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NO. 8.

OUR FOREIGN EXCHANGES. FROM

Translated for the Banner of Light, by W. N. Eayrs.

Willibald, Prince of Zator.

[From Revue Spirite.]

JOSEPH DE KRONHELM says to the editor of the Revue:

"To-day I am going to tell you a his torical fact, reported by the Count Henri Rzewuski in his work, 'Opowiadanie Starca.' This fact seems to have a special application to some doctrines of Spiritualism.

In the seventeenth century, when the kingdom of Poland was flourishing, there was, not far from Cracovia, in the Carpathian Moun tains, and upon the frontier of Hungary, the little principality of Zator. Willibald, the last of the princes of Zator, had an only daughter, and wishing to preserve his independence by and, wishing to preserve his independence, he betrothed his daughter to the nephew of the Emperor of Germany; for, in accordance with an ancient law, the principality was to be anngxed to the kingdom of Poland, in case the Plance of Zator should have no male descend-

ants.
Willibald was a man of very bad character cruel, wicked, false, vindictive, believing neither in God nor in the devil.

His daughter, seventeen years of age, fell in love with a young Polish officer, who carried her off on the evening before her marriage

with the German prince was to take place.
Willibald was furious with rage at the insult
offered to the nephew of the Emperor. He cursed his daughter, abandoned his residence at Zator, and went to his stronghold at Samso-

at Zator, and went to his stronghold at Samsonow, where he permitted no one to see him except the priests to whom he gave large gifts.

The young princess and the Polish officer with whom she had eloped went to the bishop of Cracovia, who caused them to be married by a priest of his suite.

The bishop promised the newly-married pair to make every effort necessary to obtain Willibald's forgiveness. Accordingly he went to Samsonow, and was well received by the Samsonow, and was well received by the prince, who agreed to forgive his daughter, but only on the condition that she would come with her husband and the priest who had mar-ried them to Samsonow. The young people at once went with the bishop to the castle, and

the reconciliation was apparently complete.

The good bishop, well pleased at the result of his mission, and much affected by the scene at the reconciliation of father and daughter, set out on his return to Cracovia. On the way he was attacked in a forest between Zator and Cracovia by some soldiers of Prince Willibald and he would surely have been murdered by the orders of that prince, if a Polish nobleman who happened to pass the spot had not saved

Prince Willibald was excommunicated, and shortly afterward died with horrible blasphemies on his lips. As to his daughter, his sonin-law and the priest who had married them, no one knew what had become of them.

After Willibald's death the principality of Zator was annexed to the kingdom of Poland, and the stronghold of Samsonow was given by the king to the bishopric of Cracovia.

A century passed. Many bishops had been in possession of the castle, which was said to be haunted, and in which no one would live; nor did any one wish to rebuild it. However, in the eighteenth century, Prince Caëtan Soltyk, a bishop of Cracovia, who had large estates in Ukrainia, summoned from the latter country M. Pogorzelski, an old acquaintance, a man of mature years, brave and honest, to superintend the work of rebuilding the castle of Samsonow.

After a short residence at the castle, M. Po gorzelski, who by nature was a light-hearted and cheerful man, became habitually sad and melancholy. To all inquiries that were addressed to him as to the cause of the change, he was either silent, or at most gave evasive Final y, he went to Cracovia and asked the

Bishop Soltyk to give him his discharge. 'Pray, my dear M. Pogorzelski, what is the reason why you wish to leave me?' asked

the bishop.
My lord, I am very sorry to be obliged to leave you, but I am so persecuted, that I have not a moment of rest by day or by night.'

'Persecuted? By whom? Pray, tell me, my dear friend. By the evil spirit,' replied Pogorzelski.

'What does he say to you? Are you not per-

haps ill?' asked the bishop.
'I know, my lord, that I shall pass for a fool; but since I have been living in this accursed castle of Samsonow, the devil has given me not

one instant of peace What does he do to you?'

'When I get up in the morning and am saywhen I get up in the morning and am saying my prayers the devil says to me incessantly, "M. Pogorzelski, you are saying your prayers, and I am in torment." I go into the fields, the voice of the invisible one cries to me, "M. Pogorzelski, you are going into the fields, and I, I am in torment." In a word, appraisable on and constantly I hear the same everywhere and constantly, I hear the same voice of the invisible one repeating, "M. Po-gorzelski, I am in torment." Well, my dear friend, I think that you would

do better to leave the castle, and live here-

after in one of the outer buildings.'
'I have already changed my lodging, and am now living in the out building,' replied M. Pogorz-lski, 'but it is of no use. And what is also very surprising, other persons have also heard the voice, crying, "M. Pogorzelski, I am in torment." One evening I went to bed quite in torment." early, as I had a headache, and I ordered my servant to prepare me a cup of tea. The servant brought the drink that I had asked for, but as soon as he approached the bed, and held the cup toward me, the voice called out: "M. Pogorzelski, you wish to take a cup of tea, and I, I am in torment." My Féodor in terror threw the teacup on the bed, and ran shrieking out of the room.

'All this is very surprising,' said the bishop, 'but I do not yet see the reason why you should leave me. For since the voice of the evil spirit pursues you everywhere, it will follow you as

well in Ukrainia. 'I hope that 'ur Lady of Berdyezew will rid me of this evil spirit.'
'My dear friend,' said the bishop, 'Our Lady is just as really here in Cracovia as in Berdye-

zew. Go back, then, to Samsonow. I will come

to the castle to morrow, and I will say a solemn mass for the repose of suffering souls. The next day the bishop went with all his suite to Samsonow, but as the castle was not

yet fully re-built, the bishop went to the out is remarkable in this Place. I have dwelf building; an altar was erected in the great hall of the castle, and around it a great number of people assembled.

When the bishop entered the hall where mass was to be said, all present heard distinctly the words: 'M. Pogorzelski, you have summoned the Bishop Soltyk, and I am suffering in tor-ments. For a few minutes the bishop was dumb with astonishment; and then recovering his composure he made a long prayer for the dead, and said the funeral mass

The mass ended, the bishop turned toward his companions, and said, in a loud voice: 'Omnis spiritus laudat eum,' (spirits praise him,) and the attendants replied: 'And we praise him.'

Suddenly the voice of the invisible was heard coming from what direction no one could 'M. Pogorzelski, you are praising him, and I am in torments.'
The astonishment and the consternation of

the persons present may be imagined. Then the bishop cried out: I conjure you, in the name of God the Almighty, and in the name of God the Almighty, and in the name of our Lord Jesus Christ, to tell me who you are, and in what way can I aid you.' The voice replied immediately: 'Ah! I am in despair, and am suffering horribly. I am the Prince Willibald of Zator. It is I who murdered my daughter, my son in law and the priest who married tham. I shall have no yest until the bodies of them. I shall have no rest until the bodies of my victims shall be buried in consecrated ground.'
'But, where are these bodies?' asked the

bishop.
'Walled up in this very castle. Cause your

wanted up in this very castle. Cause your architect to come, and he will find them.'
M. Bojanowski, the bishop's architect, was summoned, and by dint of minute examina tions, he found a chamber, the door and window of which had been walled up. Within this room three skeletons were found. Williald had immured, his victims, alive, and left

bald had immured his victims alive, and left them to die of starvation. Bishop Soltyk caused them to be buried in the garden adjoining the castle, and on the same spot constructed a beautiful little chapel,

which is to be seen to-day at Samsonow.

After the interment of the victims M. Pogorzelski was no longer persecuted by the spirit

of the Prince of Zator.
Such is the historic fact, very curious, related by Count Henri Rzewuski."

An Experiment in Magnetism.

[From Revue Spirite.]

THE REVUE takes this account of an interesting experiment in magnetism from the Union Bourguignonne of Dijon. Our readers will find in it much to interest them:

"I offer to you the results of an experiment that I myself have made; the report of the phenomena is faithful to the truth.

When my subject, a modest young girl from the country, was in a profound magnetic sleep, I asked her the following questions:

Miss A., I know that you would enjoy traveling, but your fortune does not permit you to satisfy your wishes.'

Yes, indeed. I should be very happy if I could visit a great many countries.

'Would you like for a time to leave your native land?' 'Yes, sir.'
'Very well; since your love of travel is so

great, set out at once with me for Behring's The spirit of my subject, under the influence of the magnetic sleep, had, in fact, left her material envelope. She was really on her voyage, for, after a silence of a few seconds, she said to me, convulsively, all her limbs

trembling and her face very pale: 'I am ill, I am freezing; for mercy's sake, take me out of these frightful regions.' What do you see?

'I see nothing but enormous mountains of ice that look as if they were to last forever. Do you see nothing living upon these piles

No; but please let me leave at once this dreadful place. I shall freeze to death.'
The whole body of the poor girl was violently shivering.

'Well, Miss A., I wish you to cross these vast mountains of ice immediately. Some seconds passed, and the sleeping girl, whose body and face had resumed their usual

appearance, said to me:
I am happy now; I am warm under this lovely sky; I breathe freely.

What do you see now? 'I see a great ocean of calm, pure water.'

Do you see no land? 'I see some of vast extent.'

Is this land productive? Do you discover upon this peaceful land any

living being?
'No!' tell me frankly if, upon the land where you

land?' 'Well, leave this place in which you find so much pleasure, and stop once more at Behring's

As quickly as the electric current passed, the spirit of my subject arrived at the Straits, and, just as on her first visit, her body and limbs ecame icy cold and trembled violently.

Do you find yourself again unhappy here? Yes, sir; take me from this place as quickly will gratify your wish and take you south.

Would you like to make a visit there? Certainly.' 'Well, set out at once for Africa, and go

with me to Algiers. few seconds later she said: 'Thank you, sir; I am very well, but I am verv warm.

Are you, then, really in Algiers?'

Well, now go to the Place du Government.' 'I am there.' 'Tell me what you see.'

This she did promptly and with rigorous ex- huhu, the great naturalist, whose works on actness; she told me in detail everything that Jaya and the Malay Archipelago have rendered rays of the arisen sun.

several times in Algiers, and I confess that it would be difficult for me to describe, as accu-rately as she did, the objects that adorn the 'Would you like to leave Africa and return to Paris?'

'Now set out on your return and go to No. 5, rue X—, and enter the drawing room of the first suite.'

'I am already there.'
'What do you see in this room?' 'A lady sitting in an easy-chair, and some young children who are pressing her hand; there is a servant who is going out of the partment.'

Can you tell me the names of the lady, the children and the servant?'
'No. sir, I feel very tire', and I cannot tell you all that I see.'

Do you wish me to awaken you?'

I made a few passes over her, and her spirit retook possession of its earthly dwelling. When fully awake she had no remembrance of her

A Presentiment.

[From Annali dello Spiritismo.]

ROM Tarnopol, in Gallacia, is reported the following extraordinary fact: A citizen of that place, a certain Adamo Gawrydo, murdered, without knowing it, his

own son. A few weeks ago a Jewish merchant, Salomone Barb, had bought of him a quantity of honey, paying fifty florins as earnest money to bind the bargain. When the time had come to close the transaction, the seller declared that he could not keep to his agreement. Then the two contracting parties agreed to submit their difference to the decision of the Rabbi of the locality. This man decided that, for not having kept his part of the contract, Gawrydo ought to pay, beside rescoring the earnest-money, Salomon Barb, ten florins as indemnity. This verdict was accepted by each of the con-

The merchant and the countryman left the Rabbi, and to acknowledge and soal the reconciliation, Gawrydo invited Barb to pass the night with him in his house. This invitation was accepted.

But as the night advanced M. Barb was seized with the presentiment that his host intended to take his life. This feeling became so intense that he was irresistibly impelled to make his escape. This he did, stealthily and hastily.

Now at the very time when he was leaving the house, the son of the countryman entered. He was intoxicated, and as all luck for him would have it, he came into the room just abandoned by the merchant, threw himself upon the bed and went immediately to sleep

Barb, now a fugitive, was arrested in the street by an officer, who, not crediting his story, which appeared to him strange, obliged him to return with him to the house. Gawryde, dumb-founded at the appearance of his intended victim at the door, accompanied by an officer. could not restrain himself, and in the impulse

of terror accused himself by crying out: "In a few minutes I should have cut your throat."

In fact, this wretched man had gone into the chamber occupied by his guest to kill him, and in the darkness had not discovered that his own son was occupying the place of his destined victim. Thus feeling about in the obscurity of the room, he had cut the throat of his son, thinking him to be his hated adversary. Adamo Gawrydo is now in jail, and will pay the penalty of his crime.

Spiritualism in Holland.

No country in Europe has made more heroic sacrifices in the cause of freedom of conscience and of liberty of the press than Holland. There was a time, indeed, when its printing offices were the only ones in Christendom from which books were issued promulgating such advanced views in theology, philosophy, politics and science, as were rigorously discountenanced else-

It is only natural, therefore, that the greatest movement of modern times should find some of its most ardent supporters and promoters among the most enlightened classes of society in the Netherlands. We might almost go so far as to say that Spiritualism has received the adhesion of the flower of the Dutch intellect. University professors, ministers of religion, men and women of letters, high gov-'Yes; there are broad meadows and great ernment officials, physicians, artists and prom-rests.' themselves with the crowning philosophy of the human race; and there are associations of Spiritualists in Amsterdam, Rotterdam, the 'I beg you to look closely once more and Hague, Utrecht, Groningue, Apeldoorn, Scheveningue, Alblasserdam, den Helder, and other 'No; I can tell you at this moment only what I have just said.'

'Would be in the foremest writers of heavy and other of the foremest writers of heavy and other other in the foremest writers of heavy and other other other or the foremest writers of heavy and other 'Would you like to return to your native romances, in Holland; and her "Conspirators is said to be superior even to Manzoni's "! Promessi Sposi," a work which stands in the same rank as Scott's "Ivanhoe" and "Kenilworth." Baron Sloet tot Oldhuis, jurist, states man, poet and archeologist, was a convinced Spiritualist, and wrote a pamphlet on the subject. So was M. W. Bosch, chief medical officer in the Dutch East Indies. The Marchioness iccolini has written an admirable work entitled "Spiritism and Spiritualism, or the Harmony of the Visible and Invisible Worlds" M. Polak, M. D., is not only the author of many philosophical works of great profundity, but has also published "Materialism, Spiritism and Severe Science," which is described as one of the classics of scientific Spiritualism. The Rev. M. P. Huet, editor of a religious review entitled Life Elernal, openly champions Spiritualism in its pages. The Rev. M. L. C. Meyer has done the same in his excellent "Spiritualism and Christianism." Of the Rev. F. W. Roorda van Eysinga, one of the ablest and most courageous champions of the Cause in Christendom, it is only necessary to say that his ser vices to it have been inestimable. M. Jung

him famous, was an avowed Spiritualist. We say "was," because we do not know whether he is still living. So is M. Schimmel, a drama he is still living. So is M. Schimmel, a drama tist of high repute, a writer of historical romances, and a contributor to the leading Dutch review. The Guide. Prof. Hofstede of Groot, Prof. G. Bakker, and Drs. H. Wolters of Gron ingue, M. P. Hendriksz, a prominent surgeon of the same place, and the Rev. Dr. Thoden van Velzen of Leyden, also embraced Spiritualism. And this list might be indefinitely extended; but enough has been said to prove the strong hold which our philosophy has taken strong hold which our philosophy has taken upon the Dutch intellect—The Harbinger of Light for August, 1896.

What is Spiritualism?

To the Editor of the Banner of Light:

"What is Spiritualism?" is a question which meets with various replies, according to the mental position of the person to whom it may be addressed. Those who have given the subject little or no consideration, and who therefore answer not from their knowledge but their ignorance, are generally ready to state that it is fraud, delusion, or a combination of both. Undoubtedly fraud and delusion are to be found among Spiritualists as among other people; but with Spiritualism itself they have absolutely no connection whatever. We can therefore only advise those who make this reply to become better acquainted with the subject before venturing an opinion. Those who have any degree of knowledge of the matter will declare it to be a science, a philosophy or a religion, according to the respective standpoints from which they view it. It is all of these, and only those who perceive it to be all of these can be said to have a right under standing of Spiritualism and of is power in the advancement of humanity.

There are many who find no more in Spiritualism than a knowledge of the continuity of human life and of the possibility, under conditions as yet but imperfectly understood, of communion with the so-called dead. This is the scientific aspect, and in strictness should be named Spiritism. It is not yet Spiritualism proper, for in itself it neither requires nor produces real spirituality. It is a question of fact alone. We frequently hear it stated that this is as far as we can go, at least in this life; that at any rate further progress must be in the direction of theorizing, and that mere the ories are valueless.

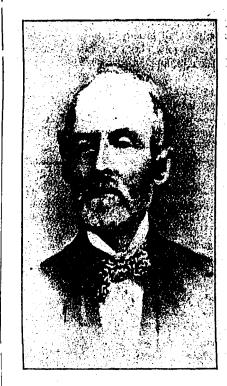
This is the standpoint of the phenomenalist. His memory is stored with tests he has receiv ed, spirit-triends he has beheld in materialized forms, slate writings that have been produced in his presence, and hosts of facts of all kinds that he has observed. He owns a splendid museum, in which he has collected many speci mens of rare value. Will he become a spirit-ual scholar or will he remain content with labeling and exhibiting his tacts? a firm and enduring foundation. Will be erect the walls of his temple, root it in, and dedicate it to the service of spirit? It he does he will become really a Spiritualist-that is, he will add philosophy and religion to his Spiritism,

which itself is but a material science. For many years men theorized on religious matters without any facts on which to construct their theories. Consequently they erected castles in the air, which sooner or later became enveloped in the black clouds of doubt, or were destroyed by the strong winds of reason. But almost as useless as theories without facts to support them are facts without theories con cerning them. We have the facts in our spirit phenomena; the next step is to theorize con-cerning the nature of spirit. The theory which is consistent with all our known facts we accept at least as a working hypothesis until a better theory is discovered. This is both men

Spiritism teaches us by the evidence of returning spirits that we are ourselves spirits who do not die with the death of our bodies. When we commence to formulate theories concerning ourselves, as, for instance, that we are immortal beings and capable of eternal progression, we begin to build upon the foundation of our observed facts, and have entered upon the study of spiritual philosophy. We cease to be mere Spiritists, and have become Spiritualists in the proper sense of the word. Many thousands had observed apples fall to the ground before the birth of Newton. It was not the observation of the fall, but the theory thought out concerning its cause, that made him a natural philosopher. It is not a knowledge of the facts of spirit communion. but the theories we construct concerning the nature of spirit, that will make us spiritual philosophers. And our philosophy will be true or false, sound or unsound, as our theories can be proven to correspond with all known facts or otherwise.

When we have a system of philosophy built securely upon the firm foundation of Spiritism or knowledge of facts concerning spirits, in other words, spirit phenomena, we have erect ed the walls of our temple. It may be seen and admired both by ourselves and others. We may gather inspiration from its beauty, and when wearied with the toils and oppressed with the heat of the day of earth life we may find grateful repose under its far-spreading shade. But when the more violent tempests of material existence attack us, philosophy alone does not afford us sufficient protection. Our building must be roofed it we would find within it a shelter, and the roof must be religion. Not that Spiritualism is a religion, such as Christianity, Mahometanism or Judaism, much less a sect such as Presbyterianism or Methodism. It is the religion which is to be found occasionally among the members of all recognized religions, and perhaps more frequently among those who profess no particular religion. It is the realization of the oneness of spirit by which the illumined know and exercise their own divinity. It is the knowledge that within us is omnipotence casting off, one by one, the limitations of matter, omniscience, adding knowledge to knowledge till the universe, and all minds therein, shall be as an open book. Love which shall overcome all human dislikes, prejudices and preferences till it shall know no distinction of persons, finding the Divine Unity in all. This is the temple of Spiritualism complete in all its parts. It rests upon the solid foundation of observed phenomena, phenomena which every Spiritualist must observe for himself, and therefore it is as enduring as it is lovely to behold. It will remain when other systems of philosophy and religion built upon the shifting sands of opinion or the pass ing clouds of imagination, shall have vanished like visions of the night before the bright without this all other education is next to

E. J. BOWTELL.



Epes Sargent.

Epes Sargent was born in Gloucester, Mass., September 27th, 1813. He was the son of Epes Sargent, a shipmaster and merchant, and Hannah D. Coffin, both of that city.

Mr. Sargent was essentially a Boston boy, although born out of the city. His family moved here while he was yet a child, and here was the scene of his activities and successes. Here he received his early education, and was five years a pupil in the Latin School, under Messrs. Gould and Leverett. While here he took at one time a vacation of six months, which he spent in Europe with his father. Visiting St. Petersburg, he attracted the attention of Baron Stieglitz, a very wealthy nobleman, who was desirous of educating him and associating him in business with his son. This flattering offer he declined, and, returning home, he finished his Latin School course and entered Harvard University. He had already shown his literary inclination by youthful contributions to some of the periodicals of the day and local-

Mr. Sargent's career at Harvard closed with his Sophomore year, and he then studied law a few months, but soon devoted himself entirely to literature. Subsequently he became connected with the

Boston Advertiser, and afterward was associated with the late Richard Houghton in conducting the Atlas

He left the Atlas a few years before the death of Richard Houghton, the original proprictor, and engaged in literary tasks of various kinds, contributing several articles for The Token and Atlantic Souvenir.

In 1839 the late Gen. William Morris invited Mr. Sargent to remove to New York and take charge of the New York Mirror. He accepted the invitation, first paying a visit to Cuba. and while conducting The Mirror published a series of short poems under the title of "Shells and Seaweed."

Mr. Sargent, while proving himself a successful journalist, poet and story-writer, found himself able also to succeed in the difficult art of dramatic composition. In 1847 he returned to Boston, where he com-

menced to edit the Transcript. His connection with this paper ended in 1853, when he was succeeded by the late D. N. Haskell.

The Advertiser, speaking of his conversion to a belief in spirit-communion, says: "During his I fe in New York he investigated the

sulject of mesmerism, and became a convert to the truth of mesmeric phenomena. His personal experiences in connection with his investigations are described in his recently published book entitled 'The Scientific Besis of Spiritualism.' He afterwards became convinced of the genuireness of the Rochester knockings and of spiritualistic phenomena generally, and of late years has been recognized as one of the most prominent and able of the advocates of Spiritualism, in defence of which he has written a number of

Mr. Sargent's works on Spiritualism are well and appreciatively known to our readers.

The tame of our now departed friend has gone abroad to the ends of the world. Wherever the truths of Spiritualism have penetrated, there the influence of his writings has been actively felt. His name is enrolled among the genuine benefactors of the race.

OCTOBER'S PARTY.

October gave a party:
The leaves by hundreds came—
The Ashes, Oaks and Moples, And those of every name; The sunshine stread a carpet, And everything was grand; Miss Weather led the dancing, Professor Wind the band.

The Chestnuts came in yellow, The Oaks in crimson dressed; The lovely Misses Maple In scarlet looked their best. And balanced all their partners And gaily fluttered by— The sight was like a rainbow New-fallen from the sky.

Then in the rustic hollows
At "hide and seek" they played;
The party closed at sundown,
And every body stayed;
Professor Wind played louder,
They flew along the ground,
And then the party ended
In jolly "hands around."

— Exc. -Exchange.

nothing.—Miss Oliphant.

The secret of success is to know how to deny yourself. If you once learn to get the whip-hand of yourself, that is the best educator. For the Banner of Light.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER VIII-CONTINUED.

"Have you ever seen hell?" suddenly ejaculated Mrs. Lamphurst, who had been trained in New England puritanical orthodoxy, but had pretty nearly outgrown its depressing influence.

A sad, solemn but not despairing expression came over the serene and usually mirth-lighted features of Lydia as she gravely replied, "Yes, often, and I see it now. It is here in the atmosphere of this world, a purely human composition which neither God nor angels have anything to do with. It is a black belt encircling a great portion of this planet, but pierced through and through with flashes of radiance from the states beyond. It is constantly forming out of the emanations which go forth from all centres of greed, and especially of cruelty, for God is Love, and cruelty is the greatest crime of which man can be guilty. Hell is the state of outer darkness; it is therefore oppressive beyond the power of words to describe. It is made up of the results of all cruelly intentioned deeds, and of the miasmatic outgoings from centres of ill-will which are cloaked in thought, and not permitted outward expression through fear of consequences. Every time an act of cruelty is wantonly inflicted upon any sentient creature hell is enlarged, but it is not added to by simply ignorant or careless acts which are not prompted by malice. People who get to gether to backbite their neighbors make hells all about them; and whenever I hear a spiteful word, or detect a malicious thought. I see an aura around the one who utters it or holds it, black as the ink-like fluid which the cuttlefish throws out into the water to conceal itself from its pursuers. Truly does the Gospel say of those who are in the hells, 'they love darkness, preferring it to light.'"

"Have you ever seen any who were in a hell rise out of it, and go to Paradise?" continued the questioner of the fair young prophetess.

'Often," she replied, her face now lighting up with radiant animation; "but sometimes they remain in the black circle, just where they were before, only after their illumination they shed light around them just as kind people do who enter the slums and live there for a while to help to raise the inmates. When I was about seven years old I was taken to church on a Good Friday, and one of the sermons preached was on the penitent thief, who went from his cross to Paradise. I went to sleep during that sermon, and was shown a vision, but I thought I was awake, listening to the preacher; but when I told the lady who took me to the church what I had heard and seen, she said it was quite different from what she had heard from the pulpit. I saw a glorious Man, far more beautiful than any one else who has ever appeared to me, walking in a place almost as dreadful as Danté's description of the Inferno, but he was all wrapped up in light, and shedding light everywhere, and beside him I saw a sombre, contrite-looking man, with a gleam of hope piercing through his shadowed countenance, who kept close to the radiant figure, but never spoke or lifted his eyes; and as these two walked together through the plutonic realm I saw the darker figure grow to more nearly resemble the bright one, as some who were very dark indeed touched the contrite looking form and received something which helped them from the contact, and before the vision faded a very sweet voice said to me: 'This is always taking place; the church on earth is to-day commemorating what is supposed to have been completed in about forty hours of earthly reckoning, but the descent of Christ into Hades cannot cease until Tophet has been transformed into Paradise. Remember, dear little one, that no soul perishes, and Satan, who was once the proud ruler of Lucifer, the planet which has been shivered into asteroids. will, with all his retinue of ambitious followers, yet be redeemed and lifted into glory.' I always pray for Satan and all who have wandered from righteousness, because all the unrighteous are in gloom, and therefore they are not happy, and God causes us all to desire happiness, that we may all find the truth, without which we must linger perpetually in sorrow. It is all so simple, if you are not blind: why do people shut their eyes and deny the spiritual universe, when we are all in it every moment, and it is so easy to understand things straight? But the crooked theories are so difficult, and oh! so contradictory.'

"Perhaps, my dear," replied the reporter, who now rose to take reluctant leave of the girl who fascinated her, as she had another pressing engagement, "we cannot all help our blindness. You have such wonderfully clear sight, you are like a bird of Paradise, and some of us are only owls, at best, in comparison."

"Oh! you naughty woman, you must n't flatter me; we can all see if we determine to," responded Lydia, who had returned to her every-day consciousness bright as a summer bird, and playful as a healthy kitten.

"When may I see you again?" inquired Mrs. Lamphurst, as she took her departure.

"Whenever you like to call for me mentally, and I answer you and appoint an interview," was all the encouragement Lydia held out for a return visit; but the reporter, who was something of a telepathist herself, was not discouraged, and bounded off to her next but far less pleasing duty of interviewing a variety actress, buoyed up with the firm conviction that she had made friends that morning who would prove true forever.

CHAPTER IX.

A VISION OF THE FUTURE.

HRISTMASTIDE had come, in all its wealth of glory, to the Pacific slope, where green hills and flowering gardens are the emblems of yuletide, rather than the ice and snow so familiar in hardier Northern climes.

December, 1895, was a beautiful month in San Francisco, for, though there was some rain and a few days were rather bleak, the tout ensemble was healthy, cheerful and invigorating.

It was the custom at Chignon House to observe the 27th day of every month as a period consecrated to silent efforts on behalf of the peace of the whole world.

For many years past, thirty minutes of the 27th day of every month have been solemnly consecrated to this noble end by millions of people in all parts of the world. This truly spiritual movement was first started in Portland, Oregon; and from that enterprising city has spread to the most distant countries of the earth.

December 27, 1895, was a very memorable day with many of the characters in this story, for, owing to a pleasant combination of favoring circumstances, the family party at Chignon House was powerfully augmented by the presence of Miss Sherrington and other members of the "777" fraternity, who were enjoying Christmas festivities with Mrs. Parrot and her household. Mrs. Colchester had returned to New York, and, with her good husband, had established a Lodge in their pleasant apartments at Harlem. Mr. Geike had taken charge of his congregation in a flourishing town not far from the border line which separates Uncle Sam's domains from Queen Victoria's territory of British Columbia.

The Buckinghams and the Leeches were at home in Portland, and all things seemed to be progressing favorably with all who were taking active part in the work of the Mystic Brotherhood.

On the 27th of every month, precisely at 12 o'clock, all the members of the Fraternity, wherever they might be, affirmed the peace of mankind in words like these:

"We do declare that peace prevails universally in

"We do declare that peace prevails universally in thought, word and deed; all men do love each other; all nations are at rest."

Though such bold, confident affirmations may seem to some minds incompatible with the actual condition of affairs between the peoples of the earth, those who imagine incompatibility with existing situations are by no means

deeply versed in occult law, for the true occultist is one who judges not by outward appearances, which are all changeable and subject to such incessant mutation that no stability exists on the external plane of operation, but one who peers into the hidden realm of causative action and forestalls outward events by setting in motion potent influences which bring mighty things to pass through the invincible potency of the right word fitly spoken.

Miss Sherrington, who had developed into a very successful mental healer within the past few months, was assisting Miss Leech with her absent patients, as well as acting in conjunction with her work in Portland by carrying on a similar mission in San Francisco.

On the day in question Miss Sherrington was the one selected to deliver the admonitory address which ushered in the silence at Chignon House, and as all had been invited who felt a desire to attend, the large drawing-rooms were filled to repletion when she quietly rose to address the assembly.

"Peace" was her subject. Peaceful was her appearance and peaceful her manner, as she quoted the sacred words, "Peace I give unto you; not as the world giveth give I unto you."

In simple phrases, totally free from the slightest suggestion of affectation, this devoted woman dwelt upon the radical distinction, too often overlooked, between true and false peace. "We often hear," she said, "of keeping or of not breaking the peace; but alas! peace has never entered, even as a transient guest, into those homes where such pitiful language is spoken.

"Where there is real abiding inward peace there is no thought of trying to hold it, no fearfulness lest it be broken or driven away; for true peace flows like a constant river whose perpetual tide knows no abatement; it needs no watching; it goes on placidly flowing, and as it glides along it fructifies its banks, leaving its mark everywhere in beautiful flowers and verdure. When we affirm peace for the wide, wide world, we are sending out a real, strong influence which makes for peace; we are willfully including ourselves in the blessed company of those concerning whom the beatitude is spoken, 'Blessed are the peacemakers.' Oh, my friends, how encouraging and how wondrously sweet are those words, for they assure us that we are capable of making, not simply of retaining peace.

"This hour of resolution, of meditation, of aspiration, is a glorious occasion, full of supreme opportunity for doing this heavenly work. To us it does not belong to coerce a human will nor to allow ourselves to be controlled by the wishes of others; but we are all one in spirit; we are alike the happy possessors of divinity; and though on the surface of our existence it often seems as though we were victims of a relentless spirit of turbulent passion, when we look deeply enough within we can all trace out the divinity which makes us all so close of kin that, though distinct in individual form each from the other, we are vitally inseparable.

"Every human heart longs for peace; and what are nations but larger individuals? who are Kings and Presidents but men of like feelings with all of us? And even leaders of troops, military generals, those whose business is warfare, are like all the rest of us—lovers of peace at the core.

"If we think of others as desiring warfare, and then pride ourselves upon our love of peace, our hands are tied and we are unable to carry our good wishes into effect; but when in sweet and holy confidence, trusting in the goodness of our fellow-beings, we affirm, on behalf of all, that we are all united in the bond of peace, we send out unanimously a wave of expectant thought so strong that the very centres of humanity are appealed to and opened out, and we are henceforth one step nearer the universal expression of the peace that is within."

After this touching address perfect silence remained unbroken for thirty minutes; then, to the delight of all, Lydia Depew, who had been apparently asleep during the past forty-five minutes on the sofa close to the platform, suddenly rose and said:

"I have seen a vision which I feel led to describe to you, if you would all like me to do so."

A murmur of gentle applause rose simultaneously from all present. Then, gently inclining her beautiful head to the audience, the lovely seeress commenced to relate what she had seen during the address and the silence which had followed it:

"I saw, while Miss Sherrington was speaking, a gathering together of lines of light, which, proceeding from manifold centres on earth, were all blended into perfect unity ere they reached the upper sphere, where I beheld them at length converge. These lines of light, I was informed by a radiant spirit, who acted as revelator, arose from the many groups of kindred and aspiring minds who were a few minutes ago uniting with all in this room in sending out their earnest aspirations toward the sphere of universal peace and concord which hangs over this planet like a brilliant belt of light encircling the outermost ridge of astral territory pertaining exclusively to this globe.

"This sphere is the abode of the Prince of Peace and his celestial legions, from whom dart down into the states beneath scintillant beams of radiance, like unto the splendors of meridian sunshine, but more opalescent in tints than the hues of the rainbow, for above the violet and below the red rays of the spectrum are colors of indescribable beauty and delicacy, and these are exhibited in the auras of these highly advanced intelligences who constitute the sphere or circle of planetary guardians for this earth.

"It has been clearly shown to me that nothing is ever predicted in the sense in which some of you misunderstand the word. States which are already existent in spirit, but non-existent as yet in material shapes, are described as they are by those who now behold them, and their descent into material ultimates is foretold.

"It is far easier to foretell what is coming than to tell when the predicted blessing will be materialized, the reason for this being that the inhabitants of earth now incarnate have very much to do with hastening or retarding the progress of this ultimatum. You cannot, any of you, prevent the sun from shining or the wind from blowing; but you can do about as you like in the matter of shutters and window-curtains.

"This world which men and women inhabit is their own creation, and they regulate it. The higher intelligences cannot do your work for you or gain experience in your stead; therefore, while they are always ready, and indeed highly desirous of helping you in all ways at all times, they can but invite and solicit your coöperation with them, and just to the extent that you and they work together, do you hasten the time's arrival when the bright and peaceful conditions of existence prevailing in the highest circle pertaining to this globe will be expressed upon its physical surface.

"It has been shown to me that the present widespread resolution to secure arbitration in place of warfare is the embodying of an impulse from celestial states, and that all Peace Societies and allied organizations are acting consciously or unknowingly, under the direct presidency of the heaven of this earth. Between this heaven and the states which represent the political and many of the religious corporations of to day are many intervening spheres, and all these have to be penetrated and saturated with the outgoing radiance from the celestial state before the spiritual influx, common to the multitude of those who are led by popular opinion or fashion, will be of so refined and intelligent a character that the masses of the world's people will be imbued with an understanding of the fundamental principles of righteous government.

"The framers of the Constitution of the United States were inspired and illumined men, and, had they found a whole nation ready to carry into effect the sublime sentiments embodied in that document, America would long since have led the world in the establishment of an International Federation.

1.
[To be continued.]

"Excuse me," said the fish, as he dropped back into the water, "excuse me, but, really, I do not consider your point well taken."

SUGGESTION WITHOUT HYPNOTISM:

An Account of Experiments in Preventing or Suppressing Pain.

BY C. M. BARROWS.

[Continued from last issue.]

If the psychical experiments which I have made, a smal number of which are described in this paper, are indeed instances of telepathy, then it follows that a telepathic message may be received by a percipient, and may produce within him a definite physical change without becoming matter of conscious thought at all. Again, admitting it to be telepathy, we may make free use of all that is known about that mysterious subject, to aid us in explaining this special group of phenomena. We must also encounter the unsolved problems which lie at the very threshold of investigation-problems so profound that one must think long and abandon many a plausible theory before one can appreciate their scope even on the hither side. For if telepathy be what the findings of scientific research fore show, no invention, no discovery ever made by man, is worthy to be compared with it. It implies nothing less than a revolution in our science of mind.

The paramount inquiry in this as in other forms of telepathic action is, How is it done? And this question naturally divides into two: First, Who is the agent? Second, By what means does the agent work?

I suppose it is not too much to claim that psychical investigation has made some definite progress toward an swering these two baffling questions, has in some fashion reached a provisional hypothesis. But if any headway has been made, the light has always come by studying together many different groups of related phenomena, and never by studying a single group apart from the rest. Then if it be granted that these cases of psychical suggestion constitute a group of phenomena apparently unclassified, we shall gain much if we find that it properly belongs with some collection already made.

Scanning our group as a naturalist examines his specimens for the features common to them all, we find that in every one of these cases of inhibition of pain some other agent than ordinary mental power brought about the result. Assuming this fact as a basis of classification, we make the further discovery that the same thing is true of a large collection of psychical phenomena already made; that is to say, the distinguishing fact appearing in each member of this collection is that some other agent than ordinary mental power acted through a human organism to produce the results observed. I need only refer to a few cases of this kind to remind you of the whole class.

There are occasions, you are well aware, in the lives of most people, when they are surprised out of their habitual ways of thinking and doing, and act in spontaneous obedience to irresistible promptings which come they know not whence. Such experiences are memorable, because, when the actor recalls what then took place, he perceives that he thought something or did something for which he could give no reason, save that one which explains everything or nothing, as you take it: "It came to me."

Examples of this kind are not far to seek. A lady said to me the other day in explanation of her absence from home: "I was busy that morning in my usual fashion. when it suddenly came to me, I can't tell how, only it seemed like a voice that said, 'Go to your sister; she needs you.' The call was as clear and imperative as though I had received a telegram or a letter, and I knew I ought to go." At the close of the Civil War, a northern gentle man with a partner established a mercantile business in a Virginia city. After being there several months, he awoke from sleep in the middle of the night with the thought impressed upon his mind: "There is something wrong at the store, and I must go and see about it." He could not account for this vivid impression, for his sleep had been sound and undisturbed by dreams; but, obeying the summons, he called up his partner, and together they hastened to the place, just in season to prevent their money from being carried off by a burglar. Several years ago, a citizen of Brooklyn, N. Y., while on a visit to another city, dreamed one night that she saw a large block on the opposite side of the street from her own home burn down, and the accounts in the newspapers next morning proved her to have been dreaming of an actual event.

When Mr. Benjamin Blyth, one of the "arithmetical prodigies," was six years old, he asked his father as they were taking a morning walk, "At what hour was I born?" "At four A. M.," answered his parent. "And what o'clock isit now?" "Seven fifty," said the father. After walking on in silence for a few hundred yards, Ben turned to his father and stated just how many seconds he had lived. Mr. Blyth noted down the figures given by his son, made the calculation on reaching home, and told Ben that he was 172,800 seconds wrong. "Oh, papa," exclaimed the child, "you have left out the two extra days in the leap years 1820 and 1824," which was true.

Mr. William J. Stillman said that Mr. Lowell once told him that he wrote "The Vision of Sir Launfal" in two evenings, and never retouched the poem. An entry in Longfellow's diary, dated Dec. 30, 1839, reads: "I wrote last evening a notice of Allston's poems, after which I sat till twelve o'clock by my fire smoking, when suddenly it came into my mind to write the 'Ballad of the Schooner Hesperus'; which I accordingly did. Then I went to bed, but could not sleep. New thoughts were running in my mind, and I got up to add them to the ballad. I feel pleased with the ballad. It hardly cost me an effort. It did not come into my mind by lines, but by stanzas." George Eliot declared that in all she considers her best writing, there was a "not herself" which took possession of her, and that at such times she felt her own personality to be merely the instrument through which this spirit acted. George luness, the painter, once told me that his best compositions came to him as visions; that then a power which did not move him at other times, drove him to work incessantly, yet with no tiresome effort, until his concept was fixed upon the canvas.

The publications of the Society for Psychical Research contain accounts of many similar experiences, and others more remarkable. You remember the series of articles on "The Subliminal Consciousness," in which Mr. Myers treats of such phenomena, and what he there says about the Dæmon of Socrates, the monitory voices heard by Joan of Arc, the thirteen "Arithmetical Prodigies," and the inspirations of genius in general.

You see from these few examples to what collection I assign my group of phenomena. You know, also, those of you who are acquainted with the results of recent investigation, that the phenomena embraced in this large collection are believed to have been produced by some other agency than the ordinary process of normal cerebration.

According to the most scientific opinions now held, it was the Subliminal Self that called the lady to her sister's bedside, roused the merchant from sleep, enabled the distant dreamer to see the Brooklyn fire, whispered to little Ben. Blyth how old he was, indited the poems of the Cambridge bards, held the pen of Mrs. Lewes, moved the brush of George Inness, guided Socrates, commanded the Maid of Orleans, and inspired every gifted artist whose works bear the stamp of genius. Thus do the conclusions of modern science confirm the dictum of Novalis: "The art of a well-developed genius is far different from the artfulness of the understanding, of the merely reasoning mind."

The common bond of relation between the form of sug gestion of which this paper treats, and the phenomena belonging to this great psychical class, is that the source of the manifested power is the same in both. The action subliminally initiated, produced a change in living brain, and ultimately modified certain movements in living bodies; and the evidence of this mode of action is strong enough, it seems to me, to justify the following inferences: 1. This subliminal agent, which acts directly upon brain substance to produce certain recognized effects, may also be the cause of other observed effects not now ascribed to it. 2. If this subliminal agent does sensibly affect one group of brain cells (as those immediately concerned in thinking),

another group of cells may be so affected. 3. If this subliminal agent has chosen certain brains to be the immediate organs and vehicles of its power, we have no right to draw the line there, and affirm that this agent never extends that same power through these immediate organs to other living brains. 4. If this subliminal agent act through that portion of the brain assumed to be the seat of the mental faculties, then, for aught we know to the contrary, the same agent may act through other portions of the brain not concerned in thinking, to produce effects unrecognized by mind, as currents traverse the nerves which coördinate motility.

Considering, therefore, what deductions may easily be made in the premises, I incline to ask those who are wiser in such matters than I, if the kind of suggestion here treated of be not the power of this subliminal agent, exerted directly upon the proper nerve-centres to control a particular sensation?

I said a moment ago that the question of paramount interest in this connection divides itself into two. I have tried to give in a condensed form the answer of science to the first. May I presume on your patience, and offer a word of reply to the second?

By what means does this subliminal agent work? We wish to know how this subtle energy, which acts through a particular brain, can make itself felt in another brain, near or remote. By the conditions of the problem, the communication or message cannot traverse any recognized sensory channel on its way from one brain to another, but must be conveyed by telepathy. Very well. If telepathy be accepted as a fact in nature, just as the passage of light from distant stars is accepted as a fact, we want to know how the message is carried through space. Science has assumed a luminiferous ether through which "star to star vibrates light," and many persons seem content to believe that communications pass from brain to brain by means of the same material vehicle. But another theory is possible.

What if it should appear that this subliminal agent is simply one intelligent actor filling the universe with its presence as the ether fills space, the common inspirer of all mankind? By what authority is it assumed that this wizard self resident in one man is related to the selves of other men merely as, in the language of theology, one personal soul is related to the rest? Are we sure that this transcendent energy is parted into numberless distinct entities, one for each human being?

Should we plunge into a darker mystery were we to compare this subliminal agent or self to a skilled musician presiding over many pipes and keys, and playing through each what music he will? Imagine each human being one of millions of animate organs, through whose mind and body one unified, all pervasive, immaterial self blows with the breath of energy to make the varied music we call life. If this were true, then would the subliminal self be a universal fountain of energy, and each man an outlet of the stream; each man's personal self would be contained in it, and thus made one with every other; and with a slight change, we might adapt the quotation: "In that deep force, the last fact behind which analysis cannot go, all psychical and bodily effects find their common origin."

APPENDIX.

Appended to this article are copies of corroborative letters addressed to Dr. Richard Hodgson, the American Secretary of the Society for Psychical Research, and signed by parties whose cases are described in the paper. All these communications are on file in the archives of the Society, and are signed in full by the parties who made them. But at the request of some of the writers the real name and place are withheld. From this list of testimonials, covering several pages of the "Proceedings," the following are selected and printed, as being of special interest to general readers.

LETTER FROM THE LADY WHO HAD FIVE AP-POINTMENTS WITH HER DENTIST.

NEW YORK CITY, Nov. 21, 1895.

DR. RICHARD HODGSON: Dear Sir-At the request of Mr. C. M. Barrows of Brookline, Mass., I write you my experience under psychical treatment. Several years ago, while living in Brookline, I was in an extremely nervous, run down condition, and was obliged to have several teeth filled.

I went to Mr. Barrows for treatment before going to Boston to the dentist, and I think that Mr. Barrows also gave me another treatment while I was in the dentist's chair.

My teeth were particularly sensitive, and I was enabled to go through the ordeal with very little pain, and when I felt pain it was as if on the outside of me. I did not mind it, and after leaving the dentist I did not feel that nervous exhaustion which I had always before experienced. Three or four times I went to the dentist's, having taken treatments before going, and I felt very little pain, and did not mind it; but the fifth time I neglected to have the treatment, and suffered very much, showing me conclusively that the pain was very much lessened by psychical treatment.

If you wish to publish this statement, I would thank you not to use my name. While I am a firm believer in psychical treatment, I would prefer not to have my name appear publicly.

Very truly yours,

(Signed) — ——.
LETTER FROM THE LADY WHO HAD A FIRM TOOTH EXTRACTED WITHOUT PAIN.

17 HARVARD STREET, BROOKLINE, MASS.,

Nov. 11, 1895.

Dr. Richard Hodgson: Dear Sir - In September, 1894, before going to the dentist to have a very sensitive double tooth extracted, I received suggestive treatment

from Mr. C. M. Barrows for the prevention of pain.

I had been dreading the extraction and also the aftereffects, which have usually been very severe in my case.

I found that I was keenly aware of the grasp of the forceps, of the force of the dentist's pull on the tooth, the tearing away; but I felt no pain during the operation or subsequently.

Although a raw, chilly, blustering day, I went at once to Boston and was exposed to the weather for some hours, but had no trouble in consequence; neither suffered at all from the pain and inflammation which usually have followed the extraction of a tooth.

Yours respectfully, (MRS.) A. H. CHRISTENSEN. LETTER FROM THE IRISH GIRL TREATED FOR

LETTER FROM THE IRISH GIRL TREATED FOR NEURALGIA.

26 SEWALL STREET, BROOKLINE, Dec. 14, 1895.

DR. RICHARD HODGSON: Dear Sir-In the early part

DR. RICHARD HODGSON: Dear Sir—In the early part of January I had a bad attack of neuralgia in my left temple, which affected my eye and the side of my face. After I had been enduring the pain for several days and grew no better, a friend took me to Mr. C. M. Barrows, who treated me by psychical suggestion. All the pain stopped while I was taking the first treatment; but the next night I had a hard headache, and he gave me two more treatments, which cured it.

more treatments, which cured it.

Mr. Barrows did not hypnotize me or do anything which
I could see or feel; he sat down beside me for about fifteen
minutes without speaking, and the pain was gone.

Yours respectfully, (Mis.) AGNES LYNCH.

LETTER FROM THE WELSHMAN WHOSE EAR AND EYE WERE TREATED.

School Street, Brookline. Mass., Nov. 15, 1895.
Dr. Richard Hodgson: Dear Sir—I want to say that I have been having a great deal of trouble with my left ear and all that side of my head. When Mr. C. M. Barrows began to treat me, about the middle of last September, I had had a very hard pain in my ear for about two years. Almost every morning, when I first woke up, and at different times during the day, there would be sharp stabs of pain in my ear, very hard to bear. Besides the trouble I have now spoken of, my left eye also began to be sore and bloodshot about three weeks before Mr. Barrows took my

case, and it ached hard almost all of the time.

Mr. Barrows did not give me medicine, but used what he called "psychical suggestion," and stopped all the pain very quickly. My eye got well first, then my ear, then my head.

Thomas B. Woodfin.

I can testify to the truth of the above statement, and that, since my husband received treatment from Mr. Barrows, he has been free from pain and better in every way; he sleeps well and is not nervous.

(MRS.) LAVINIA WOODFIN.
[To be concluded.]

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department. A LULLABY.

BY FLIZABETH FISKE.

Hush! little baby, Mamma is near; Nothing can harm thee, Skep without fear.

Safer than robin, Out there in the dew, Where, through the tree-tops, The moonlight sifts through.

Hush! little baby. Angels are near, Guarding thy slumbers, Blessing thee, dear.

Each gentle visitor Some blessing brings; S cep, little baby, While mother sings.

Sleep, my wee darling, With head on my breast, Angels and mother Will watch o'er thy rest.

Written for Lyceum and Home Department.

The Truly Great.

BY ED. S. VARNEY.

"To be great is to be good," is what a dear old lady once wrote in my autograph album. And, boys and girls, I think she was right.

We have all of us many times heard or read about a man or a woman doing something grand or big, and we've felt like shouting "Hurrah!" And how we do like to read tiptop stories! How the characters charm us! As we follow them in their ups and downs we learn to love them. We feel badly when they "get left," but how our eyes flash and our hearts throb with joy when the hero or heroine comes out ahead!

Now, boys and girls, you can all of you lead such good lives, be so gentle and kind, so honest and obedient, that it will be better than the best story, for it will be true, while the story is made up.

And you can be great, too. Not by doing wonderful deeds, perhaps, for you may never have the chance to, but you can be great in two ways: First, by being as good as you can. Second, by taking right hold and helping somebody else in such a sweet and affectionate way that the one you help will feel ever so much better; will feel as if the sunshine of your love was shining in his heart, making it nice and warm.

Encouraging Children.

The habit among parents of saying discouraging words to their children is too general. The child forms a plan. It naturally goes to the parents for approval and help, and is too often

thorough, persistent effort. It will never be known how many failures in life are due to such mistaken training.

If I had ever had any encouragement at home, my career in life would have been very different," a bright young woman said to me. "I can see now that I had ability, and every necessary qualification for the line of work I wished to follow, but I was discouraged at

home until I lost all confidence in myself. I could sympathize with her fully, for in my own home the word "can't" was a household word, checking every aspiration until hopeless timidity was the result.

The boy in the home needs encouragement as well as the girl. He will have his failures, but "Try, try again" has helped to form many a rugged, persistent character.

The boy whose hopes and aspirations are for ever being checked at home will emerge into manhood timid, irresolute, ever on the lookout for obstacles unless he be of unusual strength of character. I have in mind a young man brought up on a farm. He had a great love for oratory, an ambition to be something besides a tiller of the soil, an occupation most uncongenial. His aspirations were the butt of ridi cule in his family. They called him "Cicero because they had heard him declaiming to the stones and fences as he guided the plow over the fields. Fortunately, he married a woman whose ambition was equal to his own, and intelligent enough to see its value. She was brave also, and for his sake denied herself every luxury that he might have the opportunity he craved to study law. She has had her reward in seeing him take his place among the leading lawyers of his community, and he is now filling with honor the office of judge.

We, as parents, are building houses of character for our children to live in all their lives. Let us see to it that the foundations are well laid and cemented with love and prayer.—Mrs. Howard, in Housekeeper.

Loyal to Mother.

"Nine o'clock. Oh, dear, how quick it does eeme!" And Clara White looked at the long hands of the clock with just a little shadow coming over her bright face.

"That is not very late," her cousin Effie said, who turned the leaves of the book that she held in her hands, as if to begin another

"But it is my bedtime, and I must retire at ence." And Clara arose to go. "Do you have to go precisely at nine o'clock?" Effic asked, while she still remained

in her chair. "It is mamma's wish that I retire at nine o'clock," was the quick answer.

But your mamma is away, and you have company. My mamma always allows me to remain up as long as I please when my friends are spending the evening with me, and—"
Effie stopped before she completed the sentence, for there was a look of surprise on Clara's face that reproved her.

insist on my retiring at exactly nine o'clock, I know that she does not wish me to remain up later than this time." And the honest little girl looked straight into her cousin's face.

'Well, I will go if you say so, but this story is so nice, and it is very pleasant by the warm fire. I think that the clock is too fast, anyway," and Effie closed the book somewhat re

The clock is always right," was the quick reply of the little girl who would not be tempted to disregard her mamma's wishes.

In a few moments both little girls were fast asleep in their nice warm bed. Mrs. White came home from her visit at a neighbor's house at half past nine o'clock. She stepped into Clara's room before retiring, to kiss the sweet-

faced little sleeper. "Fast asleep. I knew that I should find her thus. She is so loyal to my wishes in every. people of all ages will be gladly received. At thing that I think that she is the dearest little dress this Department, BANNER OF LIGHT.

girl in the whole world," and as the fond mother said this softly to herself, she kissed the happy little dreamer again.—Mrs. M. A.

GRAMMAR IN RHYME.

Three little words we often see Are Articles—a, an and the.

A Noun's the name of anything. As school or garden, hoop or swing.

Adjectives tell the kind of noun, As great, small, pretty, white or brown.

Instead of nouns the Pronouns stand; His head, her face, your arm, my hand.

Verbs tell of something to be done - To read, write, laugh, sing, jump or run.

How things are done the Adverbs tell, As slowly, quickly, ill or well.

Conjunctions join the words together, As men and womer, wind or weather.

The Preposition stands before The noun-as, in or through the door.

VIII.

The Interjection shows surprise. As, O! how pretty! Ah! how wise! The whole are called nine parts of speech, Which reading writing, speaking teach.

-New York Sun.

The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 11, this Lyceum held its second session for the season in B tkeley Hall, with a noticeable increase of numbers; five new names were added to the roll of pupils. This is as it should be, and we hope our workers will not relinquish their missionary efforts until the hall is full of happy children was the day.

and we hope our workers will not reinquich their missionary efforts until the hall is full of happy children every Sunday.

Answers to the question "How Can We Bring the Spirit-World Nearer to Us?" were given by Carl Leo Root, Mabel Emmons. Winnle Irelard, Johnnie Orms bee, Estelle Granville, Marion Scibold, Emily Granville, Charlie Hatch, George S. Lang, Edward W. Hatch, Eimer B. P. ckard, Mr. John Sciow, Mr. J. H. Lewis and the Assistant Conductor, Dr. J. R. Root. While each answer varied from the others in some respects, the central thought of all was that to be honest and true to ours lives and the spirits that come to us, kind and self sacrificing, always considerate for the welfare of others, would bring the best and most desirable of the "spirit-world nearer to us."

The Guardian, Mrs. C. L. Hatch, interested the children and gave them a motto for drawing the spirit world near to them, which was none other than the familiar sign on the bridge. "Keip to the right." Recitations were given by Little Mand Armstrong and Master Willie Sheldon; plano solos, Alice Ireland and Fred H. Wats n.

The Lycenm Veteran J. B. Hatch, Sr. spoke to the

and Master Willie Sheldon; plano solos, Alice Ireland and Fred H. Watsen.

The Lyceum Veteran, J. B. Hatch. Sr., spoke to the children on the lesson and the flag of our country.

Mrs. C. Fannie Allyn was introduced as another Lyceum veteran, and in her inimitable way told the children of the Lyceums and schools she visited in California

California.

Mrs. J. S. Soper of the BANNER OF LIGHT called the Lyceum's attention to Mrs. Emma R. Tuitle's recent book, "Angell Prize Contest Recitations," expressing the thought that it would be well for the Spiritual Lyceums to organize Bands of Mercy" among their children.

At the regular monthly meeting, Oct. 13, amendments abolishing the office of Instructor, increasing the number of Groups from eight to ten, and increasing the Rutertainment Committee from three to five

met with, "Oh! you can't do that. It's of no use trying, for you will surely fail!"

The parent does not realize how he is under mining the character the child should form of the child

Albion R. Waitt and A. C. Armstroig were chosen for Entertainment Committee. Our efficient Recording Secretary and Leader of No. 4 Group. Mrs. Lottle M. Carr. on account of absence

from the State, tendered a temporary resignation that was accepted with much regret, and A. C. Armstrong and Mr. J. H. Lewis were elected to fill the respective Watch for the Entertainment Committee's an-

nouncement for Thankegiving eve. Whether you

dance or not, you will want to come and enjoy the Oct. 25 will be observed as "Harvest Sunday." Oct. 25 will be observed as "Harvest Sunday." Appropriate decorations for the platferm are solicited. An elaborate program is being arranged by the Guardian and her assistant that should be enjoyed by a full house. Come and see what you would have

missed if you had not.
A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Station K.

TWO ROOMS.

A reautiful room with tinted walls, A bust where the colored sunlight falls, A lace hung bed with a satin fold, A lovely room all blue and gold— And weariness.

A quaint old room, with rafters bare, A low, white bed, a rocking-chair; A book, a stalk where a flower had been, An open door-and all within Prace and content.

The Care of Spectacles.

An experienced oculist says that a great many people injure their eyesight by not keeping their glasses bright and highly polished. They allow dust and perspiration to accumulate upon them; then they are dim and semiopaque, and the eyes are strained with trying to look through them.

It is not an easy matter to keep glasses in perfect order, especially in warm weather, and just what is best to clean them with has long been an unsettled question. One man has put himself on record as declaring that the only cleaner he found satisfactory was a bank note of large denomination. Whether the size of the note or the quality had to do with the efficacy of it did not transpire. A lady had used a Japanese paper napkin with most pleasing results, and says she buys paper napkins by the dozen, and keeps them on hand for this purpose. Another lady who is most particular about her glasses, keeps on hand bits of mosquito netting thoroughly washed and rinsed in clear water, and ironed, and pronounces them in every way better than anything else she has ever tried. The ordinary pocket handkerchief being not a practical glass cleaner, these suggestions are given for what they are worth.

The first lesson in life should be self-control and the second self-reliance. Many people go through life without learning either. When the first is neglected they are handicapped with what the world calls an ungovernable temper. This grows upon them until their usefulness to society is gone and they become "It would be wrong to disregard mamma's a burden to themselves and a sore trial to wishes in her absence. While she might not their families. Lack of self-control is at the bottom of many crimes, and the price paid for the indulgence of unrestrained passion has often been the forfeit of life. Pity such when they are old, but teach them, oh! ye mothers or friends, while they are young, to exercise self-control; for after awhile it becomes a disease of mind, and the lack of it has led many a one to the madhouse.—United Presbyterian.

> A little girl was overheard talking to her doll, whose arm had come off, exposing the sawdust stuffing: "You dear, good, obedient dolly, I knew I had told you to chew your food fine, but I didn't think you would chew it so fine as that."

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

October Magazines.

NEW ENGLAND MAGAZINE.-The Boston Park System is receiving most interesting treatment in this magazine. Three articles have already appeared, and in the current issue there is a fourth, devoted to the "Charles River Basin." It is written like the recent articles on the "Blue Hills of Milton," by William Howe Downes, the well-known art critic. It is illustrated by many views of the river and its shores in and about Boston. There is also an article upon "The Building of Minot's Ledge Light House," by Charles A. Lawrence, telling graphically the story of that remarkable achievement. Norwich, Conn., is the city taken up for treatment this month in the magazine's valuable series of articles on historic New England; it is by Leonard Woolsey Bacon, illustrated by a mass of pictures relating to the old time and the new. Other valuable papers are contributed by well-known writers, and also several short stories and poems as well. The Editor's Table is devoted to a p'ain and sharp discussion of the present political situation in the country. Warren F. Kellogg, 5 Park Square, Boston, Mass.

LADIES' HOME COMPANION .- One of the features of the current sumber is a paper on "Women Musicians," by Cora Stuart Wheeler, an entertaining talk about some of the American women who have achieved success as comporers and players. Bestres the continuation of Mrs. Spofford's serial, "An Inher-Itance." there is a characteristic story by Pauline Shackieford Colyar, entitled "The Major's Wooing,' and another, no less characteristic, by Sarah Ward, called "Mrs. Barnley's Bonnet." There are familiar talks with mothers, by Mary C. Stetson, Eugenia Dunlap Potts and Gazelle Stevens Sharp; poems are contributed by Madeline S. Bridges, Ella Higginson and Ernest McGaffey. The Departments are well cared for, and the children's page is attractive with stories, illustrations and puzzles. Published by Mast, Crowell and Kirkpatrick, Springfield, Ohio.

THE METAPHYSICAL MAGAZINE. - The opening paper is "A Test for Truth," by Paul Tyner; "Development Through Reincarnation," is an interesting paper by William Burnett Tuthill, M. A.; "Karma in Modern Theosophy" is contributed by Charles Johnston, M. R. A. S.; "The Spiritual Principle" (Part I.) is by A. C. Almy, Ph. D., "Individuality in Masses and Classes" is by Barnetta Brown; "Department of Psychic Experiences" is full of startling facts; "Departn ent of Healing Philosophy" is well worth reading; "The World of Thought with Editorial Comment," is interesting reading. The Metaphysical Publishing Co., 503 Fifth Avenue, New York, N. Y.

SCRIBNER'S MAGAZINE for the current mouth has many interesting papers, notably "The Government of the Greater New York," by Francis V. Greene; The New York Working Girl," by Mary Gay Humphreys; "From Light to Light," a cruise of the Armeria supply-ship, by Kirk Munroe, and " The Sculp ture of Olin Warner, by W. C. Brownell, illustrated from photographs of Mr. Warner's works; Chapters XXXIII to XXXV are given of "Sentimental Tommy," by J. M. Barrie; "Point of View," "The Fleid of Art" and "About the World" make a very readable number. Charles Scribner's Sons, New York.

THE JOURNAL OF PRACTICAL METAPHYSICS IS A a new magazine devoted to the unification of scientific and spiritual thought and the new philosophy of health, edited by Horatio W. Dresser. The "Announcement" speaks well for its success in a practical way, and such writers as Henry Wood, Ethelind Merritt, E. A. Pennock, Susie C. Clark, Herbert Winthrop Ilsley, will no doubt place it on a high standard. Published monthly at 19 Blagden street, Copley Square, Boston; Warren A. Rodman, business man-

THE HUMANITARIAN .- The opening paper, " The Sins of Society," is an account of an interview with the Rev. Father Ignatius, O. S. B.; "The Degradation of Woman" is by St. George Mivart, F. R. S., Ph. D.; 'Shelley as a Humanitarian" is by Mary Hartier. Other papers are contributed by F. G. Gardiner, Lucian Wetherell, I. Hooper, Cheiro, G. Raleigh Vicars, M. A., and The Countess of Munster. " Notes and Comments," "Reviews" and "Open Column," are well taken care of. On sale at Brentano's, 31 Union Square, New York.

THE HYPNOTIC MAGAZINE has as an opening paper a fine dissertation on the "Science and Practice of Suggestive Therapeutics," by M. H. Lackerstoen. M. D., M. R. C. S. "Report of the Chicago School of Psychology" is contributed by Herbert A. Parkyn-M.D.; "Suggestive Therapeut cs in General Practice" is an interesting paper by Alvan C. Halphide M.D.; "Hypnotism: Its Application in Surgery," is by Charles Gilbert Davis; France or America-Which Leads?" is by the Editor, Sydney Flower; and with 'Editorial Notes," "Inquiry Department" and Book Reviews, make a very instructive number. Psychic Publishing Company, Chicago, Ill.

McClure's Magazine. - The Rev. D. M. Ross, M. A., contributes an interesting paper on "John Watson (Ian Maclaren)," his career as a minister and as an author; Ida M. Tarbell writes of "The Lincoln-Douglass Debates"; Chester Holcombe gives personal observations and recollections of achievements of "Li Hung Chang"; "Phroso," by Anthony Hope, is brought to a conclusion. In "Recollections of a Literary Life," Elizabeth Stuart Phelps writes of Edward Rowland Sill-A Battle with Insomnia-The Old Maid's Paradise closed forever-the history of two collaborated Novels. Short stories are contributed by Gertrude Hall, Morgan Robertson and W. Pett Ridge. "The Edge of the Future" is a forecast of this magazine for the coming year. The S. S. McClure Co., 141 to 155 East 21st street, New York City.

THE REVIEW OF REVIEWS .- Under "The Strategic Chiefs of the Campaign," Murat Halstead writes of Mr. Hanna, Willis J. Abbot describes Senator J. H. Jones, of Arkansas, and Carl Snyder portrays Marion Butler. These sketches are terse and vigorous, the writer in each case being in full touch with his subject. "The Rise of the 'National Democracy,' the Movement for the Gold Standard and the Indianapolis Convention," is by Elbridge Gerry Dunnell, with many portraits. In "Editor's Progress of the World." 'Current History in Caricature," and "Leading Articles of the Month" departments, the personalities, the events and the arguments of the present intensely interesting campaign are discussed, with many timely portraits. "Princeton in Her Sesquicentennial Year," is by Winthrop More Daniels, with illustrations. 'Jules Simon, Scholar and Statesman," is by Baron Pierre de Coubertin (with portraits). The Review of Reviews Co., 13 Astor Place, New York, N. Y.

THE JOURNAL OF HYGIENE has many bright papers. "Notes Concerning Health," by the Editor, is full of good reading on practical subjects, also "Top ics of the Month," by the same. Jennie Chandler writes on "Hygiene for Women." Dr. M. L. Holbrook, Editor, 46 East 21st street, New York.

For Weak Men With Nervous Debility this is Certainly the Chance of a Lifetime.

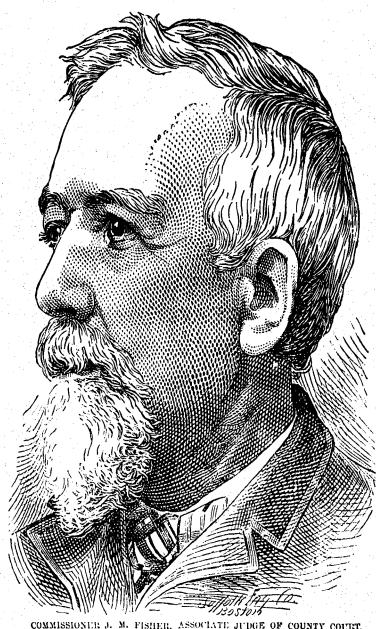
Weak men suffering from nervous debility, weakened powers and exhausted vigor, can now take new hope. Here is something which will powerfully interest them. It is a fact that until now sufferers have been debarred from seeking a cure by the great specialists in these complaints, owing to the cost of travel to the large city, and the high fees charged by these

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ied articles. Newspapers sent to this office containing matter for ction, should be marked by a line drawn around the

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BOSTON, SATURDAY, OCTOBER 24, 1896. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the is placed somewhere in the indefinite expanse demand of the times, which everywhere calls and is prayed to to draw near to us and bring upon magazines, newspapers and current literature for some reduction of former prices.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

The Prophets of the Old Testament.

In an address read before the London Spiritual Alliance by Rev. J. Page Hopps, the assertion was made that the prophets were, in the main, the revivalist preachers and the political reformers of their time. Sometimes they were, in a sense, statesmen of immense influence. In all cases they were livingly concerned with the stirring events of their time, and it was of these that they spoke and wrote. John Stuart Mill described the old Hebrew prophets as the men who, from time to time, were "most eminent in genius and moral feeling," and who were on that account able, even in the name of the Almighty, to denounce evil doers and to "give forth better and higher interpretations of the national religion." Dean Stanley said they were "vigilant watch-dogs on every kind of abuse and crime." The belief of their time was that Jehovah held direct personal relations with chosen men, and specially intervened in human affairs, to punish offences, reward welldoers-supernaturally guide and make known his will. Hence the way was open both for the suggestion to earnest souls that God had sent them and for a response on the part of the people. Therefore it was no strange thing that men should say with the assurance and solemnity of authority: "Thus saith the Lord." We should, however, be on our guard, and make good use of reason and conscience, in order to verify the claim. Especially is this necessary when reading the Bible, where such varying sayings and actions are attributed to God.

Samuel, the first great prophet, was specifically called "Samuel, the seer." The gift of what we call "mediumship" probably gave the prophet his authority, or influence. The ancient prophet had visions, was clairvoyant, went into trances, heard voices, or was moved by an ecstasy that sometimes came near being raving. He was not consecrated: he came self-announced; and he might be the equivalent of a Martin Luther, a Joseph Smith or a John Wesley.

The evidence of his superiority to other men lay only in his utterances, and by these he and the sources of his inspiration ought to be judged. It would be fatal to conclude that he was inspired to deliver a message from God because he could see a vision, or hear a mysterious voice, or go into a trance, or be worked up to an ecstasy. For want of a clear insight into this millions of people have called that God's all present."

truth which was some anonymous spirit's inanno folly.

Modern Spiritualism, with its astounding phenomena, will explain it all to courageous and observant minds. So it came to pass that independent radicals had to do for prophecy what independent radicals have had again and again to do for politics. What organized and conservative prophecy could not or did not do in rousing the conscience and the heart of the people against prevailing sin, men like Amos, the herdman, volunteered to do, saying that he did not belong to the regular practitioners. So we find prophet denouncing prophet, and claiming a monopoly of the "word of the Lord"- a most instructive fact.

Prof. Huxley says-"In the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion, which seems to me to be as wonderful an inspiration of genius, as the art of Phidias or the science of Aristotle." The prophets were more: they seem to have almost discovered the Unity of God. But they did it as patriots and politicians. They were preachers, moralists, reformers, statesmen, poets, patriots, absorbed in the stirring events that hurried the nation on from hope to hope, and fear to fear.

The Old Story and the New One.

By the same rule that the old stories are good to live by, are the new stories to be told also. The specially old story is the one of the vileness, the total unworthiness and the weakness of man. The new story is of his divineness, of his being the child and heir of God the Infinite, one with Him now and forever. Infinite means the all-the all of strength, of power, of presence, of All, of ourselves. We cially. are accustomed to think we are something apart from the All, something added to Infinity. Many people think of God as one to be of peril, and others as a vast combination of the forces which hold it together and make it that combination. But neither conception God as occupying the same tabernacle with grounds chosen being at Waverley, Mass. us; as being pervaded by Him and containing us, as a ready help continually at hand, as the One who thrones himself in our individual hearts as well as inhabits immensity, as nearer to us than our breathing or any thought of ours, as residing in ourselves and in all others, as abounding and flowing at the root of our being, as supplying all the springs of our lives, as having His kingdom within us. New as is this story, it is nevertheless always the new one. It is the story of a Life that is central and innermost, and of our human existence from this innermost only.

This true old story has unfortunately not been told to us as the reality and substance of our human life, but rather as a sort of fable, wonderful to the ear and something apart from and outside of us. It is an old, old song, but it has been listened to only as an echo of a dist project. tant melody, and this, too, while we are continually assured of the constant in-dwelling of divinity. And right here is to be seen the mistake. This old new, new old story is that of the oneness of man with God. There is no separateness such as has been thought. There is no such thing as an in-dwelling presence that His help for our necessities. We are, in truth, I power of that Life are ours if we will only claim them. No division wall, no bar marks the place where man, the effect, ceases, and God, the Cause, begins. Man rests upon the bosom of God, and draws inexhaustible power as he needs it. Into this infinite possession we are born, to live from, work from, and live the lives of every day from. And thus we shall live them gloriously from the divineness that is within. Omnipresence is our true watchword. us, to go through the night's watching, to perform the trying duty, to sweeten the temper while all around is bitterness. There is no high or low, great or small, when the glory of the Divine Omnipresence illumines all.

Dreams to Come.

On this subject Bro. J. J. Morse writes to a San Francisco paper, apropos to the question of the right to commit suicide. Quoting the familiar exclamation of Hamlet: "Oh! that the everlasting had not fixed his canon 'gainst self-slaughter!" he remarks that generally speaking suicide scarcely seems a justifiable means of terminating one's earthly career, and that it is often regarded as a cowardly escape from difficulties that might be readily overcome by a little further exercise of personal determination. From one point of view it requires less courage to live, because we have a reasonable knowledge of what to-morrow will bring us, or may bring us; whereas the future is to many an unknown country, and to those who take a plunge into the dark is to be conceded the possession of considerable courage. Instead of punishment, the doctrine of consequence is rather to be considered. In other words, the consequences of a man's life are determining factors in his personal condition hereafter. Suicide is resorted to in order to escape from mental, moral or affectional troubles and worries, disappointments and disgraces. Now unless by the act of suicide these parts and qualities of the suicide's nature can be destroyed, he must of necessity take them with him, and all that belongs to them at the time he puts an end to his earthly existence.

But as a matter of fact he only changes the condition of his existence by the act he so rashly commits. He does not, because he cannot. change his state of consciousness. Here we have, in this simple but deciding fact, the strongest reason against suicide, and the strongest condemnation of it. Still, it is both unwise and unjust to condemn even what appears to be the most unreasonable suicide, since it lies entirely out of our power to know the innermost thoughts of our fellow creatures. It is not for us partial seers to pass judgment on others. How know we what we should do ourselves if we possessed other temperaments, and were creatures of other circumstances?

Albert Morton writes: "I must add my opinion on a subject of interest to me. I feel that since you have had exclusive editorial charge of THE BANNER it has shown constant improvement in its editorial department; typographically it has been at the head for many years."

Mrs. Emerick, Secretary, writes to the Progressive Thinker: "The Spiritualist Campmeeting held at Wallula, Kan., Sept. 18 to 28, was well attended and thoroughly enjoyed by

The Veteran Spiritualists' Union-The First Step Taken!

THE VETERAN SPIRITUALISTS' UNION, of Boston, has ever since its organization had the idea firmly stated among its published aims to provide a Home for stricken mediums and diseased Spiritualists. The plan bas more or less received attention amid all the years of its existence; particularly was it the case during the lifetime of Mr. Jacob Edson, who always favored the idea, and made one effort, if not more, to secure the possession of premises in which to carry out this plan. Since his death the question has been regularly canvassed by the Union and its officers, and we are glad to record that what appears to be a successful effort in aid of the needy among the Spiritualist fraternity, has been permanently launched upon the sea of being.

On being approached by a Committee of the Society, Mr. H. F. Campbell, owner of property -located at Waverly, Mass.-stated that his ideas were tavorable to the cause, and he proposed, if settlement should fall upon the land in his possession, that a certain portion, consisting of cultivated garden and wood, should go with the estate as his gift to the purchasers. Subsequently an estate at Montvale fell under the notice of the Committee of the Society

der consideration-though the one at Waverley had the chief interest from the start. The matter was considered, and reported on concerning both estates, and in obedience to a call published in the BANNER OF LIGHT for Oct. 10, a special meeting of the Union assembled at THE BANNER building on the evening of in Boston. These sermons by M. J. Savage Thursday, Oct. 15, to consider the matter offi-

and the two rival estates have since been un-

At this meeting the members of the Union took action leading to the conclusion that an estate be secured for the purposes set forth in called upon and appealed to in a time of need, its plan of good works. The meeting was large and enthusiastic; the two estates were canvassed-and by an united vote of all present the Directors were empowered to further and approaches the reality. We are to think of | fully make arrangements for the purpose-the

> THE SPECIAL SESSION WHICH DECIDED. The meeting of the Veteran Spiritualists' Union was called to order in the old BANNER of Light Free Circle-Room-which had been furnished for use by Mrs. Conant-at 7:30 o'clock on the evening of Oct. 15. Christopher C. Shaw, President, after a few preliminary remarks, introduced W. H. Banks, the Secre tary, to read the records of the previous meet

ing. Records accepted.

Mr. Shaw then read the following as the object of the special meeting now convened: Resolved, That the Board of Directors of the Veteran Spiritualists' Union be empowered, and they are hereby empowered, to purchase real estate in the town of Belm ut, Mass., not exceeding fifteen thousand dodars, to be used as a home for needy Spiritualists if in their judgment, the best interests of the Union shall be subserved by so doing.

President Shaw then called upon the members present to express their views upon the

Eben Cobb and Jennie K. D. Conant, on points of order, etc., were followed by E. L. Allen, who said he had visited the Montvale estate, also the one at Waverley, and found the Waverley one the best-although he found some things to recommend in the first-named locality.

Mr. Dole thought the Waverley place to be the best. It was between the Metropolitan Park and another situation—which would make it one of beauty—while its utility was beyond question. The grounds contemplated were two miles from Belmont and other places. centered in Infinite Life. The strength and The fare by the railroad was low; the house was of good size; the air was fine; and the general surroundings, both as a health resort and also for the holding of out-of-door meet ings by Spiritualists, were all that could be

Mr. F. E. Edwards read Article V. of the By-Laws, stating that the Board of Directors should not pay out any money unless it was already in the hands of the Society. It would therefore be necessary that that body be in structed by the members present, so that there would be no mistake in the future. He stated that he was in favor of the Waverley estate. That helps us to do the hard day's work before The distance between Montvale and Waverley and Boston he showed by a rough sketch to be in favor of the second point, and the fare to

Waverley was much less. Mr. Simeon Snow said the fare was not so high to Montvale, when all things were considered. He spoke of the advantages which Montvale presented - it was three hundred feet above the sea, had three fine forests of magnificent trees, and was, in his view, a su

perior spot. Mr. James B. Hatch, Jr., spoke in favor of the Waverley estate, though there were things

that could be said in favor of Montvale. Mr. James H. Lewis said that Montvale was good, but needed to be repaired, whereas the Waverley house had been so repaired that it would need nothing specially for several years to be accomplished for it.

Mr. Merrill then spoke on the question. He was very enthusiastic regarding Montvale, its water, horse railroads, the beautiful foliage,

At the request of M. T. Dole, Mr. Campbell, in whose possession the Waverley property then was, was called upon to give a description of the grounds.

Mr. Campbell referred to the saying of Theodore Parker, that he be presented with facts in regard to any case under dispute; facts were what he was prepared to give. The Waverley estate had been a favorite with the poet Lowell, who had written his "Poem of the Mill" after a visit to it. Prof. Agassiz, in the course of a visit to the grounds, spoke in high praise of the spot, and frequently brought cut the college boys to inspect it. The house was built without regard to cost, forty-five thousand dollars having been the price originally paid for it; and it had been recently repaired, new work being done especially upon the heating apparatus, etc., and but little expense on the house itself could be expected for

a number of years.
Mr. F. E. Edwards, Mr. Hatch, Mr. Dole and others engaged in remarks upon the question of how the vote must be taken on the proposition before them, which finally was settled by the Secretary, Mr. W. H. Banks, calling the roll of members, which resulted in all present upon the selection of (fifty-five) voting "YES" the estate at Waverley!

After the announcement that the next meeting of the Directors would take place on Monday night, Oct. 19, at the office of Mr. Libbey, the meeting adjourned, and the opening step to the establishment of a Home for disabled mediums and needy Spiritualists was taken by the Veteran Spiritualists' Union.

Florence N. Dake writes: "The Doctor joins me in saying you have touched the keynote of the situation. You are certainly the right man in the right place, and will place THE BANNER on a higher plane than ever before. You have our kindest wishes for the work you so bravely undertake."

A Washington correspondent writes: The meetings Sunday, Oct. 18, were well attended. Mr. Moulton was the speaker, Miss Maggie Gaule gave the tests. There were many visitors present who are in town for the N. S. A. Convention. The "Reception" promises to be an enjoyable one.

Senator Jones of Arkansas says that Dr. Bland's book, "How to Get Well, and How to Keep Well," is the best family guide to health he ever read.

Spirit Teaching.

The spirit-life differs from mortal life in that it is more refined and perfect, differing mainly in particulars. The individuality is preserved, only it becomes more marked and intensified. The methods of spirit teaching are not like those of mortals. All teaching in the higher life starts from the interior and works outward, which is the exact opposite of the method followed in earth-life. In the communion of spirits with each other phonetic language is not employed. They only look in one another's faces and at once understand the thoughts impressed there, as the enraptured lover sees the "love-light" in the tender eyes of the one he adores. Therefore there is no concealment or deceptive expression. Facial expression was the original language used by animal man, and much of human unhappiness and suffering has been caused by the use of language that is capable of concealing the real thoughts and purposes of the individual.

We are in receipt of the reporter's notes of a sermon by Bro. J. J. Morse, delivered at Armory Hall, San Francisco, Cal., on "Man's Latent Faculties, and What They Teach." We shall print the discourse as soon as our space permits. - Bro. Morse early in November-as reported last week by J. M. Peebles, M. D.-is to be in San Diego, Cal. We wish the fates had ordained him a season of more extended work in the United States, but must take "the will for the deed" this time.

THE MESSIAH PULPIT, of New York, is a continuation of "Unity Pulpit," published are recommended to the public, with an earnest word of commendation by the editor of THE BANNER. "Sacrifice the Law of Life" is the title of the latest that has reached our office. The series is weekly, and will be brought out at \$1.50 for the entire year by Geo. H Ellis, 104 East 20th street, New York, N. Y.

On Sunday, Oct. 11, W. J. Colville gave two farewell lectures in San Francisco and one in Oakland, to very large audiences.

On Monday, Oct. 12, his final valedictory words were said during a fine musical enter tainment given in Anchor Hall, San Francisco, an abstract of which will be printed later.

ES S. Weil writes: "THE BANNER is still the most dignified, authoritative and standard spiritual paper in America. It is a great light for me."

Geo. F. Washburn, Chairman Entertainment Committee of the Peoples' Temple Entertainment Course, sends tickets to the same. Oct. 19 Mr. John Thomas, the popular humorist, and the Kalmai Club Ladies' Quartet, gave an entertainment at the Tem ple, which was well attended. This course will be continued, with other talent, Monday evenings until

The National Convention of Spiritualists.

To the Editor of the Banner of Light:

Already the Capital City looks as if the Spiritualists were determined to do some hard work this week. At headquarters, the Ebbitt House, every hour finds new arrivals. Evidently, from the purport of the conversation among the delegates, there are many important matters to come up for consideration. The trouble seems to be, however, that as soon as the delegates leave after the convention their enthusiasm oozes out, and only a few have to bear the burdens through-

If only every one would do a little. For instance there are surely Spiritualists in each State who care enough for the perfection of the National Spiritual-ists' Association to help gather statistics which would be useful to the officers of that body. Instead of that, they lean back in their easy-chairs and wait for others

In Chicago the writer made a motion to have honor ary trustees in each State. The idea was to have them do something. In very few instances, however, have they carried out a systematic line of work. With a little effort the three State agents in each State might secure a census of all Spiritualists in their respective States. They might procure copies of the obnoxious medical laws which militate against the rights of Spiritualists and others to employ what physician they desired. Copies could also be made of the laws which are construed against our mediums. Think what these statistics would mean to the ones who are endeavoring to help the work along. There should be a legislative committee in each State, whose duty it would be to keep watch and notify the Spirit ualists of the State of all bills coming up in the various legislatures, which had any reference to our cause. If a tew in each State would work faithfull to this end much would be accomplished.

This year my work in behalf of mediums led me to

see if the plan as given above was a practical one. In Pennsylvania petitions were circulated, calling for signatures both for the amendment to the present lay in Pennsylvania, under which our mediums were ar-rested, as well as to census blanks. This was only an experiment, but the result showed that the Spiritual ists would take hold of the work if they were asked

Beside this work the writer made an effort to se-cure copies of all the general State laws under which This was a labor mediums were liable to arr st, which required much perseverance and research, but with persistence it was accomplished, and is now to be copyrighted for publication. It is to be hoped that the National Spiritualists' Association will act upon the matter in such a way that a committee will be appointed to act in each. State with a view to having these laws amended or repealed. Later will give more details of this work.

As I write another suggestion comes to me. Would it not be well to have a Congress of the lecturers and workers in the cause of Spiritualism? I believe in an honest difference of opinion, but feel sure that if the suggestion was carried out in the right spirit great good would be the result of such a Conference. Such a Congress might come in connection with the National Spuitualists' Association Convention. In a measure the Convention is such a Congress. Let some one take up this thought, and express an opinion on it. If the representatives of the world's religious could come together and be benefited, surely a Congress composed of those who are the instruments of the spirit-work

might accomplish much more.

This year will bring many new faces to the Conven tion, which ought to presage good results. Evidenty the National Spiritualists' Association has come to stay. If hard work on the part of the few will make it a success, then it will be a success. As the writer looks back to the Convention of '93 and rememoers the opposition from all sides, and how hard and faithfully a few have worked to bring the National Spiritual ists' Association to its present stage, it does seem as if the progress has been remarkable. Those who are becoming interested in it at the present day will never be able to appreciate the love borne for the National Spiritualists' Association by those who assisted in Spiritualists' Association by those who assisted in the memorable Convention in Chicago, 1893.

M. E. Cadwallader.

[From Boston Traveller, Oct. 20.]

The Spiritualists. Their Fourth Annual Convention is Now Being Held

in Washington. WASHINGTON, Oct. 20 - The Fourth Annual Con-

vention of the National Spiritualists' Association began here this morning, and will continue through Thursday night, two sessions being held daily. The day sessions are to be devoted to business coming before the Convention, and a number of important amendments to the Constitution are to be acted upon In the evening addresses are to be delivered by persons prominent in the ranks of the Spiritualists. These are to be followed by a series of tests by well-known mediums. The Association is three years old, has 60 local Associations, 12 State Associations and 52 Camp-Meeting Associations, with, it is claimed, a bona fide membership of 125,000. It has also 75 churches and temples, valued at \$1,100,000.

The reception tendered by "Starlight' to the Dawning Light was a very pleasant episode in the camp lite, and will long be remembered by all who participated. The Dawning Light takes this occasion to publicly thank "Starlight" and her Little Brave (Dr. Ewell) for the kindly remembrance, and also all the friends who participated on that occasion.-Charles W. Newnam, Ed., San Antonio, Tex.

NEWSY NOTES AND PITHY POINTS.

In this world of grief and care, When our hearts are sore oppressed. Shadows tall around us here. And in vain we seek for rost; Come to us, oh! blessed ones, Teach us how this life may be But a pathway leading on To the soul's eternity.

The November McClure's Magazine contains the first portion of a story of American life by Rudyard Ripling. It opens on an Atlantic "liner," passes dramatically to a Gloucoster fishing schooner on the Grand Banks of Newfoundland, and begins a portrayal of the strange, romantic life of the Yankee fishermen, in the midst of their perilous employment. It promises to be as strong and fine as anything Kipling has done. The illustrations by I. W. Taber are very close to the real life, also.

privilege as an American citiz in and cast your ballot for your favorite presidential nominee. After it's all over, no marter who is elected, he will be everybody's President then, and we hope that the country will set-de down to four years of business prosperity. We need more business and less politics. — Sedgwick (Kan.) Pantagraph. TELEPHONE VS. CAB.-London papers record that

Only a few weeks more and you can exercise your

the strike among the cab drivers against the special privileges accorded certain drivers at the railway stations is increasing. The use of cabs in London is generally deciming, owing to the fact that business men are more and more using the telephone instead of driving around to the various offices, as has hereto-

Mr. Duncan Rose, the son of a Confederate officer, will contribute a brief paper to the November Century on "Why the Confederacy Failed."

THE THANKSGIVING BANQUET.-The festival hall of the Auditorium Hotel, Chicago, will be the scene of a fleshless feast on November 26—Thanksgiving Day. At that time and place the Chicago Vegetarian Society will hold its second annual holiday banquet.

An exchange says: Here is the human biography in a nutshell: Born, welcomed, caressed, cried, fed, grew, reared studied, graduated, in love, engaged, married, quarroled, reconciled, suffered, sick, dead, butled, purposed forgetted. buried, mourned, forgotten.

Funk & Wagnalls Company, New York, have just received a single order from one firm for one hundred thousand copies of their celebrated Standard Dictionary of the English Language, amounting at retail to nearly one and a quarter millions of dollars. This is the largest single sale of so large a work ever made

The Society for the protection of birds in England has just issued to the clergy ten thousand copies of a strong appeal against the wearing of birds and bird feathers as dress ornaments.

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's services for the Progressive Spiritualists' Society, Columbus, O., as lecturer for September, gave such complete satisfaction that he was engaged for October, and the increased interest his inspirational lectures have aroused has caused the Society to engage him for the five Sundays of November. He is engaged by the Psychical Society, Findiay, O., for December. He will make engagements at moderate terms for 1897, and to serve funerals and weddings wherever wanted. Address 31½ West Town street, Columbus, O.

Mrs. J. W. Kenyon has engagements at Cambridgeport, Boston, Lyno, Pawtucket and Onset. She will be pleased to make other engagements to lecture and demonstrate the truth of Spiritualism by undisputable tests. Will attend funerals. Address 146 Green street, Cambridgeport, Mass.

Lucius Colburn commenced his fall and winter work as follows: The first two Sundays in Bartonsville, VI.; the last two he lectured in Lincoln, VI.; Oct. 6 and 7 he spoke evenings in Huntington, Vt., Oct. 11 he commenced a three months' engagement with the Barre Society.

Mrs. Maggie Walte announces that she is open to engagements as platform test medium for the months of March and April. Address care of BANNER OF Light.

Mr. and Mrs. Lillie will spend the winter months in California, starting about Nov. 1. Their first point will be Sun Diego, and societies throughout the State wishing their services ma address them at San Diego, Cal., care of Dr. J. M. Peebles, until further notice. Mrs. Lillie's lectures are embellished by Mr. Lillie's "philosophy in song," and their work for twenty years is well known in Spiritualism.

W. J. Colville is now in Washington, D. C.: he will be in Biston, Sunday, Nov. 1. All letters, etc., sh be addressed in care of the BANNER OF LIGHT. Mr. J. W. Fletcher will deliver a series of lectures

York City early in the year 1897. Address 1554 Broadway. Dr. Henry Slade is seriously ill at Lancaster, Pa.

Mrs. Helen Palmer Ressegue has a reception ten-lered her by the First Society, New York City, at Mrs. Williams's, 232 West 46th street, Saturday even-J. C. F. Grumbine goes to St. Paul, Minn., for the month of November. He cannot accept calls for that

month extended to him from New Orleans, Washing-ton, D. C., Baltimore, Md., and elsewhere. While in St. Paul ne will lecture week-nights in the out-of-town appointments. He will also lecture in Minneapolis, and hold classes for development in inspiration Mr. F. H. Roscoe, the inspirational orator and psychometric test medium, will lecture and give tests for

the First Society of Spiritualists at South Deerfield, Mass., on Thursday evening, Oct. 22. All should make an effort in that vicinity to hear this eloquent defender of our philosophy- and a stanch defender and ad-vocate of the BANNER OF LIGHT. DeLoss Wood, journalist and speaker, Danielson,

Ct., will engage with New England Spiritualists for the coming winter.

Dean Clarke may be addressed for engagements as a speaker at Soldiers' Home, Milwaukee, Wis. E. J. Bowtell will answer calls Sundays or week-lays. Address him at 402 Souta Market street, Cauton, O.

J. Milton White, inspirational speaker, psychomerist and public test medium, would like engagements in New England. Address 167 West Springfield Prof. J. W. Kenyon will lecture in Boston Jan. 31,

'97; Onset Bay Camp, July 4, 7 and 9; regular speaker for Cambridgeport Temple of Honor Hall Society, but will accept calls from other societies, attend funerals. and make engagements with camp committees for the Address him, 146 Green street, Cambridgeport, Mass. Lyman C. Howe will answer calls for work for De-

cember, January and February. He speaks in Buffalo the Sandays of November. Will auswer calls for week lectures or funeral services. Address, Fre-The address of G. H. Brooks during November will

be 661 Milwaukee street, Milwaukee, Wis respond to calls for his services at funerals. Dr. Adah Sheehan-Eisinore Gate and Russell street, Eden Park, Cincinnati, O.—is ready to answer

calls to lecture. Mrs. G. W. Kates will give evenings of tests only during January. Societies West and South are spe-cially invited to arrange week-night dates. Admis-sion of fitteen cents will be charged, and receipts shared with local S clety for hall rent and entertain-ment. Address G. W. Kates, 3224 Monument street,

Philadelphia, l'a. Mr. J. Frank Baxter will next Sunday, 25th inst., close his present engagement at Berkeley Hall, Boston. The Sundays of November he will speak in Titusville, Pa. [Before he leaves, the Helping Hand Society, connected with the Boston Spiritual Temple, will tender Mr. Baxter a reception, to which all are invited, on Wednesday evening, Oct. 28. Supper at

six, and social evening after.] Seymour Van Brocklin, inspirational speaker and test medium, is now located at 706 Tremont street, Boston. Has a few open dates for season 1896-7.

Helen Stuart-Richings speaks in Foxboro, Mass., Dec. 4, and entertains in Tewksbury, Mass., the 2d. Walter H. Rollins, inspirational speaker and test medium, would like to make engagements with socie ties. Address 45 Central street, Salem, Mass. Mr. and Mrs. J. W. Kenyon have dates open, and

will answer calls to lecture and give tests wherever desired. They will also attend funerals. Address 146 Green street, Cambridgeport, Mass. Mrs. S. C Cunningham, platform test medlum, would

like engagements. Address her, 53 Portland street, Cambridgeport, Mass., (Hotel Middlesex.)

E. W. Sprague, trance speaker and platform test medium, is serving the Spiritual Temple Society at 127 and 129 Columbus Avenue, New York City, for the Sundays of October. He has an engagement at Rochester, Ind., for November. He is open for engagements for December and the following months. We had this week a visit from himself and his lady, Mrs. C. A. Sprague—a medium of choice gifts: both parties are full of interest in the work. They can be addressed at their home, 416 Newland Avenue, Jamestown, N. Y., for engagements.

Frank T. Ripley has the following engagements: November, at Detroit, Mich.: December, Topeka, Kan. He can be engaged for January, February and March. Address for November, Detroit, Mich., General P. O. Delivery; for December, Topeka, Kan.,

BANNER OF LIGHT for sale during the meetings.

Dwight Hall. - A. R. Gilliland, Secty, writes

Spiritual meetings well attended all day Sunday Oct.

18. We had with us Mr. Scarlet, Mrs. I. B. Sears

Mrs. Gillilard, Mrs. Moulton, Mr. Gammon, Mrs.

English Notes.

Now that Brother Morse is a guest of our hospitable

comrades of the West, and unable to write his "Echoes

from England," a few notes from the Old Country

Spiritualism is rapidly becoming the religion of the

ing "the Unseen" and the "psychic" powers of man-

itual powers, possibilities and destiny, sectarian differences and theological strifes dwindle away and be-

come unimportant—mere phases of temporary conditions of mind, to be passed through and risen above and left behind by the ascending spirit—lost in the

broader truth of universal Love and Good.

But a truce to moralizing. Like our brethren in

your big country we have formed a national organization tion for work; and we have a National Lyceum Union,

Our societies are rapidly totalling up toward two our societies are rapidly totaling up toward two hundred, and at a very moderate estimate every Sun-day evening upward of ten thousand people will at-tend our public services—probably from fifteen to twenty thousand would be nearer the mark—not to

speak of the thousands who hold home circles.

The circulation of the journals devoted to Spiritu-

alism is steadily rising, and that is a pretty safe guide as to the progress of the movement. We have been delighted to have Mrs. Brigham and

her companion, Miss Belle Cushman. Their visit, which is now rapidly drawing to a close, cannot fail

to have been productive of great good. Personally these estimable ladies have won all hearts by their

cheery, bright and sweet characters. Their influence

helped and sustained her by her devotion and sympa-thy. The unique poems, which Miss Cushman recites

so charmingly, have been greatly enjoyed every-where, and Mrs. Brigham's truly wonderful power of

is presented in these efforts; the rhymes are never mere jingles, and sometimes the highest excellence is

attained in manner, form and matter. The regret at

they will soon come back again, and stay longer when they do come." So they will be sure of a hearty wel-

while we speed the parting guests, we welcome home

spirits.

our returning wanderer with open-hearts and hopeful

For some years Manchester has led the way with

grand demonstrations in celebration of the Anniver-

sary of Modern Spiritualism, and our gathering it

March last was the largest and most successful of all,

close upon a thousand enthusiastic friends participat-

ting in the proceedings; and now Manchester is setting the example again of a grand celebration on All-Hallows Eve for All Saints' Day, in memory of the pioneers, the brave advance guard of the Tamy of

progress, who sowed that we might reap; and we an

delipate a grand gathering.

The London Spiritualist Alliance, a society which

has hitherto been somewhat exclusive, and held itself aloof from all other organizations in the movement—

believing that it had a special work to perform among the educated classes—has tried to obtain legal status

and recognition as an edu-ational and scientific body.

but the Home Office authorities, which sanctioned the incorporation and registration of the Psychical

Research Society, absolutely declined to register the Alliance, although its Articles of Association were

almost identical with the Psychical Research Society.

Hence the Alliance has had to register as a Limited

Liability Society, not trading for profit, and it seems that at present this is the only way of obtaining legal standing. Now that it is legally formed, the Alliance

is seeking the cooperation of other metropolitan so-cleties, and appealing for members—appeals which I

It is, perhaps, too much to hope, at present that the

Alliance will see its way to affiliate with the National

Federation, but it would be a good thing and a step in the right direction and do more to unite the Spiritual-

ists in this country than anything else. That the Cause, metropolitan and provincial, should be united

is a consummation devoutly to be wished. So mote it

halls and calling themselves Spiritual Churches, and there can be no doubt that the Church of the Spirit will

The Home Congress.

the details of the Home Congress being held in Boston.

The first week that has just passed has been a most

successful one, creating a most widespread interest, and bringing interested audiences, not alone from

Boston, but many from New York and other cities, as

well as representatives from Southern and Western

Agriculture, the groundwork, so to speak, of other

domestic sciences, was the topic for the first week. There were specialists from the United States De-

partment of Agriculture, showing the working of the

great system that is maintained at the expense of our government for the promotion of the most approved

Every one has become familiar by this time with

E. W. WALLIS, Editor of Two Worlds.

be the Church of the Future.

To the Editor of the Banner of Light:

may be acceptable to your readers.

the demand.

MEETINGS IN BOSTON. Coakon Spiritual Tompte meets in Berkeley Hall every Sunday at 10% A. M. and 7 & r. M. Speaker for October, J. Frank Baxter. J. H. Lowis, President: J. B. Hatch, Jr., Secretary, 78 374 tey strent, Station K. Boston, Mass. Hoston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 "-M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Loroy street, Dorchester, Mass.

17 Loroy street, Dorchester, Mass.

First Spiritual Tempte, Exoter and Newbury

Streets -Spiritual Fraternity Society. Sundays at 10½

and 7½ P. M., seences for full-form materialization, etc..

through the mediumship of Mr. and Mrs. O. L. Concennon.

At 2 4 P. M., lecture through the mediumship of Mrs. N. J.

willis. well-useday evenings, at 1½, sociable, conference
and phenomena. Other maetings aunounced from the
platform. A. H. Sherman, Sec. 7.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2% and 1%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (Incorporated) hold meetings Sandays, at 11 A. M., 14 and 75 P. M., and Tuesday at 3 and 75 P. M. Dr. George E. Dillingham, President.

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

Eagle Hall, 616 Washington Street.—Meetings at 11,2½ and 7½ Sundays; Thursdays at Unity Hall, 724 Washington, corner of Kneeland and Washington streets, at 7¾. Thomas Jackson, Conductor.

Dwight Hall, 514 Tremont Street.—Sunday, de veloping circle, 11 A.M.; tests and speaking, 134 and 736 Wednesday, 245, tests and development. Mrs. A. K. Glill land, Conductor.

The First Spiritualist Ladies' Aid Society meets

every Friday afternoon and evening—supper at 6 F. M.—at 241 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester. Hiawatha Hall, 241 Tremont Street.-The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ r.m., Thursdays 2½ and 7½ r.m., Saturdays 2½ and 7½ r.m., conference meet-ing (seats free in the evening).

Band of Harmony—Harmony Hall, 724 Washington street, Sunday, 11 A. M., developing circle; 2½ and 74, P. M., spirit manifestations; Tuesdays and Thursdays, 2½ P. M., test meetings. Mrs. K. E. Parnell, President.

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

Red Men's Hall, 514 Trement Street.—Mrs. Mag-gle Waite, tests, on Sunday evenings at 8 o'clock.

Facts Meetings, 724 Washington street, every Mon-day, at 8 P. M. Supper at 6 P. M.

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Sole; street, Charlestown.

Chelsen.—Spiritual meetings every Sunday evening at 7½ at 206 Broadway. Charles H. Heavner, Chairman.
Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Cambridgeport.—Sundays, 11 A. M., 2½ and 7; Mrs. L. J. Akerman and Miss Wheeler, Conductors

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

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

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

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

Boston Spiritual Temple, Berkeley Hall.-J. B. Hatch, Jr., Sec'y, forwards the tollowing report of the exercises of last Sunday, the 18th inst.:

The morning session was attended by a good-sized audience, and all things, barring the dubious weather, conspired for the best.

The session opened as usual with a grand piano pre-lude by Prof. Fred. Watson, when President J. H. Lewis introduced Mr. J. Frank Baxter, who read a timely poem on "The Signs of the Times," and sang after, arousing great enthusiasm, an original composi-

tion, "The Glorious Golden Age is Near." After a few remarks by the President, Mr. Baxter announced his morning lecture subject as "The Genius and the Geniuses of Reform." In partial substance he said: Ever since history began mankind has been divided into two classes, the Progressive few and the Conservative many, and the

two opposing elements, like to centripetal and centri-fugal forces in nature, have held the race ever in sufficlent polse. It was well, otherwise impetuous icono-clasts had wrought ruin. When the reformer of any age, with impulsive, and, perchance, wronged and goaded spirit, would go on and lead on, Conservatism has held him in check, and even at times blocked his way. Then the rash iconoclast, who, although he might have immediately remedied the evil he fought, but who at the same time would have unwittingly brought a greater woe, is made to consider and reconsider till his rashness gives way to reasonableness, radical, and, as such, a true reformer.

He cited and most interestingly reviewed prominent historical reformers and reforms in illustration—Jesus, St. Paul, Martin Luther, William Lloyd Garrison, John Brown and others—and pointed out the keynote of all their reforms, viz., the supreme using and ruling of conscience over all arbitrary authority. This action is what he denominated the Genius of Reform, and the men compelled by it to do, dare, and even die, are those he called the Geniuses of Reform. All nature at times writhes, then rises, and, through the human heart, demands justice—then a mighty uprising for the right follows. From obscurity Nature often calls her men to do her bidding, and, as we note them in their daring, their deeds and enthusiasm, we speak of them as "accidental heroes."

In application of these lessons, he asked: "Has humanity to-day's quiet conscience? Never, seemingly, was it more restless. It is uprising, and in righteous indignation it is not merely demanding its rights, but determined to establish them. All the strikes, unions, alliances, combinations and brother-hoods of to-day mean something. The earnest dis-cussions between capital and labor, the desperate acts for bread and existence, and the rash anarchistic threats and thrusts here and there, all angur much. Old parties are breaking up, old ties are dissevering, many acts of independence are astonishing nations to-day. What does it mean?

He argued and showed that it was, in his estimation, conscience rightfully asserting supremacy. It is the gentus of reform. In all we may read not only sure prophecies of mighty changes, but eventual tulfillment for the better. It must be through tribulation and tears; it may have to be through blood. God and the spirit-world forbid! It need not be and will not be it men will be just—be wise. It will not be, if men circumstanced by position and wealth, and thereby authority endowed and powerfully influential, will sink self in the brotherhood of mankind,

and act unselfishly and humanely.
It is an era of transition in which we now find ourselves, and our duty is, while adjusting our changes and adapting ourselves to the hevitable, that we remember our true relation to our fellow-beings and do all in our power- by our words, influence, actions and votes—to offset suffering and oppression.

Spiritualism teaches that better than being a Jew,

a Catholic, a Protestant, a Spiritualist, is being a true man; and in the same way it teaches that better than being a slave, a Master, a Democrat, or a Republican, is being a TRUE MAN, in whatever position, school, party, church or field conscience bids one work. It teaches one to be brave enough to step outside of creeds, beyond church limits, from off platforms, away from party control, whenever reason, conscience and right demand it. It teaches each to break the slavish manacles of popularity, form, ceremony,

Mr. Baxter considered this a pivotal age in which we live wherein to day are affected all nations and countries, all politics and religions, and all people and affairs. He said the State or Church, the institution or creed, the sect or party, the ruler or capitalist that stands in the way of righteous decrees, it persistent, will surely be ground to powder between the upper and under millstones of Justice and Eternal Right.

A song by Mr. Baxter and the audience, who sang with a will, ended the session amid demonstrative applause.

In the evening the large delegation that left for the Washington Convention in the afternoon took many from the usual attendants at Berkeley Temple; but the audience was a very large one indeed.

Prof. Watson on the piano, remarks by Pres. Lewis, an apt poem and song by Mr. Baxter, were the preliminaries previous to Mr. Baxter's introduction as

hindres periods to Mr. Bater's introduction the lecturer.

As showing the speaker's value be it said that when he stepped forward to announce his subject he was greeted with warm applause. His theme was "The Scope and Value of the Spiritualistic Platform." It was a radical discourse, but so logical and telling, that none could take offense. And, too, it was a needed lecture, and its points fully appreciated by Spiritualists, and powerfully effective to non-Spiritualists, who seemed earnest in thought.

Not to review the lecture, suffice it to say its object was to show the rationality, the catholicity and the influence of the spiritualistic teaching. He showed, seem-

ingly, that nothing equalled Spiritualism as an eman-cipator from error, as a factor in establishing truth, or as a great moral incentive in the world.

After the lecture Mr. Baxter exercised his mediumship to the best of his ability amid conditions that

vere harmonious, and was successful in giving a fine

Mr. Baxter will sing, lecture and delineate again, and for the last time of his present engagement in Boston, on Sunday next, under the auspices of this

Society.

Mrs. A. E. Sheets, lecturer, and Mrs. J. J. Whitney, test medium, will occupy the rostrum at Berkeley Hall through November. BANNER OF LIGHT for sale at the meetings.

mons filled the chair. Business meeting was called at 4:30, after which supper was announced.
Our Vice-President. Mrs. M. J. Butler, was present in the evening and conducted the exercises. Selections were given by Marie Antoinette Cyr. Violet Wansea and Mattle Milliken; Juliette Cazo and Helen Higgins rendered plano solos. There were a greatmany children present and Mrs. Butler took this time to address them, thanking them for assisting in the exercises of the evening, also for their willingness to assist her at all times when she called for their aid.

Wednesday, Oct. 21, is the first meeting of the whist party. Supper at 6:30. All are cordially invited to party. Supper at 6:30. All are cordially invited to

Wednesday afternoon and evening, Oct. 14. Our Pres-

ident, Mrs. M. E. Brown, being absent, Mrs. Ada Sim-

filled the chair. Business meeting was called

BANNER OF LIGHT for sale.

Engineers' Hall .- A correspondent writes: The morning developing circle was held as usual, mediums being controlled to sing, speak and give tests.

The afternoon meeting opened with singing, followed by the reading of that favorite poem, "St. Peter at the Gate." Mr. Bach took for the subject of the afternoon discourse, "What Shall the Harvest Be?" which was handled in a very interesting manner. Mr. Lamont followed with appropriate remarks, inspired by his visit to the Berkeley Hall Lyceum presider to an afternoon mathing where he can the previous to our afternoon meeting, where he saw the pos sibilities of a great harvest to be reaped as the result of the work being done there. The readings by Mrs C. A. Woods and Mr. Lamont gave splendid satisfac

tion.

In the evening Miss Hickman rendered two solos very beautifully, "Sweet Spirit, Hear my Prayer," being highly appreciated, Mr. Lamout acted as Chairman, Mr. Bach having joined the National Spiritualists' Association delegation for Washington. After a few well chosen remarks by the Chairman, Mr. B. F. Foster gave another wonderful séance for physical manufactions in the Holt which gave aven better manifestations in the light, which gave even better satisfaction than the one a week ago. Messages were obtained between thirteen pairs of slates furnished and nailed together by persons in the audience, one pair being sealed as well as nailed. Everybody was satisfield, many skeptics expressing themselves as convinced of the truth of the manifestations.

Last Sunday closed the meetings in this hall under the management of Mr. W. H. Bach, he having accepted an engagement for the season at Springfield

Eagle Hall .- A correspondent writes: Sunday, Oct. 18, at 11 o'clock, Mr. Jackson opened the circle with remarks and prayer, followed with song service by Organist Mrs. Sawtelle. Mr. W. N. Amerige and

by Organist Mrs. Sawtelle. Mr. W. N. Amerige and Mr. W. B. Lottridge assisted in developing. Prof. F. W. Baker gave remarks and tests; also Mr. C. E. Marston gave tests. Circle tlosed at one o'clock, very good attendance, and great power manifested. Afternoon—Voluntary on the piano, Mrs. Churchill; song services, Organist Mrs. Sawtell; reading of the Scripture, Mrs. E. A. French; tests, Mrs. Julia Davis and Mrs. Woods; Mrs. Nutter, remarks and tests; Prof. James Hillings, tests and readings: Mr. and Mrs. O. F. Stiles, tests, which were recognized; Prof. Pierce and Mrs. M. A. Brown, tests and remarks, and Pierce and Mrs. M. A. Brown, tests and remarks, and read a very nice poem; Mr. T. Jackson, the benedic

Evening services at 7:30 P.M. opened, as usual The following mediums gave remarks, tests or readings: Prof. W. F. Baker, Mrs. E. O. Dickinson, Mr. James McLean. A friend from the Ladies' Lyceum Union gave a

very fine recitation; reading followed by Mrs. W. S. Butler, who gave some fine tests and remarks; Dr. W. N. Americe, very fine tests; Mrs. J. E. Nutter, tests; Mr. T. Jackson closed the meeting with tests. BANNER OF LIGHT for sale at the door.

The Helping Hand Society-Mrs. A. A. Eldridge, Sec'y, writes-met Wednesday, Oct. 14, at 3 Boylston Place, Mrs. Carrie L. Hatch presiding.

The meeting was opened with a musical selection, Mrs. Bach, planist. Mrs. C. P. Pratt was the first speaker. Mr. Bach and Mrs. Waterhouse made remarks. Mrs. Bach favored us with a beautiful song. Mrs. Hatch, Jr., spoke very earnestly, saying, "All Spiritualists ought to be subscribers to some spiritual paper." Mrs. Conant was next introduced; her re marks were very interesting, closing with a fine poem. Dr. U. K. Mayo and Mr. J. H. Lewis, President of B. H. Association, spoke.

Mrs. Soper, assistant editor BANNER OF LIGHT,

Mrs. Soper, assistant cuttor Danner of Rachy, remarks, listened to with marked attention; she endorsed the sentiments of Mr. Bach, Mrs. Pract and Mrs. Waterhouse. J. B. Hatch, Jr., hoped for full attendance at Berkeley Hall and its Auxiliary.

The Helping Hand Society will tender a reception to Mr. J. Frank Baxter, Wednesday, Oct. 28. Fine entortal popular in the evening.

ptertainment in the evening.

Business meeting at 4 P. M. Supper served at 6 P. M. BANNER OF LIGHT on sale up to date of issue.

Rathbone Hall .- A correspondent writes: Sun day morning, Oct. 18, circle opened with song service, conducted by Bro. Ed. Pierce; invocation by Mr F. Baker; Mrs. Jennie Collins assisted in the developing; a number of medlums were present, and gave some excellent tests; all were understood. Afternoon session, Miss Jennie Rhind gave the

opening address; after a song, the following mediums took part: Mrs. Peak, Mrs. Deey, Mrs. Nutter, Mrs. Woods, Mr. Manserge, Mr. Martin, Mrs. Fox and Mrs. Wilkinson; the tests and readings were all good.

Indian Peace Conneil will take place Thursday

evening, Oct. 29, at 7:45. Evening service opened in the usual manner. Mrs Forrester gave a number of readings, followed by Mrs. Nutter, Mrs. Treen, Mrs. Fox, Mrs. Baker and Mrs. Wilkinson.

BANNER OF LIGHT for sale.

The First Spiritualist Ladies' Aid Society-Carrie L. Hatch, Sec'y, writes-met Friday, Oct. 16, at 241 Tremont street. The meeting was presided over by the President, Mrs. A. E. Barnes.

The exercises of the evening consisted of music by Mr. C. W. Sullivan and Mrs. Lovering. Mr. Bach was the first speaker—referring to the meeting of the National Spiritualists' Association.

Mrs. M. E. Thompson spoke effectively; Mrs. But-terman gave some delineations, which were well re-Mr. C. W. Sullivan sang a vocal selection, after which Mrs. J. J. Whitney of California made some

nteresting remarks and gave satisfactory demonstra tion of spirit-return. Mrs. S. C. Cunningham gave tests and readings. This

closed one of the best meetings of the seaso Friday, Oct. 30, we will have a circle at 3 P. M.

Elysian Hall, 820 Washington street .- " E. L.," Sec'v, writes: The morning circle was harmonious and inspiring. Many grand tests were given by Mr. Lathrop, "Starlight," Mr. Norse and other mediums. | trust will not be made in vain. In the afternoon our circle was more than ever interesting. Mr. George Hancock, Dr. Mathews, Mr. Wright, Mr. Norse, Mr. Lathrop and others gave

In the evening "Wild Rose" gave an edifying address and many recognized tests, through our President, Mr. Lathrop. Mr. Redding and his guides were highly interesting. Mrs. Goff gave many beautiful

Our séance with the Fosters last Thursday evening was a great success. They will be with us once more next Thursday evening, Oct. 22. Admission, fifty cents. Bring your own slates.

The BANNER OF LIGHT is always for sale at our

America Hall .- A correspondent writes: Sunday morning, Oct, 18, we held a largely-attended circle. The many tests were very fine.

At our afternoon and evening meetings words of eloquence and instruction were spoken. The following took part: Eben Cobb, Mrs. Maggie Butler, Mr Mrs. E. J. Peak, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. M. Knowles, Mrs. I. B. Sears, Mrs. C. H. Clarke, Mrs. E. Howe, Mrs. Brown, Mr. Quimby, Mrs. Mason.

Mr. George Cutter favored the audience with some

choice music, also Profs. Peak and Pierce did excel lent work during the day. BANNER OF LIGHT on sale at each session.

Good Templars' Hall, Charlestown District .-Wednesday and Friday evenings, Oct. 14 and 16, F. W. P. writes, opened by Prof. Peak with playing and

one week from next Friday evening.

First Spiritual Temple, corner of Exeter and Newbury Streets.—A correspondent writes: At 10:30 A. M. and 7:30 P. M., Mr. and Mrs. O. L. Concannon' séances were satisfactory in every respect.

At 2:30 P. M., Mrs. N. J. Willis's lecture was one of the best ever delivered in the Temple. Sunday, Oct. 25, at 10:30 A. M. and 7:30 P. M., Mr. and Mrs. Concannon will be present, and Mrs. Willis The audiences are increasing at each service, not-

withstanding the weather has been unfavorable. Boston Facts Meeting-writes a correspondent

-was very interesting on Monday evening. Phenomena were described by Mrs. Clark, Dr. White and others, and theories of their cause discussed.

These meetings are held every Monday evening at 724 Washington street. Supper at 6 P. M. BANNER OF LIGHT for sale at the meetings.

The Ladles' Spiritualistic Industrial SoArlington Hall.—Abble F. Thompson, Sec'y,
writes: Ladles' Lyceum Union met in Arlington Hall., Thursday afternoon and evening, Oct. 15.

Boston, who industrated in this popular way the first choicest selections at the world Stools, clothing and houses of mankind; also Wm. T.
Sedgwick, Professor of Biology of the Massachusetts School of Technology, upon "Bacteria in Water," five cents music-lovers can listen to concerts well worth showing the various sorts in our water supply, and by

singing; invocation, Wednesday night, by Mrs. E. J. Peak, Conductor; Friday, by F. W. Peak.

The latter evening Mr. J. E. Bartlett rendered some fine music; also, tests by Mrs. Peak.

These meetings are held corner of Johnson avenue and Main street. Mr. Bartlett will be present again one week from next Friday agening methods of growing cereals and vegetation, as well as the propagation of stock. Dr. A. C. True. Director of the office of Experiment Stations, from Washington, D. C., gave an able pa-per explaining some of the reasons which impelled

young men to leave the home farm and become denizens of crowded cities in the great struggle for life.

of crowded cities in the great struggle for life.

Prof. Wm. T. Harris, United States Commissioner of
the Bureau of Education, gave a talk on "Progressive
Methods of Education," in which he expressed the
conviction that the deliberation of the Congress would
give an impulse in this direction.

Prof. O. T. Atwater, Director of Storrs Experiment
Station, and Prof. H. H. Godell of Amherst College,
both appeared during the week and supmarized both appeared during the week, and summarized briefly but interestingly the ideas underlying agri-culture, as they effected the science of domestic

economy.

Two very interesting lectures from T. C. Schmucker, Professor of Biology of State Normal School of Pennsylvania, entitled "Leaving the Home Farm," and "Our Little Brothers of the Air," were graphic and poetic histories of the sowing of seed, and how the humble plants find their footing in our broad fields, also how the birds are allied in families. The

lectures were both illustrated, the first by charts, and the other by stuffed specimens. In the evening stereoption lectures have been given by specialists, namely, Prof. John S. Flagg, of Boston, who illustrated in this popular way the first

Business meeting was held at 5:30, Mrs. M. A. Brown. a cories of charts and illustrations explaining the

President, presiding. Supper was served a 0:30. In the evening a social dance was held, Young's Orchesira furnishing music.

Next Thursday we will have an interesting enter talument. Don't fall to come. Harmony Hall, 721 Washington street.-A cor-

a series of charts and illustrations explaining the manner in which river water became affected.
Prof. Charles D. Wood of Orono College, Manne, Prof. Herbert W. Conn of Wesleyan University, Dr. Geo. W. Thomas of the Harvard School, Boston, were among last week's speakers.
The past week was devoted to physical development. A comprehensive study of the brain and blood hegan Meeday morning. Mrs. Suvana Phelps Gage of Corneit University began the morning with a lecture upon "The Human Blood," explaining how it is received into the brain and distributed through the body. Miss Edith J Claypole spoke upon the same subject respondent writes: Morning, developing circle, conducted by Chairman Afternoon, singing: tests and queted by Charman Alternoon, singing: tests and readings by Mrs. M. A. Moods, Mrs. K. E. Parnell, Mrs. J. Woods, Prof. Hulling and L. L. Whitlock. Evening, singing; sneaking and tests by Mr. Matthews, Mrs. J. E. Davis, Mr. C. W. Quinby, Mr. J. B. Scarlett, Mrs. M. A. Moody and Mr. L. L. Whitlock; inspirational song by Prof. Pierce, closing with a poem, "What the Paistes Say," by Mrs. H. M. Dickey, Banner of Light for sale during the meeting. subject

In the afternoon Mrs. Sarah F. Rorer took up her lectures upon the "Therapeutics of Diet."

At all of the sessions Mrs. Ellen A. Richardson, to whose conception the Home Congress owes its birth,

previous. Mrs. Richardson is an enthusiast upon all advanced lines of thought, a woman of rare attainments, a all the results of this Congress, which can not fail to be far-reaching, will show.

One of the most delightful features of the Congress have been the musical contributions to the program-given by some of the most finished artists in that line, many of them composers.

Millan; singing by Mrs. Moliton, Mr. Gammon, Mrs. Millan; singing by Mrs. Nellie Carlton, and also congregational singing and songs by Helen Gale.

BANNER OF LIGHT for sale on Wednesday at 2:30 and Sundays. The Massachusetts Floral Emblem Society has the rooms on the lower floor, which makes a most attractive entrance-way, with a massing of tropical follage and cut flowers. Many of the leading clubwomen of Boston are assistants in the receptions given to the speakers in the afternoon of each day. LUCY PAGE STELER.

> If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unneces-

Magnetism or Medicines-Which?

age. The facts of mediumship and the "spiritual gifts" of man are being admitted on all sides, and the spiritual philosophy of life, like leaven, is perme It was said of old-"thy faith hath made thee whole." But considering present human conating the literature emanating from the thinkers of the times. Novels, reviews, magazines, and books and papers of all kinds are supplying the popular de-mand with more or less accurate information regardditions and organizations, faith is not a universal panacea—neither is "belief," nor "will-power." Tinctures of roots and herbs, wisely selected, and properly magnetized medicines, A great deal of it is misleading, immature, and some of it positively silly and injurious, but, as a straw shows how the wind blows, so the supply indicates are at times required to restore the sick. And spirit power often (very often with Dr. Peebles) cures at once, removing pain instantane-

Public work for Spiritualism is growing, too. Societies and Lyc ums are increasing, and Spiritualism in these islands is becoming more and more a religious factor. The trend in the movement itself is upward, toward higher ideals and better methods. Just as We have seen and inspected the letters to Dr. Peebles from which the following extracts are made. - Thomas G. Newman, editor of Philosophical Journal. Spirit is the Cause of all, so "the Spiritual" includes all truth, and, in the light of knowledge of man's spir-

For instance, Mrs. S. A. Jewett, Pittsburg. Pa. (Care J. J. Shipley, B. & O. dépôt), wrote us yesterday: "I had suffered great pains a long time from a prolonged sickness; but when was sitting Thursday evening for your psychic treatment the pains all left me at once and I was instantly cured. Although there is some little soreness, I've had no pain since."

A letter from Mrs. R. Irvine, 65 Coryden street, Bradford, Pa., received the same even-

ing of Mrs. Jewett's, says: "My foot was very, very painful; and when your letter came I took and bound it on to my foot, and it was perfectly easy right off, and it has not troubled me any since. It is remarkable, and I feel very happy over it."

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

is always on the side of goodness, hope and right. The inspirations of Mrs. Brigham have touched and Certainly Dr. Peebles is doing "wonderful warmed many weary and sad ones. Like the bright sunshine they have blessed and strengthened, and things and making astounding cures, taking wherever these ladies have gone they have charmed and helped all those who have come into the sphere of their influence. Mrs. Brigham wrote when she many, by his psychic power and attending Spirit Healers, from their sick beds almost instantaneously, thus literally making "the lame first talked of coming that she wanted to work, and she has been kept hard at work almost the whole time. to walk, the blind to see, and casting out demons" (obsessing spirits). Others, in fact the majority of invalids, require not poisonous She has held nearly a hundred public meetings, and all the great centres have been visited: Liverpool, Manchester, London, Glasgow, Dundee, Newcastle, Birmingham, Cardiff. Wisbech and Bradford, to name a few of the largest cities and towns, have all shared drugs, but some magnetized, vitalized medi-

The Doctor also treats the tobacco habit and drunkenness with marked success.

in the benediction of love from the spirit side of life our poured through this faithful worker. Miss Cushman has accompanied her friend, and Those sitting for psychic treatment should put the left hand upon the signature of one of his letters and place the mind calmly upon spirit and spiritual things-upon health, harmony, happiness and heaven. improvising poems has created no little wonder, and won universal admiration. The true spirit of poetry

Those wishing a free diagnosis should send the name, age, sex, leading symptom, and stamp for reply.
Address Drs. Peebles & Burroughs, P. O. Box 177, Indianapolis, Ind. parting with these ladies is keen and universal, and we have heard but one wish, and that is—"We hope

The Result of a Moose Call.

come if the spirit directors kindly send them to us The battle which is necessary in capturing a bull Moose is an experience of the liveliest and most excit-We are looking forward to the return of our highly esteemed co-worker and brother, J. J. Morse, and are arranging to give him hearty welcome home; so that, ing kind, and a trip to the wilds of Maine and Canada is an expedition looked forward to with great joy by the sportsman.

The following from Outing of recent date relates the experience of two sportsmen who were seeking adventures with His Majesty, King Moose:

We were fortunate in securing for this trip a well-known guide, and who as a caller of Moose had no

All the Indian callers have insisted on calling only after sundown, but our guide calls only in the hours of daylight, when the game may be clearly seen. After several attempts, one beautiful, still frosty norning, we paddled across the lake to the wester

shore, and climbed to a point on the mountain which

offered a favorable site for calling up a Moose. The guide gave the Moose call with all his usual artistic variations, and then—well, a great many things happened. There was a low deep, muffled sound, which might have arisen from the ground at our test. but which, on the whole, seemed to emerge from the thick belt of barren firs that lined the opposite shore of the lake; then a quick succession of basso-protundo grunts, tollowed by a terrific crashing of herns against the trunks and limbs of trees. We dashed down the bank in order to connect with the bull moose express. We got there in time to board the train. The cowcatcher and headlights loomed up, pushing their way through the alders across the lake about one hundred yards away. It was the king of the valley, and no mistake. His ears were thrown forward, his horns shone like a crown of glory in the pallid October sun, and every hair on his big black mane stood up as

straight as the sentinel firs from which he had "Give it to him!" The bullet struck the moose near the right shoulder, for as he turned and charged through the hardhacks we could see that his right fore leg was powerless. Still, he was making regular schedule time, and though we kept heaving chunks of sudden death across the pond at a lively rate, it really seemed, when the moose disappeared in the woods, as though this was not our moose after all. We went As a sign of the times, our societies are building tearing through the scrub, and came suddenly upon a huge, black animal, with his hair turned the wrong way, sick unto death, but kingly still in his majestic With cordial greetings, and good wishes to all my old friends among your readers, and sincere good wishes to yourself and for the prosperity of the good old BANNER and the progress of the Cause, I am heartily your co-worker and friend, mien, facing us not twenty feet away. A crash from the rifle, and then came the war-dance and the shout-

ing.
The noble animal measured nearly seven feet in height at the shoulder; the horns were just four feet from tip to tip.

This is an experience of common occurrence, as is

chronicled at regular intervals.

The Boston and Maine System and its connecting lines so cover the hunting regions of Maine that with very little effort one may visit this wonderful region, and participate in this sport of sports. Information and time-tables may be had at ticket offices and at Boston City Ticket Office, 322 Washington street.

"Samples for the Million."

An Idea of what is Given Away over the Counters at the Food Fair. "Samples for the million" is what the managers of

the Food Fair advertise. Such words are potent in their charm for those people who are always on the lookout for a chance to get something for nothing, and they have not been slow in their attempts to supply themselves with anything and everything that is offered from the gay booths that now adorn Mechanics Building.

Silver souvenir spoons were offered to the first four hundred women who should buy tickets of admission to the Fair. On the first day there was a line of expectant waiters, one with a baby in her arms, some with camp-stools, and nearly all with umbrellas. The spoons were pretty, and well worth a special effort to

The numerous confectionery dealers give away a hundred pounds of peanut nuggets daily, and their neighbors, the spring-water people, empty fifty or more gallon jars to help quench the thirst occasioned by the millions of salted peanuts, the baked beans, the tens of thousands of crackers, the barrels of potato chips and dozens of packages of shaved beef that are a part of the distribution. Griddle cakes are the "plece de resistance" of the crowd, and it is estimated that nearly five thousand of the little hot cakes are deoured between the opening and closing hours of the

Other departments are as well patronized and are

as generous in proportion. For the week of Oct. 19 to Oct. 24, the famous Seventh Regiment Band of New York, under the leadership of Walter B. Rogers, the greatest cornetist of the age. will render their choicest selections at the World's Food Fair every afternoon and evening. This Band has been secured at enormous expense, and for twenty-

The Massachusetts State Association

Will hold its Quarterly Convention at Springs

field, Mass., on Thursday, Nov. 12, 1896. Meetings will be held morning, afternoon and evening. Among the speakers already engaged are Dr. Geo. A. Fuller, Carrie F. Loring, Mrs. H. G. Holcomb, Miss Lizzle Harlow and Mrs. Juliette Yeaw.

The music for the day will be furnished by

the singers of the Springfield Society.
The Ladies' Aid Society has secured the use of Odd Fellows Hall, and has tendered it to the State Association free of charge. The ladies will furnish dinner and supper at the hall.

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

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

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

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tribute Samples to the People. Most distinguished men and women in the land partici-pate in Home Congress. Mrs. Sarah Tyson Rorer, of Phila-delphia, lectures every afternoon on "Therapeutics of Dict." Five "Genturion" Bicycles given away.

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Five "Centurion" Bleyeles given away.

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DR. C. W. HIDDEN,

OF Newburyport, Mass., whose remarkable success as a physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday from 9 A.M. to 5 F. M., main entrance; take elevator, Columbus Avenue cars pass hotel.

4w* Oct. 17.

Albert Edminster, PSYCHO-MAGNETIC HEALER AND TEACHER, 78 Rutland st., near Tremont st., Boston, Hours 10 to 4 P.M. Oct. 24.

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

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DESIRES to make engagements to lecture, including tests, in the spiritual field, with Societies for the Fall and Winter. He has been a prominent public speaker for many years, and has met with great success. Societies or parties destring to make engagements, will revery prompt attention by addressing REV E. SHEFFIELD STRAIGHT, East Providence, R.L. P. O. Box 771. hv Oct. 24.

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SPIRIT Messuge Depurtment

SPECIAL NOTICE.

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

To 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.

Joun W. Day, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Se. t. 11, 1806.

Spirit Invocation. Oh, Divine Spirit! again do we come in humble supplication, and give ourselves up entirely to thy great teachings and wisdom, hop ng that thou wilt guide us and educate us. We feel and ke ow that all things externally do pass away, but the infinite spirit remains the same through the law of progression. We feel ourselves bless, d this morning, and we realize the blessings and privileges that are be stowed upon us. We are so con tituted we cannot only have the spirit taught, but be conscious of it-and may each one feel it more than ever. We should seek more diligently, instead of asking for things that seem beyond our comprehension.

We ask this morning, especially, for our daily needs, for dl ection in the way we should go, for the best advantage and where the most good can be accomplished. As we come en rapport with the mortal and immortal we feel such acquaintance-touch with the two worlds that it is hard sometimes to separate-for when we are in darkness, and the spirit is sad and downcast, it is like unto the night, it comprehendeth and seeth nothing; but when the spirit is brought so clear and so strong that it rises superior to the earth life. It is like unto the bright morning-the sound of knowledge is penetrating the darkness and we can better comprehend and grasp thy wisdom and guidance, and feel in being brought from the shadows we are more capable of approaching it. By-and-by we see in our circle this blessing-which thou seest we need.

May each one that may control this morning have still more strength and n ore intuition, so as to rise superior to all the criticism and all things that may put us back from don't see why, when we return from the world

INDIVIDUAL MESSAGES.

Capt. Israel Cotten.

Good-morning, Mr. Chairman. This is just a beautiful morning, and it seems as if we could come in contact with your instrument; it is sometimes hard to try these physical organs and say what you want to, and also when you commence to think how many years you have been gone from the earth life, or from what we call activity; yet when we recognize the changes, and the many, many years being absent from the present surroundings, it seems still harder, perhaps, in making yourself distinctly known. When I was in your earth-life, I was conscious that the spirit, or God, or something (you can term it whatever you please), was guiding us over the many trials and tribulations of life; I realized many times the guidance of the still, small voice that speaks to every man, if they will only listen. I was, perhaps, not so bigoted as I should have been if it had not been for the vast experience I had while in earth life in coming in contact with all kinds of people, and meeting with almost every religion in the world. I feel that there is some good in all things, and it can oftentimes rise within our own soul what is right, who is right. So I might say justly, Mr. President, wherein I had such a large experience.

I spent most of my life on the water. I made a great many voyages, and I had a great deal to do in the East Indies and in many other places. I have been in China, and, in fact, every port that the American vessel has ever been admitted, and that is what gave me my education—as I left home and wandered into strange countries, or foreign countries. I said that I have been some years out of the body. I went away sometime in the sixties, I don't know just when, for the spirit does not reckon time as the mortal does, but somewhere in connection with the fall of '67-because I know that peace was just then being recognized, and I know that they had been passing through a great deal of excitement in our war element. Perhaps it is the a me disturbance that is now interesting me in the earth-plane to-day. I see where there are so many eruptions in the country at large, it seems to me all is confusion.

I am not going into politics, for I am out of that thing, but am anxious to reach a boy and girl I have left in life who are trying to earn an honest living, and they oftentimes get very much discouraged. My daughter is somewhat of love, of honesty and justice will make a mediumistic, also is very much interested in man's soul rejoice with more happiness than Spiritualism, yet is one of those who do n't say much about it; I feel if I can make her interested in me through the public press, I can perhaps be of more assistance to her in private. I would say to Frank that he must be see how many anxious souls are waiting here, prompt; he perhaps is a little selfish-looks it seems almost too bad to talk as long as I out too much for number one; yet, look out; have. I have many on the spirit side with don't be too much so, for if you do you are not | me. I might say I have two companions. going to survive the conditions you are in now, They are both here with me, and I want to speaking materially. I want you to take new encouragement, for you feel that you are struggling alone; but you are not.

You may also say my wife is with me in spirit, and I also have one boy in spirit. Most all my own family have gone. 1 would say my wife has joined me since I passed over, and she has been gone only a few years, but we are all here this morning, and I want to send forth words to all those who remember me. I feel I am not forgotten; I think I can be remembered, as I was familiar both with Boston and New York-New York especially.

This message is from Capt. Israel Cotten, and my home was in New York; but my daughter is in Boston, and my son is more in the West. I hope they will see my message, and I have taken this way to reach them, as the paper goes to a very intimate friend, where my daughter is likely to see it.

Catherine MacKenney.

I would like to send out a few words this morning to let the dear ones know I am still interested in them. I should like to say that I feel I have forsaken death and the grave. have not been out of the body so very long, and I did n't understand much about Spiritualism when I passed away. I did know something about mediums, for I used to go to mediums, and I know they helped me a good deal-but I always wanted them generally when I was depressed with matters pertaining to the earthlife, so I did not give much attention to the spiritual part of it. I do know I was assisted, and I feel now, as I have more consciousness of the life beyond, that I am glad I can return, and especially to those that I love very dearly; particularly my own family. Would say I was taken out of the body somewhat suddenly, as I was not sick but a day or two, and that is what left things so confused and so upset.

I want to say to the dear companion I left behind me, and also to the dear children. that mother is not gone-that truly her spirit can return and administer unto you; I cling to them so much, and I have been so anxious that they should become more conscious of my presence, and not miss me so. When they mourn me so, they keep me so closely to the earth-life that I cannot help them or help myself. Should say for them not to feel that it is the worst thing that ever happened, for God in his great removes a soul from earth life, and it is for the mortal to realize that there is a stronger purpose in it.

I should say to the dear loved ones that I left, I am so happy, and if I can only make you happy my life will be more complete. You may ask many, many times, am I happy in spirit world ways, for I have met with so many of the darling ones that had gone before me. When we come together in spirit we recognize each other. I feel my happiness will not be complete until I can see the loved ones of earth life more reconciled, especially my sister Hannah, because she do n't see why she should be left all alone. I say to you, Don't look on it in that light, you are not alone; if you could only perceive the host that many times surrounds you you would not feel so lonesome. I. should say to her, William is here with me this morning, that is my sister's husband, and we are all together; and by and by when all things are completed in the earth-life, and work done, then we shall meet to part no more.

I want this message to go to Burlington, Vt., and I want my dear loved ones to know I have still retained my consciousness; my name is Catherine MacKenney. I should say I have friends in Boston-and in several places in Massachusetts; my home will be recognized there, as I passed from the body there.

Josiah Rogers.

Good-morning, Mr. Chairman. My name is Josiah Rogers, from Washington, D. C. 1 of spirit, we cannot bring our customs and habits with us, as an evidence of our former existence—and hence it always is customary where I am to introduce myself, as above, before I inform the people of my business. should like to say, there are many yet in earthlife I think will remember me. I have a good many relatives and friends, and we can always tell our friends more after we have gone over; for I am afraid that we are not apt, while in earth-life, to realize how many friends we really have-especially if a man is in business who shuns his friends according to their credit.

I was somewhat interested in the lumber business while I was in earth life, although years have passed since I did a great deal of work-for I did n't do a great deal for some years before I passed on to spirit. I shall be recognized. I think, in Washington and Baltimore and many other places-both in Canada

I suppose, Mr. President, people would have called me a Spiritualist if I had lived in the times now. I believe in natural laws; I could not see much in what was termed supernatural; but all things are not so, and if we understand the workings of life we can oftentimes

accomplish more. I want to reach a grandson especially, in whom I have an interest, for he follows his grandfather's ideas a good deal; in fact, it is amusing sometimes to hear Rebecca and Lucinda tell him how much he looks and acts like his grandfather. I should like to say to them all, I have still an interest in earth-life; and I have their welfare at heart, and I would like to send forth consolation and encouragement to those who are bordering on the life beyond. The two I have spoken of are sisters, and they will soon have to lay the mortal body down and put on the immortal body, because God has been good to them. They have lived far beyond their allotted time, and I want them to be prepared and have no fear of the change, for there are many waiting for them, and many will be glad to receive them.

I should also like to say to Jeremiah, my boy, that father is not dead nor silent; that he met his reward just as he worked for it, and he wants you all to know that the spirit all the music and harps you might give him to play upon. I will not take up a great deal of your time this morning, for I realize how precious it is. When I look around me and make that a statement, because if I spoke of one, they would say, why don't you speak of the other-so we are all one family in the

spirit, and we have no quarrels. Noah Moore.

As I listened to the last speaker it seemed to me that it is for my inspiration, and also to help me to take on some strength, so as to be able to try and identify myself. It seems, when in the same spirit or mood, as we used to express it, that we did when we were in earth life. are here, and they will speak to her sometime.

We wonder what use it would be if we did return-especially when we know our friends don't believe in it. I was wondering if I identified myself through this most valuable paper; and I thought of the parable of Christ of old, who came to his own and his own received him not; I was wondering if that would be my experience; and yet I felt a desire to come in. thinking perhaps it might do some soul good if not my own, for I have been out of the body a long time, and to a certain extent seemed to have passed out of the memory of others. I see within the last few years my boy Frank; he has been interested more in progress, and I see where he oftentimes comes in contact with mediums, and he has oftentimes said to them: "Why don't my father come? why don't my father prove his identity to me?" and I see him making so many inquiries, and I have tried to demonstrate myself through various instru- tality. ments that he has come in contact with. I should like to say to you: "Frank, my boy, it is not facts that you are to put faith in, it is the condition that you keep your mind in that prevents me from making it more clear to you, for while you oftentimes visit mediums and go to spiritual meetings, you don't seem to take hold of it with the reality I wish you would. You seem to let your doubts predominate so much that when I reach out to give you one little gleam of light you seem to be taking it on as though it was the person-it is what we call trying to develop through imagination. Now I should like to say I came this way for the reason that I have bad the privilege of controlling this instrument independent of you, independent of your criticism, independent of your doubts, and I have been informed by higher spirits, and those further developed than myself, that if I could reach you when wisdom always sees a wiser purpose when he you was not looking for me—that if I could reach you anywhere—I could convince you that father is with you."

> I should like to say that my boy is now well advanced in years, and his time for the spirit is not so very far off, for he is traveling in the last winters of life; I want him to become more conscious of what the whole world may say to him. Mother is with him, and also my dear children that have passed on. I have got two boys and three girls with me in spirit, and I have got one girl in earth-life, but it is the boy that I feel the most interested in, as he has tried to open up the way, and yet I do say, 'Frank, you criticise."

> You can put me down here in Boston, and my name is Noah Moore; he is always waiting for that name, as he does n't think sometimes that the mediums can give it. Now I have given the whole, and I hope he will believe it: I also hope I have not intruded upon you, Mr. Chairman. Thank you very kindly. The control says I went out with paralysis.

Mary Ann Osgood. Good-morning, Mr. Chairman. I feel as if I

would like to come in a little while, and merely say that I, too, would let my friends know that I still live. I felt I could make them understand it before, because when I was in earthlife I had some knowledge of spirit-return, and it has been a great advantage to me in spirit. and I feel that I would like to encourage them, both those that do believe and also those that don't believe. Here believers need encouragement just as much as the disbelievers. I have not got a great deal of time this morning. because I am here by request. It has been asked me if it was possible to get an opportunity to come, if it was to express but three words. I will say that I am interested in both the mortal and the immortal, for I find I have work to do on both sides. I have better advantages in the spirit-'ife, for the reason is while I was in earth life the physical kept me back—as I never was very strong.

I want to say to Martha: "Go slow. Do not think because your health is not very strong that you will not be able to accomplish any good." I would like to say from our standpoint of life, that it is not the mediums that are out on the public rostrum and are lecturing all over the country who are doing all the work, for there is a greater deal of work accomplished by private means than in public. I say this for the benefit of so many of my friends that are seeking in private. They are and in the United States. There is one thing | seeking to develop their own faculties, they I do admire, and that is the independent are seeking within themselves to hear for thought that we can worship God according themselves. Now, only be patient. The spirit to the dictations of our own heart, and we cannot give all things at once. You must have to stand the consequences for our ig- grow; you must put yourself in that place where you will be able to receive and not repel. I know they don't repel intentionally, or make trouble, but sometimes they grow so impatient, and they feel that they are making no headway, and that is why I speak as I do.

I was very much interested before I passed on to spirit, and I sense the same conditions this morning, and I do not wish to exhaust the medium; so I will just merely send my love and good encouragement, and tell them to be faithful to the spirit and the spirit will be faithful to them.

My name is Mary Ann Osgood, and my home was really in this town of Boston, but my friends that are sitting and are anxious for me to manifest are in Manchester, N. II.

Frankie Osgood.

The good spirit-friends that are around me this morning are helping me to come in, because that woman said her name was Osgood, and my name is Osgood; but I am no relation of her's, because my name is Frankie Osgood. I want my mother to know that she buried the body, but she did n't bury her little boy. My home is here, but I have come a long ways from where my body was buried, because, Mr. President, that was buried in England, away across the water, before my mother came to America. I have always wanted to come and see mother, and make her feel that we are all together, and it makes no difference where she left the body, the spirit is with her. My mother is somewhat of a medium, and I know she feels me when I come. I want to say that Grandmother Kennedy (that is my mother's mother) is with me in spirit, and I want them to know that I have got papa too now on the spirit side-and

that is why mamma is left all alone. I went out of the body when I was a very little boy, about eight years old, but I have got to be a big boy now in spirit; mother always thinks of me as her little boy, and I want to encourage her, because she has not been feeling well, and has been discouraged. She wonders why the spirit do n't come, and also why she do n't hear more, and she takes your paper too-she looks forth to your messages so many times, and wonders why somebody don't come to her; and papa thought that because we always thought so much of her that I might do we return to earth-life, that we find ourselves the best I could to identify myself here, and send her a message. I want to say that others

My home is in Lawrence, Mass.; you can say that Frankie Osgood is here, and I want to help mother, and I want her not to feel bad; the winter before her looks better than she thinks.

Warren Chase.

Well, Mr. President, just for a minute. I certainly feel that I dropped in at the eleventh hour, but I have oftentimes epoken here, and many times with you personally. I have been more than interested in the communications of this morning, and I am also well pleased at the progress that Spiritualism is making, and that the advanced thought of to-day is rising beyond all superstition. I am just looking back over the memory of the past, and drawing lines from the time I occupied your public rostrum and tried to educate the people of the world at large in the true sense of immor-

I am glad to be with you this morning, as I have many of our old co-workers together, who wish to join with me in sending forth their blessings and glad tidings of immortality. I would like also to say to those who attended me in my declining years, and before the good angels saw fit to carry me to the home that they had prepared for me, that I was glad to have an opportunity of returning through this channel, so as to encourage them. I should like sometime, Mr. President, to

make some further advance in giving forth my experience in the spirit life-as I always like to give my personal observation and experience in earth-life, for that is our school of education-but as time is limited this morning, I merely want to say: Put me down, Mr. Day, as Warren Chase. I want to say, I will assist you and uphold you in the glorious workone of the greatest works humanity ever was engaged in. I will make a few remarks only to day, as I wanted merely to become familiar with your medium: Sometime, when I can get better control of the instrument, I will send some encouragement to my co-workers.

Messages to be Published.

Sept. 18.—Samuel H. Terry; Laura Weils; John W. Emer); Emeiline Day; Sarah Underwood; Caroline Brooks.

Sept. 25.—Luther Brigham: Mary E. Bothmen; Ida Morton; Frank W. Plummer; Levi Brown; Mary Gurney Bolco.

Oct. 2.—Emily Dodge; Joseph B. Beals; Lizzle Foster; Mary A. Heyven; Philip Emerson; Amanda B. Kendali; Charles Wood.

Contres would of the Control of the Control of Control, for Samuel F. Ferrol and Clara Millet; Clara Control, for Samuel F. Ferrol and Clara Millet; Clara A. Banks.
Oct. 16.—Benjamin Harris Bates; Rebecca Perkins; Agno-Davis Hall; Harry Adams; Hazeltine Kirk Morgan; Hob-bard E. Walden.

For the Banner of Light. SOMETIME YOU WILL MISS ME.

BY LILLA N. CUSHMAN.

Sometime you will miss me, darling! When the long night shadows fall, I shall be keyond the starlight. And I shall not hear your c.il. You will wake oittimes at midnight, And will think of one dear head That your bosom softly pillowed-Resting now among the dead!

All the precious love you gave me In the olden, happy time, You will think of and will weave it Deftly into heartfelt rhyme. You will miss me-it must be so-But perhaps our God will give Unto me the power to cheer you. And watch o'er you while you live.

At the lonery midnight hour, And my presence softly round you Shall enfold when storm clouds lower! Shielding you from every evil, Though you may not see my face. I will rever leave you lonely-There shall be no vacant place.

All the hopes and aspirations, All the precious love we've known, These shall draw our souls together, Round the great Eternal Throne. Do not mourn for me, my darling, Meekly bear the chastening rod: Thick that I am with you always-I, who love you next to God.

Are You Low-Spirited? Take Horsford's Acid Phosphate.

Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.

A Prophecy.

To the Editor of the Banner of Light:

We have held a circle regularly for nearly two years, and the communications we have received would fill a large volume. Mostly these have been truthful and instructive, but we have had all classes of intelligences, and some have been quite difficult to get over. We ourselves have been truthful, earnest, and with honest endeavor to get the best; yet sometimes the control would be seemingly bent on giving us false information.

We had table tipping at first, and then one of our number began to feel a control in her arm, and at last was able to write. To help us along we sent for the various instruments advertised. Recently we procured a Psychograph, which we learned was a modified form of the dial employed by Prof. Robert Hare in his celebrated researches in the infant days of Spiritualism. It can be arranged so as to make whatever is received through it exceedingly conclusive tests, and it is so sensitive that its responses are given with great rapidity.

We were happy to find that it responded at our first circle. Our medium had been prepared, probably, by preceding training. spelling of messages was at first slow, but soon became so rapid that it required a quick eye to note the letters to which the index pointed. The personal communications were deeply interesting to those who received them, though

of no public concern. Some one asked: "Who will be our next President?" It replied: "It will not be Bryan."

"Are you opposed to him?
"No, I cannot vote."

"If you could, you would vote Republican?" have not said so.'

What will be the Republican majority?" "We cannot tell-only, it will be large. "Do you think this government ought to in-

terfere in the affairs of Cuba?'

"It is its duty, as the Great Republic of Mod-ern Civilization—and it will." 'Should this government, or European governments, interfere with the Grand Turk in

the treatment of the Armenians?"
"This government should not, unless it desires to bring on a religious war and fight the old battle for conquest over again. The Armenians, instigated by missionary teachers, are the aggressors. Were a band of Turks to attempt to carry out their religious forms in opposition to Christianity in a Christian coun try, they would be treated as hostiles, as are the Armenians. The combat will come, and Russia be the chief gainer."

This is the gist of the answers, and we shall

wait with interest the coming of events. Our circles have been of great satisfaction to us. Some one has said they were the "prayer-meetings" of Spiritualists. They have been

more than that to us. ARTHUR D. CRABLE. Chicago, Ill.

Banner Correspondence.

Onr friends in every part of the country are earnestly invited to forward brief letters, tiems of local news, etc., for use in this depart ment.

New York.

SAUGERTIES .- Anna Sargent Turner says: "The people of Paris seem to be entirely carried away by the claims of those interested in the Pasteur Institute, for the different serum remedies discovered or used there. The serum is obtained from animals (ta whom diseases have been artificially induced) at a cost of unfold arony to these innovent, defenceless creatures. Commenting on the immense success of the sero-therapy, the London Zolphilist says:

the sero-therapy, the London Zodphilist says:

'We might almost assume that they' (the Parisians)
'had transformed the Pasteur Institute into a sort of
Olympus. Everything that emanates from this temple is accepted without discussion, not only by the
mothers of families, but also by numerous medical
men, who prefer making their patients happy rather
than to show a feeling of skepticism which might appear to be in questionable taste. As with all religions that of the Pasteurlans is supported upon terror
and the fear of death; it has the advantage of promising—not felicity in another world, but happiness and ing—not feticity in another world, but happiness and health in this. "Take our serum." say the new gods, "and you shall be preserved from diphtheria, warla-tina, and all other epic emic scourges."; neither Christ nor Mahomet promised so much."

In this connection it may be of interest to your readers to know that at present the Pasteur Institute is a regularly established trading company; and that the money derived from the sale of the various serums there produced is distributed among the share-hold-

BROOKLYN .- James Burns writes: "Having become interested in Spiritualism through reading your paper, THE BANNER, I have attended the meetings held in Amphion Theater Building, the Progressive Spiritual Association, Bedford Averue and South 10th stree, Brooklyn, N. Y. Mrs. E Cutter of Phila., Pa., the speaker and medi-

um, gave some wonderful tests; her d-scriptions of spirits and names in her flower readings are due. She should be kept before the public when she can give such convincing proofs of spirit-return. As soon as I get located I want your paper. I buy

it when I can get it, for I like it." BROOKLYN .- Mrs. E. Cutler writes: "It gives me great pleasure to send a few lines to the noble Rax-NER, which is being read not only by the Spiritualists

but many church people, in every State. May THE BANNER reach every sad heart, as it comes like a healing balm to all. I have been in Brooklyn, N. Y., one month, and find great interest in Spiritualism; have been speaking for

the Progressive S critical Association, Amphion Theatre Building, Bedford Avenue, Mrs. M. Eva is, President; Mr. George Churchill, Vice President; Mrs. John C yde and Mrs. Molesworth, officers, and they are good workers. The hall is very nice, and we have good audiences

The half is very nice, and we have good audiences—
straugers coming every Sunday.

Anchi er worker for hima lity is Mrs. E. A. Cutting.
She is Chairman and Manager of a society, Gates
Avenue and Nostrand sheet, which meets every
Sunday afternoon, different meditums taking part.
Mrs. E. A. Cutting is a good spiritual woman, and
worker for the litting up of humanity.

The Woman's Progressive Union are all good workers, and have the best of speakers Sinday afternoons
and evenings. Friday evenings hold sociables. Mr.
Emerson is the speaker for this month. So I find the

Emerson is the speaker for this mouth. So I find the

good work going on.

The Advance Spiritual Conference meets every
Saturday evening in Single Tax Hall, 118 Bedtord Avenue. Mr. Whitney its Chairman, and Mrs. Emily B Ruggles are doing a noble and grand work. Last Saturday Mrs. C. F. Allyn spoke to a large audience, and her lecture and plem were something grand. She is a lood woman, tooking after the needs of I umanity.

I find Brooklyn alive to Spiritualism, and THE BAN-NER at every society. I hope it may continue its good

MIDDLETOWN .- Luther R. Marsh writes: "I am so pleased with the editorial columns of the issue of THE BANNER of Oct. 10, that I hasten to enclose the subscription price for another year. The 'leader' is especially grand and true, according to my standard, by which I am obliged to graduate all spiritual utterances that come to my notice. There is in this only one thought that I should be disposed to criticle as contravening my own messages: to wit, that all augelic beings are disembodied spirits. I am taught otherwise, and that the archangels, and their legions

There are so many efforts to fasten upon Spiritualism such various creeds, dogmas, propositions—both in the press and on the platform—that it is refreshing to me to have such a clear compendious, and, as I think, fair and truthful presentation, of what it takes to constitute a Spiritualist. I subscribe to your lead-er, in all its parts, save the single point to which I

That editorial should, I think, be made to assume some form where it can reach every one who claims to belong to the O.der. It is truly, as you say. 'A Compend.' It covers the ground. It compresses and compacts the whole subject. Would tast all Spiritualists would keep within its lines. Every sentence is gold. I have nowhere seen so masterly a statement, and am glad to have it from so authoritative a source. Can you not keep it going in your col-umns, reprinted and reproduced, that it may constantly look all Spiritualists in the eye? You can publish nothing else so good. This is what I have been waiting to see. It should be a kind of vade mecum, to be often read, and never departed from."

Colorado.

DENVER.-G. C. B. Ewell writes: "Since my return, arrangements have been made by the First Spiritual Church to hold a State Convention in our 'City of the Plain' Tuesday, Wednesday and Thursday, Nov. 10, 11 and 12. We shall be glad to meet all those at that time from all portions of the State interested in our Cause. Services will be held at the church each day at 10:30

A. M., 2:30 and 7:30 P. M. Arrangements have been made by the Ladies' Auxiliary to serve lunches between the services to those who may desire them. The Society secures, in addition to my own, the services of Dr. Sara L. Hard, Mrs. M. A. Gridley of New York, and Prof. G. W. Walrond of Canada.

We hope to have a strong and successful revival of enthusiastic and well-planned work. We invite all interested to come and add their mite, or more Our regular Sunday meetings are well attended, and deep interest manifested.

On Monday last 'Starlight' tendered a reception at her home to her honored friends, Mrs. M. A. Gridley and control 'May Queen,' and Mr. aud Mrs. G. W. Walrond. Many gathered to extend fraternal greetings of love and respect to 'Starlight' and her guests, and, amid pleasant converse and happy messages of love and cheer from the other side of life, the hours

sped far too fast.

'Starlight' was as ever the sweet, gracious hostess, dispensing that hospitality and cordial feeling that made all feel at home.

'May Queen' and 'Mike' added much to the enjoyment of the occasion, while the dignified courtesy and words of greeting from 'Dr. Duprey' were a happy

effort most pleasing to all. We have been much pleased to meet and greet in our church and home a sensitive, Mrs. Galbraith, from the western shores, and one whom we believe is to be an instrument of much good to humanity in the hands

of the spirit-world. I cannot close without speaking of the splendid magnetic work being accomplished through the organism of Mrs. Ewell through Spirit 'Big Feather.' He is doing a wonderful work day after day."

New Brunswick. LEWISVILLE, MONCTON. - Mrs. M. J. Wilson

writes thus: "To Professor Herrman: After reading your article on Spiritual Mediumship in Collier's Weekly, Vol. XVII. No. 25, I felt it my duty to make some reply to it. When any one has the audacity to some reply to it. When any one has the audacity to assail honest people as if they were rogues, it is time for the lovers of truth to wake up. You make a statement which is not true when you say there never existed a medium on this planet through whose organism we are permitted to behold, and even converse, with those who are so dear to us and who have passed from our mortal ken; and when you call their claims they learn you might at least have made some excharlatanry you might at least have made some exceptions.
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gence is as good as the best thinkers on any subject,

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the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

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who are personally acqualuted with honest and honorable men and women who are blest with this great and sacred gift. If you have prayerfully and careful-

and sacied gitt. If you have prayorfully and carefully, with a sincere desire to know the truth, investigated the phenomena of materi dization. I am at a loss to know how you fail to see the genuineness of it under proper conditions and with a good medium. You know, doar sir, that it has always been your aim to find out the trick of imposing on the senses of your audience, and you have succeeded in a wonderful manner in so doing; having always studied in that line, I presume you fail to see the beautiful reality of many things. You are busily engased in looking for the trick, and you give us the shadows of these deep mysteries, but not the substance.

On this particular question, allow me to say, your representations are only miserable imitations. When you say that apparitions can be made to move about the room by mechinery I dare say you are right; but the stubborn fact remains the same that those I speak of move, but do not move that way. The 'apparition

of move, but do not move that way. The 'apparition fake,' as you are pleased to call it, which you say you can produce by your methods, has no relationship you can produce by your methods, has no relationship whatever to the one produced by the methods used by the Source of all Wisdom through his instruments—neither are these spectral illusions produced by your ingenious method of painting their photographs on glass, and, by the aid of phosphorus and some chemical compound, making them to appear. And when you say that this is the way we people of the nineteenth century allow ourselves to be imposed upon you make a great mistake, and simply show you do not know what you are talking about. A child of

apon you make a great mistake, and simply show you on not know what you are talking about. A child of ten years can in one moment relute all your theories when it recognizes with joy and gladness some lost friend or little playmate, and receives with rapture their loving embrace.

The subject is too sacred to be treated lightly or dismissed easily, and too true to be crushed out of existence by unfair, unjust and unkind criticisms.

I am glad to hear you acknowledge that there have been a dozen or so which you could not duplicate; if you had sald intitate it would have been be tter.

been a dozen or so which you could not duplicate; if you had said tmitate it would have been better.

We live in a Christian community whose foundation of faith is the Bible. What are you going to do with this book, so full of beautiful spiritual phenome na? Are you going to say it is all a mistake, or will you compromise the matter, as too many others do, by saying that these things belong to the Bible times but do not occur in these days? I submit these remarks to your candid perusal, and if you should fail in seeing the truth of Spiritualism pray do not make yourself a stumbling block to others who may be seeking to find it."

Maryland.

BALTIMORE.-Samuel H. Congdon writes: "I enclose a communication received by me at Signora Sammani's séance, Baltimore, from Belle Lawrie

Whyte, whose name all readers of 'Was Abraham Lincoln a Spiritualist?' are lamiliar with:
'Many things have come to pass that I predicted when in the mortal, and so it is with all our instruments.
Those who are pure and God like need not fear what

Those who are pure and God like need hot lear what man may do unto them, for to die is gain, and the perfect shail have reward.

(Signed)

Belle Lawrie Whyte.'

This spirit is Signora's principal control. On Sunday, after giving numerous tests, all of which were recognized, a black pencil was borrowed from the audience, and some forty communications were given with talears pite rapidity in various colors. with telegraphic rapidity, in various colors.

The pencil is held by the medium, the spirits mate

The pencil is held by the medium, the spirits mate rialize and guide her hand, but furnish their own colors. After the pencil was returned Signora gave several colored writings, merely passing her finners across the paper for magnetism. This is truly a worderful phase and demonstration of the unseen force. As a member of the Baptist church, brought to the light by this medium, and strengthened in my Christian life by the knowledge of the continuity of life and the immortality of the soul, I am glad to add my endorsement to this great and glorious truth that the soul lives on forever, and that this life is but a prep-

soul lives on forever, and that this life is but a preparation for the life beyond. 'As we sow so shall we reap.' The purer our lives are on this side, the higher sphere we enter on the other side. The more we know of this truth on this side, the more rapid our progression. sion when the soul leaves this temporary tenement of

Or as C. H. Spurgeon, the late eminent Baptist English minister, says in a communication also received by me through the same med un Sunday:

by me through the same med un Sunday:

That which makes a man oure must have truth in it; that which defiles, a lie. Truth begets tove, and hatred falsehood. Such is true Spiritualism, tove, charlity and purity. If right it must succeed, and not fail. (Signed)

As a weekly reader of your paper, and as great a skeptic of this grand truth as could be found. I am glad to fall into line, and proceaim that Spiritualism is a truth, and that any one who will honestly investigate will be convinced of the fact. Withdraw it from the Bible, and we have no Bible. 'God has spoken by the mouth of his holy prophets (seers, mediums) since the world began.' (Luke 1: 70.)"

Massachusetts.

BOSTON .- W. L. L. writes: "On Thursday evening. Oct. 8. the Fosters held a séance for physical manifestations in Elysian Hall. Their work differs in many ways from other physical mediums. Mr. B. F. Foster is the particular medium for these manifestations, and, although a young man, gives exceedingly creditable results. Every person present received son e test, and most all received both a picture drawn on their own handkerchief in the cabine under test conditions and a slate-writing produced in the same way. The forces were very active, and everything was produced in the full light."

FOXBORO.-1.. A. Mears, Sec'y, writes: "The secand meeting of the Spiritualists of Foxboro occurred Friday evening, Oct. 9, they having for their speaker Dr. George A. Fuller, of Worcester, Mass.

Many of the best people of the town were present, and were highly pleased, and to say that Dr. F. made a success on his part is proven by the intention of the people here to secure his services several times more during the present season it possible,"

BOSTON .- Abble F. Thompson writes: "The Ladies! Lyceum Union held its first meeting of the season Wednesday evening, Oct. 6. It was a social meeting, and every one seemed to enjoy it.

Our President, Mrs. M. A. Brown, made some very interesting remarks; Vice-President Mrs. M. J. But ler greeted the friends in her usual pleasant manner; our second Vice-President, Mrs. J. S. Soper, made remarks to the point. She was interested not only in the Lyceum Union, but in all spiritual work.

Marie Autoinette Cyr favored us with a fine reading, also Jimmie Atherton spoke a fine temperance

piece, Meetings will be held in Arlington Hall, corner Washington and Dover streets.
BANNER OF LIGHT for sale."

Michigan.

DETROIT.-John Eggleston writes, Oct. 12: "Last Sunday evening it was my pleasure to address in this city one of the most spiritualistic audiences I have ever seen. It is presided over in an admirable manever sen. It is presided over in an admirable manmer by two young workers in our Cause, Mr. and Mrs.
Carpenter, lifelong residents of Detroit, and who seem
to me to be remarkably qualified to do a great work
in the way of denolishing the walls of error and supersition which envelope to a considerable extent
the ideas of mortals to-day; and may these and all of
our workers receive encouragement and blessings
from the source of all good in the noble work of spirtival reformation. itual reformation.

It is seldom I have found a minister of the gospel of Truth whose truly spirituelle organism permitted expression of such beautiful rays of light from the higher spheres of immortal life as are developed in the lectures of Mrs. Carpenter. She is a powerful and legical speaker, and her psychometric readings are

Ohio.

CLEVELAND.-William Ochlstrom writes: "We have organized a permanent Spiritualist organization, known as the Free and Progressive Thought Society of Cleveland, with the following officers: Fred Hayes, President; It. L. Martin, Vice-President; Wm. Ochlstrom, Secretary; W. I. Frink, R. H. Bates, James Knight, Trustees; Geo. Ingham, Treasurer; Thomas Issert, Usher; Mrs. J. F. Meyer, Musical Director. Mme. Deloux, who is at present stopping in Cleveland, has kept our hall crowded by delivering some of her powerful lectures and tests, to the delight of all, and is continuing to do so,"

The New Bread-Kueader a Money-Maker in Bard Times.

I have read how one of your readers made so much money selling Self-Heating Flat Irons, but I think I have beat that. I am not very old yet, and I have not have beat that. I am not very old yet, and I have not had very much experience in selling goods, but I made over \$800 in the last few weeks selling Bread. Kne ders and Hook-Spoons. The spoon sells itself at sight. All you have to do with the Bread-Kneader is to show the people how easily and quickly you can make the bread, and how fine the grain is after it is kneaded. They can't help but buy one, as they are so cheap. It is a big labor-saving to women. You can knead the bread in half the time you can with the hand. You can get full particulars of this new lovention from Baird & Co., Sta. A, Pittsburgh, Pa. I am perfectly delighted with my success, and feel sure that I am going to make lots of money in the business. It is a wonderful seller, and any one can make money is a wonderful seller, and any one can make money selling it, I know.

M. F. B.

True veneration and respect for the dead are best obtained by cremation, as thereby the nameless, forsaken, neglected grave is an impossibility; and, instead of the forgotten, mouldering bones trampled into dust by the feet of thousands of casual passers by, we have the pure white ash reverently inclosed in metal, certain never to become a nulsance, an obstruction, a menace, or a horror to any one.—Dr. John Homans, 2d.

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Sept. 29.

4w*

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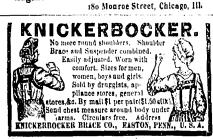
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5w* Oct. 3.

A STROLOGY.—Send time of birth, sex. and 12c. for brief reading, prospects and character. PROF. HENRY, Salem, Mass. (P. O. Box 19.) tf June 27. MRS. M. J. CRILLY, Test Medium for both private and platform work, has located at No 29 Balk am street, Allegheny, Penn. 4w Oct. 3.

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The article of Mr A. B. Richmond on his published review of the Seybert Commissioners' Report, which recently appeared in The Banner, appeals stronglout the deep Interest of all readers who have a demonstrated knowledge of the communion of spirits excarnate and incarnate.

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(Of San Francisco, Cal.)

CLAIRVOYANT Trance Test Medium, will be in Boston for a short time, commencing Mo day, Sept. 7, at No. 14 West Conton street, between Tremont street and Columbus Avenue.

If Oct. 17.

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Mrs. C. B. Bliss, 120 WEST CONCORD STREET, BOSTON. SEANCES Sunday and Wednesday, at 2 P.M.: Tuesday and Thursday at 8 P.M. Commencing Sunday, Oct. 4. Sept. 26.

Mrs. Dr. Alden,

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

Marshall O. Wilcox. MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, \$1.00 a package Oct. 3. Devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample Copy Free.

Mrs. Maggie Waite (Of California),

TRANCE and Business Medium, 449 Shawmut Avenue, Boston, Sittings daily, Sittings by mail, \$1 and 4 stamps, Oct. 10. MRS. THAXTER, Banner of Light Building, Boston, Mass. Sept. 5.

Col. A. J. Dexter. HEALER,

DURING October by appointment. 706 Tremont street, Oct. 17 Frederick Poole,

THE BOY MEDIUM, will hold Seances for Materializa-tion Tuesday, Friday and Sunday evenings, at 80'clock, and Wednesday afternoons at 2:30, at 28 Upton street, Bos-ton. MISS J. M. GRANT. Manager. Oct. 24.

Mrs. Maggie J. Butler,
MEDICAL CLAIRVOYANT, 178A Tremont street, Boston, from 10 to 3.

Mrs. S. S. Martin, 662 TREMONT STREET, Roston. Sundays and Fright, 19.

Sept. 26.

Mrs. A. Forrester, TRANCE and Business Medium. Diagnoses disease. Hotel Avon, 21 Union Park street, corner of Washing-ton, Boston; Suite 13; one flight. 10 to 5. 4* 0 t. 24.

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MAGNETIC HEALER and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Oct. 10. This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN."

Cloth, 12me, illustrated, pp. 264, \$1.50; Paper 75 cents. Hattie S. Stansbury-Holl,

80 WEST CONCORD STREET, Boston. Tuesday at 8 P. M., Thursday and Sunday, 2:30 P. M. Opening Seance Sunday, Sept. 27th. Lemuel B. Marsh,

TRANCE Business Medium and Magnetic Healer. Sit-tings daily, 50 cents. Six questions answered by mail, 25 cents. 37 W street, South Boston. 2w* Oct. 17.

Mrs. L. M. Hill. TRANCE MEDIUM. Sittings daily, 10 A.M. to 5 P.M. Room 7, 8½ Bosworth Street, Boston. 4w Oct. 3. Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Aug. 1. Mrs. Hattie A. Young, DEVELOPING, Trance and Business Medium, 22 Winter Street, Room 15, Boston. Oct. 3.

PSYCHOMETRIC READINGS by Letter. U. P. PRATT, 192 Dartmouth 13w* Aug. 8.

Mrs. M. A. Chandler,

BUSINESS and Test Medium, 176A Shawmut Avenue two flights, Boston. DR. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays toladies. 15 Warren Avenue, Boston.

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Spiritual Echoes From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Calthness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1885.
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New Nork Advertisements.

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HOLD Scances for full-form materializations and com-munications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Baturday, 2 o'clock, at 531 West 34th street, New York. Can be engaged for Scances out of town. Sittings daily from 10 to 4. June 6.

Clairvoyant Examinations Free PROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., once in four weeks. Next date, Thursday, Nov. 19. 13w Aug. 22.

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PSYCHIST,

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Oct. 3.

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2 1 4 WEST 43d street, New York, Trance Medium and Magnetic Healer Nervous Diseases and all Female Troubles successfully treated. Office hours 10 to 5. Agent for the Star Cones—I month's treatment, \$1.00.

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MRS. H. DEAN CHAPMAN, Metaphysical Healer and Teacher, 340 West 59th street, New York. Sept. 5.

MRS. E. A. CUTTING, Clairvoyant. Test,
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Franklin Avenue, Brooklyn, N. Y. Sept. 28.

KARL ANDERSON, author of Tue Astrology of the Old Testament. Astrological Tables for different Latitudes, etc., will in future answer all questions regarding Astrological matters by letter. Address KARL ANDERSON, Professor of Astrology, care H. H. Woodrough, 21 Halsey street, Brook yn, N. Y., and enclose fees.

Oct. 17.

DR. F. L. H. WILLIS

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

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

Dr. Wills claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Parslysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Send for Gyculars, with References and Terms.

Jan. 5.

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

BEMIS EYESANITARIUM, Glens Falls, N.Y. Oct. 10.

NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

WORKS BY R. B. WESTBROOK, D. D., LL. B.

THE ELIMINATOR; or, Skeleton Keys to Sacerdotal Secrets. This book is the most radical the author has ever published. It means revolution to the old theology. It is doubtful whether a more outspoken book has ever been printed. Yet it is a most reverent work, and always regards with respect the religious prejudlees of those whom HEANTAGONIZES. He shows that sacerdotalism is responsible for the fact that this has not been done, and brings strong articles of impeachment against the clergy as a class. Cloth, 12mo, pp. 440 (with steel-plate portrait). Price \$1.50.

THE BIBLE—WHENCE AND WHAT? The questions where did the books of the Bible come from 7 what is their authority? and what is the real source of dogmatic theology? are treated fearlessly in the light of history, philosophy and comparative religions. It is impossible to give even a condensed statement of what is itself a marvelous condensation! Whole libraries are here concentrated into one little book! The author's conclusions are, of course, against the supernatural origin and infallibility of the Bible, while the dogmas of the dominant theology are shown to be priestly perversions of the ancient mythologies. Printed in good type and bound in cloth. Price \$1.00.

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MARRIAGE AND DIVORCE. This book is not an apolegy for free and-easy divorce, and is not intended to undermine the foundations of marriage or the sacredness of the family relations. Cloth, price 50 cents. For sale by BANNER OF LIG IT PUBLISHING CO. My Development as a Medium,



This book contains practical hints to be observed by those sitting for the development of mediumship, in all its phases. It is incely bound and illustrated with half-tones, and printed on fine enameled paper.

Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

ECHOES FROM THE WORLD OF SONG. VOL. II.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well known composer, C. PAYSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and afty—as in Vol. L., being uniform in size and style with that number. The new volume contains, among other choi e compositions, a companion piece to "Only a Thin Veli also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of she t music size, and will be a handsome ornament, as well s useful work for plano or organ.

This second volume has an introduction by EDWARD PRELPS of Springfield, Mass., publisher and proprietor f The Homested. The Homestead.

Vol. I. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fitteen cents extra when sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

No. 9 Bosworth street, Boston, and by the author.

From Night to Morn; Or, An Appeal to the Baptist Church.

BY ABBY A. JUDSON. Gives an account of her experiences in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is well adapted to place in the hands of church

people.

Pamphlet; price 15 cents.

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 amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence 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.

Panner of Pight.

BOSTON, SATURDAY, OCTOBER 94, 1896.

A Modern Fairy Tale.

Mr. T. C. Crawford, in the October Cosmopolitan, has begun a story that will, from present indications, be of marked interest to those who delve into the mysterious. Yet it is written upon such a clear comprehension of human necessities that one has to be open to suggestion, or the full meaning will be lost.

This is not Mr. Crawford's first effort in this direction. "Senator Stanley's Story." and later "A Man and His Soul," are both so fully impregnated with occultism as to make them of lasting interest to any one who has predilec-

tions of this character.

The "Modern Fairy Tale," however, is to run for some months, and will doubtless cover much new ground and present many interesting incidents and valuable thought. A Mr. Barnard, a man who is at the head of the largest Trust extant, that controls the entire Food and Drink products of the world, breaks down nervously, and goes to his doctor for advice, who seems to be head and shoulders above and beyond our ordinary medical adviser, no mat-ter of how "up to date" an order he may be.

The patient turns inquiringly to him, saying:
"What am I to do? What is to be done?"
"The mainspring of your existence is either broken or strained to the verge of a break. The exact truth of that we will learn in a very short time. But I tell you your only hope depends upon the possibility of your being amused. That may sound very absurd, but it is the truth."

"If my life depends upon my being amused

then I am in a very serious condition indeed.
But, still, it ought to be a possible thing."

"Let me see. I know you pretty well, but I should think there might be some difficulty.
Do you care for yachting?"

"I own four or five yachts now."

Lown four or five yachts now."

"Horses? "I own three stables. You should know that my colors have led on the principal race-tracks

for the past ten years." "I see it will be useless to go over in detail the routine amusements of life, such as the atres, operas, the founding of public institutions, or even deeds of philanthropy. I know that any project in that class would simply weary you, because they would all resemble, more or less, business, and the first thought of business is forbidden. In fact, I can suggest nothing myself which you would not consider wearisome; but I have a friend, a very wise man-not wise in medicine, as we professionals understand it—who, perhaps, might be able to suggest something."
"Who is he?"

"Doubtless his name is unknown to you. It is John Lord. He has an entirely new profession. It is a development along the lines of the needs of modern society."
"What does he do?"

"He has adopted the profession of general adviser to mankind. He calls himself a professor of common sense, but I should call him a professor of uncommon sense.

To the look of inquiry upon Mr. Barnard's face the physician made a response in the way of further explanation. "Lord is a man of unusual character. He has been everywhere and apparently had all possible experiences of life. There does not appear to be an emotion or passion unknown to him. To-day he is a man of absolutely clear vision; one of the few men who see truly, without the shadow of an illusion between himself and the object contem-plated. He is the perfect embodiment of conmon sense, and, with his wide experience, his judgment is nearly faultless. But I rank above his intellectual accomplishments the kindli-ness of his spirit. He really loves his fellow-creatures. I have never heard him speak an unkind word of any one, and there is no outcast or outlaw, however low, who has not his sympathy. He is now about forty-five years

It will be seen by the above that Mr. Crawford knows what he is writing about, must have had some individual experiences, and looks upon this power of intuition as a higher sense, capable of being put to any of the uses of ordinary life. All this seemed to interest Mr. Barnard, for the next day he and the doctor drove to Mr. John Lord's apartment, and their visit is thus described:

He arose and greeted his callers, as if their visit was social instead of professional. He wore a light tweed suit, with a spray of lilies-of-the-valley in his buttonhole. A dark blue silk scarf was knotted loosely about the small collar that encircled his well-rounded throat He was of medium height, but very straight. His head was large for his height, and covered with a short mass of closely clipped iron gray hair, parted exactly in the middle. His forehead was very high and pale. His dark eyes were large and full of fire, and shadowed by a slight circle of fatigue. His nose was straight and above the medium in size. His full-lipped mouth was shadowed by a luxuriant, but carefully-trimmed, dark brown mustache His blue tinted jaws were close shaven. He was an interesting looking man. In his dress he suggested at every point excessive neatness and cleanliness. The quietness of his dress marked the man of the world, while the extravagance of the few jewels worn upon his hands, scarf and liven, marked an Oriental characteristic not common to the type of New England Puritan stock from which John Lord had descended.

It was his alert, business-like look that pleased Mr. Barnard. There was nothing to suggest the dreamer or charlatan about him.

Those who are familiar with the work of John William Fletcher, the noted medium, will plainly see through this thin disguise of "John Lord," and readily recognize the work of the "adviser," who both sides the Atlantic has carried Spiritualism, pure and simple, into the very highest circles. There is little of the dreamer about Mr. Fletcher; he, and the influ ences about him, are of the purely practical

John Lord turned to Mr. Barnard, saying:

"I have for years studied the difficult art of seeing correctly, the art of separating fact from illusion. Ninety per cent of the mistakes of life arise from the inability of men to see correctly, to recognize their proper qualities and consequent limitations.'

'I can see how you can be useful to the average misguided citizen, but what do you do when you have invalids come who are suffering from some organic malady?"

Those I turn over to our friend, Dr. Sandower. I always see when any of my clients need technical advice that they secure the best. | Denver.

> Could every housewife know how much time, trouble and

labor is saved and how easy

GLENWOO

cooking is made with a

You would be astonished, however, to see how few need any advice that cannot be supplied from any ordinary field of common sense based upon experience. By the way, what is generally classed as common sense is by no means common. I do not think one per cent. of my clients are ever sent by me to even the best of the lawyers, except where papers are

Then turning to his desk he continued:

"Let me read you a line from a celebrated Eastern writer, who has argued, very ingenlously, that a person with a properly educated will might live as long as he pleased. Permit me to translate."

Here he read from a manuscript on his table: "'We only die when our will ceases to be strong enough to make us live. In the major ity of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical condition become so great as to weaken, for one single instant, our clutch on life, or the tenacity of the will to exist. This explains the cases of sudden deaths from joy, fright, pain, grief, or such causes. The sense of a life task consummated, of the worthlessness of one's existence, if sufficiently realized, is enough to kill a person as soon as poison or a rifle bullet."

The above will surely commend itself to every student of spiritual laws, and covers such a truth as the world has not yet dreamed

"Now," said John Lord, "does that last sentence have, for you, any special meaning! Have you not a sense of a life-task consummated? You are the head of the greatest trust in the world. You hold in the hollow of your hand the food and drink supplies of the world. You have a power beyond that of any potentate ever born. You have outgrown your every surrounding; even family ties have not been sufficient to lessen the weight of the chains that have bound you to your gorgeous chariot of business. Is it not about time you had the advice of a professor of common sense, for can you not see that you are dying from the poison of a realizing sense of the worthlessness of existence? You have lived many lives in your ence, it will be a most difficult task to arouse your will by awakening your interest, paralyzed by a life of slavish routine. What can I suggest?" career, and with your endless range of experi-

Mr. Barnard was profoundly interested by the speaker's earnestness. He winced at the spoken thought, but recognized its truth. For a long time he had a deep-seated conviction that existence was worthless, and that life, at best, was a dreary farce. So this was the poi son that was sapping his will, and thereby destroying the inner citadel of his life. The an-

"It is possible, when I was a small child." "Yes, that is it, when you were a child."

"I am sure it was then."
"Oh, you are sure. Then there is a hope for

you. What was it that amused you most when you were a child?" Yes, I remember" "What was it?"

"Reading fairy tales."

"Ah, I have it! Fairy tales, of all things. You are saved!' It was impossible to resist the contagion of the enthusiasm and conviction expressed in the manner of Lord. Before Mr. Barnard could open his mouth to say a word, he continued: "I will make you the prince of a modern fairy tale. We will go out together in New York and seek adventures. We will hunt up different characters and give them three wishes, just as they used to do in the old fairy tales. You have more power with your millions, and your control of the destines of na tions, through the agency of your trust, than the most powerful magician of your fairy stories. I will not disgust you by any philan-thropic suggestion. We are to pick out peo-ple, regardless of their merit, and to give to them their chance at three wishes, without any question of propriety, or of their well-being, otherwise the quest would be stupid."

Mr. Barnard's eyes sparkled. "That might

be amusing." Said John Lord: "You will find it amusing." "But three wishes-they may wish for the

impossible.' Never you fear. With common sense and unlimited money united, nothing is impossible. The more difficult the wishes, the more

interesting the game." When shall we begin?" "I like that. This night."

Here is the digest of the opening chapter of "The Modern Fairy Tale," which bids fair to be one of the most interesting and instructive contributions to occult lore. Mr. Crawford is a writer of much experience; has traveled so extensively and read so thoroughly that the development of the wishes, the amusement of the modern millionaire fairy, and the wisdom of John Lord's advice, will be watched with profound interest.

COLORADO.

Denver .- Robert Ward writes: The meetings of the Colorado Spiritual Association commenced again on Oct. 11 for the season of '96-'97, with J. M. Ricker as President *pro tem.*The President made opening remarks about our

vacation, and the pleasure it gave him to be present once more at the meetings. He said he felt like a wandering boy, during the vacation, who had no home; but now he felt ready for the good work for the fail and winter se ison.

Then we had an address by the Rev. W. E. Mansfield inspirational lecturer, on the subject of "Scieces. Theology," which was highly interesting to the audience, followed by tests, which were also very good. Sister Benedict addressed the meeting for ten minutes, which was also interesting. R. Ward addressed the meeting for fifteen minutes, telling the audience about his conversion from Methods in the audience about bis conversion from Methodisn to Spiritualism in New York City, and the first spirit-ual lecture that he ever heard was from one of the oldest and best lecturers in the field, Nellie T. Brig ham. This was followed by Mr., Glibraith, the in spirational speaker, who addressed the meeting for fitten minutes and gave quite a number of tests, all recognized. Then we had a vocal solo by R. Ward. This was followed by Mrs. L. J. Bicknell, with an address and tests, all recognized.

The meeting closed with the song, "My Country, Tis of There," by the audience, followed with the prediction by Miss A. Bickuell.

The following officers were elected for the ensuing a x months: J. M. Ricker, President; Mrs. S. E. Liet,

Vice President; Robert Ward, r. Sected, Secretary Mrs. L. J. Bicknell, Treasurer; Trustees, Mrs. May nard and Mr. Maynard and Miss A. Bicknell.

There are three meetings held in Denver every Sunday-Mrs. Morris in Stout street, Dr. Ewell in Welton street, and the Colorado Spiritual Associa-tion, corner Champa and Eighteenth streets.

Long live the good old BANNER OF LIGHT! It is food for the soul I would not be without it for all



F. A. WIGGIN.

(From the Indianapolis News, Oct. 12, 1896.)

Spiritualists' New Home. Dedication of the First Spiritualist Society's

Church.

Yesterday the First Spiritualist Society of Indianapolis dedicated its church to the uses of Modern Spiritualism. It marked a new epoch, for this was the first church dedicated by the Spiritualists in Indianapolis for their exclusive use. The property is at Alabama and New York streets, and was formerly the first Lutheran church built in this city.

The first Spiritual Society was organized in 1888, as one of the founders and workers in the Cause said: "For the purpose of promoting general intelligence, good morals and liberal sentiments, and holding it to be the duty of every one to keep his mind at all times open to receive the truth and follow its guidance. We set up no theological condition of membership, and neither demand nor expect uniformity of opinion, asking only unity of purpose, and in seeking and ac-cepting the right and true, according to the highest moral conception of each, and an honest effort and aim to make these the rule of life, recognizing the brotherhood of the human race and the equal rights

stroying the inner citadel of his life. The antidote was amusement; in other words, to be once more interested in life.

Lord continued: "I must go over your life carefully. Do you remember any period when you were amused?"

"No; I have always been too busy."

"Think, Barnard; go back. There must ister in charge. In May, 1896, the Society was refrainted by the Rev. F. A. Wigrin, the present minister in charge. In May, 1896, the Society was refrainted by the Rev. F. A. Wigrin, the present minister in charge. In May, 1896, the Society was refrainted, and incorporated under the church laws of Indiana, and the name changed to "The First Spirit-Indiana, and the name Indiana, and the name changed to "The First Spiritualist Church of Indianapolis," with B. F. Schmid, President; George Bartholomew, Vice-President; D. B. Herbine, Secretary: Thomas Barnitt, Treasurer, with John Finegan, Charles Olcott, Belle Kirschmeier, E. Barnitt Grace Maynew, J. E. Robertson, George Carter and E. H. Perkins as Directors—the

last three being the Tru trees.

The property was bught, and the membership is paying for it on the building association plan, shares of stock being of the par value of \$20 each. The building cost, in round numbers, \$8,000, and about \$3,000 has been paid, and the b clauce is being met as fast as the notes become due, without working any hardship

on the membership. on the membership.

There are now about two hundred members, with prospects of further growth. Since the organization. in 1888, the Society has been served by about forty of the leaders of Spiritualism, coming from all parts of the country. "Progression" is a watchword with the members. A lyceum and reading room will be added, where old and young may be taught among other. members. A lyceum and reading room will be added, where old and young may be taught, among other tenets, that there is no death, but merely a transition to a higher form of conscious expression.

THE PRESENT MINISTER.

eight years. Prior to this time, for three years he was editor and proprietor of a daily paper published in Gloucester, Mass. In the year 1881 ne was graduated from a department of Madison University, N Y. His course of study in the university was taken by him with the full intention of entering the Baptist ministry. Consequently after leaving school he devoted some time in preaching in the Baptist churches in two large cities in New England. Modern Spiritulian alism, however, impressed him, but it was some time before he could make up his mind to go out into the world as its advocate. Since he began as a public advocate of Spiritualism he has been recognized as one of its most earnest and able supporters. He is known among the Spiritualists all over the United States. His work has been in the large cities, where he has always had a popular following. Mr. Wiggin has served the Society here in this city twice before, and, as at the present time, has always drawn intelli gent audiences, which filled the audience room where he has spoken. Mr. Wiggin, in his public utterances, never has any battle with the opinions of those who differ with him, but his plea is that the world may become better.

THE CHURCH REMODELED.

The new church has a seating capacity of five hundred, and during the summer vacation it has been renovated. There is new paper on the walls, new window shades, a moquette carpet in harmonizing colors, and with the opera chairs, with which it is seated, the audience-room has been made an enjoy-able place. For yesterday's exercises the platform was decorated with palms and potted plauts and flow-ers, while the chandellers and walls were hung with trailing plants and ferns.

Yesterday afternoon there was a musical program, including an orchestra's numbers, a quartet, and a baritone solo by Mr. Ed. Nell. There was a short sermon by Mr. Wiggin. In the evening another musical program was given, during which Miss Laura Schneider sang a solo, which was well received, and Mr. Wiggin gave a number of tests. The congregation esponded to a call for funds and \$76.70 was con

RHODE ISLAND.

Providence.-Benj. F. Prouty Sec'y, writes: The Providence Spiritualist Association held its regular meetings, afternoon and evening, at Columbia Hall, No. 248 Weyhosset street. Mrs. Sarah A. Byrnes of Dor-ches er, Mass., gave two grand lectures. Following the evening lecture, Mrs. Delia Smith

Next Sunday, Oct. 25, we shall have with us Mr. Joseph D. Stiles of Weymouth.

Pawtucket Spiritual Association - John Marrs, Sec'y, writes—held its regular meeting Sunday evening. Oct. 18 at St. George's Hall, with Mrs. Hattle C. Mason of Boston as speaker. Sunday, Oct. 25 Mrs. Ida E. Downing will be with us.

MAINE.

Bangor,-Etta R. Colson writes: We have had during the mouth of October the pleasure of having with us the practical and earnest worker for our Cause, Oscar A. Edgerly.

This is Mr. Edge rly's first visit to Bangor in four years, although formerly a great favorite in this

Our people feel that in listening to the utterances of Mr. E.'s guides they have an exemplification of the true talent of trance mediumiship.

Mr. Edg-riy goes from here to New York City, where he will speak for the Spiritual Temple Society during Newsphere. during November.

Special from W. J. Colville. To the Editor of the Banner of Light:

Owing to pressing business which summons me to

New York, I find myself compelled to leave California without a moment's delay. Though my work on the Pacific Coast never looked more promising, I am forced to instantly discontinue it and proceed direct to New York—only stopping at

Washington to attend the Convention of the National Spiritualits' Association, whither I go as delegate from the California State Association.

trom the California State Association.

During November I will fill a lecture engagement at the Spiritual Temple, Boston. I am to speak there Sundays, N.v. 1, 8, 15, 22 and 29, at 2:30 P. M., and on the five Mondays of the month, Nov. 2, 9, 16, 23 and 30, On Sundays, Nov. 8 and 29, I also speak in Brock

ton in the evening.
As I can fill an evening engagement near Boston on Sundays, Nov. 1, 16 and 23, if any Society or reliable individual desires my services for one or all those evenings. I request them to notify me immediately.

Address Post-office, Washington, D. C.

Though sorry to be forced away from my many friends in the far west, I shall be very pleased to meet old friends, tried and true, in the east once more.

W. J. COLVILLE.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held sorvices Bunday in their hall, 83 Summer street, with a fine and intellectual audience.

At 2:30, test, healing and developing circle, with a service of song led by Mrs. M. K. Hamill. Dr. J. M. White, of Boston, spoke on "Concentration of Spirit Prwer." Willis A. Estes gave reminiscences of spirit power, also recognized tests and spirit messages. Dr. S. M. Furbush, remarks, tests and magnetic treatments. Mrs. D. E. Matson, magnetic treatments, tests and messages. Miss F. Isabel Hancox, tests and communications. Dr. I. A. Pletcs, Alfred E. Warren, Warren A. Kimball, J. H. Bickford and others gave magnetic treatments.

At 7:30 P. M. Misses Lena and Elsie Burns rendered fine relections. Mrs. Dr. Dowland spoke. Rev. E. Fales gave an able address. Mrs. Holden, of Californis, Mrs. Alice M. Lefavour and Mrs. Vina P. Goodwin, interesting remarks, tests and spirit messages. Capt. I Balcam along the most be retired. sages. Capt. J. Balcom closed the meeting with appropriate remarks.
Next Sunday, at 2:30, test, healing and developing

circle, by many mediums. At 7:30 P. M. sharn, Mr. B. F. Foster, the best physical medium in the United States for the demonstration of spiritual phenomena in full light—independent slate-writing, etc. F. N. Foster, the celebrated spirit photographer, will also be present and take part.

At Mrs. Dr. Dowland's meeting Tuesday and Fri-

day evenings, Mrs. Alin M. Lafayour gave one of her independent musical scances satisfactory to all, and Mrs. Dr. Dowland, Mrs. Lizzie D. Butier, Mrs. Florence A. Lamphier, Mr. Willis A. Estes, and others, pave remarkable tests and spirit-messages. Cadet Hall .- Mrs. A. A. Averlil, Sec'y, writes: The

Lynn Spiritualist Association held services on Sunday, Oct. 18, which were very interesting; the discourses by Mrs. Nellie F. Burbeck of Plymouth being very instructive, and the reading very fine. A large number of tests and readings were given which appeared very satisfactory to those receiving them. The singing was by Pres. Kelty and wife, as usual. This Society is very fortunate in having a Pres-

dent who can sing so beautifully in addition to his other gifts. Next Sunday Miss Lizzle Harlow, inspirational speaker, will be with us.

The Social Union, connected with this Society, will hold circles every Monday evening at the residences

Salem, First Spiritualists' Society.-N. B. P writes: Sunday, Oct. 18, Mrs. Eugene C. Kimball, of Lawrence, Mass., was our speaker and medium, after-

of some of its members.

noon and evening. She delivered a short address, and then, in giving tests, she gave them in such a nice and pleasing way that she captivated the audience, and they were well leased.

Next Sunday, Oct. 25, we shall have with us Mrs. Nettie Holt Harding, of East Somerville, lecturer and est medium.

THE BANNER OF LIGHT for sale and subscriptions

The Spiritualists' Progressive Union—an auxiliary to the First Spiritualists' Society—was organized Friday evening. Oct. 16, and the following officers were chosen for one year: President, Mrs. E. C. Hayward; Vice-President, Mrs. Frank Pearl; Secretary, Mrs. Harriet S. Gardiner; Treasurer, Mrs. Carrie E. Huse; Directors, Mrs. Hannah A. Baker, Mrs. R. W. Shapeigh, Mrs. Clementine Treadwell.

Newburyport. - "F. H. F." writes: The First Spiritualist Association comm nee their meetings for the season on Sunday Nov. 1, 1896, Miss Lizzie Harlow being the speaker.

Nov. 8, Mrs. Nettle H. Harding of Somerville; Nov. 15, Dr. Wm. A. Hale of Boston; Nov. 22, Wm. Walsh Reed of Newburyport; Nov. 29 Mrs. Hattle C. Webber of Haverhill; Dec. 6. Wm. W. Reed; Dec. 13. Mrs. N. H. Harding; Dec. 20. Dr. Geo. A. Fuller of Worcester; Dec. 27, A. E. Tiedale, with others to be annunced nounced

The ladies of this Association hold a sewing circle on Wednesday afternoons in our hall, or sometimes go to the members' houses; the last meeting was with Mrs. Goo. Shute, on Liberty street, and it was a very interesting meeting.

Cambridgeport, G. A. R. Hall, 573 Massachusetts Avenue.-Sec'y writes: Mrs. L. J. Ackerman opened her morning circle Sunday at 11 A. M., with praver.

The afternoon at 2:30 opened with an invocation. THE PRESENT MINISTER.

The Rev. F. A. Wiggin, the present speaker of the First Spiritualist Church, is now in his thirty-ninth year, and has been a speaker for the Spiritualists for lings and tests by "Prairie Flower" and "Serita," all

of which were recognized.

Evening, song by audience; invocation by Mrs. Ackerman; song and tests by Mrs. Burrill; tests by Mr.

Cambridgeport Ladies, Spiritual Industrial Society-E. S. writes-held its annual meeting in Cambridge (lower) Hall Oct. 9. The officers were elected for the ensuing year, and other business

discussed. In the evening the usual supper and sociable was enjoyed. Among the many strangers were Mr. and Mrs. Kenyon, the well-known inspirational speakers, also Mrs. N. J. Willis, while music and singing made the evening a very pleasant affair.

Members will please be on hand Oct. 23.

Lowell.-Geo. H. Hand, Sec'y, writes: Mr. F. H. Roscoe of Providence conducted the services of the First Spiritual Society in Odd Fellows Hall before the

largest audiences of the season. Mr. Roscoe is a magnetic speaker, of fine personal presence, and held the attention of his audiences from

he first to the last word. We shall have him again in the very near future. Mrs. Effic I. Webster of Lynn next Sunday. Mrs Webster is one of our best test mediums. BANNER OF LIGHT on sale.

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Dr. Geo. A. Fuller occupied our platform Sunday afternoon and evening, giving two fine discourses that were replete with spiritual thought and instruction. Mrs. Sarah A. Byrnes will be our speaker for Octo-

The Woman's Auxiliary will meet on Friday afternoon and evening. Oct. 23, with Mrs. Hattie Hildreth, corner of Hall and Sunnyside streets.

Cambridgeport.-Mrs. Ellis, Sec'y, writes: Mrs J. W. Kenyon held an interesting séance in Temple of Honor Hall, 591 Massachusetts Avenue, Sunday, Oct. 18, 2:30 and 7:30. The tests were very demonstrative of spirit identity. Mr. J. W. Kenyon gave a highly instructive fecture. Mrs. Burrell sang and

Maverhill.-E. P. H. writes that Mrs. May S. Pepper of Providence lectured in Haverhill last Sunday, giving inspirational and descriptive lectures to large and interested audiences, with many descriptions which were recognized.

Next Sunday Geo. A. Fuller, M. D., Worcester, will occupy the platform at 2 and 7 P. M.

Lawrence. - John H. Fengill writes: We had, Sunday 18, on our platform Mrs. S. E. Hall of Boston. She gave us two fine lectures and many tests, which were all recognized.

Fitchburg .- "Correspondent" writes: We had with u. C. L. Willis as speaker and medium, Oct. 18. There was a good attendance.

Fexboro.-L. A. Mears, Sec'y, writes: Next Friday evening we are to have as our speaker Mrs. Carrie Loring of Braintree.

Malden.-Mary E. Wellington writes: Lecture by Nettle Holt Harding, followed by many tests, readily

NEW HAMPSHIRE.

Candia.-B. B. Bunker writes: I apprehend that Spiritism is the first step in the pathway of the great truth; and that to know the phenomena, to see the returned spirit, to converse with them; then Spiritualism, the second great step, is taken when we yield to the spiritualizing influences of the spirit-power of our returned loved and giorified friends.

Providence, B. I.

To the Editor of the Banner of Light: The People's Progressive Spiritual Society held a

fine meeting Sunday, Oct. 18, at B. T. Hall. Dr. Wm. A. Hale of Boston spoke eloquently, and sang two beautiful solos.

Little Ollie Hunter, the child vocalist, also sang very acceptably.

Mrs. Helena Cumerford gave a great number of tests. Our President being absent in Lowell, the Vice-President presided most acceptably. Prof. Joslyn rendered some fine solos.

A hold, brave book teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Union Signal: Thousands of women have blessed Dr. Stockham for Tokology, thousands of mon and

en will bless her for Karezza. Arena: Karezza is worth its weight in gold. Sample pages free. Agents Wanted. Prepaid \$1.00 ALICE B. STOCKHAM & CO., 277 MADISON ST., CHICAGO. 26teow

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, while the Banner of Light can be had. Services Sundays II a.m. and 8 p.m. Afternoon meetings for facts and thenomena at 3. Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

The First Society .- Mrs. Milton Rathbun, Cor. Sec'y, writes: Mrs. Palmer Ressegue won golden opinions by her magnificent lectures morning and evening. Next Sunday evening will close her engage-

ment; her work here will prove of lasting benefit. At the afternoon meeting we were nobly assisted by Dr. Ewell, Mrs. Dillingham-Storrs, and some of our faithful New York workers.

Next Sunday afternoon Mrs. May S. Pepper, one of our most popular mediums, will occupy our platform in giving tests.

Our music, conducted by Prof. DeLeon Myers, meets with warm approbation each session. He is ably assisted by Mrs. Stone regularly, and by other musicians occasionally.

On the first Sunday in November Mrs. Carrie E. S. Twing will begin a two months' engagement with us. Mrs. Maggie Waite has been secured for the after-

nrs. Maggie waite has been section for the atternoon meetings during November.
In January we shall be privileged to listen to Mrs.
A. M. Glading. In February Dr. Fred L. H. Willis
will be our regular speaker morning and evening,
while Mr. Edgar W. Emerson will give tests at the afternoon meetings.

The Yonkers Spiritualist Society-Titus Merritt, Sec'y, writes-has resumed its meetings, and is anticipating hearing another discourse from Mrs.

Helen T. Brigham about the sixth of November. Our meeting of the 16th inst. was presided over by that able test medium, Mrs. L. A. Olmstead of Brook-

that able test medium, Mrs. L. A. Olmstead of Brooklyn, N. Y. She devoted most of the evening to giving tests, which were fully recognized.

Our Society leels very grateful to Mr. Geo. A. Bacon of Washington D. C., for kindly consenting to represent it, as proxy delegate to the annual convention of the National Spiritualists' Association, held in Washington the present week, he having performed the same service with ability in 1895.

Good as Gold.

Every drop of Adamson's Botanic Cough Balsam is actually worth its weight in gold to any one suffering from Coughs, Colds, Bronchitis, Asthma, or other Throat and Lung complaints. Sold at 35 and 75 cents by all Druggists.

Dr. Hidden's Work.

To the Editor of the Banner of Light:

Dr. C. W. Hidden, of Newburyport, was at the Mansion House, this city, two days early in October, where he was very busy, every hour being booked some time previous to his arrival.

The Doctor has now opened an office in Boston, having a suite of rooms in Hot-I Plaza, Columbus avenue. His wonderful healing powers, combined with his clairvoyance and accurate scientific knowledge, give him a power over disease possessed by but few.

That the Doctor possesses remarkable healing powers I can testify to.

FLORENCE SAMPSON.

Northampton, Mass., Oct. 16, 1896. In many cases the first work of Ayer's Sarsaparilla is to expel the effects of the other medicines that have been tried in vain. It would be a saving of time and money if experimenters took Ayer's Sarsaparilla at

To Magnetic Healers.

To the Editor of the Banner of Light:

first instead of at last.

At meetings held on Aug. 15 and 18, at Lake Pleasant, an Association was temporarily organized, to be known as "The Magnetic Healers' Association"officers were appointed, etc.

The objects of the society are mutual protection,

education and development. The officers were in-structed to call a meeting at the time and place of the first quarterly session of the Massachusetts Conven-tion, there to perfect the organization. All persons interested are ner-by notified to meet at Springfield, on Tuesday, Nov 12 as the State Conven-

tion assembles there at that time.

Per order.

J. MILTON WHITE, Sec'y. Per order. J. MILTON 167 West Springfield street, Boston.

Don't Worry Yourself And don't worry the baby; avoid both unpleasant conditions by giving the child pure, divestible food. Don't use solid preparations. Infant Health is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, Soilock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1183 Bedford Avenue, Good speakers and mediums always in attendance. Seats tree. All welcome. Herbert L. Whitney Chairman; Emily

B. Ruggles, Sec'y. The Woman's Progressive Union holds every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Franklin Avenne, Small's Parlors, near Greene Avenne, Wis E W Kingle Proceedings.

Avenue, Mrs. E. F. Kurth, President. Fraternity Hall, 869 Bedford Avenue, near Myrtle venue.—Meetings Sunday at 8 p. m. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

Mediums' Progressive Meetings .- Sundays, 3 P. M. Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-tead holds a Spiritual Class every Wednesday evening at

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Philadelphia Spiritualists' Society meets at the

northeast corner of 5th and Suring Garden streets every Sunday at 2½ and 7½ P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A.M., 24 and 74 P.M. Mrs. Mary C. Lyman, speaker. Rarmonial Circle, 111 South Paulina street, every Wednesday 2 P.M. First Society of Spiritualists meets at Hooley's Theatre, at 11 A.M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P.M., Orpheus Hall, Schll-

WASHINGTON, D. C.

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

Mediumship AND ITS DEVELOPMENT.

BY W. H. BACH.

This book is written for the express purpose of instructing mediums, and those who wish to develop mediumship, How To SIT to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained, with instructions for preparing any necessary devices.

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MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 556

Jefferson, istreet, every Sunday at % P. M., and Thursday
at 8 P.M. J. O. Bigler, President.