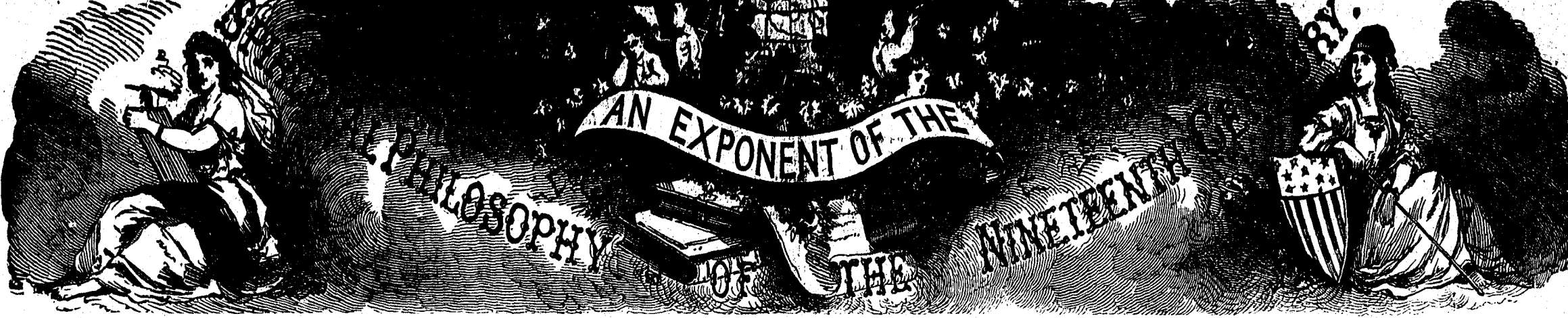


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WOMAN'S SOUVENIR NUMBER.

BEYOND.

BY ELLA WHEELER WILCOX.

It seemeth such a little way to me
Across to that strange country, the Beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond:
They make it seem familiar and most dear,
As journeying friends bring distant countries near.
So close it lies that when my sight is clear
I think I see the gleaming strand;
I know, I feel that those who've gone from here
Come near enough to touch my hand;
I often think, but for our veiled eyes,
We should find heaven right around us lies.
I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.
And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with a bated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.



Hon. A. B. French.

WE present our readers in this number with a very fair likeness of Mr. A. B. French, of Clyde, Ohio.

He is the son of a farmer, and was born in Farmington, Trumbull County, O., Sept. 13, 1838. When nearing his sixteenth birthday he became a medium, and began his career as a public lecturer in the trance state. His first lectures excited great curiosity in all who heard them.

At the time of his development he was a member of the "Western Reserve Seminary," in his native town, but he was soon obliged to leave, and his subsequent education has been obtained wholly by his own exertions and the aid of the spirit-world.

His school days over, the inspiration of the spirit-world moved him, and he found no rest save when obeying its behest. At schoolhouse and hall in neighboring towns he lectured. He constantly rebelled, for the public silently condemned, and the sensitive boy (then without prophetic eye) keenly felt the ostracism to which he was subjected.

From the date mentioned until his twenty-first year, he traveled in northeastern Ohio as a trance lecturer, and he was regarded as the "boy wonder." His charm of utterance, and the new, strange thoughts he voiced, held the crowds that nightly greeted him.

He has no doubt officiated at more funerals than any speaker of his age. His happy manner of presenting the glorious truths of immortality and glimpses of a new and beautiful existence beyond the fleeting shadows of this life, has made calls upon his services very numerous—having been invited two and three hundred miles to officiate on such occasions.

From about the years 1865 to 1870 he devoted all his time to the lecture work, and won for himself an enviable reputation in various western cities; but finding the remuneration inadequate to his wants he closed his engagements, and attended a course of law lectures at Ann Arbor, Mich. The following year he was admitted to practice in the courts of Ohio, and became a member of the law firm of Lemmon & French, where he practiced law some three years.

In the fall of 1878 he was the Republican candidate for the Legislature, and received the largest majority ever given a candidate for like honors in his own town. In the fall of 1880 he was again nominated to the same office, but declined the honor. Since that date he has devoted all his time to lecture work.

In the fall of 1883 he was made a member of the Slayton Lyceum Bureau of Chicago, and has lectured upon Pre-Historic America in nearly all our great cities with marked success.

His lectures are scientific, historical and full of thought. He is not in any sense an iconoclast, and is justly considered one of the most eloquent speakers before the public. His teachings are adapted to the masses, and the secular press recognizes his marked ability. He has won an enviable reputation under difficulties known only to his most intimate friends.

In the busy life of Mr. French have been blended the expression of a rare psychic faculty and the exercise of business abilities of

a high order. In 1865 he started a Nursery, which ranks among the largest in the State, and now requires the services of fifty laborers and salesmen.

There are lives which rise so high above the level of the masses as to give to the disinterested spectator the impression of picturesque Alpine scenery in contrast to the monotony of the prairie. Spirits are born to dwell in a human incasement of a fiber more delicate, of a strength more tenacious, and of a mental force more subtle and elusive than falls to the usual lot of mortal man.

The career of A. B. French is a most remarkable one: remarkable for the strange powers he has possessed; remarkable for its literary excellence; remarkable for the various channels in which his efforts have been successfully exerted. As lecturer, Spiritualist, orator, nurseryman, author and lawyer—in whatever he has undertaken—he has excelled.

In 1892 there was published a volume of lectures entitled "Gleanings from the Rostrum," by A. B. French. These lectures are artistic gems of literature, and fairly illustrate the author's lucid literary style, originality of thought and expression.

In the preface he says: "During more than twenty years of public life I have studiously avoided newspaper notoriety, and the making of books, of which there seems no end. Standing now upon life's summit, and realizing the sunset is not afar, I may be indulged in the desire to perpetuate some of the thoughts I have uttered. Should they meet the approbation of those who peruse them, I can assure the reader that whatever of merit they contain is quite as much due to the kind friends who have encouraged me as to any gifts of my own."

The volume has had an extensive circulation, and is a valuable addition to American literature.

The voluminous contributions of Mr. French to spiritual literature have been widely disseminated, and he contemplates in the near future a retirement from private business cares, in order to better complete his public work.

A Brief Outline of the Position of the Lyceum Movement in Great Britain.

To the Editor of the Banner of Light:

THE position of the Lyceum movement in Great Britain is most encouraging. The great importance of early training is being realized by Spiritualists everywhere, and now instead of sending their children to Orthodox Sunday schools they are sent to the Lyceums that have been started, where they are instructed in our beautiful philosophy, and trained in a knowledge of immortality, the reality of the spiritual world and the facts of spirit-intercourse.

The First English Lyceum was opened at Nottingham in the year 1870; but for quite a number of years the movement progressed very slowly. About twelve years ago it showed signs of strengthening, so much so, in fact, that ten years ago it was deemed advisable to call a Conference to consider the best means of uniting the then existing Lyceums, encouraging societies to form new ones, and to discuss the best methods of Lyceum work. So successful was this Conference, that it was decided to hold one each year, and in 1890 a Constitution was adopted, and the annual Conference developed into a Union, under the name of the "British Spiritualists' Lyceum Union," with Mr. H. A. Kersey as President, and Mr. Alfred Kitson as Secretary. At that Conference the Secretary reported that there were sixty Lyceums in existence in England, with a membership (including officers) of about two thousand. In 1891 the report showed but a small increase in the number of children and officers, and none in the number of Lyceums, there still being but sixty of these; twenty-five had joined the Union.

In 1892 the numbers were but slightly increased. In 1893 the number of children had decreased, but, as the number of children who attended the various Lyceums regularly had increased, the movement was really in a more satisfactory condition. The exact figures for 1893 were as follows: Officers 488, children 2,906, Lyceums 60; Lyceums in the Union, 37.

At the Conference held at Dewsbury, Yorkshire, in May, 1894, the annual statistical returns are rather confusing. Of the sixty-five Lyceums, twenty, for some unknown reason, completely ignored the return forms sent them by the Union Secretary, so the following figures apply to forty-five Lyceums only: Officers 286, children 2,150. The highest number of children on the books of any Lyceum was at Halifax, there being 160, with an average attendance of 140, the lowest at Hulme (Manchester) with fifteen. Five Lyceums, beside Halifax, had a membership of over one hundred; twelve Lyceums had two sessions each Sunday, the remaining having but one.

The statistics this year, 1895, show a very gratifying increase in the number of Lyceums in existence in Great Britain. There are seventy-eight, thirteen more than last year. Again twenty Lyceums have ignored the request for information as to their membership, so that it is impossible to say how many children are being, Sunday after Sunday, instructed in the message of love and progress the spirit-world has sent us.

The fifty-eight secretaries who sent a report,



MISS FLORENCE A. E. MORSE.

of their membership of officers and children reported as follows: Officers 593, children 3,400; average attendance, officers 403, children 2,199, or rather less than two-thirds the number of children and rather more than two-thirds the number of officers upon the roll-books. It certainly is a pity that the membership of the remaining twenty Lyceums cannot be estimated.

I can, however, safely say that 4,000 children, at least, have the opportunity of gaining a knowledge of our facts and teachings, and that over 600 men and women have nobly undertaken the responsibility of training the coming generation.

The one great disadvantage that the officers labor under is the difficulty of obtaining suitable class-books. The English "Lyceum Manual" is a most useful and instructive collection of hymns and readings, but the only spiritualistic class-book published so far is Mr. Kitson's extremely useful little work, "Outlines of Spiritualism."

The above is a very brief outline of the condition of the Lyceum movement in Great Britain. I wish it were possible to give a longer and fuller account, but the short time at my disposal, and the fact that this is being written away from home, must be my explanation and apology, if one is needed.

FLORENCE A. E. MORSE.



Mrs. Abbie E. Sheets

Was born in Ohio, the daughter of well-known Spiritualists, both of whom are mediums and still active in the Cause. Mrs. Sheets has always been a medium; the active unfolding of her powers, which took her to the spiritual rostrum, began in 1882, while her inspirational work commenced about four years ago. She has been very successful in her chosen field. Her phases are also tests and symbolical delineations.

Mrs. Sheets is a most active worker in local and camp departments, and always leads to success. At present she is Vice President of the Michigan State Spiritual Association and of the Grand Lodge Spiritualists' Association. She is also connected with the Board of the Michigan Mediums' Protective Organization, and her counsel in these several bodies is considered of the highest order and benefit.

As a platform speaker she is magnetic, active, convincing, earnest and honest. Whenever an object is to be secured, the associations with which she is connected feel success certain if Mrs. Sheets's services can be enlisted. In private conversation she is interesting and instructive, and her home is largely visited by prominent people from all parts of the country.

She draws around her most beautiful influences from the angel-world, and imparts those conditions to all with whom she comes in contact.

Mrs. Sheets's home is in Grand Lodge, Mich.

AN ECHO FROM SHILOH.

BY HELEN H. GARDNER.

IT is impossible to recall now what started the discussion. I remember that we suddenly found ourselves—as people constantly do—in the midst of a speculative philosophical debate, the genesis of which belongs with the infancy of the race, and its exodus will possibly be coincident with the extinction of mankind.

"Now, here is a thing I'd like you to explain to me," the thoughtful German gentleman who sat in the corner was saying. "You say that you don't believe in spirits, but how do you account for a thing like this—and, mind you, I do not say it is spirits do it, but I only ask you, how do you account for it otherwise? It was in 1872. The medium was not what you call a professional, but she was the little daughter of a friend of ours. She was barely sixteen years old then. We were all sitting around a table like this—you know how they do it—and it was clear daylight. She went into a sort of trance. Then she began to shiver and say 'Oohoo!' like that, a sort of tremble. At last she said to me, 'Do n't you remember me? oh, Herman, do n't you know me? You did me the last kindness I received on earth. I am Ludwig.' Her voice died out, and she said again, 'L-u-d-w-i-g,' in a far-away kind of tone. I could n't remember ever having had a friend by that name for whom I had done any special last service. I tried hard to think, and the others went on talking. I recalled a schoolmate in Germany of the name; but he had died in California, and I was not there. Another by the name was not dead yet. And so I ran over all the people I had ever known who were named Ludwig, and I said, 'You've made a mistake. I never did a last service for any one named Ludwig.' The girl had come out of her trance, and we told her what she had said. She argued with me that there must have been such a person—because, she said, she had no knowledge of what she had done or said, and some one must have spoken to me through her. I said 'No,' and I stuck to it.

"At last she said she'd try again. She did. This time her hand grasped a pencil, and the moment she was unconscious she wrote: 'Oh! do n't leave me, Ludwig Maxer. Shiloh.' The memory came back to me as from the dead indeed. My heart stopped beating. I had not thought of him for years. He had never been my friend—only a chance comrade in arms—and so many who were nearer and dearer had gone down that same awful day, and later on, that his very memory had faded from my mind. It all came back like a lightning flash in a clear sky. That you may understand how this can be so, I shall have to tell you a little war history: You know I was on what you call the wrong side—the Confederate side. It is no matter now whether it was right or wrong. One thing is very certain, it had its heroes, and few of its stories have yet been told. But that need not be our story," he said, forgetting his English accent and dropping into the attractive broken inflection and pronunciation that lend an added charm to the conversation of educated and thoughtful Germans, whose mother-tongue is the language of their thought and affection, no matter how carefully they school themselves to conform to the demands of the language of the land of their adoption.

My German friend's ordinary every-day sentences not only followed his English grammar, but the inflection gave but slight clue to his nationality. When, however, he warmed to a thought or story that carried him out of himself, his tongue would slip certain letters, and, as I say, add charm to the earnestness and force of his unguarded naturalness, until he would notice it himself, and, with an effort of memory and will, set his tongue on the English track again.

Some one else spoke, and, in the break which followed, much of the fire died out of his face, and perhaps out of his thought as well, and his speech resumed the beaten path of conventional English.

"It was at the battle of Shiloh. I belonged to the color guard. Volunteers were called for to deploy and throw out a line toward a thicket to see if there were masked batteries behind it. At first a few men and then very nearly the whole of the Twentieth Louisiana regiment responded to the call, and we were ordered to go far enough to draw their fire if batteries were ambushed there, and then fall back when the test had been made. Nearly one thousand men marched toward those bushes. We had to march through a cornfield—and every old soldier will understand what that means. Hidden from each other—there is no place so terrible to a soldier as a cornfield!"

His voice dropped, and his eyes assumed a look of intense thoughtfulness as he faced his handsome wife.

"I was not a married man then, and yet it took a great deal of grim determination to face the unknown but suspected danger. Gott! I had often wondered how the men did it who knew there were wives and children at home waiting for them! But that is needless here nor dare!"

Again he pulled back to the story and to English.

"They waited until we were almost on them,

and then—whiz! they opened fire. Three hundred and twenty-one of us were alive to tell the tale! Poor August Ziegler was shot through the body, and fell with the flag under him. He was the color-bearer. He was shot through the bowels, and fell on his face on the flag.

As we turned to run—our orders were only to learn if batteries were masked there, and then retreat—and we had surely learned that," he added, as a grim aside—"as we turned to run I rolled poor August over on his back and caught up the flag from under him. It was the Confederate flag—the flag you think was on the wrong side, and no doubt it was, but it was our colors, and I saved it."

Some one in the room said it was a fine action; but he did not pause and had no thought of his deed, although he had been promoted to a staff position as a result of this bit of bravery. He was only coming to his point in the story.

"Just as I caught up the flag and had got five or six feet, with an impetus that threw me still further ahead, poor Ludwig Maxer fell on one knee at my side, and said: 'Oohoo!' in a sort of a long shiver, and put out his hands. He had been shot. He cried out not especially to me: 'Oh, do n't leave me behind!' With the natural impulse of a comrade I crowded my other arm around him and tried to pull him to his feet again. He had been hit in the small of the back, and my arm hurt him worse than he shot. He made a groan, his head dropped on my shoulder, and he was what you call unconscious. One of the older boys threw an arm around him on the other side, and we dragged him forward until, from behind a covered place, some of us carried the dead weight into the ranks and on behind de line."

The German paused to wipe his forehead and begin his deliberate English again.

"I say dead weight—and it was that—for he was all paralyzed below the waist now. But that is neither here nor there. What I'm coming to is this. The poor fellow died two days later without ever uttering a word, and the strangest thing about it all was that his little pet squirrel that he always carried in his pocket had to be buried with him. We could n't take it away. It fought and bit us every time we tried, and ran back into his breast-pocket. We wrapped the flag we had rescued around poor Maxer, and from beneath the blue folds the little head of his faithful comrade peered as we lowered him into his grave. We covered him very slowly, to give it time to get out when it should understand that it was really to be buried; but the trembling creature held its place, and—and—we buried it alive."

There was a long pause. His voice had grown low and almost tender. Several persons murmured inaudible trifles, but all were intensely interested and eager for him to go on.

"But, as I say," he continued, a moment later, "there had been so many nearer and dearer to me who were killed that day and afterward, in the war, that the memory of poor Maxer and his pet squirrel had died out of my mind until this child-medium flashed it across my mental vision again like lightning in a clear sky. Now, how do you account for that?"

"She had heard of it at the time," began the incredulous lady on his left; but he did not allow her to finish the sentence.

"Mind you, I don't say it is spirits. All I say is, these are the facts, and I'd like to hear some one account for them."

The gentleman opposite took up the suggestion thrown out by the skeptical lady.

"The medium had heard of it at the time, or—more natural still—you had told it in the town after the war, and she had gotten hold of it."

But the German was ready to meet both suggestions:

"You must not forget that war was a mere name to the little girl who did that. She was barely sixteen, and all this had been ten years before. She could hardly have heard of it at the time—and, besides, she did not even know I had been in the battle of Shiloh." He paused, and smiled in a sarcastic way. "And as for me telling those facts in that border town so soon after the close of the war—did any of you live in what was called de border States along about dat time? No?" He displayed more excitement as he asked the question than at any time before, and his accent lapsed with his self-control. "No! Well, den, all I got to say is, anybody who didn't haf to tell he was with Beauregard was n't telling it. And I was a young German. Nobody suspected that I had been in the army. They thought I had lately landed, and I let dem think dat. It was what you call—healthier."

We all laughed.

"It was mind acting on mind," began the lady from Boston. "You were not aware that you were thinking of your comrade in arms at Shiloh; but you were, and in her supersensitive state your own thought impressed itself on the mind of the child whom you call a medium."

Several agreed to this explanation. One or two questioned it. The words "secondary consciousness," "unconscious cerebration," "thought transference," and the like, mingled with the general flow of suggestion or assertion that each felt in duty bound to offer as his or her contribution toward the solution

of the question. The German listened to them all. Then he said slowly:

"You must remember, I don't say it was the spirit of Ludwig Maxer. I don't know what it was that spoke and wrote—through that child—but I do know it was not what you are all talking about now. I tell you I could not recall any such man until the second time, when she wrote the full name and 'Shiloh!' I had hardly known his first name. I was new to the country and new to the war. I was drafted soon after I had gone South, and was not even in a regiment of men whom I had known before. Some in my own company had become almost dear to me, but he belonged to Company K, and I to Company F. We had had nothing in common. His death and burial were to me what you call a mere episode, and but for the squirrel I doubt if I could have recalled any of it after so long a time, and after so many other experiences in the war and since. For, you see, I was in a strange land then, and I had married and had a family since that happened. So much had filled in my life in these ten intervening years, and that was such a mere episode in with the rest, I had forgotten it. Oh, no, she did not get it from my mind that day. I got it from hers, and so I say how do you explain it? Spirits I do not say it was. Mind-reading and the like I know it was not."

He whispered an aside to his wife, who had appeared nervous while he talked. Then he said, in the tone of one who yields a point:

"My wife wants me to tell you one thing I thought I would leave out. She thinks it is strange of all. It is this—"

"This," said his wife, gently touching his hand.

"Yes, this. When the little medium took the pencil to write the name she seemed partly conscious. As she wrote it she jerked aside, and her hand tried to drop the pencil and push something. When she came out of her trance again her finger had several small bloody scratch-like marks on it, and she said that all she remembered of her second trance was that a squirrel tried to bite her finger. Now, how do you account for that?"

The lady from Boston smiled, but made a note on an ivory tablet of the new point in the case. Under the note she wrote: "Optical illusion? Imagination, or?"

Two or three of the party began to talk in asides of the new feature in the matter, and labored to fit it into their previously espoused theories, each giving a different explanation. No one doubted the German's sincerity, and no one questioned his common-sense. His integrity was above suspicion. Yet his story was being explained away on all sides. Some of the explanations left the problem vaguer than it was before. Some of them were patently inadequate, and others were simply ridiculous; but each person had a theory that appeared to satisfy himself.

Each listened to his neighbor's hypothesis with deep scorn or profound incredulity, and met some point with the German's original inquiry: "But, on that basis, how do you explain this?" And so the evening came to an end, and each went his way, triumphant in his own mental attitude, which touched the shores of the unknown at his individual angle, and, to his individual satisfaction, answered the question from which we started.

And yet no two answers agreed.

Written for the Banner of Light.

The Little Old Lady; or, A Dream of Dying.

BY MARY SEYMOUR HOWELL.

CHANGE is written on everything earthly. You make your bed, but some one never dreamed of slumbers in it. Your plans so well laid and long thought over, see no light beyond the brain that conceived them. You say, we will do so and so, and go a journey or stay at home. It is never to be. The journey long intended may never be taken, and the traveling never dreamed of may be yours. You say, we will live here, and you find other lands are your abiding place. God is at the helm of each little ship that sails over the sea called life. And so as you cannot know him, you cannot know your own future. Who would read the way of his life at one reading if he could? Enough that you read one leaf at a time, as each sun turns a new page to your gaze. We look back upon our earth-life as a dream, troubled but soon over; like a tale told and forgotten; like a song sung, the refrain of the music lingering still with us.

We remember pleasant days. One comes to me and stands out from all the rest as though for that reading God took me by the hand and opened the door of heaven. I looked into eyes that had been ever before me in my hunger, and was satisfied. I thought my joy was everlasting, and forgot it was change and trouble that was my lot. I forgot heaven. I would forever have remained in the wilderness with my beloved. The fascination of affection took complete possession of me. The clasp of that hand thrilled every fiber of my very soul. It made this commonplace earth Eden's bower. The kiss he gave me when our souls embraced and our spirits wedded, passed with me through the portal of the grave. For, dear children, know that we bring much with us here. We leave nothing of our true selves in our dark earth. But the belongings of the soul, like the spirit, are so subtle that gross man, sensual and of the earth, says we take nothing with us. Nothing? Be sure we leave the toys of time, the tinsel and show, the dust and ashes of a material life. Nothing? Yes, we carry no houses, no riches that can be felt and seen and handled; but, men and women, we take with us the great riches of a true life and a blessed love. Everything that touches us there in the spiritual way, comes with us here.

So in dying, as you call it, we go not empty-handed, if we have met the changes and read the pages rightly, but with arms full we enter our true life, knowing no harm can touch our treasures now. And so I brought that kiss—it rests on my lips to-day as though it were but yesterday. And then I turned again my book of life, and it was black as night. In my celestial glory now, I can feel that day. My lover lay dead from a bullet at the battle of Bunker Hill. I lived many years after that, was a wife and mother and great-grandmother, and one day when I could hardly read the lines of my life for feeble, fainting eyes, or could but little tell what change meant, I put away my Bible.

I had been reading, "In my Father's house are many mansions." I put away my knitting—I was at the last page, you see—folded up my little kerchief, took off my glasses—I was no more to look through a glass darkly, you understand—and put by my ruffled cap that covered my snowy locks—they were soon to be brown

again in their golden glory—and laid myself down in my little bed.

I heard weeping and little voices crying for grandma, and older voices saying quietly, "She is dying," but above them all I heard voices saying to me far away, yet very near, "Peace I leave with you, my peace I give to you." "Let not your heart be troubled." "Be of good cheer; I have overcome the world." And I heard singing, and I saw my dear mother and my sweet sister long gone from me. And my mother sang a lullaby of years ago, and there came over me a peace no pen can describe, no mortal understand. It was worth all my book of life, that last page, and as the angel was writing in Jesus's last words, "It is finished," I lifted myself up to go with my sister and the gathering company. We did not go, and yet we did. However, 'mid the murmur of the children's sobs and the silence of earth, 'mid the sweet words that voices unheard by others were repeating to me, while the singing filled all my soul with untold joy, while a great peace was gathering about me, while everything seemed slipping from me, I felt a hand. Through all my being coursed new life. Then arms gathered themselves about me in tenderest love. Then on my ear fell the old pet name that had not been spoken for sixty years. Then a kiss that had no time, or tears, or separation in it, and I beheld my beloved.

What had dying done for me? Oh, mortals, why start and shrink to cross the flood? So I used to sing. It had given me everything. The love that broke my heart had been waiting and watching for me. It seemed like earth, and yet so different the air, so beautiful beyond all words the hills and flowers and fields, so gloriously sweet the singing of the birds as they warbled immortal songs! It seemed like that lost day of earth. But something told me I had found it again in heaven. As I looked into his dear face, and saw him so young and strong, I felt come over me a peculiar sadness, and I said, "Oh, I am an old lady." He smiled on me, and led me to a brook clear as crystal. "Look, dear one," he said, "for you have found again with death and me your vanished youth." And looking into those heavenly waters I saw the brown curly hair, the dimpled cheeks, the bright eyes of years ago, and the red lips on which rested the betrothal kiss. Then he told me in wondrous words that the old lady, so-called on earth, was lying cold and still, with her snowy cap and white hair, in the little parlor in the house of earth. The face was wrinkled and sad from the changes of time.

Now, in death, it will look placid and calm, and friends are exclaiming, "How young she looks." "In leaving your earthly dress you threw over it the glory of your departure and the dawning of your coming immortal youth. An old lady of earth, darling, will be buried to-day, in the vales of time, amid sighs and weeping, but my immortal love, forever young, stands in God's everlasting country, while the marriage garments of the Lamb are clothing her spiritual body. A shroud, a funeral on earth, an old woman blind and tired, stooping with the burdens of time: a wedding, a looking into God's eternal country with his everlasting hills and cooling waters, stretching before our eyes with new delights and glories ever unfolding through all the ages in heaven. A young maiden with celestial vision and the beauty of a true life and disappointments and troubles nobly borne."

Oh, old woman! oh, young girl! How strange I felt in those first hours of my new and endless life. But as I clasped my beloved, I knew and felt beyond all doubting that earth was but a troubled dream. And standing radiant in my lost youth and with my beloved encircling me, I longed to call back to those coming after me what I say now to you: "Mind no change, no dark day, no midnight of earth, for, if well-endured, you will awake to full and complete happiness. You will find all you have lost—youth, love, glad, fresh days—they will meet you, they will greet you, in the great, unfolding Hereafter. Be patient, therefore. Be meek, therefore. Be charitable, therefore. Be hopeful, oh children of earth; you shall find all at last."

The Triumph of Modern Spiritualism.

To the Editor of the Banner of Light:

SPIRITUALISM has swept over this country like a monster tidal wave. Every form of persecution that could be invented by its enemies to hold it back has been used, but to no purpose; for with every effort to stay the current, it seems to have swept on with greater persistency, until it has demolished the foundations of many a structure that was dedicated to ignorance and superstition.

Never was there a time when the soul of humanity leaped forward as at the present time; never an age when so many important questions were waiting a solution as to-day. The agitation of thought and the unfolding of individualism, in proportion to the demands of the people for more light, convince us that to-day, as in every other age when an important movement has enlisted the intelligence of thinking men and women, that there is a progressive spirit that is one with the progressive genius inspiring the work. Especially interesting is the advancement of thought in the religious world to the veteran Spiritualists, for well do they remember the predictions made in the early days of the agitation of Spiritualism, and the literal fulfillments of the same are giving evidence that the spirit-world knew whereof it spake.

In looking backward, how vividly we are reminded of the various objections that were urged against Spiritualism, then called "The Devil's Doctrine." It is as amusing now, as interesting, to recall the many causes that were given in explanation of the phenomena. When the opponents of Spiritualism thought they had the question fairly settled, some new manifestation was presented, and the old explanation could not touch it. The wise and foolish, learned and ignorant, strong and weak, became inoculated with this contagion, until the whole civilized world has more or less of its influence. The churches are honeycombed through and through with Spiritualism; the opposition that it has aroused, instead of hindering it, has helped it to advance.

Notwithstanding that Spiritualism is pronounced unpopular, and ridicule has been one of the chief weapons used against it, hundreds of ministers and as many thousand church-members are in secret investigating its phenomena, and making a study of its philosophy. The former have not the courage to announce their doubts from the pulpit, and if they had, probably would not dare to say, "I am looking toward Spiritualism to get the facts to substantiate my theories of immortality"; the latter, though dissatisfied with the old, and hun-

gering for the eternal truth, do not dare to say to their pastors, "I am starving, and you do not feed me; I am tired of the lunks you are handing me; I am searching Spiritualism for the 'Bread of Life.'" In such cases how good "confession" would be for the soul; yes, and the body, for only when we are enabled to utter our best thought, and live our highest conviction, can we feel truly satisfied, and only in satisfaction can we feel harmonious within ourselves.

Doubts in the old theories and systems surround us with great banks of skepticism on all sides. Having something of an extended acquaintance with the more liberal among the clergymen, I know whereof I speak. The most lamentable feature of all is, the most doubting do not dare to name their doubts, but endeavor to "patch up things that are unmendable"; they apparently seek to prevent change and to hold the minds of their people to the traditions that they themselves know are unsound and untenable. Not only do the Spiritualists make this charge concerning the ministry, the ministers admit this, as the words of the illustrious Phillips Brooks will show. He said:

"Doubts are thick around us in our congregations, and thicker still outside in the world. Skepticism is a prevailing thing. . . . The occupants of the pulpits have their doubts and disbeliefs as well as others. A large acquaintance with clerical life has led me to think almost any company of clergymen, talking freely to each other, will express the opinions which would greatly surprise the congregations who listen to these ministers. . . . How many in the ministry to-day believe in the doctrine of verbal inspiration? And how many have frankly told the people we do not believe it? How many of us hold the everlasting punishment of the wicked? How many of us who do not hold it have ever said a word? The minister who tries to make the people believe that which he questions, in order to keep them from questioning what he believes, knows very little about the workings of the human heart, and has no real faith in the truth itself."

Spiritualism, as a distinctive movement, may not have achieved all that its early defenders had hoped for, but, like heaven, it is permeating the religious world, the best sermons are full of its thought, and the spiritual consolations that are handed to the oppressed and sorrowing are identical with those of Modern Spiritualism.

Spiritualism, as a reformatory agent, is more practical in its methods than any other system that has been handed to the world. It is not in the province of this paper to refer to this distinctive feature, only to show that the most bitter assailants of some of the ideas in connection with reform work, as introduced by Spiritualists a quarter of a century ago, are now working in the same lines. The church has adopted, fostered and nourished many of the ideas that were first given us through the lips of the entranced and inspired mediums who took the battle-axe and went out into the wilderness to clear the way. Some of them were so fearless, they "hewed to the line," letting the chips fall as they would, and they were called insane or demented; now under the glory of the Women's Christian Temperance Union or some other Christian organization the work has been taken up, and both in this and the old world the thoughts born in the cradle of Modern Spiritualism are heralded and received with the greatest consideration.

Spiritualism is so democratic in its methods it has been enabled to reach all classes. The Queen on her throne, the President in his executive chair, and the lowliest menial in the walks of life, have alike been blessed by its ministrations. It has defied all evangelical schemes, and though at the present time strenuous efforts are being made by the right arm of the law to prevent further inroads under institutions that have been nursed by the great oligarchies, remembering its repeated triumphs, its grand victories when assailed by furious enemies, its power when its strength has been tested, we fully believe that it will ultimately triumph over its present enemies, and that another star emblazoning its victory will be added to the glorious Banner of Spiritualism.

Nothing in the way of poetry and song has touched the souls of the people like that waited to us in the name of Spiritualism. If we had never received but the one poem, "Resurrexi," given through that wonderfully inspirational woman, Miss Lizzie Doten, we must have received in that inspiration enough to convince us that Spiritualism, set to rhyme and rhythm, is more potent for good, and more helpful to humanity, than volumes of "Watts's hymns" could possibly be. I cannot forbear quoting the last stanza of that beautiful production here; what could be more true?

"Oh! my mortal friends and brothers!
We are each and all another's,
And the soul that gives most freely from its treasure
bath the more:
Would you lose your life, you find it,
And in giving love, you bind it,
Like an amulet of safety, to your heart forevermore."

The songs that bear the sweetness and pathos, that come alone in the sentiments embodied in Spiritualism, are the sweetest of all songs. How they touch "the deeps" of human life! They reach down to the "inner rooms," and as they open the aisles of memory, what wonder that beautiful "Dream Faces" wander to and fro? There is no realm where Spiritualism has done a greater work than in these lines of inspiration. The sermons that thrill the listener, awakening better resolves, and giving birth to loftier ideals, are those that team with the inspiration of Spiritualism. Thus far the triumph has been a perfect one. The nature that does not yield to its sermon and song must indeed be non-impressible, and seemingly hopelessly depraved.

Spiritualism has not only inspired the preacher, warmed philosophy, and put wonderful sweetness into song, it has raised the grade of fiction, until hundreds of authors are enabled to lead their readers through the wonderfully real realms, while they suppose they are reveling in the rich imaginations of some gifted genius. One strange fact in connection with this feature is, that thousands who feast over these volumes would not touch a spiritualistic paper or book, known to be such, with the tips of their fingers, much less to read it. In this manner, Spiritualism is doing a work whose magnitude cannot be estimated.

Spiritualism has triumphed over the grave. It has answered for the first time the question that hangs over every vacant chair, made so by what the poet of the olden time styled "the grim messenger of death." I do not write these lines as one who does not know of the triumph of Modern Spiritualism in this respect. I do not say to the world, "there is consolation in Spiritualism, such as cannot be found elsewhere," from theory. I know it is so. Within a few days, I was called to look for the last time upon the mortal face of my darling mother. I saw her dear form carried away. We followed from the cemetery an empty hearse, but I knew my mother had not been left in Woodland Cemetery. Since she

went away, I have felt her presence in company with my spirit-father, who went away many years ago. Sometimes the tears must come when I realize that we shall see her no more in the form, but Spiritualism with its beautiful lessons is given me, and over and above all, triumphs in my soul, and I rejoice that my mother is at last released, and that her feet have touched the shores of that country just beyond the invisible sea. What is my experience, is that of millions. With the gloom and fear of death abolished, and our faces set toward the "eternal hills," knowing that the change does not put so much as a punctuation mark in the existence of a human being, realizing the unseen world lies all about us, and that the unseen is the real world after all, can we not say that Modern Spiritualism has triumphed—triumphed over the so-called greatest enemy of man, that of death?

Oh, how vast is the field before us in the work of Spiritualism! How the unexplored plains extend! I see the grand Temple in the distance; few have gone beyond its threshold. Libraries are there whose endless shelves are piled with unread volumes, filled with spirit-love, laboratories are there waiting for experimentalists in spiritual chemistry. Schools are there, where the aspiring soul may receive according to its demand for wisdom in the spiritual. How shall we reach the goal? How can we attain the light? Who shall guide our footsteps over these wonderful plains? The angels may light the torch, but we must bear it with our own hands.

Spiritualism will have achieved the greatest triumph for humanity when it has raised the altitude of our thought, and we recognize that we are spirits here and now. Then will the great purpose of Spiritualism be accomplished, and Spiritualism shall spiritualize the world.

Then let us who believe we are commissioned to carry the gospel of Spiritualism to the world, go forth, and may our gracious errand be fraught with good gifts for dear humanity; Unto the bonds of slavery and of wrong, Make souls too large for envy, hate or scorn; Encourage goodness, teach to do and dare, Nerve brains to act, and struggling souls to bear. If heaven-commissioned we would ever be, Before no tyrant must we bend the knee. Baptize the world with deeper, sweeter love, A beacon-light in life's dark highway prove. True to the calling of the powers that be, We bear our BANNER still to victory.

MATTIE E. HULL.

How to Advance Spiritualism.

To the Editor of the Banner of Light:

HOW to advance Spiritualism. In the first place, what is the thing that we are desirous of advancing? What is Spiritualism? Is it synonymous with mediumship? Many use the two terms interchangeably. Some become Spiritualists because they have been told that they could become mediums; and if their powers do not develop as they expected, they give up being Spiritualists. Many Spiritualists of long standing claim that Spiritualism is the same as mediumship. While we all know that the knowledge of the continuity of life first comes to most of us through a medium, yet Spiritualism, as an agent for the development of the individual soul, and of the race in general, involves far more than that first knowledge.

Having ascertained satisfactorily, either by individual experience or by the reliable testimony of another, that the disembodied retain individual existence, we infer that we shall do the same when we leave the fleshly body. The question then becomes, shall we devote ourselves to the continued repetition of proofs of what has been already established? or shall we make it our first object to prepare ourselves for that continued existence by living aright in thought and word and deed? We believe that the advancement of Spiritualism depends on the answer that the majority of Spiritualists make to this question—not in words, but in their daily life.

The object of Spiritualism, in the broadest sense, is to lead the individual to dominate the world and the flesh to such a degree that he begins to realize his independence of both the world and the flesh, as well as his own power to influence aright all spirits less developed than himself, whether they be embodied or disembodied. In this comprehensive sense, Ralph Waldo Emerson was an ideal Spiritualist. Some one said to him, "They say the world is coming to an end." "Very well," said Mr. Emerson, "I can do without it." He thus manifested his consciousness of his individual independence of the world and the flesh. As to his influencing for real good the souls of men, we know that his earthly existence was devoted to advancing the purest morality; and we doubt not that his sublime soul is still engaged in the same work, whether he visits spirits yet in bondage to the world and the flesh, or whether he allures to higher realms those who are fitted to enjoy his companionship.

While yet a student in college, Emerson based ethics on man's sense of his duty to his Maker and his fellow-men, and on those eternal principles designed to regulate the present life, and to conduct the human race to their unseen and final destinies. A few years later, when all unknown to fame, while alone at sea he wrote these remarkable words in his private diary: "Milton did not love moral perfection more than I. That which I cannot yet declare has been my angel from childhood until now. It has separated me from men, it has watered my pillow, it has driven sleep from my bed, it has tortured me for my guilt, it has inspired me with hope, it cannot be defeated by my defeats, it would be elect though all the martyrs apostatized."

This absolute devotion to the purest morality was evinced in Emerson's whole career, and has made him, scouted by orthodoxy as he was, the greatest divine of the nineteenth century. Absolute devotion to the same object characterized a Buddha, a Confucius, a Jesus. And until we find Spiritualists devoting themselves, both rank and file, to the same end—the development of their individual moral character—we shall continue to find them unfaithful to the trust imposed on them by those higher angels, who, in the latter half of the nineteenth century, have rung up the curtain between the two worlds.

When we, as Spiritualists, come up to the true object of the phenomena, which is to prepare for continued existence, by living aright, we shall cease to see persons blush and faintly murmur, "I think there must be something in it." We shall cease to see the pure, the thoughtful, the intelligent, after satisfying themselves that the phenomena are true, yet rush in droves into Christian Science, Theosophy, the Unitarian Church, even into nominal adherence to orthodoxy, rather than remain in association with those who exalt the perpetual repetition of proofs of what is already proved, at the expense of individual moral perfection.

It is often said that we should not demand moral character in our mediums, that all the spirits want is an organism through which they can communicate. We think this doctrine a pernicious one, and a main cause of the disrepute of what is called Modern Spiritualism. Undeveloped spirits who have not yet learned to rise above the earth-plane, may be indifferent to the moral status of the medium, be he physical or mental, but higher spirits, who realize the aim of existence, do care.

Of course, mediumship is a natural fact, and like other natural powers may be used for good or for ill. We, in the body, can communicate with each other, using our vocal and auditory organs in accordance with the etheric vibrations that characterize fleshly existence, all according to natural laws. Whether we aid each other spiritually, by this power of communicating thought, depends on our own moral character, on our own developed will, and on the receptivity of him to whom we speak. In accordance with natural laws, those denuded of the fleshly covering can also communicate with us, either by entering our scale of vibrations, or by our temporarily entering the far more rapid scale of vibrations that characterizes spiritual existence. It is just as natural to do this, as to communicate with each other on this plane, as persons develop the power of doing so. But it is the way we use these powers that affects the moral character.

It is indeed true that like attracts like. If our governing purpose is high, then high spirits speak through us. If we yield to lying, covetousness, malice, jealousy or sensuality in our inner thoughts, then spirits who live in that plane become our controls or guides. More mediums have controls who are earth-bound spirits than is commonly supposed. These controls are not bound to earth by a force outside of themselves. They are bound to earth by their own desires, which are not yet aspirational. Loving the earth-plane, they quickly learned, after being disembodied, how to live on this plane without their old body, and they are delighted to find an organism tenanted by a spirit who has desires similar to their own. These are mediums of whom it is said, "They are good mediums: no matter about their character." Does it not matter? They will find that it does matter, when, after leaving the fleshly body, they wander desolate with these same controls in gloomy regions, seeking to use an organism tenanted by another mediumistic mortal with a nature as undeveloped as their own. This sad state may continue "for ages on ages," and it will be only by the assertion of their own will toward a higher moral state that they will at last begin to progress.

The main point is, to first develop our own moral character. If that be our first object, then the counsels of higher angels, who are working to advance humanity, will use us as their mediums; and we shall not become instruments of the poor denuded spirits who cling to the earth-plane because they know no better. The home of a progressive spirit is beyond the atmosphere of the planet—certainly, forty or fifty miles away—for the spiritual body is too ethereal to be subjected, unveiled, to our conditions. But because they love us, and want to help us to live better lives, so that we may enter the next life under more favorable conditions, they deny themselves, assume a temporary shield that enables them to mingle with us, and do the bidding of yet higher spirits who are planning for the spiritualization of the race.

We are now on the lower rounds of the ladder. Let us daily climb to another round. As F. W. H. Meyers said at the Psychical Congress in Chicago, "It is by strenuous effort and by a slowly-opening way," that we rise toward the realization of our immortal birthright.

One personal word, and I am done. As some may desire more light on how one can really put one's self in rapport with the right kind of spirits, I will, in a few words, tell the method I always employ at the beginning and the close of every day, and before all public work for the press or on the platform. First, I throw off all care, worry, all indignation, anger, jealousy, pride and self-will, and become wholly placid in regard to everything. Then I become willing to receive light from beyond. Then I think of the Infinite Life, in which I live, and resting in that, I ask pure and wise spirits to aid me. Then, while realizing their aid, I remember that it is I that must do the work, and I settle all my energies to doing whatever duty it is to be done next. One cannot jump into this development at a single bound. It requires years and years of practice, and the development will never be completed by a finite being, but we must ever "go on unto perfection."

As I prepared myself thus before writing this article, and felt the presence of high and pure spirits, and have been by their aid enabled to write it with great rapidity at one sitting, I am indifferent to any prejudice that may arise in any reader against any of the thoughts expressed, knowing full well that such prejudice will disappear as they see the light more fully.

So commending these thoughts to the attention of those who seek to come into relation with the purer realms of the spirit-world, I will close with those immortal lines:

"Heaven is not reached at a single bound:
We build the ladder on which we rise
From the lower earth to the vaulted skies,
And we mount to the summit round by round."

ABBY A. JUDSON.

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or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

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Written for the Banner of Light.

MY PEACH-MESSAGE.

Oh, pain-racked lives! Though averse be your night,
God's angel-ministers are hovering near;
And, in the darkest moment of your hours,
There will arise a glory-star of peace
To flood with love-hued rays the midnight watch.

Poor wearied feet! Along the storm-gloomed way
Of earth's rough road a crystal stream will flow
To cool and soothe your spirits' thorn-pierced wounds,
Till ye are calmed and filled with spiritual hope—
Till ye can smile—"Thy will, not mine, be done!"

Stay, wanderers, stay! Undying is the flame
Which fills the eternal lamp of heavenly love.
Rise, and look upward. Look! Heaven's white-robed
guards

Are close beside ye, though in night ye roam.
To show Death's valley-hollows thick with flowers.

Peace, dying ones! Though dim may grow your sight,
And feeble still life's flickering spark may glow,
Celestial pity, born of Love's great Lord,
Will breathe a calm upon your troubled souls—
A calm like that which crowns Night's temple-dome.

Hush! Fold your hands in meekness on your breasts;
For, as the earth-lights fade away, your eyes
Will view the immortal splendors through death's veil.
And angels fair will wait your spirits home
Which peace and love will mantle ye for aye.

With a soft kiss I kiss ye, suffering ones;
I linger as the curtain slowly falls
On my peace-message song; farewell—farewell!
May bright child-angels sing heaven's grand dawn-
hymn

To ye, my brethren, as earth's last hour chimes.

DEVOTION.

Sydney, New South Wales.

Written for the Banner of Light.

MY HORSE MARY.

A Story of Vivisection.

BY EMMA ROOD TUTTLE.

WHEN you were a boy, did you ever own a
colt? Do you remember how proud you
were of it? Do you remember how you
loved it and how it loved you?

The years since then may have brought you
many treasures and many losses, but you will
never forget that colt you owned in boyhood.

You will never forget how, when it first stood
by its mother's side on its long, clumsy legs,
your father, just to tease you, told you "T was
n't good for anything, 'cause its legs were so
long it could never get its nose to the ground to
eat!" Surely it looked that way, but you did n't
believe him. You felt sure that colt would come
out all right, and that you should probably ride
off to war on its back when you got to be a
man. And you thought how fine you should
look with a feather in your hat and a sword by
your side—that colt a horse then—prancing so
you could hardly sit in the saddle.

You remember it all; and you will sym-
pathize with me in my sad experience with my
colt.

My father gave her to me. She was black
and shiny, as if covered with patent leather,
except that she had a white face and two white
feet.

I named her Mary, because I had an aunt,
whom I deemed perfection, who bore that
name, and I wanted to compliment her; so I
named my colt after her, and she sent it an
embroidered blanket, just to please me. Bless
my dear aunt Mary! She has gone to her rest,
and so has my colt Mary. Aunt Mary died of
consumption, nursed with care. But the horse
Mary—you shall hear how she died.

She grew, and I grew. At last she was large
enough to be educated to drive. This my father
and I did kindly. We taught her gently how
to wear the harness, the disagreeable bit, and
to pull the road wagon. It was a pretty one
with yellow wheels, and Mary, hitched up be-
fore it, made a showy turnout.

One day my father and I were driving in the
streets of Philadelphia, when a queer-looking
fellow, whom pa said was a dude, called out:

"Fahmah! fahmah! Do you want to sell
that boss? Weally, she's a beauty."

"She belongs to me," said I proudly, "and I
don't want to sell her, but I may be obliged to.
I would not say to-day that I will or not."

"Is she broke to the saddle? She'd be jolly
for a cantanh with the boys, don't you know?"

"Yes, she is a fine saddle horse. I ride her
nearly every day."

Father started on.

"Fahmah! fahmah!" cried dudie, waving
his hand, "weah could I find you—next week,
don't you know? Maybe the Gov and I will
dive out to make you an offah, don't you
know?"

My father told him where we lived, and
drove on.

My mother had been ill all summer, and was
threatened with consumption. The doctor said
it was certain if she remained north during
the winter.

Prices were low and money slow coming in.
My father had not the money to send mother
south unless I sold my horse.

So it came to this: Would I sell Mary to save
mother? I cried all night. How could I sell
her, and how could I let mother die?

Of course I said: "Father, we will let her
go. Mother must be saved."

The next week out came the dude with his
father, a rich old man, to buy my Mary. He
was willing to give a fancy price, and paid
\$300 for her.

Before she went I told him her name, and
that I hoped he would feed and water her plen-
tifully.

"Do hosses need dwink? I should think it
must be verry little, as it must be only
wahtah. Dwinking wahtah is not like taking
coffee, with evah so much nice cream in it,
you know—or chocolate—or wine; ah, now!
Do you think she will weally like wahtah—just
flat wahtah?"

"Oh, yes!" I said. "She is a free drinker,
and will die without it."

He only said: "Awh!"

My heart was sick, but I made myself believe
the servants would care for her if her silly
master did not know her needs.

I think that night was one of the saddest of
my life. I tried to be cheerful, but I thought
only of Mary, my beautiful horse.

I saw so many ill-used horses about me—so
many sick ones, I thought I would like to be a
veterinary surgeon, that I might benefit them.

This idea did not leave me. I kept to it, and
resolved to begin study the next year, or as
soon as I could have the necessary means, with-
out feeling that I was taking from mother's
comfort and medical aid.

I had an acquaintance who was studying in
the veterinary department of the University of
Pennsylvania. He was an advanced student,
and knowing my interest, offered to take
me in the class with him.

I joyfully accepted his invitation, expecting
to hear a regular examination of students, in-

stead of witnessing operations of the most re-
volting character.

Vivisection is the dissection of living ani-
mals. I was to see it in all its heartless cruelty.
The door was unlocked to permit us to enter,
and looked again when we were within. The
windows were far above the ground, so as to
prevent the curious from looking in.

A horse was before us, tied by a halter. It
was my horse, Mary, who had been sold to the
brainless dude; such diminutive specimens
of men never ought to own anything more sen-
sitive than a saw-horse or a horse radish!

As we passed to our seats my horse knew me;
she gave an affectionate whinny. I could not
help stepping to her head, patting her and ex-
pressing my love for her. She laid her head on
my shoulder, and seemed full of dumb joy.
I did not then know what awaited her. If I
had, I might have been frenzied enough to
have attacked the animated human machine,
known as the French professor, who directed
the experiments.

No anaesthetics of any kind were given to
the horse; nothing to deaden the pain of the
clumsy cutting into the live flesh by the inex-
perienced students. The first pupil was told
to drive a seton into the shoulder of the horse;
a very painful operation.

Another was ordered to perform tracheot-
omy, making an opening into the windpipe;
a third, to drive a seton into the hind flank; a
fourth, to dissect the various nerves of the
foot.

Mary kept looking to me with agony in her
beautiful eyes. And I could not help her! She
was not mine! She had been purchased by the
students for martyrdom to the august cause of
science. She was a dumb victim to the most
damnable and unnecessary mode of education.

She had been "hobbled," so that she could
not move, before the foot dissection was com-
menced, and lay in pain and blood as one after
another cut was directed by the professor.

At last the demonstrations were finished,
and I thought, "now she will be killed, and all
will be over."

Eagerly I asked the professor: "What is now
to be done with the animal?"

"Oh," he answered flippantly, "we leave her
here, and if she is alive in the morning we go
on with other experiments. If an animal
which is being vivisected lives, sixty-four opera-
tions are performed on each one. Twelve
horses are operated on each week."

I wanted to kill him! I felt that I must kill
Mary and stop her agony. Beggings that mercy
was of no avail. She was not mine. I must be
calm if efficient. I went out quietly after the
class, but made an excuse to my friend that I
had forgotten something, and must go back.
He gained entrance, and I put a revolver to
Mary's head and killed her. I killed her be-
cause I loved her. I put my fingers over my
friend's lips and said only this: "You under-
stand." He never told of the merciful release
I gave my first pet—my "black beauty."

I have never loved the world nor man as well
since I saw the depth of cruelty which vivisection
reveals.

I learned the dude, with some other "swells,"
got drunk and drove Mary until she was spoiled
for use. So she was purchased for the vivi-
sectors' knives.

The night I shot Mary I pledged myself to
the cause of humane education. I will work
for it as long as I live. Do you wonder?

Why a "Woman's Number" of the Banner.

To the Editor of the Banner of Light:

AMONG the world's people of to-day, one of
the "signs of the times" is the advancing
prominence given to woman in every po-
sition and every department of work, physi-
cally, mentally and spiritually.

This is largely due to the fact that for nearly
a half century the philosophy of Spiritualism
has recognized equally woman and man as the
dual representatives of the human family, mak-
ing a complete unity.

Society is to-day reaping the results of that
steady maintenance of the position taken by
the spirit-world forty-seven years ago. No-
where, whether on the rostrum or in the pul-
pit, whether in the spiritualistic press or in
the séance room, whether in the counting-room
or the parlor, has woman been considered by
the philosophy of Spiritualism as other than
one-half of the human race. Unquestioned,
she has taken her place whenever and where-
ever her spiritual gifts or natural abilities have
called her, and no one in the ranks of Spiritu-
alism has said nay. The propositions have
been for humanity, not man or woman sepa-
rately.

In almost all cases the work of Spiritualism
has gone forward through its chosen instru-
ments, men and women, without even the
question being asked, "Why does this woman
speak?" Nearly all Spiritualists are advocates,
because of this spiritual training, of the equal
political rights of woman, and they realize that
there are very few departments of human work
that women have not entered and succeeded.

This recognition of woman, however, has
been as woman; for it is the teaching that man
and woman make the unit, and that society,
including the government as well as the home,
needs the womanly side of every question. In
matters where no original thought is required,
like book keeping or the solution of a problem
in mathematics, the individual qualifications
and the wages have determined woman's po-
sition. I regret to say that the latter has had
too great influence in the world of business, for
women have not sufficiently insisted on equal
compensation for equal work. In the school-
room, woman's influence as woman is found
to be most valuable, for there her essentially
womanly qualities render her the most efficient
teacher; in fact, these qualities are needed in
Church and State, in government and in hospi-
tal; the feminine half of the world's work is
needed.

It has been the privilege of the one through
whom this is written to stand before the pub-
lic from early childhood, teaching, as the in-
strument and pupil of the spirit-world, the
great truths of Spiritualism; and nowhere
among those who became Spiritualists, and
very seldom among the outside people of the
world, has the question arisen, "Why speaks
this girl? Why does this woman talk? Per-
haps the smaller proposition was swallowed up
in the larger one of spiritual communion; but
the fact is significant.

The spiritualistic press has always been rep-
resented, either in the editorial departments or
in the columns, by noted contributors, or both,
by women. Foremost among these periodicals
has been the dear old BANNER, although, until
a year ago, edited by a confirmed bachelor.
The benign influence of womanly aids and in-
spiration has been manifest in every printed col-

umn and gladly acknowledged by the bachelor
editor.

That this unequal influence and work may
go on unchallenged and unquestioned, even un-
noticed, except to rejoice in its results, is the
wish of the writer; indeed, but for saying so,
this word would not have appeared in the
"Woman's Number."

In the outside world, wherever the position
of woman is questioned, there we speak for
woman as needed. In the spiritualistic work,
where the interests of humanity as a whole are
considered, let us emphasize our strength by
adhering to the unity of the work for the whole
human race—man and woman.

Let us, as Spiritualists, adhere to our grand
ideal of the coequal work of man and woman
in all that pertains to the human race, and do
this without calling attention to the fact that
woman has to be petted and patronized by
being assigned an especial department or cor-
ner or "annex," or even an especial number of
a paper whose columns have been fully half-
filled with the writings and utterances of
women since its beginning.

The writer of this confesses to being inter-
ested more in that which pertains to the human
race than in that which pertains to woman; one
portion cannot be elevated without the other.
If the recognition of woman is to be accom-
plished, it is by elevating man to the state to
realize that she does fully one-half of the work
of the world, and is liable to do the other half,
if he insists on continually patronizing her by
saying, "Oh, that is very well done for a
woman."

Yours for humanity,

CORA L. V. RICHMOND (medium).

3802 Ridge avenue, Rogers Park, Chicago, Ill.

PART I.

NOT TOGETHER.

By Outina (Poetic Control of Mrs. Cora L. V. Richmond).

In childhood they were playmates
In fair or cloudy weather;
Boy and girl their playhouse built,
And built it well together.

At school they studied the same books,
And 'twas a problem whether
He or she would head the class,
They learned so well together.

They saw two birds within a grove
Lovingly lift one feather;
"We will do the same," they said,
"Always work together."

Alas! the cruel edict came:
Custom their lives must tether;
He must play with other boys—
Only "Tom-boys" play together.

He may coasting, skating go,
Have warm clothes, stout shoe-leather;
She must stay at home and sew—
No more good times together.

He must pine for air and light,
He may laurels gather:
College and professions his,
They cannot club together.

Days and weeks and years go on,
She the mill-stone nether;
When they meet in later life
They cannot build together.

PART II.

TOGETHER.

The world has changed, and now we see,
In fair or stormy weather,
Coasters, skaters, cyclists all,
Girls and boys together.

Colleges and churches now
No longer women tether;
For "Freshmen," "Sophomores," "Graduates,"
Are boys and girls together.

Once more two birds within the grove
Are seen to lift one feather;
He says, "We will do the same";
She says, "Always together."

They traverse wood and moorland slopes,
In search of scented heather;
So happy in these golden days,
Roaming, dreaming toget'er.

And both may preach (in pulpits) now,
Where many people gather;
For now religion is complete—
God, Father-Mother; together.

No longer severed by dull forms,
God's mill-stones, upper, nether,
Have ground the ignorance away,
Bringing the race together.

Mediumship.

To the Editor of the Banner of Light:

SINCE the manifestations of phenomena
given through the Fox sisters, the subject
of mediumship in its varied phases has
been discussed from many points of view. The
science of the world has endeavored to dis-
cover the source of the phenomena, and to
solve the problem of these mysterious mani-
festations from a material standpoint; failing
in this, it has reached out into the unknown
realms of space to seek for a cause independent
of the spiritual, which furnishes the only rea-
sonable solution. Only by the workings of a
purely psychic force, explainable by an under-
standing of the spiritual law through which
it works, can a satisfactory conclusion be
reached.

That many of earth's children are endowed
with a receptive organism through which
truths from the higher spheres may be trans-
mitted, is an undisputable fact, demonstrated
by teachers, orators and poets innumerable.
That individual spirits have shown themselves
and proved their identity beyond question is
generally admitted, and must be admitted by
all who claim to base their belief on the Bible
records, for from Genesis to Revelations we
find accounts of angelic (or spiritual) visitants
bringing messages to those on earth, warning
of danger and prophesying of coming events.

The name Mediumship, signifying the ability
to receive from the spiritual and transmit to
the material world—a channel through which
is received spiritual illumination, and which
links us to the All-Wise, All-Good, Infinite
Spirit—belongs to the nineteenth century re-
ligious movement known as Modern Spiritu-
alism.

Since its advent media have been developed
with surprising rapidity, and clever counter-
feits have followed closely in their wake, caus-
ing confusion, doubt and dismay in the ranks
of believers. Honest investigators, deceived
and puzzled by the conflicting array of real
and simulated phenomena, are often driven
back to the thralldom of old conservatism,
unable to guide their barks through the threat-
ening breakers.

Every new movement, religious or reforma-
tory, in its struggle to gain a foothold, meets
with similar obstacles to progress. Among the
honest, sincere workers are always found ad-
venturers, who, charmed by the novelty, anx-
ious for notoriety and gain, are ready to take
advantage of the work of others to further
their own advancement, and for a time suc-
cessfully conceal their real motives; but the

counterfeit is sooner or later discovered and
buried out of sight, while the true trium-
phantly accomplishes its beneficent purpose.

No syndicate of deceivers working for the
upbuilding of the few at the expense of the
many possesses the elements of life and growth.
All error must ultimately dissolve before the
mighty force of immortal Truth. By its power
Spiritualism has become a strong, vitalizing,
energizing force, that is slowly and surely evo-
lutionizing the thought of the age, revealing
basic principles and removing the accumulated
debris of the past.

History demonstrates the painful fact that
the teachers consecrated to the cause of truth
who have come from age to age appeared upon the
earth, have invariably experienced the pangs
of martyrdom in one form or another. Perse-
cution marks every advancement and stimu-
lates every reform. Poor enslaved humanity
is prone to glory in its long-worn chains, and
shrinks appalled from unknown liberty. It
clings desperately to the chains that seem to
bind it to all that is real and tangible. The in-
roads of advanced thought threaten to sweep
the old foundations out from under its feet,
and it fears to step on unfamiliar ground.

In all evolutionary convulsions those who
are divinely endowed with wisdom from the
infinite, and fearlessly stand in the front
ranks, are assailed by enemies of progress from
every quarter. Whatever the name by which
they are designated, it becomes a term of re-
proach to the many, and only after long years
of self-sacrificing devotion is the obloquy out-
lived and the crown of popularity gained. So
to-day, in our own ranks, mediums and medi-
umship are assailed, and our sacred religion of
Spiritualism oft becomes a term of reproach as
it struggles to gain its place among the recog-
nized religions of the world.

Its strongest and most bitter opponents, be-
longing to the great respectable body of con-
servatives, are, however, battling the name
rather than the reality. The reality has so
permeated press, pulpit and platform, that
conservatism itself hardly knows the ground
on which it stands. Unnumbered hosts who
frown upon the name Spiritualism, and who
strut and deny that they are Spiritualists,
acknowledge that they commune with spiri-
tfriends. Many mediums there are who receive
undoubted communications from disembodied
spirits, yet disclaim, with horror and aversion,
the name medium.

Given the true meaning of mediumship, its
most bitter opponents cannot deny that all the
great teachers and reformers that have ever
benefited the race were mediums for the trans-
mission of truth and the promotion of justice.

The counterfeits who have desecrated the
holy office of mediumship are, in great part,
responsible for the odium attaching to the
name; while ignorance, prejudice, mental ar-
rogance, spiritual pride and traditions of the
past, all contribute to form an almost insur-
mountable stumbling-block in the way of sin-
cere seekers for Truth.

Many earth-imprisoned spirits are groping
in darkness, seeking light and knowledge.

They are hampered by surrounding material-
ity, and in ignorance of the law by which
these earth conditions may be overcome.
They realize not the nearness of wise spiri-
t-teachers, who are ever ready to lead out of
darkness into light. Like willful children, they
turn from the rising Spiritual Sun to the beams
of the waning moon, whose feeble rays make
the darkness more dense.

What power shall prevail over this perverse-
ness, and lead surely and tenderly toward the
life giving Sun? The power of spirit untram-
meled by earth-conditions. How can spirit
untrammeled by earth-conditions prevail over
conditions purely earthly? It cannot, save by
the employment of spirits dwelling in earth-
conditions. This requirement makes the of-
fice of mediumship an imperative necessity for
the ultimate redemption of humanity, and the
establishment of a religion founded upon the
universal fatherhood of a God of Love, thus
binding together in true fraternal relations
the entire human race. The unrestricted
communion of spirits incarnate and ex-carnate,
which the development of mediumship renders
possible, takes from death its old-time terror
and sanctifies the commonest duties of life.
The two worlds are so interwoven by the cer-
tainty of continuous progressive life, that
earthly discipline becomes endurable, as its
necessity for the promotion of spiritual growth
becomes apparent. Life broadens out into a
sublimity and grandeur never before experi-
enced.

In days of old a consecrated priesthood en-
tered into the inner sanctuary of the Temple
and communed with Jehovah. Enlightened by
the wisdom gained through this communion,
they gave utterance to prophetic and inspired
thoughts for the guidance of the listening mul-
titudes. To-day, consecrated mediums, imbued
with the Divine Spirit, may enter into the
Holy of Holies and receive the direct inspira-
tions of Wisdom and Truth; may converse with
angels; may voice the tender messages of love
that are whispered in their ears by the spirits
who have passed beyond the earth-sphere;
may follow in the footsteps of the Teacher of
Nazareth, bearing healing and consolation to
the suffering, sorrowing ones of earth.

Oh, Mediumship, thou art the choicest gift
of the living God to mortals! Those upon
whom this gift is bestowed stand on holy
ground, consecrated to a work for humanity,
to a life of purity, filled with noble thoughts
and loving deeds. Surely is the true medium
one with God, who worketh in each and all for
the upbuilding of the Kingdom of Harmony,
where each individual soul shall vibrate in
unison with the ineffable music of the spheres.

Angelic ministers they seem,
Whose lips are touched with sacred fire,
Whose words with inspiration teem;
From whose clear and illumined souls
Is shed a light so dazzling bright,
That e'en the sun seems put to shame,
So brilliantly it gleams and glows
With fire from God's own altar flame.
This mediumship to them has given,
With power to lighten mortal's woes,
And link our earth to highest Heaven.

MATILDA CUSHING SMITH.

Rockland, Me.

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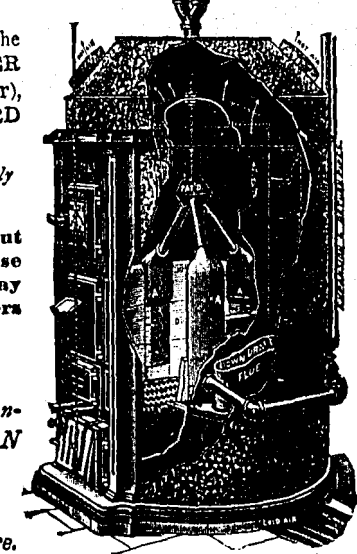
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from you have arrived in good shape. Your music is sweet
touching, and at the same time well written, which is by no
means always the case with music of a popular character.
It is high time that your truly spiritual music should be
adopted by all spiritual organizations, and I will do my part
in the work. Fraternally yours,
CARL L. PETERSEN.
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WOMEN IN THE BUSINESS WORLD.

Hints and Helps to Prosperity.

This new work, from the pen of a writer of long expe-
rience and reputation, contains a message to women kind that
is sorely needed, and will be welcomed by every woman
who is fighting the battle of life alone or for others. It is,
indeed, a clear, ringing, and forthright answer to the cry that goes
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How can I be saved from Poverty?
It touches upon hundreds of subjects, and elucidates points
the most subtle, as well as those so simple that many pass
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Learning to stand alone is the great art of this book, and en-
dorsed by those who have tried it, and who find it a most val-
uable and practical help, and in this art woman will need considerable assistance.

The young girl who reads

For the Banner of Light. FLOWERS.

Not for man's use do they shed their beauty
By every highway, field and pasture bare,
But from an inner sense of life and duty
That lifts the dumb cell upward toward the stars.
That lifts the dumb cell upward toward the stars.
Not for man's pleasure are the flowers growing—
Though eyes were blind these roses still had blown.
The spirit takes these forms with beauty glowing,
That we of higher being have outgrown.
Purpose of life have flowers, glad goals invite them,
Not aimlessly the purple violets blow;
Ages from now the human shall unite them
To hope and love and prayer that mortals know.
I was of them sometime in by-gone ages,
They are outreaching through all forms to God.
Scent of the roses, mind of wisest sages,
Alike have striven upward from the clod.
Who shall declare the soul or count its hours?
Weigh it, or measure it, or tell its form?
Vibrating through the beauty of the flowers,
Sweeping upon the dark wings of the storm.
All life is spirit pregnant with God's being;
The very clods are quickened by his breath
To rise and seek him; blindness turns to seeing,
Soul strives from form to form and knows no death.
Glenn, N. Y. EDITH WILLIS LINN.

Mechanism and Mentality.

To the Editor of the Banner of Light:
MAN is a spiritual being, endowed with all the intellectual and moral qualities of the Infinite Spirit. God is infinite, man is finite, that is the sole difference between them. The old Bible statement that "God created man in his own image" has come to be regarded as a scientific as well as a religious statement of the case.

The standard text-books on Mental Science, now used in our colleges, recognize this truth, and make it the foundation of their teachings. Indeed, Prof. Shoupe of the University of the South, entitles his book on Mental Science, "Mechanism and Personality." The new and higher thought which is rapidly coming to be accepted by advanced thinkers is, to the effect that the body is simply a machine which the personality, the man, has constructed, and is using for certain purposes which he desires to accomplish, and which he could not accomplish in this mundane sphere without a physical organism.

The original construction of the body is under the guidance of what is known as the subjective consciousness or spiritual intelligence, which, when not thwarted by unfavorable environment, or the meddlesome interference of ignorant or vicious outside parties, never fails to build a perfect machine, a physical body whose various organs perform their several functions naturally and harmoniously. But, unfortunately, perfectly favorable environment is rarely found in what is known as civilized society, and ignorant meddlers abound, and the industry and perseverance with which they pursue their vicious occupation is equalled only by the sleepless vigilance of the fabled prince of evil.

Among primitive peoples specimens of physical perfection are common and bodily deformity rare. The so-called savage lives more nearly in accord with nature's laws, while the so-called civilized man thwarts the laws of his physical being by imperfect and vicious plans, formulated by his immature reasoning faculties, or hatched in the hot-bed of his abnormal appetites and passions.

If the theory advanced is admitted; if we are spiritual entities, or intellectual personalities, and our bodies simply machines which we have constructed under the guidance of our subjective consciousness; if it is true that our physical imperfections are due to bad conditions surrounding us during the time we were engaged in constructing our bodies, and if it is true that our present deformities and diseases are due to ignorant or willful neglect; then, having come to a knowledge of this foundation truth, what is our duty in the premises?

Certainly it is to correct our past mistakes and false habits. To refuse to go this would be to hold the truth in unrighteousness, which is an unpardonable sin. But how can we correct our deformities, rid our bodies of disease and secure for our future the inestimable blessings of health, usefulness and happiness? I answer, by physical culture guided by the intellectual and moral faculties, and by strict obedience to the laws relating to our bodies, in the matter of diet, dress, ventilation, etc. I beg to emphasize the assertion that physical reconstruction can be effected by exercise of the physical system if the exercise is under intelligent guidance, and it can be effected in no other way.

But, I will be asked, what constitutes intelligent direction of physical exercise? This question is a large one. It cannot be answered in a sentence. It involves the science of mind, metaphysics, and the science of the body, physiology, and the interdependence of the mind and the body.

I repeat, man is a spirit; the body is merely a machine which the man builds for himself through which to perform work in this life which would otherwise be impossible to him. The body is the servant of the soul. It comprises in its composition nearly all the elements found in the earth. The materials for body-building are taken by the unborn babe from the blood of the mother. If her blood contains just the right elements, the body of the infant is well-formed and healthy; but if the blood of the mother is poor, the child comes into the world with an ill-formed and poorly vitalized body.

For a year or more after birth, in the natural order of things, the child gets its material for body-building from the mother's breast, and during its whole child-life it is dependent upon its parents for food and guidance. A majority of parents being poor, and oftentimes ignorant as well, is sufficient to account for the immense number of children who die before attaining to the age of five years, and also for the vast number who happily survive that age who are burdened with deformed and diseased bodies through life.

We come into this world for a wise purpose. If we die at any period short of the time when we have finished our work on earth, and thus fitted ourselves for a higher life, we certainly suffer a misfortune. If this misfortune is due to the ignorance of our progenitors, it is to us simply a misfortune; but if it is due to our own ignorance of the laws of life, it is more than a misfortune. We have no right to be ignorant of the laws of our being, nor can we afford to be. Every consideration of self-interest, as well as the interest of our fellows, demands that we learn the lessons of right living, and embody them in our conduct. The infant, the savage and the brute are governed by instinct.

But the babe, the primitive man and the

brute are alike slaves of environment and victims of circumstances, while grown-up, civilized men and women are able to control their environments and create their own conditions.

This freedom and mastery are achieved through the development of the intellect and moral sense, the awakening of the consciousness of the faculties of reason and right to a recognition of our relations to the physical objects and laws which surround us.

Reason is the guide of civilized people, and although it is yet a very imperfect guide, it is capable of development until it shall enable man to subdue the forces of nature, appropriate the wealth of the world, control his passions and appetites and walk the planet a very demi-god, an absolute monarch.

Precedent to universal dominion over mundane things, however, man must learn to govern himself. The common idea of self-government is limited to the control of the passions and appetites. But this idea is too narrow for our purpose. The true idea is that the real man should govern the machine, the body, through intellectual and moral forces; govern it in every way as perfectly as the steam-engine is governed by the engineer who is master of his profession. Hitherto the subconscious faculties of the mind have had sole charge of the work, not only of building the body in the first place, but of keeping it in repair. The faculties of observation, memory and reason, those faculties through which we accumulate facts, store up knowledge and grow in wisdom, have given but small attention to body-building or body-repairing. Indeed, they have paid but little attention to the body, except to use it as a means of gratifying the tastes and passions of the faculties of external consciousness. The result is that instead of cooperating with the faculties of the subconscious mind in their good work, these other faculties have often thwarted them in their purposes.

The involuntary action of the stomach, which, if left to the direction of the subconscious intellect, selects only wholesome, nutritious food; but under the control of vitiated and sensuous taste, the stomach is often filled with unwholesome substances which contain very little nutrition. The result is dyspepsia and inanition. Likewise, the involuntary or subconscious mentality which presides over the locomotory organs, bones, muscles and nerves would compel the body to take just the amount of exercise needed by the system if left free in its action. But in a large majority of cases the external consciousness interferes. The student ambitious for literary success devotes time to study which should be spent in physical exercise, while the professional athlete takes so much and such violent exercise that he exhausts the vital forces rapidly and dies prematurely.

The point I desire to make and to emphasize is this: the external consciousness should cooperate with the subconsciousness in body-building, in repairing, and, in cases requiring it, reconstructing the body. Indeed, there must be perfect cooperation of these two if we are to correct the mistakes and remedy the defects, which are due to a neglect of this very cooperation.

If one is to build a house he must have an intelligent idea of the construction of the house, and of the different materials necessary to the different parts. If the house is to be a perfect structure the various materials must be of the best quality, and each must be supplied in just the right quantity. Then, if the workmen know how to use the materials furnished to their hands in accordance with the plan of the architect, the house will, when finished, be a perfect realization of the ideal of its projector.

We are coming to have an intelligent idea of the sort of bodies we need—and ought to have; we are beginning to learn what sort of materials are necessary to the building of a perfect body.

This whole matter has been lifted out of the realm of animal instinct on to the plane of human intellect. We are now largely responsible for the ideal and the materials of our bodies. We are also, in some measure, charged with responsibility as builders; for while the blood vessels act as automaton hod-carriers, and the bioplasmic mechanics weave the various materials into their proper tissues, yet the circulation of the blood is in some measure under our intelligent control. We can, and often do, retard or obstruct it, and we can facilitate it. Having advanced thus far out of the realm of animal instinct and savage ignorance, are we not justified in the hope and belief that man will ultimately achieve perfect mastery of his body through his intellectual consciousness?

M. CORA BLAND, M. D.
The Rutland, Boston.

Woman in Art.

To the Editor of the Banner of Light:

WOMAN in Art is a misnomer, except in the sense of potentiality, futurity, since as a class she has never until the last half of this century been admitted even within the gates of that royal realm wherein alone dwells pure bliss, perfect happiness, the children of true love and perfect wisdom. That sacred realm "of art of which the beginning and the end are in God, and of which the genesis upon this earth remounts to the cradle of creation," has been to her closed and the gates sealed. And yet a well known artist writes from Paris to the *Chicago Inter-Ocean*, Sept. 15, a glowing picture of "Girl Life in the Studios," ending a five column article with the questioning statement too frequently heard from those who should think more sincerely and speak more truly: "Yet, is it not strange, that there has never been a great woman artist?"

Alas! how much is indeed expected of us, with the agony and labor yet upon us clinging to our hearts. The cost of having to demolish the almost impregnable wall of the tyranny of possession by another class, we must also receive the censure, too often hurled, that we have not in this infinitesimal moment of a half century surveyed in fullness this realm of infinite extension, eternal duration.

Even as it is, the statement that there has never been a great woman artist is not true, for every age has given to the world a number, in each department of art, sent as heralds to give tidings of that which is to come. Those like Sappho, of whom Muir, the Scottish critic, says: "Sappho, as the poet of Love and the Graces, may be pronounced unrivaled by any successor, male or female, among the numbers who, in different ages and countries, have competed with her for the palm"; and Maurice Thompson, in the *Atlantic Monthly*, says: "Sappho was mistress of the world in a greater degree than Homer was master of it. She appealed to man with a stronger fascination than

any other Lyrist could command; and so great was her power over women that she drew them to her in school, the like of which has never been controlled by any other poet."

And so on down time, many others like Sappho, standing alone, have scaled the wall of limited unfoldment, and from the heights where reigns inspiration, dared time and faced the God that decreed our tardy birth into freedom and the higher domains of existence, and for this glorious courage received from humanity and the ages approbrium and contumely of the deepest die, having stepped out of "her sphere" into God's; but from the great giver of all, whose apparent decree was set aside by her flight, she and all others such as she, received that most precious of all gifts, the inner consciousness of creative bliss that only a true artist can know, and that lifts quite beyond all smaller matters in this little existence.

There seems to be one beautiful plan of unfoldment applicable to all ages, classes, races, nations and individuals of all climes, which is that the highest and deepest shall be the last to unfold the blossom, as it were.

As in nations the industrial growth resulting in commercial attainment precedes highly intellectual growth and art unfoldment, or recognition of the higher powers, so the feminine principle has had to evolve by passing through these stages to blossom and become the crown of this cycle, although, as a class, she may not yet realize it, for being near, it is not easy at the same time to see afar, as the very nearness destroys the perspective.

Thus far she has never failed in any undertaking whatsoever, but with fair opportunity in each, has taken the palm, and has purified, dignified and uplifted every trade, industry and profession she has entered and embraced—or 'tis truer to say conquered—for the door of none has been opened for her knocking, a cry of suppressed power calling for breath. No messenger of welcome came to greet her; rather has she had to literally force her way through and destroy the bulwarks of the tyranny of possession, and enter each as conqueror, though different from all other conquerors; she pillaged not, she destroyed not, the works and attainments of those whose realms she entered; but by adding her own great wealth of capability and power, has cleansed the atmosphere, extended the vista and raised each to heights before undreamed.

And as time, whose judgments are inexorably moral, will prove that the highest moral force will create the greatest works, so woman—the indisputably highest, greatest moral force in the world, the last principle to be recognized, the last class to be freed with liberty to unfold her being—is to give the living breath, the truly divine life, to art.

In art, as in all else, she has just conceived herself, and is not yet born. It remains for her to open her eyes yet more to see the light of her own mission to mature under its creative rays. Then will she take hold of that expressed perfection of the basic principles of art in all her forms, from poetry on through each, as given us by those masters, the Greeks, who seem to have been under the direct instruction of God—that marriage of the Beautiful and the True in a simplicity that reaches unto sublimity, such as no other people have been able to consummate.

It is now the mission of the feminine principle most highly manifest in woman, with her innately superior gift, to transcend all the efforts of artists in general between that time and this, by giving to that perfection of simplicity an infinite variety in art creations, at the same time retaining undisturbed the great truths of dignified simplicity and holy purpose bequeathed to us by the masters as the predominant characteristic perpetually radiating through and illuminating the variety, even as God predominates in all, radiates through and illumines all conditions clearly seen by those who have risen to soul-consciousness.

As the goddess Athena gave the breath of life to the otherwise perfect work of Prometheus, so woman will breathe a new spirit into art creations in the near future that will transcend all in the past. ADELAIDE JOHNSON.
Studio, 216 First Street, N. E.,
Washington, D. C.

Children's Lyceum, or Spiritualists' Sunday School.

To the Editor of the Banner of Light:

NOT long since I read the following statement: "The Lyceum movement is in advance of Sunday schools; it is a reformer of them."

In many ways that may be true. The teaching of the Lyceum may be a reform in religious principles, but from observation I am convinced that the Lyceum movement might copy to advantage the principles of organization under which Sunday schools of other denominations are conducted.

Every religious society, excepting Spiritualists, at the beginning organizes a Sunday school, where the children of the parents belonging to that society are instructed in the tenets of whatever denomination it may be. Every society has a Sunday school.

Spiritualism has been a religion for more than forty years. The first Spiritualistic Lyceum was inaugurated in New York in 1863—thirty-two years ago. In that time many Lyceums have been opened in different cities and towns of the United States and abroad, but not in proportion to the number of societies, consequently there are many parents supporting and attending Spiritualist meetings whose children either do not go to Sunday school at all, or are attending Sunday schools of other religious belief.

This should not be; the children of to-day will be the men and women of the future. The teachings of the Spiritualist religion should begin with the little child. "As the soft wax is apt to take the impression of the seal, so are the minds of young children to receive the instruction imprinted on them."

I am very much interested in the education of young children, and endorse the three-fold development of the child—mentally, morally and physically. I am particularly interested and pleased with the Lyceum work. I do not find anything to criticize unfavorably in its adaptation to young men and women, and also children who can read the responses and understand what is expressed in their teachings or the remarks of the instructor; but there is nothing in the lessons for the little child, not even in the words of the songs so sweetly sung by the older members.

There should be an infant department in every Lyceum, presided over by one or two motherly hearts, whose love for little children is so much a part of them, that the little ones will feel and know it the moment they come into their presence. Only such can be true

teachers of little children—they can mold them at will. Too little thought is given this matter in the Sunday schools, also—any one who is willing to take a class or group is too often given the care of the little ones, regardless of whether they are fitted to teach what is expected of them.

I have observed teachers and leaders of groups with their children—they did not know what to say to the children—and the less on time passed away without the child learning anything. It matters not where little children are being taught, whether in the Sunday or week-day school, give them the truth, not only as you see it, but as they can see it; it must be clothed in language they can understand, either in story form or illustrated by some incident in their little world or environment. Do not give them what they cannot grasp.

It is much more difficult to guide the little children in the right way, and make clear to them what you want to impress on them, than it is to the older children, and much more important that they should get the right impressions. F. Froebel's method of education emphasizes the value of the first six years in child-life as essential to the development of the moral side of the child.

The infant department in the Lyceum should be conducted on the kindergarten plan, with stories and talks illustrating the principles of the Spiritualist religion; teach "Love to God made manifest in love to man," lead them to see God through all his creation—the trees, the flowers—everything that is beautiful in nature; trace all sublimity and beauty "through Nature up to Nature's God," thereby unfolding and developing, preparing them for the lessons of the higher groups and classes. Step by step they should be taught that "religion of sympathy and love," and gradually learn that the laws of God are unchangeable, that there is no death, but a birth to a higher life instead.

Early impressions are strongest. If the children are trained from the beginning in the truths of Spiritualism, the knowledge will grow with them.

The Lyceum movement should come into touch with the lives of the fathers and mothers; they should feel that it is their duty to support the Lyceum for their children's sake; it means the education of their children in the philosophy of Spiritualism, and "to live reverently the works and ways of Father-God and Mother Nature."

In the constitution of the first Lyceum, under the head of "Objects of the Children's Lyceum," we read: "The objects of this association shall be the promotion of truth, justice, fraternal love, purity, beauty, music, art, health, science, philosophy and spirituality."

Every Society should have a Lyceum, just as every church has a Sunday-school. Every Society should have a library. There should be a Lyceum Union, supported by every Lyceum, to provide suitable literature for Lyceums. All should work together in unity. There should be officers' and teachers' meetings regularly—weekly or monthly—to plan and devise the best methods of carrying on the Lyceum.

Every leader should feel a personal interest in the children in his or her group; visit the children in their homes, making a bond with the parents, interesting them in the Lyceum work.

There should be a yearly Convention, each Lyceum sending delegates, all working together to advance the best interests of the Lyceum work everywhere.

I may not have given any new ideas regarding the work, but I do know that these ideas are not always carried out throughout Lyceum work in this part of the country, and if I have given a thought that will help in the work, I shall feel I have not written in vain.

JENNIE S. SOPEL.

The Children's Progressive Lyceum.

To the Editor of the Banner of Light:

JUST a few words for the "Woman's Edition" of the staunch old BANNER OF LIGHT. In these few words I would make an earnest plea for the Children's Progressive Lyceum—our Children's Sunday School, a work near and dear to me for many years, and should be to every true Spiritualist.

Having worked in the Lyceum the past twenty years, and filled nearly every office from Leader of "Fountain Group" to Guardian, several times over, I realize the great good it has done in the past, and the still greater good it might do in the future, if Spiritualists generally were fully alive to the situation, and our platform speakers did their full duty.

It is astonishing the lack of interest among our spiritual speakers toward helping in this direction.

Of all the speakers who have filled engagements in Cleveland the past twenty years, I could count on one hand those who have volunteered their services, not even to entertain the children, without saying anything about teaching or taking hold of the work. Preaching amounts to very little unless put into practice.

It is discouraging to see so few workers willing to help pave the way for future generations; at times it really seems as if our Cleveland Lyceum (the oldest in the country), with all its hard work, had been in vain; yet when I look back and think of the work done, and the many friends who have spent years in our gatherings, some grown up to woman and manhood, and raised families of their own, others passed on or gone to other cities, I feel the good seed has surely taken root, and our reward will yield a rich harvest in the "Sweet by-and-by."

Children's Spiritual Lyceums are (it seems to me) vastly more important than the Orthodox Sunday schools. The former are to unfold and educate the plastic minds, to develop the physical, as well as to cultivate the spiritual, to demonstrate to them their loved ones can and do return, and prove beyond doubt there is a continued life; it cultivates self-reliance, and teaches that each one must be their own savior; while the plan of the Church is diametrically opposed to this, and salvation, they say, can only come to each soul "through the grave of our Lord Jesus Christ."

The Spiritualist who ignores the Lyceum falls in duty to the Cause and to him or herself. Those who have never become interested enough in the Lyceum movement to take position in it as workers, have lost much, for one cannot hold any position in the Lyceum without receiving great benefit through mental and spiritual culture; for while working for the children, one is certainly instructing and strengthening himself. "Knowledge is power." By pleasing the little ones, we gain happiness, and when happy we give forth love and good cheer. In order to sustain the interest of the Lyceum we occasionally invite prominent citizens (outside of our ranks) to give object lessons on geology, botany, den-

tiety, physiology, hygiene, etc., presenting the various subjects in so simple a manner that all may comprehend.

The children are invited and given opportunities to present subjects. Prizes are offered for writing the best essays, and various other things are introduced to interest as well as instruct, too numerous to mention in the short space allotted in your valuable paper.

The calisthenics and marching, two highly important exercises, break the monotony, rest the children and tend largely toward developing the physical and natural grace of the individual, besides being healthful.

Another good feature is the giving of original mottoes and the entering of them in a journal kept for that purpose, and, with your permission, I will quote a few given by the adults:

"Knowledge and employment are the saviors of mankind."

"It seems strange that a person sincere in his opinion should be so intolerant to others equally sincere."

"I think the more varied our experience, the more charity we have for the shortcomings of others."

"Never give a motto that you do not practice living up to yourself."

"Let the children, leaders and officers of the Lyceum devote an hour or two on Saturday night in preparation for the Sunday exercises, and my word for it, we'll soon have a more interesting Lyceum."

"Something noble, something pure, something good, something manly is taken away from a man every time he gets drunk."

"Let us build our life for the new year from the ruins of the old; it is better to have a foundation from the hard rock of experience than to build castles from the sandstone of resolution."

"Bad as the practice is among ladies of painting their cheeks red, it is nothing like so bad as painting the character of others black."

"Happiness, whether in this life or the life to come, depends upon our efforts to do good to others."

The following are from the children:

"The common error is to do 'after dinner,' or 'some other time,' what we ought to do now."

"Little girls with nice clean faces
Are sweet to look at in their places."

"Make a bright spot in home-life, even if it is as small as bringing a pail of coal, or sweeping a room cheerfully to help tired mother."

"In public places, if there be exercises which we do not care to hear, let us at least respect the rights and wishes of others."

"Oh, let not the work of this Lyceum
Like the desires wither,
But like the welcome evergreen
Retain its beauty ever."

Can the Orthodox Sunday schools do better on these mottoes?

TILLIE H. LEE.
Holden Terrace, 56 Stearns St., Cleveland, O.

What the Cotton Said.

To the Editor of the Banner of Light:

IN adding my word to your columns, read by so many in our land and abroad, I feel that I am far from an able composer and writer; but knowing that "the infinitely small is as important in nature as the infinitely great," I join with others in sending in my offering.

I have been especially delighted here in Texas with nature. Her revelations to me have been grand. Imagine if you can the broad stretch of nearly level land, the clearest atmosphere, the soft, fresh, delicious winds that never rest, and the sunflower opening its yellow petals and rich brown center to the hot beams of Sol, and you have a Texas day. I do not wonder that the people of the sunny Southern homes love the cotton.

In January I wandered back to the plantation days and heard the voices of the negroes singing "as he toiled in the cotton and the corn," and I felt, what a grand, rich country lays spread out for the eager children of earth in the great Southwest, in the Lone Star State, and my heart was full of joy. Over the fields, across the plains, on seemingly tireless wings, sweep and whirl and soar and sail the great buzzards of the plains; they are protected by law and are quite tame, devouring only the bodies of dead animals, and unpleasant as the thought of their diet is, you forget it in watching their graceful flights.

I have thought to tell you a story of the cotton, and will try to do so. I visited in the winter of 1886 a wonderful place in Taftsville, Ct., the largest cotton mill in the world, where fine and beautiful muslin for ladies' dresses and draperies are spun and woven. As I was walking from room to room with the polite superintendent and hearing his explanation, a little fine white thread on a spindle, among thousands of others, snapped and stopped. All its companions wound on. "Why have you stopped?" said the girl in attendance. "I wanted to speak to that lady," said the little thread. I asked, "What is it?" "I wanted to say 'Howdy' for I have seen you before. I done seen you in Texas." And then the little white thread told me how it had nodded and bowed to me one sweet September morning when I visited a cotton field, and said, "You ought to know how the fragrance and sunlight and the kisses of the stars and the song of the bees and the breath of the wind are laid away in my life and that of my neighbors, and how our memories are woven in with the work of the carders, spinners and weavers, and that each bolt of daintily patterned, exquisitely soft, white goods has the story of sunshine and moonlight in it; and the clouds that have rolled and rumbled, the birds that have sung, the voices of the laborers, the whirr of the winds, are all in the babies' white gown." And then I came to myself by the superintendent saying, "Madam, the work in other rooms will interest you too." We wound on, but to myself I said "Yes," and the baby in the white dress, he too in the web of life will ply the spindle, and the shuttle and the loom of time will make his garment. May it be as fair as the cotton, as true in design and pattern, and he as willing to tell his story to angels as the cotton was free to remember me and refer to his Texan home. MRS. JENNIE HAGAN JACKSON.
Fort Worth, Tex.

A Zone of Silence.

It was first demonstrated in our own country that a zone of silence exists around fog signals, within which the sound of the horn cannot be heard. From the lights of the tower the limits of one and three-quarters to one and one-half miles the sound could scarcely be heard on board a vessel steaming toward the ship; but within the mile and a half limit the sound became all at once so loud that it seemed near at hand. At a distance of a mile it again disappeared entirely, and was heard once more at a quarter of a mile, then increasing in volume up to the lights. The same phenomenon was observed in sailing away from the light-ship and returning to it a second time. Stated briefly, at a quarter of a mile from the signal for a breadth of a quarter of a mile the sound was inaudible, and again at a mile and one-half miles for the same distance of a quarter of a mile it could not be heard. German experiments confirm the fact thus deduced from observation.

Banner Correspondence.

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

Maine.

KNOX CENTRE.—M. J. Wentworth writes: "Hypnotism, psychology, mind-reading and telepathy, all lead to the fact of soul-power, and help to explain how the truth of immortality is brought to light. When once this fact is universally accepted, life will indeed mean far more to millions than it does to day."

Life will have a wonderful meaning, an incentive that will lift human life out of the old conventional ruts of popularity and pride, up to the realization of life's possibilities and destiny in a word, up to immortality.

A high calling, it is not workers along this line of progress to prove by scientific methods the greatest of all truths, continued life? Life will mean far more to those who have buried hopes and friends with no expectation of their resurrection into the higher life.

The thought of how much more life will be when the truth of a life beyond comes to the soul, recalls an incident:

On the camp ground of — in Maine, at the cottage of one of my friends, I met for the first time a lady who had come to the seaside to visit her friend. In conversation with me she said: "I am not a Spiritualist; I have never had the evidence that my friends live on; yet I would be most happy to know that Spiritualism is true. But I have but little hope of immortality; I almost fear that death ends all." I knew that her agnosticism was not from lack of spirituality or ability. The sweet, beautiful face and intellectual brow were mute witnesses to the more than ordinary ability and goodness.

Said my friend: "I do believe Mrs. W. — will give you something that will help you to know that Spiritualism is true." I replied: "I fear not, as I only give little tests, and you need one that is very strong; but if I only could, I would be so glad. Then my controls gave me a mental symbol picture of her life-way, portraying some of its changes and losses."

Then I said: "I see one (whom I described) who stands on the other shore watching you as you sail upon life's river, who, with beckoning hands, is calling: 'Come, darling, come; I wait you in the Better Land'; also described one whom she said: 'Is father, but the other I do not remember.'"

I continued: "He was a friend of other years, one whose love was only told by eye and ear; but some one came between you two, and false impressions drifted you apart; he loves you still, and waits your coming. He is living, and is watching, waiting, and loving you still. It was an almost overwhelming joy, and tears, tears of joy, rolled down from eyes unused to weep, save for other's woes."

At last she said: "I know him now, and for me is solved the mystery of years. Compensation is given for all life's losses and the duties done. I am not easily moved to tears, but this came so unexpectedly. All that you have told is true. In all save words his love was spoken; but we drifted apart—why, I never knew—and no one ever knew the secret, hidden in my heart, of the undying affection that has sanctified and made beautiful my life. Strange I should not have thought of the girl friend who confessed her impassioned love for him whom I also loved, and words that I said to conceal that which I would not have either of them know. She gave me the impression that he returned her affection; but now I think it was untrue, for he went away, and I have since heard that he was dead—no, not dead, but living still. Henceforth whatever comes to me in life I can bravely bear, for now life to me is glorified."

Did not life for her mean far more after this communion with her so-called 'dead'? Answer, oh! hearts lone and sorrowful; oh! bearers of burdens heavy to be borne. Answer, oh! mourners over the graves of friends and hopes of other years.

This woman, I subsequently learned, had indeed borne life's burdens for others patiently, lovingly, unselfishly, caring for them till one by one they had all been gathered home, and she had felt that she was left alone, sometimes questioning: "Who'll care for me when I am old?" Now she knows who will care. Verily, she hath her reward. "Death is swallowed up of victory."

New York.

STAPLETON.—H. Beyer, M. D., writes on *The Use of Psychic Forces in Treating Disease*: "Psyche or soul is ever seeking to express itself harmoniously, whatever may be its form of manifestation. If such expression is opposed, disharmony or disease will be the inevitable consequence. To restore harmony and health, disharmony or disease must be overcome by removing physical and psychological opposition."

When applied to man, he, on account of his ignorance of his own vital resources, has been led to seek help outside of himself, which resulted in the establishment of a class of men who had the laudable object of healing their brethren.

If these men had been led by wisdom, the modern physician would have never made his appearance, but as it is, he has become a necessary evil, and will remain so until the light of truth shall have led him to the truth, and then, instead of the blind leading the blind, he will become himself that light which will disperse and destroy ignorance and folly, and aid in the restoration of harmony and health. This will then become his glorious office, until all shall know the truth, and only then the truth will make them free from disharmony and disease.

There can be, and is, only one way of accomplishing this, and that is by assisting and calling into action the psychic forces in the sufferer, enabling his soul to unfold its powers based upon a correct knowledge of its being and its relation to the material form.

As such knowledge is very defective, and almost entirely absent at the present time, some sort of modern substitute is generally resorted to by the various professional and unprofessional healers, which, while it cannot accomplish all, may at least carry psychical benevolent impressions, (even unconsciously by drugs or otherwise) and their success will be in the ratio of their ability to set at liberty the forces of life.

Fear, particularly the fear of death, chagrin, discontentment, loss of power, poverty, disregard of the laws of hygiene and bad and unnatural food, struggle for existence, and last, but not least, the oversupply of the body with food and drink, are some of the principal causes of disharmony or disease.

These evils may be compared with various ways of hampering and obstructing a current of electricity, supplying a city with light, heat, motor power and various means of intercommunication—and what else is the organic form but a community of vitalized cells, sustained by the soul through its psychic forces? Look at that wonderful system of bones, muscles, organs, nerves, and to enable man to move about, hear, see and allow his soul to take cognizance of itself and others on its way to greater unfoldment and progression.

Any mode of healing which fails to cooperate with the soul's effort for harmony must be a failure, and may even force the soul to leave the body of its choice. The true healer must remove physical as well as psychical obstructions, particularly fear, which is the root and source of all disharmony, whatever be the name. With its removal the result must sooner or later bring in the restoration of harmony. (Rev. iii, 3-7; I Cor. iii, 16-17; II Cor. iv, 16-18).

The greatest physical force, the most efficacious, is 'Aspiration,' a longing and hungering for divine presence and immanence, in whose presence no disharmony, disease or evil can remain. Blessed be he that knows how to use this infallible remedy."

FISHKILL.—J. G. Burrow writes, Oct. 4: "Mrs. Tillie U. Reynolds of Troy, N. Y., has been with us again the past week, lecturing and giving tests. She is doing a much needed missionary work in our midst, which is being highly appreciated. Mrs. Reynolds well deserves a prominent position in the first rank of inspirational lecturers."

Connecticut.

MERIDEN.—Dr. K. Williams writes: "The Spiritualistic Cause has received quite an impetus in Meriden during the past two weeks, through the good work done by Harlow Davis, M. D., test medium and diagnostician, at St. George's Hall, in spite of the hot weather, and good audiences prevailed."

His tests are very convincing, and oftentimes take a humorous turn. Many fine tests were given.

On the conclusion I was glad to hear the Doctor speak a good word for THE BANNER, recommending it highly as a worthy publication.

The regular meetings of the Society here commenced at Odd Fellows Hall, Sunday, Oct. 6. Mrs. Carrie Loring officiated."

NEW HAVEN.—W. L. Jack, M. D., writes: "In this city, whose streets are so beautifully decorated by natural growth of gigantic elms everywhere, are a few good souls who appreciate the truth and comfort of Spiritualism."

It was my pleasure since being here to meet those old-time, consistent and tried friends, Mr. and Mrs. Babb, so excellent in their lives and good in all their ways. They are among the oldest in our Cause, and have been active in works of reform. They have been familiar spirits of the BANNER OF LIGHT, and congenial workers with those of many of its workers who have passed beyond the billows, and with them bear record of the good, the grand and the noble. Mrs. G. W. Babb worked on BANNER OF LIGHT, in type-setting, during war times, and is a reader and firm friend of the paper. My thanks are due to these friends for the kind reception they gave me while here.

Mrs. Andrews, whom I also met, is a resident of this place and a worker for the Cause, and is ever on the alert for the spread of the truth, and to speak well concerning the dear old BANNER at all times.

The BANNER OF LIGHT is highly prized as well as appreciated in this city. We have read it from its first publication and still keep it in our household as 'the model' of papers and the choicest of gems amongst our literature of light, truth and general information, said one of our best and most noted church members and workers of the truth in that section of the vineyard. "I cannot do without it," said he.

Mrs. Dr. Wright of this city is doing a good and successful work for the Cause, and is an old-time Spiritualist and excellent clairvoyant, as many can testify.

Mr. and Mrs. E. B. Kenyon are excellent workers amongst the few who are here, in truth and by deed in all good things tending to that which is for the promotion of Spiritualism.

Rev. W. F. Dickerman, late of Lansing, Mich., pastor of the Church of the Messiah-Universal, one of the brightest of intellectual souls to be found in New England, and whose discourses are of the highest order and intellectual gems, is here also. He is a firm friend to the BANNER OF LIGHT. His congregation is made up of some of the best of minds who tend to the spiritual truths of the day. Those looking for a supply to fill their pulpits should not forget Rev. W. F. Dickerman and his estimable wife and family.

I hope to again return to Boston at an early period. A notification will be seen in the columns of the BANNER.

Missouri.

ST. LOUIS.—A correspondent writes: "A new society of Spiritualists, called the 'Self-Culture Spiritual Society,' has leased Malder's Hall, 3204 Lucas avenue, for lectures, morning and evening, Sundays at 10:30 A. M., and 7:30 P. M. The following points are taken from the Declaration of Principles:

We believe in God as a divine principle promoting and governing all things. We believe that spirit and matter always existed, and always will exist. We believe that mind or spirit, which we call God, formulates or acts upon matter, producing growth or change, which we call evolution."

We believe that 'ignorance' is the only enemy of mankind, and that experience is the only true teacher. We believe that every human being inheres in immortality, as a birthright, and that the way for a time to contrary to this which is for their present highest good, yet in the end, and though in some cases there may be long years of suffering, they will sooner or later seek the light and will enter upon a higher life in the world of spirits, which will carry them onward and upward forever."

We believe that the spirits of our dearly beloved friends always have, and do still, under certain conditions, communicate with us through 'Media' and sometimes without, as in cases of sudden death, by apparition. Still we believe and know that the law or way of communication is such that all nature's laws are open to all.

We know that those who have passed over have not suddenly been transformed into either angels or devils, but have awakened in another condition of life, and until they progress out of their earthly life education and habits are just the same individuals, with the same propensities they had when they parted with their bodies, consequently it behooves every one to be careful and to analyze whatever they receive through any medium, and, as St. Paul said: "Try the spirits and see whether they be of God" or truth.

These ideas they pledge themselves to live up to."

Pennsylvania.

SPARTANBURG.—C. H. Gabriel, President, writes: "We have had our share of trials and persecutions, which has led the Spiritualists into a closer bond of sympathy, and has prompted others to investigate the phenomena and accept the philosophy of Spiritualism."

The necessity of a hall—there being none for rent—and the actions of our opponents, have hastened the completion of our temple. We have erected a very handsome, commodious and convenient temple, capable of seating three hundred and fifty, and designed to be used for all educational and moral purposes—lectures, theatricals, or dining-hall."

The opening exercises will commence on Friday evening, Oct. 25, with H. D. Barrett, President of the National Spiritualist Association, and others.

Saturday, Oct. 26, Mrs. Clara Watson and Mrs. Agnew.

Sunday, Oct. 27, the dedicatory exercises, H. D. Barrett and Lyman C. Howe.

The Society wishes to extend a cordial invitation to all who may be interested to be present upon those dates.

Ample provisions will be made to entertain all who may wish to attend the exercises, and we trust that all who possibly can will aid us with their presence."

Michigan.

PORT HURON.—"Secretary" writes: "Knowing that a few words in regard to Mrs. Anna L. Robinson and her work will be of interest to your many readers, I take pleasure in saying, that after her grand work at the various camps during the summer, she is again with her home Society at Port Huron, Mich., full of enthusiasm for her winter's work, and resolved to make a greater success of it than ever; if her lectures thus far are a prophecy for the future, she will do so, although we have been perfectly satisfied heretofore."

She is also very much in earnest in regard to the Lyceum work, and each Sunday adds several new members to the long list of old ones. We feel sure that the good spirits will bless her efforts, and the seed now sown will bring a rich harvest in the future."

Minnesota.

ST. PAUL.—Albert E. Hosselbarth writes of Rev. J. C. F. Grumbine's teachings on psychometry for development: "I cannot express in words the good that I have gained from your noble lessons. They have shown me the way to noble and righteous living, and to feel that rapid improvement and high spiritual development will follow."

The series on clairvoyance, which is especially valuable to all seeking clairvoyant unfoldment, is, we are informed, now ready. Address Mr. Grumbine, Genesee, Ill.

An Explanation.

THE FREE CHURCH OF STURGIS, MICH.

To the Editor of the Banner of Light:

Anticipating the appearance in the columns of THE BANNER of the paper forwarded recently regarding the Harmonical Society and Free Church of Sturgis, I solicit your permission to present a further explanation of the circumstances which called out the resolutions accompanying the report of the annual meeting. It may be remembered that I entered an earnest public protest against giving up the June meetings, in the month of May, 1893.

At that time the officers of the society were discouraged in consequence of the absence of funds, and thought it would be better to forego the June meeting, and I protested against this as savoring of disloyalty to the founders of the society and the principles which called the Free Church of Sturgis into existence, a resolution having been adopted at its dedication that a three days' anniversary meeting should be held in commemoration of that notable event every year following in the month of June.

By a great effort on the part of the soliciting committee and other officers and members, the June meeting was held that year and the June following, and the chain, I am happy to say, stands unbroken to the present time.

A short time before Mr. Wait's death, the building was examined by an expert, who declared that general repairs were absolutely necessary to its preservation, and those repairs and the consequent general "overhauling" of the church within and without must have cost the society little short of \$1,000. The interior bricks were cut out of the walls and good ones fitted in, the dome was taken down and replaced by new, a handsome metallic roof put on, and so forth. Then the inside walls and ceiling were handsomely frescoed, the old platform replaced by new, the floor newly carpeted, the seats rearranged and revarnished, and with painting, etc., the old house was made to look like new.

The church is now in a good state, and will not need repairs for many years to come, and we think it a great pity that this old historic house, nicely furnished, and capable of seating nearly four hundred persons, must be kept locked up nine-tenths of the year for the lack of funds. Its meetings have been appreciated in the past, and hundreds more are waiting and hoping for their resurrection.

This old house, the first of its kind in the world, represents great principles—principles which are dear to every reader. It stands for freedom of speech, of religion, and the blending of the future world with this. Surely, it ought to be sustained.

The Society here at home is doing its full duty, but, alas! "the laborers are few," and some of them are old and weak; but they have allies abroad whom they hope will stand with them shoulder to shoulder in the battle for humanity and liberty.

If the Free Church meetings weekly and yearly had a good "send-off," many who have become cold would warm up, the Society would be encouraged to still greater effort, new blood would be injected into its veins and arteries, and many desirable acquisitions to its roll of members would be secured.

For my part I long to see a reserve fund owned by the Society, which could be drawn upon in case of danger or necessity, while the committees worked on to meet current expenses. For I hold, with the founders of this incorporated institution, that the Free Church should not be permitted to fall, or the principles represented by it to die; but that they should stand year after year and generation after generation, gathering strength and becoming more secure as centuries roll away.

THOMAS HARDING.

Sturgis, Mich., Sept. 23, 1895.

Letter from Dr. Dean Clarke.

To the Editor of the Banner of Light:

A short time ago in Ashland, one of the southernmost towns of Oregon, I came across an old friend of my youth, and one that has been faithful through the long years of life's struggle, and whose benignant face has cheered me thousands of times during my thirty years' pilgrimage from Atlantic to Pacific, from British Columbia to Central America.

This tried and true friend, whose counsels have ever been wise, prudent and soul-inspiring, was the dear old BANNER OF LIGHT, for years the foremost leader of the greatest intellectual, moral, spiritual and humanitarian movement of the Nineteenth Century; and as I turned its illumined pages and saw the names of my many dear co-workers on the Atlantic shores, who still remain on earth, and still are faithfully engaged in the great work to which many of us were called long years ago, I was reminded of my long negligence to make any record of my steadfastness, for many months, of my own stewardship, as I was often wont to do in the earlier years of my public life.

Partly to atone for this neglect, but mainly to draw near in spirit once again to THE BANNER, I publish, contributions and lowly thanks, I add a few words to assure all these that their old friend and long Syce co-worker has not forgotten them, nor retired from public duty to any quiet earthly retreat, nor to the sometimes lonely Summer-Land home that awaits our fast-fading life when ends the toilsome march over earth-life's many battle-fields.

For more than a year, the far North-West, from Coos county, Ore., to the northern boundary of Uncle Sam's dominion on Puget Sound, has been the field of my humble efforts to teach the great truths and glad tidings of our spiritual dispensation.

Some of the large territory I have traversed may have been missionary work (woody) West, for much of it is still covered with the primeval evergreen forests, one (and to a small extent yet) the abode of wild beasts and the red man, whom his more human brother has driven to his last refuge in the Happy Hunting Ground above, where "No friends torment, no Christians thirst for gold."

These missionary sections the white man has made "the wilderness to blossom as the rose," with all the comforts, arts and refinements of modern civilized life, yet his own nature, partaking, as it ever does, of the spirit of his environments, he so largely needs the refining and spiritualizing teachings of the New Dispensation, and the whole territory I have traversed has been missionary ground, where angels and ministers of grace have an arduous task before them. What renders the "labor of love" of the divine messengers most difficult is the sad fact that the emissaries of old theology have here, as everywhere else, preoccupied the ground and lured themselves into every little "clearing," and they purport to "hold the fort" against all intruders.

Our Cause in all this region is in too chaotic and primitive a state for general organization, and even in the commercial centers efforts at forming local societies have been only spasmodic and excepting at Portland, Ore., and two rather primitive camp-meetings, there are no organizations that do fair to increase in strength and gain permanency. Consequently my work has to be mainly that of a missionary agitator and educator, often at my own expense.

My co-workers in the great centers of wealth and civilization know little of the hardships, self-denials and the thousand annoyances incident to those who have to "rough it," to use a very appropriate Western phrase.

But by dint of that Yankee economy which was the unwilling lesson of my childhood, youth and manhood, I have kept the balance of accounts from upsetting my treasury in heaven, and have not failed to do my work without money and without price wherever duty or the angels have called me.

One of the greatest hardships I have to contend with is deprivation of all the social joys, intellectual feasts and spiritual benefactions so abundantly furnished to and by my more fortunate co-workers at all the great camp-meetings east of the Great Divide, particularly when each camp-meeting season comes around and the joyous "d-d-d-d-d" of the "d-d-d-d-d" is privileged to participate in these annual "feasts of reason and flows of soul."

Had I the sound health and vigor of body need to endure the rigors of winter east of the great Rockies, I would at once return to my former fields of labor, and clasp hands again with thousands whose friend ship and love I would be rejoiced to share once more. But the "wear and tear" of thirty years' public labor on the rostrum, of a body always frail with hereditary weakness, now manifest to some extent bronchially, makes me fear the intense cold would be too severe for endurance, or would enhance maladies that here only occasionally bother me, and, I say, where the spirit's field is less productive and where society as a whole is much less congenial to my taste.

But so exact is my desire to renew the friendships of years gone by, that I am almost resolved next season to return, visiting some of the many camp-meetings where thousands of my former companions and friends congregate, and if their managing officers who may read these hasty lines will but take my modest (?) hint and secure my services in advance, I am

almost persuaded that I will run all hazards and be to the loved scenes and friends of yore.

What response shall greet my expectant eyes and ears from my old and honored brother, Dr. Storor at Onset, my revered friend Judge Dalley at Lake Placid, and my younger but equally illustrious brother Barrett at Lily Dale, my venerable and zealous brother Newton at Lake George, and ere arriving thus far toward my native New England, I might be induced to call and speak once or twice at some of the many new camps in the Middle West, and would finish my round of joy in sight of the dear old Green Mountains, on the shores of beautiful Lake Champlain, where Bro. Smith has held the post of honor and of duty so long.

What say my old friends. Am I wanted again? A response of "Av" would be thankfully and joyfully received by their old co-worker at 291 Alder street, Portland, Ore., care of W. E. Jones, if sent within two months.

For the present fall and coming winter my labors will be here in Oregon or in California, whose climate is better for me during the rainy season.

In closing my egoistic epistle, I extend a hearty God-speed to the ever dear old BANNER. May Heaven bless it, and Spiritualists everywhere sustain it, and leading our vanguard where its right and angel-honored founders unfurled it in the days that tried men's souls!

Eugene, Ore., Sept. 11, 1895.

W. J. Colville's Work in Denver, Col.

W. J. Colville from Boston, who is now in California, has recently given a course of lectures on what he terms "The Divine Science of Health," in Plummer's Hall, Denver, Col. Concerning the foundation principles of the science, he said, "Among the more prominent ideas advanced, may be cited the following: The new Therapeutic system of Psychology, now ready to confront the front all over the civilized world, embraces as its fundamental proposition the essential goodness of human nature, a doctrine which properly lies at the base of every true reformatory, educational system."

When it is once admitted that there is a divine element in every human being, which only needs appealing to in the right way, to arouse it to expression, the most formidable barrier is removed, and the elevation of human life becomes a comparatively easy task.

The true idea of mental and moral healing is the exact reverse of what is commonly called mesmeric; as, instead of a stronger will dominating a weaker, great stress is laid upon the union of two wills, in the production of a desired result.

The lecturer supplemented his addresses (which were listened to with much appreciation by large audiences), with impromptu poems on subjects suggested by members of the audience. Love, Truth, Individuality and many other themes were treated in verse, with great force and poetic feeling.

In addition to five public evening lectures, concerning which the city papers spoke in terms of high praise, W. J. Colville gave three addresses at the popular noon meetings which are held daily in Charles Building, Curtis and Fifteenth streets, under the auspices of the Metaphysical Society, presided over by Mrs. Eva Hollings and Mrs. Bryant.

These gatherings, which convene daily from 12:30 to 1:30, attract a large number of ladies who are out shopping, and also a good sprinkling of business men, school-teachers and others, who are glad to devote the midday recess to exercises which are always tranquilizing, helpfully instructive and truly elevating.

The ladies in charge are very liberal, progressive, spiritually minded women, and give a cordial welcome to all ideas and workers that they feel are capable of exerting in any way a beneficial influence upon humanity.

On Sunday, Sept. 23, W. J. Colville conducted morning services in Plummer's Hall, which was filled to its utmost capacity by a truly noble audience. The lecture on "The New Woman and the New Man" was pronounced a truly inspired and inspiring production, and the same was said of the impromptu poem which followed it on "The Sacred Numbers Three and Seven."

In the afternoon and evening he cooperated with the Spiritual Church assembling in Martine's Hall, California and Seventeenth streets, under presidency of Dr. Beckwith-Ewell, who is now located in Denver, actively engaged in diverse useful works. On Sunday, Sept. 23, the most delightful features of the evening exercises were the truly exquisite violin solos, rendered by Mr. E. Adolph Whitehead, whose genius as a performer on that delicate and subtle instrument marks him as a singularly gifted and doubtless highly inspired young man; the closing solo which united the poem with the benediction was a rare gem of high artistic worth. The audience was decidedly too large for the seating capacity, but though many had to stand, the closest attention was paid throughout, and excellent order was the rule.

Mr. Ward (of New York) rendered fine vocal solos. Dr. Ewell spoke very eloquently of his fellow-workers, and in his closing prayer said that Michaelmas Day, 1895, was a red-letter day in the annals of spiritual work in the beautiful progressive city of Denver, which is now fully recovering from the recent hard times, and going steadily forward in the direction of solid and noble enterprise.

On Wednesday, Oct. 2, W. J. Colville lectured in Boston, N. H., on his way to California. Two meetings were held, one at 3 P. M., at the residence of Mr. and Mrs. Troy, who are old subscribers to the BANNER OF LIGHT; the other at 8 P. M., in the Opera House. Boston is not a large city, and much of the population is Mexican, therefore the audiences were not extremely large, but they were truly excellent in quality, and should amply amply arise to repeat the speaker's visit, the attend one would surely be much greater, as considerable interest is now aroused.

W. J. Colville is now actively engaged in Los Angeles, Cal.

A Medium's Call for Help.

To the Editor of the Banner of Light:

Through the kindness of the BANNER OF LIGHT, again I wish to make an appeal to friends and Spiritualists for help. I am a medium of twenty-seven years' experience, exercised in many phases of control and psychical power, but chiefly in those of automatic speaking and writing, clairvoyance, visions and symbols.

Through these means I have given messages, communications, teachings and readings, to many persons, believers and unbelievers, thus giving aid and advice. My work had been extended through these many years without pay, except the satisfaction of doing some good in the world.

But now reverses have come. My brother Chesterfield and sister Carrie are well along in years, and I, too, am myself—getting it. We have no home of our own.

I have been—three a little pay for mediumistic work the last two years. This, with some help we have received from friends and a few relatives, has enabled us to live. But these friends and relatives are poor, and unable to help us sufficiently.

I appeal to the friends of the Cause to help us in our extremity of need. To those who wish, and will send a letter enclosing a dollar or two, I will send messages and answers, as they request, from spirit-friends.

Those who would help a poor medium thus or by gift, please address Miss Lucy Myer, Box 171, Waynesville, Warren Co., Ohio.

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTION.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 125 South Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Reformatory, and Miscellaneous Books at Wholesale and Retail Prices.

Special Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by D. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us by the fractional part of a dollar in postage stamps and cash, and we prefer. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co., any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 19, 1896.

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Fred G. Tuttle, Treasurer.
John W. Day, Editor.
Henry W. Pitman, Associate Editor.

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New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

The Missionary Folly.

Here is something that ought to interest the regular readers. It may even cause them to wipe their perspiring brows and meditate. In the Washington Post recently appeared an article written by Simon Wolf, touching the matter of missionarying, especially in China and India. He asks most pertinently how the good people of New England who believe in the different schisms of the Protestant faiths would like to have the disciples of Confucius and Mohammed come there and interfere with their beliefs and religious feelings. The native Chinese and Armenians, when let alone, are no worse and no better than any other class of humanity in any other part of the world; they have their ideas of faith, and have as much reason for its belief as we have. Thousands of our men and women go into foreign lands to combat the religious ideas of the natives, and try to convert them to what is called Christianity and civilization.

The same spirit has been rampant in a determination to convert the Jews. Societies for their conversion exist in every large city in the country, especially in London. If the faithful souls could only know how the subjects of their attempted conversion laugh at them, they would soon abandon this fruitless effort. Will the time never come, asks Mr. Wolf, when the men and women of the nineteenth century will realize the spirit that pervaded the Congress of the World's Religions at Chicago, when the disciples of Mohammed and Confucius, as well as those of Moses and the Apostles, commingled in the broad spirit of fraternity, each declaring his belief and trust in a common Father, who protects all alike, and that the means of salvation are simply a difference in methods, and never in matter?

Secretary Woodbury of the National Spiritualists' Association also forwards us a letter from a correspondent, a native of India and resident of Calcutta. His name is Chaikravarti, and he is an accomplished person. He says: "India is financially poor, but spiritually happy. In times of famine the poor are fed by private individuals, some persons feeding from five to six hundred a day. What, he asks, are even one thousand conversions here and there to the many millions of Hindus? The cases of conversion are becoming less and less every year, as the natives are understanding the worth of their own religion and the motive of the missionaries for advocating conversion. He questions if the converts improve any, socially or spiritually. They are obliged to marry either among converts or among very low classes, and thus degenerate very fast.

A case of conversion is looked upon as a calamity to the family from which a member is thus separated forever, and to the individual converted, who suddenly thinks himself free to eat, drink and live as he pleases. In India one word only, *atithi*, is enough to enable one to find temporary shelter and food in a fellow-man's house. Whatever food there may be in the house is shared with him. And there are numerous temples all over India where devotees and poor people find food and shelter every day. "Our temples," says this native writer, "are not only places of worship, meditation and prayer, but places where the poor are daily fed. We have no workhouses for the poor, no poor laws. Beggars do go about every morning from house to house, and get some thing from each. If a man among us always turns away beggars from his door, his neigh-

bors would shun him and would look upon him with contempt. Nobody would see his face the first thing in the morning. Consider, then, how a selfish man is looked upon among us. Think what a national calamity it would be to introduce the Western system of living and religion in India." Of the religion of India he says: "Our religion is the complete religion. It not only improves morals, but develops the powers of the soul and inculcates love for mankind, spirits, and the spirit-world and God. It teaches how the body should be trained to ward off disease, and how temptations are to be withstood."

Now think again about sending missionaries among such a people to combat and overthrow their religion. What supreme folly! And the conceit of it too! How much of a religion is that which thinks itself better than all other religions in the world, and the only real and true religion beside.

Free Cuba.

While THE BANNER deprecates war at all times, as a means of settling difficulties between different communities of men, yet there seems, from the very circumstances of the case, a strong backing in justice for the call that is becoming louder and fast spreading over this nation, for extending belligerent rights to the struggling Cubans. It is heard in all parts of the country alike. It is especially proper that the United States should do so, if only as a timely rebuke of the barbarous order from Spain that the Cuban insurgents be pursued to extermination. The Cubans issued their declaration of independence on the 23d of last September. Cuba now has an organized government independent of Spain. It has a constitution, a president and vice-president, and a cabinet. Here is the framework of a permanent government. The former provisional government is ended.

We of the United States cannot afford to look contemptuously upon an organization like this, however slight or feeble it may now appear. Our revolutionary fathers were not held in any repute by England. This step taken by the Cuban patriots fairly entitles them to recognition by the nations of the world. By extending to the Cubans the recognition of belligerent rights, we promptly outlaw this savage threat of exterminating war made by Spain and practically draw the insurgents within the embrace of our needed protection. It is costing Spain three millions a month to continue the war, and that will only hasten the end of it, since Spain is wholly unable to stand such a drain on her resources. It is most proper that the greatest republic of the world, of which Cuba is a near neighbor, should lead off in offering her the hand of sympathetic brotherhood.

Our "Woman's Souvenir Number"

Is before the reader. Nearly twelve pages (saving local reports, etc.) of choice matter are given this week from the pens of talented ladies, both within and without the ranks of the spiritual movement. THE BANNER returns its thanks to all these writers for their kindness in furnishing the various contributions; and is sure its readers will also feel to appreciate both the enterprise which has secured and presented, and the courtesy of the authors of the fine array of spiritual, reformatory and literary matter, which the pages of this number contain.

Now let us see if the people will duly sustain this effort on our part by personally extending the circulation of THE BANNER everywhere; dealers in newspapers, and those who conduct the meetings of Spiritualist societies in all parts of this country, should also at once order copies of the "Woman's Souvenir Number" of the BANNER OF LIGHT.

True, Every Word.

To the Editor of the Banner of Light:

What better tribute can one pay to our late editor, Luther Colby, this 12th day of October, (his 51st birthday), than to renew our subscription to the good BANNER OF LIGHT?

For over thirty one years since father passed on, mother and I have perused its clean pages weekly; for several years before that, father kept it before us, so we have some of its precious numbers of 1870, which we like to peruse. To me the BANNER OF LIGHT is most sacred.

M. L. WADE.

Petersham, N. H., Oct. 12, 1896.

So writes this friend in renewing. Will other Spiritualists all over the country read the appreciative letter; and then give THE BANNER their financial countenance by a subscription?

The recent decease of William Wetmore Story, the great American sculptor in Rome, has been made the occasion of much laudation of the artist, as is his due, and he has been proclaimed with unctious as a famous "Salem Boy," etc. The men who wrote those notices may not (so transient are earthly fame and recollection) have even heard of another famous "Salem Boy," who, when the history of the Modern Dispensation shall be written, will be found to have achieved a more incisive, if not openly-perceivable work for human betterment. We allude to CHARLES H. FOSTER (of Salem), who, during his earthly experience, was renowned for his mediumistic gifts wherever the English tongue is known.

We received a pleasant call last week from G. C. Beckwith Ewell, M. D., pastor of the Independent Spiritual Church, of Denver, Colo., who was on his way to Washington as a delegate from his people to the National Spiritualists' Association Convention. He reported great success for the Cause in Denver as regarded labor for the adults in the way of lectures and test-givings; and for the young by the formation of a Sunday-School, connected with the Society, of which Dr. Pottinger (late of Chicago, Ill.) is the superintendent.

It is not often that THE BANNER finds itself in harmony with the "truly good" Wesleyan brethren, but in regard to the question of Woman Suffrage we can definitely and heartily endorse the following, adopted at the Methodist ministers' meeting, Oct. 14:

Resolved, That the Boston Methodist preachers' meeting unites with all friends of justice, morality and good government in urging the women of Massachusetts to register and at the coming State election vote "yes" on the question submitted by the last Legislature: "Is it expedient that municipal suffrage be granted to women?"

A lengthy account of Mrs. Jennie B. Hagan-Jackson's work at the Tyler's Lake Camp-Meeting, Fort Worth, Tex., will appear in the next BANNER.

Report of the First Spiritual Church of Denver, from Robert Ward, has been received, and will be printed next week.

A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

The Convention of the Massachusetts State Association of Spiritualists

Will be held—as stated elsewhere in this issue—in Worcester, Nov. 13, at G. A. R. Hall, No. 4 Walnut street. In addition to the names of speakers given in said notice, Miss Abbie A. Judson will take part. There will be short speeches at 10:30 by several speakers. An address at 2 P. M. by Dr. Chas. W. Hadden, followed by addresses by other speakers. All the speakers present will likewise be heard at the evening session. The following subjects will be up for discussion during the meeting: "Medical Legislation," "Ordination," "Missionary Work," "Organization," "The Work of the National Association of Spiritualists," and other topics of vital interest to the Cause.

Married.

At Grand Ledge, Mich., Mr. Stephen Smith and Mrs. Mattie Hudson, well known Spiritualists of the community. The wedding occurred Oct. 4, at the residence of the bride. The impressive service was conducted by Mrs. A. E. Sheets, in the presence of a few chosen friends. The occasion was an enjoyable one.

A GUEST.

Mr. Alexander Bull, only living son of the late Ole Bull, the great Norwegian violinist, will play at several entertainments under management of Prof. J. Jay Watson, in New York, Brooklyn and suburban towns, previous to his going to Minneapolis, Minn., to be present at the celebration of the erection of a monument in that city to the memory of his father. The Scandinavians of Brooklyn and New York will give him a suitable reception some time before this month closes. A private reception was to be given to Mr. Alexander Bull on Wednesday evening, 16th inst.

As we go to press (Tuesday afternoon, four o'clock, Oct. 15), we are in receipt of a telegram from our representative, Mr. F. G. Tuttle, to the effect that the National Spiritualists' Association Convention opened at Washington auspiciously on that date, with good attendance; and that he has received many congratulations on the "splendid National Spiritualists' Association BANNER."

Our old friends, Mr. and Mrs. J. J. Morse, celebrated, on Wednesday, Oct. 2, 1895, the occasion of their Silver Wedding (1870-95), at their home, The Florence House, 26 Osborn street, Regent's Park, N. W., London, Eng. We wish them every joy; may they live to reach the golden anniversary, and as many more in this mortal sphere as they may desire.

Mrs. Sara A. Underwood has prepared a full account of her spiritual experiences in a work of four hundred pages, to be published about Dec. 15. The price will be \$1.50. Those who desire a copy of the work are requested to address Mrs. Underwood at 262 Flournoy street, Chicago, Ill.

We regret to state that a fine article prepared by Mrs. M. E. CADWALLADER, Philadelphia, Pa., for this "Woman's Souvenir" issue failed to arrive in time for insertion; we shall present it to our readers next week.

In another column will be found an account of W. J. COLVILLE's work in Denver. In our next issue we shall furnish a report of his opening services in Los Angeles, Cal., which arrived too late for use this week.

From S. J. Brownson, President of First Society of Spiritualists, Fort Worth, Tex., has been received a report of the first Annual Camp-Meeting of the Texas State Spiritualists, which will appear in our next.

Dr. T. A. Bland's book, "How to Get Well and How to Keep Well," is winning golden opinions wherever it goes. For sale by the BANNER OF LIGHT Publishing Co. Price, \$1.

An account of Mrs. M. E. Wallace's reception, at her home, to Mr. and Mrs. Henry J. Horn, veteran Spiritualists, has been received and will be printed next week.

Philadelphia Mediums Again Attacked.

To the Editor of the Banner of Light:

Our mediums have again been arrested, and put under ball for trial. Some of them who had not the time to get bail, were put into the filthy cells of Moyamensing prison until bail could be secured. In many cases the one who made the charges against the mediums had never even seen them, much less had a sitting, yet on this testimony they were treated as above.

Indignation meetings were held in all the halls where spiritualistic meetings were held Sunday, Oct. 6, as well as on other before that date, and we have come to the conclusion that some action must be taken to prevent recurrence of this outrage.

Among the mediums arrested were Mrs. Bunz, Mrs. Faust, Mrs. Zoller, Mrs. Ludlum, Mrs. Snyder, and Theodore F. Price. These mediums have been before the public for years, and are mostly members of the local societies.

At the meeting of the First Association of Spiritualists, on Sunday morning, Oct. 6, representatives of all the societies in the city being present, Mr. Barry made a motion that a committee be appointed by the society to act in concert with other committees of three, to be appointed by other societies, to take prompt action on the matter and secure the best legal talent to defend the mediums. In accordance with his motion, a committee was appointed from the First Association. Mr. T. F. Price reported that Mr. Locke, of the Spiritual Conference Association, would also appoint a committee; the representatives of the other societies also agreed to do the same.

Our people are thoroughly aroused to the necessity for immediate action. The Spiritualists of Philadelphia realize that a test case must be made. The National Spiritualists' Association has been appealed to, to stand back of us in the legal fight for our rights.

Subscriptions have been received at every society in the city for funds for this purpose. We appeal to every liberal-minded person in the United States to help us in this matter. Any donation for the purpose may be sent to the undersigned, who will promptly receipt therefor.

Spiritualists of America, now is the time to support the National Spiritualists' Association, and the spirit-mediums of Philadelphia, also. The matter to be decided is one which affects the interests of every Spiritualist in the country. Think of our mediums being compelled like common criminals to ride through the streets in an open patrol wagon, when they had committed no offense save practicing their mediumship.

Unless you come to the rescue, it will not be long before other attacks will be made. Now is the time to show your colors, and show to the law makers that the Spiritualists are alive to the fact that they have the right under the constitution to hold their meetings.

Our fathers and brothers paid the price of freedom with their blood. Therefore in the name of liberty, let us unite in this struggle, and protect our mediums. The time to act is now.

Hoping that this appeal will reach the hearts of those who will help us, and that there will be a generous response, I remain,

Yours fraternally,

M. E. CADWALLADER.

P. O. Box 446, Philadelphia, Pa.

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, platform test medium and speaker, is lecturing and giving tests to large audiences at Bay City, Mich., and is doing a good work. He goes next to Allegheny, Pa., for November. He can be engaged for December and January. His address is Bay City, Mich., for October, and Allegheny, Pa., for November.

Durling September Oscar A. Edgerly filled an engagement in Newburyport, Mass.; his engagements, as made for the remainder of the season of '96-'96, are as follows: Oct. 20 and 27, Meriden, Conn.; the entire month of November, Pittsburg, Mass.; December, Philadelphia, Pa.; January, '96, Lynn; April, Buffalo, N. Y. Will be pleased to hear from societies desirous of securing the services of a trance speaker and test medium for the months of February and March.

Mr. J. W. Fletcher, 1551 Broadway, New York City, has an excellent program of work with great success. He holds public seances Thursday and Sunday evenings. Will give a series in January.

Mrs. A. E. Sheets, of Grand Ledge, Mich., is engaged for an indefinite time to occupy the rostrum of the Free Church at Sturgis, Mich., under the auspices of the Harmonical Society.

Mr. J. Frank Baxter is, this month, on Sunday and Friday evenings, lecturing in Brooklyn, N. Y., and Wednesday evenings, Oct. 16 and 23, will speak in Spencer Hall, New York under the auspices of the Occult Club.

C. Fannie Altyn will fill a lecture engagement in San José during October and November; she would like to secure further engagements with Spiritual and Liberal societies. Address her at 57 South Fifth street, San José, Cal.

Mrs. M. W. Leslie, platform test medium and lecturer, has a few open dates the present season. So far as engagements can address her at 65 Appleton street, Boston.

Rev. J. C. F. Grubbs lectured in Olin, Ia., on the 9th, 10th and 11th to large audiences. "This makes his fourth engagement during the year, and efforts will be made to have his guides form a circuit, taking in this city, Muscatine and Dubuque of this State, and Geneseo, New Boston and Sterling of Illinois," writes Dr. Carpenter.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

My personal friends will be glad to know through your columns that my residence in Worcester, Mass., is proving very satisfactory.

Aside from the steady soul growth in the dear brother, for whose sake I came here—a soul growth that is ripening him for the spirit-land when he slips out of the poor, worn body—I find much pleasure in spiritual and vegetable life, at last reaching man, and his own evolution through physical and intellectual development into the spiritual one where the race is new verging, the guides lead us to the thought that life is dominant over all its forms, and that there is an eternal energy back of all that nature presents. God, if we may use the word in the broadest spiritual sense, is back of even the ultimate atom.

The object of the evening's discourse was to show how we should treat the dying one, both before the pulse ceases to beat, on through the succeeding period before actual disintegration sets in; how we should dispose of the body after our friends have completely abandoned it; and lastly, what should be our bearing toward the disembodied before they have learned to take up their natural abode beyond the atmosphere, especially the little children who cannot understand the change that has come, and cling fondly to their earthly parents.

It was shown that increasing knowledge will prevent the horror of premature burial, as well as the sadness of a disembodied spirit who clings to the home, but finds that no one recognizes him or realizes his presence.

My personal friends till the end of the year are Nov. 3 Springfield, Mass.; Nov. 10 Greenwich, Mass.; Nov. 17 and 24, Williamstown, Conn.; Dec. 1 and 8, Lowell, Mass. I hope to rest from public labors the balance of December, so as to enter on the labors of the new year with renewed strength.

ABBY A. JUDSON.

THE INTERNATIONAL CONGRESS in 1896.—The London Spiritualist Alliance is arranging for an International Congress next June. The Alliance will give an invitation to all who are interested in the question of continued life after death and the possibility of communication between the living and the so-called "dead." This preliminary notice is given in the hope that our friends in foreign lands will everywhere take the matter into serious consideration as soon as possible. We invite communications and inquiries on the subject.—Light, London, Eng.

The Queen of Korea murdered—the father of the King in command—the Japanese troops in a new rôle, is the latest telegram from the Occidental storm centre; while John Bull is growling to the Bosphorus, and Germany (by press, at least) is showing its teeth at him in Europe.

Onset Wigwam.

INDIAN HARVEST MOON FESTIVAL.

To the Editor of the Banner of Light:

The Wigwam Co-Workers opened their Indian Harvest Moon Festival by services at the Wigwam at 9:30 Friday morning, Oct. 4.

The Wigwam was beautifully decorated with flowers, and the attendance was so large that the little temple of spiritual healing and developing was filled to its utmost capacity. The meeting was a most enjoyable one, and lasted two hours, closing at 11:30.

The services commenced by the Wigwam quartet singing "About the Glorious Tidings"; invocation from "Red Cloud" through Mrs. Amanda A. Cate (of Haverhill); solo by Charles W. Sullivan; then came an address by the President, Mary C. Weston, whose remarks were well suited to the occasion; Mrs. M. Thomson gave remarks; Mrs. Cate's Indian control, "Mona," highly pleased the people. Mr. A. F. Goodspeed (of Providence, R. I.), who has spent many years with the Indians, and has learned their customs and habits by personal experiences, showed the true way of making the "pipe of peace" by illustration, which was quite interesting; Mrs. Sarah Newcomb (of Pawtucket, R. I.), by her guide, "Forest Flower," and Dr. C. D. Fuller, followed, with interest to the audience. The meeting closed with remarks by Charles W. Sullivan (controlled by Spirit Dr. I. F. Greenleaf), which were appropriate and earnest. The Wigwam quartet also sang "My Mother's Beautiful Home."

Afternoon services opened with a duet by Charles W. Sullivan and Miss Clara Pool. Invocation by President Weston; remarks from "Red Cloud" through his medium, Mrs. Cate; Mrs. Dr. Brigham of Pittsburg, Mass., gave us beautiful views of her guide, "Vipona"; Father Lyon, the Indians' great friend, both in and out of the mortal, was as usual very good in what he saw in vision regarding the spirit Indians; Mrs. Dick gave fine remarks and a poem; Dr. A. Proctor (of Providence, R. I.) also joined interestingly in the services.

At this meeting many had to go away, not being able to gain admission, as the Wigwam was not able to hold them. So Mr. J. Q. A. Whittemore kindly sent word to us that we could have the use of the Temple for our Sunday service without charge; I desire to thank that gentleman and his society, in behalf of the Wigwam Co-Workers, for the kindness which they have shown us all through the season. Col. A. J. Dexter made a few remarks on the growth and good work of the Wigwam the past year. President Weston closed the meeting with "America" and the benediction.

Saturday's supper, entertainment and dance was a success which far exceeded our expectations; every one seemed happy. The music was fine—"Smith's Orchestra." The decorations in addition to the green which was left us from one week ago, were by Mrs. Weston, who showed her usual good taste as to colors, shade, etc.

Supper was served from 6 to 8, and was well patronized.

Entertainment from 8 to 9 opened with selections by Smith's Orchestra; recitation, "A Deacon for Forty Years," by Charles W. Sullivan; Little Miss Eola Worthing gave us in very good style, "My Ideal," after which Amanda A. Cate made a grand address; William F. New came next, and gave us a very interesting selection, which was well received; Mr. Charles W. Sullivan recited a parody on "The Old Oaken Bucket," by Mary C. Weston, entitled, "The Old Fashioned Pumpkin"; Miss Eola Worthing gave a recitation; closed with a selection by Smith's Orchestra. The whole proceedings were under the management of the Colonel.

The Wigwam Co-Workers were more than pleased with the whole affair, which was a financial success—through the good management of the supper committee: Mrs. A. A. Cate, Chairman; Mrs. Lizzie Mudgett, Mrs. Farnsworth (of Providence), Mrs. Dr. Wymant (of Onset).

Sunday—Musical and literary entertainment commenced at 2 P. M.; selection from Smith's Orchestra; invocation, Mrs. Cate; fine trio, flute, violinello and piano; Little Miss Eola Worthing gave us a poem; selection from Smith's Orchestra; liberty received; song from our President, entitled "Liberty"; reading by Charles W. Sullivan; solo, Miss F. Trowbridge; Miss Rosebell Wentworth recited; Wm. Baylis, Jr., (of New Bedford) gave us fine music on the violin.

By request, Mrs. Weston was asked to read the original poem she read at the Wigwam Friday afternoon, entitled, "Wigwam Sunlight," which was well received. Closed by singing "America." After three very enjoyable days of our Harvest Moon Festival, Sunday, Oct. 6, 1896.

A. J. D.

IN MEMORIAM.

Dr. J. W. WESTERFIELD, (President Indiana Association of Spiritualists), one of nature's noblemen, has passed from mortal sight to the higher life. It seems fitting that more than a brief mention should be made of this event in the life of one of the pioneers of Modern Spiritualism.

Dr. John W. Westerfield came from revolutionary stock. He belongs to a family identified for generations with the development of New Jersey, Ohio, Indiana, and Michigan, and among the men of prominence in their respective communities. His great-grandfather moved at an early day from New Jersey to Kentucky, where that country was yet an unbroken wilderness, swarming with wild beasts and yet wilder red-men.

In a fight with Indians near Boonsboro, the great-grandfather of Dr. Westerfield was killed, and his wife and daughter carried into captivity, but were afterwards ransomed. Dr. Westerfield was born in Preble County, O., June 1, 1816; he came to Maryland when only 13 years of age. His education was obtained by walking two miles to a log school house and sitting upon a stump for the purpose of attending school. In 1839 he commenced the practice of medicine in Anderson, Ind.; in order to reach his patients, he was obliged to ride on horseback through dense forests, swollen streams and great swamps.

In 1842 he married Miss Mary Russell; they became the parents of a son, John, who died in his fourth year. He has no other children, and his wife, who was a community in which he resided, being elected to offices of commissioner and auditor a number of times.

It is seen by the foregoing that Dr. Westerfield was a pioneer. Entering the country when only a wilderness, he bravely endured the vicissitudes of such a life to clear the way for those to follow. So we find him still a pioneer in the realm of religion and thought; for such a man the religious dogma and ritualistic superstitions of the past would not answer, so in 1849 we find him investigating and becoming convinced of the truth of Spiritualism.

This was a time when it cost something to be a Spiritualist. He and his wife bravely faced the abuse, vituperation and ridicule with which they were assailed by churchy bigots, and helped blaze the way and open the road for the liberal thought of to-day.

Dr. Westerfield and his aged wife, who survives him, were the first Spiritualists in this country, if not in the State. It has been his hope and ambition to see the Spiritualists of Indiana united in an organization and a camp established; he has lived to see this an accomplished fact.

In 1881, mainly through his instrumentality the Indiana Association of Spiritualists was organized, and a beautiful forty-acre grove purchased for a camp-site. Since 1894 camp-meetings have been held, and have been a decided success from the start, and are growing in attendance and usefulness each year. Dr. Westerfield has given largely of his means and time to this end. He served as Treasurer two years, and since 1889 has officiated as President.

In all the affairs of life he has been found honest, careful and upright; a man that has held the respect and esteem of every one who knew him. His life was spent in doing good, and he passed to the beyond Sunday, Sept. 29, as peacefully as the sleep of a child. The simple inscription upon the floral offering from the Indiana Association of Spiritualists told the whole story of his life; it read: His creed: I believe in doing all the good I can and as little harm as possible.

The funeral oration, by Mrs. Colby-Luther, who has been his co-worker for years, was replete with force, eloquence and masterly logic, holding her audience interstedly for over an hour. The tribute she paid to Dr. Westerfield was beautiful in the extreme. Her hearers went away inspired with the beauty of a noble life and with the thought, deeply stamped upon their consciousness that "there is no death"; "all is life."

FREDERICK J. MACCOMBER.

The best way to avoid scalp diseases, hair falling out, and premature baldness, is to use the best preventive known for that purpose—Hall's Hair Renewer.

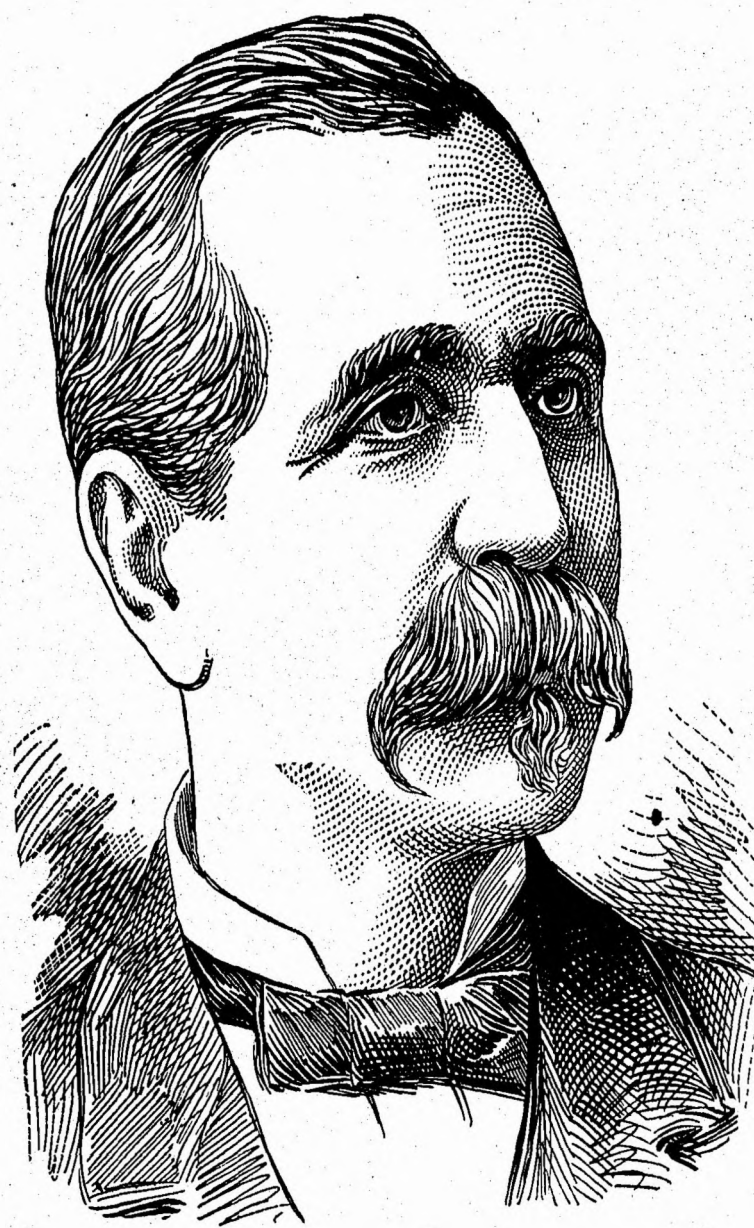
RHODE ISLAND.

Providence.—Sarah D. C. Ames, Sec'y, writes: The Spiritualist Association met in Columbia Hall, 235 Weybosset street, Sunday, Oct. 13; Mrs. M. A. Kimball was with us. Service were: Invocation and poem, followed by address. The meeting was largely devoted to tests that were acknowledged as correct.

Sunday, Oct. 20, Frank C. Alington will be with us.

GET WELL! ENJOY LIFE!

Do n't Suffer with Rheumatism---
Take Paine's Celery Compound.



The common sense of the people has long refused to believe that rheumatism and neuralgia were diseases hopeless of cure.

Prof. Edward E. Phelps, M. D., LL.D., of Dartmouth College, has confirmed their belief. There is an absolute specific for both of these diseases in Paine's celery compound. Thousands of men and women are every year entirely freed from these two torturing disorders by Paine's celery compound.

Neuralgia pain affects first one part of the body and then another. Nature's restorer, sleep, is sought in vain, and life's ordinary duties become burdens too heavy to be borne. In this condition of sleeplessness Nature's call for rest must be regarded. If unheeded, serious consequences are likely to ensue. The nerves must be built up by a proper nerve food. There is nothing equal to Paine's celery compound.

The body is not a machine which simply wears out after a certain number of years, but a vital organism having the power of revivifying itself—capable of being hard worked, but demanding frequent times of recuperation in sleep.

To quickly furnish a fresh and abundant supply of nutriment for every tissue of the body

is the purpose for which Paine's celery compound was first prepared. This rapid production of fresh nervous energy and pure blood was the one endeavor of Prof. Edward E. Phelps' long study of the cause of nervous exhaustion.

The result of his life work was Paine's celery compound, that remarkable remedy that permanently and speedily cures disease. It is the greatest nerve regulator and blood purifier of this present century.

For men and women out of health, Paine's celery compound should be tried without fail. It has meant health in place of sickness in thousands of cases that seemed hopeless.

The fact that this is the season when rheumatism most painfully shows itself, makes the following communication from Mr. T. B. Tobias of South Omaha, Neb., of special interest. Mr. Tobias writes:

"I suffered for years with rheumatism in the joints of my hands and arms, so that I could perform my work only with the greatest difficulty. I used all kinds of medicines without result. Finally I secured a bottle of Paine's celery compound, and it benefited me at once. Paine's celery compound certainly cures rheumatism!"

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley Street.—Sundays at 10½ A.M. and 7½ P.M. Speaker for October, Pr. F. A. E. Tisdale. Wm. H. Banks, President; J. B. Hatch, Jr., Secretary, 48 Sylvan Street, South End.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 2; supper at 6; social in the evening. Mrs. C. P. Pratt, President; Mrs. C. P. Pratt, Secretary, 4 Berkeley Street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor. Irving Pratt, Sec'y.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society, meetings for children and investigators at 11 A.M. Lectures at 2½ and 7½ P.M. Speaker for October, Walter Howell. **Boston Spiritual Lyceum**, at Berkeley Hall, 4 Berkeley Street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor. Irving Pratt, Sec'y.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7½ P.M. H. B. Storor, President, 48 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont Street, at 10½ A.M. Speaker for October, Walter Howell. **The Ladies' Lyceum Union**, at Berkeley Hall, 4 Berkeley Street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor. Irving Pratt, Sec'y.

First Spiritual Ladies' Aid Society, 241 Tremont Street, meets every Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney Street, Dorchester), Secretary.

Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Tisdale, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. (7½ P.M. in summer and fall.) Thursdays at 8 P.M. N. P. Smith, Chairman.

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

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A.M. and 2½ and 7½ P.M. Good meetings, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A.M., 2½ and 7½ P.M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont Street, Wednesdays and Saturdays, 8 P.M., Fridays, 3 P.M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Alpha Hall, 301 State Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11:30-1:30; Tuesday, 3:00-5:00; Conference meeting Saturday, 2:30-4:00. Mrs. M. Adeline Wilkinson, Pres.

Hollis Hall, 780 Washington Street.—Meetings on Sundays at 11 A.M., 2½ and 7½ P.M. J. Milton White, Conductor.

Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (Incorporated), Sundays, at 2½ and 7½ P.M. Mary C. Weston, President.

Friendship Hall, 12 Kneeland Street.—Circles are held every Sunday at 10½ A.M.; meetings at 2½ and 7½ P.M. Mrs. Bruce Conductor; W. B. Amerige, Assistant Conductor.

Chelsea.—Spiritual meetings every Sunday evening at 7½ at 208 Broadway. Mr. Geo. F. Sligh, Chairman.

First Spiritual Temple, Exeter and Newbury Streets.—A correspondent writes: There was a good audience at the phenomenal meeting held Sunday morning at 11. Mr. Pierre L. O. A. Keeler was the medium, and the results were highly satisfactory to those present. Mr. Keeler will be with us again next Sunday morning, and we are sure, if the weather is fine, of a very large audience.

Our afternoon service was slightly attended, owing to the continuance of the heavy rain. Walter Howell addressed the congregation upon the subject announced: "The Natural and the Supernatural, from the Standpoint of the Spiritual." The speaker contrasted the scientific view of the world with the supernatural, theological view, and evidenced his agreement with the former. The spiritual conception was then referred to, as set forth in the writings of Berkeley, Fichte and Hegel, forming a contrast to those naturalistic works of Hume, Locke and others. After a passing glance into the field of Philosophy, the speaker turned to the sphere of spiritualistic inquiry, and he discussed the relative value of modern spiritual manifestations to those ancient phenomena spoken of in the Old and New Testament, affirming that if Biblical records were true accounts of that which really occurred, and the postulates of God's unchangeable character, and the immutability of natural law be conceded, then we are justified in expecting manifestations of a like character to the end of time. If, on the other hand, modern spiritual phenomena are delusions, we are logically compelled to give to all recorded miracles the same explanation.

The lecturer declared that the word "miracle" had been expunged from the vocabulary of all intelligent

Oct. 11. Mrs. A. E. Barnes presided in her usual genial manner. The singing was finely rendered by Mrs. Hattie C. Mason, and was highly enjoyed by all. The veteran worker, Dr. A. H. Richardson, who, with his estimable wife, was passing through the city on his way to Washington, D. C., to attend the National Spiritualists' Association Convention, opened the exercises with an earnest and characteristic speech, in which many spiritual thoughts found utterance, and met an echo in the hearts of all. Dr. Richardson also made an earnest plea for the support of the National Spiritualists' Association in its defense of mediums and urged his hearers to attend the Washington Convention.

Mrs. M. A. Brown read a beautiful poem, "Not Understood," after which her control made an earnest and spirited address.

Mrs. Leslie made remarks, and gave a number of excellent tests, all of which were recognized. Mrs. Barnes feelingly alluded to the absence of the Rev. Mrs. C. L. Hatch, expressing sympathy with her in her illness. The President then addressed Mrs. Loxley, presenting fitting remarks concerning the proposed trip of Mr. and Mrs. Longley to the far West.

Mrs. Longley briefly reviewed something of her work and association with the Ladies' Aid, expressing her love and fellowship with its members, paying tribute to the benevolent mission of this society.

On motion of Mrs. A. G. Simmons, a vote of thanks to Mr. and Mrs. Longley for donations of music to the Ladies' Aid, for singing during the two years past, was unanimously passed.

Rathbone Hall.—N. P. S. writes: Thursday, Oct. 10, at 2:45 P.M., J. Milton White presided. Mrs. May Moody gave tests. Mrs. Guitierrez, Mrs. E. R. Brown, Miss Webster, tests; Mrs. C. H. Clarke, N. P. Smith, Mrs. A. Woodbury, psychometric readings; Mrs. W. T. Works and daughter and Mrs. Mary F. Lovering sang.

Next Thursday, Oct. 17, Mr. Maxham, solo singer, has kindly consented to participate; also Rev. George Rose, missionary from West Africa, will speak.

Commercial Hall, Sunday, at 10:45 A.M. and 2:30 P.M., N. P. Smith, Mrs. A. Woodbury, Mrs. E. R. Brown, Mr. W. N. Harding gave tests and readings; Mrs. M. F. Lovering, piano; Mrs. E. F. Howe, Mrs. E. R. Brown, Mr. W. N. Harding, tests.

Boston Spiritual Lyceum.—Albion R. Walt writes: The Lyceum was doubly favored this afternoon in the attendance and platform addresses.

The school was promptly opened at 1:30 by Mr. Hatch. Singing from the Spiritual Wreath. Mr. Hatch addressed the school and spoke of the National Convention. Dr. Root gave the invocation, and read and discussed the lesson, cards to the school. Dr. Root and Mrs. Alice Waterhouse discussed the responsibility of the education of the children in the principles of the highest morality. This thought was then given to the leaders and classes for discussion, after which we heard from Mr. Geo. Lang and Mr. Russell, violin solo by Mr. B. Dean of the orchestra; Mr. E. B. Pasard, Albion R. Walt.

A request was made that all Spiritualists would join our Association and work with us to promote the work.

Mr. Hatch was appointed a committee of one to represent our Lyceum at Washington.

Harmony Hall.—A correspondent writes: It is indeed a pleasure to be at any of Mr. Nelke's meetings; it is, as Mrs. Woods, the medium, expresses, "Harmony" in name and "Harmony" in fact. The patrons as well as the mediums work hand-in-hand for the benefit of all, and even the strangers feel the spirit of fraternity.

The development of mediumship at public circles as well as in private, bears good fruit. The tests given by the newly-developed mediums are good in every way, and in honor to their teacher, Mr. S. H. Nelke. All the meetings of last Sunday were well patronized. Mr. Nelke spoke on an experience in trance mediumship, and also delivered an address on "Love," subject given by the audience. Tests were given: Mr. J. H. Woods, Mr. H. Hatch, Mr. H. Wood, Mr. J. A. Wood, Mr. H. Hatch, Mr. Hilling and others. Music by Miss S. B. Lamb.

The BANNER OF LIGHT for sale at the hall, and at Mr. Nelke's, 604 Tremont Street.

Alpha Hall.—Mrs. Wilkinson writes: The developing class Monday evening, Oct. 7, was large. Tuesday afternoon Mrs. Nutter, Mrs. Carrie Bishop, E. H. Tuttle and Mrs. Wilkinson gave tests. Saturday afternoon conference meeting was interesting. Mr. Haskel gave a fine address: Mr. Redding gave out thoughts of a life beautiful beyond the grave. Sunday Dr. Sanders, Mr. McLean, Mr. Hardy and Mrs. Wilkinson, Mrs. Bishop, Mrs. Treen, Mr. Marston, Miss Brehm and others took part. Mrs. Nellie Carlton and Mrs. B. Bishop gave fine musical selections.

The next circle will be given Tuesday evening, the 20th. Charles Day, in dramatic readings; Mr. Van-Winkle, in solos; a whistling duet by two of the Lyceum scholars; the Poulton Sisters and other fine talent are engaged to assist.

A materialization séance is soon to be held under the management of this Society in this hall.

Eagle Hall.—Hartwell writes: Wednesday afternoon, Oct. 9, a large and interesting meeting. Mrs. J. Fredricks, Mrs. Bishop, Mrs. Dickinson, Mrs. S. C. Cunningham, Mrs. M. Wilkinson, Brothers Hilling, Quincy, Tuttle, gave excellent tests, readings and remarks; musical selections, Mrs. Bishop, Mrs. Carlton, Mrs. Cunningham, H. C. Grimes.

Sunday, Oct. 13, the morning circle was a good one. The three sessions were full of spirit power. C. T. Wood, W. B. Sanders, D. H. Hall, E. H. Tuttle, Mr. Hill, Mr. Pasard, J. L. Lathrop, delivered fine remarks; Mrs. H. C. Burke, Mrs. J. E. Woods, Mrs. J. Fredricks, Mrs. F. Stratton, Miss I. Sears, E. H. Tuttle, gave recognized tests and readings. Mr. Tuttle answered mental questions, also gave inspirational poems; musical selections, Mrs. D. H. Hall, H. C. Grimes.

Elysian Hall.—"L. S." writes: The meetings of the Elysian Society of Spiritual Progress, W. L. Lathrop, President, were well sustained during the past week. Mr. A. J. Maxham, the spiritual sweet singer, gave us some beautiful contributions of harmony. The mediums assisting were Dr. White, Mrs. Akerman, Dr. Quincy, Mrs. Brown, Mrs. Hutchins, Mr. Ibel, Mrs. Stratton, Mrs. Hatch, Mrs. Gileland and Mr. Lathrop. Mrs. Snow, I believe, gave us a fine mediumistic test of spirit-telegraphy, as well as many delightful tests.

Sunday we held our meetings and circle with very interesting spiritual work. Mrs. Nason, Mrs. Pratt, Dr. A. C. Davis, Mr. Lathrop and others were the mediums.

Our two developing classes are highly successful, as the number in attendance is restricted.

Children's Progressive Lyceum No. 1—N. B. Austin, Sec'y, writes—held its session in Dwight Hall at the usual hour on Sunday, the 13th inst. Instrumental music by the orchestra, followed by song; invocation by the Conductor, and another song by the school. The lesson for the day was read responsively by Assistant Guardian and scholars. Fifteen minutes' consideration and study by the leaders with their groups. Explanation by the Conductor, Miss Martha Lewis, a fine poem; piano solo by Mr. Walter Hayes; remarks by the Guardian, Mrs. Butler; Mr. N. B. Austin, Assistant Conductor, addressed the school. Session closed with song and benediction.

The lesson Sunday, Oct. 20, is, "What is Spiritualism?" and all who are interested in this important subject are invited to be present, both young and old.

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I'm a New Woman

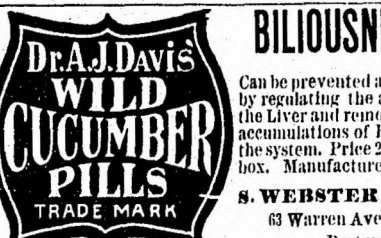
Since taking Hood's Sarsaparilla. I was at death's door, bloated and crippled with rheumatism, and friends thought I could not live. Hood's Sarsaparilla did me a vast amount of good and made me feel much younger. I always keep

Hood's Sarsaparilla

in my house and gladly recommend it, for the benefit I have received." Mrs. A. LYNCH, Pettingill's Corner, Maine.

Hood's Pills

the after-dinner pill and family cathartic. 25c.



HERE'S MONEY--PICK IT UP.

I am proud of my success, and think I might help others by giving them my experience. I am selling the Iron City Self-Heating Flat Iron. It is perfect. I sell one at nearly every house. It is self-heating. It puts a most beautiful gloss on shirts, collars and cuffs, and never burns or scorches anything. I make from \$5 to \$10 every day. Write to W. H. Baird & Co., 314 N. Pittsburg, Pa., and they will start you in business. 5¢ of sure any lady or gent'l man can do as well anywhere, as every family has ironing to do, and wants to do it as cheaply and as easily as possible. Mrs. B. Oct. 19.

Crazy Patchwork.—Sixty elegant pieces, enough to make a crazy quilt 600 square inches, of silk and satin, assorted bright colors, 25¢. 3 packages, \$1. 30 plush and velvet pieces, 25¢. If you are not fully satisfied with every package you may return it and we will refund your money. The BINGHAM Co., New London, Conn. Oct. 19.

A. CAMPBELL & BRO., OF CHICAGO, Spirit Artist for Independent Paintings, And Independent State Writers, Hotel Arlington, 1413 Washington Street, Suite 3, Boston. 4w* Oct. 19.

Poor Eyesight Restored.—BY silent spirit power, with Magnetized Compound and 3 Noted Public Spectacles. On receipt of ten cents I will send by mail a four-ounce sample of Compound and Illustrated Circular showing styles and prices of spectacles, with instructions how to be fitted by my new clairvoyant method. Also photo of my spirit-self. Name and to whom I owe this development. B. F. POOLE, Clinton, Iowa, Clinton Co. Oct. 19.

Astrological Medium.—MRS. M. WEBB, of whom Joe Howard, Jr., wrote in the Boston Globe May 21, 1888, can be consulted daily from 3 A.M. till 3 P.M.; also Tuesday evenings, until 10 P.M., at 356 Columbus Avenue, Boston. Sundays reserved. Readings, 25¢. Oct. 19.

Nettie M. Randall, BUSINESS and Medical Clairvoyant, 25 East Brookline Street, Boston, Mass. Sittings daily. Examination by letter, by letter, \$1.00 and stamp. End used by Dr. H. B. Storor, whose Celebrated Remedies will be used and prescribed. Oct. 19.

Pierre L. O. A. Keeler, SLATE-WRITING. 65 APPLETON ST., Boston, (2d door from Clarendon St.) Private sittings daily 10 to 5 o'clock. Can be engaged for evening Light Sittings at any residence. 1w* Oct. 19.

Mme. Haven.—HAS located at 525 Tremont Street, Boston, where she gives Clairvoyant Sittings daily. Diagnoses diseases and treats patients at homes if desired. Best references. Oct. 19.

Madam Hilda, Astrologist, BUSINESS MEDIUM, gives reliable Life-Readings. Send date of birth and \$1.00. Test Readings 25¢. Sittings daily, 13 Lagrange Street, near Washington, Boston. Oct. 19.

Julia Sargent, MAGNETIC HEALER, 43 Palmer Street, Boston. Take Washington Street car. 1w* Oct. 19.

Geo. Benjamin, TRANCE and Business Medium, will give communications by letter. For terms, address care BANNER OF LIGHT. 1w* Oct. 19.

Mrs. J. J. Whitney, CLAIRVOYANT, Trance, Test Medium, 24 Grant Place, N. W., between 5th and 10th Washington, D. C. Oct. 19.

WANTED.—THE address of a reliable Spirit-Photographer. Address T. C. J. BANNER office. 2w* Oct. 19.

MRS. M. A. CHANDLER, Business and Test Medium, 68 Warren Street, Boston. 4w* Oct. 19.

READ THIS! THEN ACT.

A GRAND OPPORTUNITY Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy, Astrology, Theosophy, Mesmerism, Psychology, Hygiene,

And kindred subjects.

Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full year's subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in **The Banner** or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INCITEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to **The Banner**, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets, without making any cash expenditure, and should be eagerly taken advantage of.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 5.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

SPECIAL NOTICES.

Andrew Jackson Davis, PHYSICIAN TO BODY AND SOUL, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursdays and Saturdays, from 8 A.M. to 4 P.M.

Owing to crowded office practice, it will be impossible to examine and treat new patients by mail. Letters from patients under treatment strictly confidential.

First consultation, with directions for cure, 5¢; every subsequent interview, in office or by letter, 5¢. Medicine extra. His remedies are very few and simple and effective, being exactly adapted to the individual condition. No professional visits at residence of patients.

N.B.—Tickets from 1 to 7, inclusive, are retained for early callers. Numbers from 8 to 17, inclusive, may be engaged one day before by letter or telephone addressed to S. Webster & Co., 63 Warren Avenue, stating the hour you intend to arrive at the office. No. 8 is rarely reached before 12 M. Persons not present when number is called, lose their place. Oct. 19.

SPECIAL ANNOUNCEMENT.

We want to secure before January 1, 1899, a large number of new subscribers to the **BANNER OF LIGHT**, and in order to accomplish this end without fail, make the following liberal offer:

To any person not now a subscriber to the **BANNER**, who will, previous to January 1 next, send us 50 cents, we will not only send the paper for three months, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

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

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

DR. F. L. H. WILLIS'S NINE POSITIVE CURES FOR THE

Home Treatment and Eradication of Disease. The Result of Forty Years' Experience in the Healing Art. No. 1.—Blood Affections.

SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Annie W. Pratt, an expert stenographer.

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact of publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the inquirer.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held April 12, 1895—Continued from last issue.

Mrs. W. H. Goward.

Waiting patiently our turn, as it has been said by many mortals. Oh! how my sympathy goes out for mediums, for I understood these things when here, which were given unto me, those talents which I hope were pleasing to the Father that bestowed them upon me for the use I made of them to all humanity. I was taken very suddenly out of the form, but I feared not, for if a mortal will live every day as though it might be the last, I can't see what there is to fear. Suddenly, I might say in a moment, the message came to me: "Come, come up higher!" A very little time elapsed before I was outside of that form. I had no regrets, only I would have liked to have accomplished a little more upon the earth-plane; but it is given to me in spirit to continue on, and my experience has brought me to this, Mr. Chairman: no medium who has true medical gifts here ceases her work on this earth-plane. We are mediums the same, carrying on our good work, trying to influence others for good. The question would rise in my mind when mortal—"Shall I continue on in this noble work?"—as the Father of us all in his wisdom saw fit to bestow more talents upon me than to some others? And often the feeling overshadows me to continue on and on while here. Sometimes despondency overtakes us, and sometimes our hearts are heavy through others. But we leave that in the hands of the Creator. All this will be made right in time. I know there are some who felt sad when it was announced I could go no further.

In Lewiston, Maine, I am well known; yes, and in Rockland and Portland; in all the surrounding towns my name has been often called, and I am pleased to announce to you that individually we hear our names spoken. Our hearing is sharper, more acute than in the flesh. Sometimes we may hear things unpleasant, but we will cast them aside and go on, leaving all that is past buried in oblivion. We should not live in the past, but in the present, with the promise of the future. I have this feeling of love for all humanity, and I want to be all in all in charity with mediums. They have enough to bear with that you mortals know not of—sensitiveness given unto them so much—yes, I might say they are two-thirds sensitives, or the spirit could not use them so easily.

I thank thee, oh Father, that thou didst bestow upon me these talents, that some one in mortal may have been benefited through the organization of mine. I would still continue to do all I can, not only to aid mediums but all humanity at large; that is my relationship, that is my kinship tie, and the whole world is my school. I am pleased to announce myself here, hoping some one may like to read the few words I have spoken, and will ponder over them well to get the right meaning from them. I would not bring one unkind feeling to any one. We are all God's children, and should so live to feel they are all our sisters and brothers.

Mrs. W. H. Goward, Lewiston, Maine.

Annie L. Morse.

While I listened to the words of that dear lady—for I know she must have been a good spirit in the mortal, and we realize more than you in the flesh can—while I listened to the words she spoke, I knew she felt every word she was speaking, she gazed so kindly upon the little children as they would come into this room. Yes, mortals, they are hidden from your sight, but not from ours; we behold them from our life as plainly as you look into each other's eyes; then we ask the question, Why is it mortals will cultivate doubt? I should ask it of myself the same, for when in the flesh I did not know I could come and report this way; but I did know, as well as I knew anything, we were living, active people, and could return to the earth; but there are very few guides that let us as individuals report for ourselves, Mr. Chairman; it is given through the guides, whether it is privately or publicly, but the privilege is granted us here to report for ourselves.

I am no stranger in this good city of Boston, nor in Cambridge, Jamaica Plain and Dorchester—all of your surrounding towns I am familiar with. Therefore, I speak of good old Boston, as I love to walk the streets and come into the halls, and into this Circle Room, where I find all harmonious, and there's where, if

there's a thing inharmonious, we individually sense it, being of a sensitive nature.

Lucy Joy stands beside me and asks to be spoken of, not with my people, but some one knows her. We form acquaintances in spirit the same as here; but it is the law of attraction brings us to those where there is no inharmonious, because there cannot be in spirit.

Lucy Merritt, who passed away, I think, in Somerville, is here. I have become acquainted with both in spirit. Some friends of hers will be glad to know that she was here. And how pleasant it is for us to meet and form acquaintances in spirit! It would be a very monotonous life if we never knew any one except those we knew here. Where mortality ceases, immortality begins? It is like going out of one house into another. I am greatly benefited myself for reporting, and hope some others may be from hearing from Annie L. Morse, Boston.

Abby Newcomb.

Good morning. [Good morning.] I have reported once years ago, through the same organization, and I felt so much better for it that I thought then I would come right away again; but only think, Mr. Chairman, it has been years, as you count your time; but there was always something why I didn't—I had rather hear the others, or I didn't get permission. But this isn't the place where I was; it was down stairs, and we had so many of your people; but we have more of our people now.

Oh! Matilda, how my heart goes out to you, poor child, that you have to use those crutches; it makes my heart sad. But remember one thing, you won't need them on the other side; and then to have your own come to you, with a sympathetic feeling—why! it does n't seem to me you could n't exist here in the way you are if you didn't know that your friends were waiting for you, and would be so glad to meet you—not only me, but Asa and George Wiley, and Aunt Betsy, and all of us will come to greet you. But Asa knows now it was not the shutter rattling; it was from the other life, and he would n't say at this time, "Guess 't was nothing." Mortals, do n't try to learn.

In Wellfleet, down on the Cape, was where I was well known, and some few remember me in your connecting towns. Oh! what a good thing it is to know you are not forgotten, and that you can do some good for those yet upon the earth-plane. I did n't know about it when I passed over. I was educated to believe in a heaven and the other place, but I find it is all heaven, different degrees of happiness; just our lives we lived furnish our homes now.

Bear up, dear Matilda, keep your courage as much as you can, for it will all be right. Gorham is here, and sends loving words to Addie and yourself. Addie is kind to you, Winslow is good, does all he can for you. I visit your home often, yes, often, and I know whereof I speak; but there's that comfort to you to know you will walk all right in the life beyond, and how sweet the thought we will find our own, the old form laid aside, and a new one fashioned unto that one, but yet sound.

I am very grateful that I had the privilege given to me to report here to-day.

Abby Newcomb, Wellfleet, Mass.

Gorham Leland.

I have asked mentally a great many times if I could not speak here. I never was a public speaker, and I have hesitated until I thought I could speak so they would know it was me. While I have listened to what others have had to say here, a great many times, I have gained in knowledge. It was never my privilege when mortal to visit your circle rooms, Mr. Chairman, but think not for a moment that I did n't know of spirit communion. I did, having some medial powers myself.

Addie, these words I hope will benefit you some, and sister Addie and Annie, yes, and mother, as I call her, too, and father, for my own father and mother are here, and Linnie is here too, as I am speaking.

Oh! how I wish in the depths of my soul, Fred, you could have known the feelings that came over me when I knew I was going out. I wish no wrongs upon anybody, but there's always one comfort, that every mortal as they become an immortal must meet themselves.

Oh! those weary hours as I lay there alone, or apparently alone, a good deal of the time, although it was not a long sickness. But, Fred, you are going to meet me in the other life, as well as Caleb.

Mother was so pleased to take me in her arms, and said, "My boy, if they did n't watch over you in the earth-life, we did that have passed that portal."

In Englewood, Chicago, I passed away. While yet in the flesh, Addie, oh! I called you, I called for Neddie, my boy, I called for Mother Wiley, but I got no response. I suppose now I was what they call dying; no suffering!

But, Addie, they have done right by you as far as could be; I have no fault to find with anybody.

Roxie is here, and John. They would n't have been found here in mortal, I assure you, and many others would n't have been. I would have been if I could, but manual labor kept me from it, for I believed in spirit-communion, I believed in the aid of spirits, and it was a great solace to me, mother, when I knew I was passing over. First I saw my own mother, who had passed on before, coming near me, then Linnie, my sister; I knew them, yet some knew me before I recognized them.

I am very happy, but only waiting to unclothe the gate when you shall all come and join the happy number. Uncle Daniel Sanborn is here, from New York.

I am much obliged to you and your good Spirit President for the few moments allowed me here, knowing there are some dwelling upon the earth-plane who will be glad to read the message from Gorham Leland, Chicago, (Englewood), Ill.

Rhoda H. Durell.

Rest, eternal rest. Oh! thou blessed Savior, as I rested in thee when mortal, how different have I found things since passing out of the form, looking beyond, hither and thither, for the throne, but I found it not. When I asked a guide where I should find the throne, these words were spoken to me for a reply: "The throne is within you." I felt it was sacrilegious to speak of it that way. My education was to live near the throne, and the Savior, Jesus. Oh! how disappointed I was when they told me I should never find the throne with that high God sitting upon it. Why are these teachings so wrong? why are we led to believe these things when they are not? The answer came to me: "Learn; you have all eternity to learn it in now." Yes, but that was n't sufficient answer to me. The answer came again from one of the advanced spirits: "Ignorance in

the teachings." It did n't satisfy me; my mother was not an ignorant woman; that did n't satisfy again. I asked it of another; the answer came: "The throne is within you." I still felt it was sacrilegious.

In a little while, coming toward me was Aunt Luola, and I knew then I should find out. I reached out my hands and said: "Do tell me where is the throne?" She answered me: "We have learned to know there is no personal God." I was so disappointed; I felt sad; then with that feeling leaving me, I started out with the resolve, I will learn for myself. When I did I have found, dear friends, God is love, God is nature; then when we speak of Nature's laws, we speak of God's laws; as I have learned to know it is the same, Mr. Chairman, one as the other.

Then she spoke to me, saying: "Rhoda, there's much to learn, but there's plenty of time—all eternity before us." But oh! Mr. Chairman, it makes me sad sometimes, when I hear those same teachings given out to you mortal people yet. Then I ask the question: When will ignorance be of the past, and light, knowledge, be extended to all mortals? Then are you mystified to know why so many gladly return to report of that beautiful land beyond, where no inharmonious is known, where no errors are committed. I will not dwell upon that long, but I do repeat it—I was disappointed. Now I have learned to know there is a Jesus, but a God not personal. I have learned to know he took on the form of man the same as you; he was mortal, the same as I was. But oh! Father, I ask that the wrong teachings may not be given out, but more light, more intelligence may be given, that mortals shall know more and more of what is termed God, the Higher Intelligence, as we are educated now.

In Oakland, Cal., I lived part of my life, but in Pittsfield, this State, I also lived.

Rhoda A. Durell.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

April 18.—Herbert Sparrow; Clara Parker; Eldridge Eaton; Ella Spaulding; Jeremiah S. Quincy; Rachel Burn; Martha; Samuel W. McPhee; Addie L. Wilson; Hattie Koblinson.

May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Farrar; Frank E. Carter; Miss M. E. Prof. Henry Kiddle; Abigail Greenwood; Gertrude Booth.

May 10.—Elvira W. Ruckles; Philip Richardson; James W. Adams; Willie E. Bussnell; Mary Jane Severance; Mary Hardy; William Louie Bond; Louie Frecker.

May 17.—Caroline Todd; Ellen N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Lorraine Mendum; Hattie P. Griffin; Henry M. Pitman; Susan Bell.

The list of promised messages having grown somewhat lengthy, we forbear to continuously re-open the names so often published; but these communications—here unmentioned—will appear in their order as to time.

October Magazines.

THE ARENA.—The most interesting description of the English city of Chester ever before in print and illustrated is the opening paper of this magazine for the current month and is by editor Flower, culled from his own recent experiences when he was abroad. "The Era of Fraud and Embezzlement: Its Causes and Remedies," shows up the defrauding that has been going on for the past ten years and gives much wholesome advice. H. Len H. Gardner has part third on "Sound Morality," and illustrates it with many portraits. James M. Ashley writes on "Should the Supreme Court be Reorganized?" "Preacher and Placater: or the Corruption of the Church through Wealth," is by Rev. Walter Allen Evans. William C. Cooper writes on "Occult Manifestations." "Vaccination an Error—its Compulsion a Wrong," is by Alfred Milnes. Robert Graves writes on "Why the Workers Want." Under the heading of "Representative Women on Vital Social Problems" many women discuss labor problems. Editor Flower has a paper on "The England of St. Thomas More." Fanny L. Faneber has a poem, "A Modern Plutarch's Prayer." Chapter four of "Napoleon Bonaparte," by John Davis, is interesting. "I We Only Knew" is a beautiful poem by Chetiv, the Poetist. "The Significance of Labor Day" is by Eugene V. Debs. G. Vrooman writes on "Manual Training for Women and the Problem of Domestic Service," and gives a list of bibliographies touching on the subject. James G. Stevenson writes on "Industrial Reform." Will Allen Dromgoole, whose portrait as a frontispiece shows her to be a smart looking woman, closes the number with a story, "A Humble Advocate." Notes on Current Events and the Books of the Day are well cared for departments. The Arena Publishing Co., Boston.

THE ATLANTIC MONTHLY has among its contents for October the conclusion of "A Singular Life"—as far as this struggling, waiting world is concerned—by Elizabeth Stuart Phelps. While perhaps it is impossible that a hero like the one depicted could be brought to a different ending, yet the readers who have followed his experiences with tear-dimmed eyes will look at the void created by his transition as did the sad hearted ones of "Winifred," and yearn, at least with awakened inner vision, to see him again walk the wharves among the fishers he loved, and the fallen he rescued. "The Seats of the Mighty," by Gilbert Parker, still occupies the high position, in a literary sense, which its title conveys politically, and the story is becoming of more than historic interest as it bears its end, Laurodo Ham writes on "The Genius of Japanese Civilization" in a vein which is at once a pastoral recital and a spiritual warning to Western nations; Charles Egbert Craddock continues "The Mystery of Witch Face Mountain"; John B. Tabb and Michael Field furnish the poetry. Other papers not here named, the departments, reviews, etc., make an interesting number. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE METAPHYSICAL.—Franz Hartmann has the opening paper, "Initiation: The Self and the Selfless," which is to be continued; "Concurrence: The Law of Spiritual Development," by J. Elizabeth Hotchkiss, appears in its third number; "Maya and Being," by Prof. C. H. A. Bjerregaard, follows; Carl Le Vinseu has part second on "The Moral Influence of Music," and Adolf Brodbeck concludes "The Ideal of Universities." A very strong and conclusive paper is that of "Individuality vs. Eccentricity," by W. J. Colville. It is worth more than a single reading. The concluding sentence of the article is alone worth many times the price of a whole year's subscription to the able magazine. "Psychic Experiences" are a series of interesting sketches in keeping with the tenor of the combined contents. "Department of Healing Philosophy" consists of some fine contributions from workers and thinkers in every part of the world. "The World of Thoughts" continues to attract by reason of its excellence of selected matter. The Metaphysical Publishing Company, 503 Fifth Avenue, N. Y.

EVERYWHERE is a sprightly magazine, in newspaper form, brought out each month at Brooklyn, N. Y., by a company of the same name; Will Carleton, the great poet of the heart, whose "ballads" have sunk as deep into American consciousness as did the songs of Beranger into that of the French nation, is its editor. The number before us (October) has, in addition to other matter and illustrations, a fine picture of its editor on its title-page and two original poems, "Ballad of Dunsen" and "The Country Doctor," by Mr. Carleton himself. The work is worthy of the most extensive family reading.

THE QUIVER.—"The Warden's Daughter" and "Hard Driven," the two serials, maintain their interest. "The Haunted Wig," by R. V. P. B. Power, is a pleasing story. "The Penitent Poor" has a sympathizing strain. "Joy Cometh in the Morning" is a tale of an American camp-meeting. W. J. Lacey has written "The Elder Brother" with due point and effect. Dr. Pentecost stirs up the dull churches in his article on "The Church and Individual." The Cassell Pub. Co., New York.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Chas. Flegg, Colorado Springs.] Please explain the psychic phase of vibration, or vibration on the psychic or spiritual plane.

Ans.—The subject of vibration, which is now so very popular, opens up a far wider field of thought than can possibly be traversed in a reply to a question, for the very theory of vibration requires much explanation to render it generally intelligible.

The first idea which must be grasped is that life and motion are absolutely inseparable, and there can be no motion without a power to set something in motion, or keep it moving, as the case may be, and a substance to move.

Vibration and motion are inseparable; one is unthinkable without the other. There are two great theories of universal substance in the world to-day, as there always have been, viz., the etheric and atomic hypotheses. These are not mutually antagonistic, but can be held in common by the same philosophers.

Dolbear's work on *Matter, Ether and Motion*, is an excellent text-book for the general student, as it puts forward the Oriental theory of substance in a form which renders it comprehensible to readers who are utterly unfamiliar with the Sanscrit terms freely introduced in most professedly theosophical publications.

The psychic world and the psychic body are interior to the physical, and though they have existence where there are no physical forms, the physical can have no existence without the psychical.

To speak mathematically, the psychical is the larger, while the physical is the smaller fraction. One-eighth is contained in one-fourth, but one-fourth cannot be contained in one-eighth. Consonance and dissonance pertain to period frequencies, and the whole problem of tune and pitch must be solved on that basis.

Human organisms are distinctly musical instruments; so are worlds and all moving existences. On the psychical or subjective plane vibrations exactly register thought and emotion, and in the spiritual realm they are rendered palpable in form, color and tone. All possible affinities and antipathies are explicable in the light of the true theory of vibration, and gifted musicians should be the first to interpret to the world the exact relation between form, tone and color.

To avoid technicalities and give a thoroughly practical illustration of the effect produced by psychic vibration, we will instance a case of moral healing, which is never difficult when the right conditions obtain: A child fourteen years of age had grown up without any apparent or appreciable moral sense, and resisted every attempt to induce him to give up theft and falsehood till the right educator arrived, but no sooner had a youth of eighteen taken up his abode in the house of the "bad" boy's parents than a moral feeling began to assert itself in the heretofore "incorrigible sinner."

The exact circumstances were as follows: The new inmate of the household was placed in proximity to the "naughty" boy, without being told anything concerning the other's naughtiness. They occupied separate beds in a large room and took their meals together. The new comer was a lad of strong moral convictions, one who loved truth and scorned falsehood, and his very strongest trait was his scrupulous honesty.

The younger boy enjoyed the society of the strong, good-natured youth, who was just four years his senior, and very soon began to show signs of great improvement under his silent, unostentatious tutelage. The child, who had never shown signs of sensitiveness previously, began to express himself in a novel manner, and described what he called electric shocks in his brain. These were not at all unpleasant, but they so aroused him to thought, that he began reviewing his own conduct, and found himself heartily disapproving of his own actions. Very soon he began to talk confidentially to his new friend, who was surprised, though pleased, to learn of his experiences, which were entirely due to the activity of certain moral centres in the elder boy.

Whenever two persons are in harmony, and one has reached a height of development that the other has not yet attained, the one on the lower rung of the ladder of progress is assisted to mount higher, but the one who has reached the higher state is never injuriously influenced by the one who is lower.

The more powerful vibrations always emanate from active centres of intelligence and moral attainment, therefore a work of moral training and also of mental awakening can be carried on silently by whoever has reached the plane from which the needed effluence necessarily proceeds.

Exactly as certain plants distill pungent odors and aromatic fragrance incessantly as a result of their condition, so do all human beings give forth a psychic and thence an electromagnetic emanation, which is but the inevitable consequence of their state.

Whenever it is discovered that good results are unwittingly achieved through atmospheric contact, it is well to intelligently direct the psychic current still more powerfully, so as to accelerate and intensify the good work already begun, but wherever conjunction of any sort produces discord, nature is requesting either a change of state or an actual separation.

It may be universally declared that whatever faculty or emotion is most prominent in any development, the vibratory result is great-

est in that direct line. Whatever may be one's own strongest point may be the weakest in the pupil or patient, and the true healer or teacher is one who arouses through the effect of vibration a corresponding activity in the one taught or treated.

In our romance entitled "Dashed Against the Rock," we have incorporated specific teaching on this subject in several chapters; the book also contains precise tables which will prove of use to all who are desirous of pursuing the question in detail.

For purely ethical purposes such exact information may not be necessary, as vibratory results are inevitably produced by interior conditions.

Spiritualist Meetings.

MASSACHUSETTS.

Marlboro'.—M. A. W. writes: The Ladies' Progressive Society of Marlboro' held its first public meeting Oct. 6, 1895.

Gen. A. Porter of Providence, R. I., a young medium of only nineteen years of age, occupied the platform.

In the afternoon his lecture was followed by psychometric readings of articles placed on the table. The lecture in the evening was earnest, rational and eloquent. Subjects for poems were collected from the audience, and were well treated by the speaker.

Although Mr. Porter came to us a stranger, he carried away the best wishes of all for his future success. Next Thursday afternoon is his opening séance, and Mrs. Annie E. Cunningham of Boston, who is a favorite in this Society, will be with us during the evening.

The following is the list of speakers who have been engaged for the season of '95-'96:

Oct. 20, Mrs. Nettie Holt-Harding; Nov. 3, Mrs. H. M. Corey; Nov. 14, Mrs. Holt-Harding; Nov. 17 and Dec. 1, Mrs. Sarah A. Byrnes; Dec. 12, F. A. Wiggin; Dec. 15, Joseph Stiles; Dec. 22, Geo. A. Fuller; Jan. 9 and 12, Mrs. Ida P. A. Whitlock; Jan. 26, Mrs. Sarah A. Byrnes; Feb. 9, Dr. G. A. Fuller; Feb. 13, F. A. Wiggin; Feb. 23, Mrs. Hortense G. Holcombe; March 8, Mrs. A. E. Cunningham; March 22, Joseph Stiles; April 5, Miss Lizzie Harlow; April 9, F. A. Wiggin; April 19, Mrs. Holt-Harding; May 3, Dr. Geo. A. Fuller; May 17, Mrs. Sarah A. Byrnes, and May 31, Mrs. Hortense G. Holcombe.

Boston.—T. A. Bland writes: Sunday (Oct. 6) morning I was led to Berkeley Hall, where I heard a marvelous sermon on conditions which pertain to the spirit-world, and which are necessary to communication between the two worlds. This sermon (for I cannot call it anything else) was uplifting and comforting beyond any to which I had ever listened, though I have often heard the guides of that wonderful medium, A. E. Tisdale, give lectures of most profound ability.

The singing of Mr. Maxham was so beautiful and soulful as to furnish a fitting prelude and close to this grand service.

In the afternoon I found myself in the beautiful Temple built by the munificence of Mr. Ayer, where I listened to another sermon equal, but unlike the one in the morning, given by the inspiring guides of Mr. Walter Howell, on moral and spiritual evolution. This service was opened and closed by most exquisite music in the form of an organ overture; by that eminent organist, H. Ayer, and vocal solos beautifully rendered by Mrs. Ayer.

A feeling of sadness comes over me when I reflect that the great mass of my brothers and sisters in this city and all over the world are denied the glorious privilege that I have so richly enjoyed, because they lack the intellectual and spiritual untalents which would enable them to apprehend the genius of wisdom which fell from the lips of these two inspired apostles of the new spiritual dispensation.

Newburyport.—"Lincoln" writes: The Lyceum is in good running order; the children are learning to march well.

Oct. 6 we held a facts meeting in the evening. Remarks by Wm. Woundey, F. H. Fuller, Mrs. Man-on, Mr. S. Johnson and others. On Friday evening, Oct. 4, Mr. Edgerly gave a beautiful lecture on our building fund, and a small amount was received.

Tuesday, Oct. 1, the Independent Club had an old fashioned supper, and after supper "District Schule" was held. Mrs. Lorin Folsom, F. O. Peris, Wm. Pooler, Frank Jameson, Wm. Woundey, F. H. Fuller, Mrs. E. Poole, Mrs. Fred Knapp, Mrs. C. W. Hadden, Mrs. L. Jameson, Mrs. H. C. Little, Mrs. John Cheney, Mrs. Catherine Poir took part. Miss Carrie Manson presided at the piano; they sang, recited pieces, and had a spelling match. It was a success; the hall was crowded. The Club is getting ready to hold a fair and dance the last of this month.

The First Spiritualist Association has changed its time of meetings for business on the first Wednesday in every month, and will hold the opening lecture in Fraternity Hall, Nov. 10, with J. Frank Baxter of Chelsea.

Another correspondent writes: During the month of September Oscar A. Edgerly gave a series of very successful lectures at Odd Fellows Hall in this city. As a result of Mr. Edgerly's eloquent lectures and convincing tests, an interest was awakened that promised well for the success of the regular meetings of the First Spiritual Society, which began Oct. 1.

ILLINOIS.

Chicago.—W. J. Masters, Cor. Sec'y, writes: The Progressive Spiritual Society, of 3129 Forest avenue, resumed its meetings the first Sunday in September, reorganizing the former pastor, Rev. George V. Cordingley, for one year. The society is well attended, and in a flourishing condition, and we look forward to a spiritual harvest during the winter.

We gave our first monthly musical and literary entertainment and dance of the season on Friday eve, Sept. 27, which was a success, and will be repeated in part to the assistance of the following well-known talent.

Opening remarks by the Rev. G. V. Cordingley, Mr. Lew Howard, inspirational pianist; Miss Eldora Parsons, elocutionist and impersonator; Mr. M. H. Hoffman, tests and psychometric readings; Miss Brown, recitation. The world-renowned independent slate-writing mediums, Mrs. Lizzie and May Banks, gave a wonderful séance (in the light of independent slate-writing, many messages being received, and all being recognized by some one in the audience—one message of special interest being written in letters of gold while the slates were suspended by a handkerchief on a walking stick held by two skeptics, who stated to the audience that the writing was in fact slate-writing while the message was being received, which was convincing to them without a doubt.

A piano selection by Miss Flossie Paul and Master Walter Graham, after which our pastor, Rev. G. V. Cordingley favored us with an impromptu poem on "Music, Innocence, and Our Coming President," which was rendered in his usual brilliant manner, closing with remarkable tests, all of which were recognized. At the close of this program old and young enjoyed refreshments, raffle and dancing.

These entertainments will be given the last Friday of every month during the season.

RHODE ISLAND.

Providence.—De Loss Wood writes: Sunday, Oct. 6, I delivered a lecture for the Society that meets in B. T. Hall.

F. H. Roscoe, 151 Broadway, is the manager of these meetings. He followed my lecture with three psychometric readings which drew considerable notice. Three ladies, all members of different churches, and one of them Spiritualists, and all perfect strangers to Mr. Roscoe, wrote a question on a separate slip of paper, burned the paper, and enclosed the ashes in an envelope, which was then sealed. This made three envelopes, each envelope containing the ashes of a slip of paper on which each of these ladies had written a question.

Mr. Roscoe took each envelope separately and told in exact words what each question was, and he was correct in every case, and so acknowledged by the ladies to the audience.

Mr. Roscoe is fitted to do a great work on the platform. Every society should employ him, for he is doing a grand work in Providence, and his work is being appreciated by all lovers of the Truth. His audiences are large, and of the best class of people in the city.

Another correspondent writes: Sunday evening, Oct. 20, Prof. Charles T. Wood of Boston, Mass., will lecture in B. T. Hall, 728 Westminster street. Subject to be announced. Mrs. Wm. S. Butler of Boston, Mass., will also be present at this meeting, with remarks and tests. Sunday evening, Oct. 27, Mr. De Loss Wood of Danielson, Conn., will give his new lecture, entitled "Bible Spiritualism." Sunday evening, Nov. 3, Mrs. N. J. Willis of Cambridgeport, Mass., will lecture.

CONNECTICUT.

Danielson.—De Loss Wood writes: J. Frank Baxter lectured and gave tests to a good audience here Oct. 4, the opening night of the course. Mr. Baxter is a lecturer of high ability, a most pleasing vocalist, and an excellent test medium. He will be with us again in January. His efforts here give the best of satisfaction to the large audiences that are always pleased to hear him.

Helen Temple Brigham is our next speaker, Nov.

18. She has many admirers here for her excellent mediumship.

The writer had the pleasure of witnessing one of the most pleasing of psychometric readings by F. H. Boscoe of Providence, Sunday evening, Oct. 6. We consider Mr. Boscoe a medium having great psychometric power. We know of no medium that would make a more convincing reading to the public than his. We would advise every reader of spiritualists to put Mr. Boscoe on their platform, for he will and can do a wonderful work for them.

PENNSYLVANIA.

Philadelphia.—Mrs. Thomas M. Locke writes: The Spiritual Conference Association of Philadelphia has had very successful meetings during the month of September.

Mrs. Wheeler Brown has occupied the rostrum, and has been well received, giving a great number of psychometric readings and answering many questions to the entire satisfaction of the audience. Mrs. Brown is an extremely interesting person, having quite a variety of mediumistic gifts, and has a very pleasant way of imparting her knowledge to others.

Mrs. Minnie Brown also gave us some fine tests during the month.

Mrs. Helen Stuart Richings will occupy our rostrum during October and November. Officers of our Society:

President, Hon. Thomas M. Locke; Vice-Presidents, G. B. Corona, Charles Hammar; Secretary, Charles G. Frorer; Treasurer, Mrs. Thomas M. Locke; Historian, Mrs. Mary K. Galloway; H. D. Field, Mrs. J. H. Hinds, Mrs. Delly J. Merrill, Mrs. Marie Wheeler, Mr. Haselip.

Cleveland, O., Notes.

To the Editor of the Banner of Light:

Before giving the general spiritualistic news of this city, it may be well to mention the item of most special interest, viz.:

The translation of *Mattie E. Hull's Mother*, from the home of her daughter, Mrs. Alice E. Leeds of this city, occurred on the morning of the 18th ult., in her 76th year, after a year or more of a partially clouded intellect.

Mrs. Mary E. Brown was not only a highly sincere and intelligent Spiritualist, but a true medium, and a mother of mediums, enjoying the best of health through life, until her organism the past year became too much worn for the spirit to manifest properly through.

Mrs. B. was tenderly cared for during her declining years by her two daughters, especially by Mrs. Leeds, with whom the medium had lived for many years.

Conscious of death's approach, she waited patiently and cheerfully for her transition to the higher life, having frequent visions of her loved friends gone before.

At her request, none of the customary symbols of mourning were used. In lieu of the sombre crape, so gloomy on these occasions, a beautiful wreath of ivy, neatly tied with lavender ribbon, hung gracefully on the outer door-post of the house (not of deep mourning). Her wish for her son-in-law (Mrs. Leeds), if within reasonable distance, to officiate at the funeral services, was found to be impracticable, and the writer of this brief obituary was called in, as her second choice.

In addition to our remarks, Dr. H. T. Stanley, the medium, and a friend of the family, supplemented the funeral address with a very timely and appropriate eulogy. Notwithstanding the two daughters mentioned and other members of the family being so well versed in the Spiritual Philosophy, the tears would flow, though all bowed in recognition of the natural course of events and the wisdom of the spirit's liberation from the body, realizing that the change (only temporary) was best for all.

Among the numerous friends present were many orthodox ones, who listened to the remarks with much interest—the spiritualistic philosophy of death being quite new to many of them. It is on occasions of this kind its consolatory philosophy often breaks through the prejudices of the most bigoted.

The remains were deposited in Woodland Cemetery. The pall-bearers were Charles Leeds, George Hull (grandson of the departed) and the two brothers-in-law of Mr. Leeds.

Sunday Spiritual Meetings.—Cleveland seems at last to have fallen into the way of many other cities, as regards the method of conducting its Sunday meetings. Uniformity prevails to a considerable extent, and divisions seem to be the order of the day; instead of one or two comparatively flourishing societies for the Spiritualists and general public to attend, as formerly, some six or seven poorly attended ones in different sections of the city is the result. Whether this condition of things shows progress is a question that time only can solve.

Change of Base.—The Children's Progressive Lyceum, so long the boasted pride of Cleveland Spiritualists, is no more on this East Side of the river. The managers have seen fit to remove it from its moorings of nearly thirty years to the West Side. It now meets in connection with the Progressive Thinkers' Society in Wieber's Hall, 483 Pearl street, every Sunday at 1 p. m. It was a great surprise to the Spiritualists of this city, especially to many of the oldest members and active workers of the Lyceum, by whom it is regarded as a very wise step. It may be that the change of base is only temporary, as some difficulty occurred in securing a suitable hall on the East Side.

The Progressive Thinkers.—Conference and séance follows immediately on the close of the Lyceum session. The meeting last Sunday was of more than ordinary interest. Mrs. Mott Knight giving an exhibition of her mediumistic power for independent slate-writing. Mrs. K. has been located at the "Heretic" the past month, giving private sittings, and expects to remain a while longer.

Memorial Hall Meetings.—For some few Sundays past Mr. B. F. Foster, the phenomenal medium who expects to locate in Cleveland this winter, has been holding Sunday evening séances for physical manifestations, "mediums," and "table" work. The "Heretic" spirit pictures, flowers, messages, etc. Last Sunday Mrs. H. S. Lake supplemented his manifestations by answering questions asked by the audience in re the phenomena and philosophy of Spiritualism.

Arm and Navy Hall Séances.—Mr. and Mrs. Hatfield Pettibone, physical and test mediums, have been holding a series of séances for similar manifestations as above. They expect to leave shortly to fill engagements in Detroit, Pittsburgh, New York, Washington, D. C., etc.

Phenological Parlors.—Mr. and Mrs. William F. Perkins, the former, singer and speaker, the latter, platform and test medium, hold services at the above place, 414 E. Avenue, every Sunday evening.

The Public Spiritualists.—Every Sunday morning, at Mrs. Melissa Kemp's on Scoville avenue, where "a fund has been started to build a Temple." Will this great desideratum ever be actualized, or will it prove "only a dream?"

The Psychological and Phenomena Association.—holds semi-weekly séances, and also meets the first Sunday in each month, at the residence of Mr. Isaac Snook, Scoville avenue; Mrs. Effie Morse and John Randall, mediums.

The Good Samaritan Society.—Auxiliary to the Children's Progressive Lyceum, now meets at Heard's Hall, Euclid avenue, the first and third Thursday afternoon and evening of each month, and serves supper to all who may choose to attend, at the rate of fifteen cents per capita. Good social times may be expected at these meetings all the winter.

More Mediums.—In addition to the ones mentioned above, Miss Nellie Ulrich of Nashville, Tenn., is located here, and Mrs. Harry Archer and Mrs. Donovan, the slate-writer, are shortly expected, with the intention of wintering in this city; besides the mediums from abroad, many local ones are doing good public work: Mesdames Mary Moss, E. J. Ulrich, Elizabeth Symes, J. Gule Knott and others; thus extra opportunities are offered this fall and winter for the investigation of nearly every phase of the phenomena.

In Memory of Spirit-Letter Colby.—Your correspondent was pleased to see again in the BANNER OF LIGHT of the 5th the shadow of its founder, Luther Colby. The anniversary of his birth to earth-life—held in memory, and also his transition to spirit-life—both events should have special mention at every spiritual gathering. We do not as Spiritualists attend these great events as we should. The memory of such a pioneer worker as Mr. Colby should be publicly noticed among the old workers every year, that the rising generation should be thoroughly informed of the history of the spiritual movement, and such notable workers as Mr. C. and others. This was the "Spirit-Letter Colby" is to the point, and reflects honor on the present management of the glorious old BANNER OF LIGHT and its brave founder.

The beautiful poem, "The Harvest Home," on first page, is indeed a timely and loving tribute to Luther Colby from his friend and successor, John W. Day.

Annual Election, Lake View Association.—The annual election of trustees for the Lake View Association the coming year took place Saturday, Sept. 21, at the hotel on the grounds. Instead of five trustees, as formerly, there are now nine, as follows:

Capt. B. F. Lee, Dr. E. Fowler, Charles Thomas, H. S. Kellogg, Wm. Stoffel, A. Pollok, Mrs. F. Diebold, Mrs. Nancy Clark, of Cleveland, and Mr. Cowdry of Sandusky, O.

Fraternally, THOMAS LEES.

16 Stearns street, Oct. 4, 1896.

MEDAL FOR A WASHINGTON MAN.—Francis B. Woodbury, Secretary of the National Spiritualist Association, has recently received a gold medal, in which is set a handsome ruby. It was presented him, says a Washington, D. C., paper, as a token of thanks from the Society *Toga Somai* of Calcutta, India. Mr. Woodbury has written several articles during the past season defending the Hindus.

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FRANCIS B. WOODBURY, Secretary.

July 27. 11

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Oct. 5.

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Jan. 12.

DEAFNESS & HEAD NOISES CURED

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Mar. 23.

"OUIJA,"

(Pronounced We-Ja)

The Egyptian Luck Board, a Talking Board.

The "Ouija" is without doubt the most interesting, re-

sponding and mysterious production of the 19th century.

Its operations are always interesting, and frequently in-

valuable, answering, as it does, questions concerning the past,

present and future, with marvelous accuracy. It furnishes

never-failing amusement and recreation for all classes,

while for the scientific or thoughtful its mysterious move-

ments invite the most careful research and investigation—

apparently forming the link which unites the known with

the unknown, the material with the immaterial. Size of

Board, 12x18 inches.

DIRECTIONS.—Place the Board upon the laps of two per-

sons, lady and gentleman preferred, with the small table

upon the knees. Place the fingers lightly but firmly with-

out pressure, upon the table so as to move easily and freely.

In from one to five minutes the table will commence to

move, at first slowly, then faster, and will thereby be able to

talk or answer questions, which it will do rapidly by touch-

ing the printed words or letters necessary to form words

and sentences with the forefinger or pointer.

Price \$1.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Nov. 2.

PEELER'S

Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of

Rheumatism in its various forms, and the discharging of Stone

and Gravel, to which all afflicted with Rheumatism are

liable.

Inflammatory, Muscular, Lumbago, Sciatica,

Influenza Gout.

All afflicted with this dread disease will do well to give

this medicine a fair trial. One bottle will effect a cure in

most cases. Each of the nineteen years' standing only

four bottles were required.

Any form of Rheumatism caused by blood taint, inherited

or acquired, is quickly and surely cured by this medicine.

Price \$1.00 per bottle. Sent by express only at pur-

chaser's risk.

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Nov. 2.

A Remarkable Offer!

FREE! IF SICK or ailing, send name, age,

and symptoms, two stamps, and I will

send a Scientific Diagnosis of your dis-

ease and tell you what will cure you.

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

Oct. 5.

The Reason

why some dealers try to sell, and some paint-ers use, other than genuine brands (see list) of White Lead is that their first cost is less. Quality should be the first consid-eration, and is the true economy.

For colors, the National Lead Co.'s tint-ing colors are especially prepared for tinting Pure White Lead to any shade required.

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IS developing sensitives in Psychometry, Clairvoyance and Inspiration. Let only the earnest ones send a stamped and addressed envelope for terms, booklet, reading for elig-ibility to the class, etc. Address J. C. F. GRUMBIE, Seneca, Illinois. Clairvoyance readings, description of guides and spirit-friends, advice on business and health. \$2.00 for full reading. Oct. 12.

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SEND three-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. D. R. DOBSON, San José, Cal. Oct. 5.

SPECIAL TREATMENTS for success in busi-

ness \$1 per month. Success sure in all honest business. R. J. BROWN, Box 603, Maywood, Illinois. 2nd Oct. 5.

The Writing Planchette.

SCIENCE is unable to explain the mysterious perfor-

mances of this wonderful little instrument, which writes

intelligent answers to questions asked either aloud or men-

taled. These unexplained facts would be astonished at

some of the results that have been attained through its

agency, and no domestic circle should be without one. All

investigators who desire practice in writing mediumship

should avail themselves of these "Planchettes," which may

be consulted on all questions, and for communications

from deceased relatives or friends.

The Planchette is furnished complete with box, pencil

and directions, by which any one can easily understand how

to use it.

PLANCHETTES, with Pentagraph Wheel, 60 cents, securely

packed in a box, and sent by mail postage free.

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PROVINCES.—Under existing postal arrangements be-

Banner of Light.

BOSTON, SATURDAY, OCTOBER 10, 1895.

Has Prophecy Failed?

To the Editor of the Banner of Light:

WE are nearing the close of the nineteenth century. I presume the readers of the BANNER OF LIGHT and of other spiritual papers will remember many prophecies in relation to this time. It has been asserted that a great light was to illumine the world, that the nearness of the natural and spiritual was to be made plain, that life was to flow from one sphere to another, so that the whole earth would feel the tide.

Although Spiritualism proper has made great advances and most interesting phenomena have excited the minds of thoughtful men and women, yet we must feel that only the few are even interested in these revelations; the great masses see no sign in the heavens and hear no voice proclaiming Light—"Let there be Light."

But if we look deeper than phenomena, and read outside of secular and denominational periodicals, we find there is a wonderful movement toward spiritual life. The sect calling themselves Christian Scientists oppose Spiritualism with the bigot's zeal; but that does not change the fact that strong spiritual forces are at work in their midst. We find often that psychological power exerted on the moral plane results in an advance toward spiritual power. The necessity of concentration is the first lesson taught, and that is the first step toward spiritual insight. The broad idea of a God that is Infinite, introduces one to a wider range of vision.

The believers in Faith Cure are numbered by thousands. The enthusiasm at a late convention showed that they were alive to the great fact of spiritual outpouring. Probably not one of these thousands would admit the possibility of intercourse with a departed friend. Yet all the facts of their almost miraculous cures prove the nearness of an unseen power that opens a way of light to the afflicted.

The metaphysicians hold themselves back from a recognition of the facts of Spiritualism, because of what they conceive to be the broader idea of the oneness of all in the Universal Soul. Yet the tendency of all metaphysical teaching is to the development of the senses of the soul, the uplifting of the inner man, and the government of the outer by the inner being.

Now if one has eyes to see he is sure to see, whether on the external or spiritual realm. No doubt the development of the inner self is the grandest result of all spiritual life. The writings of Henry Wood teach grand and wholly ennobling ideas. They tend to that grandest of all sources of life and strength, the knowledge of self.

Helen Wilmans breathes into her writings of the soul of nature. She invigorates and inspires; she gives fire and heat to thought. Some take pleasure in calling her a fanatic, but all she says is toward a higher standard of living; a living from within and not from without.

Those that call themselves Occultists tell us of shells and shades that stand for loving friends and cherished memories; but they also proclaim Universal Brotherhood, and the supremacy of the inner self—the ego. Their astounding assertions concerning Eastern magic are so many words for the power of mind. Mind is the man, the body is its servant.

With all these, and many more developments of thought in special channels, we can readily see that the trend of moral instruction and spiritual teaching is toward the truth we love and reverence. The great fact of an open way between the souls of those who have left their mortal bodies to return to dust, and those who still work on in the fleshly tabernacle, is more and more apparent. We can find our prophets are not false, and we need not stone them with doubt and misgiving. No law of the universe can be abrogated, and its expression comes not through one channel, but through myriads.

To recognize one's friends from the other side is glorious and comforting; but to do the will of the highest within us is more glorious, for in that doing we are at one with the divine ones, here and there.

Glenora, N. Y.

MRS. LOVE M. WILLIS.

They Want No Vote.

To the Editor of the Banner of Light:

IN reading the address issued by some of New York's anti woman suffragists to the electors of that State, one is forced to ask, have the life efforts of Susan B. Anthony, Elizabeth Cady Stanton and others of our self-sacrificing women, all been lost upon our sisters of the East?

Do they know of the advancement made in Switzerland by the efforts of Frau Goetz, or in New Zealand, along the line of equal suffrage? Do they want to deny others the privilege of the ballot, who would use it in the interest of law and morality, because they do not care to exercise the privilege?

I quote the following from the address, as contained in the *Inter-Ocean*: "They are anxious, therefore, to urge upon the voters of the State that they should take pains to secure the nomination and election to the Legislature of men known to be opposed to the imposition upon women of the unwelcome and unsuitable responsibility of the ballot."

When we consider many of the changes for the better that have been made in the laws, through woman's effort and influence, we are amazed that any can be found who would limit their work or bar their advance along the lines leading to a higher morality.

In Tennessee and other States, victories have been gained, which resulted in blotting from their statute books man-made laws, that were a disgrace to a civilized people, namely: raising the age for the protection of girls.

The history of the equal suffrage movement in Wyoming is pertinent in facts. Chief Justice Howe, in speaking of them as jurors, says: "They were careful, painstaking, intelligent and conscientious. They were firm and resolute for the right, as established by the law and the testimony. In fact, I have never in my twenty-five years' constant experience in the courts of the country, seen more faithful, intelligent and resolutely honest jurors than these."

The ballot, in the hands of an intelligent, broad-minded man or woman, becomes the lever by which the machinery of society and government moves along side by side with our advancing ideas of moral and religious culture.

No well-informed mother, seeing her son or daughter drifting out from the safeguards of home, and realizing the influence against

which they must battle, can but keenly feel the perils that lie before them.

The course of liquor; the social system which recognizes two standards of morals, one for son, and another for daughter; the many laws and customs discriminating because of sex, we feel should cause us to welcome any responsibility which would give new impulses leading to a desire for more knowledge, wiser methods of home, secular and religious training.

There should be no missing links in the chain of human brotherhood and sisterhood leading from the home circle out to and uniting us with the larger home of national life, which can only find a sure foundation when simple justice, equal privileges are the underlying principles.

Mothers and wives! There are duties to the young, who are the coming parents and law-makers, and there are duties to ourselves which we must fulfill.

Let no feeling of indifference or the safe shelter in the protective care of husband and home, cause you to forget that mother hearts are breaking, because of the downfall of children who are too weak of will to resist the tide of adverse influences.

The world needs you, and none other can do your work.

MRS. A. E. SHEETS.

Spiritualism in the Household.

To the Editor of the Banner of Light:

EVERY household with any claim upon morality has more or less of spiritualism; for it is impossible to be moral and at the same time possess no spiritualism.

As our moral faculties and perceptions awaken, unfold and develop, our spiritual insight quickens and increases. Therefore our first duty is to the moral side of our natures; for while morally dead, we can never be spiritually alive. We see, then, that in order to have our households spiritual, we must strive for a high standard of morality.

Our sense of justice must be keen; our value of liberty, true; our ability to judge between right and wrong must be accurate; our ideas of right-living must bring to our minds lofty ideals; and from all standpoints we must be honest.

Our children must be trained wisely, patiently, firmly and unceasingly. We must place before them examples of purity in our own everyday lives. We can scarcely hope to impress them with the folly, injury and wickedness of bad habits, while a slave to any of those habits ourselves.

Spiritualism cannot enter nor thrive in a garden overrun with the rank weeds of uncleanness, debauchery, immorality and crime. It must have soil free from weeds and enriched by aspirations toward the good.

I hear some one say: "You have forgotten that your subject is 'Spiritualism,' not 'Spirituality,' in the Household." I answer that my ideas of a true Spiritualist differ from that of many. To me a true Spiritualist means one who has been taught by Spiritualism to seek and gain spirituality; to strive after that which is good; to regulate the daily life, just as I have stated; to so live that each day marks a mile-post in the pathway of spiritual progress and unfoldment. It means something more than the mere belief in and acceptance of the phenomena presented through our mediums.

Spiritualism should be made synonymous with spirituality in all the lives of those who claim to be Spiritualists. I think the term "Spiritists" a good appellation for those who simply wish to gratify their curiosity and desire only to be entertained, in seeking Spiritualism, and thus claiming to be Spiritualists. Too many use it as a cloak to hide their moral deformity; too many mistake liberty for license; and by far too many, when casting off their allegiance to the church, or other bonds of dictation as to their belief and action in accordance with that belief, settle down into comfortable indifference, thinking, so erroneously, that they have nothing further to do in a religious sense, in their daily walk.

Spiritualism should be made the guiding star of the household. If the light, joy, consolation and guidance of Spiritualism is vouchsafed to a home, blessed are its inmates to the degree of their appreciation of its blessings and privileges.

There is no sorrow it cannot lessen, no grief it cannot mitigate. There is no shadow it cannot pierce, no burden it cannot lighten.

It will bring to us counsel wise to follow; hope to rise above despair; and best of all, the guide to safety in right living.

Spiritualists, are your households spiritual? Do you make the home-life a daily welcome to the dear ones seeking recognition in memory's chambers? Are you tender and kind to those still left to you, because of the recognized presence of those of the family circle who have been called to the "Summer Land"? Are the strangers within your gates aware of the light of Spiritualism? Or is it, for the time being, "hid under a bushel"?

Let us be fearless, honest, and thrilled with just pride and gratitude proclaim our much-prized dispensation, which makes our households safe and delightful retreats to all who cross the thresholds. Let us so order our homes that none may enter without receiving benefit. If we are so happy, our lives shall not have been in vain, and in the great hereafter many will rise up to call us blessed.

MRS. MILTON RATHBUN.

CONNECTICUT.

Norwich.—Mrs. J. A. Chapman writes: The Norwich Spiritual Union has held interesting meetings the Sunday evenings of September and two first in October, at No. 21 Fairmount street.

Willard J. Hull spoke for us two Sunday evenings; since then we have depended upon local talent, and find we have an excellent medium for tests, messages and deliveries. In Mrs. C. B. Nichols of No. 31 Broadway, Mr. S. G. Tillingshast has also aided us greatly in our meetings.

Our Lyceum is progressing finely under the efficient management of the new conductor, Miss Ellen Klump. A talented young lady and school teacher. On Oct. 20 we opened our regular lecture course in Grand Army Hall, services afternoon and evening. Mrs. H. Colby-Luttrell will be the speaker Oct. 20; Nov. 3 and 10, Mrs. Helen L. Palmer, Portland, Me.; Nov. 17 and 24, George A. Fuller, M.D., Worcester, Mass.; Dec. 1 and 8, Mrs. Helen Stuart-Richings, Philadelphia; Dec. 15 and 22, Willard J. Hull, Cincinnati; Jan. 5 and 12, Frank Baxter, Chelsea, Mass.; Jan. 19 and 26, Joseph D. Stiles, Weymouth, Mass.; Feb. 2 and 9, J. C. F. Grumblin, Genoa, Ill.; Feb. 16 and 23, Mrs. Ida P. A. Whitlock, Providence, R. I.; March 1 and 8, Miss L. L. Harlow, Haverhill, Mass.; March 15 and 22, Mrs. Jennie Hagen Jackson, Grand Rapids, Mich.; April 5, 12, 19 and 26, Prof. W. M. Lockwood, Chicago.

The singing will be furnished by Mrs. L. L. Varney, Mrs. Cora L. V. Tracy, George E. Clark and Samuel Klinder; pianist, Miss Hattie Jewett.

Don't Worry Yourself.

And don't worry the baby; avoid both unpleasant food and overfeeding the child pure, digestible food. Don't use willow bark or other cathartics. A valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Demagoguery at Music Hall.

(From The Beacon, Boston, Oct. 12.)

The general opinion among those best qualified to judge seems to be that the Republican State Convention in this city a week ago today was a dignified and highly successful occasion. There were in attendance one thousand and about two hundred and thirty-nine delegates, or about twice the number present at the recent Democratic obsequies at Worcester. The address of Chairman Guild was an able and eloquent presentation of the political issues of the hour, and its vigorous expression of Americanism was admirable in tone and purport. The platform was comprehensive, forcible and in the main satisfactory as a statement of Republican principles. The speech of Ex-Gov. Long re-nominating Gov. Greenhalge was felicitous and impressive, and in general the proceedings were marked by an earnestness, enthusiasm and spontaneity that augur well for the success of the ticket at the close of the present campaign.

But all this was only a background, the more effective because of the vividness of the contrast, for the antics of a demagogue who in effrontery, complacent self-conceit and assumed responsibility has rarely if ever had his equal in American politics. Elijah A. Morse of Canton was present, and when the time came he bloomed forth with the effluence of a sunflower and cast the radiance of his brazen personality over the assembly in a way that made the electric lights look dim. He shone briefly, but while he was shining there was no doubt about the source of his vehement coruscation. He cast big shadows, and to the innocent beholders in the galleries must have appeared as a thing of might.

There is nothing shy and elusive about Elijah. Like the Rising Sun Stove Polish, he distributes luminosity impartially to all who will deign to receive it. He was born to fulgurate, and that with no mild and gentle phosphorescence. He is garish, scintillant and resplendent. The brilliancy of his self-served emanation is magnificent. He shines and he is not in the least inclined to conceal his luminiferous qualities. Those who do not like so much radiance of that particular kind can keep away or wear colored glasses. It is Elijah's business to work the search light of his inextinguishable egotism upon any and all occasions. And so, being at Music Hall last Saturday, he naturally cut a conspicuous figure.

What the political associates of the Stove Polish statesman particularly admire in him is the apparently innocent manner in which he turns on the current and assumes that the affair is somehow the result of divine intervention for which he himself is not in the least to be regarded as responsible. Thus, at last Saturday's convention, he chose to indulge in the comports of fiction that the appearance of his name upon 391 out of 1762 of the ballots cast for the gubernatorial candidates was a matter of which he had no ordinary knowledge. He wished it to be understood that he had no canvass, was not aware that he had so many supporters, and would be more than glad (now that the vote was declared) to move to make the nomination of Governor Greenhalge unanimous.

Unfortunately for these assumptions on the part of Mr. Morse, there were certain circumstances in connection with the convention which thrust themselves upon the attention of the least sophisticated, and of which no delegate could have been ignorant. For instance, tickets were distributed at the door, bearing his name in bold, black letters, and every corner had a chance to take one. Then, again, the speech of surprise and declination which he delivered with so muchunction was read from a type-written copy, and other type-written copies of it were distributed in envelopes to the representative of the press. Of course the language of the speech, in its respect for the laws of grammar and syntax, showed that it had been the product of preconceived inspiration, but the facts which have been cited furnish further evidence of the inward significance of Elijah's "eternum effort."

It was, however, when the result of the ballot was announced at the convention burst forth in hearty applause at the handsome majority given to Governor Greenhalge, that the man from Canton made the most fatuous display of his colossal and uncompromising self-conceit. Mounting to be platform while the cheering was in progress, he perambulated along the edge of the dais, bowing and smiling like a veritable Jek Pudding, evidently taking it for granted that the manifestations of pleasure in which the convention was indulging were intended as a greeting to him. Only after a few smartshisses did the reality dawn upon him, and even then it was with reluctance that he proceeded with the reading of his type-written address. If it had not been for Chairman Guild's prompt use of the gavel, the Norfolk county congressman would have had a rebuke administered to him that would perhaps have penetrated even his pachydermatous impudence, by which he hissed from the stage.

The Republican Convention has resulted, as everybody conversant with the realities of the situation expected it would, in the unanimous re-nomination of the whole State ticket, from Governor Greenhalge down. But in the securing of this result no thanks are due to Elijah A. Morse. It rests with the Republican party to determine whether the exhibition of cheap demagoguery made at Saturday's convention is to be regarded and "aided in the future, or whether it is to be put down summarily. The thing is certain, if the party name is to be usurped and its organization given over to men of the Morse type, it will be worth while for the decent, self-respecting, educated citizen of Massachusetts to ask themselves whether it is on the whole desirable to continue to give their support to principles thus traduced and trampled into the mire.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The services at Mrs. Dr. Dowland's spiritual meeting Tuesday evening, at 130 Market street, were interesting. Mrs. Dr. Dowland presided and gave remarks; Mrs. Agnes Houghton Bandfield recited one of Lizzie Doreen's poems, entitled "The Cultivation of Our Best Gifts, as Advocated by St. Paul." She gave for half-an-hour psychometric character readings.

Prof. C. H. Webber of Salem gave an address on "Scientific Truth in Nature, and as Taught in the Bible." He then answered questions asked by the audience satisfactorily.

At the spiritual meeting for ladies Saturday afternoon, at 130 Market street, Mrs. Dr. M. K. Dowland gave a lecture on the "Operation of Physical and Spiritual Digestion, and What Food is to the Physical Thought is to the Spiritual."

Mrs. Agnes Houghton Bandfield took up the subject and carried it on with pictorial illustrations from her life-work. She also gave excellent readings.

Owing to the storm the Spiritualists of Lynn postponed their services until next Sunday evening at 7.30, at which time Mrs. Bandfield will recite a poem on "Pemberton Mills," lecture on "Spiritual Gifts and Mediums," give readings and demonstrations her mediumship.

Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes: The Lynn Spiritualists' Association held two services on Sunday, Oct. 13, and had quite good audiences. Mrs. Nellie F. Burbeck of Plymouth in the afternoon gave a number of tests and psychometric readings, and in the evening, after a short lecture on "Inspiration," gave a very interesting account of some of her experiences in being brought into the light and blessedness of Spiritualism.

Mrs. Burbeck is a very earnest, conscientious worker, and we cordially recommend her to other societies.

Next Sunday we shall have with us Mrs. Ida E. Dowling of Boston, speaker and fine test medium.

Leominster.—Juliette Yeaw writes: The Independent Liberal Church of Greenwich, Mass., resumed meetings Sept. 22. A large audience was in attendance, many different towns being represented. The platform was graced by a display of beautiful flowers. Subject of discourse: "The Evolution of Spiritual Consciousness." Mr. H. W. Smith was missed, he not having returned from his vacation trip to Europe. Sept. 29.—Subject, "Patience the Perfection of Spiritual Growth." We had hoped on this Sunday to have welcomed Mr. Smith, but were obliged to wait until Oct. 6, when the large audience of the season welcomed home the wanderer.

Again the exquisite flowers, and over the organ a beautiful evergreen arch, in which was traced with white immortelles, "Welcome Home." This was taken by a speaker, Mrs. Yeaw, as the theme for the day's discourse.

At the close of the service, Mr. Smith very feelingly

thanked the friends for the expressions of love and good-will which had made his home-coming so pleasant, and then described, most graphically, two beautiful visions which had been given him upon the battle-field of Waterloo, and this in the full light of day.

We feel that our opening for the season has been most auspicious, and that our outlook as a Society was never more hopeful.

Lawrence.—Dr. C. A. Stevens writes: The First Spiritualist Society opened its meetings for the season Sunday, Oct. 6, in Pemberton Hall, 263 Essex street, at 2 and 7 p. m. There was a good attendance in the afternoon and in the evening a large audience. Frank C. Algeron, lecturer and medium, occupied the rostrum. He is to be with us again at an early date.

An increased interest is manifested in the cause in this city; our list comprises many of the best known lecturers, and every indication points to a successful season's work.

Mrs. Edna I. Webster of Lynn was with us Sunday, Oct. 13, and gave many wonderful tests.

George A. Porter of Providence, R. I., will occupy the platform, Oct. 20.

Fitchburg.—Mrs. E. O. Pierce writes: Oct. 6 and 13 W. A. Hale, M. D., of Boston; his lectures were grand and instructive; and listened to with great interest. His tests and communications were all recognized.

Oct. 8 Mrs. L. V. Lincoln. Many convincing tests were given and recognized.

Oct. 20 Mrs. E. C. Kimball of Lawrence will be with us.

Cumington.—Florence Sampson writes: Miss Lizzie Harlow has been again in this, her native town, speaking in both the East and West villages to appreciative audiences.

Giles B. Stebbins spoke here Oct. 13, which closed the meetings for the season.

For Over Fifty Years

Mrs. Wm. Low's Sooty Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 46th and 47th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sunday, 10 A. M. and 7 P. M. At these meetings facts and phenomena at 24, Henry J. Newton, President.

Adelphi Hall, 520 Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

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

Carnegie Hall.—"M. A. N." writes: The morning service Sunday was devoted to answering questions by our speaker, Prof. W. F. Peck, propounded by the audience, the following being a few of them: "What is the difference, if any, between soul and spirit?" "What did Jesus mean when he asked: 'What doth it profit a man if he gain the whole world and lose his soul?'" "In your lecture last Sunday morning, you declared that the animal and man had the same origin. What proof can you offer to sustain that assertion? Is it not a fact that the distance between the various species is so great and marked that nothing but a special creation in each case can account for it?"

These were answered in a very interesting manner, the last one being the foundation for quite extended remarks. The theory of evolution and the gradual unfoldment of man was presented in an able and interesting manner.

The afternoon meeting was devoted to a séance for independent type-writing, a phase of mediumship which has created a deal of interest of late in this vicinity. The mediums were Dr. Henry Rogers and wife, and the manifestations were obtained under the strictest possible conditions.

Dr. Rogers was locked in Mr. H. J. Newton's celebrated wire cage—a contrivance designed to test materialization. The cage is constructed of very heavy wire, and has two compartments separated by a wire partition with meshes not more than an inch in size.

The typewriter was placed in the opposite compartment, and the whole covered with a heavy cloth to exclude the light. A committee from the audience superintended the arrangements and reported every paper placed in the typewriter, and several messages were written. The working of the machine being plainly heard all over the hall.

One very long and excellently written message was signed by J. W. Draper and Henry Kliddle. Many tests were given to members of the audience through messages written in this way. Several times the curtains were drawn aside, and the nearest the cabinet could see the machine in operation with no visible hands or person near it.

Mrs. Rogers gave a number of fine tests from the platform while waiting for the written messages. The experiment was an entirely new one to the public, and the majority of the large audience pronounced it a wonderful and unequalled success.

The evening discourse upon "Christ and Buddha" was full of interest, being a comparison of the two great founders of the dominant religion of the world, and their place in history as religious reformers and mediums.

Spencer Hall, 114 West 14th street.—H. F. Tower writes: A new society has been organized in New York City called "The Ocean Club," and meets every Wednesday evening, at 8 p. m. in this hall.

The hall is rented for the month of October, and if we secure the patronage of the people who attend the Sunday meetings of the leading spiritualistic societies of New York City and Brooklyn, we will continue the meeting and the season.

The first meeting, held on Wednesday, Oct. 2, every seat was occupied.

Mr. D. Ransom Sanford was the Chairman, and outlined what would be the objects of the new society.

John Morey was the speaker and test medium for the evening.

Mr. Kent Clark sang two songs, greatly appreciated, and Miss Katherine Kent was the accompanist.

At our meeting on Wednesday, Oct. 9, we had an exceptionally fine program. Prof. W. F. Peck, Dr. F. H. Rogers, John Wm. Fletcher, Mr. Stryker, John Morey, and E. J. Bowtell were present, and all contributed to the entertainment.

We have made an engagement with J. Frank Baxter for Wednesday, Oct. 16 and 23, at 8 p. m.

To cure any scrofulous disease or humor, try Ayer's Sarsaparilla. It cleanses the blood.

PENNSYLVANIA.

Philadelphia.—A correspondent writes: On Oct. 6 Mrs. Helen Stuart-Richings commenced her work in this city. She was most cordially welcomed by two large audiences. Her afternoon subject was "Two Sides to the Story," and was based on the recent rest in Philadelphia of several mediums, under the act which has made it an offense against the law to "pretend to predict the future," etc. While upholding mediumship and voicing sincere sympathy with mediums, the speaker was uncompromisingly condemnatory of knaves of both sexes, who, under the guise of mediumship, and in the name of Spiritualism, fleece the ignorant and credulous, and bring into contempt the claims of the Cause.

Several speakers followed with remarks, among them Mrs. M. E. Caldwell, who made an earnest appeal for organization, also for funds for the expenses of the trial of these cases—a trial as a test of the rights of Spiritualists under the Constitution which the Philadelphia Spiritualists propose to insist upon. Forty dollars or more was the amount immediately raised.

Mrs. Richings also announced an evening of dramatic readings, the proceeds of which she would donate for the same cause.

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Street. Meetings Sunday, Oct. 13, 10 A. M. and 7 P. M. Good speakers and mediums. Mrs. M. Evans, President.

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

The Advance Spiritual Conference meets every Saturday evening in Bluff Hall, 108 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Sugrue, Sec'y.

Psychical Society, Jackson Hall, 615 Fulton street, Monday and Tuesday. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 860 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 1 and 8 p. m. J. Edward Barrett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 6 o'clock, at Small's Parlors, 371 Franklin Avenue (near Green).

1188 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and instrumental at music, lectures, recitations, readings and tests. A. Van Brocklin, Chairman.

The Woman's Progressive Union—"Hope" writes—has done excellent work in the advancement of Spiritualism in Brooklyn, N. Y. Though heretofore holding its meetings on consecutive Friday evenings, it starts out now for the season of '95 and '96 in a new place, Small's Hall, 327 Franklin Avenue, just finished and furnished, and leased by the Union.

It is the intention to hold special lectures and exercises on Sunday evenings, employing the best available talent among speakers and mediums that the field affords.

The Friday evening meetings will continue as previously, and consist of a supper and social, at times substituted by benefit-entertainments and phenomenal exhibitions in mediumship.

Friday evening, Oct. 4, a business and initial meeting was held, followed by a pleasant social.

On Sunday evening, Oct. 6, the lecturership was inaugurated, with Mr. J. Frank Baxter the lecturer, vocalist and medium, in lead. A large audience assembled, and showed decidedly its appreciation of Mr. Baxter, and its approval of his telling work by its great attention and frequent applause.

Mr. Baxter's lecture was capably adapted both as an introductory discourse and to the inquiring and somewhat critical audience.

Congregational singing, which will be in part a feature of the course, on this occasion was dispensed with, so eager were many for Mr. Baxter to sing, and suffice it to say, he ingratiated himself at once by his music into the hearts of the many, and pleased all. But after all, satisfied as the audience was with all that preceded it, the descriptive séance that followed was simply grand and pronouncedly effective.

For the Banner of Light.
"IT IS WELL WITH OUR SOULS, IT IS WELL."
BY C. FANNIE ALLYN.

When the sorrows of earth like a billow wave
Sweep over my heart and my brain,
As I turn where my darling lies low in the grave,
To weep with a torturing pain,
Ere I drop in despair with my sadness and fears,
I hear, like a silvery bell,
The voices I loved through the mist of my tears—
"It is well with our souls, it is well."

Chorus.
Oh, voices of tenderest music and love,
Far sweeter than silvery bell,
Through the mazes of night come the whispers of light,
"It is well with our souls, it is well."

No longer the morning bath clouds for my sight,
No longer the noontide is dim,
No longer the twilight that fades into night
Can shut out the heavenly hymn;
Though starless the midnight, and faded to dust
Are forms in the valleys of woe,
Still sounding in beauty and deathless in trust,
Are voices I loved long ago.

Chorus.
Sing, then, and be joyous, oh ye who still stay
In the valleys and shadows of Time;
Death loses its power, and the dawn of Life's day
Shines out with a glory sublime;
From rose-laden heights, from the gateways of light,
Sweet voices melodious swell;
From Highlands above they whisper with love,
"It is well with our souls, it is well."
Chorus.

Wanted,

A New, Divine and Authoritative Bible—Designed to be Impressed Upon the Mentality of this Nineteenth Century by the Creator of the Universe, and Especially Manifested in "Man, or the Living Word."

Given by the Spirits of the New Spiritual Dispensation, through

EMMA HARDINGE BRITTEN,
Medium and Platform Lecturer, of
Manchester, Eng.

WHEN I first became known as a spiritualistic speaker in New York City, U. S. A., now some thirty-five years ago, I received a visit from an eminent clergyman of the city, who, after expressing the utmost horror of my newly adopted spiritual faith, assured me (as the culmination of his denunciations) of the eternal wrath of an offended God at what he called my abandonment of the Jewish Scriptures and their interpretation by the priests of modern Christianity, as the only and infallible Word of God.

It was in vain that I quoted to him the spiritual experiences of Abraham and his descendants, those also of Samuel, all the prophets of the Old Testament, and the still more authoritative declarations of the Founder of Christianity, that the works that he did, all those who believed in him should do likewise. In a word, my self-appointed censor, whilst he insisted that the Bible records of some two or three thousand years ago were the all of religion which God had ever deigned to give to man in any or every age, was equally positive that the spiritual experiences of the patriarchs, prophets, Jesus and his apostles were peculiar to them and their time alone, and that those that even attempted to revise them were all under the influence of a personal devil, and would at death be doomed to an everlasting torture too horrible to be described, and agonies for all eternity to which no sane being would now condemn the meanest reptile for even a few minutes.

Since the clerical visit and Christian denunciations above alluded to, I have had numerous warnings of the same kind from similar sources, besides holding many public debates with clergymen and other Christian teachers on the same lines of argument. In every case I have found that while these same Christians are bound to admit with me that arts, sciences and knowledge of God's glorious Bible in creation are growing in depth, breadth and power age after age, and even hour by hour, in progressive unfoldment—religion can only be divine and authoritative when it goes back to the darkest ages of barbarism for its revelations, and cuts out a leaf it suits priestcraft in modern times to disallow or put in. Reserving the farther discussion of this most injurious as well as untenable position for other occasions, I simply desire to state now that when in the course of my world-wide missionary labors I arrived at Melbourne, Australia, lecturing each Sunday night at the Prince's Opera House, Melbourne, I allowed a committee of gentlemen (five in number) to be chosen from the audiences present. The subjects given by this committee for discussion were, almost in every instance, a demand for the proofs and authorities of the statements put forth from ancient religious writers and forced upon the people of modern times as inviolable and divine revelations for all times.

After the close of a ten months' series of lectures, during which it was found that the audiences varied only between two and three thousand persons, I, the lecturer, was solicited (and that chiefly by my most learned listeners) to condense and publish the statements concerning the divine authority of all ancient systems of religious faiths, Christianity included. This demand, and the promise of a sufficient recompense for the efforts and expenses incurred, brought forth from the writer of this paper a work entitled "The Faiths, Facts and Frauds of Religious History." Twenty thousand copies of this work were paid for and circulated by those who believed in the author's testimony. Three copies only remain in the author's possession, but I must add that the statements therein contained cannot at present be republished—even to meet the demands of the time—without an amount of financial loss and responsibility, which the widowed author is now unable to meet.

In this connection, however, I must add that although the work in question proves as well as exposes the monstrous plagiarisms of the Christian system from far older pagan religions, and shows how these latter have been borrowed from and claimed as original by the propagandists of modern Christianity, my book, as above referred to, and circulated to the possession of thousands of readers, has never been answered, and never can be, save in a petty and now almost uncome-at-able pamphlet, published upon demand of his former congregation by the Bishop of Melbourne, in which that learned gentleman acknowledged that the numerous stories of exorcism and deities before the Christ of the Jews, published abroad by many ancient nations, were all, as far as they went, historically true, yet what of that? They were all myths, and the Christ of Judea was their ultimate realization!!! In

a word, all the ancient Saviors were myths, and the Christ of Judea was their only historical realization!!!

The pamphlet published by the then Bishop of Melbourne, now Primate of Manchester, Eng., was entitled "The Expectation of Christ," and if copies of it can yet be procured, all I can say is, see upon what foundations the truth of Christianity depends, and who and what are its exponents.

Recurring back to the special purpose of this work—namely, to show the true position of man; his special demands upon his Creator, and how they have been answered in creation—the whole system constituting a Bible for the profoundest study of humanity, in which the highest and most exigent demands of God's creatures are answered in God's creation, I shall resolve my present paper into a brief and necessarily condensed review of man's demands in creation upon his Creator, and an equally summary review of how these demands are answered.

In this necessarily condensed article I shall divide my summary into five chapters, reserving a more extended Bible of Naturalism for future occasions.

CHAPTER I.

MAN, OR THE LIVING WORD.

Commencing from the first and earliest appearances of "MAN, OR THE LIVING WORD," manifested in the new-born babe, the first expression of this—the highest form of life, yet still the utterly unconscious being—is a wailing cry. This sound, interpreted by every human parent, signifies a demand for food, clothing and shelter.

Anticipating the demand made by this cry—one universal with every human being—the mother ever provides for the expected newborn the best clothing and shelter her means can command; whilst the Creator himself anticipates the new-born one's demand for food by providing it in every maternal organism, whether animal or human.

And here let us pause and see how invariably the author of creation anticipates the just and natural demands of his creation for the means of supplying and preserving the life of his creatures.

The fish are inspired to deposit their means of recreative life under the best conditions for its means of reproduction. God himself has intuitively taught the birds to build nests and seek provision for their helpless young until they are strong enough to provide for themselves.

In the same providential care he has inspired every beast of the field, even down to the tiniest insect or worm, to make homes and seek provision for its young; dressing out the beasts of the forest and birds of the air in natural clothing appropriate to their several conditions.

In the life of man, not only the provision which parental love enforces, but the broad, broad earth, with its forests, fields and orchards, its stores of mineral treasures and vegetable produce, is all abundant enough to supply food, afford shelter and yield produce enough to supply millions of thousands more with the means of life than the earth at present sustains. Why that earth and all its unlimited stores of wealth, place and produce has been divided up into possessions for the strong few, whilst millions of the ragged, hungry and disinherited have not where to lay their heads, ought but rags to cover them, or scarcely food to eat, man must answer for to God in the inevitable judgments of the hereafter. I, who know beyond a peradventure—from the land of the hereafter—those judgments will be meted out, do not undertake to say why the popular religions of the day do not warn humanity of them now. I only know they will come in the hereafter, and that without fail—for such is the report from the countless thousands of the travelers from the far country beyond the grave, with whom I have held converse during the last thirty-five years in every clime and country.

CHAPTER II.
LOVE.

The second demand of God's Providence in the creation of human beings is for LOVE—PURE, UNSELFISH LOVE—and this demand is witnessed of once again in the untaught babe, like the cry for food, clothing and shelter, in the fact that the little one, even in earliest infancy, invariably stretches out its arms to the one, or those that are kindest to it. And this love-principle rules the world, conquers every other feeling, subdues enemies, and, if cultivated in world-wide teaching, would settle all disputes, conquer all enmities and make of the entire earth one nation of brothers and sisters.

CHAPTER III.
JUSTICE.

The next and primal demand for the babe grown into the boy or girl is for justice.

Every creature, even in early youth and however untaught, demands naturally the same amount of room, good treatment and consideration which is accorded to every other one of its time and age.

Justice to all alike is true morality. It is rendered unconsciously in yielding to every passer-by the same room in the city street that each one demands for him or herself, and the formulae of police regulations, expensive law courts, chancery suits and prison punishments are all cruel, costly and ruinous institutions, founded upon the failures of humanity to do unto others what they would wish to receive or have done unto them.

Oh ye who sigh for a millennium or kingdom of heaven to be founded on earth! remember that the corner-stone of that kingdom is JUSTICE—justice to all alike—the same justice accorded to every living being that we would demand for ourselves.

CHAPTER IV.
THE PHYSICAL AND INTELLECTUAL VARIETIES OF THE HUMAN RACE.

Every living being of the human family—saving the luxurious idler, the idiot, fool, or chronic invalid—has some special faculty inherited or impressed by education, place or nation, which impels him or her to pursue certain employments, or alas! as in the instances of wealthy persons, induces them to neglect all employments but such as minister to their personal and too often sensual enjoyments.

To me and to my divine instructors, this diversity in the inclinations and tendencies of the race are designed by creative wisdom to impress upon every living man or woman the duty of contributing something of physical strength, mental power or intellectual endowments, in a word, labor, industry or talent to the well-being of society, and the progress of the race.

Even the non-producers or non-workers of every land are called upon to contribute of

their wealth in possessions or influence to the general benefit of their country, remembering that they are life-long possessors only of what they enjoy, and must render an account hereafter of every means they have been entrusted with during their earthly sojourn. Were these demands of creative wisdom fully recognized and answered, there would be no homeless beings, no starving men, women and children, neither beggars, robbers, nor armies devoted to the task of murdering each other.

There would be no millionaires living in splendor earned by the blood, bones and too often the lives of the tolling millions, no mutual hatred and antagonistic divisions between the ranks of capital and labor, but God's bounties and as yet only partially cultured or even partially known world, would all be devoted to the production of food, clothing and shelter for every man, woman or child of the race. Love would be the true and infallible arbiter between man and man, capital and labor, production and its means of development, between land owners and land claimants, country and country, nation and nation; and justice between nations and individuals alike would be the law of every land and the religion of every people.

CHAPTER V. AND LAST.

THE WORLD'S RELIGION.

"Whither are we bound?" and "If a man die, shall he live again?"

The answer to these queries constitutes the last paper which I can at present contribute to this special article; and it is to be summed up in the word SPIRITUALISM, and to be referred to the fact that during the past forty-seven years—from this time of writing—namely, in 1848, a certain and world-wide telegraphic system has been devised by the spirit-world of earth's arisen ones, in which the continued life of every spirit that once inhabited a mortal body is proved beyond a doubt or peradventure by a set of wonderful and purely original spiritual phenomena, in which the communicating intelligences give names, dates, incidents and evidences of identity, which prove beyond a shadow of doubt or possibility of denial that it is THE VERITABLE SPIRIT of the being that once lived on earth who communicates.

I may add, without the possibility of contradiction to my statement, that though this marvelous spiritual outpouring has gone all over the civilized, and in some instances amongst the savages, and in the remotest parts of the earth; though it has been attempted to be imitated by reckless impostors, and been denounced in every form of opprobrium by interested church, society and complaisant press organizations, it has ORIGINATED, TRAVELED and captured human propagandists in every part of the earth from its spontaneous—DIRECT and undeniable proofs of spiritual agency and the earnest pleadings of the spiritual worlds of being, gravitating, as they do, from earth and its conditions into the various spheres of the spirit-world.

Without attempting to go back to the dark ages, from whence other present-day religious systems were first founded, or analyzing any other fruits of their teachings than the enormous increase of crime, which results from the all-prevailing doctrine that one innocent and divine Being died some nineteen hundred years ago, and that to pay the penalty in his own person for every sin or wrong committed by every human being, however heinous the crime might be, who believed in him as a "Savior," and worshiped him accordingly—it is enough to say that the doctrines taught by every returning spirit, in the present new dispensation termed "Spiritualism," utterly deny the truth of the above unjust and monstrous and soul-corrupting teaching, and declare that every sin or wrong committed by mortals in this life can only be atoned for by the sinner's own penitence, reform and progress through suffering and good deeds to higher and nobler states of being.

The entire consensus of millions of communications by millions of spirits, in different countries and through countless numbers of inspired "mediums," or persons endowed with the peculiar powers which qualify them to become wires, as it were, to the spiritual telegraph, all unite in declaring that every returning spirit describes the world of the hereafter as consisting of innumerable varieties of states, ranging from the darkest and lowest to the brightest and highest spheres; and whilst all spirits unite in affirming that progress through the spirit-spheres, and onward through all eternity, is open to every soul who wills to attain it, by personal atonement, penitence for every evil committed on earth, and perseverance in every opportunity afforded of reform, and the practices of good and use, high, wise and intelligent spirits are equally united in affirming that the spirit-spheres open to the good and true of earth, the martyrs, reformers and noble ones of the past and present ages, are bright, glorious, and realize all the most ecstatic visions of Heaven ever cherished in the mind and hope of humanity.

There the young buds of earth-life, untimely nipped, grow up into maturity and angelhood. The aged grow into youth again; there arts and sciences in number and glory undreamed of on earth, flourish in perfection, and are from time to time communicated by inspiration to man. This, however, is neither the place nor time in which to dilate in full on the glory, justice and reformatory provinces of the heavenly spirit-sphere. It must suffice now to add that a full and complete study of the spiritual revelations of the last forty-seven years, as recorded in part in the abundant literature of the movement, but still more graphically revealed by communications from the spirit-world itself through good and reliable mediums, forms the fifth chapter of the noble Bible of God in Man, or the Divine Word, and may not unaptly be concluded by the following quotations from my own inspired writings as follows:

WHAT HAS SPIRITUALISM TAUGHT, AND WHAT GOOD HAS IT DONE FOR HUMANITY?

1st.—It proves Man's Immortality, and the Existence of a Spiritual Universe.

2d.—It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3d.—It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

4th.—It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Savior.

5th.—It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite Eternal and all perfect Spirit, an Alpha and Omega, all Love, Wisdom and Law.

6th.—It demolishes the absurd and materialistic conception of the theological heaven and

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hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

7th.—It is the death-blow to superstition, sectarianism and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

8th.—Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one.

9th.—Concerning all spiritual life, state and being; Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10th.—Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

Spiritualists have no creed, but may all unite in the following summary: I believe in the Fatherhood of God, The Brotherhood of Man, The Immortality of the Soul, Personal Responsibility, Compensation and Retribution hereafter for all the good or evil deeds done here, And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

Given by MRS. EMMA HARDINGE BRITTEN, and laid by her under the Foundation Stone of the Spiritual Temple, Oldham, Lancashire, Eng., April 9, 1887.

Convention of the Mass. State Association of Spiritualists.

The Massachusetts State Association of Spiritualists will hold its quarterly convention in Grand Army Hall, at Worcester, Mass., Wednesday, Nov. 13.

The first session will commence promptly at 10:30 A. M. There will also be sessions at 2 and 7 P. M.

Among the speakers already secured are the following: Dr. Charles W. Hadden of Newburyport, Mrs. Juliette Vane of Leominster, Mrs. Carrie F. Loring of East Braintree, Mrs. Hortense G. Holcombe of Springfield, Dr. W. A. Hale of Boston, and Dr. George A. Fuller of Worcester.

The Worcester Association of Spiritualists will endeavor to care for as many as possible visiting the Convention from other cities and towns in the Commonwealth. A most cordial invitation is extended to all mediums and speakers to be present.

Parties intending to be present at the Convention and living at such distances that they can't return that night, had better write Dr. George A. Fuller, 42 Alvarado avenue, Worcester, Mass., as early as practicable, and he will try and arrange for their entertainment while in the city.

Full particulars with regard to Convention will be furnished BANNER OF LIGHT as soon as said arrangements are made.

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BY ALFRED E. GILES. Pamphlet, pp. 27; price 5 cents; 13 copies, 50 cents; 1 copy, \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

A CRITICAL REVIEW OF Rev. Dr. P. E. Kipp's Three Sermons, Delivered in the First Presbyterian Church, San Diego, Cal., Against Spiritualism.

BY J. M. PEEBLES, A. M., M. D., Ph. D. "He that is first in his own cause seemeth just; but his neighbor comes and searcheth him."—Prov. xviii, 17. "He that diggeth a pit shall fall into it."—Ecclesiastes, x, 4. Pamphlet, pp. 64. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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