327 Maple Street, Englewood, Ill.

Price, per box (containing 25 drops), 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

PATENT OFFICE,

27 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of 45 years. Send for pamphlet of instructions.

THE ELIXIR OF LIFE. From a Chela's Diary.

By G. M. F. T. S. Paper. Price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

J. O. Batdorf, M. D.,

Scientific Diagnostic and Magnetic Healer.

Specialist in all Chronic Diseases.

If sick or ailing, send age, full name, lock of hair, leading symptom, and 4c. postage for a scientific diagnosis of your ailments free by return mail.

Prescribes no Poisonous Drugs.

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

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San Jose, Cal. Oct. 3. 15w

NATIONAL Spiritualists' Association

INCORPORATED 1881. Headquarters 400 Pennsylvania Avenue, 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. Copies of Convention Reports for '95 and '94 for sale—25 cents each; also Mrs. Matson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary. July 27.

SOUL READING, OR PSYCHOMETRIC DELINEATION,

BY MRS. A. B. SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case. There is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success.

Brief reading, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Dec. 14.

The Spiritualist Badge.

SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT

The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritualists with a new and distinctive jewelry of their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.

The Badge Pins have a safety pin fastening on the back to attach them to the clothing.

Roller plate Badge Pin, \$1.25; solid gold do., \$1.75.

Scarf or Stick Pins.

These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put.

Roller plate, \$1.25; solid gold, \$1.75.

Lapel Button.

These Lapel Buttons are separate. They are very desirable for gentlemen's wear.

Roller plate, \$1.25; solid gold, \$1.75.

Cuff Buttons.

These Cuff Buttons have lever backs that tip so they will go through the button-hole sideways. They are very neat for either ladies' or gentlemen's wear.

Roller plate, per pair, \$2.25; solid gold, per pair, \$3.25.

Maltese Pendant.

This is one of the neatest ornaments ever designed.

Roller plate, \$3.00; solid gold, \$5.00.

Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it is a trifle heavier.

Roller plate, \$3.00; solid gold, \$5.00.

Sunflower Watch Charm.

This is a very neat Charm for ladies' wear, or for gentlemen who wear watches.

Roller plate, \$2.00; solid gold, \$3.25.

For sale by BANNER OF LIGHT PUBLISHING CO. can

The Humanitarian.

A Monthly Magazine, Edited by VICTORIA WOODHULL (Mrs. John Midolph 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 concern 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 \$1.50. Published by MESSRS. HUTCHINSON & CO., 34 Paternoster Row, London, E. C. Mar. 14.

PHILOSOPHICAL JOURNAL

(Established in 1865.) Devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample Copy Free.

Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, San Diego, Cal.

Friends of Progress.

YOU are all asked to join THE AMERICAN CLUB. It only costs \$1, and each member gets that superb magazine, "HEALTH AT HOME," a year, and Dr. Bland's book, "HOW TO GET WELL AND HOW TO KEEP WELL," or his "LIFE OF GEN. BUTLER," a superb \$1.00 book, FREE. Send your \$1 at once to T. H. BAXTER, Sec'y A. H. C., 701 Tremont street, Boston, Mass. can

The Temple of Health.

A MONTHLY JOURNAL devoted to Life, Health, and Psychology. "How to Live a Century." The only journal devoted to the study of the human body, its constitution, and its independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and disembodied. This position it firmly and contentedly maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto "Light More Light."

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere where it is referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

Price 25c., or 10c. 10d. per annum, post free. Four bottles per year, or 10c. 10d. per annum, post free. Remittances should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor."

Office: 2 Duke Street, Adelphi, W. C. London, Eng. can

DIE UEBERSINNLICHE WELT.

Mittheilungen aus dem Geiste der Welt. Organ der Vereinigung "Sphära" in Berlin. Das Jahrbuch enthielt betragt Mk. 2.50, für das Ausland Mk. 3.

Herausgegeben und redigiert von MAX RAHN, ständiger Secretär der Vereinigung "Sphära" in Berlin. Redaktion: Eberswalder Strasse 16, Port 1.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication.

Price, \$3.00 a year, \$1.50 for six months, 50 cents per single copy. Address J. P. MCKENNA, Investigator Office, Paine Memorial, Boston, Mass.

PEELER'S Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and the absorption of Bone and Gravel, to which all afflicted with Rheumatism are liable.

Inflammatory Muscular, Lumbago, Sciatica, Influenza Gout.

All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required.

Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO.

Mediums in Boston.

IMPORTANT!

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 5 P. M. Consultation free.

B. W. Banks, the Healer,

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!

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 Boston office each day of the week. If Sept. 19.

Mr. and Mrs. Concannon, MEDIUMS,

145 West Newton Street (between Tremont street and Columbus Avenue), Boston, Mass.

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

REV. O. L. CONCANNON, Seances for Materialization, Tuesdays, Thursdays, Saturdays 8 P. M., Saturdays 2 P. M. Oct. 10.

J. K. D. Conant,

Trance and Business Psychometrist.

Sittings daily from 10 A. M. to 4 P. M., except Fridays. 84 Bowditch st. Communicate Telephone 3695, Boston. Test Seances Fridays at 2:30.

Mr. A. Peabody-McKenna

BUSINESS, Trance and Developing Medium. Sittings daily, 9 o'clock 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 1, Boston. Oct. 10.

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 \$1.00 and upwards. 84 Bowditch street, Boston. Oct. 3.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES, Business sittings, 9 o'clock to 5. 82 Berkeley st., Boston. 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. 1, at No. 144 West Canton street, between Tremont street and Columbus Avenue. If Oct. 17.

55 Rutland Street.

SEANCES Sunday, Thursday and Saturday, at 2:30 P. M. Telephone 1349 Tremont. Carriages at the door at any time. Aug. 1.

Mrs. Dr. Alden,

FORMERLY 43 Winter and 7 Park streets, removed to Hotel Pelham, Boylston and Tremont streets, Boston. Aug. 15.

Marshall O. Wilcox,

MAGNETIC HEALER, 84 Bowditch 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 appointment. Magnetized paper, \$1.00 a package. Oct. 3.

Mrs. Maggie Waite

Banner of Light.

BOSTON, SATURDAY, OCTOBER 17, 1896.

For the Banner of Light.

The Buchanan Appeal—Mrs. Frietag—J. J. Morse—Helen Wil-mans—The Holy Ghost.

Inasmuch as Prof. Buchanan "learned with regret" (see BANNER of Sept. 19) that Dr. Peebles had "issued a pathetic address," that the Professor "neither desired nor expected," and further, that my appeal was "based upon imagination," I am necessitated, in justice to myself, to make a public explanation. The circumstances demand it.

Having been credibly informed (as I supposed) by five different persons in and about San Jose, Cal., that Prof. Buchanan, owing to illness, and a lack of collections, was in need of the "comforts of life," as well as for finances to publish a "book of vast importance to mankind," my benevolence was touched, my sympathies were aroused; and, fired with inspiration of good-will for the venerable professor, I penned the public appeal, which was not, as friend Buchanan alleges, "based on imagination," but upon the contents of letters sent me by (reputed) responsible parties.

Truly, I did not consult or get "authority" from Prof. Buchanan to publish the appeal. It would not have been "good form," nor would it be considered either necessary or polite to stop and consult the proprietor of a burning building as to the most approved methods of extinguishing the flames. I am not incapable or averse to taking responsibilities; and especially so when I can benefit a fellow-worker.

This affair is a lesson to me—a lesson urging me to make great allowance for the communications of well-meaning correspondents—and to deaden my impulses for good.

And now, without the least possible reference to my long-time friend, Prof. Buchanan, whom I hold in profound esteem, I have to say in semi-sadness that often during my forty years in Spiritualism, healers, mediums, lecturers, whom I have aided by tongue, pen or purse, have turned and stung me, because I did not continue my good graces in benevolently helping them, as the old hymn-maker says: "To sail along on flowery beds of ease." No matter! My heart is just as warm, and my love for humanity just as deep and pulsing. God is good and life is lovely.

The universe is a unity, and ever is justice done. Just over there, when the mists have rolled away, the cloaks and masks of mortals will all fall off, and every human being, Judas-like, will go to his or her own place. They will descend to Cimmerian spheres, or ascend to the elysian homes of the blest; passing mentally, morally and spiritually for just what they are spiritually worth. Thinkers and philosophers, without a murmur, can calmly wait.

MENTAL SCIENCE LET LOOSE.

Boston publishes *Freedom*—a monthly that is certainly suffering from a chronic inflammation of eyes. The editor of *Freedom*, Helen Wilmans, a leader in Mental Science, let fly recently more bubbles of egotism in these words:

"All is good; fire, flood, earthquake, pestilence, every form of disease, unhappiness, poverty, starvation, tyranny, oppression, inequality of riches, bad government, monopoly, murder, suicide, pariticide, every form of error; it is all good because it throws men on their own responsibility," etc.

Is there no possible way for a man to be thrown upon his "own responsibility" except through criminality, except by becoming a murderer? Is there no way of enjoying temperance except through the slime of beastly drunkenness? Parricide, the murdering of father or mother, is good, for all is good, writes Helen. Suicide is good, murder is good, declares Helen. Oppression, starvation, disease, are good, for all is good, exclaims Helen! As a physician, we recommend to these writers rest, calm, quieting environments, tender, lute-like music, ice-baths for the brain, refrigerants over the region of self-esteem, and full doses of Mother Winslow's soothing syrup.

Here is more Mental Science:

"All is mind. Mind is plastic as wax, and is subject to the hands of the molder; the will and the fate identical. Therefore, I have the power to build myself as I please. I have all there is to build with."

No; you've not "all there is to build with"; you have not this writer! And I don't propose to have you capture, swallow, or in any possible way "build" me into your great, avaricious, maw-absorbing mind. I said "maw," because maw is mind, and mind is maw, according to Christian Science and Mental Science Theology; for "all is mind!" This vampire business is intolerable.

There is much in the Mind Cure, I admit; much in the Faith Cure, much in the Prayer Cure, and much in the Will-Power Cure. They succeed admirably in some cases. Their failures, however, are many. And all there is that is good and true in them in Christian Science and Mental Science—was appropriated, was begged, borrowed, or stolen outright—from Spiritualism. Saying nothing of culture, science, scholarship or logic, of which Mental Scientists are quite innocent for balderdash, for wordy harangues and spread-eagle bombast, these self-opinionated, egotistic Mental and Christian Science blather-skites excel, and should be considered and crowned the egotists of the ages! They should also read Emerson, study Britton on "Man and His Relations," and sit at the feet of Henry Wood, taking lessons in modesty and good, solid common sense. This recipe is gratuitous.

MAUDE L. FRIETAG—TEST MEDIUM.

There are mediums that no money would tempt me to notice publicly. They may have mediumistic gifts which they frequently grossly abuse. They require watching. Their ways are crooked. They do not pay their honest debts. They do not keep their promises. They are specimens of traveling "confidence" men. And, sad to say, there are Spiritualists who frauds—frauds who ought to ply pick, spade and hoe, and so get an honest living. Laziness is a sin.

Mediumship is a blessed gift, rightly, religiously used. Genuine mediums are comparable to pure gold. They are gems in any household. They are message-bearers from heaven; and they are also necessities—moral necessities to convince worldly materialists of a future conscious existence and to bring us into closer relations with those exalted angels that minister to us mortals.

Mrs. Maude L. Frietag, who is to occupy the rostrum of the First Spiritualist Society of San Diego during October, is absolutely genuine. Her tests are wonderful. No skeptic can gainsay them. I have never yet seen her make a mistake upon a public platform. What others have seen, I do not know, but I am speaking from my own personal experience.

She reads and reveals under control the contents of closed and sealed paper slips. She receives them direct from the audience. In San Francisco she announced that one of these slips contained lines equally foolish and insulting to herself. The audience said "read it," Mrs. Frietag, without touching the slip, read as follows:

This medium is in league with the devil. The whole thing is a fraud. TOM THUM.

The skeptic appointed to open the slip, opened it, and it contained the above words exactly as the medium had stated.

THE HOLY GHOST.

What is it? What was it in old Bible times? It was the psychic aura—the refined spiritual effluence that envelops every high-minded and spiritually unfolded human being.

"And God wrought special miracles by the hands of Paul, so that from his body were brought upon the sick handkerchiefs or aprons, and the diseases departed from them."—*Acts xiv: 11*. And further, the New Testament says that Jesus breathed on them [the Apostles], and they received the Holy Ghost. The disciples "laid hands on them, and they received the Holy Ghost." "The Holy Ghost

sat upon each of them." "They were filled with the Holy Ghost." "The Holy Ghost fell upon them when they heard Peter." "On the Gentiles," said the apostle, "were poured out the gifts of the Holy Ghost." So you see that this Holy Ghost, this Holy Spirit, this excellent spiritual influence, was a substantial something, a substance that was poured out, that fell upon and that filled the people. It was simply an aura—a refined, etherialized and pure spirit-substance.

Jesus was a "mediator," a reformer, a healing medium, and when he breathed upon his disciples, he breathed on to them and into them a portion of himself, and they were filled with a heavenly baptismal power. He breathed upon the sick, and, as the Scriptures say, "healed all manner of diseases." But if Jesus had smoked and chewed tobacco; if he had eaten pork, gotten on an occasional "drunk," bragged, falsified, and illegally hatched an M. D. to his name, he could never have healed the sick, but would rather have intensified their sicknesses by bestowing upon them and infilling them with an unholy ghost, or an unholy, unhealthy, filthy aura. Jesus was no pretentious quack. The virtue that he felt go out of him was clean magnetism, pure psychic influence, that vitalizing, sanctifying aura that effectually heals and uplifts so many invalids to-day. By his fruits, by his conduct, by his marvels, the people of old knew him, just as they know many of our self-sacrificing, royal-souled healing mediums, God and good angels bless them.

W. J. COLVILLE.

Your able contributor, W. J. Colville, addressed both of the Spiritualist societies recently in San Diego, giving very great satisfaction. Psychically considered, Mr. Colville is a wonder—a living fountain—a demonstration of a present inspiration. And while inspired by highly exalted spirits, some of them angelic, he is also an incessant worker for Spiritualism.

At the second reception recently given Mr. Colville at his residence there were over fifty present. The exercises were most interesting, and our guest's answers to questions were most admirable, while his readings of character and poetic descriptions, with the confer-ring of appropriate symbolic names, caused very great enthusiasm. Among those present were the distinguished Judge Barrett, Rev. Solon Lauer, Col. Dryden and other prominent personages. And without the remotest reference to the above-named gentleman, let me say it softly, there are solid, substantial Spiritualists in this city who most fervently themselves to receptions in parlors, and almost go into ecstasies over the trance speeches, poems and readings of mediums, but they never darken the doors of a Spiritualist hall. Why? Are they moral cowards? Do they fear public opinion, or are they too picaunish to pay ten cents admission?

Spiritualism, self-contained and aggressive, demands brave, enthusiastic souls—souls that dare to think, to speak, to do. Truths spoken at the peril of life never die. Cicero lives in his orations. Socrates is not dead. The crowns of martyrs are both the brightest and the most enduring. The Sunday succeeding Mr. Colville's departure, James G. Clark, the inspired poet and singer, with myself, conducted the services for the Spiritualists. The hall was literally crowded to the outer door and street. The baptism was calm, inspiring, uplifting.

Mrs. Frietag occupies the platform during October. A spiritual feast is expected. Early in November we are to have a visit from that truly gifted speaker, J. J. Morse. I claim him as one of my spiritual children. I have quite a family of which Rev. Cephas B. Lynn, loaned to the Universalists for a time, is not the least. Comets are sure to return. It was very many years ago in London, in the very morning of Mr. Morse's mediumistic development, that I met this truly noble man, as well as eloquent defender of Spiritualism in its true and higher aspects. I am proud of him and his work for humanity.

J. M. PEEBLES, M. D.

San Diego, Cal.

The special train with the Fitchburg Railroad popular Hoosac Tunnel excursion of October 17th leaves the Union Station, Boston, at 8:15 A. M. Rate only \$2.00.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Notwithstanding the very great excitement in political circles over the forthcoming Presidential election (in Cleveland, as elsewhere), the interest in spiritualistic circles and meetings is gradually increasing. The long camp-meeting season and summer vacation seasons our forces, and it takes quite a little time to rally at the different meetings in the Fall, but they are gradually falling into line, and will soon get down to business again.

"The Progressive Thinkers," the West Side society which ran its meetings through the summer, is the chief center of public attraction just now; report says, "It is fairly booming." No regular speaker is engaged, but a constant change of mediums and speakers, professional and amateur, makes the meetings lively and interesting, and draws large audiences to Weber's Hall, 433 Pearl street. A conference usually follows the lecture or séance, and the meeting usually closes with a circle.

The Children's Lyceum precedes the meeting with a short session, commencing every Sunday at 2 P. M. Young Folks' Lyceum Snapper Parties have lately been inaugurated, with great financial and social success. The first took place at the residence of Tilly and Thomas Lees, 56 Stearns street, when about forty persons attended. The refreshments are donated, and the Committee charge fifteen cents for supper, so that, and the good time which follows, is a very reasonable and profitable way of spending an evening. It is not yet decided whether the parties will be monthly or semi-monthly.

"The Good Samaritans," the Ladies' Aid Auxiliary to the Children's Progressive Lyceum, meets, as usual, the first and third Friday in every month at Heard's Hall, Euclid Avenue, Opera House Block—Mrs. Sarah Weston, President, 615 Central street.

From Chattanooga—A valuable addition to our ranks has recently been made by the arrival in this city of Mr. A. S. and Mrs. E. C. Cogswell, bringing a very warm letter of introduction from that very reliable and genial platform speaker, Helen Stuart-Richards. Mr. and Mrs. C. expect to make Cleveland their home, and being zealous workers we accord them a hearty welcome. Their present address is 115 Washington street, near Dodge. Friends, please call, and extend the hand of fellowship to the strangers.

Mr. E. J. and Mrs. Bowtell, late of Brooklyn, N. Y., who spent the summer at Lake Brady, the former occupying the rostrum several times during the season, recently paid Cleveland a short visit prior to taking up their residence in Massillon, O., to fill engagements there and other surrounding towns in northern Ohio. Friends, give Mr. B. a call; he is a fluent speaker, well up in Spiritual Philosophy, and very moderate as to terms.

Hudson and Emma Tuttle—Conspicuous among the delegates to the twentieth annual meeting of the "American Union Association," recently held in this city, were these two prominent workers in the spiritualistic ranks, Hudson and Emma Rod Tuttle. The city press gave full reports of their addresses, and spoke particularly of Mrs. Tuttle's new enterprise for extending the interest in the humane work, giving flattering notices of the new work compiled by her, and just issued by the Religious Thinker Pub. Co. of Chicago, entitled "Angels' First Conference," which is to be used along lines similar to the Demorest prize contests in the Temperance work.

The Children's Lyceum of this city is now reorganizing its "Band of Mercy," with a view to getting up one of these prize contests for a silver cup of medal. The Lyceums throughout the country can do a grand work for themselves and the furtherance of the humane cause by taking up this work. For further particulars, write Mrs. Emma R. Tuttle, Berlin Heights, O.

Lyman C. Howe, one of our noblest veteran speakers on the spiritual rostrum, and champion generally of our Cause, added laurels to his already well-earned brow by his truthful article in the BANNER OF LIGHT of Oct. 3d, entitled "Gail Hamilton's Experiences." How true it is, as she says, "if all our advocates would stop out when the world-worshippers today to superficial gladiators, who hide behind a mask of deception to keep on terms with conventional nonsense, they would soon educate the public and gain a better standing, as well as understanding, to our Cause." Hit the cowards again, brother.

Mrs. Emma Archer, the well-known maternalizing medium, whose home is now in this city (615 Lorain street), holding séances since the close of Lake Brady meeting, contemplates taking a short tour in towns around Cleveland, and perhaps into Canton, where her mediumistic services are in great demand. May success attend her.

The National Spiritualists' Association.—The writer hopes that at its fourth annual convention, which assembles Oct. 20, the delegates will awake to the importance of the Children's Progressive Lyceum. It is the writer's opinion that the spirit work of Spiritualists to-day. The National Spiritualists' Association has talked Lyceum incidentally the past four years, but until it does more than it has it must fail in its mission. The neglect of our children's

spiritual education is the greatest oversight of our public speakers and mediums. This blunder has proved, and will continue to be, the stumbling-block of all attempts at organization.

Brother Danforth's Burial.—The Cleveland Lyceum, myself among the number, sends deep regret at the premature passing away of his son, Herbert Lewis, a sincere and devoted worker in the cause of benevolence and untimely lost. Cheers up, good brother; our consolation is yours—the knowledge of our reunion with the lost loved ones in the beyond.

Fraternally,

THOMAS LEES.

Oct. 8, 1896.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held very interesting services Sunday in their hall, 33 Summer street, with a fine audience.

At 2:30 they held a developing, healing and test circle, and much good work was done. Services opened with service of song, led by Mrs. M. K. Hamill. Prof. Bert J. Richardson rendered fine selections on an autoharp and harmonica; Dr. S. M. Furlish, an invocation; able remarks on "The Influence of Love"; also magnetic treatments and tests; Mrs. C. B. Hare, Mrs. Alice M. Lefavour, Mrs. Hannah Taylor of Marblehead and others, many recognized tests and spirit-messages; Dr. I. A. Pierce, Warren Kimball, Alfred E. Warren, Mr. J. H. Bickford and others, magnetic treatment to many, all of whom were greatly benefited.

At 7:30 P. M. Misses Lena and Elsie Burns rendered fine selections. Capt. Jonas Balcom gave an able lecture on "Spiritualism and the Reminiscences of His Experience in Spirit-Communication." Mrs. Lizzie D. Butler followed with interesting remarks and a test séance of one hour's duration, giving many tests, readings and spirit-messages; Mr. David Thayer of Manchester, N. H., gave well-chosen remarks, and Mr. Balcom closed the meeting with a benediction.

Next Sunday at 2:30, developing, healing and test circle. At 7:30, Rev. E. Fales will lecture, followed by tests by Mrs. L. A. Prentiss and others.

At Mrs. Dr. M. K. Dowland's meetings, at 130 Market street, Tuesday and Friday evenings, the good work still continues. Tuesday evening was the fourth anniversary since she started them, and she has not missed one except four weeks when she was sick with a fever.

Meeting opened with service of song. Mr. Dowland spoke on "How Mediums are led by Spirit Power, and of their Work for Humanity." Mrs. M. J. Sawyer and others did good work for the Cause, as many to the audience were never in a spiritual meeting before, and all went away satisfied that they had had messages from their spirit-friends.

Friday evening, Dr. Dowland, Dr. I. A. Pierce, Mrs. Alice M. Lefavour, Mrs. Florence A. Lamphier and others did good work for the Cause, as many to the audience were never in a spiritual meeting before, and all went away satisfied that they had had messages from their spirit-friends.

Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes: Mrs. Nettie Holt-Harding was the speaker for the Lynn Spiritualist Association on Oct. 11, and gave two very instructive and interesting lectures, and a large number of tests and messages, which were nearly all recognized.

President and Mrs. Kelly sang very pleasingly, with Mrs. Cross of Saugus as organist.

Next Sunday the platform will be occupied by Mrs. Nellie F. Burbeck of Plymouth.

Lowell.—Geo. H. Hand, Sec'y, writes: Sunday, Oct. 4, the services of the First Spiritual Society were conducted by Mrs. Knowles of Dorchester, assisted by Mrs. S. L. Hand of Lowell. Invocation and short address by Mrs. Hand, and fine recognized tests by Mrs. Knowles in the afternoon.

Large number of people attended. Invocation and test by Mrs. Hand; address by Dr. Robinson of Haverhill, and tests by Mrs. Knowles, who is an honest, conscientious worker for the cause of truth.

Our Children's Lyceum, under the efficient leadership of Miss Daisy Brainard, aided assisted by Ed. S. Varney, is progressing finely. Small in numbers, but anxious to do the best, they have a right to expect the cooperation of Society members in their work; but Spiritualists here, generally speaking, do not send or bring their children to the Lyceum. Either Spiritualists have no children, or else they send them to learn the same unbelievable doctrine they were seared into accepting years ago.

Dr. Drisko is a sound, logical speaker, and his lecture was listened to attentively. Mrs. Hand is one of our own workers, and her tests are interesting and always recognized.

Shining Star.—With Mrs. F. E. Goggsball and Miss Sarah Harris, presented the "Treasure Chest" with quite a sum of money that they had collected from among friends. It came at a time when our treasury needed help, and we feel doubly grateful to our kind sisters for their work in the interest of the Society.

BANNER OF LIGHT on sale at these meetings.

Salem, First Spiritualists' Society, Cat's Hall.—Mrs. Hannah A. Baker of Danvers, writes "N. B. P." was our speaker and medium. She delivered two beautiful lectures Oct. 11. Speaking of the opposition of the past, the lecturer said now some of the most scientific men are very much interested, and the brightest and most brilliant minds are studying the subject, and also the phenomena. She also gave many recognized tests.

Next Sunday, Oct. 18, Mrs. Eugene C. Kimball of Lawrence will occupy our platform. She is considered one of the finest test mediums on the public platform.

BANNER OF LIGHT for sale, and subscriptions taken.

Camp Progress Association.—A correspondent says: At the annual meeting held in Salem Friday evening, Oct. 2, 1896, the following officers were elected for the ensuing year:

L. D. Milliken, President; Nathaniel H. Chase, Vice-President; Mrs. Harriet S. Gardiner, Secretary; Nathaniel B. Perkins, Treasurer; Executive Board, Nathaniel H. Gardiner, O. W. Merrill, Mrs. E. B. Merrill, Mrs. E. F. Metzgar, William A. Peterson, Mrs. Elsie L. Webster.

Cambridgeport.—Temple of Honor Hall.—The Secretary writes: Mr. and Mrs. J. W. Kenyon opened the meetings Sunday, Oct. 11, to good houses. Mr. Kenyon spoke very ably on "The Influence of Spiritualism and the Phenomena of Life."

Mr. Kenyon followed, giving very many tests, all of which were acknowledged as correct. A fair came to a son who had materialized at Ayer's Temple that morning, giving his name, and referring to the fact that he had seen him at the Temple.

Mrs. Kenyon is one of the best test mediums before the public to-day.

The meetings will be held every Sunday during the winter, at 2:30 and 7:30 P. M.

Cambridgeport, G. A. E. Hall, 673 Massachusetts Avenue.—L. J. Ackerman writes: The morning circle was very harmonious.

Afternoon meeting, music and singing by Katie Butler, Mr. Scoville and others made fine remarks; Mr. Hardy, Mr. Farnum, Mr. Nichols, Mrs. Tracy, Mrs. Fredericks and Katie Butler, all gave accurate tests; Mr. Clark answered mental questions.

Evening meeting was well attended. The mediums who took part were Mr. Nichols, Mr. Farnum, Mrs. Tracy, Mrs. Randolph, Katie Butler, Mr. Clark and Serita.

Haverhill.—E. P. H. writes that Miss Blanche Brainard of Lowell gave the second inspirational and descriptive lecture on "Spiritualism" before the Spiritual Union in Britton Hall, Sunday, Oct. 11. Miss Brainard is a youthful and interesting speaker. She will be listened to with much interest and satisfaction.

Mrs. May S. Pepper of Providence will deliver the third course of the series next Sunday.

Reading, Grand Army Hall.—E. S. Wells, Chairman, writes: Meetings were opened on the evening of Oct. 11, the platform being occupied by Mrs. Carrie E. Adams of Waltham, speaker and tests, and Mrs. Charlotte A. Butternut of Malden, tests—both giving fine instances of spirit-return, and all being recognized. Both ladies are open for engagements for platform work.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. Carrie F. Loring occupied our platform Sunday, Oct. 11. Her discourses were exceptionally fine, especially that of the afternoon, on "Spiritual Gifts," a ringing appeal to the masses. Her delineations also met with marked approval.

Dr. George A. Fuller will be our speaker for Oct. 18.

Malden.—A. J. P. informs us that on Sunday evening, Oct. 11, Mr. Charles A. Day of Charlestown gave a lecture on "The Cultivation of Spiritual Life from a Scientific Standpoint."

Mrs. Nettie Holt Harding occupies the platform next Sunday.

West Haverhill.—Aurelia Hall Bonney writes: Dr. Theodore F. Price of Boston lectured for the Hanson Spiritual Society, Oct. 11. A unanimous vote of thanks was given him. Bonnettes employing him cannot fail to be well satisfied with his efforts.

Lawrence.—John Fugel, Pres., writes: J. Edward Bartlett of Boston spoke for us on Sunday—after which he gave many recognized tests. He will be with us again Jan. 31, 1897.

Enameline

The Modern STOVE POLISH.

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

RHODE ISLAND.

Providence.—Bonf. F. Prouty writes: The Providence Spiritualist Association held its regular meetings afternoon and evening at Columbia Hall, No. 248 Weybosset street. One of the attractions this season is the singing by our choir, who are giving us most excellent music. We had with us for our speaker Miss Lizzie Harlow, who gave us two very interesting lectures, after which Mrs. Sarah E. Humes of Providence gave a test séance, which was well received.

Our speaker for Sunday, Oct. 18, will be Mrs. Sarah A. Byrne of Dorchester, Mass.

BANNER OF LIGHT for sale at our hall.

The Providence Spiritualist Association held its first social of the season on Wednesday evening, Oct. 7, in Columbia Hall. Mrs. Sarah E. Humes acted as Chairman, and Mr. William Dawson and Frank A. Parmelee as Floor Aids. These socials will be held the first Wednesday in each month through the winter.

Pawtucket Spiritual Association.—John Marra, Sec'y, writes—held its regular meeting Sunday evening, Oct. 11, at St. George's Hall, Main street, with Mrs. M. E. Thompson as speaker, her subject being "The World We Live In."

Sunday evening, Oct. 18, Hattie C. Mason of Boston will occupy our platform.

The Deerfield Valley is now a symposium of autumn tints. Take the Fitchburg Railroad excursion of Oct. 17th to North Adams, rate only \$2.00, and feast your eyes on the spectacle.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion 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 parlors, 124 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seat free. All welcome. Herbert L. Whitney, Chairman; Eunice B. Ruggies, 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, 37 Franklin Avenue, Small's Parlors, near Greene Avenue. Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

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

Johnston Hall, 515 Kent Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at 8 o'clock.

At the Advance Spiritual Conference—writes Emily B. Ruggies—Mrs. C. Fannie Allen, late of California, the eloquent inspirational speaker, conducted the services on Oct. 3. She spoke from a subject given by Mr. Haslam, "Spiritualism in its Fullness Interpretation." Mrs. Allen held a large and intelligent audience spellbound for over an hour. She gave an original poem, unsurpassed in beauty and spiritual sentiment; also gave poetical readings to a large assembly of people. This meeting is acknowledged to be the most electrifying held in Brooklyn for many years past.

The Woman's Union commenced its season's work Oct. 4 with Edgar W. Emerson, to be followed by Mr. Grimshaw, Mr. Grumblin and others. Everything indicated an entertaining and useful season.

A regular meeting of the Camp has been scheduled for five Sundays to the spiritual society that meets at the Amphion; her lectures and spirit-readings have been very acceptable.

The most popular medium in Brooklyn is Mrs. L. Olmstead, who has been conducting the services of the fraternity for six months.

Through the "Beautiful Deerfield Valley" and the Hoosac Tunnel on the Fitchburg Railroad, North Adams excursion of Oct. 17 for only \$2.00.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, at 10 o'clock. BANNER OF LIGHT for sale. Services Sunday 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3.

Meetings in Tonkers, N. Y.—Tonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Göttsche Square, every Friday evening at 8. Alfred Andrews, President; Elsie Merrill, Secretary.

The First Society.—Mrs. Milton Rathbun, Cor. Sec'y, writes: Mrs. Palmer-Ressegue continues to call forth much commendation and admiration, attracting besides our regular attendants many strange faces. She gave two fine lectures on Sunday, and an earnest address, also at the opening of meeting for phenomena held in the afternoon at three o'clock.

Mrs. Florence White and Dr. Frank's kindly assisted also at this meeting by giving recognized tests; Mrs. Williams made interesting remarks. We hope to have Mrs. May S. Pepper with us next Sunday and the following Sundays of this month to give tests—though the date of her coming is not positively fixed. The Berkeley Lyceum proves a most attractive meeting-place, and we offer great attractions, of which the fine music so sweetly rendered is no small feature.

Through November and December Mrs. Carrie E. S. Tving will be with us. Mrs. Maggie Waite has been engaged for November in connection with Mrs. Tving.

L. R. SANFORD has leased a large hall at 127 and 129 Columbus Avenue, New York, and opened a series of Sunday meetings. E. W. Sprague and wife fill the rostrum with lectures and tests this month.

Human life is held too cheaply when the individual who needs a tonic for his system, seeks to cover his wants by purchasing every new mixture that is recommended to him. Remember that Ayer's Sarsaparilla has a well-earned reputation of fifty years' standing.

MICHIGAN.

Port Huron.—C. H. Hubbard, Sec'y, writes: I take pleasure in stating that the Port Huron Society is doing good work under the administration of Mrs. Anna L. Robinson.

The lecture season opened Sunday, Oct. 4, and our spacious hall was well filled.

The rostrum was very tastefully decorated with cut flowers. After a few words of welcome from Mr. James H. White, Chairman, Mrs. Robinson began her fourth year of work here with a lecture that many pronounced the finest they ever listened to.

Our Lyceum is also in a prosperous condition. Each class was presented with a handsome new banner at the opening meeting, and we are anticipating a pleasant and profitable winter with the children, for with Mrs. Robinson there is no such word as failure.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. W. W. GARDNER, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

CONNECTICUT.

Hartford.—A correspondent writes: I find that Mrs. Dillingham Storrs and husband are going to Washington, to the National Convention.

The people desire more spiritual meetings. Dr. G. A. Newton and John Dowd have opened meetings in