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NO. 8.

Written for the Banner of Light. FORMATION AND REFORMATION.

BY EDWIN POOLE.

There is a thought preclaimed by many writers-And pulpit orators declare the same-That virtue is the child of vice o'ermastered. And only lives reformed can virtue claim. To me such teaching in itself is vicious, And seems an outgrowth of the old time faith In efficacy of death-bed repentance To cleause the soul from sin's polluting breath.

Must I be vile, and by heroic effort Cast off the fifth in which my soul is steeped To be accounted virtuous and holy, And for my deeds have honors on me heaped? Nay; I can temperate be though never drunken. Though free from social vice can still be chaste. Nor do I need, to prove myself veracious, To be a liar reformed before you placed.

We may o'ercome the sins we ne'er committed. Is not this to our credit? Yea, within Each human heart, though never given expression There lie the possibilities of sin. We need not gratify and then repent them

To find our souls imbued with beavenly light. Far better 't is to crush them out in thought, lite, And save the scars of sin's disgusting blight. We reach a helping hand to struggling mortals,

Caught in the vortex of sin's whirling wave, And praise the act of one, who, self-forgetful, Some hapless soul from moral death may save. But, better far, by proper education And pure example, hold our children back From vicious lives, than give them up to evil, And draw them later from sin's downward track

A Reply to "The Delusive Power of Imagination."

BY CHARLES DAWBARN.

my good old friend, Prof. Buchanan, whose his apparel, and his immediate surroundings. "Delusive Power of Imagination" is intended to crush, once for all, my estimate of "The Creative Power of Thought." Had the venerable doctor waited for but another number of the Banner of Light he would have found nonsense-pardon the expression-to talk of in the article entitled "Nature's System of Thought Storage" a sufficient reply to nine- pressed as cotton bales." If so, the cities are tenths of his present criticism.

existence. I respectfully submit that this is a is a rate of vibration. very weak criticism, for two very good reasons: for us in the attractions and repulsions by which Nature does her work.

Certain atoms have been attracted to each other. We will call, by way of illustration, such a gathering a molecule of iron. The force that binds, the intelligence that makes choice. are present in that iron. Man can unbind that molecule. He just thinks how to do it; and after he has thought, he applies heat enough, and his task is done. But nothing has been changed by his action save the form those atoms had assumed. Suppose he thinks a quantity of these molecules into a magnificent for mortal sense and use—he still must hold it examine it. into material existence by his thought, or else in one or more of the moments of the universe, which he calls "centuries," it will drop apart. He has to keep at work thinking it into constant repair.

climb, and he gasps to death. A mile or two worthy Professor would confuse it with forms existing outside the normal mortal limit. So he tells us, with, as he supposes, gentle sarcasm, about thought-creations "millions of millions packed together-packed as tight as a compressed cotton bale, in every crowded city." He ignores the fact that while one form of thought creation is every day so materialized that mortal sense grasps and uses it, another thought force and intelligence into forms intangible to the normal mortal. Yet if no longer held together by that human creative thought the time must come when, like the Brooklyn Bridge, those atoms will commence to scatter as rapidly as circumstances will permit, for auch is universal law.

My venerable brother, with all his great ability in certain directions, has failed to grasp the full meaning of the correlation and conservation of force with the added discovery that intelligence is never disassociated from force. All form consists of atoms in motion. The vibration of those atoms constitutes the form: and just as man, by his will made practical, can dissolve that form, so, if he can cause a repetition of the vibration, the form must reappear. These are a b c's of the philosophy of to day, but were unknown to the philosopher of yesterday, whose champion is our highlyesteemed professor. I would not weary the reader with such repetition of these primary facts were it not necessary to show the fallacy of the point attempted to be made in "The De-

congealed thought, which ignores the fact that every form only exists so long as its vibrations are maintained, and that every "formthought" created by man mortal must be also thought sustained or it will disappear. If this plain statement of fact be "brilliant imagination" I humbly place it at the service of the professor.

We now enter quite another phase of the Doctor's campaign against "creative thought." He assumes that a "thought-creation" has only to be treated with a snap of the fingers to be dissipated, until "created again." If it were true that thoughts are both created and stored in the human brain, his assumption would be justified. But I venture to think that I have already in a previous article proved that thoughts are not stored in the human brain, but are vibrations of the universal force and intelligence. They therefore exist in space, and are ready for appearance in any brain, or to any sense that can respond to that rate of vibration, without regard to the locality of such brain in space or time. The raw material with which man the mortal must work is born of the universal intelligence. Presently, by his thought-power he gives it the desired, but temporary form. That is man's work in the matter around him in mortal life. But man's thought and its expression are separable quantities, or the learned professor's favorite psychometry would be a delusion. Here is a scrap of paper with writing upon it. Paper, pen, ink, all were "thought" into existence. But they tell no tale to the psychometer, who is working with more delicate tools amid higher vibrations. The writer's soul, using that term for want of a better, had thought itself onto and into that I am very pleased to have drawn the fire of scrap of paper, just as it impresses itself on And if he be thinking a good solid thought of hate, or love, or crime, it is as exactly as real as the Brooklyn Bridge to the mind that can sense it. It is a "thought creation," and it is its filling up our cities with "thoughts comalready full, and must ever remain so, for The Professor assumes that if thought goes | thought is perpetually creating fresh entities. even in the universe for forms thus called into certain rate of vibration; and every thought

I quite agree with my critic that the thought (1) Nature does not need any room. She has of a Moses or a John the Baptist can be reto-day all the matter, all the force and all the | peated, because every real thought is recorded intelligence that has ever existed. At least as a vibration of matter. But when we are that is the position taken by the scientist; and | presented with such an asserted thought, and I do not think that even my critic would ask are told it is the genuine article, a very differ us to expect something more, coming in from ent question arises. First: Who tells us so the outside of space, just once in a while, by | Answer: Professor Buchanan, in his "Primi way of miracle. (2) All forms are merely a tive Christianity." How does the Professor question of the vibration of indestructible know it is genuine? Alas! the only answer so atoms, possessed of certain affinities, through | far is, "Because he knows it." We are to ac which love, hate and indifference are pictured cept it because of the great experience by which a Buchanan is enabled to reject the false and retain the true. It is the old, old theology, corrected and revised by Buchanan, which the world is now invited to accept by both the learned professor and my highly of teemed friend, Rev. Mr. Allen. But the doctor claims our special respect for a picture which came to him as an oil painting, color wet, on a card placed between two slates, and was de clared to be a picture of John the Baptist. I accept the fact, for I have had a similar experience, but with a face that had no name to it. Since the doctor presents his picture as one of Brooklyn Bridge, using his tools, each also the proofs that the aucient "John" is his parthought into form, to make it material enough | ticular friend, we are entitled to courteously

What took place on that card? An intelligence thought that picture on to the paper. He also used his chemical art to express his thought in colors visible to mortal sense. Yet further, desiring to honor or convince the Man the mortal has, at best, but a limited good old doctor, he thought a "John the Bapfield in which to evolve anything his senses tist thought" on to the picture. As I have can grasp. A few thousand feet of mountain already shown, the thought is as permanent as the vibrations out of which it is evolved. But down, and he is roasted. Such is the limit of there is a mighty truth connected with that mortal sense. But ignoring this limit, the picture that the doctor has failed to grasp. He accepts this entire "thought" picture, name and all, as inspired truth. I also accept it, but for just what it stands for. It is a thought picture by some good artist in that kind of work. His motive may have been to tickle the vanity of its recipient; it may have been artistic nonsense, or even, possibly, just what it purported to be. But until the doctor can give us better evidence than his own becreation may be atoms welded together by lief or the statement of a sensitive, I consider the remarkable production as without the slightest theological value for the reader or myself, no matter what psychometry may say.

Applying what has been so far said to the article which aroused the ire of my critic, we have a learned French professor thinking a portrait of himself onto a piece of cardboard. Dr. Buchanan knows that if that picture had been done in oil, it would have been a "thought" picture, just the same. The oil would only have made it visible to the normal eye. The vibrated matter was there, all the pay. same, and visible to the clairvoyant eye of the sensitive. The oil only expresses normal lim itation. The absence of oil exhibits the power of the sensitive to see the thought-creation. The doctor has seen his sensitives psychometrize from thought alone, perhaps a thousand times. How could they have done it unless the thought had been a positive creation?

My venerable friend laments my lack of the 'religious instinct." He testifies to this by personal experience. I leave it to the reader thought, more thought; soul growth, more of my reply to Mr. Allen to determine if this soul growth. These are what we seek, believed to the reader of my reply to Mr. Allen to determine if this soul growth. of my reply to Mr. Allen to determine if this lusive Power of Imagination." He will recall | criticism is correct. But even should the verthat the only argument against the "creative dict be against me, I maintain that I have power of thought," is that it would crush this there shown that I possess that which is far

world with constantly increasing masses of | superior to any of the manufactured religions that have oozed from the centuries of human history. And the joy that I have found for myself. I would fain see possessed and enjoyed by every church-worn traveler.

The venerated Professor has vet another opportunity for battle when he reads my article entitled "Natural Law in Spirit Return," printed in BANNER issue of October 9. But as now, it will not be with me but with Mother Nature, who has in recent years permitted her children a peep into her workshop. The months have passed since he anticipated an early release from mortal duty, and I trust not months but years will continue to witness his brave battles for humanity.

San Leandro, Cal.

The Spiritualist Training School.

BY A. J. WEAVER, Superintendent Educational Department.

It is the plan of the school to hold a session of at least six weeks' duration in summer, devoted to a regular course of instruction; also to take up a systematic line of study, somewhat on the Chautaucua plan, to continue from September to June, which we have termed the Home Department.

This Department will open as soon as the class is formed and the books procured. Two lines of study will be followed, one scientific, the other religious. To open the course the two books selected are "The Fairy Land of Science," by A. B. Buckley, and "The Bible of To day," by J. W. Chadwick.

The author of the first book says: "The object of this book is to explain well known not

ject of this book is to explain well known natural facts in simple and pleasant language. There are forces around us and among us which I shall ask my readers to allow me to call fairies, and these are ten thousand times more wonderful, more magical and more beautiful in their work than any of the old fairy tales to which we listened in our childhood These forces, like the fairies, are invisible, and many people live and die without ever seeing them, or caring to see them. These people go about with their eyes shut, either because they will not open them, or because no one has taught them how to see. Day and night, summer and winter, storm or calm, these forces, or fairies as I shall call them, are at work, and we may bear them and know them and get acquainted with them, if we

will."
These words are all true. The simple facts of nature which science has discovered, and of on creating there cannot, at last, be room, That paper was but a means of expressing a which the world at large is to a greater or lesser degree ignorant, become in this book really like a fairy story, so attractively are they presented.

The second book treats of the origin and

make-up of the Bible. Instead of accepting it as a supernatural book, given by God to man, as his final word, the author accepts it as a purely natural book, got up by men; and his object is to tell us, so far as the higher critics have discovered, when, where, how, under what circumstances, and by whom it came into existence.

We need this information because the Bible is the most widely known book in the world, and its origin and purpose the most universally misunderstood. This has been the cause of much of the mischief it has done.

It does but little good to simply deny it is the "Word of God." We need to be able to enlighten the Christian, and show that it originated with men, like all books, has its place in the literature of the world, and serves a purpose, as truly as the writings of Confucius.

of Plato or Josephus. Spiritualism presents two aspects: As treated by Prof. Lockwood it is a science; as treated by Moses Hull it is a religion. Indeed, nearly everything in the world of real value comes under the head either of science or religion. They are the two broadest fields of human thought, and no person is prepared to be a successful worker in building up Spiritualism as a natural religion, based on knowledge, and superior to the old supernatural religion based on faith in Jesus as the Christ, unless he is well acquainted with the acting forces and predominant principles in both these realms of thought and feeling. From the very first it seemed evident that our work lay mainly in these two subjects.

The question was, what book in each of these branches is, in all respects, best suited to those who will join our school? We could find no two better than the two I have mentioned. United, they give us five hundred and forty pages for study. If we go over ten pages per day, five days in a week, it will take about three months to complete them. The books which will follow them will be announced in

The retail price of "The Fairy Land of Sciis \$1.50, and of "The Bible of To-Day ence' \$1. I have made arrangements with a publisher, by which, through me, they can be had by members of the school at twenty-five per cent. discount. This reduces the price of the former to \$1.10, and, adding twelve cents for postage, the cost to the purchaser becomes \$1.22; cost of "The Pible of To-Day," including postage, will be eighty three cents; making the total cost of both books, \$2.05. The expense of joining the class will be \$3, which amount, added to the cost of the books, makes the expense to each member \$5.05. By forwarding this amount to me, the sender will receive the books by mail.

None of the money sent is retained by me. The three dollars will be turned over to M. H. Danforth, Treasurer of the school, and the remainder will be sent to the publisher when the books are ordered. I get my pay in the knowledge and intellectual growth the books will yield me, and in the fact that I am helping the school, and that the school will be a help to Spiritualism sooner or later.

Every man or woman who joins the school gets the same compensation as I—the one who does the most and best work getting the best The books are worth the money to keep in any home. If two neighbors or friends join the class, each can buy one book, and by exchanging save expense. Any one who pays the three dollars has the right, by paying seven in addition, to attend the school session of six weeks.or more next summer.

Let all who decide to take the Home Depart ment do so at once, and forward the money without delay. There is no time to be lost We want to get to work as soon as possible. A monthly correspondence of questions and an swers connected with the chapters studied will be established. Knowledge, more knowledge; ing that as we rise, improve and expand we shall take Spiritualism up with us; that as we Old Orchard, Me.

Literary Department.

LOOKING GOD IN THE FACE.

THE STORY OF THE POOR.

Written Expressly for the Banner of Light, BY MARY T. LONGLEY, M. D.,

Author of "Outside the Gates," "Nameless," "When the Morning Comes," "Only a Step," Els.

CHAPTER XV.

THE WANDERER'S RETURN.

Years have passed since Rose Lee disappeared from the squalid quarters that had been her only home. The girl of sixteen, beautiful as the flower from which she found her name, all untamed and uncouth though she was, had vanished in an hour. No trace of her had ever been found, though the members of the Salvation Army corps, to which her sister and Hagab belonged, had never given up their search for the missing girl.

During these years Grace had kept her home in the old rickety tenement in Blossom Lane. Together she and Hagah lived on among the very poor, bearing with their weaknesses, sympathizing with their sufferings, and doing their best to minister in helpful ways to the needs of mind and body of the forlorn creatures of

Scrap-Iron district.

It is possible that these two women, in their zeal for the bodily and spiritual comfort of their poor neighbors, would have elected to remain in Blossom Lane had there been no incentive other than that of looking after these unfortunates, for it was a part of Hagah's creed that no missionary, or worker among the poor, could be of much service to them who held himself aloof, and only came among them now and then to talk to them or to bestow alms. and then to talk to them or to bestow alms. One who felt herself above the poor, and looked and acted as if they were of too common clay for her to fellowship with, could never touch their hearts nor reach their real needs. She must live with them, work with them, suffer with them, be cold and hungry and despairing at times, as they were, know their necessities from actual experience, and be one with them, before she could do the work and find a blessing in it for others and for herself.

In the years that had passed since Rose had field, Grace had matured into a beautiful woman—tall and willows, with a face like a

So Hagah thought, and so she taught Grace. So the new missionary, "The Saint," as he was lovingly called by old and young alike, thought and practiced in his daily life; for though he did not live in Blossom Lane, his quarters were in the attic of a tenement house in Congress street, just beyond the lane, among the very poor. "The Saint" had no appearance of any such celestial being. He was a young man with an earnest, placid.

but by no means austere countenance. His large, expressive eyes seemed to be filled with the light of sincerity and truth, his broad, intellectual brow indicated a mind thoughtful and earnest in depth and power. But he would 'saint," than would no more be taken for a any one of a thousand intellectual, sincere young men who might be selected from the same city in which he made his home. Nevertheless, the poor people of this section chose to call him "The Saint," and when they did so, it was with a respectful, awelike air, as if they expected to see a halo start out around his well-formed head. Perhaps it was because he had left some higher station in life to mingle with them as a helper and friend. Perhaps it was because he never preached at them, nor held up solemn warpings of impending doom before them, but only talked to and with them, in simple words that all could understand, of their own needs, their higher selves, of how they could make the most of what little they were or had; because he opened a school in the neighborhood, and held two sessions a day, one for the children and one for the grown men, the loungers, the bar room frequenters, making each session so full of interest while teaching the pupils to read and write, that each one was glad to have the hour come when they could listen to the saint.

Perhaps it was because he often went in the darkest night or coldest storm to sit by some lonely sufferer, or to do some good work to the forlorn and needy. Perhaps it was because he was a good singer, and did not disdain sometimes to sing to his humble friends, not songs that were in any sense suggestive of the street, or of aught that was impure, but simple heart and home ballads, that made one think of mother, hope and heaven; or songs of manly endeavor, or courage, or bravery, that thrilled the blood and made the heart warm and glad. Interspersed with these would be songs of spiritual sweetness, of true religious light and tervor, not telling of atoning blood, nor the effi-cacy of the cross, but such as this, set to sim ple, soulful music adapted to the words:

Faint heart, be strong. God is thy rest and stay; The night, though long, Shall vanish into day. The light now breaks
Along the eastern sky. The world e'en now awakes For Truth is drawing nigh. Dear heart, be firm. And do thy level best;

Thou art no worm.

But of the manliest.

Thy way, though steep, Shall reach the land of peace; Though here thou weep, Thy tears at last shall cease. Hungry and cold below, Footsore and weak. Bitter the words of woe

Thy heart would speak. Lift up thy honest head. Angels thy life defend. God is thy friend.

He would tell a good story, too, anecdotes, full of interest, pathos or heroism; some-thing to stir the heart's best impulses, and make the listener nobler and better, nothing of the goody-goody Sunday school-story sort, but tales of real men and women and children, of their lives and experiences, that would be instructive as well as entertaining to his hearers, and at the same time never show them that a moral was intended or given by the tale. It may have been for all this that he was called "The Saint," and because he could laugh in a good-natured, genial sort of way, beside sharing his bread and other store with the hungry. Anyhow, it was "The Saint" by

peared suddenly one morning, taken up his quarters in the old house, and had been there ever since. No one in the neighborhood knew where he earned his money. He was always neatly clad, and never seemed to be in need, though, to be sure, his living was of the most inexpensive kind. He had just come into the vicinity, and naturally seemed to fit into his surroundings as helper, friend and sort of St. Nicholas to everybody in the district; and when good old "Father Cleveland" died, there seemed to be no one else to fill his place as well and as acceptably as our genial friend, The Saint "

As we have said, this man, and Hagah and Grace, believed that no one could administer to the needs of the poor as those who lived among them. So thought Dr. Rob, the gentlemanly and cordial physician of the Army corps, and he, too, had taken up his residence in the poorest quarter of the city. "The Saint" and Dr. Rob were friends, comrades, who united in good works for the needy. Dr. Rob had much to do in mending broken bones, sewing up wounds and cuts, attending sickly children and ailing women. His time and hands were never idle, and he, too, like his friend, was respected and loved by his lowly constituents.

We have mentioned another reason for the lingering of Grace in Blossom Lane beside the humanitarian one of caring for the poor of that unsightly spot. This, as we have before said, was the hope of her sister's return. During all these years she had believed in the ultimate home coming of Rose; had watched and prayed for it. Night and morning Grace had looked for that event, and no time, no disappointment, no failure, could blot the hope from her mind.

man-tall and willowy, with a face like a flower, a pair of violet blue, lustrous eyes, hair like finely-spun gold, and a figure as graceful as the name she bore. Plainly and cheaply clad as she always was, there was an air of refinement and of beauty about our friend that neither spoke of the attic nor of the workshop, but which told of an innate grace of spirit that marked the true woman and the noble heart. During all these years, in which she had ma-

ured from the girl of sixteen to the woman of twenty-two, Grace had toiled in the shop, sharing her meagre earnings with those more unfortunate than herself, laying aside a little sum each month against the time when Rose might return and need her aid, and keeping with Hagah the two tiny rooms which they called home, and which they kept as clean and neat as scrubbing and order could do in such a dingy place.

It was a cold, stormy night in November; the rain beat into the lane in heavy showers, and the wind rattled the windows and dilapidated the old house with merciless fury. Grace and Hagah had been out at the usual meeting of the Army; they had sung a little. and each had prayed and talked a little, hoping to convert some of the street arabs who had sauntered into the hall out of the rain.

They had now returned to their home, and had divested themselves of their wet garments, intending to at once retire, when a sound outside the door, as of some one sinking upon the floor, followed by a long-drawn, gasping sigh, startled them.

For an instant Grace stood as if turned to stone, her face as white as marble, and then she sprang forward, opened the door and peered into the darkness of the entry beyond. Snatching up the lamp, that gave only a dim and sickly light, Hagah followed, and there upon the rickety and worm-eaten floor of that narrow space they found a woman huddled into a heap, with no covering on her head save the long iblack hair that fell in tangled, matted masses about her face, veiling it from view, and with an old, tattered, rain-bedrenched shawl clinging to the wretched form.
"Rose! Rose!" screamed Grace in a frenzy

of anguish, grief and joy, "Rose! have you come back at last—at last? Oh! my darling, my darling, I have waited for you all these But she was insensible to the outburst of

love. No words reached her dulled hearing; no tender touch could thrill her with its magic power. Together they lifted and bore the inanimate form into the room and placed it upon the bed. Then they proceeded to divest her of the few miserable rags that clothed her form, Grace all the while shedding tears of sorrow and fear, Hagah calm, collected, sympathetic and most efficient as she worked.

How pale and haggard the wanderer looked in the dim light. How shrunken the beautiful form that had once been so lithe and symmetrical. How sunken the eyes, and with what great black circles around them. How hollow and wasted the cheeks, once so girlish and full of bloom; how matted and disheveled the dusky tresses, once so lustrous and luxuriant. Ah! what a change was here in the human being that lay a blasted, spent life upon the humble bed. It was as if there had been a beautiful, magnificent rose, and that a scorching flame had passed over it, leaving only a blackened and a shriveled thing where the bloom and the beauty had stood.

They worked faithfully over the unconscious woman. By dint of effort they succeeded in removing every shred of clothing, Hugah vigorously rubbing the entire body with cloths wrung out in hot water and alcohol-for it had been but the work of a moment to light the little coal oil stove and to set the kettle on-following this with its vigorous a massage treatment as her sturdy hands could give. They forced the pallid lips apart and poured hot mixtures down her throat, and in other ways they administered to her needs until they succeeded in restoring her to consciousness

When the eyes of the wanderer opened, they gazed upon two kindly, loving faces bending over the bed. What mournful eyes they were, so full of sorrow, of night, of unutterable despair. Not a glint of light brightened up their which he was known in alley, street and lane. dusky gloom; not the shadow of a smile rested No one knew where he came from; he had ap- upon countenance or in the sorrowful eyes. Only a spirit steeped in the abyse of sin and woe looked out from those sable orbs.

They had wrapped her wasted form in a warm blanket, and now Hagah set herself to prepare some suitable nourishment for the woman who, it was plain to be seen, was advanced in the last stages of consumption, to which had been added the horrors of a slow starvation, while

Grace knelt by the bed and clasped the fragile hand of her sister in her own. She could not apeak, there was nothing to be said in such a supreme moment as this; no explanations to be made, no asseverations, no accusations. The wanderer had returned; the lost was found that was enough; all the rest could wait until in God's good time it should be revealed.

Soon Hagah brought a bowl of steaming, nutritious gruel, which Grace fed to her sister in triny spoonfuls, as one feeds a helpless babe, after which the unfortunate one sank back upon the pillow, slowly passing into a sleep of exhaustion, from which she did not arouse until late in the following day.

Grace and Hagah did not undress that night, but each in turn lay for a while upon the farther part of the bed, and snatched a little needed rest. Faithful watch over the helpless one they kept, and when the morning light re vealed the full extent of the ravages which sorrow, shame, misery, disease and despair had made upon that wasted form and shrunken face, they knew that earthly power could not avail to restore health and strength to that poor, blighted Rose. During the day they called in Dr. Rob, whose skillful eye and judgment only confirmed the opinion they had formed that Rose had come home to die.

CHAPTER XVI.

SAINTS AND SINNERS. "I have no heart, Grace; mine broke an wasted long ago. Shame an' disgrace followed me from bad to worse. When I left yer an' marm, I left all there was good in the world fur me. Of course yer know who I went with It wur Dave. He promised me fine clothes an' said I wud be a lady. Well, he tuk me to a nice place in the country, where I had purty rooms an' a garden, wid a girl to wait on me an' do the work. He used ter come out twicet a week an' bring me flowers an' fruit and fine a week, an' bring me flowers an' fruit and fine clothes, an' he said he luved me. I believed him till after a while he stopped coming. Then waited till I had to go. There wus no money fur the rent, an' none fur bread. I came back ter town an' hunted Dave up, but he wud n't do a thing fur me; he cussed an swore at me. an' he said if I made any trubble fur him, he'd have me taken care of by the perfecce. Then I went away, Sis. I didn't want yer an' marm ter know about it. I went off so far, way off ter another town, an' I tried ter git work. It wur no use; no one wud have me, an' I just wandered about the streets till

I wur cold an' hungry an' most dead."
"Oh, Rose, Rose! Why did n't you come back to me? Why did n't you? You know I would love you and take you in, and share my last crust with you-

"I know yer wud, Grace; but yer see yer had all yer c'u'd do ter look after marm and dad. If I'd come back Dave wudn't taken me inter the shop, an' he wud have sent you off, too. Then I cud n't come after I'd lett that way, an' had the whole alley lookin' at me an' pointin' at me; I just cud n't.

I went on an' on. I slept in alleys an' doorways. I picked up a crust here an' there till I cud n't stand it any longer. Then I went inter a saloon, an' I asked for a chance ter earn my bread. I got it. Oh! it were a hard place, an' I got kicks an' cuffs while I wur there, cause yer know I wur a proud one, an' I cud n't put up with all who came fur my Then when I wud n't, I got it hot an' heavy, an' I had ter put down my pride an' take up with what I cud git, so as to keep soul an' body tergether. Oh! I tell yer, Grace, yer don't know what a hard world this is. I did n't know when I wur here. There's many a wus place than Blossom Lane, an' the poor drunken sots an' ragged wimmen that live here. There's many a wus hell on earth than yer've ever seen, Sis, an' I've been in 'em all. I've seen such sights as wud make ver hair stand on end. I've heerd such sounds as wid paralyze yer with horror; I've been in such holes as hell itself cud not be mentioned with, an' I'm still alive, but purty near gone, purty looked, an' the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked an looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flowers wur all about me. I looked and the flow near gone. Many's the time I've stood on the bridge, gittin' ready to jump over; but somethin held me back. It seemed just like mother's voice, a-sayin', 'Don't do it, child; don't do it; wait till yer can die decently; an' sumbow I cud n't. Many's the time I've had a bottle of poison in my breast, intendin' ter drink the stuff, but sumthin' kept me from it, an' I'd think I'll wait till things git wus, an' then I'll do it; but I never did.

"At last, Sis, I cud n't stand it. I wanted ter see yer. I knew my time wur about up: no power cud heal me o' my disease, an' I thought if I cud git back ter the old place that I went frum, an' die on the sill o' the door, it wud be all I'd ask, so I dragged myself here, an' I found yer, an' I'm glad."

She had not told all this in one day, nor with out many pauses, and much faltering. Her breath was labored and her pulsations very low, and she could only talk a few minutes at a time; but during the week which followed her return, and which her sister passed by her side, Rose had spoken the words which we have

strung together in the opening of this chapter.
They had clipped off the tangled masses of her hair, and combed it close to her head; they had bathed her face and form in sweet-scented warmed water each day, and clothed her in a bed-gown of white dimity, and in spite of her shrunken features and wasted limbs she looked fair and delicate, and quite unlike the hapless, sodden creature who had fallen at their door.

Between the sisters a bond of tender love seemed to glow and vibrate, drawing each unto each with mystic power; there was nothing too good for the penitent one to have bestowed upon her by the self-denying Grace, who drew upon the little store she had saved for just such an emergency. Wine, fruits, jells, chicken, foods of various kinds were brought to tempt the appetite of one who had often suffered for days for the want of even the dryest bread. But it was little she could eat; she seemed to be living upon the magnetic forces of those who came to her bedside, and to whom she felt so grateful—Grace, Hagah and Dr. Rob—and it was plainly but a matter of a few weeks at most when her mortal life should

"Rose, dear," said Grace in a coaxing tone one day, "would n't you like to have 'The Saint' come and see you? He is so good, I'm sure he would help you." sure he would help you."
"Who's the saint?" questioned the sick

woman, her large, dark eyes opening wider than usual.

"Oh! he's a good man that lives near by: everybody loves him." 'No, Sis, I'm satisfied ter have you an' Ha-

gah here; if there's prayin' ter be done you two can do it; I do n't want any cantin', pray in' saint around me. Don't ask me to. "Oh! but he is not that kind of a saint that

you think of, Rosie, dear, he is just a good man that visits the poor and afflicted, and makes them feel better for his calls. I'm sure he will do you lots of good if you will let him come in.' Finally she consented, and "The Saint" was admitted to her presence. His first visit was by no means the last. Something about his personality attracted and held the dying girl. She liked to look upon his face; the touch of his hand upon her brow sent a glow of warm, magnetic life through her entire being. For hours, after he had sat beside her, Rose felt almost like a new creature, or as one who had

quaffed from the elixir of youth. He never talked to her of her sins; his speech was of beautiful things, of music and flowers and children. Sometimes he brought her a few grapes, or an orange, and once he brought a lovely white lily, and laid it on her fillow. She kept it until it faded, and found a great joy in looking at the spotless bloom.

After a while she ventured to speak to him of her own accord of death and the grave.
"I'm sinkin' into the grave," she said; "I know my time's about up, an' I've got ter make up my mind ter go. I'm not afeared ter die. I've thort of it many a time. I don't s'pose there's anythin' fur me but the grave, but I'll know nothin' there, an' it'll be ever so much better than livin' in this hard an'

wicked world. Then he talked to her-talked of the sweet

hope in home and heaven that springs eternal in the human breast. He drew for her a pic-ture of the land where angels of compassion and peace dwell, and told her of the immor-

and peace dwell, and told her of the immortal aphere where one is given a new chance to learn, to grow, and to be pure in heart and good in deed.

She listened with parted lips, her raven orbs fastened on his earnest, kindly, bronze, brown eyes; listened with eager interest and hope until he paused. Then a shadow fell across her tace and a look of sadness came into her

eyes, as she whispered:

"It may all be true. Thar may be such
places fur some, but not fur the likes of me.
I'm not good enough fur that. If thar's any place fur me, it's in the dark, in the dark I'd better go inter the grave au' know nothin than ter live an' know it's all dark." Again he told her of the blessed angels who

are compassionate and kind, and she cried: "No! No, it's not fur ne; it's fur the saints like you an' Grace an' Hagah an' the doctor. Not fur such sinners as poor Rose. Oh! yer don't know what I've been; yer don't know how I've gone wrong, how I've gone fer the bad time an' time agin, sellin' my body fur a bite of bread an' a place fer sleep. No, no, yer don't know how I've lied an' stole, an' done other mean things, all ter keep the little lite in me. It's not fur me, the home an' love of heaven yer speak of; it's

home an' love of heaven yer speak of; it's only fur the saints; the sinners got no show."

"'I came not to call the righteous but the sinners to repentance,'" softly quoted "The Saint." "'The well need not a physician, but they who are sick. You are mistaken, dear child, in thinking that 'the sinners have no show.' When a poor, misguided, erring soul passes from the body he is not given up to endless forment, nor to outer darkness. When a poor girl, who has been betrayed and abandoned tempted and spurned who has sinned doned, tempted and spurned, who has sinned because of want and hunger and cold, who has done wrong but is sorry for it, is called to another life, she is not left to wrestle with undying misery, or to dwell in gloom forever. These poor creatures are children of the Al mighty, just as much as the highest angels are and they are given a new chance to get out of the old ruts of sin and sorrow to new paths of well doing, of progress and peace. Think not, dear child, that you will be for saken; your dear mother loves and watches over you. She is in a pretty home of peace, where flowers bloom and birds sing, and where all is light, and it will be your mother's work to help you find a home with such as she. And so he talked on, bringing comfort and tope to her weary heart; breaking into tender ullaby song, such as one might sing to an ail ing babe that he soothes to rest upon his

She slept after this, and when she awoke a glad light filled her dusky eyes "The Saint" had gone, but Grace at by her side, and Rose

smiled upon her as she said:
"I've had such a lovely dream, Sis. I thort was walkin' through a country lane, an thar wur bright posies on every side. Some how I cud n't seem ter pick them, fur when I tried, a great snake wud come up in the way an scare me back. So I kept on in the mid dle of the road, wishin' I cud have some of the flowers, an' by an' by I saw a great garden be-yond it, an' in it wur little kids, boys an' girls, al in white an' pink an' blue, with wreaths on their heads. They looked so sweet I wanted ter git ter them, but the snake came an' glared in my eyes, an' I wur scared. Then when I got all in a tremble I heard a voice; it came from the garden, an' it said, 'Kill the snake; look it in the eyes, an' then strike it. It goes with yer, 'cause it's a part of yer life; it's growp out of yer. Kill it' Then, Sis, the snake came agin. It had green eyes, au' they snapped tirribly. But I lucked right at it. Then a power came on me. I grabbed the thing around the throat, an' I squeezed an' sque zed it till it seemed ter break in bits. I threw the pieces away, an' straightened up. Oh! but such a load seemed ter drop off me. felt like a girl with no pain, no anything but air an' light. I felt so good. Then all at once I heard music, an' the same voice said: 'Now yer can pick the posies, fur yer have killed the picked piles of them an' hugged them, they wur so sweet. The pieces of the snake that lay about me then changed ter bits of light that shined like stars; by them I cud see many bright things I had n't seen before. I cud see a narrow path that went over ter whar the kids wur, an' whar the voice come from, an' l heard the words, 'Out of the dead sin living light has grown, ter guide a soul ter higher

"Then, Sis, I felt happy, an' I began ter sing as I went along over ter whar the little kids wur playin'. They came up ter me an' gave me flowers. One little mite brought me a drink of some sweet stuff; she said 't wur nec tar Oh! but it made me feel good, just like I wur being made over new. An' one put her arms around my neck, an' hugged an' kissed

me till I cried. Then all at once I saw marm: she smiled an' said: 'Rose, my Rose, yer comin' ter be with me in a good home. Yer've seen dark days, child, an' yer heart's been racked an' toin, but yer've cast out the sin, Rose, an' yer'll not be kept down by what bad men have made yer. Ye'll soon be with me, Rose, whar all is love.' Then, Sis, the kids danced an' sung; the flowers grew purtier every min nit; I heard music, like a thousand harps an fiddles all goin' at once, but so soft an' sweet an' then thar came a whole shower of gold stars all over me, till everythin' wur light, oh! so light, an' then I woke up. Oh! but it wur a lovely dream."

After that she steadily failed. She said but little now to the kindly hearts that ministered to her needs. A strange light shone upon her wan countenance, and a far-away ook in her eyes told that she was living more

n the spirit than in the mortal form. It was November when she came to them, wanderer straying back to the fold. She had been out in the storm and darkness for years, roaming in despair and the bitterness of death amid hunger and cold. She had come back into the light, to be fed upon the spiritual nec tar of love and peace, and to receive the min istrations of compassionate souls from both sides of life. Sue had wandered out of the storm in November. In the last week of De cember, when the Christmas frosts lay upon valley and hill, she gently slipped from the mortal into the immortal world.

It was a peaceful ending to a stormy life Just as the afternoon shadows of a cloudy day had lengthened into the twilight hour, she opened her eyes and gave a little gasp. Only the twin sister, who had loved and served her so well, was by her side; none other happened to be there to take her last farewell.
"On! Sis," she said in faltering tones, "I'm

so glad yer here. I've seen marm, an' she said she's come fur me. It's not dark now; it's all bright. She says I'll have hard work ter do. I've got some things ter clean up, an' a' up-hill road ter climb; but I can do it. I'm glad I'm goin' home. Yer've been good ter me, Sis; yer've been good. I love yer, an' I'll help yer if I can. Yes, marm says, I can. 'll help yer. Good-by, Grace. Kiss me, Sis it's gittin' light. I don't know much. I'm weak an' ignerant an' rude, but they say they'll take me home. Tell Hagah an' Doctor an' the Saint, good by fur me. God bless yer, Frace; yer've been good ter me. Good by

t's all right now——'"
When Hagah entered she found Grace lying with her sunny head resting against the darker tresses of the sister whom she loved. Together they came into this world, and for an hour it seemed to Hugah as if they had departed it together; but no, for after an hour of assiduous work the faithful woman succeeded in restoring Grace to consciousness ere she proceeded to perform her kindly, needful offices

[To be continued.]

for the dead.

For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says:
"Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia—and think it is giving great satisfaction when it is thoroughly tried

Written for the Banner of Light. MARTYRS TO TRUTH.

BY DE, DEAN CLARKE.

Whoever dares to leave the path That Custom walks with constant tread, Will feel the venom of her wrath Poured out in fury on his head.

Let no one dare depart from ways That others take and think is right, Unless he wants to lose their praise, And meet with frowns as black as night.

You needs must think as others do,

To doubt a word the Bible saith;

And many a man in olden time

Or go your way of life forlorn; For if you hold another view They'll treat both you and it with scorn. 'T was once regarded as a crime

Has paid the forfeit with his death. By creeds and dogmas all were chained To what was called "The Word of God"; Then mitred priests with terror reigned,

And ruled the people with a rod. 'T was then that martyrdom began With tortures that could not be borne, And "man's inhumanity to man Made countless thousands daily mourn."

Old Socrates, who dared to think Beyond the customs, creeds and laws, The cup of poison had to drink. And give his life for Freedom's cause.

Hypatia, too, the lovely Greek, Was slashed with shells, then burned Because great truths she dared to speak Which Christian bigots had not learned.

In flery torture at the stake, For teaching truths ahead of time The people were too blind to take. Servetus, also, died by fire,

And Bruno died with trust sublime.

And won a martyr's cruel fate. By preaching truths that roused the ire Of those he conquered in debate, And thousands since have perished, too,

By cruel sword or fagot's flame. For striving errors to undo Or teaching truth in Freedom's name.

Progression's pathway all is paved With bleaching bones of martyrs slain, Who died that others might be saved. Or higher truths the world might gain.

'T is not so bad in this, our time, But more of freedom should prevail; To teach new truth is not a crime, But bigots still its friends assail.

The persecutions of to-day The olden forms of torture lack, But now in hate and wrath they lay Your reputation on the rack.

The same old spirit still abounds. But shows itself in different style; 'T is character that now it wounds, And calls Truth's teachers mean and vile.

The tongue of slander tipped with flame, And spitting fumes from deepest hell. Does all it can to smirch your name With mammoth lies from bagatelle.

How long, oh truth, shall it be thus? When shall thy coming welcome be? When can we all thy facts discuss, And be from others' censure free?

Not while Superstition fills the mind , With false ideas of God and man, Nor while men's minds are willful, blind, And put free thinking under ban.

Not while 't is held as wrong to think And have opinions of your own; Nor while with coward fear we shrink To east off creeds we have outgrown

Not while Old Error is enshrined In creeds, in dogmas, and in law; Nor while the teachers of mankind Before its shrines shall bow in awe.

God speed the day of Freedom's reign! May its glad coming soon be here, When truth shall cause no martyr's pain And its proclaiming none shall fear.

The Thought-World.

Where is it, and What are its Characteristics THIRD PAPER.

BY PAUL AVENEL.

Where is this mental world? This has been the question of the ages. It was answered by the seers of prehistoric Egypt and India, but volcanic cataclysms have inhumed the knowledge with the nations who discovered it. It is buried in the tombs of those extinct races who scaled the pinnacles of human wisdom, and have risen to the dignity of Masters in the

These Masters constitute a cosmic legisla ture; they are the rulers of the mental and thought worlds as they exist to day, and their administrative councils determine the standards to which the intelligence of each century must attain. They do not bequeath their knowledge to us; they educate us to acquire it by individual endeavor, for only so can real

progress be made. This is the secret of evolution; this the defi nite destiny of races and generations as they succeed each other in terrestrial life. Every people must learn the truths of cosmic law and order before they quit the scene of cosmic action. Step by step humanity must scale the ascent of life, fact by fact possess its knowledge, and race by race rise to the responsibiliies of cosmic government.

Nature is only a name for the potential wisdom of perfected human intelligences, cooper tively allied in jurisdiction over terrestrial af tairs. Their communities environ the globe, their experience embraces every department of intellectual power. Their consolidated will is the irresistible force which guides the currents of mental growth, which controls planetary elements per se, which regulates the cohesive and disintegrative forces of life and death on and in the globe, which governs as a representative body all interests of our cosmic

From the abstract immensities of space they are supplied with abstract energies, abstract substances, latent life germs, embryonic souls, and all those etheric elements designed for development on the earth. Life in the atomic state of being passes through their hands to be molded into definite forms. This heterogenous volume they separate, blend, ally, har-monize and reduce to cohesive, classified or ders of individuality, ranging from the physi cal concretions of the globe itself to the subli-mated etherealities of the spiritual realms. They are the architects of creation, as creation is understood by humanity.

This introduction is necessary in order that the philosophy taught by the masters of wisdom may be appreciated. It is a single chapter from the Philosophy of Infinitude, and applies specifically to cosmic activities. It is one of a series of revelations we are about to receive as a preparation for the higher and more spiritual mission of Spiritualism. The beacon of knowl edge must be planted high on the frontier of the incoming century.

Note 1. Let it be borne in mind that the intellectual faculties occupy each consecutive zone and sphere before the true ego advances to it; mental occupation precedes actual spirit occupation, and is a preparation for it. Note 2. The terms atmosphere and vibration

employed in this article refer only to etheric strata of air, i. e., mental strata.

ries of atmospheres surrounding the earth. These atmospheres vary in density, depth, grade and light, and are inhabited by graduated orders of spiritual life. Essentially the scale of ascent is outward from the planet toward space and progress—as to location—is estimated by vertical measurements.

If a picture of a transverse section of the earth and its mental atmospheres could be pro-jected upon the plate of a camera, it would show a black center surrounded by translucent rings of varying degrees of transparency. These rings would impinge one upon another, but would not blend; a distinct line of demarcation would separate them. These rings or atmospheres are three in number, each of which is subdivided into two less clearly-defined rings or spheres, and the six thus formed are environed by a seventh which merges into the immensities of space.

The lower, or primary zone-that in immediate juxtaposition to the earth—is called the terrestrial zone. It is characterized by a very dense atmosphere, whose vibrations are broken and tumultuous. Its general appearance is cloudy, resembling smoke as it rises in volumes from the funnel of a locomotive. A pale, yellow light filters through and is returned in ra diations from the surface of the globe. The density of this atmosphere precludes the transmission of the more ethereal sun rays, absorbing only those of a gravity requisite for the specific orders of life it embraces. As these electric rays strike the earth, they

dualize, that is, blend with complemental planetary rays-become electro-magnetic-and so, definitely adapted to the grades of intelligence occupying the primary zone.

The confused vibration that prevails is due

to the diversity of opinions, interests, ambitions and habits of the intellects operating in it, and resembles a sea blown upon by con-flicting winds. Hostilities are as vigorous, motives as selfish, desires as sensual, as in the physical life; and spirituality is so adulterated with carnality that no consistent homogeneity This is the realm of ignorance, of vice, of sensuality, of passion, of fanaticism, of every

form of crime, and becomes the actual abode of such spirits when dissolution removes them from physical life. Here the undeveloped in spirit concert with the undeveloped in flesh, and propagate their propensities. The affiliation is close, so close as to be almost identical, between mortals and corresponding grades of spirits; they act in unison, with but one specific distinction, viz., the stimulus to evil, as to good, always descends from the excarnate to the incarnate. All forms of vice and virtue would forever remain negative and inert, if deprived of the incentives which reach them

Human beings are the agents of spirits, upon whatever plane their affiliations are established. In order to rise to a higher affiliation with spirit, they must derive a new impetus from a more aspiring incarnation.

It is a fundamental esoteric law that spiritual power can be acquired only upon the material plane of being. A soul can rise no higher than the momentum of its human intelligence will carry it, and this momentum is determined

by the impulses of volition. The impacts of volition are to intelligence what the impacts of steam are to the locomotive, and the underlying principle the same. Hence soul is destined to struggle with matter until it can overcomeby volitional uplifting energy the gravitic laws of the planet. Until this can be done it it is incapable of ethereal flight, and is as irresistibly imprisoned in the planet's aura as a moth in its chrysalis.

Does this annul the theory of progress in spirit-life? Not at all; it explains it. Spiritlife is a sequel to physical life; it is the period of rest following the period of activity, which means that the soul's energies are liberated temporarily from conflict with the physical elements of being. It rests from its efforts to subjugate the ponderable substances of being and is removed tolarealm of imponderabilities

for this purpose. What it does as a spirit to advance its growth is to assimilate thoroughly and deliberately the advantages derived from the physical conflict. Figuratively speaking, the muscles and sinews of will are tested and established at their maximum attainment; the intellectual faculties are similarly tested, freed from such carnal attributes as have been conquered, and by self-spiritualization can any definite esorefined at their highest acquired capacity; the motives are synthetically purified by contact with missionary spirits from a superior zone, and loftier aspirations are conceived which, in

the subsequent incarnation, will mature into a practical power of growth. There is no chance in the methods of reincarnation, the faculties of the soul are developed in the regular order of their importance during the successive embodiments. Just as a stream multiplies its tributaries, or a tree its branches in course of time, so man enlarges intellectually by successive returns to terrestrial life. At each consecutive stage of his evolution he broadens in utility, his powers magnify in scope, he becomes less centered in self, more centrifugal in aspiration and ambition, and more qualified for an aerial state of being. There are latent faculties in the soul which dawn only after ages of effort; like granite peaks they require volcanic disruption of the fossilized earth strata to rise in the grandeur

and sublimity of their pristine glory. When this assimilative work is complete, and the time may vary from years to centuries according to the acquired energy of the intelli-gence, the spirit loses interest in its environment; it becomes satiated with its limitations, and its nature gradually undergoes a change resembling the decrepitude of age in human beings; consciousness as gradually loses its acute qualities; an apathy steals gently upon the faculties, and the soul is eventually released, wholly disencumbered and intellectually qualified for a new and more ambitious

incarnation: The secondary division of the terrestrial zone is in advance of the primary in all that pertains to true intellectual culture. Mental attributes become more clearly defined, and more homogeneity appears in the interests of the intelligence occupying it. No great progress is made, however, until this sphere is passed, because the primitive faculties respond laboriously to the disciplining processes of education. First efforts are awkward and tedious, and development cannot be rapid until the fac-

ulties have acquired facility and strength. It is for this reason that spirits of the inferior grades remain longer in an unprogressive state than those of superior rank. Knowledge possesses an electric energy peculiar to itself, which responds almost spontaneously to the impacts of will.

When these preliminary laws are understood, the key is found to all the higher departments of being What is true in one rank of intelligence is relatively true in all. The Esoteric school is exact in its methods, and the rudimentary principles indicated in these articles are its alphabet; once thoroughly mastered, the student is in possession of vast re sources, no problem of infinitude can long elude his search, and no mystery can resist his penetrating acumen.

The secondary or intermediate zone in the mental world is called the intellectual zone. The atmosphere is less dense and its vibrations less tumultuous. The cloudy conditions of the terrestrial zone do not extend to this, because of the more etheric construction of the air. The light is brighter, and is characterized by a blue tint, which changes to violet toward the upper boundaries.

Here life assumes a vigorous intellectual trend; force-the primary manifestation of mental power—is generated, and creates a strong, wavelike undulation in the atmo-sphere, which may be compared to the heavy well of the ocean during a storm.

This zone is the abode of spirits who have conceived an ambition for knowledge, for dis tinction in any specific line of endeavor, for negative goodness-i. e., goodness without phlianthropic motive, for pure lives, and for all those standard virtues recognized by the world. In fact, life enters a definite upward inclination, study becomes a vocation, and intellect gradually expands into a realization and appreciation of its capabilities.

Pride, arrogance, vanity, egotism, and all the attributes that distinguish the early devel-Where is this mental world? To the esoter- opments of intellect, mature here. Reason beist's vision it presents the appearance of a secomes dominating in energy, an energy that

will culminate in eminence before the gradations of the upper sphere are passed. Literature, poetry, the arts and sciences, philosophy and theology, are in their infancy in this realm of activity, and those who avail themselves consistently of the opportunities everywhere presented will rise rapidly in the path of progress.

The secondary division of the intellectual zone is in advance of the primary division in all that tends to a higher culture. Every feat-ure of intelligence found in the primary sphere is accentuated and enlarged here, and great atrides are made along specific lines of thought. Talent—as understood among mortals—gradu-ually becomes a normal condition of intellect; genius, i. e., talent given a concentrated and definite application, reaches supreme heights; reason acquires profound acumen, keen analytical power, lofty poetical conception, fervor, eloquence—in fact, all those qualities which distinguish savants and statesmen in the phys-

Sectarianism has its stronghold here, so also have the dogmatisms of science and philosophy. Music, invention and fine arts rise to masterful achievements. No drones can survive the stimulating conditions of being in this magnificent realm. It is a realm of power, of dominating will, of subjugating force.

The third in order of ascent is the celestial zone. This is literally an electrical zone. Light at this altitude is dazzling in brilliancy and of that peculiar tint seen in the Roentgen ray, which is simply an unalloyed sun ray. This realm is entirely free from those mercurial fluctuations which characterize the lower strata of atmosphere. Humidity is unknown, and such climatic agitations as occur are meteoric. Luminous showers descend from higher regions, at comparatively regular intervals, and coruscating dynamic winds sweep with virilizing energy over this subliminal sphere.

These electrical phenomena are to the beings inhabiting this exalted area relatively what the rains and winds of the earth are to human beings. Such meteoric showers consist of luminous sparks specifically adapted to the support of life at these altitudes. sparks are of various colors, similar to those seen in pyrotechnic exhibitions. The sparks, stars and flashes of light observed by clairvoy-ants belong to the same class of phenomena, and have a direct intellectual signification.

In this zone spirit loses cohesive quality and becomes disphanous. It grows luminous in intrinsic purity, ubiquitous in perception and transcendental in consciousness. All that gave power and perspicacity to intellect in the anterior zone is intensified here, but the intensity is that of an illuminating energy, not that of subjugating force. It is an intensity of fludic fervor, not of fluidic volume.

In the celestial zone science and philosophy are merged into a composite unity, which embraces every branch of law and order in the antecedent zones and in the planet itself. A corresponding unanimity develops in intelli-gence, and a harmony of purpose from which discord has been wholly expunged. Individuality is relatively lost, and the soul enters upon an ascent of felicities for which our language has no adequate expression. Solidarity reigns, tranquillity becomes eternal, serenity governs every activity and controls every energy, and beatitude is a perpetual attribute of

This is the introduction to angelic life, where souls maritally predestined are mated for eternity. Here true immortality begins, because here the necessity for reincarnation ceases; here the glorified arcana of the ineffable opens its vistas of promise, and the deific supersedes the human in every faculty of being.

The rhythm of intellectual purpose imparts a rhythmic vibration to the atmosphere that is at once a melody, a perfume, an inspiration and an entrancement. Intoxication that never intoxicates breathes from every vibration, and ecstasy that never subjects reason quivers in every breath. Life is rapture; thinking and feeling become identical; the sentience of immortality so unifies heart and intellect that their functions interblend. Heart thinks and intellect feels in the celestial zone, and, paradoxical as it may appear, neither loses specific energy, but each acquires the power of both.

It is vain to attempt to express in words the teric knowledge of it be obtained ence in abstraction these subliminal truths is the only way to know them practically, and this knowledge is at the command of every metaphysical mind who will abnegate self and devote his faculties to the study of occult law. The superior division of the celestial zone is

designated the angelic, and is absolutely indescribable. All that distinguishes the celestial zone is etherealized and potentialized in this god-like sphere. The violet light becomes amethystine and incandescent, and life itself vivid with volcanic energy.

Solar radiance is here measured and applied to the requirements of the subordinate zones; intellectual impulses are differentiated, and definitely directed upon the preceding strata of intelligence, and such sublimated elements are infiltrated as their spiritual evolution de-

Here the technology of language is entirely abandoned for a comprehensive language of vibrations; definite impressions of articulated sounds are superseded by magnified impressions of the abstract. From cosmic measurements consciousness expands to appreciation of the immeasurable; from the minimum of tabulated and classified order to the maximum

of the abstract order of space. Philanthropy, humanitarianism, judicial reform and educational progress derive their incentives from this benignant sphere; esotericism is in direct and intelligent coalition with its teachings, and the entire propaganda of the occult receives its revelations through authorized angelic representatives and their agents. Any attempt to describe the beatitudes of being in this deific sphere is worse than futile;

such sublimities. Surrounding this deific zone, as an aureole surrounds the moon, is the archangelic realm, whose ineffable glories human understanding can never conceive, human perception never penetrate. This is a realm in the broadest sense; it etherealizes into pure ether and merges into space; it surpasses the angelic as far as the angelic surpasses the intellectual: it is the seventh heaven of tradition, the ultima-

the language of earth is void when applied to

thule of human bliss. Here the glorified seers of prehistoric ages execute the creative purposes of Omnipotence; here the Masters of Wisdom inculcate the angelic cult; here splendor eclipses splen-

dor, sublimity transcends sublimity. This is literally Nature's realm; a realm of living fire, whence every throb of being sends its energy to the very heart of the globe.

Space is accessible to intelligences occupying this supra terrestrial plane. Planets may be visited, suns explored, stars measured and energized, nebular streams diverted to supply evolving worlds, the interocean of the stellar universe traversed at will, and all the galaxies of orbs visible to earth studied, as we study archipelagos in foreign seas.

Here the Sidereans from adjacent worlds visit the gods of earth, and cooperate in their assemblies, bringing the elements of other natures into our planet's aura, and the vigor of other orders of souls to invigorate the souls of men. Were we excluded from this Sidereal commerce, our orb would fall rapidly into decrepitude and her resources fossilize. An isolated orb, like an isolated human being, is es-sentially barren; there must be fusion of fluids to engender productiveness.

The older humanities of the older worlds supervise and direct, in general, the interests of our small globe. We are old and majestic in our own estimation, but young and inexperienced in the community of worlds to which we belong. Our wisdom must be impregnated with the wisdom of Sidereal intelligence if we hope to share Sidereal advantages. Our knowledge must be supplemented by the knowledge of minds matured in other atmospheres, if we hope to become universal in intellect.

For Over Fifty Years

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

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?

".TOOHOR TO TITO"

The clock strikes two in my parlor With its soft and slivery chime;
There are voices and merry languer, And I know that now is the time
When three little roguish people,
Whose tasks for the day are o'er,
Will runup the old oak staircase,
And in at my open door.

Their fond little arms are round me; Boft lips to my own are pressed; Two bright little laughing faces With merriest smiles are dressed. As it lies against my own, And the poor little heart, and tender, Thus utters its childish moan:

'Oh! why, mamma, do you send me Where the hours are all so long? I try so hard with the lessons, But I always get them wrong. At home, with you, I am happy, But there I must keep the rule;

When I am a great grown lady, I never will go to school." Oht how shall I tell my baby.
With her sheaf of golden hair. With the soul through her bright eyes shining, So free from sorrow and care, So free from sorrow and care,
That my lessons are only longer,
And sterner and stricter the rule;
That we who are great grown ladies,
We I ever are "out of school!"
M. E. VAN DUYNE.

Our Children and Our Speakers.

BY J. M. PEEBLES, M. D.

What Spiritualist has not heard of Belle Bush? What Spiritualist has not read the beautiful poems of Belle Bush that for twenty years and more through Spiritualist journals have come from her pen like pearls? What Spiritualist has not heard of the Belvidere Seminary, an educational seminary of high rank, of easy access to New York and Philadelphia (only two or three hours' ride), owned and supervised by those stanch Spiritualists, the Bush Sisters?

But how many Spiritualists are patronizing

this institution? Where do Roman Catholics send their children? To ask is to answer the question. Bishop Purcell, of Cincinnati, said a number of years ago, "Give us Catholics the education of our children for the first ten, twelve and fifteen years of their lives, and we have no fear of Protestantism in any of its hydra forms after that." Where do Baptists and Presbyterians send their children? And where are the Spiritualists-sadly and sorrow

ing I ask—sending theirs?

How many good meaning, but not far-sceing,
Spiritualists send their children to Roman Catholic or Orthodox institutions of learning, where sectarian creeds and Calvinistic dogmas are infused into their young and sensitive minds; and when they graduate from these schools and colleges, they go to the parental home with hate in their hearts or a sneer upon their tongues for the Spiritualism that their worthy parents found to be true and uplift-ing, yielding to their souls only joy unspeaka And when the life voyage of these bon est, royal souled parents ended, these children, thinking it more popular, perhaps, have called in to conduct the funeral services some sectarian parson, to mouth sepulchral prayers, and preach the ecclesiastical dogmas of eternal death and damnation. Many, very many times, during the past forty five years have I known occurrences of this kind to transpire. Such, or similar, cases are still transpiring. And yet, Spiritualists are patronizing and paying out their money to support these schools!

Do I hear some Spiritualists say, "We do n't

want our children's minds taught or directed toward any religion-or toward any ism"? No matter what you want or do not want touching this matter, your children's minds, comparable to sheets of white paper, will receive impressions from some source, and they will be taught some ism, either in the street

the Sunday-school, the young people's prayer

meeting, the church oyster supper, or the church gambling fair, to raise money for sectarian purposes.

Thoughts, auras and psychic influences are in the air-are in all grades of social life, and your children pecessarily must and will be influenced by this religious creed or that. Then is it not better, dear friends, for you to have altars in your own homes, refined amusements in your own parlors, and plenty of Spiritualist and liberal literature for your loved ones to read around your own happy firesides? And when your dear children become old enough to send away to school or college, is it not better, is it not infinitely wiser to send them to some liberal educational institution such as the BELVIDERE SEMINARY?

Writing of this institution, I write what I know, write from personal observation. The Seminary building, large and commodious, stands upon a graded bluff, overlooking beautiful valleys and far-away mountains. Students attending this school have, with all possible home comforts, the highest moral and spiritual

The government of this Seminary is based upon the Golden Rule, and the pupils are always under the maternal supervision of its principals or assistants, where they are taught that education is character building, and that truth, honesty and purity, constitute the high-

While the pupils in this Seminary have regu lar hours for rest, recreation, and excursions to the neighboring hills, their attention is called to health, hygiene, the potency of light, the law of heredity, the necessity of personal clean-liness, and to Cause and Effect that abound everywhere. Adult students are here prepared for business pursuits and for college.

It seems to me, all things considered, that Spiritualists and Liberalists should patronize this Seminary, located at Belvidere, New Jersey, only a few hours from New York and Philadelphia, and of easy access from other cities and towns in the country. Write these Bush Sisters for circulars.

TRAINING SCHOOL.

Touching the all-important matter of education, I cannot conscientiously omit that school for training, and otherwise alding public speakers, instituted and conducted in Ohio un der the auspices of Moses Hull, that prince of biblical scholars, as well as adept in both spir itual science and logic, and A. J. Weaver of Old Orchard, Mo. This latter gentleman, a graduate from a noted New England College, under the supervision of a denomination with a double lock creed, founded in 1803-a creed that the sect cuddles as doth the bear its first cub-a creed that the sect cackles over as doth the pullet over her first laid egg, never think-ing that there's a nest full of better ones on the way. Bro. Weaver, baving burst away from the shackles of creed-craft, and added to his faith knowledge, is now a religious freeman.

The value of such a training achool as the one inaugurated by Bro. Hull can scarcely be estimated. It was needed. The hour was ripe for it. The prosperity of Spiritualism demanded it. Phenomena were and are necessi ties to those who need them, but to be everlastingly listening to the "rap," and eternally repeating a b c, will never grasp and digest the literature that makes glad this waning contury, nor open up to us the glories that make radiant the evergreen mountains of immor-

Woo has not been chagrined at the murder ing of English upon our platforms? Too much of our public trance speaking has been a wilderness of words, a tangled forest of for the ensuing year, which consisted of President, adjectives, as devoid of culture and science Dr. Hale; Vice President, Jason Brown; Superin-

and logic as is Nova Zembla of our June's roses. And when a half-developed medium, with no mental training, pops up on the platform and arnounces the subject, "Where and What is God?" I mentally exclaim: 'Oh, for something less than a bale of cotton to plug my cantankerous ears for the coming hour!" I do not doubt the honesty of the medium or the good intentions of the spirit, but the instrument has been neither sandpapered nor the good intentions of the spirit, but the instrument has been neither sandpapered nor polished. Why, the most eminent musician in spirit land could not, play Mozart's Twelfth Mass on a cornstalk fiddle.

Does some one say: "Young trance speakers must creep before they can walk"? Granted; but let them do their creeping on the home floor rather than upon the public restrum

floor rather than upon the public rostrum, before the gaze of the curious on the one hand,

and the cultured upon the other.

Indianapolis, Ind. J. M. PEEBLES, M. D.

P. S.—"The Spiritualist platform is not 'going out of date,'" as one writer affirms.

It is those who have not properly filled it that are being "given the go-by" by the thinking, growing public. Not being on the Spiritualist prostrum as a greaker. rostrum as a speaker, I can afford to write as fearlessly as I trust truthfully. Committees, listen. Secure the services of first-class speakers, and get up first class music-stirring, inspiring, first class music-and the crowd will

P. S. No. 2.—Do n't forget to send your children to the Belvidere Seminary.

J. M. P.

Deer-Mice as Pets.

THEY WERE DELIGHTED WITH A HOME, IN A COCOANUT SHELL.

In the October St. Nicholas, G. Rafael O'Reilly tells of a couple of queer pets that he caught in the woods. The writer says:

While rambling one evening in the woods, I sat down on a rock close by a shaded bank all overgrown with soft green moss and feathery ferns. Not far away there was an ancient treestump, with a hole running in underneath it; and what should I see peeping out from the hole but the head of a little reddish-brown animal. At first sight I took it to be a chipmunk. Its large black eyes seemed full of apprehension, and as I moved it drew back out of sight.

On rolling over the stump, I discovered be neath it some withered grass carefully rolled into a globular nest. Causiously drawing my handkerchief around this, I tied it up, with whatever it contained, and hurried homeward with my treasure. On emptying the handkerchief into a box covered with wire gauze. I found that I had captured two beautifully delicate and elegant creatures, somewhat larger than mice. Their fur was thick and soit, a rich velvet of reddish-brown on the back, and snowy white beneath. Their feet also were white. But their chief beauty lay in their eyes—great, black, liquid orbs, half protruding from the head. No gazelle ever had eyes half so layely.

They soon became quite tame, and, without showing any fear, would allow me to put my hand into their cage to give them fruits and berries. They carried their nest into a corner

of the cage and reconstructed it there. After about two weeks I procured a large co-coanut, sawed it in two, and taking one half of it, made in it a little doorway. When I put this into their cage, turned mouth down, they seemed to go wild with the excitement of delight. In and out they ran through the little doorway a hundred times in succession. Sometimes they would jump up on top of the cocoanut and survey it all over; and then, after "washing their faces" with their delicate white paws, jump down, and again run inside. Soon they made up their minds to take possession of it as their home. Their nest in the corner they pulled to pieces, and carried it off mouthful by mouthful into the little cocoanut hut. There they have lived ever since.

During the daytime they sleep; but when evening comes on they busy themselves running and jumping about the cage; and they have never once in three years tried to gnaw their way out.

The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 10 this Lyceum held a very interesting session in Berkeley Hall. Mrs. Helen Stuart-Richings, an old Lycoum worker, and speaker at Berkeley Hall for the present month, after the opening song as an "invocation," addressed a few well chosen words to our friends and co-workers in

well enosen words to our friends and co-workers in the spirit world.

"How is Spiritualism Affecting the Thought of the World?" was the question discussed by the older groups. Winnie Lieland, just promoted from the younger groups, said. "Spiritualism affects the thought of the world by introducing propression";

Emily Capabilla. "In repeabling truth in the highest Emily Granville, by revealing truth in the highest form, which is eternal love"; Mr. J. R. Snow, by torm, which is eternal love"; Mr. J. R. Show, "by teaching that each one of us here and now are spirits"; Gertrude Hauscom, "by tacking humanity to think for themselves." Affec Ireland, Edward W. Hatch, Esther M. Botts, Marion Seibold, J. S. Mansergh, Clarence Dutton, Charlie L. C. Hatch, Willie Sheidon, Harry Caird, Mrs. M. A. Lang, Mr. G. S. Lang, Mr. E mer B. Packard, Mr. Fred H Watson, Mr. Albert P. Bilin, Mrs. A. S. Waterhouse, Dr. Dean (Clarke and the Asylvant/Conductor Dr. L. R. Boot Clarke, and the Assistant-Conductor, Dr. J. R. Root, also answered the question. One sentence caught from the remarks of Mr. Blinn follows: "Memory of good deeds is the only heaven from which we cannot be driven."

On the entertainment program there was a piano solo by Mr. Watson; recitations by Little Maud Armstrong, Ansil Haynes, Gertrude Hanson, Harry Gilmore Greene, Willie Sheidon, Albert P. Blian; song, Esther M. Botts; Mr. J. S. Manserµh made remarks, and gave a reading; Kdward W. Hatch recited an original poem, entitled "A Southerner's Tale," that was well received. Furthe closing number, Mrs. Helen Stuart Richings, among other things, urged the boys and girls to "revive the fading flower of chivalry," a sentiment that will be considered by the Lyceum in the near future. Subject for Oct 24; (Harvest Sunday) "How Should we Conduct Ourselves to Reap the Best

BANNER OF LIGHT for sale at the hall. A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Station K.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall, Sunday morning, Oct. 10, with the new superintendent, Mrs. M. A. Brown The little ones retired to the aute-room, as usual after the opening exercises, to discuss the subject for the day. While they were out, Superintendent Brown talked to those remaining in a very interesting way, trying to impress on their young minds the importance of their presence each Sunday at the Lyceum, and when she asked them the questions each scholar was eager and anxious to give his or her own ideas.

After the little ones returned to the main half the responsive reading was given, every one taking part, after which the Grand March was executed. President Hale spoke to the children, urging them to be prompt in their attendance each Sunuay and to ask some little playmate to come with them. He announced that the arrangements for the choir were nearly completed, that a gentleman from the Con-servatory of Music had been engaged to instruct them, and very soon we should be able to entertain, those visiting our Lyceum each Sunday with a ser-

vice of *ong.

The following children took part in the entertainment of the day: Recitations, long Stillings, Leon Smith, Israel Newhall, Little Ulfford Lamont, Jr. duet, Little Eddle and Marie Artoinette Cyr; readings, Superintendent Mrs M. A. Brown and Assistant Guardian Mrs. 8. E. Joi es.

The Lyceum closed with the Banner March.

ABBIR F. THOMPSON, Sec'y. 89 Sydney street, Boston Mass., Station K. The Children's Progressive Lyceum

Association

Held its Appual Meeting at the residence of Dr. Wm. Hale, 252 Columbus Avenue, Oct. 5, to elect officers

DR. GREENE'S NERVURA CURES BELVA A. LOCKWOOD, FOREMOST WOMAN OF HER TIME,

Belva A. Lockwood, the Acknowledged Leader of American Women, Has Been Cured by Dr. Greene's Nervura and Recommends Its Use to All Weak, Tired, Nervous, Run Down and Suffering People.

Dr. Greene's Nervura Blood and Nerve Remedy Has Proved Itself the Greatest and Grandest Medicine In the World. It Cures the People. It Gives Health, Strength, Vitality and Vigor to All. Use It and Watch Your Aches Disappear and Your Strength Return.



speaking to her sister women for the good of womankind.

lishes the fact to the world that she owes her Mrs. Lockwood says: present good health and strength to the use of

There is no word so powerful among women, lunder the burden of ill-health, over-taxed wise have been impossible, and seems in every no influence so great, and no authority so high strength, nervous disorders and the weak- way to have built up my general health. The as the utterances of a recognized leader when nesses, pains and aches of female complaints, attacks of faintness to which I had previously It rings like a clarion note of hope and been subject have entirely disappeared. It inhealth for the weakened, worn out, discouraged creases the appetite, tends to cheerfulness and When therefore, the voice of Belva A. Lock- women of our land, depressed alike in nerve general good feeling, and leaves no ill effect. wood, of Washington, D.C., who is recognized power and bodily strength, who live on with- "I can freely recommend it to all persons among women as their mightiest leader and out strength, energy or ambition, but who afflicted with nervous disorders, or that fired

women; when this most eminent woman lawyer Dr. Greene's Nervura, and from her enthusi- persons in delicate health. and lecturer in the world, representative of her lastic praise of this grand remedy and urgent sex to such an extent that she has been twice advice to women to seek its remarkable healthnominated for President of the United States giving, invigorating and restoring powers, that by the Equal Rights Party, who has been hon-good health, strong nerves, vigorous bodies Greene's Nervura blood and nerve remedy and ored by membership in more American and always follow the use of Dr. Greene's Nervura be cured. Remember it is not a patent medi-Foreign Societies than any other woman, pub-blood and nerve remedy.

Dr. Greene's Nervura blood and nerve rem- and nerve remedy and am pleased to say that ease. Consultation, examination and advice edy, it comes as a positive proof, a revelation it has improved my digestion, relieved the free on all diseases at Dr. Greene's office, either of the way to health to the thousands upon sleeplessness under a great nervous strain, by calling personally or by writing to Dr. thousands of people who droop and languish during which I believe that sleep would other- Greene.

champion in all women's movements which will now know from the wonderful cure of feeling which is so common. I recommend it mark this generation, is raised in the interests of Mrs. Belva A. Lockwood, through the use of also to nervous people, aged people and to all BEEVA A. LOCKWOOD, A. M. & B. L., Secretary American Peace Bureau."

Do not suffer another moment, but get Dr. cine, but the tried and proven prescription of Dr. Greene, 31 Temple Place, Boston, Mass., "I have used Dr. Greene's Nervura blood the most successful physician in curing dis-

tendent, Mrs. M. A. Brown; Assistant Superintendent, C. B. Yeaton; Guardian, Mrs. M. A. Weston; Assistant Guardian, Mrs. S. E. Jones; Sec'y, Abble F. Thompson; Treasurer, Mrs. Ada Simmous.

To the Conductor of the Lyceum Department.

MRS. SOPER-Dear Friend of the Little Ones: We began our session to-day at 11:15 A M., and closed at 12:45 P. M., having a full roll of officers, five teachers and twenty-four children present, with a sprinkling of visitors. Lesson for the day was:

'The face we wear, the thoughts we bring, A heart may heal or break." Our subject under discussion was: "What can we good thought was given by both old and young.

The entertainment consisted of a reading by Mrs.
Phipps: plane soles, Miss Sanger and Miss Kimball;

recitations, Jessie Doe, Susie Howe and Eva Kulght; song, Alberta Howe. We have some fine talent among our members, and we hope the knowledge that their efforts are appreciated and published in THE BANNER will stimulate them to greater effort in the future, and awaken among the members and all Spir tualists of Waltham an earnest interest in behalf of the children.

SECRETARY OF WALTHAM LYCEUM. 552 Main street.

Yonkers Lyceum.

Our Children's Lyceum is also advancing. We find valuable suggestions in the Lyceum Banner, published by our earnest worker, J. J. Morse, of London, Eng., aided by his wife and daughter, which, sent by costs only forty cents per annum in U. S.

Our workers in the Lyceum movement have also formed a Band of Mercy. This and other valuable suggestions are found in the Lyc um Guide, published by Hudson Tuttle, and for sale by the Banner Publishing Company. Titus Merritt, Sec. Y. S. S.

The "Y. P. S. I."

I am being very much enthused in the movement to organize Young People's Spiritual Institutes as an auxiliary to our organized Cause, that the help of young men and women may be enlisted. The plan is meeting with approval, and several institutes are projected. Buffalo and Rochester have organized, and are delighted with the prospects for good results. Fraternally, G. W. KATES.

Fall River Lyceum.

Our Lyceum is growing larger in numbers every Sunday. We are very grateful to the officers and friends of the New Bedford Lycoum who have help d us so much in the past. They are doing a grand work. They have a large number of children who are being carefully trained by their efficient fficers, chief among whom is Mrs. Ida Jannell. Teuly she is a mother in Israel.

MRS. ANN HIBBERT.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

In Re Unitarians.

"I thank you again for newspape s sent, and more latterly for the last BANNER OF LIGHT. I read with interest the marked editorial on the Saratoga Convention, and the position of Unitarian ministers in general as regards Spiritualism. There is a good deal of truth in it, and the Unitarians are cold. But may it not be the case with some that they feel so conscious of their immortality and of inter communication also, that they feel so indifferent to modes of expression or demonstrations such as Spiritualism presents? I confess feeling a little so myself. It is in the eternal now that I live, as do those who have gone before, and this leads to the eternal communion.

The above is from a private letter to me from an aged friend—one whose life has been a truly faithful one—and whose footsteps are now lingering upon the shores of the dividing river. There are many such among the Unitarians: some who are especially worthy of our reverence, and who would make noble helpers to purify and elevate Spiritualism could they be rightly engaged in the work. I feel prompted to name one of these ministers-still in the vigor of manhood—who has been chilled in his higher life by the cold shoulder of Unitarian ism, and who is now standing aloof at his home in Hampton Falls, N. H. He is an excellent writer, especially in the direction of philosophic, spiritualistic thought. I think that it would require but little encouragement to en gage him as an active supporter of Spiritual ism. His name is still on the American Unitarian Association Year Book—W. A. Cram, Hampton Falls, N. H. S.

CONSUMPTION CURED.

An old physician, retired from practice, had placed An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French of English, with full directions for preparing and using Sent by mail, by addressing, with stamp, paming this Sent by mail, by addressing, with stamp, naming this paper, W. A. Noves, 820 Powers' Block, Rochester, N. 1.

New York.

MALONE.-"B. M B." writes: "It is always a plea ure when, in our efforts to promulgate a truth, the end justifies the means; and in this case it is quite necessary to introduce the subject of Spiritualism in a certain way, as our investigators are very critical, and would not be interested with any but positive and startling evidence of the possibility of Spiritualism. This Prof. Evans is qualified to give.

I trust that the time will come when we shall learn to accept the truths given, weighing and accepting or rejecting testimony on its merits, and not so often judge and mis

judge the instrument through which these truths are given. For even a medium has his or her individual life to live, and spirits are not justified in ordering or even in guiding or directing their mediums, as such an influence would destroy individuality, and mediums, as well as the rest of humanity, desire an inde-pendent entity of their own. We should study results more, and not so often the medium for their transmission. We desire good, true mediums, but all must profit by their own life lessons. We like our mediums to be an honor to their calling, and let me add that in this case the medium Fred P. Evans has proved himself such. We find him possessed of all the qualities which make friendship a pleasure.

'And may God's angels guide him, And, wherever he may go. May success crown all his efforts Whilelbe seeds of truth doth sow.'"

NEW YORK .- J. F. Snipes writes: "During a pleasure tour this summer through Belgium, Holland, Germany, Switzerland, Italy, France and England, it was my good fortune to meet different mediums and believers in several of those countries. You have full accounts of the progress of the Cause in many of them through foreign correspondents and the spiritual press. In Paris and London the public meetings are constant, and profitable in every way, and the mediums assured me they had all they could do. Their customary charge in London is £1-

Paris is still critical of cheats. New York City, with exceptions, has had its spiritual vacation, but now expects renewal of

its public and private work.

Among the number of reliable psychics of long experience in clairvoyance and trance control who have resumed their regular sittings, may be mentioned Mrs. Mary Wakeman (permanent residence 437 West 57th street), whose natural sympathy and thorough honesty and remarkable prophetic inspiration have been well known to the investigating public for the last twenty-five years."

CHEERING. - Tourist (after spending two days in a mountain hotel): "Be sure to have my bill ready to-morrow at 7." Host-"Without fail, and if I have to sit up all night over it."-Flie-

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that relence has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only prefitive cure known to the medical fractrity. Catarrh being a constitutional disease, requires a constitutional treat ent. Hall's Catarrh Cure is taken intertually, acting directly upon the blood and mucous surfaces of the system, there by destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer one Hundred Dollars for any case that it fails to cure. Soud for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O. Cot. 18.

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Address F. J
Sold by Druggists, 75c.

BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

The RANKE OF LOST PUBLISHENG OF PANY, located at B Resworth Street (from Street). Rocton, Mass., keeps for safe a complete assortment of Apiritual. Frogressive, Reformakery and Missellaneous Books at Wholesale and Retait.

Tasks Uank.—Orders for Hooks, to be sent by Express, must be kecompanied by all or at least half cash; the balance, if any, must be paid O, O. D. Orders for Hooks, to be sent by Mait, must invariably be accompanied by cash to the amount of each order. Fractional park of a dollar can be remitted in posture stamps.

Benittanees can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 rents.

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

No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return

anceled articles.

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

Banner of Bight.

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TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year former price \$2.50).

We trust that Spiritualists everywhere will coeperate heartily with us in the step which has been taken, and that regular subscribers for THE BANKER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strongthened.

**On Wednesday evening, Oct. 13, a few per sonal friends of the bride and groom, including a representative of THE BANNER, gathered at the parlors of Prof. Fred P. Evans, 42 West Newton street, Boston, to witness the marriage of the editor of the BANNER OF LIGHT, MR. HARRISON D. BARRETT, and MISS M. MARGUERITE COFFYN. After the ceremony a bountiful lunch was served by Prof. Evans and his estimable wife. Mr. and Mrs. Barrett left for Washington the next morning, to attend the Convention of the National Spiritualists' Association.

The warmest congratulations and best wishes are extended to them by every one connected with THE BANNER.

Organization Through Co-operation.

All sorts of organizations have a distinct purpose in their construction, or else they lack vital cohesive power altogether. Unless they are animated by a competent motive, and unless the reason for their being becomes apparent when searched for, they exist but externally and for the time only, and really have no particular relation to anything. This very plain and simple statement is entirely above dogmatism, and likewise beyond the reach of contradiction. Hence the first and only question that is at all applicable to them is that which pertains to the motive, and meaning of their existence.

Once discover that, and the rest is easy to understand. That is the key which fits the lock that keeps the secret whole and alive. An idea must needs be conceived in elementary form before an attempt is made to organize its nebulous state in a related and proportioned condition. Thus it will readily be seen that the process of organization is far from being absolute and instantaneous, but is rather on the lines of evolutionary development, one part growing out of another, to gather into itself the forces held by some other, in order that the completed work may result in homogeneity and harmony.

Spiritualism lays no claim, and can lay none, to exemption from the operation of this common law. As its manifestation to the world is necessarily through human and visible agencies, the message it brings and the duties whose discharge it calls for must, of course, be delivered and performed according to the natural laws of cooperation.

Cooperation comes first and before everything else. That simply obeys the subtle but irresistible law of attraction, of gravitation. The separate and individual molecules struggle mutually for a closer contact, that they may work with more energy in combination. likeness, and not in spite of any recognized unlikeness. They each belonged to the other and all to each in a state of embodiment before they came together. But once united, not by any external act, but wholly from a creative power residing within, they become as much one as if they had been formed so from the beginning. These combinations, more often termed organizations, possess the greater power for not having gone through a constructive and more or less formal process. They are a growth, the development of a central idea. They, at the most, only certify to the marrow, the core, the pith within. They are

each naturally belongs to all and all to each, the fear of reproof, and worse, from his broth. to write quickly or they are not, and that These axiomatic and obvious truths are to ren in the religious denomination to which he he kept stead faully before the thought when is devoted. The evidence so far inclines that ever that thought is turned in the direction of a national organization of Spiritualists. Ac. hidden in the turn of the ministerial and eccepting them, the work of organization natur- | cleanatical screw as much as any other man in ally performs itself. Unlike that proclaimed any other walk in life. before men in the forms of ordeds and rituals. and limiting professions and platforms and catechisms, it makes no audible announcement. refuses to be contained in forms, discards the selfish ideas of rank and class, office and separateness, and sliently coheres within that it may more effectually adhere without. That is the sort of organization for Spiritualists to aspire to accomplish. It is in no sense mechanical, formal, contrived, calculated or constructed. 'It's varied elements instinctively find their natural relations. They need no The unifying power exists and works within. It is because so pregnant and prolific a truth is not well understood that so many rightly-intentioned schemes, religious and secular both, fall apart no one can tell why, break in pieces, separate, and end in indistinguishable oblivlanguage can fitly express the process of the

work of creation. Some may say, perhaps, that this is ideality, and therefore impracticable. What is Spirit- for the sake of truth; God and men, we need to ualism, when it is searched thoroughly for its | be free. But he still waits, not daring to open It is not a physical, material, external revelation in any sense, but is ideal, interior, wholly | nominational. It offers no hospitality to hesiof the spirit, or else it is nothing. We are to | tators and trimmers. Freedom admits of no consider this real, vital, indefinable distinc | compromises or concessions. Like the morntion between the form and substance. Then | ing sun, it shines for all alike, and in all places we shall better understand and be far less likely and on all occasions. to overlook the necessity as well as the propriety of guiding rather than compelling, and of assisting rather than forcing the union of the national elements of Spiritualism in a single and homogeneous body.

As surely as we attempt seriously to ignore or evade this unswerving law of attraction and cohesion, this undeviating principle of energy through close affinity, we shall make wreck of the result of our most ardent efforts, and live only to see it pointed to as but another failure of an ambition to construct what can have existence only as a natural growth. On the other hand, as surely as we look within, and refuse to obstruct or compel the freedom of the creative forces of the life that always exists there, we are working with and through those forces, ever from within without, with the ceaseless aid of their potency, and ever outward and upward to a result that will remain permanent and undisturbed.

Not that there are no external offices to be performed by the Spiritualists of the country, by any means. Only that the interior and creating motive is to be sought and obeyed. The exterior will be certain to conform. There will be no inharmony, because there can be none. But once recognizing and duly respecting the creating and organizing law, there need be no impatience, no urgency, no particular designs and desires; but all will be entrusted to the ever-renewing, reforming, reorganizing power of the indwelling spirit. Thus far it seems to have wrought in the direction, first, of proclaiming the welcome truth of immortality through imperfect and faulty human agencies.

Its second obvious stage of operation is in inducing, strengthening and perfecting the work will come organization. But organization must follow, not precede cooperation. The latter is the prime condition of organization. Without the one we cannot hope to have the latter. At best it would be but form without Therefore let Spiritualists be patient still.. Let them work more and more earnestly together, with no thought of power, which for them cometh not with observation, but cometh and goeth where it listeth, and in silence will soonest crumble the old creeds, disintegrate the churches, and bring new life continually to all believers.

Mr. Savage Again.

Discoursing recently in his own pulpit on the subject of religious freedom and liberal ecclesi asticism, Mr. Savage remarked that, although in America men are no longer imprisoned, tortured or put to death on account of their religious convictions, a price, and a heavy price, was nevertheless demanded in many parts of the country of those who exercised their liberty in selecting their faith.

There are places, said he, where a man who accept the faith most popular in those communities, must see his business suffer and his family | childhood, but it is true of the man as of the snubbed. For an example in his own line, he stated that in one city of considerable importance a family of Unitarians had been waited upon by a committee of persons connected with the older churches and warned that they must not indulge too freely in the new religion. And a lawyer in the Southwest had written to him, saying that he fully agreed with all his he does. sentiments, but did not dare to let it be known. Thus, he concluded, aversion and isolation are the price we must pay to-day for daring to think.

There is no question whatever that all of the foregoing charge is strictly true. If, in Eng to the Established Church in order to obtain social recognition, in this country of our own churches rather than others.

To bring the matter close home, we should like to ask Mr. Savage if he does not know how personal, the argument he works so effectively is of the "Et tu quoque" order, and may be fairly so applied. It is well understood that to diversify and illuminate the sober substance Mr. Savage has for a long time been a profess- of his law learning, while the delicious coned searcher into psychic mysteries. He has encountered sufficient evidence to convince lend a charm to his treatment of his theme him of the reality of communications from ex- that is as indescribable in its manner as it is They come together because of a common carnated spirits, and thus of the intercourse irrepressible in its spirit. Yet nothing is for cheld by those living in the other world with the people in this. He could not address the man. The supreme beauty of it all is that he public on this single point with courageous is as simple as he is modest, in which lies his

candor and fail to admit it in so many words. to do so? Not that we ever knew. He has take an interest in any of the events of the played the subject as a fisherman plays his time, and he wrote a magazine article that salmon or his trout, now letting it have a longer length of line, and now hauling it in, as if was not then admitted to legal practice. At he sought to wear out its endurance, and at the suggestion of friends that he should write last land his prize in triumph when public for the magazines and newspapers, he replied opinion was right for him to shout over his that he never could make a living at that, for victory. It is quite fair to ask him if he con- it would take him a week to write an editotinues to wait to announce the truth in re- | rial, and he had no faith in cultivating facility. never built up and skillfully conjoined, but spect to Spiritualism as he has found it, from He said that those who write are born either column.

way, at all events. He feels the power that is

a wider swing in this country, but it is of no provided he could have the tuppence for the more practical value than it is in any other. The only essential difference is that, while in the older European countries the rule of the the soundest. The only way to be happy, he Church lies like an oppressive weight on the thinks, is to take pleasure in one's work, and breast of the people, in this country that same rule becomes fragmentary. The florce and constant competition of the sects may seem to alleviate the sufferings endured by freedom of | think that many of our fellow-men hate work thought, but that is about all the relief there is. The same grim monster, insatiate conformcompelling force from without to unite them, ity, watches its prey as sleeplessly in one case quillity in the feeling that one has done well as in the other. Mr. Savage knows it too, but dares not confess it. He is quite ready to charge of the hour he has done the kind and the true it upon the other denominations, but is scrupulously careful to avoid doing so in the dase of his own. He is only waiting for the right time to come when he may do it with impuion. If there is any mystery about it it is the nity. It will never come, however, if men like mystery of life itself, which is all mystery. No himself hesitate to make utterance when they find the truth from fear of the consequences.

Mr. Savage well says that the truth-seeker is the God seeker, and the only God-seeker, and meaning, but that which pertains to the spirit? | the door. He need not think there is a back way that can be climbed over. Truth is unde-

Childhood's Promise.

The hopes that are involved and hidden in childhood are the sure reliance of the race. Mr. Alden writes with prophetic perception on this subject in his volume-"A Study of Death." If, he says, the weakness and dependence of childhood, evoking loving care and sympathy, counts for so much, how much more must be accredited to the invisible might of childhood as the hope of the world.

During this period of protection, while it is establishing its cerebral channels of communication with the outside world, it is at the same time, by its withholding from that world, allowed freedom for expansion, for the deepening of its capacity, for that exalted tension which society has come to recognize as the mightiest of its inspirations. This mystical apprehension of childhood becomes the poet's assertion and the popular intuition; and since it regards elements not open to observation, it is a view falling outside the scientific scrutiny that regards only the stimulation of environment, the nutritive processes involved, and the resultant structural development.

What is this wondrous font of power? asks science. Is it anything more than a fund of vital energy dependent upon nutrition for its storage? In return, we ask, what is it at any stage of its outward development? At what point in the stream does this transcendent, invisible power which gives human life its spiritual meaning enter, if it is not at the fountain? It is not an acquisition. If we admit it into our view of human existence as a whole, we must include it from the beginning.

Indeed, as we have seen, this involution which we know as childhood, is at the founof cooperation. And out of that as an evolutain something that it is not in the stream. tionary process, tending ever to integration, Its expression is also its veiling. "It is not as t hath been of yore," the poet complains. A glamour is gone that never comes again; it fades into the light of common day." The virginal sense of things first seen; the surprise of fragrance; the native feeling of primal life, and the end of that is always near at hand. dawns, of the heavenly azure, of woods and streams, of haunting shadows and whispering winds, we cannot recall.

> The steps that halted then are hurried now, following well-worn paths, and yet lost in them. The storage of strength against strain, of reparation against waste, is not like that primal storage, which had its basis in a hunger that was not want. No after-sleep is like the sleep of the infant, which is not measured to meet a special weariness, but is rather the sign of the hidden quickness of life in its infolding, as wakefulness is of the quick unfolding, growing into the insomnia of old age.

Yet the nutrition and sleep of adolescence and maturity are special infoldings, whereby the haste of the consuming flame is retarded, and the plasticity of childhood is in some degree renewed, though it cannot be wholly regained; and waste and weariness induce and stimulate these processes of renewal. This thinks on religious questions and is unwilling to period of maturity, sustained by constant reinforcement of energy, is far remote from youth, that he, though he

- "daily farther from the East Must travel, still is Nature's Priest. And by the vision splendid Is on his way attended,"

and this vision illumines his ripe knowledge and gives its own transcendent meaning to all

An Interesting Man.

We like a composite character, especially if it thus becomes an original creation and requires no advertising. Augustine Birrell of London is such an one. It is not his versatility land, it is necessary for a person to conform that is the special attraction, but the mixture of the faculties of his mind and the qualities of his nature. He is combined author, lawyer it was easier to attain social position (whatever | and Member of Parliament. He is far from that may really be worth) by joining certain | being a rarity among lawyers who have become men of letters, too. Very recently he has pro duced a law book, whose distinction is that it is a wonder in point of knowledge, literary it is himself. At the risk of appearing to be style and bubbling humor, and baffling to the regulation analysis of legal and parliamentary readers. The native humor he displays serves ceits and vagrancies expressed in his style mere effect, but simply because the style is the crowning grace. He was of a decided pessi-But has he ever done so? Has he ever dared | mistic turn twenty years or so ago, unable to | ment of New York and New England capital. was fairly characteristic of his condition. He

there is no use trying to get over the fact. He was not. He had the most limited expectations, and said he would be most happy if he could be sure of a clean shirt, a clean tablecloth with simple food on it, and a clean room to sleep in for every day of the year. He Theoretical freedom of conscience may have | would also like to live a little bit out of town, bus every morning, for he hated walkin z along streets. The philosophy he cultivates is of to do it with scrupulous fidelity. The pity is for the poor devils who are chained to work which they loathe. But he was inclined to of any kind. There is no happiness in hunting for pleasure. There is a sort of rugged tranhis daily stint of work, and that at every turn and the just thing to the best of his ability.

> Birrell has attained to the distinction of queen's counsellor, which shows that he must have acquired a very considerable practice. In Parliament for nearly ten years, the author of "Obiter Dicta" and "Res Judicatae" has been closely associated with John Morley as the uncompromising supporter of Mr. Gladstone's Irish policy. His lectures to workingmen are pronounced models of pure English and clear thinking. As if he were not sufficiently occupied with his professional and parliamentary duties, he is one of the mainstays of the Weekly Speaker, a paper of the first class, running close up with the Spectator and the Saturday Review. The Speaker, in a recent issue, completely took the hide off of Joseph Chamberlain, and the article more than likely was from Birrell's pen. With all his devotion to work, his heart remains that of the boy, as the freshness and humor of the book recently turned out by him on a dry legal theme sufficiently authenticates. We venture the assertion that no money-god, in tireless pursuit of his millions, begins to get the deep satisfaction and pure happiness out of his exhaustive occupation that a man like Augustine Birrell gets out of his constant, conscientious and truly enriching work. Happy is that man who thoroughly feels, like him, that he has found his true vocation!

The Passing of a Noted Man.

The decease of Mr. Charles A. Dana, late editor of the New York Sun, on Sunday last, was an event in the obituary world. Mr. Dana's career as an editor was wholly unique in this country. Original, aggressive, addicted to startling paradox, yet not strictly sensational in his methods, he took a paper that everybody supposed had practically run its course, and created with it a fresh power in modern journalism. There was and is no paper of its own class in America.

Mr. Dana was trenchant in his treatment of men and questions, and could be, when he so chose, pitilessly uncharitable. When he became convinced that it was unsafe to pursue a certain course any further, he would drop it out of sight as he would a live coal. One would not suspect that The Sun had ever mentioned it. He was expansive in his habit of thought, though he could readily contract it into the tightest dimensions to achieve a victory or punish an enemy.

On religious subjects he was to be classed a liberal, yet he, like all other men, was held in restraint by his temperamental and other limitations. He had passed through several stages of religious faith, resting at last in the broad and unshaken belief in a Universal Power by whom all things were created and governed in love; and to that Power he reverently confided his destiny. To Spiritualism he extended a large and active sympathy, whether accepting the phenomena as conclusive or not. But he evidently thought seriously, and in the sacredness of solitude, "on these things," and guided his life by his convictions.

He was one of the famous Brook Farm Col ony, that tried its vain experiment in West Roxbury, near Boston, and subsequently moved on to New York, and at last found his way to The Tribune, in 1851. With Mr. George Ripley, also on the same paper, he edited and directed the publication of Appleton's American Cyclopedia, in sixteen octavo volumes, and likewise issued from the press a volume of Household Poetry, the acknowledged nonpareil in the line of poetical selection and compilation.

He knew how to toil, and continued to do so up to the time when the summons came for his translation to another sphere.

A Good Scheme.

A rather original scheme for Eastern investors at the West has just been devised by John W. Breidenthal, State Bank Commissioner of Kansas, for the purpose of attracting capital from the East to the West. His plan is for the formation of a company by the real estate agents of the sixteen States west of the Mississippi River, and for the issue of a paper to be exclusively devoted to real estate interests. Each State of the sixteen will have the exclusive control of two pages of the paper, with an editor of its own, who shall decide what shall be printed for his State. It will thus be seen that the paper is to be one of thirty-two pages. In his opinion, now is the time for the Western States to advertise themselves, instead of being advertised by Eastern agents any longer. As Eastern people are now having more to say about the West than they have had for many years, he believes that by proper and accurate representations a great many of them can be induced to move out there and become fellow-citizens. Mr. Breidenthal says the experimental stage in the growth of the West has passed. The pioneers, he says, have ascertained just what sort of a crop is adapted to each locality. The wheat belt has been spotted, and the corn country outlined; people know where to engage in the cattle business, or where to grow fruit. In fact, the adaptability of each locality is accu rately known. So that an Eastern man may go direct, and with no needless delay, to the locality exactly suited to the pursuit he proposes to follow. There will be no more guessing or blundering about it. The plan is expected to furnish a ready index for the invest-

Chicago is conducted on the university extension plan, and Prof. T. A. Bland, M. D., has been authorized by the Board of Trustees to found a branch college in Boston. If you desire to become a physician and secure the legal right to practice, call on Dr. Bland, at 38 Worcester Square. See his card in another

The Independent Medical College of

Food and Feathern.

While so much law and gospel have been expended of late over the wearing of soug-birds' feathers in women's hats, the question may now be fairly asked why little or nothing has been said about the indisoriminate slaughter of birds for the sport and the food of men. The sacrifice of the so called reed bird to the stomachs of men, in the first class restaurants. involves the destruction of thousands on thousands of a magical song bird that is the fond admiration of all lovers of the winged musicmakers in our Northern airs of late spring and early summer. The reed-bird, in his state of gross transformation, is our airy music boxthe bobolink. Behold him fluttering and flying on the intoxicating wavelets of his gleeful tumult of song across the gardens and fields and meadows, and think of him brutally trussed and done for entrance into the human stom: ch as a tomb! Yet men wonder at those who eat snails and birds'-nests, and are ready to regard anybody but themselves barbaric and without sensibilities.

Prof. Fred P. Evans announces to the public and his friends that he will remain in Boston until December, notwithstanding that he has received an anonymous letter advising him to leave the city within a week.

A Girl Medium in Detroit.

Miss Ethel Edwards, a girl of sixteen years. who lives with her parents in Detroit, caused quite a sensation when introduced to the large audience which assembled at Star and Crescent Hall last Sunday evening. Miss Edwards is still in short dresses, and looks more like fourteen than sixteen years old. She knows nothing of Spiritualism as a science or philosophy. She is of the blonde type, with regular features, bright and intelligent looking; her natural voice is soft and childlike; but as soon as the power takes her, instantly the person, mind and body, become transformed, the voice being full, deep and baritone in quality, while the face, in every lineament, is changed to that which is required by the serious work in band. Her pose of body and gestures are easy and graceful, while the words and sentences seem to roll out with all the finish of the graceful oratory that would be expected of a Moses Hullor Cora L. V. Richmond. Miss Edwards is also a fine test medium. She will appear again before the Central Spiritual

Union next Sunday evening.
C. W. Burrows, M. D.,
Conductor Central Spiritual Union.
132 Michigan street, Oct. 14, 1897.

Growth of Habit.

The growth of habit-like flakes of spow that fall unperceived upon the earth-the seemingly unimportant events of life, succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.-Jeremy Taylor.

Babe Will Defense.

Previously acknowledged	\$438.73
Friends, Newark, N. J	
Mrs. S. Elv. " "	. 50
Lida B. Brown, Rochester, N. Y	1.00
Collection at Lawrence Oct. 17	6.00
Total	Q447.73
TOTAL	WAAT 13

The Veteran Spiritualists' Union

Will hold its first monthly meeting in Dwight Hall, 514 Tremont street, Thursday, Oct. 21, at 7:30 P. M. Good speaking and music will be in attendance. Supper will be served at 6 P. M. by the Industrial Society. Let there be a

Mass Convention.

The Massachusetts State Association of Spiritualists will hold its next mass meeting at Newburyport. Tuesday, Nov. 16, 1897. Watch the BANNER OF LIGHT for particulars of same. CARRIE L. HATCH, Sec'y.

It is almost unnecessary to speak of the playing of Sousa's peerless band, or of its admirable conductor, John Phillip Sousa, whose fame as a composer of marches is as great as that of Strauss as a composer of waltzes. The popular Conductor gets from his forces a delicacy of shading expression, precision and accuracy that is marvelous, and he infuses the music with a magnetic personal charm of his own which counts for much in its hold on the public. He plays fine music with breadth and power, and gives to popular airs a charm which they fail to achieve in any other rendering. This makes the encores, with which the leader is exceedingly generous, the most popu-"Molly and I lar feature of a Sousa Concert. and the Baby," and "Sweet Marie," are played as if they were classical melodies. This Band with Sousa at Food Fair during week of Oct. 25 to Oct. 30.

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

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

Frank T. Ripley, speaker and platform test medium, now in Los Angeles, Cal., for a four months' engagement, will leave that place for Ohio next February. Bro. Ripley would like to make engagements en route to Ohio. Will societies address him for February. March and April, 125 West Sixth street, Los Augeles, Cal.

De Loss Wood, journalist-lecturer, Box 199, Danielson, Ct., will answer calls to speak for societies in New England.

Mrs. Lillie A. Prentiss has the following appointments: Fitchburg, Oct. 24 and Nov. 28; Waltham, Jan. 9. Societies desiring her services as a test medium may address her at 55 Shepard street, Lynn, or

Lyman C. Howe is speaking in Pittsburg, Pa., the Sundays of October, and may be addressed at 2012 Forbes street, Pittsburg, Pa., for week-evening lectures, and the Sundays of November. He is engaged for December in Buffalo. N. Y., and January and February in Milwaukee, Wis. Is yet free for March, April and May, 1898.

The address of G. W. Kates and wife during October and December is 234 Monroe Avenue, Rochester, N. Y. At Titusville, Pa., during November. Henry H. Warner, inspirational speaker, will an-

awer calls to address societies during October, November and December, in New England. Address 25 Hill-side Avenue, Everett, Mass., or 9 Bosworth street, Boston.

Mr. J. S. Scarlett, trance and inspirational speaker and platform test medium, has a few open dates. Will be pleased to correspond with societies. Terms very moderate. Address 24 Pearl street, Cambridgeport,

W. J. Colville lectured in Haverhill Sunday even ing, Oct. 17. Sunday next, Oct. 24. he speaks in Stoughton at 7 30 P. M., and Sunday, Oct. 31, in Brockton at 7 P. M. Address care Banner of Light. Mr. J. W. Kenyon has a few open dates for 1898 and camp work. Address him Campridgeport, Mass., No. 265 Prospect street.

Mrs. J. W. Kenyon has the three last Sundays of December open, the first Sunday of November, the three last Sundays of January, and February and March of 1898. Societies desirous of first class test mediumship can address her Cambridgeport, Mass., 265 Prospect street.

J. K. D. Conant was in Bridgeport, Conn., Oct. 3 and 10; Haverhill, Oct. 17. Will be there again May 1. Opened the Ladies' Aid of Lynn, Oct. 19. Will be in Lawrence Oct. 24 31, Nov. 7, also Feb. 21 and 23; with the Cambridge Spiritual Industrial Society Nov. 24; Salem, Dec. 12 and 26; Malden, Jan. 2 and 16. Societies wishing for dates, either week evenings or Sundays' address here of Banner of Light Building. Sundays, address her at Banner of Light Building.

IF If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

MEETINGS IN BOSTON.

The standard of the standard o

Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10% and 7% P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sundays at 2:30 lecture through the mediumship of W. J. Colville, speaker for October. Wedfosday ovenings, at 1%, sociable, conference and thenomena. Other meetings an ounced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum-Spiritual Sunday School-meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 16% A.M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lycam Union meets every Weingsday afternoon and evening; supper at 5½ P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Sunday at 2% and 7% P. M.

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

The Ladies' Spiritualistic Industrial Seciety meets at Dwight Hail, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary. Elysian Hall, 820 Washington Street.—Meetings Sundays, 11% A.M., 2% and 7% P.M.; Wednesdays, 3 P.M.; Fridays, 3 and 7% P.M. Mrs. A. R. Gillliand, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sun tay evening, at the Woman's Jour-nal Parlors, 3 Park street. L. L. Whitlock, President. Harmony Hall, 724 Washington Street.—10% A. M., 2% and 7½ P. M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Commercial Hull, 694 Washington Street.— Meetings Tuesdays and Toursdays, at 3 r. M. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President.

Hollis Hall —Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Marble Hall, 514 TremontStreet.—Meetings for peaking and tests Sundays at 2½ and 7½ P. M., by Mr. and irs Osgood F. Stiles. Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Uhairman.

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 8 P. M., at 32 Foster street. D. H. Hall, President; Mrs. Greengrove M. Chapman, settled speaker and medium.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, Il A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 591 Mussachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each mooth, in Cambridge Lower Hall, 531 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

FIRST SPIRITUAL TEMPLE, Newbury and Exeter streets.—A correspondent writes: Sunday, Oct. 17, at 10:30 A. M., the continuity of life was demonstrated, when the manifestations were remarkably good. At 7:30 p. m., through Mrs. M. R. Goff, medium for full-form expression, with equally as good result; and at 2:30 P. M., W. J. Colville's lecture was one of the best ever delivered in the Temple.

Next Sunday, Oct. 24, at 10:30 A. M., the service will be for spirit-manifestations. Mr. Colville at 2:30 P. M., and Mrs. M. R. Goff at 7:30

Another correspondent writes: On Sunday, Oct. 17, W. J. Colville delivered a very forcible lecture in the Temple, Exeter and Newbury streets, on "Duties, Opportunities and Prospects of Organized Spiritualists," in view of the approaching Convention now in session in Washington.

The lecturer alluded to the kind reception accorded him by that worthy body in 1894, and aga n in 1896, on which occasion he was one of the delegates, and also one of the speakers at the evening mass meeting, which sufficed to fill to overflowing one of the largest halls in

the Capitol city of the nation.

Mr. Barrett and Mrs. Richmond, as President and Vice President, were alluded to in terms of the warmest appreciation, and their united work referred to as one of the brightest results of modern inspiration, coupled with sincere enthusiasm for human liberty and enlightenment. Continuing, and passing from all personal mention to the purely general aspects of the grave questions under consideration, the speaker said: "Modern scholars are translating the first of the Beatitudes, which stand at the o ening of the Seathludes, which stand at the o ening of the Sermon on the Mount, 'Blessed are the beggars for light,' in place of the old ambiguous reading, 'Blessed are the poor in spirit.'"

In this new reading there is decided difference in meaning as well as change in language, and whether all attributes of the Creek.

and whether all students of the Greek Testament are agreed or not as to the legitimacy of this revised version on etymological grounds. there can be no two opinions as to the worth the sentiment conveyed in the phrase, "Blessed are those who are always seeking light."

However much light we have already received from spiritual realms, we must always be petitioning for more, as the doctrine of an old hymn is sound beyond criticism, where it exclaims:

"Day by day the manna fell." Oh, to learn this lesson well."

Spiritual food is needed in fresh supplies and in varied forms as well as quantities for human consumption. The methods of fifty, forty, thirty, twenty or even ten years ago, may not suffice for to day; therefore we are not charge able with inconsistency, because while teaching progress we seek to manifest progression in our practical methods of work.

We have said, and we say still, that there is

work for the organized, and work also for the "free lances" in the spiritual movement, and woe be to that spirit of bigotry and exclusiveness which would blindly extol one method and condemn all others.

For the earnest, zealous Spiritualist the way was never so open as now for spreading the growing light of Spiritualism, but it is needful for all who have the work at heart to ponder well such wise words as those of Dr. Willis in Banner of Light Oct. 16. It is only selfish indifference, and the hateful desire of getting something for nothing, which hinders the for ward march of any good work wherever its

progress is impeded.

Millions of people are sure that the central claims of Spiritualism are true, but only thousands seem ready to take it upon themselves to make practical efforts to sustain a truth confessedly precious in their own lives. There are difficulties in the way of successful organized activity, but not one of these difficulties is insuperable, though the wise law of "give and

take" must be lived up to.

Let us forget our dissensions and unite on what we consider main propositions; and let us gladly magnify agreements while minimiz ing causes of possible discord. Spiritualism can be carried into hundreds of churches and other places of public assembly to-day if it is only palatably presented; and by this we do not mean that persons who address the public should cloak convictions so as to curry favor, for such is despicable; what we do teach is that wise statements can be honestly made, which, though perfectly sincere from the standpoint of whoever makes them, are kindly con

ciliatory, not ruthlessly antagonistic.

The Bible can be wisely used as a text book, and its real teaching can be shown to teach Spiritual Philosophy, though no reasonable person could expect that any claim for literal infallibility could be sustained. Whatever is uplifting in the existing creeds can be accepted without effecting any compromise with

dogmas which tend to enslave reason and

tions of a decided character, and undertakes to prove them. It should, therefore, be pre-sented not as a downpuller of superstitions so much as an upbuilder of nobler structures.

We trust that the Spiritualists assembled in Washington will not full to take a decided though a very liberal stand on all the great questions of the day, and devote much thought to defining, for public edification, the part to be played by organized Spiritualists in the near future as an influential, reformatory

Can you not, oh! organizing workers, send out to the world a platform worthy of an approaching Golden Jubilee, and let all outside your ranks see that within them there are elements of strength and definiteness, which will raise the name of Spiritualism higher than ever in the estimation of all who love justice and seek light?

On Tuesday, Oct. 19. W. J. Colville lectured on "Astrology"; on Friday, at 7:45 P. M., he replied to all sorts of questions.

On Sunday next, Oct. 24, the lecture at 2:30 P. M., will be on "The Next Great Step in Science, Philosophy and Religion."

Tuesday, Oct. 26, 7:45 P. M., "Palmistry, Is it a Science? How Useful is It?"
All seats free. Voluntary offerings.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: Goodsized audiences were in attendance at Berkeley Hall, both morning and evening, to listen to the lectures given by Mrs. Helen Stuart-Richings.

Mr. Watson's piano recitals are becoming

very popular.

The Ladies' Schubert Quartet are furnishing music that has never been equaled at these meetings. It will pay you to make a visit to this hall to listen to the beautiful music given by the above artists. The exercises were opened in the morning with a selection by the Quartet, after which Mrs. Richings rendered an invocation. Miss Butler sang a very beautiful contralto solo. Mrs. Richings prefaced her lecture by reading a poem entitled "The Legend of the Guardian Angel," and then took as the subject for her lecture "Guardian An-

Another correspondent writes: In the even-ing Mrs. Richings's subject. "The Saviors of the World," was suggested from a visit to the People's Temple, where ex-Priest Chiniquey was speaker. Alluding to the discourse she had heard at the People's Temple, Mrs. Richings continued, as Protestants and Romanists in their contentions lost sight of the spirit of the very religion they were fighting for, which was supposed to be a religion of love, she warned Spiritualists, in their attempts to promulgate Spiritualism, not to lose sight of the spirit of brotherly love. The lecture was prefaced by a poem entitled "Brotherly Love."

THE HELPING HAND SOCIETY - A. A. Eldridge, Sec'y, writes-held a very successful meeting Wednesday evening in Gould Hall; regular business meeting. Adjourned at six o'clock to the banquet hall, where supper was served to a good-sized party.

In the evening the meeting was opened by the audience singing "America," after which President E. L. Allen of the Boston Spiritual Temple made the opening remarks. He expressed the regrets of the Society in having to part with one of the Ex-Presidents, Mrs. Car rie P. Pratt, who is going to Florida for the winter; Mrs. Kate R. Stiles followed with remarks, closing with a poem entitled "The Angels"; Mrs. Alice Waterhouse spoke of the work done by true mediums; Mr. Fred Watson gave two of his masterpieces on the piano: Mrs. C. P. Pratt spoke of her interest in this Society, and of her proposed trip South; Mr. J. R. Snow, a member of the Spiritual Lyceum, read an original piece, entitled "Modern Spiritualism"; Mr. Mansergh, remarks; Mrs. Caird, psychometric readings.

This Society tenders a reception to Mrs. H. S. Richings-present speaker at Berkeley Hall Society—the last Wednesday of this month, Oct. 27. On the same evening the ladies will give a "Novelty Supper." Oct. 20 special busi-

ness meeting. BANNER OF LIGHT for sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-C. M. Manning, Sec'y, writes-met at Dwight Hall afternoon and evening. Business meeting called at 5:30 by the President,

Mrs. M. A. Brown. Evening-Supper at 6:30. Meeting at 8, with the following speakers present, beginning with piano solo by Prof. Rimbach. Remarks by Dr. N. P. Smith, Miss Webster, Mrs. J. W. Kenyon, Mrs. Cutting, Mrs. Conant, and an original poem by Mr. Webster, followed by the President this closing the meeting.
On Thursday, Oct. 21, the Veterans meet with

us, as last season. Thursday, Oct. 28, will be the first dance of the season.

THE LADIES' LYCEUM UNION-Abbie F. Thompson, Sec'y, writes-met in Dwight Hall, Wednesday afternoon and evening, Oct. 13. Business meeting called to order at 5 o'clock, President Mrs. M. A. Brown in the chair. After business was transacted supper was an-

The evening entertainment was given by the children, and they rendered some very fine selectious. Those taking part were: Rosie Johnson, Little Alice Leavitt, Marie Antoinette Cyr, Little Eddie, Cora Chadwick; duet by Little Eddie and John — closed the exer-cises. Dancing was participated in until ten Next Wednesday is whist night, and Oct. 27

is young people's night. THE FIRST SPIRITUALIST LADIES' AID SO-

CIETY met at 241 Tremont street, Friday, Oct. 15-Mrs. Carrie L. Hatch, Sec'y, writes-the President, Mrs. Mattie Albee, in the chair.

The evening exercises opened with music by the Hatch Brothers; Mrs. Waterhouse spoke briefly, and invited all to join the society; Mrs. Shackley, tests; Edward Hatch, readings; Mrs. M. A. Chandler, tests. Mr. Severn, of North Scituate, spoke briefly in regard to organization and temperance, and he thought these were two topics the Spiritualists should look into; Mr. Watson favored us with a fine piano selection; Mr. Mansergh, two selections, which were well received; Mr. J. B. Hatch, Jr., made brief remarks. Meeting closed

with music by Hatch Brothers. BANNER OF LIGHT for sale at this hall.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent says: Sunday, Oct. 17, as early as seven o'clock, the hall began to fill, and before thirty minutes

the room was filled to every seat.

The song service began at 7:30. Prof. Peak, leader and organist, assisted by Prof. Rimbach, cornetist; invocation by the Conductor, Mrs. E. J. Peak; song, "There'll be no Dark Valley," Mr. Thomas Sutton; Mrs. J. W. Ken-yon recited a poem, following with a short address, continuing for nearly an hour with excellent tests; Mrs. Peak occupied the remainder of the evening giving readings and tests. We have good mediums and talent, and invite all church goers also to call and satisfy

All mediums are welcome.

HIAWATHA HALL, -A correspondent writes: Sunday, Oct. 17, the three sessions were full of interest. Those who kindly took part, giving excellent remarks and correct tests and readlower the glory of manhood and womanhood.

It is everywhere the affirmative rather than the negative that needs to be emphasized.

It is everywhere the affirmative rather than the negative that needs to be emphasized.

Kibble, E. H. Tuttle. Mr. Tuttle rendered a

fine inspirational prem; also answered mental questions. Bro. Quint spoke on the question, "Are Thoughts Things?" and spoke of the great work, with proofs of healing, at a distance. He was listened to with great attention, and was applicated at the close.

Our televidate blanks were a light to the contraction of the contraction of the contraction.

Our friend, the BANNER OF LIGHT, is for sale Sundays, also Wednesday afternoons.

COMMERCIAL HALL, Mrs. Wilkinson, Prest dent .- A correspondent writes: Sunday morp. ing session began with song service, led by Mrs. Shelton. After singing "Nearer, my God, to Thee," the developing circle was conducted by Mrs. Wilkinson, Mrs. Ratzell and Dr. Hall. Mrs. Nutter, excellent tests; remarks by Mrs. E. A. Cutting, Mrs. Carbee and several others. Afternoon session.—Half-hour song service, led by Mrs. Rosie Wilson; Madam Carbee, astrological readings. Mrs. A Hangen Kibble.

trological readings; Mrs. A. Hanson-Kibble, Mrs. E. A. Cutting, Mrs. J. W. Kenyon, Mr. Lit-tlefield; Mrs. Nutter, Mrs. Mellen, tests and readings-all very accurate.

Evening session opened with the usual religious exercises. Mr. Scarlet, short but elequent address on the growth of Spiritualism. The Jubilee Singers sang, and the following mediums took part in giving tests, readings and messages: Mrs. Kibble, Mrs. Dickinson, Mrs. Odiorne, Mrs. Baker, Mrs. Thomas and Mrs.

BANNER OF LIGHT for sale on Thursdays and Sundays.

ELYSIAN HALL ASSOCIATES—a correspondent writes-held very harmonious meetings Sunday, Oct. 17. Many tests were given and thoughts expressed by Mesdames Gilliland, Haven. Powderly and Weston: Messrs. Hillings, Neil. Norse, Peterson, Smith, Warner. Afternoon session opened by Madame Haven, followed by Messrs. Martin, Wright, Littlefield,

tollowed by Blessis, Martin, Wright, Extremed, Ibel and Dr. Huot. 7:30.—Duets, Mesdames Parker and Carleton; remarks on "Sowing the Seed" by Mrs. Gilli-land; remarks and readings, Madame Haven, Mr. Littlefield, Mrs. Davidson and Mr. Hersey.

Our regular monthly peace council on Thursday evening. A cordial welcome to all.

Mrs. Gilliland, conductor; Nellie Carleton,

RHODE ISLAND.

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PROVIDENCE.-Joseph Cooper, Sec'y, writes The Providence Spiritualist Association, which holds meetings in Columbia Hall, corner Richmond and Weybosset streets, had for speaker on Sunday, Oct. 17, Dr. C. W. Hidden of Newburyport. Afternoon subject, "At the Threshold of the Great Beyond"; evening subject, "The Wonders of Hypnotism." Our

hall was well filled.
On Sunday, Oct. 24, Dr. Hidden will be with us again. Afternoon subject, "The Newness of the Unseen"; evening subject, "Of Such is the Kingdom of God."

On Sunday, Oct. 31, Miss Lizzie Harlow will be with us. BANNER OF LIGHT for sale at the hall.

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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-Harmonial Circle, 111 South Paulina street, every Wednesday 24 and 25 and 25

The First Spiritual Temple Society meets at 7820 Bawthorn Avenue (Auburn Park), every Sunday evening at 7½ o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Ecgleston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) muots 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 2½ and 1½ v. m. Young People's Meeting, 1½ v. m.

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MATERIALIZATION AND OTHER SPIRITUAL PHENOME-NA FROM A SCIENTIFIC STANDPOINT.

BY L. H. DALTON AND J. V. WALLACE. CONTENTS.—Introduction; Condition of Skepticism; Condition S Necessary to Phenomena; Historical Points; Materialization and the Bible; Evidence; Phenomena Sometimes Mistaken for Spiritualism; The Senses, Perception; Ether; Berkeley, Spiritualism; and Materialism; Thomson's Vortex Theory; Irreconcliable Data; Fourth Dimension of Space; Fourth State of Matler; The Human Brain, Immortality; Thought-Force; Disembodied Spirits; East Indian Testimony; Evolution of Scientific Thought; Conclusion.

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For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRIT

Message Bepartment.

SPHOIAL NOTION.

Questions propounded by inquirers—having practical bearing upon human life in its departments of bloomy is box—soulid be forwarded to this office by mail or left at our Jounting-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 mindane sphere in an undeveloped condition, eventably progress to a higher state of existence. We sake the reader to receive no doctrine put forth by spirits in those columns that does not comport with his or her reason. All express a much of Truth as they perceive—no more.

The is our earmest wish that those on the mundany 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.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept 10, 1897.

Spirit Invocation.

Divine spirit of love, again are we permitted meet in our seance room to prepare ourselves and others to bring our thoughts together and to bring the consciousness to those who know not the beauty of continual life. We feel thank ful this morning for the beauties and the many privileges that are given as, we feel thankful for even the trials and tribuia ions that surround the mortal body, for it is through these severe trials that we get discipline and experience. We know thou art like unto a loving father and mother, who would give their best thoughts and advice to their children; we know we are part and parcel of the great divine spirit, we are the children of the living God. We realize also, both in spirit and in mortal, that we need the assistance of others-we need protection and assistance in all things-and we only get that assistance be assisting others; so this morning we are preparing the pathway to open up communion between the two worlds and assist some soul and send forth some word of comfort to those in earthlife through spirit communion. We thank thee for the as sistance that thy great divine spirit has given us in times gone by. Oh! draw each one unto thyself, the higher ego for as we seek, so shall we find. Be with us, oh! thou great spirit of love, and give us patience and perseverance to seek and to know that thine arm of protection is still around us, and we can rest thereon. Guide us and bless us now and through eternity. Amen.

INDIVIDUAL, MESSAGES.

Jabez P. Dake.

Good morning. I am pleased at this privilege of trying to control this medium, and le feel when we speak of friends or friendship just for a minute, and see if 1 can send a letor our family, we seem to express ourselves ter from your post office, and if I would be in a little different tone. I have often- able to reach some of my friends who are yet times been present in your circle room, and in earth-life; but I don't know where you will recognize me if I would come, and I have being a physician while on earth plane, was | find them, for I have been out of the body so very much interested in homeopathy. I have very long, and there have been so many with that feeling of "Don't believe it." Well, observed that small do-es work with more prac- | changes that I can't find out just where to lo | I have felt that it don't make any difference tical good, and it seems to me that when the cate them. I can sense them feeling badly, whether they believe it or don't believe it, spirit returns to the earth sphere, and is try- and I know I can get to them in spirit; but I there are some things around them that they ing to make his friends understand him, and can't make them understand me, for they shall know what I mean, that the time is not perhaps, as the mortal often times says, trying to | do n't know anything about Spiritualism, nor | far distant when it will be necessary for them did while I was in earth life. We try to overdo, we are too anxious to have success, we are anxious to bring about results, and in a hurry to get to the point that we had been striving for, on the road so much that I cannot at all times so that others might recognize us as the indi- | place her; but lately she has become a little

cine scientifically know that it was not always I heard her say that if Mabel could only might give me an opportunity to impress them the medicine that killed, but the impatience | send her a message, or if she could meet with of either the physician or the patient to see the results of certain things and certain effects, hence we oftentimes find that an overdose does not give as good results as something very simple, and I feel I have left a record by the influ ence of my natural life, so I am confident I am not forgotten. I may have passed from the memory of some, but I have not been forgotten. I still have an interest in progress, and Agnes would find it, and she would know the advancement of life through all channels from whence it falls. I wish to say to all that not the name by which she is known by the I have not regretted the decided steps that I took while in the body as to the consciousness of what I thought was right.

I wish to reach a nephew that is somewhat interested in your spiritual philosophy and and William; they were in New York when I phenomena, and to say to him that I am more passed away. Say father and mother are with thing that they would recognize; and just say conscious to day of the wonderful power magnetic healing is. While I realize the power of that magnetic treatment will help some, and does not help others; the same reason why under certain conditions we would apply certain remedies, and expect certain results, but I am not going to give them a lesson this morning nor a lecture on what I learned, but I merely want to say to him that I am with him in his work, and will try to make myself useful through all, and under what circumstances I possibly can, and I wish all of my friends and relatives to realize that while the old physical body had been wrecked by paralysis, and pret-I have brought that condition with me, and so vill not say any more this morning, but I wish to be remembered to all, as I shall be well remembered in Boston, also in Nashville, Tenn., for that was my home. Jabez P. Dake.

Heman Snow.

Good morning. It seems to me this morning I would like to send out a few words of encouragement, if that word may be expressed to all. I think there is nothing in earth-life that assists us so much as to hear from our friends that are gone away; but it do n't make any difmissed. I do n't expect to be able to give such an eloquent communication as the one that enough to do; I have got those very near me has been done. So with that, in making it a

bad, both physically and mentally, and it looks know as I can talk very well, but would like to me as though a few words through your val. I them to meet me in private somewhere, and I uable paper would not hurt them. I thought | will try and assist them both, as there is a litthis was the best way to make myself known, the bit of unessiness as to the future. So just for I was well acquainted with your paper say I have come in, and if they will give me while in earth life, and I used to enjoy reading | the opportunity to talk, will tell them more. the messages that came from the spirits. I My own home when I left the body was in always liked to hear from my own friends, be- Brooklyn, N. Y. cause I had a great many in spirit previous to my coming over. I enjoyed hearing from them through whatever channel they would be able to make themselves known, and I also feel that that will be the way my message will be received, because I have many friends scattered around, not so very far off, but they are all around in different places, trying to round out their own lives and doing what duties they can perform, both to benefit themselves and others. I feel like saying to them all, Don't think because we have stepped out of the material we are absent in person; we are present with you oftentimes in the spirit. I don't feel really strong this morning, for it is somewhat strange; when we come in contact with another instrument we don't know how to handle it; but I will try and do the best I can, for I want my friends to know I am here, and I want them to know I have met all the dear loved ones on the spirit side. Caroline is with me this morning, and so is Mary and father and mother, and oh, so many! too many to give them individually, but you may hear from them sometime if the opportunity can be given.

I left a companion in earth-life who is now nearer the spirit than ever before; I mean when I say that, she is in spirit with me in her thoughts; and the dear brother that I have reference to has not been very well of late. I wish them to know that I am still with them. Then I have some boys, that father has not forgotten. They are all scattered aroundsome one place and some another, but I shall be remembered in Boston still, and in New York, also, and well around the Cape in Massachusetts, for that is where my home was. I wish to send encouragement to the workers of H irwich, Mass., for there are those who have tried to hold the meetings together, and I have been with them. I have seen the struggles and adversities, and I have oftentimes wished I could help you even more than I have; but just say to the Harwichport people, and all who will be familiar with me, that Dr. Storer, our old President, and myself are here. I used to be President of that Society myself, so you see there are two ex-Presidents here this morning. wishing to give strength and encouragement to all. I wish I had more time, but time is limited this morning, and (d) not wish to overtax the strength of the medium, so just say to them that Heman Snow is with you this morning, and wishes to be remembered to all his own friends, even in Pennsylvania, where I shall be remembered, I think, through my workings with the oil companies; but my home, where I am the most anxious to reach, is on the Cape.

Mabel Wellington.

Well, I would like to come in this morning, identify himself, it seems to me a good deal as it did I when I was in the body; and so for that to express acknowledgment to Spiritualism. I I wish to reach my sister and two brothers.

Chicago, Ill., but she is a public singer, and is unto them even in silence, because I knew the bit interested in Spiritualism, because there is knowledging in a public meeting his grand We all who have made a study of medi- a lady where she visits who is interested; and father's name, and I thought by that, that it some one whom I could speak with, she would telling them how to corduct the business like to have me; and I have been trying to affairs, I don't see why we would not be a reach somebody, so that I could make her un- benefit to them in spiritual affairs. derstand I can come and tell her that mother

I saw THE BANNER lying on this lady's table, and the thought just came to me: Why not send a letter through the paper, and then what it meant. I want to give her real name, public; but her real name is Agnes Wellington, and mine was Mabel. I have been out of the body, L think, eight or ten years, and I passed away with pneumonia. I have Frank me in spirit, and so is little Dick. She will that Bessie Miller is also with me this mornknow what I mean when I say that. So just | ing, and he will know who that is, and I could animal magnetism in earth, I could analyze it | put that down, and Icknow that Mrs. Haves. better as to how the application should be, and who gets THE BANNER, will see it, and she as to the law that governs it, and reason why | will give it to my sister. Thank you very

Jerry F. Brown.

Well, just put me down as Jerry F. Brown. It is a plain name, but no matter. I think I can come in and be recognized, for when I was in earth life I was interested in shipping; not in the boat business, but in shipping. I was very familiar with what you call the waterfront especially in New York and Law some front, especially in New York, and I am somewhat known in Boston, although my former home was in Maine, and I feel a good deal this ty well worn out, I am beginning to realize morning as others do. I think it is well once that the disease went with the body, and not | in a while to let your people know where you with the spirit, but my head was somewhat are, and if you are still in existence, and enconfused after the shock, and while not trying | joying yourself just as much as ever. I went out of earth-life somewhat quick, and I was always busy, so I was not very well acquainted with your philosophy, although I did know something about mediums, and once in a while I used to like to go to your meetings and hear them talk, for it used to amuse me, if anything; but since I have been out of the body I have noticed that I would have been a little better off, perhaps, if I had taken it a little bit more serious.

I would like to reach my family, for I left a wife and four children, and although the children have now got to a pretty good age, and ference whether they are in spirit or absent | able to take care of themselves, I do n't think from the material home, they are always the conditions that surround my wife are just what I would like to have, and I think if I was able to come in contact with her some just preceded me; but each one of us must how, I would like to; and you will locate her stand in our own allotted places and do our in Hartford, Ct, where I seem to sense her own work in our own way. Some of us in the most with a brother of hers, where she is earth life had better advantages for an educa- keeping house for him. His wife is in soirit. tion than others, but when we do the best we and she is with me this morning, and joins in know how, we think we all fill up our gap in | sending her love and best wishes, and wants the earth-sphere. I was pretty well rounded to encourage them both, and she thanks her out before I passed from the earth-life, and I for the kindness she has shown ber family. had been pretty active, for I always found and she seems to be well pleased with what

in earth-life who just now are feeling kind of joint communication this morning, I don't

Eliza Carmen.

Well, now, I should like to send a few words this morning, also, to those in the body, and especially to Vermont, as you see each one of us brings our own elements and our own conditions. I have been out of the body somewhere in the neighborhood of three or four years, but would like to say to them that I have not been absent from my home all the time, but have met so many on the spirit side that I have been talking with them for a long time, to try and make ourselves known through the BANNER OF LIGHT, because I have heard my friends ask that question so much: "Why don't those who come through THE BANNER Message Department come more often? or why don't my friends come in?" And it seems sometimes hard for them to understand that we can only come in according to the way we can control the medium.

I feel a little bit anxious this morning, because my companion and friends up home have been a little bit mixed up lately in connection with the mortal life, and I think I would like to eucourage them. I thought it would open up an avenue to send them a long letter through THE BANNER, for I was somewhat interested while in life, and I knew it was of great assistance to me. I knew the dear ones were around me, and, if it had not been for that, I never would have been able to sustain the physical as long as I did. I want 3 What amount of rest generally do we need. It any, them to know that while I may lie silent, and you do not hear the familiar voice. I have not forsaken them. They know I am with them in spirit lots of times, and I sense their thoughts and feelings very much. Just say this morning, as I teel the time is limited, this is an opportunity I took, as I may not get another for some time; and say that Eliza Carmen is here, and my home was in South Clarendon, Vt. You can put Holden on the end of my name, because my last husband's name was Holden, and they will understand

Mary Ann Miltou.

Well, I am more than pleased at this privilege this morning, and it seems so pleasant that I have the privilege of sending a few words of comfort and consolation to sustain. and help those that are still struggling in the earth-life. I myself was a believer in Spiritualism while in the body, but my friends were not, but things were not then what they are now, and they thought that I was very foolish to interest myself in such a belief, but years have gone by, and time has changed, and many have joined me in spirit since I passed away, and I notice that progress has advanced Spiritualism to day, and Spiritualism is not thought of as such a terrible thing to day as it used to be. I have wondered many times if they would wanted to so many times, but was kept back want them to know that Auut Hannah has not The last I knew of my sister she was in been dead nor silent, and I have ministered work would be done and accomplished. I was more than pleased when I saw Herbert ac further, that if the spirit can assist them in

Say that Mary Ann Milton is with you this morning, and my father was John M., and my mother was Mary El zabeth Graham before she was married, and I want this message to go to Herbert. I speak of these things, for I know they will criticise what has been said, but I can tell them more if they will only give me an opportunity, and I shall be recognized right here in this city many, many years ago, but the friends I wish to reach are in Southern Cali fornia, and I know they once in a while look your paper over from curiosity, and other times thinking perhaps they might see somegive him many more this morning, but the time is limited, and I will bid you a good by.

Messages to be Published. Sept. 17.—Francis H. Murphy; Catherine C. Crowley; Han-nah Clark; Frankie W. Osgood; Mary A. Chase; Seth Thom-

Sept. 24.—Josean L. Newman; Theodora Blodgett; Geo. Hagan; Adeline Jackson Handley; Elder William Osgood; Samuel P. Barrett. amuei P. Barrett.
Oct 1.— Rev. Foster Hendrey; Honora E. Powers; Thomas
a. Loring; Hiram Austin; Morris Lynch; Walker R. Little

OUR WORKERS.

Unerring and unfaltering, Through bitter strife and toil, Oft struggling hard to maintain life, Like seeds in stony soil, Three earnest hearts, with ready hands. And faithful volunteers-The Ladies' Aid has grandly lived And worked for forty years.

You proneers of early days Who founded this grand work, All honor do we pay to you. Who duty ne'er would shirk. You shrank not then from earthly cares, Nor heeded public feers. But founded well the Cause, which now Has lasted forty years.

. As one by one you pass away, In higher realms to dwell. Return again, oh! unto us. And to us wisdom tell. You've starving fed, the naked clothed. And dried the sufferer's tears, And n ay you reap a harvest rich With work of forty years.

The good you've done these years now passed, Has proved a lesson true. That those who're filling now your place Can take the work from you. May you receive the blessings due From friends of higher spheres, And strive to keep the Ladies' Aid Another forty years.

E. W. HATCH.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMERIE OF



w. J. COLVILLE.

QUES .- [By John Lewson, Chicago.] What care must, we take of our physical bodies in order to make them beautical and strong temples in which the spirit shall dwell, without interfering with the perfect and steady progress of our spiritual existences? Please state in your answer the laws pertaining to:

1. What food shall we eat so that we shall have

nourishment without waste?
2. How long shall we sleep so that we may be given without being Eulity of wasting time and missing op-portunities to do good?

Ans.-The above three questions are virtually one; and as they perfectly interblend weshall make no attempt to answer them separately, though we hope our general answer may afford food for some thought and call forth additional inquiries.

The care of the body as such is often greatly overestimated, and in a manner which plainly defeats the end in view; for among chronic invalids there have always been, and there yet are, numbers of persons who devote almost their entire time and thought to studious care for the body. Properly treated the body requires far less care than it frequently receives; and though it is customary to employ the terms careful and careless, as though the one represented virtue and the other vice, there are time-honored expressions, in the New Testament and elsewhere, which embody afdiamet rically opposite view. "Be careful for nothing" is a wise injunction when rationally explained, and "higher carelessne-s" is by no means an inadmissible expression. The physical frame continually responds, even automatically, to the inward state of its builder and

It is not when we are thinking most, but usually when we are thinking least, of the body that it serves us most perfectly and is in it is possible for every one to wake in the mornthe most vigorous condition.

Now as to food, sleep, exercise and all other necessary conditions, these can all be self-regulating; and by this we mean that when we live healthily in thought we shall find our outward propensities and appetites correspondingly healthy.

We know that there are those who content that physical exercises of some peculiar sort | eat no more than you can keenly enjoy. The are highly essential to mental and moral as eating of food ought to be a real delight, and well as physical development; but, without | should invariably be accompanied with cheerdenying the usefulness of exercise per se, we ful thoughts, and, when practicable, happy do not feel able to recommend stilted and arti- conversation. ficial processes of culture.

The interior life of thought is the matter of highest importance, and we know well, from constant experience, that no special mode of external action is suited to the needs of all persons alike; for not only must difference in temperament, but difference in occupation, be taken into account when we discuss the pros and cons of outward habits.

There is a good deal of relative truth in the old proverb, "What is one man's meat is another's poison," which is only a very extreme statement based on a recognition of the law of variety as applied to human works and

Taking into account the complex requirements of modern existence, we must either doom certain workers to chronic disease on account of the peculiar nature of their demanded employments, or else point out an operation of natural psychic law, which removes all penalty from faithful discharge of honest

Nature shows us certain birds and animals whose practice it is to rise very early in the morning, and retire as soon as the sun goes down; but many other creatures, equally healthy in their native condition, are impelled by inborn instinct to sleep by day and roam abroad by nitht.

Man represents all varieties of lower life, and is capable of adapting himself to all olimates and conditions, though it must be confessed there are individuals to whom an out door life on a farm is far better adapted than any sedentary occupation or any sort of em-

ployment which necessitates late retiring and consequently late rising. There are to be found in every community men and women with whom late hours naturally agree. These people can work on newspapers as night editors and reporters, and can serve as night olerks in hotels and in various other capacities where they cannot sleep so much by night as

To tell people that they must either give up their occupation or be ill is surely not very comforting, nor can it be ever practical unless you stand ready to show the person who should leave one situation where he can obtain another better suited to his temperamental

In an ideal state of society all kinds of work will be done at all hours by people adapted to do it, and when a general scheme of education is carried out to the extent of acknowledging individual peculiarities, and training experts in lines to which they are best of all adapted, it will surely be found that one necessary occupation is just as healthful as another in the main, and that spiritual development can accompany physical exercise and intellectual growth in all cases.

Food is a very vexed question, because of the numerous conflicting dietary theories everywhere extant.

It has never been proved to demonstration that any prescribed course of eating has been best for all types of humanity, though it may be safely affirmed that frugality is much to be preferred to excess. Those food reformers who base their objection to a flesh diet on humane and artistic grounds are certainly pioneers in a progressive movement, but the dyspeptic fraternity, which is moved by fear of physical consequences, and dares not eat what the system craves, is in abject slavery to adverse auto suggestion.

Though it is quite possible to determinately regulate the amount of food to be eaten, and the number of hours to be passed in sleep, we' are inclined to rebel against a permanent limitation of any sort.

If you have done a heavy day's work you may need ten hours' sleep after it, while after a light day's occupation six hours' slumber may suffice.

The real question at issue is, however, rather one relating to quality and depth than to simple amount of sleep judged by the time occupied in slumber.

Napoleon I. rarely if ever took more than four hours' sleep during the night when his work was heaviest and his responsibilities. heaviest, but that remarkable man, who did everything he undertook with phenomenal thoroughness, was a singularly profound sleeper, and thus received more benefit from one hour's repose than light, nervous sleepers receive from what they call a "full night's rest."

It is a pity that so many people regard time passed in sleep as wasted, because sleep gives opportunity for interior education. We strongly advise every one of our readers to make a practice of expecting enlightenment during sleep, and while some are no doubt more disposed to remember the incidents of dreams and the particulars of visions than are others, ing wiser than the night before, in consequence ot having psychically or subjectively absorbed knowledge while sleeping.

To sum up our advice, we would say: 1. Eat when you are hungry because you are hungry, and such articles of food as commend themselves to you as most appropriate for the time being. Do not stint your normal appetite, but

2. Suggest to yourself, as you retire for the night, that you will sleep just as long as it i best for you to sleep, and that during sleep you will receive interior enlightenment specially adapted to your present and most pressing

3. Opportunities for doing good present themselves at every turn, to those who wish to do good, and as you can never do so much good as when you are in your brightest, healthiest condition, look upon your rest and all that tends to your own benefit as a preparation for the noblest service you can render. Never permit yourself to be blindly led by other people's fancies about food, sleep, or anything else. Consult your own highest promptings, live your own life, do not try to ape another's, and in that way you will grow daily and hourly increasingly receptive to wise spiritual direction.

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

Passed to Spirit-Life.

From Waltham, Mass., Oct. 3, Mrs. EUNICE U. MAYO, wife of John Mayo, aged 90 years and 6 months. Forty years of her life were devoted to treating the sick.

Forty years of her life were devoted to treating the slok, as a clairvoyant, and thousands of suffering ones were benefited and cured by her ministrations. She leaves one only daughter, who is sustained by the knowled, a that her mother has not left her, but will be with her to cheer and bless her. The little home was thronged with friends at the funeral, and beautiful flowers surrounded the ag-d form. It was her request many years ago that the writer should officiate at her funeral it she went ho effect. May good anvels sustain us all in love until we meet beyond these shadows, is the earnest prayer of M. S. WOOD.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The words on an average make a line. No poetry admitted under the above heading.]

How Old are You?

You need not answer the question, madam, for in your case age is not counted by years. It will always be true that "a woman is as old as she looks." Nothing sets the seal of age so deeply upon woman's beauty as gray hair. It is natural, therefore, that every woman is anxious to preserve her hair in all its original abundance and beauty; or, that being denied the crowning gift of beautiful hair, she longs to possess it. Nothing is easier than to attain to this gift or to preserve it, if already possessed. Ayer's Hair Vigor restores gray or faded hair to its original color. It does this by simply aiding nature, by supplying the nutrition necessary to health and growth. There is no better preparation for the hair

AYER'S HAIR VIGOR.

"Vindication of the True God Against the God of Moses," by Geo. E. King. A Note Explanatory of the First Chapter.

Since the various books were written, which are now strung together and called "The Bible," great changes have taken place in our knowledge of creation, which cannot fail to affect our belief in respect to God. Then the corps of ladies and gentlemen; there are many earth was understood to be the main and only body in the universe that was inhabited; that it was a stretched-out, fixed and immovable plain, never changed its position in relation to other bodies, the first that existed, and that mental and physical suffering. the sun, moon and stars were very inferior bodies, fixed in a solid firmament expressly to give light; that God, somewhere between the earth and the firmament, had prepared a dwelling place for Himself, called heaven, where He could see what was going on below, and from which He could easily come down and visit any part and communicate His thoughts to man. And those books report that He did frequently "come down" after He had created man, as they say: that He was "heard walking in the they say; that He was "heard walking in the Garden of Eden in the cool of the day," and called Adam and talked with him; that afterward He "came down" and talked with Noah; that after that He "came down" and talked about a tower the men were building at Shinar; that He "came down" in the wilderness and talked with Moses about His people that were in Egypt, and commanded Moses to take them out of Egypt and settle them in Canaan, and from that time He kept close to Moses and directed him what to do. Now all this is gross rected him what to do. Now all this is gross and perverse superstition.

For now it is ascertained that the earth is

round; that it turns on its axis every day; that when one kneels and looks up to pray, if he keep in the same position for a few hours, he would be looking in exactly the opposite direction; that by this movement the eyes would wander a thousand miles every hour; that the earth revolves around the sun, going a distance, in round numbers, of about six hundred millions of miles a year, or about one million six hundred thousand miles every day. Besides, it has other motions, going round other centres, so that this heaven would soon be lost in the infinity of space. What horror was aroused in the religious world, as late as the seventeenth century, when astronomy an nounced that the earth and several other bodies which had been discovered, some much larger than the earth, all revolved around the sun. It seemed to upset the empire of God and all the long cherished doctrines and theo-ries. But nevertheless science established the

And what shall we say of those millions of shining spots that stud the heavens? Are they mere toys, baubles, glittering jewels, as Moses supposed they were, set in a solid firma-ment? When science turned her great telescope to them, she declared that they are suns, yielding original light and heat, many of them much larger than our sun. She turns it first to the north, and views the most distant region of stars within its scope, then turns it gradually through all the other points of the compass, and does the same thing until she comes to the place of beginning. She has compassed a most inconceivably vast space, a space so vast that light, which travels twelve millions of miles a minute, would require thousands of years to cross it, and yet she has not reached the limits of creation, but at every point she has seen convincing proof that there is much more beyond.

And what is all this multiplicity of stars for?
Are they shining and giving off their light and heat for nothing? What benefit are they to this world? Surely they must have planets revolving around them, for which they furnish this light and heat. Then what an immense number of them there must be. Compared with them this world of ours is but an insigwith them tals world of ours is but an insig-nificant speck, less than the point of a pin. And God must be with each and every one of them as really as he is here. He must pervade and permeate every point and particle in this vast dominion. Who can comprehend, what mind can conceive any adequate idea of a being of such immensity? Is this the God which Mo ses says he saw from the "cleft in a rock," with "feet and hands" and "back parts" like that this God lived over thirty years on this little speck of a planet, in a human body, under the name of Jesus, and never intimated anything about the vast extent of his domin ions, or about any of the inhabitants of any of his other worlds?

In view of these great changes which science has revealed in regard to our knowledge of the universe, God must be a very different being from what we had heretofore supposed him to be; very different from what the Bible has represented him to be. He must be the God of the whole universe, of the remotest sun and the remotest planets, and must be present and ruling them all, the same as he rules this planet on which we live. And he must be eternal; for we cannot conceive that he had a beginning. We cannot conceive that there has been a time when he did not exist, any more than we can conceive of a point in space beyond which there is no space. Beside, if there was a point when he did not exist, what force or power could have caused him to exist, what force or power could have created him?

Nor can we conceive of a time when matter, or the elements of which matter is composed did not exist. We cannot conceive that it was created, much less that it was made out of nothing. If made at all, it must have been made after God existed; and, if made, how long it must have been after that eternal be ing existed. Take a row of ciphers of ordinary size, as long as the orbit of the earth around the sun, which, in round numbers, is about six hundred millions of miles, and place any number to the left of it, and that number of years would represent no appreciable part of an eternity. And if matter was begun then, how long must God have existed before it, the only being, the only thing in the universe? What could he have been about? How could he have entertained himself?

We must conclude, then, that there are two things in the universe which are coëval, coëxtensive and coëternal, namely, God and Matter. God the great, eternal, intellectual, force and power, and the elements of which matter is composed. And the work of creation consists of this great intellectual force and power, designing, selecting and combining the ele-ments of matter so as to form objects.

J. Frank Baxter at Lake Pleasant.

For twenty years this faithful worker in the Cause of Spiritualism has been on the list of speakers and mediums at this famous campmeeting. This year he closed the last Sunday with a terse and eloquent discourse upon the subject, "Why was Spiritualism so long delayed in coming to mankind, and has Spiritualism come to stay?"

His test séance at the close was phenomenal. For an hour he delineated spirits, giving not only full names, but minor incidents in the lives of the spirits described. His dramatic manner, the sudden changes in his language as spirits gave him new points, the corrections he was made to instantly give if the first im-pression was not right, the accuracy with which he singled out persons in the audience to whom the messages were directed, his earnestness of manner, sometimes bordering on personation, all combined to carry conviction. The audience was captivated by his unri-

valled accuracy. Besides, Mr. Baxter is always a gentleman to the spirits. He never snubs them. Altogether his mediumship places him in the first rank as a platform test medium. His unsullied reputation as a man adds to his

influence wherever he has an engagement. I write this of an old friend, whom I have known for a quarter of a century, as the spon-taneous expression of my admiration for his

solid worth both as a man and a medium. H. A. BUDINGTON. Springfield, Mass., September, 1897.

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Mar. 77. Steow

Music as an Alleviator.

To the Editor of the Banner of Light:

The National Association of Physicians and Surgeons (No. 18 Boylston street, Boston, Mass.) has entered upon its duties under the agency of Dr. Wilson, assisted by a prominent new and useful methods of treatment, advisedly persisted in by this Association-and none more remarkable than the publicly-announced introduction of music for the alleviation of

On the evening of Tuesday, Oct. 5, the roomsof the Association were thronged by a gather ing of ladies and gentlemen assembled by invitation to witness the operation of this new "remedy." The attention of the party was first called by Dr. Wilson to varied paraphernalia for the application of static electricity, and other forms of relief—the ear, the eye, etc., being demonstratedly benefited by the treatment afforded. After this had been pursued till the party became acquainted with the scope of the Institution, and the hope of relief which it extended to the sufferer needing treatment, Dr. Wilson called the meeting to order, and introduced Prof. J. Jay Watson (so widely known by his musical labors in New York, Brooklyn and the West) and his daughter Annie to the company, as the presenters of a system of cure which had been some time in existence—in their experience—and which now was enrolled among the means of relief offered to patrons of the Association.

Prof. Watson referred to his satisfaction with the amount of good that had been incidentally done in this direction by his violin practice in New York, and elsewhere in the past; also marked the value of the service wrought in the same direction by his daughter as a violinist and planist in the years gone by. He referred to the important aid in the work to be hoped for from an instrument once the property of the cell brated performer O.é Bull—from whom he had obtained much that was valuable and lasting in musical matters. This violin, he said, would be heard during the evening. The regular exercises of the occasion then began by a violin performance by the Professor (accompanied by his daughter with choice piano execution) which he facetiously termed a ro manza or a hymn (as the matter happened to be executed on a week day or in church service on Sunday). This harmonious production— and the others, presented by Prof. and Miss Watson during the evening-met with a highly appreciative reception.

appreciative reception.

Prof. Watson and his daughter gave marked evidence of their powers by the execution, upon two violins, of harmonies from the "Magic Flute"; they also rendered upon two guitars a selection which blended in softly modulated tones, and gave an unmistakable evidence of fitness for use under the circumstances.

After some further remarks by Prof. Watson concerning his art, and the added use to which it would be given expression in the Association's repertoire of alleviation (and the cure many times of extreme sensitiveness and kindred complaints of a particularly nervous or-der), it was announced by Dr. Wilson that till further notice Professor and Miss Watson would give evidence of the "gift that was in them" on Tuesday and Thursday evenings of each week at the Association rooms, the public being invited on those occasions free of expense to a practical consideration of the matter.

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FRANCIS BALLEY WOOD TRANS

National Spiritualists' Association

FRANCIS BAILEY WOODBURY, Sec'y. Feb. 20.

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Panner of Pight.

BOSTON, SATURDAY, OCTOBER 23, 1897.

Fortieth Anniversary of the First Spiritualist Ladies' Aid Society.

The First Spiritualist Ladies' Aid Society met as usual at 241 Tremont street, Oct. 8, Mrs. Mattle Allbe, President, in the chair. Carrie L. Hatch, Sec'y, writes: Being the Fortieth Anniversary of this Society many interesting features were presented at the business meeting in regard to the growth of the Society. Mrs. Abby Woods, one of the charter members, spoke briefly in regard to the first meeting, saying that the first name of the So-The Harmonial Band of Love and ciety was "The Harmonial Band of Love and Charity" After a year or two the name was changed to The Ladies' Relief Society, then to the Lyceum Aid Society, and lastly to The First Spiritualist Ladies' Aid Society of Bos ton. Communications were read from former workers who were not able to be present: Mrs M. B. Sprague, Mrs. C. C. Shaw, Mrs. Marshal Frost, Mrs. Lydia Crockett, Mrs. Annie Wood-bury, Mr. Frank Woodbury, also the editorial written by your good editor, Mr. Barrett.

The evening opened with music by the Hatch Brothers, after which Edward W. Hatch read an original poem, "Our Workers." Mrs. Car-rie F. Loring spoke briefly. She said she was glad to see the young people becoming interested in our work; that she was glad to be able to be present to celebrate this Fortieth Anniversary of our birth; we should feel proud to know how much good we had done for suffering humanity, and we must feel to bless the angel world for assisting us, giving us strength to carry on the good work. She wished the Ladies! Aid had a building of its own; she had just come from Norwich, where they had been dedicating a building, and she thought with perseverance and determination on our part we could do the same.

Mr. Albert P. Blinn, one of the youngest members, spoke of the work done in the past, of the pictured faces upon the wall, and said to him they looked smiling and full of life, as if they were saying "Continue in the good work already begun."

We had (through the kindness of Mrs. Abby Woods) the records of first meeting, and the Secretary was called upon to read the Preamble and the Records of the first twenty weeks' work of the Society; this report was very in-teresting, and was listened to with rapt attention. In the report the spirit of love and harmony that pervaded the meeting in that early day was deeply telt at the present time, so all present must have received a share of it, and we know that it blessed our Society anew. Miss Etta Willis read a poem, "Pearls of Thought."

A telegram was received from the Ladies' Aid Society of Washington, D. C.—Cora L. V. Richmond, Pres.-sending greetings to us on this occasion

Mr. H. D. Barrett was the next speaker, and said in part as tollows: "Mrs. President and Friends: My mind has been going back over the period of my first hearing of Spiritualism, some twenty seven years ago. When my sister, a little tot, was playing on the floor, a lady friend-a medium-visiting at our house, said to my mother, 'Both the little boy and his sister are mediums, and will be heard from in the spiritual ranks at some time in the future. You have all heard of and from me, but that sister, this fall, was made Secretary of the Maine State Association. [Applause] It is not of personalities, my friends, that I am here to speak to night, but of the grand work the Ladies' Aid has done during the past forty years. I understand there are three charter members, and six, in all, of the old workers of forty years ago, present this evening. I stand here to pay my tribute of love and esteem to the six sisters who have come down to us from a former generation, and I give them cordial greeting for the splendid work they have done. There is a banner that has also been waving forty years, until its folds have reached every port upon the globe, carrying the glad tidings of truth into every quarter of the world, and it is a pleasure for me to night to be able to say that your society and the BANNER OF LIGHT have worked faithfully together during all these years. Friends, I will be brief, and wish you good speed in the glorious work you

Mrs. Pope spoke briefly in regard to the first publication of the BANNER OF LIGHT. Mr. Fred Watson gave two fine selections upon the piano, which were well received. Miss Lucette Webster gave a fine selection, "Flags at Half Mast." She received several encores, which were much appreciated. Dr. Dean Clarke spoke briefly, and read an original poem, which

was well received. Mrs. N. J. Willis said: "Mrs. President, Co-Workers and Friends: It always gives us pleasure to meet with the Boston Ladies' Aid, but to night, although you have a goodly number, I count more of the unseen than seen; we are pleased to be here, and will say, All honor to the noble workers who dared to meet the op-position and oppression of years ago. We ten der you our deepest congratulations. While we join in the work you have done, we would say the sacred legacy that has been placed in your hands is in peril. See to it that you protect it. You have more to battle for now, for religious rights are imperilled. You stand without a shelter. If the principles of liberty had been lived up to you would have a shelter—a home. See to it you leave the A B C Unite it with the mighty problems that will enable us, as Spiritualists, not simply to be endured, but to be respected by all the world."
Willie Sheldon gave a fine reading: Mr. Man-

sergh two relections, which were well received; Mr. J. B. Hatch, Sr., spoke briefly. He said he was glad to be at this Fortieth celebration; one in the past had said, "The world is my country; to do good is my religion;" and this is the basis of the Ladies' Aid Society. I was pleased with the reading of the Secretary's report, which showed with what ear nestness and zeal these ladies started out in their mission of love; they are called upon to do good work, to assist a great many people, and they always do this to the extent of their means. I know the Ladies' Aid Society has a friend in the BANNER OF LIGHT, and always has had. I have weard Luther Colby speak of the work they were doing many a time, Dr. Gardner, and many more of the prominent workers, now gone to the other life. I must say one word for the good sister who is not with us to-night, but who I know is thinking of this celebration; one who is always really to assist the needy with money and with ad vice. I refer to your friend and mine, Mrs. A. T. Longley. Now, friends, I am glad to be here, and I wish you all success for the coming

Mrs. M. A. Chandler spoke of a vision she saw when Mr. Barrett was talking; the motto

she saw was, "Perseverance will overcome all obstacles." She wished the Aid all success. Mr. J. B. Hatch, Jr., spoke of the younger portion of the society that had taken part, and said he was proud to know that six of those present who had taken part in the Fortieth Celebration of the Ladies' Aid Society were members of the Boston Spiritual Lyceum. He spoke of the work we were doing, and invited the young people to join with us. Our President thanked all who had so kindly aided us in making this celebration a success

The hall was prettily decorated with flags and flowers.

The names of the early workers who were present with us were, Mrs. Abby Woods, Mrs. Sarah Jenkins, Mrs. Pope, Mrs. A. F. Butterfield, Mrs. Peabody and Mrs. Tucker BANNER OF LIGHT for sale at this hall.

* See poem on page 6.

That the heart of the barley kernel, when separated from the surrounding coarser fibres, possesses valuable properties as nourishment in fevers and gastric troubles, as well as for use as a breakfast dish, has been proven by the appreciation shown "Barley Crystals," a comparatively new food preparation of the Messrs. Farwell & Rbines, of Watertown, N. Y. Free ramples and pamphlets descriptive of their valuable sanitary flours for dyspepsia, diabetes, constitution and obesity, will be sent by Farwell & Rhines on remast.

MEETINGS IN BROOKLYN.

The Whoman's Progressive Union holds meetings every funday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 64, at the half, Walsh's Academy, 423 Classon Avenue, het weer Loxington Avenue and Quincy street. Mrs. E. F. Kurth, President.

A'ne A'rogressive Apiritual Association, Amphion Theatre finding, Bedford Avenue, opposite Boath Tenda Atrest. Meetings Sanday evenings, 8 o'clock, thood speak-ers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference mosts every Saturday evening in Single Tax Ifall, 1139 Hedford Avenue, Good speakers and medicina always in attendance. See a tree. All welcome Harbert L. Whitney Uhairman; Mrs. Frances M. Holnies, Sec'v.

Fraternity Hall, 869 Bedford Avenue, near Myrti-Avenue. - Meetings Sanday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Ohnstead, Medium. Speakers and Ject-arers regularly provided.

The Church of the New Spiritual Dispensation meets at 1084 Madison street on Wednesdays at 8 P. M. A. H. Dalley, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 73(P. M. Spiritual Society of Associated Missionaries holds meetings every Sanday; J.P.M., at Arilugton Hall, Gates Avenue, corner Nostraud Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Bargent, Conductor.

Jackson Hall, 515 Fulton Street.-Mrs. L. A. Olm. stead holds a Spiritual Class every Wednesday at 8 P. M.

630 Myrtle Avenue.—Mrs. B. R. Pluni conducts a
meeting every Sunday at 3 and 8 P. M.

BROOKLYN.-L. L. Smith, Sec'y, writes: For the past two Sundays the Woman's Progressive Union has been favored with the presence of Mr. F. A. Wiggin, who has drawn large audiences and proven himself a universal favorite. It is to be hoped he will be with us for a longer period another season. His afternoon lectures are gems of thought, while in the evening his short talks preceding a long test seance are listened to with profound interest. His ballot tests are most convincing, and on last Sunday evening nearly forty people were made happy with a message from some dear one on the other side of life. Our social meetings were duly inaugurated

on Thursday evening, Oct. 14. Supper was served to many, the ladies of the Society outdoing themselves in their donations, which were all voluntary. A pantomime farce, entitled "A Wife Wanted," was given by request in a very creditable manner-Misses Turton, Turner, Donnelly, Sweet and Whitehouse, with Mr. Clarence Turton, being the participants. Our volunteer talent have done much to make our entertainments successful during the past year, and under the able leadership of Mrs. Pyatt will no doubt continue to favor us duri g this season.

Our President, Mrs. E. F. Kurth, thanked the young ladies as well as Mr. Turton for their kindness in the past, and, as a token of appreciation, presented to each lady an empire fan, and to the gentleman a set of Thackeray's works. The good feeling, kindness of heart and unselfish motives of our President kindle a spark of enthusiasm, friendship and sacrifice among the members of the Union, and we feel assured that with our good President as leader we can only report progress as we go along.

BROOKLYN.-W. J. Cushing writes: At the Society of Associated Spiritual Missionaries, meeting at Arlington Hall Sunday afternoons, Mrs. Thompson, formerly of Boston, read a short paper upon "Soul Growth," that gave color to all that followed, and resulted in an exceedingly profitable and enjoyable meeting. Mr. Deleree spoke at considerable length in a very acceptable manner, and in line with the thought of the opening speaker, when Mr. Mac-Donald made a quiet but earnest effort to im-press upon all present the importance of living up to what they believed before they should try to teach it to others. He also made a strong appeal for honesty and character in medium ship, and ever aims to embody in his own life what he strives to unfold and bring out in others. Mrs. Chapman then followed, and turned the subject more to spiritual medium ship than soul-growth, saying that spirits were glad to find an open door to reach the earthplane through, even if the instrument were an imperfect one; and that they could only manifest according to the conditions offered by the medium. Admitting she was far from perfect, and that others should not feel themselves so, she still urged them to struggle with their fail ings, and strive for the higher or spiritual life. Mrs. Ashley added still more to the thought of the meeting. Miss Terry would, could she have had the voice to do so, while Mr. Dorn closed the atternoon's work with some evidences of

Thus it can be seen that the Society is of a conferential character, and is making for that life in the individual which makes of Spiritualism a Religion, as well as a science and phi-

THE FRATERNITY OF DIVINE COMMUNION -Arthur Leach, Cor. Sec'y, writes-held its regular Sunday evening services at Arlington

Hall, Gates and Nostrand Avenues, Oct. 17. The order of exercises marked their usual high level, in which a large audience partici pated, keeping their seats and appearing to be deeply interested throughout until a long and varied program had been completed. Mr. Angus Wright presided over the musical portion of our services. Mrs. Ida Cortada favored us with a soprano solo, "Calvary," and Mrs. E. Heeg with a contralto solo. Later a trio entitled "Twilight" was given with great sweetness by Mesdames I. Cortada, E Heeg and J. V. O. Miller. Miss Sophie Denike recited, as always, most acceptably, followed by Mr. Courlis, who delighted every one with a paper on "Life vs. Death," and thereafter with the beautiful "Intermezzo" from "Cavalleria Rusticana," in the form of a duet—Mr. Wright, pipe organ, and Mr. Courlis, piano. The usual test seance followed, bringing many comforting words to bereaved hearts.

BROOKLYN .- Herbert L. Whitney writes: Our Saturday night Advance Conference is growing more popular each week, and of late we have been especially blest with musical talent of a very high order, as well as some of the best test mediums of New York and Brooklyn.

The guides of Mrs. Belle R. Plum deliver a lecture each Sunday evening in her own home, followed by personal readings.

Those who met there on Sunday evening, Oct. 10, enjoyed a very fine musical treat in

addition to the usual exercises. Miss Ada Proffett, a young English girl, sang two solos very sweetly. We w re also highly entertained by Mr. J. M. Sorzano, Jr., and Master Jerome Mantilla, who played a duet on the piano in a very skillful manner.

MEETINGS IN NEW YORK.

Adelphi Hull.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

NEW YORK .- M. J. Fitz-Maurice, Sec'y, says: The First Spiritual Society met at The Tuxedo, Madison Avenue and Fifty-Ninth street,

Sunday, Oct. 17. Prof. J. Clegg Wright charmed an appreciative assemblage in the morning with the impressive eloquence of his discourse.

in the afternoon a large gathering welcomed Mr. Emerson, who gave an unusual number of very remarkable tests, nearly all to perfect strangers, who testified to their accuracy. Prof. Wright also gave a character reading that was quite a success.

The evening meeting was rendered exceedingly interesting by a phase of mediumship lately developed by Prof. Wright, who see and describes spirits and scenes in his normal condition that proved most convincing to those favored by being addressed. This is a new departure for our gifted friend, who has hitherto gained his laurels entirely from the lecture field. Now, however, the new line bids fair to rival the old in popularity. The lecture was given as usual by Prof. Wright's chief control, and was a marvelous blending

of philosophy and tenderness. The musical numbers of Mr. Myers and Mrs. Stone throughout the day and evening left

On Friday evening, 29th inst., a test séance

and musicale will be held in Adelphi Hall, Fifty second street and Seventh Avenue, for the benefit of the Society. The affair is under the auspices of the Ladies, Aid Society, and a thoroughly sooisi evening is intended, and the cooperation and patronage of all interested in the Cause hoped for.

NEW YORK .- "C." writes: The Spiritual and Ethical Society of New York, with Mrs. H. T. Brigham as its honored teacher, is doing a good work here.

The address of the evening, Oct. 17, on Spirit Influence, was full of wise counsel, uplifting thought beautifully expressed, and the great est comfort, born of the knowledge that our spirit friends can and do help us to the higher

Thursday evening, the 21st, we have a graph ophone and social entertainment.

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: The Arthur Hodges Spiritual Society held its usual Sunday essions at 33 Summer street, with interesting services, appreciated by the large audiences Mrs. M. K. Hamill led the singing and presided at the piano; invocation, Mrs. C. A. Sherwin, who spoke on "True Religion." Mrs. D. E. Matson, "Spirit Messages." Dr. Furbush, "Spiritual Circles," Mr. O. R. Fillingren, "Home," Mrs. M. E. Gilliland, of Boston, "Spirit. Communion," Dr. Price, "Articulation," Mrs. M. E. Gilliland, of Boston, "Spirit. Communion," Dr. Price, "Articulation," Manuage, in the standard second tion." Many recognized tests and messages were given by Mrs. C. A. Sherwin, Mrs. Alice M Lefavour, Mrs. D. E. Matson, Mrs. M. E. Gilliland, Mrs. Isabel Powderly of Boston, and others. Magnetic treatments by Mrs. Annie Quaid, Mrs. Isabel Powderly, Drs. Forbush, Pierce and Warren. At 7:30 Mrs. L. A. Prentiss an invocation,

and an able address on "Is Life Worth Living?" followed by a test séauce, giving many recognized tests and messages.

Next Sunday at 2:30 tests, healing the sick ree, and remarks by the same, and other mediums. At 7:30 P. M., Prof. J. W. Kenyon will

The Ladies' Aid, Mrs. Dr. Chase, President, opens the season at 120 Market street, Tuesday evening, and holds services every first and third Tuesday evening.

Cadet Hall.-Mrs. A. A. Averill, Sec'y, writes: Mrs. Effie I. Webster was with the Lynn Spiritualists' Association on Oct. 10, and gave the usual good satisfaction with a large number of tests and messages. Next Sunday President James M. Kelty will

lecture, with Mrs. Vina Goodwin as test medi-This Society has organized a Children's Progressive Lyceum, which will meet in Cadet Hall every Sunday at 12:45, to which all friends of the Cause are welcome, as well as the chil-

dren.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL Society-Mrs. L. E. Keith writes-held its first meeting on Wednesday, Oct. 13, in Cambridge Lower Hall, 613 Massachusetts Avenue. The meeting was largely attended, and the following officers were elected for the ensuing year: President, Mrs. J. S. Soper: Vice President, Mrs. Emeline I. Smith; Secretary, Mrs.

L. E. Keith; Treasurer, Mrs. — Hanscom.
The meetings will be held the second and fourth Wednesdays of each month. There will be some special entertainment at each meeting. Supper at 6:15 to 7 P.M. All are cordially n vited.

During the winter there will be something of interest and instruction at every meeting of this society. It is intended to have a literary and musical entertainment; then the following evening of meeting, a lecture; and the next will be the phenomena-each succeeding the other throughout the season, with an even-

ing by the President occasionally.
On the evening of Wednesday, Oct. 27, Prof. J. Jay Watson, the celebrated violinist, with his daughter, Miss Annie Watson, an accomplished pianist, and other notable talent, both musical and literary, will entertain, and we speak for a good audience to greet them.

SALEM. - FIRST SPIRITUALISTS' SOCIETY, Cate's Hall, 71 Washington street .- N. B. P. writes: Sunday, Oct. 17, Mrs. Ida P. A. Whitlock, was our speaker and medium; subject in the afternoon, "Mediumship and Phenomena": evening, "Graveyards of the Past, and the Conservatory." She spoke beautifully on each subject, and many were the remarks of appreciation from the audience. She is a very fine speaker, and has given us perfect satisfac-

Sunday, Oct. 24, we shall occupy our new hall, the A. O. U. W. Hall, Manning Block, 65 Washington street, just a few doors below our present location, and shall dedicate it to the cause of Spiritualism. Mrs. Ida P. A. Whit-lock will deliver the address. Singing by the Salem Quartet, to be assisted by others. Singing and recitations by the children. Prof. E. . Holden will exhibit his stereopticon views entitled Chariot of Art, and songs and poems

illustrated. BANNER OF LIGHT for sale, and subscriptions taken. Annually, \$2.00; semi-annually, \$1 00; quarterly, 50 cents.

BROCKTON - People's Progressive Spiritual Association, 54 Main street.—George S. Hutchinson, Cor. Sec'y, writes: Sunday. Oct. 17. Dr. J. B. Hastings presided, and Mrs. Belie Robertson of Boston occupied the platform. She opened the services with a very pleasant talk, followed by some accurate tests, giving names and descriptions of many spirit-friends and relatives of those present. She closed by giving several psychometric readings, all of which were correct. Mrs. Robertson is a favorite in Brockton, and is always greeted by large audi-We hope to have her with us again this

Next Sunday Miss Lizzie Harlow of Hayden. ville will speak for us.

FITCHBURG.—Dr. C. L. Fox, President, says: Dr. J. Milton White of Boston occupied the platform Sunday, Oct. 17. Large audiences

were in attendance at both services. Dr. White's able addresses were listened to with close attention. His tests and spirit-descriptions were many, and nearly all fully recognized.

Mrs. L. M. Prentiss of Lynn speaks for us next Sunday.

HAVERHILL.-O. Henckler writes, that afte an absence of many years, Mrs. Jennie K. Dr Conant visited this place last Sunday. Large audiences greeted her at both afternoon and evening services. Remarks were of the practical, common sense order, while the psychometric readings were marvelously accurate. Next Sunday, Miss Blanche Brainard of

MALDEN.-W. E. S. writes: At the meeting of the Spiritual Society, Sunday, Oct. 17, the many friends, old and new, of Mrs. E. C. Kimball, gave her a cordial greeting. A great many communications were given; all recognized.

Oct. 24, Mrs. Nettie Holt Harding will occupy the rostrum. BANNER OF LIGHT on sale.

LAWRENCE Society.—A correspondent says: Mrs. S. E. Hali served the society Sunday, Oct. 17. Morning, remarks and tests. Evening subject, "Peace and Good Will to Men," which was ably handled, closing with tests. Good audiences all day. BANNER OF LIGHT for sale.

SPRINGFIELD.-Mrs. Helen Palmer Russegue

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per of Providence will occupy the platform. Harrison D. Barrett has been engaged for the first two Sundays in November, and Dr. Chas. W. Hidden for the remainder of the month.

FALL RIVER .- Mrs. Ann Hibbert, President, writes: Sunday, Oct. 17, we had two very interesting meetings. Mrs. Abbie N. Burnham, of Malden, was our speaker. She gave two very fine addresses; also quite a number of spirit-messages, which were very correct in every instance

Our beloved friend, Father Lyons, has gone to Washington to represent us at the National Convention. May it be a grand success, is the prayer of our society, hoping that in the near future we may be enrolled upon its member ship list.

Next Sunday we shall have with us again Mrs. Kate R. Stiles, by special request of a number of friends, who came to our meetings for the first time several Sundays ago, and have come every Sunday since, they were so pleased with Mrs. Stiles's address.

Our speakers for the coming season are: Mrs. N. J. Willis, Mrs. May S. Pepper, Dr. George A. Fuller, George A. Porter, Mrs. A. J. Pettingill, Mrs. Sadie F. Hand, Mrs. C. Fan-nie Allyn, Mrs. Ida P. A. Whitlock, Mr. Oscar A. Edgerly. BANNER OF LIGHT for sale at the door at

ll our services.

WORCESTER.-Mrs. D. M. Lowe, Sec'y, writes: Sunday, Oct. 17, increased attendance and interest marked the third, Sunday of Mr. Peck's engagement. His lecture in the afternoon. 'Sin and Its Cure," was a clear and logical exposition of the scientific and rational theory of evil and its proper treatment, and a sharp contrast between the methods of Orthodoxy

and Spiritualism, or the religion of humanity.

The evening discourse upon "What Has
Spiritualism Done for the World?" was listened to with breathless interest, broken by rip ples of applause as the speaker sketched the progress of Spiritualism in the last forty nine years, and the concurrent progress of mankind in art, science, discovery and invention, the mental and spiritual growth of the race, the elevation of woman, the downfall of slavery, and the liberalizing of the Church, in which the inherent relationship of Spiritualism and progress was made so clear as to be unmistaka-

Subjects next Sunday, at 2 and 7 P. M., "The Conflict Between Superstition and the Sciences," and "Jesus of Nazareth." BANNER OF LIGHT for sale at each session.

WALTHAM.-Mrs. Sanger, Pres., writes: Our speaker for Oct. 17 was Mrs. A. J. Pettingill. In her address she exceeded all previous efforts. She showed most conclusively the beauties of our religion, and the readings and tests were very fine. She was reengaged before leaving the hall.

Next Sunday we have Dr. Harding. Last Wednesday P. M. at our circle we took a collection, also last evening, and both amounted to \$7.16. We hope all societies heeded the advice of THE BANNER, and made vesterday a collecting day, to help swell the amount to the sum that is needed for the defense of the Babe Will.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE CAMBRIDGE. - Mrs. L. J. Ackerman, Leader, writes: Sunday, Oct. 17, morning circle was the largest and finest for some time. Many mediums took part.

Afternoon and evening sessions were well attended by some of the finest mediums. Mr. Scarlett was the speaker for the afternoon. Mr. D. S. Clark, Mr. Nichols, Mrs. Merritt, Mrs. Seymour, Mrs. Hatch, Mrs. Banks, Mr Thomas Jackson were with us Sunday even ing, and gave excellent readings, all being recognized. L. J. Ackerman gave some fine

readings. BANNER OF LIGHT for sale at door.

BRIGHTON.-D. H. Hall, President, writes: 'A Spiritual Life" was the subject presented for the evening's address before the Occult Phenomena Society Wednesday evening, Oct. 13, by the guides of Mrs. G. M. Chapman.

Answering mental questions met with the usual satisfactory results, as well as psychometric readings. Solos by Mrs. D. H. Hall.

NEW YORK.

YONKERS.-J. A. Robinson writes: The usual meeting of the Yonkers Spiritualist Society was held at the hall, in Getty Square, on Friday evening, Oct. 15, Mr. Andrews in the chair. After the reading of some very interesting selections by him on spiritualistic work, and singing by the congregation, Mr. Fletcher came forward. Making same appropriate remarks on the duties and privileges of Spiritualists in the great work before them, he proceeded, and successfully gave a number of communications to persons in the audience, one of a remarkable character to your correspondent.

This Sunday afternoon I, in company with Mr. V. J. Moorey, of New York, attended the meeting of the Children's Lyceum, and we were greatly interested in their work-responses, recitations, singing, piano duets, and marching with banners, Mr. Andrews at the

Later, at the adults' meeting, Mr. Moorey delivered a fine inspirational address in both prose and verse, and gave, as usual, very clear tests and communications. After a few remarks and tests by others present, and sing ing, the meeting was brought to a close. All present were pleased with the afternoon's services.

ROCHESTER.-Field writes: Mrs. Kates spoke Sunday morning, Oct. 10, upon "Come unto Me and I will Give you Rest." At night the subject of Mr. Kates was, "Is Spiritualism for the Aged Only?" These lectures awakened much enthusiasm, and caused comment.

The "Young People's Spiritual Institute' is reported as having enlisted a large, active and earnest membership. The Cause here seems to be awakening to an increased interest, and promises good results in growth.

WAVERLY.-E. J. Bowtell writes: The Progressive Spiritual Society meets every Sunday evening. I occupy the rostrum during the month of October. The veteran President, Bro. Racklyeft, spite of his eighty three years of earth-life, is a most energetic worker in our Cause. In this he is ably seconded by his good wife. The first meeting was more largely attended than was anticipated. For the remaining Sundays of the month the meetings will be held in a larger hall.

MAINE.

PORTLAND.-F. A. Baker, Clerk, writes: The of Hartford, M. W. Lyman writes, closed her First Spiritual Society of this city has enengagement with the First Spiritualist Society | gaged Mrs. Edith Nickless, formerly of Califor-

last Sunday. Her evening subject was, "What Are Our Creeds?" and was listened to by a large audience.

nia, as speaker for the season.

Mrs. Nickless is a very interesting speaker, and also a fine test medium, and is doing a For the next two Sundays Mrs. May S. Pep. grand work here, giving great satisfaction to

the Society and the large and appreciative au-

diences which she is drawing.

Mystic Hall, which the Society has engaged for the season, has lately been painted and newly-furnished, which makes it a very attractive hall, and is being well filled every Sunday afternoon and evening. Meetings at

PORTLAND .- M. A. Brackett writes: At Orient Hall, Oct. 17, we had Mrs. Sadie L. Hand of Lowell, Mass. The tests which our sister gave were very fine, all recognized, and the lecture and poem were very beautiful. Subject of the lecture was "Our Mediums, and the Sifting the True from the False."

October Magazines.

THE CENTURY .- In the current number Hon. Theodore Roosevelt contributes a paper, "The Roll of Honor of the New York Police," his article being one of the series in this magazine on "Heroes of Peace"; a paper by Miss Anna L. Bicknell, who wrote "Life in the Tuileries Under the Second Empire," based on her own experiences in the palace, treats of "Marie Antoinette as Dauphine," and has many illustrations; in "Wild Animals in a New England Game Park" Mr. G. T. Ferris describes the great game preserve of twenty-seven thousand acres established by the late Austin Corbin among the abandoned farms of New Hamp-shire; Joseph Pennell writes appreciatively of "The Art of Charles Keene," ranking Keene next to Hogarth among English artists. A number of examples of his work, from the original drawings, give point to Mr. Pennell's praise. "Letters of Dr. Holmes to a Classpraise. "Letters of Dr. Holmes to a Classmate." edited by Mary Blake Morse, are for the first time printed. This number of the Century closes the volume, and brings to an end the serials that have proved such successful features of the year. Gen. Horace Porter's "Campaigning with Grant" gives a vivid description of the surreuder of Lee at Appomattox, and corrects some errors that have crept into the generally received history of the event; Dr. Mitchell's novel, "Hugh Wynne," gathers together the strands of romance, after the momentous scenes of the Revolution have played their part of the story. There are other stories, poems and papers of interest, making the issue up to the usual standard. The Century Co., Union Square, New York.

SCHIBNER'S MAGAZINE.—The first popular article ever published on "The Newspaper as a Business Enterprise" appears in this number, by J. Lincoln Steffens. Like other articles in the series on "The Conduct of Great Businesses," it gets at the inside facts from the highest authorities. Mr. Steffens recently had the advantage of a long railroad journey with the executive heads of more than forty leading newspapers, and his material thus gathered has been carefully sifted. The newspaper is here expounded as a great factory which buys the raw material of white paper by the tou, and tries to sell it at retail profitably. Mr. Steffens shows what the mainspring of the New Journalism is, and predicts the elevation of its tone for purely business reasons. The illustrations, by W. R. Leigh, show the progress of the manufacture from the white paper rolls to the arrival of the finished product at a country station. Charles Scribner & Sons, New York.

RECEIVED.—Will Carleton's Magazine, Every Where, 308 Gates Avenue, Brooklyn, N. Y. The Theosophist, published by the proprietors at the Theosophical Headquarters, Adyar, Madras. The Lyceum Banner, published by J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W. The Humanitarian, edited by Victoria Woodhull Martin. Evans all at Example 23 Woodbull Martin. For sale at Brentano's, 31 Union Square, New York.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora S. Jackson, President.

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