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TABLE OF CONTENTS.

- FIRST PAGE .- The Spiritual Rostrum: Man in His Ultimat
- SECOND PAGE.-Victory Assured. Banner Correspondence Letters from Massachusetts, District of Columbia, Mich. igan, Canada, New York, and Pennsylvania. Poetry: Just Away.
- THIRD PAGE.-Pearls. Original Essay: The Mysterious Power. New Publications, etc.
- FOURTH PAGE.--" Unanswerable Logic." Church, Science and Spirit. "The Torch and Tomb." Bigotry Howis The Invisible Yet Real. Recital Hall. Newsy Notes and Pithy Points, etc.
- FIFTH PAGE.-A Private Scance with Maggie Gaule. The Veteran Spiritualists' Union. Meetings in Massachusetts. Movements of Platform Lecturers. New Adver tisements, etc.
- SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Me-diumship of Mrs. M. T. Longley. Poetry: The Poet's Hour. Occult Psychology.
- SEVENTH PAGE. The Reviewer: Life and Doctrines of Jacob Boehme. Mediums in Boston. Miscellaneous Advertisements.
- EIGHTH PAGE .- Meetings in Boston, New York, Brooklyn otc.

The Spiritual Rostrum.

Man in His Ultimate Sphere. An Inspirational Lecture by A. M. BRADFORD.

[Reported for the Banner of Light.]

Man is the coronation of Nature; the highest and noblest work of God. That man is the masterpiece of creation, that he is the imperial lord of the several kingdoms of life and activity, that he is an epitome of all known forms and structures, that he is a microcosm of all Nature, in its broadest sense, are no new affirmations to those who have studied the vast generalizations of the Harmonial Philosophy. But why is man thus exalted? Why does he stand upon the towering apex of the visible creation? Is it because his head is more beautiful than the head of a lion? Is it because his face is so diversified with graceful curves and harmonious undulations? or is it because his anatomy is a finer niece of chiseled sculpture than any form known in the spacious academy of Nature? Certainly not! But why? Because, when from his head and face and structure departs the indwelling principle which has enlivened the whole tenement, and given to every feature its beauty and expression, the power and perfection of man are gone, and the golden flame which causes him to shine superior to all other things is extinguished to all outward perception. But conclusions are we to draw from this fact? I reply: We are constrained to acknowledge that man is superior to all other developments in Nature, because he possesses a greater motive power, a deeper source of feeling, and a higher mental organization. His mind is the foundation of his supremacy; this is the source of his seeming omnipotence! If man is composed of all substances and principles which exist below him in the constitution of Nature, it follows as a consequence that he is the focal concentration and sublimated condensation of all the powers and principles which live in the vast organism of the objective world. Matter and mind have heretofore been supposed to constitute two distinct and independent substances, the lat. ter having no material origin. But it is coming to be seen that truth is a unit, that Nature is everywhere consistent with herself, and that ever, light the halls and streets, and bring mind is the flower of matter, as man is the flower of creation. From the depths of the sea, from the foliage of the valleys, from the fruits of the fields, from the animal kingdoms of the earth, gush forth the elements and essences which enter into and constitute the human mind. That which is grain to day may to-morrow form a portion of nerve and musele; on the third day it may become an element of life; on the fourth, a sparkling thought. The breeze, laden with fragrance of many flowers, may breathe into our nostrils the breath of life, and, by the blood, cause our heart to beat vigorously, then mount to the brain, and take up its eternal residence in the domain of mind. The sun sends forth its rich, effulgent rays, and the waters dance with new life; the flowers open their ruby lips; the fields, bathed in the soft radiance, sparkle like seas of diamonds, and everything receives and enjoys | innate power which enables man to comprethe vivifying emanations according to its capacity, its requirements, and its degree of life; and after each mineral compound and vegeta table organism and flower and vine and animal has refined the elements sufficiently, then man receives them, and converts their finer qualities into his thinking principle. Thus man is the great reservoir into which all powers and substances flow; and it is, therefore, true that he is, in his physical and mental constitution, the source of great motive power and mental supremacy. The great mission of mind is consequently high and Godlike; standing upon the topmost round of the visible creation, and being a connecting link between the material and the spiritual-but a little lower than the angels-the mind is the master of all beneath, and the certain prophecy of much above. Hence man is destined to put all enemies under his feet-by enemies I mean all obstacles and barriers to human progression and happiness. The motive power of the mind is mighty neither feel nor practice; and eventually manbecause its source is knowledge. The grand mission of the human mind as a motive power. is to subdue the soil, exterminate all unwhole some developments of the vegetable and ani mal world, and change extensive plains into

the crooked straight, the wilderness to blossom as the rose, and the cold, damp, pestilential winds that now sweep over the earth, and spread sickness and famine in every direction. will be ultimately changed into a healing influence, calm as the evening zephyr, breathing

over the gardenized fields and vineyards of the land, fraught with sweet perfumes. See what the mind has already accomplished! Revert to the time when lakes and oceans flowed without a single indication of human life, when that spreading sea, the Mediterranean, gave no evidence of man's immortal skill in the science of navigation. But now, behold upon its waters how proudly sails the ponderous vessel, at whose helm stands the strong and fearless mind of man, which conquers all opposition among the elements, and guides ships to their proper destinations. Those lakes and rivers that once rolled in idleness, and reflected only the foliage and craggy cliffs, or the clouds above, the sun, moon and stars, are now common highways of nations, converging from place to place, bearing the perfections of art on their laughing tides, and lending their elements to augment the speed of transportation. The earth's inhabitants have known the time when the electric fire played frantically, and wholly uncontrolled through the heavens, now and then leaping from some lofty peak to the peasant's door, and strewing its eccentric pathway with dying birds and beasts and men! But the human mind has chained the lightning, and now keeps it imprisoned, and when occasion requires permits it to perform the duties

of an errand boy. When I think what the mind of man has accomplished with the wood, stone and physical elements of nature-of Italy with its palaces, gardens, its stately edifices and insurmountable fortresses, of Egypt with its pyramids, of the architectural magnificence of Rome, and of the many cities that are springing up in our midst, with their innumerable professions of art and evidences of human skill. I can but be surprised that theologians have the courage (or ignorance perhaps) to insist upon man's innate inability to transcend all obstacles which lie between him and the attainment of future happiness and universal liberty! But man is yet ignorant of his latent powers: he does not know how far his mission extends. When I contemplate the works man is certain to accomplish in the future I stand back overpowered by the conviction that he will appear more God-like than human! The hot deserts of Arabia, now seas of sand and desolation, will yet appear under the welldirected mechanical treatment and skill of never entered and contemplated the beautiful man, like the undulating valleys of Italy. possessions of that vestibule which leads to the Man will learn how to create and preserve a equilibrium between the soil and the atmosphere. He will be enabled to investigate, control and direct the fall of rain over such portions of the land as need moisture, and thus elevate much parsimonious soil to a height of richness and abundance, and to the bringing forth of pure productions. Furthermore, he will spread civilization over the dominion of the heathen; he will convert the darkest forests into gardens of beauty; the disagreeable vegetable and animal forms that now disfigure the face of nature will be banished, and the lion and lamb lie down together. The lightning, that now performs the duties of a courier, and which sometimes declares itself independent of man's power, will yet be the chief agent of mechanical locomotion. It will drive the engine more rapidly than towns and States into intimate relationship. because it will nearly destroy time and space. which now divide the interests of the people. Then the winds will no longer retard the flight of the aerial steamer across the hemisphere. because man shall have mastered the tempest. shall direct the tides of the atmosphere, and shall have arisen far above the meagre obstructions which now impede his progress. Man has the nower to ascend higher and higher in the scale of knowledge: he can and will put all enemies (to his happiness and progression) beneath his feet, and yet he will never transcend, reverse or arrest the immutable laws of nature, which are the will of Deity. It has been shown that Mind is the master of the physical creation, the conquerer and disposer of the imponderable elements, and the great harmonizing plenipotentiary of the earth and atmosphere. That hend the laws, and control harmoniously the phenomena of the world of matter, has a higher claim upon our consideration than any other. terrestial possession. It is a clearly written fact in human history that all scientific discoveries, and the primary application of all scientific principles, have been accomplished and made by a few minds! The ideal begets the actual; the principles of mind incarnate themselves in physical structure. But before mind can display its creative and disposing power in the higher regions of thought, it must have a broad substratum of scientific knowledge as a basis of more exalted and useful superstructures. Physical science leads to intellectual science the latter to the science of morals. Having a better perception and comprehension of the innate capabilities of the human mind, this higher knowledge will lead to universal love and benevolence, to a scientific charity, and philosophical compassion for every member of the human family, which former generations could kind will become inspired with the principles of a universal confederation of interests, and a community of occupations.

There are moments when every soul has a realizing sense and appreciation of its God-like attributes, and perceives something of the innate force, beauty and grandeur of intellect which lie hidden and undeveloped in the empire of mind. It was in such a moment of inspiration that DeWitt Clinton wrote. "Pleasure is a shadow, wealth is vanity, and power is pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration," Hence, in the performance of its sacred office, it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth. wings its flight into the skies, encircles the vast globe, explores sea and land, contemplates the distance, examines the minute, comprehends the great, and ascends to the sublime. No place is too remote for its grasp, no heaven too exalted for 'its fouch. The boundaries of mortality cannot limit the sublime flight of mind; forsooth, it knows no confinement, no restrictions. It ascends high in the firmaments, contemplates the causes, laws and operations of the universe, and everywhere displays that transcendental power which renders man but little lower than the angels. It is self evident that the principle of reason

is the greatest and highest endowment of the human mind; it is the indwelling light and the power of understanding by which man is ena-bled to read the book of nature! It is the divinely inherited treasure of the human soul; it sees the indication, studies, the principles, and progressively comprehends the countless and infinitely diversified manifestations of the Universal God! Nature is the exponent of nature; therefore nature and reason combined constitute the only true and reliable standard of judgment upon all subjects-social, political, philosophical and religious-which may come within the scope of the human mind. Hence, when man shall convert his physical and social conditions into good and healthy influences the moral wilderness will blossom as the rose, and the lion and lamb of the interior man will lie down together in peace.

But why does this truth rise up so majestically before my mind? Why do I regard it as a great and universally important subject? Simply because I have familiarized my mind with the broad and immovable foundation upon which it rests, and contemplated with an honest heart the innumerable principles which support the edifice. If you ask why you do not view this matter in the same light as many others do, I reply: It is because you have more interior departments of truth and beauty Why has not the world investigated this subject in a calm and dignified spirit? Alas! the answer is too plain; the majority of minds believe, or imagine they see, or are told by some clergyman stationed about the threshold of this edifice that there are to be found a great many suspicious and dangerous characters, whose names are various: humbug, collusion, deception, ventriloquism, legerdemain, and a host of similar characters, whose well-earned reputation renders them very formidable personages for the weak, unthinking and prejudiced classes to encounter. Clergymen, I repeat, generally teach their congregations to believe that the vestibule which leads to the great temple of truth is literally crowded with these deceptive characters, and thus they succeed to a great extent in preventing a proper investigation of a sublime development of mind which especially characterizes this era of the world's history. But if we are resolved to reject everything which is not intimated and sanctioned by the Bible, then let us be perfectly consistent, and forthwith proceed to dis card all the discoveries in mechanism, and the wonderful disclosures of modern science. Let us demolish our railroads, magnetic telegraphs and various methods of printing because the Bible says nothing concerning the marvelous productions of this century! Indeed, rather deplores the fact that man is prone to seek out many inventions; and especially to be wise above what is written, and yet we are admonished, among other gettings to get wisdom, and to increase in knowledge forever! Is all this reconcilable? America is based upon a broader and more liberal foundation than any nation, or any congregation of States in the wide world. But what made our forefathers so free and independent in their views of humanity? It was their intellectual and moral liberty! They were a law unto themselves. The Declaration of Independence was in their souls before it vas given to the world, and when they felt an internal conviction that all men should be free they proceeded with great determination and magnanimity to secure to themselves and to others the enjoyment of that liberty which no nation possessed. I do not say that American freedom is the acme of independence; I verily believe it is not, but I do believe it is far superior to that enjoyed by any other government. Some minds think that it is sinful to strive to be wise above what is written in their Bibles, and yet Solomon exhorted all to get wisdom and to increase in knowledge. He evidently desired all future kings and generations to become wiser than he, because his actual wisdom did not extend further than the science of architectural embellishments. as indicated in the building of his great temple: all his Proverbs are simply the utterances of one who has become fatigued with sensual gratifications and weary of life. Some think that antiquity is high authority, But those who think thus are centuries behind those who

of mind the rough places will be made smooth, and grandeur perfectly in human language! scientific and philosophical truths which now walk abroad in the noontide light, invulnerable alike to public derision and the high-sound ing anathemas of sectarianism. In the midst of the darkness and superstition

> that have obscured the religious firmament for ages, there have appeared a few seers of truth, like stars which suddenly shine among thick clouds in the midnight hour. Occasionally a soul could read the volume of nature sufficiently well to teach the world that the principles of progression and development. God's immutable modes of being and doing, would not permit the best to exist first! The babe cannot succeed the man, the inferior is not to be unfolded from the superior, nor the least from the greatest. Such clear sighted minds cannot but acknowledge that was not first which was spiritual, but natural, and afterward that which was spiritual. In other words, that was not first which is superior, but inferior, and afterward the superior. What power holds the sun in the firmament? What sustains the planets in space? There are no foundation walls, no colossal pillars, no ropes and pullies, no mighty levers and chains of iron. What, then, preserves them from utter destruction? When the blazing comet, that apparently lawless body of the skies, threatens the world with annihilation, what prevents the catastrophe? Timid and apprehensive minds believe the world is to be destroyed in this way; and I may add that many such individuals are much like the Jonah of primitive history, who would rather have their prophecy prove true than have it said they were mistaken. As Jonah remonstrated with the Lord for telling him to prophesy to the inhabitants of Nineveh that all should be destroyed in forty days, and then by changing his mind the Lord did not annihilate the people, and thus proved Jonah a false prophet, so many of our riends who now believe that the Lord intends to purge the earth with fire, and who prophesy accordingly, will certainly discover by the commencement of the twentieth century that the Lord has changed his mind, and they will doubtless, like Jonah, feel a little provoked at the falsity of their startling proclamation.

Forsooth! the sun has shone effulgently for millions of years; the planets have revolved upon their eccentric paths for centuries beyond all human power of computation, and the impetuous comets have roamed through space as long, and yet no accident has occurred. What, then, has saved these living worlds from destruction? Certainly it will not be presumed that this is done by a direct exercise of the will of Omnipotence. It would be as reasonable that man controls the forces of the exclusive exercise of his voluntary powers. while, in fact, all these phenomena occur with as much precision when the mind is engaged in foreign matters, and during sleep. It would, indeed, be a thankless and laborious work of the alert, in order to preserve the revolution this: the Deity is himself controlled by the same identical law which controls the revolutions of the planets. If it be asked what preserves the sun, the orbs, the comets in their respective positions, and what saves the whole temple of nature from destruction, I should say the principle of justice, which lives in, proceeds from, and flows to the Divine mind. That law which causes a particle of matter to flow without dependence upon the voluntary exercise of his will through the entire organism of man-from the crown of his head to the soles of his feet—is perfectly identical with that law which causes the planets to roll harmoniously in the heavens. In other words, the material universe is the physical body of God. The innumerable suns, planets, satellites are the vital organs of his body-the stomachs, livers, hearts, lungs and brains of his organization. The soul of man knows no retrogression, neither maturity; it is destined for eternal progression, and for the perpetual enjoyments

On earth the human spirit, through the physical organs of sense, begins to learn something of music. Here, and in this manner, we hear the sighing of the summer breeze, the howling of the winter blast, the purling of the rivulet, the contraito of the torrent, and the sweet melody of birds. Anon we hear the deep voice of the rolling ocean, the murmuring of the waterfall, and the music of the lofty pines as when touched by the flying fingers of the tempest they breathe forth a strange and grotesque song. They are the rudiments of music. But we do not acquire a love for music, because its sublime principles are interwoven in our deepest nature, yet on earth we learn incipiently how to walk the crystal billows of sweet sounds as they roll before the soul in the immeasurable expanse of the spirit-land, beyond the sphere of mortal sense.

Let us bear in mind that man has a spiritual nature, which is exquisitely adapted to a higher sphere: Man is a connecting link between earth and heaven; the terrestrial and the spiritual natures are beautifully blended and harmonized in him. Thus the visible and the invisible are brought into close relationship, and man is the flower of the physical creation, the germ of the world of spirits. The temporal and the eternal, the inferior and the superior, the material and spiritual meet and centre in him, and there is one unbroken chain of being from man down to the smallest animalcule, and extending far, far upward through an endless concatenation of high and glorious beings, to the very soul of Deity! The physical structure of man, I repeat, is perfectly adapted to the forms and circumstances of the earth, and his spiritual constitution is as perfectly adapted to the superior possessions and influences of a higher world. The invisible spirit that animates the visible temple is the immortal principle; and such is man-the being of a moment, yet the inheritor of an eternal life. In the lower departments of his nature a mere animal, in his higher character a bright and immortal spirit!

Again, I must urge the idea that man is a production of Nature; that he is a result of the stupendous mechanism of all the forms. motions and forces which adorn the visible world. He comes forth as the crowning result of immutable principles. These principles are the methods in accordance with which the Deity lives and acts. They express his nature, his actions, his omnipotence, and his immutability. God is, therefore, a being of absolute unchangeableness, and his divine essence penetrates everything, and imparts to everything light and life, which are the expressions of love, order and form, and these respiration, of circulation and of digestion, by the expressions of wisdom. And man is the consummation of these divine attributes cannot be depraved, for he came from the fertile womb of Nature a child of God. He cannot be entirely contaminated, because God is over all, and in all things. He is all in all; Omnipotence to keep his will perpetually on and man must search and explore forever. To his progressive development there is no limitaand harmony of the planets. The truth is tion, no conceivable boundary, and the Infinite Father is not jealous lest his earth-born children should approach too close to the majesty of his own unutterable omniscience and omnipotence. In no part of the boundless domain of the universe upon which man enters is he treated as an intruder on Jehovah's secret possessions. Navi they are all thrown open to man's inspection and eternal progress. There is nothing too sacred for human investigation. An angel's clairvoyance sees more of truth than we can think or imagine; yet there is nothing too holy for the immortal soul to investigate. While to thousands of minds the thunder was God's voice, speaking in sublime accents to rebellious mortals; while lightnings gleamed in vengeance from his invisible hand. and while earth and heavens were filled with portentous signs and startling wonders-earthquakes, meteoric showers and blazing cometswhile thousands were thus overwhelmed hy these manifestations, and even dared not erect a lightning rod to conduct away the frantic elements, the venturous Franklin calmly investigated those phenomena, and extracted from the clouds the knowledge that the electric fire could be rendered subservient to the will. purposes and improvements of man. God desires his children to become enlightened and happy; for what pleasure even can a good earthly parent experience in the ignorance and unhappiness of his own child? If the prying investigations of man required a reoblivion? Nay, verily, it is not. This is the buke, why was the world not taught a lesson, once for all, on the head of that rash experiexternal. True, the physical garment is worn menter, who, while heaven's artillery blazed and roared above him, first snatched the fiery struggle with gross matter; it is threadbare; bolt all sparkling from Nature's lofty forge? the superficial gloss is gone; it is tattered and But instead of being blasted for thus snatchcovered with patches; it cannot conceal the ing his fearful prize, the author of this promeform beneath. The spiritual eye can no longer thean feat became honored with immortal refreely use the material eye; the spiritual ear nown! Thus progression is encouraged. Man may fearlessly examine all things, and the more he grows in wisdom the happier will he become. But matter is the servant of mind; render the spirit assistance in preserving ex- the latter can mold the former as easily as ternal memories. What then? Why, the spirit the potter shapes and fashions the moistened of that decrepit old man is young as a bird. It clay. This, however, can be accomplished only in soars gracefully o'er the fields; hears the by a requisite amount of knowledge. This is waters murmur their plaintive music; sees the power. By this knowledge and power the soul can apply the teachings of psychological principles to the harmonious development of the unborn organism, and the earth might be peopled, with well-proportioned and happy beings. Let me urge upon you to ponder well these truths, it's for the reformation of the world depends to a very great extent upon the physical and mental capital which an individual inherita from in motionless on the bed, whilst the immortal his immediate progenitors. This is true, be-and youth of the interior is gliding joyfully away cause the infant organism is in existence be gardens of health and comfort. By the magic | possible to portray its sublimity, importance | have exchanged their Oriental faiths for the | to the spirit-land.

But how shall I describe to you the mission of mind as a moral power? for it is utterly imof an immortal youth. I have seen the aged man, as the sun shone brilliantly over the earth, draw his old armchair close to the cottage door and try to view the distant landscape, with its waving foliage, its undulating surface and glittering granite. But viewing him externally, Shakspeare says

mournfully: "The last stage of all is old age, second childishness and mere oblivion; sans teeth, sans taste, sans eyes, sans-everything." But is it so? Second childishness, and mere error of the world; this is reasoning from the out in consequence of a long contact and no longer use the material ear; the spiritual powers of locomotion cannot readily use the old worn-out limbs, and the brain no longer variegated landscape, and enjoys all the scenes of life anew. For many years the tattered garment confines the youthful soul. But at a time when ye think not; when all is tranquil in the midnight hour; or when you would summon the old man to his accustomed meal, and go to his room to arouse him from slumber, you will perceive the glossless garment is left

for itself. Hence the defects of birth are difficult to set aside by subsequent education. This fact we should well consider, because it lies at the very foundation of individual and social reformation. With this knowledge in our possession it is very unjust to sanction improper alliances between the sexes, and exceedingly wrong to bring into existence unsound and unhealthy children! How many regret the hereditary defects of their natures! Oh! how many feel abashed and discomforted by irregular features or damaged organizations! All this and much more can be prevented by the proper employment of psychological science. Men are innately inspired with a love of the beautiful and harmonious. I consid er it altogether the result of ignorance and injustice that all men and women are not endowed from birth with the physical harmony and spiritual beauty of angels! The spirit of Venus or Apollo might be impressed upon every child, and all unseemly defects of the physical organism be easily eradicated.

The human mind, when considered in its two-fold capacity, is very powerful. As a motive power it can shape the physical world, and all the external circumstances thereof, to favor and aid to sleep in the lap of Rome, and now the proper developments of the human character. As a moral power it can ascertain the moral laws; and man's highest moral beauty can be transferred to unborn generations. Today other and newer lights are being shed upon us. Among them clairvoyance ranks highest; is yet destined to attract human souls into deand man looking with clairvoyant sight upon his real existence fails not to discover new and harmonious sympathy. There is a new-born startling truths; with strange wonder he thought on the altar of the human heart, a tolviews the beauty and harmony of the spirit | eration and genial goodness, breathing like the sphere! He converses freely with angel friends until he becomes thrilled and overwhelmed buds of unfolding sensibilities of man's immorwith amazement. This, with other harmonial revelations, encourages and incites him on to better ends. Hence we should not stop to question the wisdom and goodness of God, or ques tion his ability to manage his own laws, to control the destiny of his own offspring, to regulate the operations of his own investigations. to ask where independent clairvovance will conduct us, or where any other development of science will lead. The only questions we nance; not a reverse breath moves its depths. should ask ourselves are these: Do we search | The sun sends its brilliant rays upon its reflecthe ways of God with an honest purpose? Do tive surface, and a soft tranquility pervades we desire truth for its own sake? Do we can- the entire body. It is so still, so abandoned didly weigh all evidence, separate from educa- to quietude, so calming to the feelings and tional dogmas or local prejudices? Verily, the thoughts of the contemplating soul, that you man who feels confidence in the ruler of the lie carefully down in your barque, and pass universe, and places any reliance whatever on into a sweet, confiding slumber. You dream immutable laws; who lets his internal light of a changeless, stormless, harmonious sea. In shine in the chambers of his soul like the sun your imagination you behold one vast plain of in the firmament, such a man will never be crystal water-calm as an angel's face. Vesheard to say, I cannot admit the doctrine of sels glide to and fro beautifully, as by a magic clairvoyance, because I do not know where it power, disturbing not the broad surface of the will lead me. Such a low and deformed thought still waters, neither arousing the reposing would never come into his mind, for his thought would invariably be "What is truth?" In the prevailing tranquility is so profound that this I have given you an unfailing rule by you cannot any longer dream, and your sleep which to measure the growth and consideration of every mind with whom you may con- anon your repose is broken by the tempestuous verse, and the same rule will always apply to throes of the mighty deep. The once calm and your individual selves. Everything, however, tranquil sea is convulsed with an elemental must come to the impartial test of nature and reason. The trial will go on, and the verdict fusion and disorder. Vessels are thrown from shall be given. The crowned heads of the side to side as by the ruthless hand of a fren world will learn the necessary lesson that zied giant. The once slumbering crew are knowledge is power, and that right is stronger | rushing from spar to spar with speed, conthan might, according to the progressive laws | fusion and fright, and you start to your feet of nature's unchangeable God. The tides of truth will continue to rise higher and higher. and increase in strength and majesty as they roll forward.

the foundation of all political, conventional and the placid fibre. The sturdy muscle is repostheological slavery, I know of no language too ing in a deep sleep. The soft friendly eye is strong or pointed. Those customs and dog- swimming in the element of tranquility, and mas which forbid our thoughts to choose the the countenance is mild as an angel's eye. The channels wherein they shall run, which arrest calmness is apparently so profound, so unwavthe tide of reformatory sentiments, and which the tide of reformatory sentiments, and which impede the currents of free thought, and prove not the expansion of benignant and fertilizing principles, should be regarded as direful ene-mies to our happiness and progression. Igno-mies to energy the progression of the race to boger withhold your confidence. You gaze which we belong you may expect to see many which we belong you may expect to see many which we belong you may expect to see many and immutable, that you cannot any is blessed. By the progression of the race to become suddenly ill at a long distance from the face with delight. The contrast be-partments of mind. The authority of anti-quity and tradition will lose its power. Ab-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-nail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail, I am satisfied he could tell me by tele-mail the trace with the trace with the trace with the trace with the trace from the strong and stupendous revolutions in all de-trace is the greatest for to mail the trace with terms of the dis-sectory rance is the greatest foe to man; knowledge is a sleep; you dream of a quiet, serene mind. surd speculation will gain no foothold in the his greatest friend; but love is the soul of all- | You behold with delight a soul as tranquil as a | mind. The imagination will no longer be left the binding principle of everything. Yet love day in the land of spirits. You repose the ut- to roam unrestrained in the dark regions of without wisdom is blind and impetuous. It most confidence in the safety and changelessis, therefore, necessary that we obtain wisdom. ness of such a mind, and your slumber soon By wisdom I mean a strong, intuitive understanding of truth. Truthful discernment will unpleasant sound vibrates upon your ear. You increase in you from the moment you discard all superficial habits of thought, and life be- formation. The once soft feature, the placid comes perfectly natural; all errors and superstitions will pass from your mind, as clouds and furrowed with perturbed emotions. You glide from the face of the firmament. As you are now educated, you see things as they are not, and where they are not; and how unnatural! it seems like a ruthless hurriyou have worshiped idols and personages in- cane in a land of flowers. In the tempestuous stead of devoting the strength, means and en- | mind thought and expression are simultaneergies of your existence to the perception and ous. The thunderbolt and the lightning fall application of principles. The vast utility of together. Passion has ascended to its zenith. such a spiritual philosophy is clearly manifest | The coruscations of the intellect are fierce and to the thinking mind. In the first place, it terrible. The once quiet and holy countethrows a new and beautiful light upon the nance is now repulsive as the troubled sea mental constitution of man. The soul is no longer a dreamy, vaporish breath, a bubble in fidence is injured; you dare not again slumthe air, a thin, shapeless combination of ethereal elements floating, after the event of death, | ful as the evening star. The eye may swim in in the vortical depth of infinitude, conscious. yet undestined, meditating, yet unsubstantial move with joyous smile; the tongue may speak as the passing breeze. Nay! not so; nor yet a mere undefined nonentity, sleeping in the theless, you dare not slumber; you dare not cold prison-house of death, the mere companion of dust aud corruption, until the thundering tones of the fabled trumpet shall arouse it to unite with its cast-off body, and ascend on high to await its trial and final verdict. But unspeakably superior to all this are the disclosures of this philosophy. The soul is made to appear in its true character, as a beautifully endowed and symmetrically substantial individual, the inheritor of an eternal life of infinite progression, and all superstition passes away beneath its benignant influence. as tears of sorrow before the joys of the spiritland." In this respect, its teachings are inexpressibly important and happifying. If it frees our mind of certain local attachments, of peculiar forms and institutions of theology, of long-fostered household gods and revered personages, it at the same time provides us with waster fields of thought, with the profoundest disclosures concerning the moral and pendous attainments in every possible sphere velopment of the hitherto hidden arcanum of uralism of religious superstition be thoroughly stripped from the character of any defined per-sonage, what then? If the true philosophy of psychology and mental sympathy is logically and intrinsically adéquate to remove from your minds much unhealthy veneration for certain opinions and incortines, what then? Are you injured by the truth? 'Are you de-prived of any means of islavation from error and imperfection?! Far from it Every new disclosure in solence or in religion is a new power placed in 'your possession.' Every disuralism of religious superstition be thoroughly

covery of error adds another gem of wealth to bute. If you desire onimness in the midst of a the casket of your intellectual knowledge, storm, study the wonders of the inner universe, When error is removed, truth is seen in its na- and learn the laws by which it is controlled. tive majesty. Gold is pure and beautiful only You are yourselves universes in miniature. A when chemically disengaged from its earthly countless number of unities enter into the impurities; and, believing all this, I cannot composition of your being. You are, when inbut press forward in the work of separating dividually considered, a thousand universes in truth from the superstitions and absurdities one. You are the masterpiece of the material of supernaturalism which have been woven around its body by perverted and misdirected men.

By these means the world will progressively learn to highly respect all prophets and seers and religious Christians, not with that unnatural and unhealthy veneration whereby men are converted and deified into gods, but with that sound and healthy deference which is due to all our brothers who stand and have stood before the world in the pure character of philanthropists or moral reformers. Such are the motives which should actuate all, such the thoughts which should perpetually flow into our understanding. My friends, there is a new philosophy in the world! There is a new

covenant of man with Reason! It is not the resurrection of an old scheme, born in Greece exhumed under a new title and differently recommended. Nay! but it is a stupendous development of God's truth, through the innumerable avenues of Nature and humanity, a deep, strong, heavenly strain of music which pendent groups around one common centre of warmth of a universal spring over the tender tal soul!

The principles upon which the human mind exists are exceedingly simple; but the external manifestations thereof are innumerable and various, because they are changeful as the rolling sea. The sea is in itself immutable; but its elements are ever changing, and its face invariably indicates a deep, inward commotion. A far-reaching calm is now upon its countebecomes thoughtless as a summer morning. But storm, and the whole is one vast scene of conamazed, confounded, disappointed.

Thus it is with the human mind. The face is calm as a morning on the Nile. Not a wave of trouble is visible upon its surface. Every In speaking against ignorance, which lies at feature is soft and subdued; no passion stirs ering and immutable, that you cannot any becomes a dreamless condition. But lo! an start to your feet and behold a horrid transnerve, the reposing muscle are now disordered are not expecting this storm of passion, hence are not prepared for the painful shock. Oh, which casts up mire and dirt. Alas! your conber, although the human face is again peacethe pool of affection; the soft surface may the music of love in your listening ear; neverrisk the tenderest emotions and elements of your being upon the bosom of a soul so tempestuous. This is only one revelation of the human mind; not so much a disclosure of the

creation; and yet you are but a more link in a

chain, a mere clasp to an endless concatenation of physical and spiritual entities which flow from and spirally return to Deity. Knowledge, combined with wisdom, will enable you to put all enemies under your feet. The kingdom of beaven is within you; the true king is only required! Allow your reason to ascend the inward throne; place the sceptre of interior power in his hand; yield all things to his exclusive and eternal control: then the angel will beam forth from your spiritual character, and your actions will partake more of heaven than earth. The heavenly kingdom will now begin to unroll from the elements of your being, and you will begin to see how simple are the principles which govern your mind, and how accessible are the true means and methods of immutable happiness. It is a glorious work, that of harmonizing and elevating the world!

But the church with all its appendages of modern invention, and with all its instrumentalities of individual salvation, has not, neither can it accomplish this elevation of man. this repovation of the social and moral world. You will surely agree with me when I say that a period of twenty centuries is sufficient time to give any system of salvation a fair trial. The world is diseased, but the old remediesthe church appliances of prayer, the laying on

of hands, baptism, conversion and change of the heart-are no more applicable to the disease than bleeding, blistering, cupping and calomel are adapted to the formation of mental vigor, and to the development of physical strength and comfort. I say the church and the priests have used their old nostrums long enough. The trial has been fairly made, the verdict of enlightened men has been rendered, and it is now time to apply the remedies suggested by a Harmonial Philosophy. That is to say, let nature and reason prescribe their remedies and we shall soon discover the true means and methods of individual happiness, and of universal peace. Albeit there is a spirit of truth abroad in the world and destined to rule the earth, by which mankind shall be blessed, and which will make them heirs of the kingdom of heaven, the only universal and everlasting government that can possibly exist.

In contemplating the destiny of mankind we uicken our love for mankind, we place a ligher estimate upon the individual members of the universal family. Our hearts overflow with that intense and expanded benevolence which tends to make man perfect. This universal love for man is perfection itself, to a great extent, for universal good thus becomes our own good, a goodness which will assist to develop among men, because it is realized in our minds, longed for by our hearts, and striven for by our energies.

If we desire we can trace out our own destiny in that of mankind. The full, perfect and proportionate development of our nature is the great end for which we should constantly and prayerfully strive. According to that principle of individual harmony, whereby Jesus may have felt himself united to Nature and Deity, thereby causing him to say: "I and my Father are one," you shall yet be able to realize the high truth that it is the Divine Principle of Nature-God-who is working all progression; that He is in us, and by us; He is all, and in all; the universal spirit in which the whole material and spiritual universe is bathed and is blessed. By the progression of the race to theological conjecture, and the chains of religious servitude, which priests have fastened upon mind, effectually preventing the proper exercise of reason, will be stricken off and thrown into the lake of ignorance and theological chimeras, in which also future enlightenment will cast the heathenish fables of death and hell. In conclusion, let me urge all who may read this prophecy to get wisdom, and with all your getting, get understanding of the true knowledge and principles of truth itself. This is the great Savior. Know thyself! Be the simpleminded devotee of Nature's laws, have a good and benevolent reason for everything you do. Never act from a narrow, selfish impulse. Be loving and tender-hearted, and always remember that happiness depends upon physical and mental tranquility, upon individual and social harmony. To sum up the whole, let me again urge my fellow-mortals to do right, and never to allow yourself to knowingly do wrong. For surely, not only God' but thousands of pure and loving angels are looking upon us while I thus address you, and are ardently desiring your speedy deliverance from discord and error.

They were unable to appreciate the efforts of God to reveal himself. They put everything down to the agency of chance. If the name Jehovah were written on the sky in flory let-ters of flaming planets, with the sun as a capiters of flaming planets, with the sun as a capital, they would say it simply happened to happen.

In closing, Mr. Marsh said that in a long life of close habits of investigation and reasoning, he had been for years familiar with the phonomena of Spiritualism, both in his own person and through the agency of mediums. Looking down the long vista of the years, he could see the victory assured, and in this belief men were destined to find their only solace and comfort for the years they were obliged to spend on earth in preparation for immortality.

Banner Correspondence.

Massachusetts.

WORCESTER.-Mrs. H. W. Hildreth writes: I am so happy and exalted over the great joy that my spirit-friends have brought into my life, that I want all readers of THE BANNER to know about it, and I know many sad mothers who, like myself, have parted with their little ones, will rejoice with me. I sat with Mr. Louis F. Jones of Boston and received three beautiful faces, two of my own children, and one of a sister I never saw in the earth-life; but who I know has ever been near to my own the term of the sent out of the sent out

and one of a sister I never saw in the earth-life; but who I know has ever been near to guide and assist me. My son went out when a babe nine months old, and is now a young man of twenty-eight. The little daugh-ter is nine, the sister forty-two years. I know it is a correct picture, for I have seen them clairvoyantly, and am all the more pleased and thankful for the test. Ohl mourning mother, dry your eyes. Your little ones live and love you still, and under proper conditions can return with their love. Remember they want your mother love the same. Do not forget, but cherish and love them still, and place bright flowers in the home and they will come to comfort and ble s you. I give thanks each day for the blessed truth of spirit-return. A great many skeptics as well as believers call to see my picture, and it has caused agitation of thought in many in-stances. A number of artists have seen it, and I asked how long a time they would require for the production of such a picture; their an-swer was 'a week,' and when I tell them I saw it made in five hours they exclaim 'I can only say it is truly wonderful.' Verily the truth is mighty and will prevail." FALL RIVER.-Mr. B. F. Randall writes:

FALL RIVER .- Mr. B. F. Randall writes: It is quite a common thing for me to be asked by those who know I am a Spiritualist, 'Where can one find a reliable healing medium?' What the inquirers want to find is help to regain health. Tests are the last thing they are think-ing of. Yet there are so many eager for tests, psychical associations, visitors to materializing scances, seekers after pictures and messages upon slates, etc., it seems strange that resort has not more frequently been made to those who possess healing gifts.

who possess healing gifts. I have for more than fifteen years been under the care of a healing medium here in Fall River, Dr. E. R. Wilbur, of 19 Bank street. He has, during that time, for myself and mem-bers of my family, and friends whom I have sent him, diagnosed and treated fully one hun-dred cases, and as far as I have personally known or learned, has in no single instance made a mistake either in the diagnosis or treat-ment. His examinations have been made in the most varied ways, but always in trance: the most varied ways, but always in trance: Sitting beside the patient at the house, in his office in my presence, the patient being at the home, or in some other state or town. By let-ter he has made examinations of myself, or other members of my family, we being at the time two hundred, and others fifteen hundred miles away from him, designating the trouble and its cause, and suggesting or sending reme-dies, which have in no instance failed of favor-

The continual acquaintance and uninter-rupted practice for a long series of years would naturally help lead to better results than might be the case were we strangers; yet we have no chronic diseases, and have seldom been to him for ills of kindred sort more than a few times. This prolonged proof of his healing pow-er has bred such confidence in him that were I

Michigan.

IRONWOOD .- O. T. Jones writes: "I recently sent to Mrs. Eleanor McFarland, formerly Eleanor Martin, Columbus, O., a sealed letter, requesting an answer to it, and received letter, requesting an answer to it, and received in return the letter, showing no evidence of its having been opened, and a reply to its con-tents. The letter contained questions ad-dressed to Mrs. Carrie E. S. Twing's control, 'Ikabod,' and the answers were not only ap-propriate but in the quaint language in which that spirit invariably speaks. Mrs. MoFar-land's life is imbued with an earnest and deep sympathy for humanity; she is a most estimable lady, and admired by all who are personally ac-quainted with her and the beautiful truth she expounds.

ady, and samired by all who are personally ac-quainted with her and the beautiful truth she expounds. Mrs. Mary Hayes-Chynoweth, and E. A. and J. O. Hayes, her two sons, have left for their home, Eden Vale, Cal. They live unselfash and spiritual lives. Mrs. Chynoweth, directed by her controls, located the Germania Mine, Hurley, Wis., and the Ashland Mine of this city, both good, productive mines. The Ger-mania Mine caught fire in March, 1890, and the miners were unable to extinguish it. It had been burning several days when Mrs. Chynow-eth, under control of her spirit-guide, went to the mine, and gave orders that enabled the miners to put the fire out at once. The fire was predicted long before through Mrs. Chy-noweth's mediumship. Through her efforts, in the locality of the Germania Mine, there was opened a spiritual school for the miners. At the school house spiritual meetings are held twice on Sunday, at which addresses are made and essays read."

Canada.

MONTREAL. - Louis E. Trudeau writes, Oct. 12th: "I read with pleasure your valuable paper, the BANNER OF LIGHT, and I must congratulate you on the great success of the latest numbers, which are, through the reports given confirming the writings of authors lately published in France, proving once more that whatever may be the variance of opinions amongst humans, the teachings of the angel ministry are one and the same the world over. I trust a day may come when papers of the standard of the BANNER OF LIGHT may find a good field here. We are few in numbers, and crowded everywhere by blgotry, creedism and other powers, but, as in other centres, the day of awakening will come, and then the teach-ings of such mediums as the press will be seized ings of such mediums as the press will be seized by an awakened people. I notice the tendency to this investigation through some strange events-one, among others, the sale of plan-chette. A tradesman the other day had three dozen of them, and they were gone in a day. If in so elementary a matter as the planchette so much interest can be evolved, what will be the result when the people know in fuller measure the spiritual comforts our grand doc-trine gives?" trine gives?

New York.

ROCHESTER .- "Lm " writes: "The question is often asked, 'What is Spiritualism?' and the answers vary, as do the individuals and the answers vary, as do the individuals who give them, each replying from his own standpoint of observation. To me pure and unadulterated Spiritualism is a knowledge that they who have walked this earth with us, but have experienced the change called 'death,' are walking with us now; that they have the power and will visit us if we but leave the door ajar for them, and keep a light in our window. They come to bring us glad tidings. They tell us that there is no death; that all who have lived live now, and ever will live, and when they moved out of the physical they took with them all they needed to continue and when they moved out of the physical they took with them all they needed to continue their life in the celestial state. They took with them remembrance of all they passed through. There are black marks in every life one would like to blot out; they must be taken along and obliterated by good deeds done for others. They tell us life there is real, that all are ex-pected to work out their own salvation by doing those duties they neglected to do when here."

Pennsylvania.

NORRISTOWN .-- C. Baker writes: "In our circle we always have upon the table a slate and pencil, also a small musical instrument, known as a zyther, upon which we receive the most beautiful music. On one occasion we had just received upon the zyther that old had just received upon the zyther that old hymn 'Shall we know each other ever in that happy land?' After the music stopped we heard the pencil moving, and upon producing lights found written on the slate several stanzas signed 'Lillie,' and appropriate to the theme just mentioned. All the verses we re-ceive are obtained through the mediumship of Mr. W. C. Johnson, and those in the case above cited were received from my wife in spirit-life who passed over about thirteen years ago."

elements and principles of which the mind is compounded, but more particularly a manifestation of one of its innumerable modes.

You cannot but believe that an angel is in reality always full of joy, love and wisdom; never a troubled sea, casting up mire and dirt -that is, angry words and profane language. You believe that an angel is the very impersonation of heavenly tranquility, that it is immutable in its feelings and affections. Ahl yes, you believe it; but can you explain the existence of such uniform quietude? Can you explain the depth, source and immutability of an angel's harmony? Is an angel exempt from disturbing causes? is there 'nothing to interfere with its peace and tranquility? are there no contrasts from which to extract happiness intellectual nature of man, with the most stu- and instruction? And can you justify yourselves in the indulgence of passion on the of knowledge, and with a new and divine de- grounds of inharmonious environments? Nay! an angel has eternal contrasts before it; yet it a world beyond the tomb. If the supernat- is as quiet as the Sabbath of the happy soul,

Victory Assured.

Remarks at Horticultural Hall, Boston, Sunday Evening, Oct. 11th, by LUTHER R. MARSH.

Mr. Luther R. Marsh completed his series of lectures in Horticultural Hall, Oct. 11th. For two Sundays he was heard in this hall, on the 4th and the 11th insts., and was greeted both afternoon and evening by large and appreciative audiences.

His theme on the 11th was "The Agnostic,' and in the evening he read an exhaustive lecture on this subject. He prefaced his remarks by saying that it was a pity there was such a difference, even among Spiritualists themselves, upon themes of the most absorbing interest. If it were not for this difference, they would be able to work together much more effectively, and move on the world with much greater force.

We were as much spirits now, he said, as we shall ever be. We are simply lying within our shells, from which we shall one day step forth. God and the angels see us as we are.

graph how I became ill, the nature of the dis-

ease, and a remedy. Psychic societies and others in pursuit of practical tests can get them by applying to healing mediums, through whom tests in the way of healing can be obtained."

District of Columbia.

WASHINGTON .- Dr. Theodore Hansmann writes: "During several years I have made thorough investigations into the phenomena of independent slate-writing. Of its genuine-ness I was convinced when, some years ago, at Pierre L. O. A. Keeler's I received written communications on slates bought, cleaned, marked and held by myself, the medium only touching the first pair of slates while I had them firmly in my grasp; the second pair of slates he had not touched at all, when he sat down in a corner of the room to read. Before doing so he told me there were no more of my spirit-friends present, but if I chose to wait I might do so till, perhaps, other spirits should come. Although I had experienced the great-est surprise of my life only a few moments be-fore, I considered it an act of foolishness to ex-pect, under such conditions, to get writing beof independent slate-writing. Of its genuinepect, under such conditions, to get writing be-tween my slates, held now on my lap. I had waited about ten minutes, when 1 felt and tween my slates, held now on my lap. I had waited about ten minutes, when 1 felt and heard writing going on between my slates, Mr. Keeler sitting about twelve feet away from me. When I opened the slates I found to my utter astonishment a communication from my old friend William Dingle (of Charleston, S. C.), who once protected me, in Austria, at the risk of his own life. Since that time I have had spirit slate-writ-ing frequently with Mr. P. L. O. A. Keeler, Dr. D. J. Stansbury, Miss Lizzle Bangs, Mr. D. A. Herrick, Dr. Henry Slade, Mr. W. R. Colby, James Souter, Dr. Wm. M. Keeler, and writ-ing on paper in sealed envolope through the highly interesting mediumship of Mrs. Mary A. Keeler, wife of Dr. Wm. M. Keeler. Sitting with above-named mediums I was not desiring new proofs of spirit return, but I enjoyed the interesting communications of old departed friends and the charming, encourag-ing greetings, messages and lessons from spirits. They became attracted by my eageness to learn and by their own desire to make

They became attracted by my engeness to learn and by their own desire to make known to mortals that they yet ardently sym-pathize with the struggling denizens of earth. I have had as many as thirty seven different

I have had as many as thirty seven different communications on slates at a single sitting. I preserve hundreds of slates, but they are bulky. Mrs. Mary A. Keeler's writing on paper-leaves, in sealed envelope, induced me to have albums made, my name printed on the outside, an artistlo title written on the first page, and on the second page a dedication to spirit friends, so that no skeptle might even hint that during the seance another album could have been substituted for my own. When sitting with Mr. Pierre L. O. A. Keel-er I wrapped the album in black cambrio and put it thus covered on the table before me, the medium sitting opposite. After sitting more

CONSUMPTION CURED.

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

JUST AWAY.

-I cannot say, and I will not say That he is dead-He is just away!

With a cheery smile, and a wave of the hand, He has wandered into an unseen land,

And left us dreaming how very fair It needs must be, since he lingers there.

And you-O you, with the wildest yearn For the old-time step and the glad return-

Think of him faring on, as dear In the love of There as the love of Here :

And loyal still, as he gave the blows Of his warrior strength to his country's foes-

Mild and gentle as he was brave, When the sweetest love of his life he gave

To simple things-Where the violets grew Pure as the eyes they were likened to,

The touches of his hands have strayed As reverently as his lips have prayed:

When the little brown thrush that harshly chirred Was dear to him as the mocking bird:

And he pitled as much as a man in pain A writhing honey-bee wet with rain:

Think of him still as the same, 1 say; He is not dead—he is just away. James Whitcomb Riley.

For Over Fifty Years

Mins. WinsLow's Soorning Synup has been used for children teething. It soothes the child, softens the gurns, allays all pain, cures wind colic, and is the best remedy for Diarrhoa. Twenty-five cents a bottle.

Passed to Spirit-Life.

9 K - 6379

Thursday, Oct. 8th; Dr. J. E. Jordan, of Stockton, Me. aged 69 years.

nged & years. Dr. Jordan was a highly esteemed citizon of this comma-nity, a thorough Spiritualist a good and wise counsellor, a true and tried friend. About two years ago he was stricken with paralysis, but recovered to quite an oxient, so that he was able to attend the Spiritualist carpe in Maine, where he took an active part in the social meetings. On the 6th of October he was again stricken down, and passed on in about forty. eight hours. His funeral was largely attended on the 11th. He leaves a wide and six children (five girls and one son), all of whom have the sympathy of the entire community. The writer of this was chosen hy the decensed to make. remarks at the funeral. Dis. C. F. WAINE. 1 Oblivary Notices not exceeding therity lines published gra-itilouily. What hey exceed the number lines if or each additional line will be charged. Ten words en an assard on the alife. No poetry admitted under this heading.)

OUTOBER 24, 1891.

LIGHT. BANNER OF

Peurls

As birds in the hour of transmigration feel the impulse of southern lands, and gladly spread their wings for the realm of light and bloom, so may we, in the death-hour, feel the sweet solicitations of the life be-yond, and joyfully soar from the chill and shadow of earth to sing in the summer of an eternal heaven .-Beecher.

> The slow, patient, faithful, best Of some unknown, tireless band Shall rise at last, star crowned and blest.

People often think they think when they are simply wondering.

Bear through sorrow, wrong, and ruth, In thy heart the dew of youth. -Longfellow.

Devotion sweetens all that courage must endure .-Madame Swetchine.

Do not all poets, dying, still prolong Their broken chants amid the seraph throng, Where, blind no more, Ionia's bard is seen, And England's heavenly minstrel sits between The Mantuan and the wan cheeked Florentine? Dr. O. W. Holmes.

A man who is not ashamed of himself need not be ashamed of his early condition.

> A little rule, a little sway, A sunbeam in a winter's day, Is all the proud and mighty have Between the cradle and the grave. -John Dyer.

Original Essay.

THE MYSTERIOUS POWER.

Call religion an error, call it delusion, or pronounce it the most stupendous fraud ever practiced upon stupid credulity, and granting all to be true, yet it has supplied a link in moral and mental evolution necessary to the elevation of man in fitness to communicate with the spirit-world understandingly. It may seem paradoxical that error, delusion or fraud can aid in the development of a momentous truth, but if consciousness observes the effect, judgment will classify and adjust.

Primitive man, placed in the midst of nature's marvelous displays where all is mystery, and sensible of his own creation, is naturally inspired with religious sentiment which takes expression in idolatry. To him an image represents a mysterious power which fills his soul with adoration. A thought once accepted as possibly true soon fastens on the mind to expand in all its details, takes root, and develops to full growth, and like the plant, perfects a germ that continues the species until swallowed in the progress of a higher step of advancement.

This Mysterious Power of the idol, supposed to grant favors and punish offenses, was the basis of a system of faith and worship intended to propitiate its anger by gifts, flattery and prayer. The more knowing ones found this a power which gave them unlimited control over the multitude, and when this species or kind of idolatry ran out, this mysterious power was transferred to more remote objects, as sun, moon and stars. As the intellect pro gressed these impositions were set aside, and the forces of nature were personified, deified, and made gods of worship. The next and last transfer of this Mysterious Power was to blend all gods into One Almighty, who created the universe, knows every thought and secret design of man, will punish with vengeance, and reward with eternal happiness. The doctrine of Anthropomorphism was and is taught, but is rapidly modifying, and now the more intelligent theologians teach that God is a princi kes for righteousness "makes for righteousness," and he is but the expression of nature. At this dwindling process the question arises, how long before this last idol of worship reaches the vanishing point?

flourish of declamation. We all know that man is a growth of nature strictly in accord with her uniformities, which admit of no chance or haphazard growth. That neither proves "he is a son of God," nor that God is knowable.

If "force and motion do not respond to consciousness," pray tell us how we get our ideas sciousness," pray tell us how we get our ideas of them. God responds to consciousness only others, this handsome, compact volume will be an inhrough inference. Does he respond to prayer? How was it with a nation bowed in pity and sorrow united in solemn appeal to the "throne" reaching backward, takes hold upon the great cosmic of grace" for the restoration of a stricken problems of the birth and growth of worlds, the nature President? When Napoleon was advised not to make war on the Pope because he was favored by God, he answered that God always favored the heaviest artillery. Such is the only response that can be traced to God. And how, in these enlightened days, can educated menmen of sufficient brains to appreciate Spiritualism-still strain with false issues to support a superannuated ideal which can give comfort only to those destitute of self-reliance who prefer rather to creep through eternity in the service of despotism than to be borne of Nature-a sovereign of self-control forever free animal life; of mind, society, theology and morals, to think, to love, to choose and move unrestrained by another's will!

Ahl yes; religion was invented to make slaves, and the masters, loath to part with their power, browbeat, higgle and compromise until the original doctrine of Theism has vanished, and now they appeal to the softer sentiments, or berate, vilify and malign the honest expression of reason as their only weapons of defense.

But the grand old-time atheist fought only for truth, and gave combat to the "Gigantic Jew," said to have created the world in six days and rested on the seventh. This God is clearly defined in the Bible, called his "sacred word," and to expound which the churches draw annually from the pockets of honest labor millions of dollars-while billions of their property is exempt from taxation-for the laudable purpose of glorifying God and supporting Sunday-schools to teach our children an erroneous religion. This is a plain state-

ment of facts. Mystery "lends enchantment"; mystery is the incentive to worship; mystery enslaves the mind. A mysterious God is the leverage by which the kings and priests are raised to power, and their power is not only dangerous to liberty of thought and action, but a positive hinderance to moral and intellectual progress. History repeats itself, and when we reflect upon the monstrous crimes committed in the name of God, where can we look for safety in the future? Can Spiritualism afford to adopt a creed so dangerous and so absolutely destitute of support in evidence of experience and of science or logic?

But it is asked, "How can you have a religion without a God?"

We have seen that religion is but a system of creeds and worship, and worship in plain language is but formulated flattery to propitiate the anger of God and secure some advantage through Divine grace. Doubtless a learned clergyman would dress these truths in stately formality that would give them a mystic value which simplicity fails to attain; but truth is simple and never misleads when simply told.

Now, mystery being the foundation of religion, how can a religion be made of verified facts? Then Spiritualism cannot be a religion unless some mysterious agency is adopted for worship, and that can only be foisted in by outside influence. Is there danger of this? Mystery has ever been transferred from one idol to another-and what will the army of church officials do when they flee like rats from a sinking ship? To build their nests from the same material is force of habit.

Spiritualism, as an unadulterated truth, is science in which all religions must eventually blend; purged of all mysteries and errors there is nothing to worship, because worship is but a form of inculcated delusion. Known facts attract not in the line of wor-

New Publications.

Evolution. Popular Lectures and Discus-sions Before the Brooklyn Ethical Associa-tion. 12mo, cloth, pp. 400. Boston: James H. West.

Many talk of evolution who have no clear under. standing of its principles or knowledge of the arguvaluable source of information. The student upon readof matter and spirit, the relation of the phenomenal universe to its efficient Cause. Reaching forward, it touches and illuminates the pressing problems of ethics and sociology, offering to the careful student wise instructions for his guidance in all the practical affairs of life." The life and writings of Spencer and Darwin are ably presented and their philosophy clearly and succinctly presented. Solar and Planetary Evo lution is the subject of an admirable lecture, with many illustrations, in which the origin of suns and worlds is considered. The origin, antiquity and growth of man and his relation to the brute creation is the theme of another lecture, and in those that follow, the evolution of the earth, and of vegetal and are themes interestingly and instructively dealt with. The eight main scientific arguments in support of the doctrine and its relation to religious thought and provailing systems are given in three lectures, and in another, and the last, the effect of evolution on coming civilization is outlined.

There are fifteen lectures in all by some of the ablest thinkers and reasoners our country has produced, and these lectures collected in this form, we

THE ENCHANTED WOOD. A Juvenile Oper-etta Adapted to the Use of Public Schools and Other Entertainments. Libretto by Fan-nie E. Newberry, music by T. Martin Town. 8vo, paper, pp. 32. Chicago: S. W. Straub & Co.

The presentation of this operetta calls for fifteer persons, though a larger number can be introduced. The melodies are easy and attractive; the costumes simple and inexpensive.

We may give advice, but we cannot give conduct.

The Ohinaman's Tests.

The Chimaman's Tests. While Mrs. Miller, the materializing and slate-writing medium, was atopping at Mr. Blood's in Carpinteris valley, for the purpose of affording some amusement the Chiness cook was invited into the scance room. He wrote a question in Chinese, asking if his folks were all well at home. The answer came upon the slate in Chinese, stating that his folks were all well at home. Later on the name of his grandfather came upon the slate in Chinese, better writ-ten, he said, than he could do it himself, and he further stated that no one in America knew his grandfather's name. This Chinaman was transported with what he had received, and next morning he showed his messages to another Chinaman, who re-plied to the statement in a somewhat similar strain to which many of his American brother skeptics do:

skeptics do:

"You fools me, you write him yourself." Disgusted with him, he showed it to another, who made the remark: "Mo understand, but it the Debbelim that writes him!"—The Summerland, Oct. 3d.

October Magazines.

DEMOREST'S FAMILY MAGAZINE.—The opening paper, finely illustrated, treats upon "The Latest Educational Fad," a manual art known in Sweden as Sloyd, meaning hand-skill. The ninth of a series of papers on "American Animals that are Becoming Extinct" is given by J. C. Beard. The various departments contain interesting and instructive papers upon "The World's Progress," "Art," "The House-hold," "Amusing Science," "Fashions," etc. New York: 15 East 14th street.

CASSELL'S FAMILY MAGAZINE .- New chapters of two serials, "That Little Woman" and "A Quaker need not say, are worthy of being possessed and read Girl," and two complete storie:, "The Only Re-by all. source" and "A Strange Wedding " comprise the fiction. Of "Miscellaneous Papers" are "A Gossip on Rings and Wedding Rings," "Old Ruddles," "What to Wear," and "A Culinary Field Day." The subject of the frontispiece is "An Old-Time Wooing." New York: Cassell Pub. Co.

THE HOUSEHOLD.-Half a dozen short and charming stories; a page of facts and incidents, and well-Alled departments: "Health Talks," "Pleasure Works." "Home Gardening," "Our Girls," "Dining-Room," "Kitchen," and "Miscellaneous Helps" sus-tain the reputation, twenty five years established, of being an indispensable to a well ordered home. Bos-ton: 50 Bromfield street.

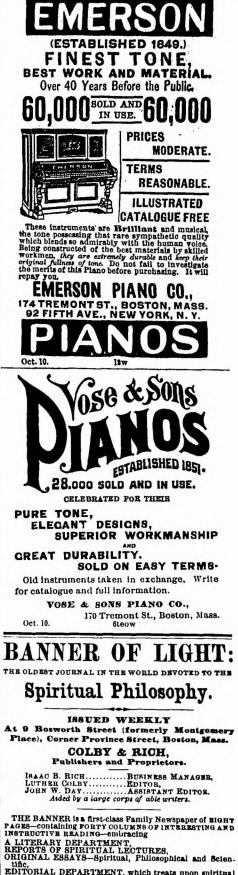


EVERYMOTHER

8

Should Have It in The House, Dropped on Sugar, Children Love to take Jonson's ANOTIM LIMENT for Croup Colds, fore threat, fondition, Cold, Grange and Fans, its lieves Summer Complaints, Cold, Brunse Mise magic

lieves Summer Complaints, Oits, Bruises like magic THINK OF IT, In use over 40 VEARS in one family. Dr. 1.8. Jonneou & Oo.-18 is stry years since if for learned of your Jonneou's Augobrus Lapments; for more than forty seary 1 have used is in my family. I regard it as one of the best and safest family remedies that can be found used internal or external, in all cases. O. H INVALLS, Descon and Bapties Church, Banor, Me EVORY Sufferer From Riseumatian, Sed vous Headache, Diphtheria.Coughs, Catarta, Bergenhitis r Limbe, Stiff Joints or Strains, will i nodyne relief and speedy cure. Pa leverywhere. Price Socts, by mail, 6 aid, 32. L. B. JOHNSON & OC, BOSTON



This succession of religious changes distinctly brings three important facts in view : First, that a mysterious power is necessary to religion, proved in the fact that man never worships a verified truth.

Second, hope of reward and fear of punishment are the only incentives to worship, for the whole system of worship is founded in belief that God in his angry moods can be propitiated, and by gifts, flattery and prayer induced to confer favors.

Thirdly, religion wholly consists of faith in the mysterious image set up for worship, and the litany and ceremony prescribed.

Who that doubts this fact can easily dispel the distrust by an examination of the ritual and church liturgy.

True, it cannot be denied that all this seeming emptiness may be useful with the conditions which produce it, though we cannot conceive how it makes a man wiser or better. With a sequence of conditions to evolve the higher no link in the chain of progress can be spared. But if the church makes those conditions which enslave the mind, she takes a fearful responsibility.

We believe a review of our conduct in this life is a certainty in the next, and if we have been false to our conviction of right, a terrible retribution awaits self-judgment. The higher in station, and the wider the extent of influence, the greater the wrong, and the penance of requital. The atheist who faces the scorn of the multitude in loyalty to his conviction, stands immeasurably above the crafty "be liever" who tries to blacken his character because he cannot answer his arguments. Why can man not respect an opinion which he cannot refute? Why can we not as carefully consider the negative as well as the affirmative which we take? Certainly both sides should be comprehended in order to arrive at truth, and the party which will not abide this rule is justly chargeable with inexorable prejudice and subterfuge. Dr. Peebles says God is knowable, but we cannot see that he logically proves it. He says: "The axiomatic truth of the Divine Existence, eternal and immutable, persists among all races and under all skies." An axiom is a simple truth of intuitive perception. No inferential truth can be called an axiom. If God means the Oreator of the world, He is an inference, whether true or false, subject to the rules of logic for 'determination. Could logic ever determine this question in the affirmative, it would long ago have embellished the page of science as a verifled fact.

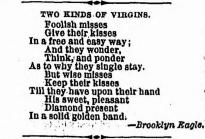
It is often repeated that "man is not a haphazard mushroom growth; not'a come-by chance orphan on earth," but this is mere and retains its flavor, which a concretioned front strate output

ship, but only in their capacity for service. As science needs no organization nor civil law for protection, so with Spiritualism. But organization is necessary to the furtherance of a great enterprise, and to clear the field of superstitious mysteries requires an educational process of vast dimension and various devices which involves capital that can only be obtained by and through organization.

The liberality of Spiritualism is large and broad enough to embrace the whole world in brotherhood, and will in the near future. Theology has unconsciously contributed more than she knows to this happy result, and as need is the law of supply, so religion will remain with us until her mission is fully completed. We bear her no malice, and we heartily congratulate her on a speedy relief from onerous duties, and sincerely wish that she may find eternal rest upon well earned laurels.

A. P. H.

Mr Apropos of a recent announcement that the Countess Caithness had offered a statue of Marie Stuart to the city of Paris only to have it declined-i. e., she wished the statue placed in a public square, while the authorities would only place it in a museum, hence she withdrew the gift-the following among other reasons is assigned by the press for the lady's special admiration for the unfortunate Queen of Scots. Soon after her marriage the Countess and her husband occupied an old castle which Marie Stuart had once owned, and an apparition of the Queen was claimed to have been seen among the Caithness tombs. "One night [the Countess is reported as saying], I was about to extinguish the lamp before going to sleep when I heard a soft voice, which augmented in force toward the end, calling me, saying, 'Mary! Mary! Arise, I conjure thee! I fancied I was dreaming, but I saw clearly at the foot of my bed Marie Stuart, who pointed me to the door where my husband slept. I got up and obeyed mechanically. What was my astonishment to see the curtains of my husband's bed in flames! He had forgotten to extinguish a lamp, and in one instant more he would have been burned to death."



A new industry is gaining headway in the tropics by which bananas are dried for shipment. The fruit in drying loses one third of its weight, and when dried readily sells at sixteen cents a pound. The dried fruit can be transported over bad roads without injury, 1

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The Best Blood Tonic and Invigorator in the World. The Finest of all Stomach Medicines. Sure Restorer from Weakness. Perfect Regulator of Liver and Bowels.

Are you nervous, restless, irri-Are you weak, tired, without table? ambition or energy? Use Dr. Greene's Nervura.

low

Is your blood poor, your vitality

Are you bloodless, thin and

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disordered, bowels constipated?

Do you have headache, dizzi-

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Are you bilious, your kidneys

want to grow stout?

tion, gas, bloating?

ness, dull-feeling head?

Use Dr. Greene's Nervura. Do you get nervous easily, lose your nerve?

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Use Dr. Greene's Nervura. Have you strange, faint feelings, loss of memory?

Use Dr. Greene's Nervura. Do you feel blue, have sense of

anxiety, foreboding? Use Dr. Greene's Nervura.

AG Dr. Greene's Nervura IS GUARANTEED NOT TO CONTAIN ANY POISONOUS DRUG WHATEVER. Any druggist who says other-wise is guilty of malicious falsehood and which will lead to his detection and prosecu-tion to the extent of the law.



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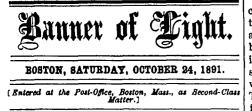
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4

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plernont.

"Unauswerable Logic." 🤉

One of the most eloquent advocates known to the spiritual platform in the early days of the movement was THOMAS GALES FORSTER. Thoroughly entranced by spirit Prof. Dayton and other gifted minds of the Higher Life, BRO. FORSTER addressed delighted audiences in every part of the United States, and was gladly welcomed whenever he returned to any field of labor where he had once been heard and known. He continued his work for the Cause for many years, and until the infirmities of age demanded cessation from active public effort; he then devoted his closing days to the preparation of his published utterances, as a literary testament to his faith in the New Dispensation. These with certain essays written by him under spirit-impression were embodied by his loving and devoted wife CARRIE GRIMES FORSTER, in a fine volume of nearly five hundred pages, issued from the press of Colby & Rich, Boston, in 1887, and bearing the above title.

To give our readers a taste of what this rare volume contains, and thereby awaken an interest in circulating it among the mass of inquir. ers attracted to the subject of Spiritualism

perstition. For this work it is entitled to the world's sincere gratitude. But by what known warrant it proceeds-as most of its conservators do-to drive down the stakes and denounce all advance beyond the range of its self-constituted formularles, is past all rational finding out.

"The Torch and Tomb."

The disposal of human bodies by incineration rather than by interment, is at present attracting renewed interest, and the new not merely contain the Word of God, but is method-new to modern custom, but in point | the word of Hod. They consider the Old Tesof fact the oldest known to history-is rapidly winning popular favor and gaining adherents from our most intelligent classes. Many things have conspired to bring this about, chiefly the adoption of cremation to a great extent in foreign lands, the organization of societies in

many of the large cities of our own country. and in this section the institution in January last of the New England Cremation Society, for the purpose of disseminating sound and enlightened views respecting the subject, advocating and promoting incineration, and providing facilities for the cremation of its deceased members.

The New England Society is under the efficient presidency of John Storer Cobb, a gentleman who has given the subject much study, and has had an extended experience with it both in this country and Europe. At a meeting of the Society in this city a few months since, Mr. Cobb delivered an able address, which, under the title of "The Torch and the Tomb," has just been printed in a pamphlet of forty pages. It gives a very clear and forcible presentation of the subject in its various aspects, meets with facts and cogent reasoning the objections of those who oppose its adoption, and is eminently worthy a careful reading by all who would keep abreast the advancing spirit of the times, and do all that can be

done for the best interests of the public as a whole. Mr. Cobb remarks at the outset that the manner of disposing of the bodies of the de-

parted has been a subject of discussion from time immemorial; Plato and Aristotle regarding it as one demanding earnest and urgent consideration. They, however, looked upon it from the point of justice to the departed, with no thought of what is deemed of paramount importance with us, the vital well being of the survivors. That the health and lives of communities are endangered by proximity to burial grounds is self-evident, when we consider

that poisonous exhalations are constantly arising therefrom. This has become so generally recognized that in almost all the nations of Europe it has been found necessary to regulate, by legislative enactments, the distances from graveyards at which wells may be sunk. The extent of this sphere, says Mr. Cobb, varies in different parts, and in some countries -notably in Italy, France, and Austria-it is utterly inadequate to accomplish the purpose sought. This variation ranges from three hundred feet in Italy to five thousand feet in the

Pomeranian town of Stralsund. Considering the objection made by some to cremation that they cannot accept it because sounds, so high or so delicate that we cannot it is of heathen origin, Mr. Cobb, while claiming with others that the subject is not one of religion, but one of health, remarks that outside of Judaism he finds it difficult to discover anything that prior to the advent of laden with music. Charles Dudley Warner Christianity was not of heathen origin. "But says: "We might hear the sunshine falling even," he continues, "if it could be shown to on the leaves, were our natures only pure be connected with the heathen religion, 1 see | enough." Man's senses are able to seize upon no valid reason why that should be urged as an objection by the Christian world. We do not object to go to our heathen ancestry for instruction in the arts and sciences; we have taken what was good in their religious rites, and incorporated them in our forms of worship; we have appropriated their temples, and

converted them to shrines of Christian prayer and praise; and we have even laid hands upon constantly surrounding us? the statues and images of their deities, which, under the new names that have been given

Bigotry Howis:

Rev. C. H. Spurgeon of London, and other Baptists, ("hard shell," we presume) have issuch a circular respecting the verbal inspiration of the Scriptures, in which they units in saying that they observe with growing pain and sorrow the loosening hold of many upon the truths of revelation, and in consequence are constrained to avow their firmest belief "in the verbal inspiration of all holy Soripture as originally given." To them the Bible "does tament no less inspired than the New. The two must stand or fall together.

It is intended as a new confession of faith, deemed necessary by the laxity of modern belief. The cheerful conviction is expressed of "the hopeless perdition of all who reject the Savior." Also, the hope of the pre-millennial return of the "Lord Jesus" in glory. As if the bare assertion of thirty individuals, headed by Mr. Spurgeon, gave any greater weight to truth than the equally positive denials of thirty others, whether clergymen or laymen. It is not more numbers that establish truth, or make it any stronger. There certainly can be no objection to any one's declaring his belief with all the energy he wishes to put into his declaration; but he must not find fault if so much importance is not attached to it as he could wish, or as will wholly satisfy his vanity. Mr. Spurgeon may be an interesting individual, in his peculiar way, to a great many persons, for a variety of reasons, but that of itself does not constitute him a better authority than many more are.

It is no great credit to the humanity of a popular preacher like him that he would apparently acknowledge no Savior unless he could interpret his words to imply a threat of eternal punishment, than which nothing in the whole range of human thought can be conceived more cruel. It is this very feature that seems to give those like Mr. Spurgeon the keenest satisfaction. They never would be happy without somebody to punish.

The Invisible yet Real.

Why should we doubt the reality of invisible heings? asks the pastor of the Dudley street Baptist church, in the course of a Sunday. school lesson on Elisha's defenders, as told in the sixth chapter of Kings. All nature teaches us, he says, the scientific possibility of such things. Christ is spoken of as the creator of all things visible and invisible. The mightiest things we know of are invisible-steam, electricity. Has any one ever seen that mysterious something which we call life? It is the height of folly, says this minister, to suppose there is nothing real except that which we see with our eyes. The very structure of the human eye indicates that things invisible do ex-The microscope and the telescope conist. firm the statement. There are many colors which our eyes cannot see, but whose existence can be scientifically demonstrated.

The perfect human ear can distinguish between some three thousand different sounds; but above and below that scale there are other hear them. If our ears were sharp enough, there would be music in the unfolding of every leaf and bud and flower, and in the growth of every blade of grass. The very sunbeams are only a fraction, and a very small fraction, of what is going on about him. We need not, therefore, regard it as a superstition, concludes this minister, when we believe that God has invisible forces and invisible beings all about us. God has promised to give his angels charge over us. Why should it be thought incredible that these angels, though invisible to us, are

87 The annual report of Brigadier-Gen.

RECITAL HALL,

Music Hall Building, 57th Street and 7th Avenue, New York,

Sunday, Oct. 25th, at 8 P. M.

MEMORIAL SERVICES IN HONOR OF

HENRY KIDDLE

Under the auspices of the AMERICAN SPIRITU-ALISTS' ALLIANCE, of which he was the first and late President.

The following speakers will participate: Mrs. C. A. Coleman, Mrs. M. E. Wallace, Judge Nelson Cross, Mr. Frederick F. Cook, Mr. Walter Howell, and Rev. W. W. Hicks, late Superintendent of Public Instruction of State of Florida.

Also Prof. Ernst Bauer, violinist, Miss Elizabeth Ploman, harpist, Mr. Max Brownold, or ganist and accompanist, and the Mendelssohn Quartette Club.

PROGRAMME. ORGAN-voluntary, Mr. Max Brownold. INVOCATION-Mrs. C. A. Coleman. HYMN-" Hark! Hark! My Soul!" READING OF RESOLUTIONS by the Secretary,

Mr. John Franklin Clark. ADDRESS-Judge Nelson Cross

INSTRUMENTAL TRIO-Largo, Handel, Prof. Bauer, Miss Ploman and Mr. Brownold.

ADDRESS-Mr. Frederick F. Cook. HYMN-"Lead, Kindly Light," Dudley Buck,

Maude Cohn, Quartette Club. ADDRESS-Mrs. M. E. Wallace.

VIOLIN SOLO-Adagio from Eleventh Concerto, Spohr.

ADDRESS-Mr. Walter Howell. QUARTETTE-Mendelssohn Quartette Club. ADDRESS-Rev. W. W. Hicks. QUARTETTE-Mendelssohn Quartette Club.

[This programme may be modified in some minor particulars, but it will be mainly car-PER ORDER COMMITTEE. ried out.]

Compulsory Labor.

We are accustomed to think that the labor of great and good men is gratuitous; that it is done con amore ; but a recent newspaper item says Gladstone is comparatively a poor man, and the occasional literary work he does for magazines and periodicals is not the result of any desire to add to his established fame as a writer. He takes a very matter-of-fact view of such productions, reckoning them simply as valuable help to the liquidation of his heavy household expenses. For every article he writes he receives one thousand dollars. This leads to a serious question: How much of the work of the world, its truest and best work, would be done if there were not some money incentive?

The wants of mankind always increase as a higher civilization takes the place of barbaric strength, and those wants become the spur to effort for their gratification. Will men ever drive on their chariots toward the goal of highest success without the whip of want?

According to late news from England a successful weather prophet has made his appearance in the vicinity of London. It is said he stated in July last year that a furious storm would occur on the British coast about the middle of October, 1891, owing to the conjunction of Saturn with Mars. This prophecy was given through the mediumship of Mrs. Cora L. V. Richmond of Chicago, Ill., in a public lecture several years ago, if our memory serves us.

A Phenomenal Child-Violinist.

The wonder of New Jersey audiences, including many musical connoisseurs and skillful artists, is being excited over the performances on the violin of a

NEWSY NOTES AND PITHY POINTS.

NO WONDER.

- When Cunning takes the place of Worth,
- And Policy's the rule, What show has Honesty on earth

In this our modern school?

- When Avarice absorbs the mind, And Gold betrays the just,
- No wonder people once "refined "
- Are groveling in the dust. No wonder Strife discordant reigns
 - Within the Church and State, While brilliant minds are filled with stains
- Of Envy, Lust and Hate.
- No wonder wickedness is rife O'er all God's great domain,
- And every clime is filled with strife.

Plodding for greedy gain.

Bro. Crockett, it seems, had a "golden jubilee" in reality, recently, on the occasion of the fiftleth anniversary of his married life, as he was showered all over with golden coin. Such friends are worth having.

L. C.

Again the reproachful news comes from abroad that Louis Kossuth, the Hungarian patriot, now blind and old, is living in wretcheness and poverty in Turin.

A Southern genius is credited with the discovery that a very fine article of sugar can be made or distilled from the long-despised cotton seed. The product is claimed to be fifteen times the strength of an equal quantity of cane sugar, and twenty times the strength of sugar made from beets.

[THE SLOT IN POLITICS!] - Says the Auburn Gazette: "The silver issue in a nut-shell: put a dollar in the slot and take out seventy-five cents." That is hardly it either. The silver men want to put seventy-five cents' worth of silver in the government slot, and take out a dollar. - Gardiner (Me.) Home Journal.

Baltimore's "blue law" regarding Sunday keeping and selling, etc., has been officially ignored in large degree by the Grand Jury-they having decided to allow the sales of medicine, soda water, bread, United States postage stamps, newspapers (and delivering the same); also to allow the work of bootblacks engaged in their business, the towing of vessels, and the running of ferryboats. So far so good-at least.

On the 6th of October, 1688, the first German colony arrived in this country, having landed at Philadelphia under William Penn's charter. Of all the constituent elements of the American people none except the British has made so deep an impression on the national character as the straight German element. The Germantown settlement was followed by others, and it was not so many years before the German population was a leading factor in colonial legislation in Penn's colony.

When a noted and bold-spirited "operator" in stocks passes to the other life, we behold the daily papers elevating him to the skies, and endorsing the high "respectability" of the man and his calling. But we also notice that the same press has a spasm of righteous (?) indignation when other operations (and their doers), involving the element of chance to no greater an extent than stock-dealing itself, are brought face to face with it.

RIVER FOG.

HIVER FOG. The river hath slipped its cable by night, And hoisted its sails, and seaward sped, And leit but a widening wake of white To tell whence it hath fled. -H. L. Koopman.

While the clergy of the country are obstreperously demanding the closing of the World's Fair at Chicago on Sunday, it seems they (or some of them at least) fail to agree on Sunday observance among themselves. The Cumberland Presbyterian synod has been in session in San Antonio, Tex., and at a late hour on the night of final adjournment a resolution was offered censuring ministers who had gone home on a Sunday train. A bitter debate resulted, one minister suggesting that those who rode on street ears ought to be included in the censure. The narrow souled resolution was, however, finally adopted!

One of the handsomest, and most artistic of all the exhibits at the great Food and Health Exposition, Boston, this year, is that of Walter Baker & Co., the oldest, and one of the largest manufacturers of cocoa and chocolate in the world. The utmost taste is evinced in the construction of the booth. Sample cups of W. Baker & Co.'s Breakfast Cocoa are served free to all by two pretty young ladies attired in the exact costume of Liotard's famous portrait of "La Belle Chocolatière" (adopted many years ago as the trademark of this firm). The evolution of the product is also shown from the immense cocoa pods containing the bean to the examisitely colored n familiar to the housewife, and, when served at the breakfast table, so grateful to the most fastidious palate. Taken altogether, it is a beautiful exhibit, and one which deservedly receives the admiring attention of every visitor to the Exposition.

OCTOBER 24, 1891.

since the decease of its author, we shall-by special permission of MRS. FORSTER-publish in full next week Lecture No. XXII. of this valuable collection, which has for its topic the fruitful theme: "Spiritualists and Medlums."

Church, Science and Spirit.

It has been well said that the church has been trying for a thousand years to destroy the materialistic conception of the universe, and have the world accept the faith that God is Spirit. But with her methods she has never been able to succeed. Now comes Science, hitherto accused of being in league with materialism and of being the enemy of spirit, and demonstrates the utter inadequacy of the materialistic theory of the universe by showing, both indirectly and directly, that the heart of things is spirit and life. If science is indeed capable of furnishing the demonstration of anything, it is of the fact that the power which is manifested in the universe outside of us is the same with that which exists and works within us as consciousness. It ought ultimately to show that the infinite spirit and the finite spirit are kin, so that the finite may ever address the infinite as Our Father.

The next thing for science to do, which it has thus far done with signal effect, is to break up and clear away old superstitions. The universe, instead of being subject to an arbitrary will, is shown to be a scene of wise and beneficent order. The cruelties of the decaying beliefs of the past are crushed out beyond a chance of restoration. We thus become emancipated, free, as truth alone can make us free.

But it ill becomes the professed devotees of science to assume, as is the prevailing fashion with them, that because they have accomplished what they have they have found the limit of knowledge and reached the furthest boundary of discovery. If the infinite is indeed infinite, then the truth, to finite comprehension, must forever stretch beyond anything yet ascertained. To claim that the final goal has been reached is the very culmination of absurdity. Yet that is just what scientists as a special class quite generally do. They seem jealous of everybody who has made a discovery outside of their methods. If truth is not to be made known, according to their fixed formularies, which must ever be limitations at best, then for them it cannot be truth, and rianism. In Washington the school system is they discard it in the same spirit and manner they have themselves condemned with such the popular environment, and grows out of the emphasis in those from whom they long since took a contemptuous farewell. They do not the broad freedom and catholicity of the govsee that they have advanced only a few stages, and are as far as ever from their journey's end. about all that can be said upon the subject. Science might profit by its own brief experience in this respect. Unquestionably it is doing a great work in the dissemination of B. Thorpe, Abington, Mass., for donations of truth, and therefore in the dissipation of su | choice flowers for our Free Circle table.

them by the Christian church, we admire, and in some instances reverence and adore."

Mr. Cobb's scholarly address should have a large circulation; nothing can be better adapt the 1st of August, 1890, to the 26th of July, ed as an instructor of the people upon a subject that will inevitably demand at no distant day their most serious and prompt consideration. The following are its concluding paragraphs:

1. Are we willing that, after death, our bodies shall be so disposed of, that, in their decomposition, they shall constitute an element of danger to our survivors? 2. Do we desire that the bodies of those whom we loved and reverenced on earth, and on whose works for the welfare of others we delight to dwell, shall, as soon as life has departed, become the originators of evil to mankind?

If we can answer "yes" to these questions, then let us continue our present methods of burial. If, however, we do not desire these things, let us unite for the purpose of carrying into operation a better system: one that will enable us to think with satisfaction upon the last act, instead of, as now, with shrinking and repugnance; that will convert even the dissolution of the body into a blessing, instead of causing it to be a scourge and a peril to the world.

Honor to Henry Kiddle.

It gives us great satisfaction to learn as we do that prominent members of the American Spiritual Alliance residing in New York are to hold memorial services in that city next Sunday in honor of our dear friend and earnest co-worker, Prof. Henry Kiddle, who lately passed to spirit-life. All we regret is that the present state of our health will not permit us to be present on that occasion.

The programme will be found in another column of this issue, and we expect to receive a full report of the proceedings for publication in THE BANNER at an early day.

Sagoyewatha.

The unveiling of the monument raised to the memory of "Red Jacket," (Sagoyewatha) "He keeps them awake," took place at Seneca Falls, N. Y., Oct. 17th. We shall speak more fully of the event next week.

107 To the mind of the American, says the Washington Evening Star, the topic of education means so much more than it does to any other people that Americans in a world counoil held in their own capital, with all its objectlessons, can well afford to let others speak of the impediments of a State-supported sectaunembarrassed, progressive, in sympathy with republican character of our institutions and ernment established by our fathers. This is

Do Our thanks are returned to Mrs. May

Wesley Merritt, commanding the department six year old son of Dr. L. M. Klug, the youngest of

of Dakota, contains a brief synopsis of the movements of troops'in that department from 1891, thus covering the period of the troubles with the Sioux Indians last winter. The General says: "In this connection I should not omit to mention the matter of the three hundred and seventy northern Cheyennes at the

Tongue River agency, now and for some time past in immediate charge of Capt. Ewers, fifth infantry. This is said to be a most deserving band of Indians. They have rendered important services to the government, and have received, so it is said, very little recognition or generous treatment. I have already strongly seconded the request of these Indians and the recommendations of Capt. Ewers and other well-informed officers that these northern Cheyennes be permitted to remain where they are.'

By The Methodist Ecumenical Council, in session of late at Washington, D. C., debated social questions. Many problems by quite a number of reverend members were discussed, which we have not space to note. But one speaker-Rev. Dr. Leonard-in the course of his remarks, specified as foes that must be vanquished, Materialism, Agnosticism, Spiritualism, Atheism, Roman Catholicism, the Sunday newspaper, etc. Now we would like to ask Rev. Ernest Allen of Providence whether we were right or not when we stated that the church people were the enemies of Spiritualism? Here is an explicit statement by one of the most prominent ministers in the church that Spiritualists are "foes that must be vanquished !" We Spiritualists are not going to be "slaughtered" by any such combination of clergymen, whether Methodists, Unitarians, or Congregationalists.

17 If in this advancing life of ours, God is pleased to take a man up where the light is clearer and the prospect wider than it was years ago lower down, let that man be honest to the truth he discerns, honest to the struggling souls of men. Let him speak the truth as he sees it, as the fathers spoke the truth as they saw it, and so shall the world come into more and grander light.

Dr. F. L. H. Willis writes us-in the course of a private note from Glenora, N. Y .in view of the decease of Prof. Henry Kiddle: "I was saddened by the news of Prof. Kiddle's departure, which I learned from your letter. I was nev-er fortunate enough to meet him, but I had ever great respect for him as a man. He was in the highest and truest sense of the term a gentleman."

Although no report has been received at this office concerning the services held last Sunday morning and evening at Berkeley Hall, Boston, by Mrs. R. S. Lillie, we understand that the meetings were well attended, and the discourses delivered fully up to the high standard of this lady's addresses.

five children, all of whom are more or less expert with the violin, but in the use of which this child, Willie, exhibits genius of a phenomenal order. He lately took part in a programme of a public concert in Newark N. J., upon which occasion he performed upon the famous old Amati violin used many years by the great Norwegian vlolinist. Ole Bull.

Mr. J. Jay Watson writes as follows of Willie King's performance at the concert above mentioned:

"He was obliged in response to repeated encores t "He was obliged in response to repeated encores to play ten times, and actually caused many in the audi-ence to shed tears over his marvelous touch on the violin. I have had more than ten thousand pupils on that instrument, but Willie King is the only baby I ever knew that could by his playing meit an audience to tears. He is a far greater marvel than Josef Hoff-man, the child-planist, as a violin is a dozen planos in one."

In response to the natural inquiry, "How can w account for such power?" Mr. Watson says: "Science cannot explain it," and he is disposed to attribute it to the inspiration of spirit-artists-which is, in fact, the only explanation that is tenable.

Scotland .- Mr. Andrew Cross proposes during his brief stay in Scotland to lecture before any society that may desire his services. In a letter received at this office he says he recently attended a meeting in Glasgow at which Mr. James Robertson, president of the Spiritualist Association, delivered before an audience that filled the hall to its utmost capacity, an able and eloquent lecture on "Annie Besant and Theoso phy." Spiritualism, he writes, is just now awakening renewed interest in Glasgow, and adds: "I have already received and am promised many more contributions to the Veteran Spiritualists' Union Museum of Phenomenal Productions. David Duguid, the world-renowned painting medium of Glasgow will give special sittings for the purpose."

W. J. Colville's Work .- On Sunday next, Oct 25th, Mr. Colville lectures in Corinthian Hall, 1524 Arch street, Philadelphia, at 10:30 A. M. and 3 P. M.; and for Liberal League, Broad street, at 7:30 P. M. Monday, Oct. 26th, he speaks for the Theosophical Society of Philadelphia. Sunday, Nov. 1st, he will lecture in Adelphi Hall, New York, at 10:45 A. M., and in Conservatory Hall, Brooklyn, at 3 P. M. Subject All Saints and All Souls." His lectures on Spiritual Science are now being given at Union Square Hall, New York, Wednesdays and Fridays, and in Kingston Hall, Brooklyn, Thursdays and Saturdays at 3 P. M. Address all communications for Mr. Colville, till further notice, care Warde Bingley, 8 Union Square, New York.

Mrs. Ada Foye closes her engagement in Lynn on Sunday, Oct. 25th; she then speaks in Boston during the month of November, at Berkeley Hall. Owing to a generally expressed desire on the part of her friends and the public, she will, during her stay in this city, give private sittings, commencing on Monday, Oct. 26th, from 1 to 4 P. H. each day at 724 Washington street, Room 12. Mrs. Foye speaks in Brook Iyn, N. Y., December and January. During her stay in Boston her letter address will be No. 10 Orange street.

The Food and Health Exposition, under the auspices of the Boston Retail Grocers' Association, is still in process of operation with the greatest success at the Mechanics' Fair Building, Huntington Avenue, The exhibit of goods, etc., is excellent. City readers, certainly, should be sure and make a visit to the Exposition ere its close-Oct. 24th.

"It is expensive economy to make a part of the truth suffice for the whole," says a Contury writer, and he is wholly correct.

At a meeting of the Common Council of Salem. Mass., Sept. 28th, \$500 were appropriated for the marking of historic places in that city and vicinity. Now let us see if they will mark "Gallows Hill," where innocent spiritual mediums were hung as "witches" in 1692, owing to the gross and ignorant bigotry of the inhabitants of that day. Some of the members of the Psychical Research Society in this State (in which "ministers of the Gospel" are active) are not much in advance of their remote ancestors when they boldly assert in advance that they are going to "slaughter" our modern mediums and "bring the whole thing to a finality"! If this method is to be adopted, they will in the end find themselves non est. As did the Harvard College "investigation" committee many years ago, and, later, the "Seybert Commission" of Philadelphia, the literary wiseacres composing which showed their "kneejoint" and "great-toe" proclivities against Spiritualism, but have from the first failed to produce any effect in any quarter where a knowledge of the New Dispensation really exists.

The very latest form of the "be a sister" joke: Oh, when will my heart find a cure for the smart That Cupid has left with his mischlerous dart? For my pretty typewriter has said she will be A simple amanuensister to me. —Judge.

To the dinner which is to be given Sir Edwin Arnold at the Lotus Club in New York soon after his arrival in this country, Oliver Wendell Holmes, Edmund C. Stedman, George William Curtis, W. D. Howells, John G. Whittier, and other men of distinction have been invited.

Mr. Ignatius Donnelly's two sisters are visiting in Boston, the Misses Eleanor C. and Philomene Donnelly of Philadelphia being guests at the convent of Notre Dame, Roxbury. Miss Eleanor C. Donnelly has published many volumes of poems, some of the best known being "Out of Sweet Solitude," the "Legend of the Best Beloved " and " Crowned with Stars."

The Catholic Review states that nearly forty per cent. of the rank and file of the United States army are Catholics.

"OUR ANIMAL FRIENDS,"-The monthly publication of the American Society for the Prevention of Cruelty to Animals, 100 East Twenty-second street New York, entered upon its nineteenth volume with its September number, enlarged in size, and with many striking improvements. A fine portrait of Hen-ry Bergh, the founder of the Society, with a brief sketch of his life, and the great good he accomplished in behalf of animals, are given, and the hope expressed that a largely increased circulation awaits it. The work in which it is engaged has our most hearty sympathy, and our sincere wish that its efforts to extend its usefulness may be crowned with unlimited success.

The reports of generosity displayed by Russian nobles, which are coming to hand, tend to give a better, impression of human nature. There is also an unconquerable feeling that it would be more comfortable not to look behind the scenes.

OCTOBER 24, 1891.

What we have a state of the

A Private Seance with Maggie Gaule. To the Editor of the Danner of Lights

I feel it a duty I owe the Cause and the good instruments through whom our loved ones come and reveal the truths of immortality to give my testimony to the wonderful medium-

The and all the friends are here. We have been using all our forces to help grandma, and it makes her so happy." Miss Gaule took hold of a penny that is attached to my watch-chain; it is bent into a peculiar form, having been hit with a bullet while in the air. The spirit con-trolling said, "Father, I shot that penny with my rifle [true], and I am so glad you carry it to remember me by." My son while in earth-life was a great rifle-shot, and very expert in hit-ting small objects thrown into the air. Then the medium said, "Another spirit comes to you; says he was attracted to you because you are a friend of his father." He then gave his name, the particulars of his death, and named the place where he died.

place where he died. Subsequently Miss Gaule went under full control, when my dearly loved ones each in turn gave me their most affectionate greetings in words of love and sympathy. Altogether it was the grandest test-seance I have ever ex-perienced. A. G. WILKINS. Meadville, Pa., Oct. 15th, 1891.

The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

Again the special fund of our treasury has been en riched one hundred dollars, for on Wednesday, Oct. 14th, a veteran Spiritualist gave his check for this amount, which will be divided equally between two aged veterans of marked ability. One is a needy Spiraged veterans of marked ability. One is a needy Spir-itualist, who has done much for the Cause; his case is a deserving one, and should receive substantial recog-nition and encouragement. It is not advisable to make his name public; but if any person is desirous of aid-ing this worthy veteran, the name, condition and resi-dence will be furnished by the writer. This recipient from our kind friend's bounty will receive ten dollars monthly for a term of five months for himself and family.

monthly for a term of five months for himself and family. The other donee on this occasion is Miss Roxalana I. Grosvenor, who will receive five dollars monthly for a term of ten months. She is now seventy-eight years old; enjoys fairly good health; has only a very mod-erate income; resides at Hotel Newton on Belvidere street, Boston. This lady was a member of the Society of Shakers at Harvard, Mass., for a period of forty-five years, during twenty-seven of which she was a worthy leader, known in every Shaker community, and possessing the confidence and esteem of all. In 1837 spirit manifestations made their appearance among the Shakers, and continued with great power until 1844, when they gradually decreased, and finally ceased altogether, it being given ont by the spirits that their work would no longer be confined to sectarian limita-tions, but ere long be among all people and extend over all the world.

tions, but ere long De annoug an provincie the world.
When in 1848 manifestations occurred in Rochester, N. Y. Miss Grosvenor became convinced that the prediction was on the eve of being fulfilled, and she did uot besitate to declare what she believed a truth.
But the Shakers, in her opinion, bad, in their peremptory rejection of Modern Spiritualism as a movement sanctioned and alded by their sainted Mother Lee, as well as in other points of doctrine, failen from the fault of the founders of their system of rollgion. Therefore, impelled by the courage of her convictions, she withdrew from their fold, and from that time to the present has been a firm and consistent Spiritualist. Junion.
A public meeting of the V. S. U. and its friends will be held on Tuesday, Oct. 27th, at the Banner of Light. Circle-Room, 8½ Bosworth street, at 746 of clock P. M. WM. H. BANKS, WM.

MEETINGS IN MASSACHUSETTS.

15 6. C. P. P. P.

Haverhill .- W. J. Colville's visit to Haverhill last Sunday was the means of drawing audiences which tested the capacity of Brittan Hall to its utmost. Many who had enjoyed the lectures of this popular inspirational speaker at the Unitarian Church seven

come and reveal the truths of immortality to give my testimony to the wonderful medium-ship of Miss Maggie Gaule, of Baltimore, Mid., The tests I received at that time were astound of Capt. Cabell in Washington, D. C., Oct. 9th., The tests I received at that time were astound ing to me. They came rapidly, without hesi-tation, giving names and describing circum-stances Mown only to myself and spirit-ifriends. The olroumstances are as follows: My wile's mother passed to spirit-life just four days before I started on a business trip to Washington. On my arrival there I went to Washington. On my arrival there I went to spirits Gaule. Capt. Cabell for a sitting with Miss Gaule. Capt. and Mrs. Cabell were en-tire strangers to me. In about tweety min-spirits come with you, and they bring unda-spirits come with you, and they bring woh-has been but a few days in spirit-life." Im-sectien and of Cooper over your head. Oth the medium. I asked the name; she said." "Many solar because you did not get the telegram in-time to attend the fune asid: "Many solar because you wide not again beto manifests so the jog she feels in being able to manifests so the and from." At once the medium reacher are others near and dear to me i have not heard from." At once the medium reacher and from and and said. "Father, Jessie, we beave dated solar of the under a very de-ston after bertan adia, "Father, Jessie how has the more wills and here association and the friendes are here. We have been using all our forces to help grandma, and heard from." At once the

similar to Miss Marryati's, and then, under a very de-cided inspiration, proceeded to explain the law of at-traction, and its influence on spiritual communica-tions. "Heaven, Paradise, Purgatory and Heil are not four places, but four great classifications of states. It is highly profitable for us all to know something of our unseen environment, and the two ohlet blessings of Spiritualism are that it takes away all fear of death for those who are seeking to live uprightly, and alds us in our estimates of all things in this world by re-vealing the relation of these things to their conse-quences beyond the vall?" Mediumistic persons were counseled to develop their gifts consistently with a rightful maintenance of mental freedom, and above all things was the lesson urged that we should ap-preclate each other's gifts, and never slight or dispar-age the message needed by other souls if we can do without it. A fine poetic improvisation on subjects given by the audience closed the exercises. In this even ing, when the crowd was even greater than in the afternoon, the lecturer spoke in his most tervid style upon "Evolution in the Light of Our Hereafter." The scientific theory of evolution or de-velopment was shown to be an external statement of a great spiritual truth, but many Darwinians, unlike Alifed H. Wallace, entirely overlook the spiritual factor, which is the supreme one. "Evolution im-plies antecedent involution; it is but the flowering out of what is within. So in our future state we reap as we have sown, but the time never comes when we shall cease reaping or sowing. Work is eternal, though labor is temporal. Not only must we become harmonious with our environment. In the spiritual for invisition or sowing is not eave the ground as the found it, and declare himself content with it; he embraces the opportunity afforded by intelligence to change the external face of nature. In the spiritual world it is true we are always weaving our robes and constructing our destang are formed through the opera-tion

Lynn,-Mrs. Ada Fove has just concluded another series of her meetings at Cadet Hall. On the afternoon of Oct. 18th she answered many questions propounded of Oct. 18th she answered many questions propounds by the audience. Those questions were for the purpose of enlightening skeptics and the investigators of Spirit-ualism; the answers were readily given in a very satis-factory manner. It is wonderful how quickly these

tests were given of a clear and convincing character, and were readily recognized. Among the audience were people from Texas, who received undoubted evi-dence of the nearness of their spirit friends. Mirs. O. M. Nickerson occupied the platform last Bunday, giving deeply interesting lectures, and con-cluding in the evening with a fine poem and tests, much to the pleasure and satisfaction of all. Mirs. Ida P. A. Whillock speaks for us next Sunday. 89 Forrest street. Mirs I. P. LYON, Beo'y.

Worcester .- The Association of Spiritualists was favored with two addresses from Mrs. Clara Banks of Haydenville, Mass., Sunday, Oct. 18th. Both lectures

Haydonville, Mass., Sunday, Oct. 18th. Both lectures were very fine, and excellent audiences greeted the inspired lecturer. She occupies our platform again Oct. 25th. Thursday, Oct. 15th, Dr. and Mrs. S. H. Prentiss celebrated the twenty. fith anniversary of their mar-riage at their home, 23 Salem street. Many relatives were present at the 4 o'clock dinner, which was pro-nounced a success, and in the evening a large number of Spiritualists and friends attended the reception, which lasted from 8 to 10. Cake, ice cream and coffee were served in the dinner. Of marking a large number of Spiritualists and friends attended the reception, which lasted from 8 to 10. Cake, ice cream and coffee were served in the dinner. The Doctor and Mrs. Hidreth read a very appropriate and original poem which was enjoyed by all who heard. The Doctor and Mrs. Prentiss were the reclipients of many beautiful presents. During the evening the Doctor was con-trolled by "White Lily," who thanked the many friends for their presence, kind wishes and useful presents. May the Doctor and his good wife live to celebrate the fiftieth anniversary of their marriage is the wish of all their friends. The Association will give a supper and dance at Grange Hall, Friday evening. Oct. 23d. **Key Hedfard - Sunday.** Oct. 11th Mrs. E. C.

New Bedford.-Sunday, Oct. 11th, Mrs. E. C. Kimball of Lawrence spoke for the First Spiritual Society, giving many messages and tests of spirit

Society, giving many messages and tests of spirit-return which were of a very interesting nature. Last Sunday Mrs. N. J. Willis of Cambridge was the speaker, giving two powerful addresses on "Spir-itual Thought" and "Unfoldment of Immortality," which were attentively listened to. Mrs. Netthe Holt-Harding of Somerville followed at each session with a large number of positive and convincing tests, which in every instance were placed in the audience to the greatest satisfaction of all. Next Sunday Miss S. Lizzle Ewer of Portsmouth, N. H., will be here; and on Sunday, Nov. 1st, Mr. Joseph D. Stiles of Weymouth will fill an engagement with us.

Lowell.-Mr. Oscar A, Edgerly of Newburyport occupied our rostrum Oct. 18th, and gave two fine lectures; after each discourse a test-séance was held. when he gave undisputable evidence of life beyond the grave. Since this medium was with us three years ago, he has undergone a great degree of development. Both lectures were frequently applauded. Next Sunday Robert Lord lectures, and Miss Josie Lord and Mr. St. Clair give tests. E. PICKUP.

Quincy .- Sunday last we had the pleasure of listening to Mrs. Dr. Marguerite St. Omer (of London, Eng.), inspirational lecturer and psychometrist and test medium. Her discourse treated of experiences in so-called Christian churches, and of true Spiritual-ism in this and other countries. Her powers as a psychomotrist are the most remarkable we over saw, and her tests of spirit-return are very convincing. HENRY CHUBBUCK, Chairman.

OHIO.

Cincinnati.-Sunday, Oct. 11th, proved in every respect a red-letter day for the Society of Union Spirrespect a red-letter day for the Society of Union Spir-itualists in Cincinnati, O. An exceedingly large audi-ence assembled in the morning to listen to Mr. J. Frank Batter, who is now having unexampled suc-cess in this city. After an orchestral prelude, and an introductory reading and song by Mr. Baxter, he an-nounced as his theme, "The Enigma of Life and Char-acter," and as a text the words attributed to Jesus, "Why callest thou me good? There is none good but one, that is God. But if thou wouldst enter into life, keep the commandments." He then proceeded with an exceedingly searching and analytical discourse, full of thought, and aroused great enthusiasm among his hearers. He was very happy in his illustrations. The lecturer was well aplauded throughout, and at the close the applause was long and hearty. In the evening at 7:30 the house was packed. After the usual preliminary music, poem and singing, Mr. Baxter delivered an instructive discourse on "Modern Spiritualism in the Dawn of Victory." It was crowd-ed with facts and good words, and erowned with grand results. Well deserved was the generous applause the effort called out. Congratulations were tendered the speaker at the close of each session. All deemed Mr. Baxter's seance of the week before remarkable, but on this occasion he outdid himself. It is a question if ever so thorough, successful and convincing an exercise of mediumship has been pre-sented from a Cincinnati platform before a promiscu-ous audience. The people in the city investigning spiritual mani-festations are numerous; they have become noticea-bly aroused by Mr. Baxter's lectures, and his pro-nounced and often thrilling spirit-delineations. The hall will not hold the people who will desire seats next Sunday evening, and the question is under advisement as to whether a larger hall shall not be secured. itualists in Cincinnati, O. An exceedingly large audi-

He is announced to give extra service in lecture and seance the last week of his visit, also to speak one evening in the Universalist church in Mason, some twenty-five miles out from the city. S.

A Pleasant Hvent.-Sixteen years ago there appeared a messenger of peace to one of Hoston's best mediums in the form of a spirit-guide named "Lulu mediums in the form of a spirit guide named "Lulu Nona," her medium being Mrs. M. A. Brown of 4 Non-quil street, Roxbury, and every year since the little spirit receives her many friends on the anniversary of her first control of this lady. So on Thursday even-ing, Oct. 18th, her friends, to the number of twenty-six, gathered at Mrs. Brown's home to apond the even-ing with "Lulu." The Brainard street quartette, composed of Mr. and Mrs. A. Knapp, Mr. and Mrs. W. Preston, rendered choles selections. Reclinations of much credit were given by Misses Inez and Mabel Robins. Remarks by Eben Cobb, Dr. W. A. Hale and Mrs. Brown, all of which were much enjoyed. Ice cream and cake were prominent in the evening's exercises. Several tokens of esteem were presented to the control, who responded with much appre-clation. Among those present were Eben Cobb and wife, H. E. Bagley and wife, Dr. and Mrs. Wr. A. Hale, Mrs. A. Rich, Mr. and Mrs. O. Hersey, Mr. and Mrs. J. Robbins, Mrs. N. Potter of Fitchburg, and Mr. Brown.

To the Public.

Having entered upon a permanent engagement in newspaper work, I hereby cancel all lecture engage-ments made by me for the season of '01 and '92 without further notice, and will accept of no new engagements. Secretaries of Societies will please make a note of this. My retirement from the Spiritualistic platform is final and absolute. Respectfully, HENRY H. WARNER.

The Fair of the Independent Women Voters and Committee of One Hundred is being held at Horticultural Hall, Boston, from Oct. 20th to Oct. 25th nclusive. Season Ticket, \$1.00.

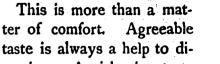


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Dr. E. A. Blackden,



It is an old-fashion notion

Scott's Emulsion is codliver oil with its fish-fat taste

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that medicine has to taste

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gestion. A sickening taste is always a hindrance. There is only harm in taking cod-liver oil unless you digest it. Avoid the taste.

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Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood and Kidney Remedy; Magical Wild Fire Liniment. Agents wanted. Send for Circulars giving full list of Remedies, with Testimonials. Address DOERN-BURGH & WASHBURN, Olmstedville, N. Y. For sale by COLBY & RIOH. 15 Sept. 19.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-ley street, Boston. Hours 10 to 7. is May 9.

Miss L. E. Smith,

344 SHAWMUT AVENUE. Test Medium. Private Sit-tings by appointment. Circles Tuesday and Pri-day at 8, Wednesday 3 P. N. Will go out to hold Circles. Oct. 24.

Dr. May H. Blair,

FORMERLY of New York, has taken rooms for Electric, Magnetic and Medical Massage, also Steam Baths. 45 Boylston street, Rooms 3 and 5, Boston. Hours from 10 to 9. Oct. 24.

Mrs. Shirley, INSPIRATIONAL Speaker, Business and Healing Psy-chometrist, gives slittings daily at 225 Shawmut Avenue, Boston, Will answer calls to lecture. 2w Oct. 24.



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FOR TIRED BRAIN USE HORSFORD'S ACID PHOSPHATE. Dr. O. C. STOUT, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

Movements of Platform Lecturers. (Notices under this heading must reach this office by Monday's mail to insure Insertion the same week.)

Mrs. Ida P. A. Whitlock spoke at Willimantic, Ct., Oct. 18th, and will be at Fltchburg, Mass., Oct. 28th. She unexpectedly has the first two Sundays of No-vember disengaged, which she would like very much to fill. Address Madison Park Hotel, Sterling street, Boston, Mass.

Miss Annie J. Webster would like to make engage-ments on liberal terms with societies, for speaking and platform tests. Address, 54 Dwight street, Boston.

and platform tests. Address, 54 Dwight street, Boston. W. F. Peck is lecturing during October to large and interested audiences at New Boston, Ill. He speaks in Washington, D. C., during November. Having postponed his visit to the Pacific coast until next sea-son, he is prepared to make a limited number of en-gagements in the East or Middle West. December, January and a part of March and April are disen-raged. Address as above. Washington address, care of G. A. Hall, Assessors' Office.

Societies wishing the services of A. E. Tisdale for the months of January and February of '92 can ad-dress him at Merrick, Mass.

Dr. Marguerite St. Omer will lecture before the Spiritualists of Quincy, Mass., Sunday evening next, and in Hubbardston, Nov. 1st. Can be addressed at Fitohburg, Mass., for other ongagements.

The Fitchburg, Mass., Mass., Spiritualist Society having voted to suspend their meetings for the present, Dr. Geo. A. Fuller has Nov. 15th and Dec. 27th unen-gaged. Parties desiring his services for those dates may address him at 5 Houghton street, Worcester, Mass.

Mass. The Independent Liberal Church of Greenwich, Mass., will be addressed Oct. 25th by Mrs. Emma Miner, Clinton, Mass.; Nov. 1st, 8th, 15th, Mrs. Juli-ette Yeaw; 22d, Mrs. M. T. Longley, Boston; 29th and Dro. 6th, 13th, Mrs. Yeaw; 20th, Dr. J. C. Street, Bos-ton; 27th, Mrs. Yeaw;

ton; 27th, Mrs. Yeaw. Mr. J. Frank Baxter will close his work in Ohio with next Sunday's services. He gives lectures and scances during this week in Cincinnati. Returning, his work for November, so far as ready for announce-ment now, is, Sunday, the 1st, in Brockton; Sunday and Monday evenings, 8th and 9th, East Dennis; Thursday evening, 12th, Stoneham; Sunday, 16th, Haverhill, and Sundays, 22d and 20th, Lynn. The first three Sundays in December he will iocure in Grand Rapids, Micli. For week evenings address him 1st Walnut street, Ohelsea, Mass.

aim 181 Walnut street, Chelsea, Mass. Oscar A. Edgerly has during the last month filled engagements in Belfast, Hampden and Augusta, Me. His engagements in the near future are as follows; Oct. 20th, Fall River, Mass.; Nov. 1st, Duxbury. Would like to make engagements for Nov. 8th and 15th. Will be in Brooklyn, N. Y., Nov. 22d and 20th. Is engaged in Detroit, Mich., for the entire month of December. Will accept engagements with Western soeicites for dates in 1892.

societies for dates in 1892. Mrs. A. E. Cunningham will be in Plymouth, Mass., Oot, 25th; in Portland, Me., Nov. 1st and 8th; Fall River, Mass., Nov. 15th and 29th; Salem, Nov. 22d; Brockton, Dec. 18th. Will be pleased to make en-gagements for the months of January and February. Address her, 247 Columbus Avenue, Suite 8, Hotel Waquoit, Boston, Mass.

CP Our thanks are returned to our correspondent, ""HEATH," for a report of the Festival of the Onset Wigwam Co-Workers at Onset Bay, Mass., which account came to hand too late for this week's issue, but will appear next week.

Fall River .- Mrs. Hibbert writes: "Last Sunday Mrs. E. I. Hurd of Lynn was our speaker. We had a good-sized audience in the afternoon, and also in the evening. Mrs. Hurd is so carnest, rapid and distinct in her remarks that they carry conviction to many hearts. She gave many fine tests, all of which were recognized, to the entire satisfaction of the people. We were pleased to learn that since she was here last season, a new phase of mediumship has been de-veloped, which is the answering of questions-a feat-ure always very pleasing to the people. Next Sunday we are to have with us Mrs. Nettle Holt Harding, and Sunday, Nov. 1st, Miss Lizzle Ewer of Portsmouth, N. H., who comes highly recom-mended." good-sized audience in the afternoon, and also in the

mended." John Buckley informs us that last Sunday Miss Mary B. Williams of Fall River lectured and gave tests to very intelligent audiences. "She is a refined speaker, and popular wherever she goes. Societies would do well to engage her. Next Sunday Oscar A. Edgerly of Newburyport will occupy our platform. Sunday, Nov. 1st, we hold our second conference meeting, when the committee will read their monthly report, and a discussion will be held relative to the hest methods of carrying on public meetings during the coming winter.

No fictitious certificates, but solid facts, testify the marvelous cures by Aver's Sarsaparilla.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREI CIRCLE MLETINGS.

Amounts received since last acknowledgment Mrs. Martha A. Tisdale, 50 cents; Smith Cook, 50 cents: M. W. Bailey, 50 cents; Della Baldwin, 50 cents; Mrs. M. H. Warren, 50 cents; Wm. H. Gammons, 50 cents; J. C. Breed, 50 cents; John Davis, 50 cents; Mrs. M. A. Kennard, 50 cents; Geo. H. Butler, 50 cents; J. F. Wright, 50 cents; Hiram Thomas, \$5.00; Mrs. Sarah J. Peabody, 50 cents; Dr. W. A. Hale, M. D., \$2.00.

25c. for a box of BEECHAM'S PILLS worth a guinea.

DR. CHAS. W. HIDDEN of Newburyport, Mass., ex. pects to spend the coming winter in Boston, and will accept engagements to lecture on Sundays for Spiritualists and liberal societies within easy distance of meeting, when the committee will read their monthly report, and a discussion will be held relative to the best methods of carrying on public meetings during the coming winter. Sunday, Nov. 8th, we shall have the child-me-dium of Providence, Miss Florie Salmon, and Sun-day, Nov. 15th, Mrs. Barrett, test medium, of this city." **Fitchburg.**—Mrs. Carrie F. Loring spoke for our society Sunday, Oct 11th, giving oxcellent satisfac-tion as a lecturer and test-medium. The evening lec-ture upon "Spiritualism, the Light of the World," portrayed in glowing colors this great movement, and the work it is accomplishing for humanity. Many this city. The Doctor was for several years THE



Our enlarged premises enable us to devote two large rooms to DINNER AND TEA WARE, and since decorated ware has displaced white ware, stock patterns that can always be matched or added to are valued by the experienced housekeeper. We have over one hundred decorated patterns to choose from, over forty of which are stock patterns that can be had in sets or separated pieces as desired.

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ANDREW ROBESON, Manager. DANIEL WELD, Assistant Manager. eow10t Oct. 10.

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In addition to the above, we have a small lot of about 40 rolls, also of the same quality goods, all in small figures, which we shall offer at

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An inspection of these two bargains will convince every purchaser that these two offerings are both decided bargains.

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SONS

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BANNER OF LIGHT.

Message Department.

ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings will be held a the Ifall of the Banner of Light Establish-

ment, free to the public, commencing at 8 o'clock P. M. J. A. Shel-hamer, Chairman.

ANAWARS TO QUESTIONS, and the diving of Spinit MERAGES, will occur on the SAME DAY, and the results be ponsecutively published in this Department of THE BAN-

NER. At these Scances the spiritual guides of MRS. M. T. LONG-LEY occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

sideration. MRS. LONGLEY, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity to do se

to do so. The should be distinctly understood 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, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. This our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fast for publication.

137 Natural flowers are gratefully appreciated by our annel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alfard Sprituality their floral offerings. The Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Sept. 25th, 1891. Spirit Invocation.

Report of Public Séance held Sept. 25th, 1891. **Spirit Invocation**. The more we are the blessing and thesing of thy and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and peace where angels abide, sending forth their mony and be inspired by their wisdom and their conceptions of truth, so that our own minds under the influence may be and be inspired by their wisdom and to grow upward in spirit, in order that the interior nature may unfold, even as the in order that the interior nature may unfold, even as the their minds and seeking for utterance know and understand that they are under the guardianship of good souls who, or grant truths and seeking for utterance know and understand that they are under the guardianship of good souls who, may the eyes of those who are blinded by error and mony from the higher life, seek to do unto others in such ways as shall bless and upidt them from day to day. More for each and exist tempted failing beneath tho index hose are weak and easily tempted, failing beneath tho index hose are weak and easily tempted, failing beneath tho index hose are weak and easily tempted, failing beneath tho index hose influence and power in worldly ways feel where where are the systems in order that they may work for index do battile with every foe. May those who are in need their own forces, so as to be able to overcome temptation ind to do battile with ever foe. May those who are in need when the influenced by the spiritual power of Ighteousness and god, seending forth th

Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—[By N. F., Washington, D. C.] Does the spirit-world, which is a counterpart of this, extend all around the earth, and move with it in its daily and yearly motions? or does it follow this planet somewhat like the tail of a comet?

ANS .- The spirit-world, which is a counter-ANS.—Ine spirit-world, which is a counter-part of this planet, surrounds this body called the earth as an atmosphere, or a photosphere, as the scientists might term it. It does not follow in the wake of the planet in one line, but envelopes this physical world. Human beings dwell within its atmosphere, make their homes there, find their occupations, and gain their experience: but by and by after having homes there, find their occupations, and gain their experience; but by-and-by, after having ripened all that it is possible for them in this spirit-world which belongs to the earth, they pass on to other worlds in space, which are also spiritual bodies, and which they inhabit until they have gained the experience neces-sary for them in contact with those spheres. The universe is filled with countless worlds. It would be foolish to suppose that the earth is

It would be foolish to suppose that the earth is the only planet in space that is inhabited by human beings, and it would likewise be foolish to imagine that there is only one spiritual world, for millions upon millions of human beings have passed on from this one planet alone to find tangible abiding-places in God's universe. universe.

Q.-[By S. W., Bradford, Pa.] When we study diligently the writings of thinkers now in the spirit-world or cogitate promblems, such, for instance, as Kant raised and discussed, does any telegraphy take place, so that such a spirit becomes aware of our reflections ? A.-Thought can be transferred from mind to mind in spiritual worlds, and so it may be-tween minds of earth. Thought can be trans-ferred from a mind occupying a physical body on this plane to a mind occupying a spiritual form in some remote world, the only condition being the degree of sympathy existing between the mind on earth and the mind in the spiritbeing the degree of sympathy existing between the mind on earth and the mind in the spirit-world. If a student on earth becomes so thoroughly en rapport with the works of some noted intel-ligence as to absorb the thoughts therein ex-pressed into his own mind, and seems to live over with the author the scenes and experi-ences through which the latter has passed, then will the mind on earth studying these works and laws come into direct sympathy with the mind upon whom it is centered in another world, and the mind of the writer, wherever he may be in the universe of space, may become spiritually conscious of the thought of his admirer and friend, and respond to it. It may be, however, that the individual on earth is environed by physical circum-stances and conditions to such a degree as to have a material wall, so to speak, set up around him, rendering his thought or consciousness impervious to the influence of that spirit to whom he is attracted and who seeks to respond to its thought, so that he may not be able to vitally realize the presence or understand the thought of the spiritual intelligence. Never-theless, there may be a reciprocity of feeling and thought between the two minds, which will be revealed at some future time. will be revealed at some future time.

Summing up the history of spiritual revela-tion from the unscen world, one might find many instances where the negro has manifest-ed through the organism of some medium on earth; and, therefore, we would assure our friend that there need be no fear that the members of any race are blotted out or denied the opportunity, the benefit and the blossing of continued existence, and of progressive un-foldment in our Father's home.

William C. Marding.

William C. Harding. I suppose I lived on earth more than what we have been told is the allotted time for man, because I remained here seventy-three years before I was called to the other world. Having lived so long, you might ask why I wish to come back and take a new hold of this life. Well, I do not wish that exactly, but I would like to send word to my friends that I have still a life that is stronger and that is growing more useful than the life that I led here. I do not mean to say that I was a useless man here, but I do mean that we find stronger powers over there, and new ones that we did not understand were ours here; and so we feel as if we had were ours here; and so we feel as if we had taken a new lease of life, which might stretch

taken a new lease of life, which might stretch on forever. [To the Chairman:] I do not come, sir, to make much of a speech; I only come to let my friends know I have returned, and to have them, if they will, look into this Spiritualism and give their ascended friends the opportu-nity to return and manifest to them. I want it to be done quietly, where we can tell things that do not concern the world, and 1 will do my part in coming if they will give us this opening of which I speak. I have friends in Stamford, Conn., and I think they will be glad to learn of the other world and its inhabitants, so I come to give them my regards. I am William C. Harding.

G. E. Cole.

[To the Chairman:] I received my summons while across the Atlantic; but it does not mat-ter whether one is in foreign lands or at home,

while across the Atlantic: but it does not mat-ter whether one is in foreign lands or at home, when the time comes he must respond and an-swer to his name at the great tribunal of the spiritual world. I found, sir, in slipping out of the body, that it made no difference where one was located on earth, for there came to my sight innumerable friends who had passed on before me, and who seemed to be waiting to give me welcome to that higher life. All my training at the bar of jurisprudence, all my experience in various departments of human activity, failed to prepare me to under-stand as 1 should this new life and its condi-tions. It seemed to me, as I gazed around upon the illuminated faces of those with whom I had come in contact, that I was unprepared to meet and associate with them. I seemed to be unlike them in many respects, weighted by the experience and conditions of a material life, for I had been largely submerged in busi-ness affairs, and perhaps not sufficiently exer-cised in thought over the spiritual to at once mingle with the spiritual beings whom I saw around and in advance of me. You may be as-sured that it was a strange awakening to my intellect, and for a little time I had all I could attend to to understand my new position, and learn of my surroundings; but now I feel that I can more fully affiliate with these spiritual forces, and make them a part of my life. I find my occupation gone as a spirit. I do I find my occupation gone as a spirit. I do

not see as yet any necessity for administering legal advice, or of pleading at the bar for any individual who is seeking such assistance—as I might have done in my earthly career. I do not behold the office of district attorney as I gaze around me. I cannot say what there may be in other districts of the spiritual world out-side of this which I have so far explored, but at

side of this which I have so far explored, but at present I behold no such office as that which attracted me on earth. Yet I do not complain, for I feel the energies and activities of my life surging within me, and seeking expression, and I am satisfied by what I do behold around me, that for every energy and vital force of the human entity in the spiritual world there has heen provided an avenue of expression and I been provided an avenue of expression, and I shall not feel that my powers are pent up and going to waste.

going to waste. [To the Chairman:] Will you kindly give my greeting and my regards to my dear relatives and friends, and assure them that I am not lifeless, nor have I ceased to reason and to pon-der upon the questions that affect human life and happiness? I have not laid aside with the body those affairs and interests that exercised me when here. They are near to my heart

body those affairs and interests that exercised me when here. They are near to my heart now, and, as far as I can, I will send an influ-ence out toward them, which perhaps may be of service in some direction. I trust that my friends will be able to dis-cover something in my brief remarks that may recall me to their minds. I am in hopes that they will by scrutiny discover the ear-marks of my identity so that they may grow interested in this line of investigation and wish to learn something of spirit communion for themselves.

something of spirit communion for themselves. This is all I ask: that they will seek, and I shall speedily do my best to respond to them in shall speedily do my best to respond to them in such ways as are possible to give them knowl-edge of my life and of my regard for them. This is my first attempt to communicate through your medium. Her organism is unfa-miliar to me, and I feel hampered in expres-sion and unable to do myself justice; but I feel if I can convey one little ray of light through this channel to those I have known on earth, I shall be more than repaid for the effort I have made. I have made. I have a regard for this section of the coun-try, for in years gone by, when young life flowed freshly through my veins, I drew suste-nance and vital forces from its atmosphere; but for long I had found my life and my stim-ulus in the Western part of our glorious coun-try, and that, perhaps, I could more truly call my home. My friends in Fairbault, Minn., and in other portions of that beloved State, will, I think, be glad to learn that I have returned. I am G. E. Cole.

some folks who knew me, or knew of me, have been discussing my affairs and criticizing my doings. Now, I know that just as well as if they had been doing so before my face in the body. This I want to tell them I had my own reasons for doing as I did. I felt it was all right then, and I think it is now. Then, I have been persuaded to come back here by a friend I found on the spirit-side, an old friend of mine by the name of Russell. I did not expect to see him, and I did not think of him when he met me; but he made himself known pretty guick, and he said: "Now, you want help. You have come over to this side, but you haven't got out of your troubles yet. You want to be helped, and I will do what I can to give you a lift." I think that was very good in him, and one of the things he told me was, that I had better come back here as soon as I could, and talk a little in this way. He said it would do me good, and help to clear away some of the shadows that I felt pressing on my brain; so I come to ald myself, as well as to say a few words to those who knew me on this side. I do n't want my friends to think I have gone

I do n't want my friends to think I have gone down to perdition. On the contrary, it is a pleasant place where I am, and the smell of the flowers, and the fresh growing things does me a heap of good. I only hope that none of God's creatures will be any worse off than I am. I know a good many are better off, and I awneet to be a myself some day from what I expect to be so myself some day from what I see of things around me. 1 come from Man-chester, N. H. You may call me John Hoyt.

Henry C. Mooney.

I stepped forward at your last meeting, ex-pecting to fall into line, and take my place with the communicants, but the way seemed barred. I have come again, hoping to find it open, and I am gratified that it is so. I thought at first I should have no difficulty in expressing all that I wished, but I find that it is not altogether an easy task to handle such a machine as this, with which one is unfa-miliar.

miliar.

I come to send out a wave of thought to my friends in Louisiana. I would, if possible, bring them light on this subject. It is now of more importance to me than that of adminis-terior evident through the set of the set more importance to me than that of adminis-tering affairs through public offices, although when in the body the latter was of very great moment to me. I do not feel qualified to ad-minister upon spiritual questions, for I am but a novice in such things myself. I need to be trained in them before I am competent to elu-cidate them to others; but I am learning every day, and I would like to have my friends feel that I am with them in heart and mind, look-ing after their interests, and seeking to help them as best I can.

I was favored when here by the regard of my fellow townsmen to the extent of receiving from them distinction and honor, which I think I appreciated; and the duties which devolved

I appreciated; and the duties which devolved upon me in consequence I tried to discharge to the best of my ability. I see differently upon some questions now from what I did when here, but I am only get-ting a glimmering of light. After a while, when I have seen more clearly, so as to be able to give light upon the subjects in mind, I will try to return and manifest to my friends. I have a kindly feeling for New England, which was my birthplace, although my thought now goes out to the South and its interest, be-cause there my best powers were expended, and my vital forces used up. I send greeting to friends in Hammond, La., which I hope will be received. Henry C. Mooney.

Mollie McArthur.

I am Mollie McArthur, and I come to my friends and relatives in New York City. I have some friends living in Brooklyn—not rela-tives, but dear friends—whom liove very much, and they are growing interested in Spiritual-ism. Being attracted to them at times, be-cause of my affection for them, and because of their memories of me. I have beerned of their

cause of my affection for them, and because of their memories of me, I have learned of their desire to know of spirit-return, and also of their wish, if possible, to develop mediumship in their own home. That gave me the thought of trying to come back in some way to send greeting to my friends, and to let them know that I live and love them. Julia is with me, and sends her love, too. She is a fine musical scholar in the spirit-world, following the bend of her mind, and studying that which gave such promise on this side; but I think our people would be very much astonished if they could know the pro-gress she has made, and how her talents are exercising themselves in useful ways. I will not speak of my work, but they know

exercising themselves in useful ways. I will not speak of my work, but they know what I tried to do and wished to achieve when I was here. Yet I can tell them that my hopes have not been blighted, and that I have had the opportunity of fulfilling them in some measure. I have accomplished nothing, how-ever, to what I expect in the years that are to

come. [To the Chairman:] Tell my friends, if you lease, that I am not sorry 1 passed away. is all right, and I bring them as a token the cross of snowy lilies and the crescent of purple and white flowers, which I think they will understand.

(From The Argonaut.) OCCULT PSYCHOLOGY.

OCCULT PSYCHOLOGY. An impression that I was not alone grow upon me until further resistance to its force was impossible. I was not startled as I faced the slient, motionless figure in the half gloom, for I knew it was there many minutes before I made actual observation of its presence, but the fact that I had felt the presence, but the fact that I had felt the presence, but the fact that I had felt the presence, but the fact that I had felt the presence, but the fact that I had felt the presence, but the fact that I had felt the presence, was, I must confess, rather disconcerting. "Well, sir?" I remarked, in a tone that must have betrayed a half-suppressed agliation. As I spoke the form emerged from the shadow and revealed a tall, thin visaged young man, clad in a threadbare coar reaching to the knees of travel-stained trousers so "bagged" as to induce the suspicion of a physical deformity. It was an attire elequent of poverty and hard-ship, hideous and pitable from the crown of the shapeless slouch hat to the soles of the shoes, grinning with cracks and incrusted with the mud and dust of many highways. The face of this young man, which was disfigured by a bristly beard of a dusty yellow hue, was almost livid in its pallor and hardgard as from the com-bined effects of hunger and sorrow. The feat-ures, however, were regular enough, and might even be called handsome under a healthier condition and a happier environment. His eyes were dreamy and melancholy, but steady in their gaze and almost intense in their searching, appealing persistency. As I looked into them I ceased to wonder that I should have been conscious of their singular influence when directed upon, my passive will. If ever a man's soul shone through his eyes this one certainly made itself manifest on this occasion. "I beg your pardon. sir," he began in a low, musical voice, "but I have presumed to in-trude upon you for a moment on the assurance of a friend, who told me that if should ever wander as far as this city, you would not turn me away wi

of a friend, who told me that if I should ever wander as far as this city, you would not turn me away without at least a kind word. You know John Carrol?" "Very well, indeed. You come from him?" "Not directly. I have n't seen him for a year. I was in better circumstances then than I am at present. I have knocked about through the Wast from dity to afty seeling whot I cool

Not directly. I have n't seen him for a year.
I was in better circumstances then than I am at present. I have knocked about through the West from city to city, seeking what I seek
here-work."
 "Yes, sir; but not exactly a successful one.
I do n't know why, exactly, but I am generally unsuccessful in my efforts-if I were an egotist
I should probably say that fate had something
to do with it. Perhaps it is my own fault; perhaps I am restless; I am certainly improvident;
I have no business faculty."
 "Perhaps you are not thoroughly adapted for the newspaper profession," I suggested as gently as the harsh supposition would admit.
"That is possible," he replied with a sigh;
"but what can I do? It has been my trade ever since I left college. I have been told that I could do good work-in a certain direction-and I have been connected at different times with some of the leading newspapers of the country; but, when I seemed on the verge of a permanent competency, I have failed miserably, and, as far as I can understand, unaccountably. Sometimes, I will admit, when circumstances have been otherwise agreeable, my own feelings became permeated with a repugnance for my work, or for those by whom I was surrounded, to such an extent, in fact, that I found it impossible to continue in my position. On the impulse of this feeling I have 'moved on' to other places-I have been 'moving on' all my life; perhaps I shall continue to move on to the end."
 "How long have you been in this city?"
 "About an hour."
 "Did you come direct from Chicago?"
 "How long have you came in on a brake-beam?" I said.
 "No. I walked the last thirty miles. The proads were good, and the railroad neoule did n't

said. "No. I walked the last thirty miles. The

No. 1 Walked the last thirty miles. The roads were good, and the railroad people did n't object." "What is your name?" I asked. "Nelson Tremaine." As he answered, a messenger from the foreman, demanding "some more of that Washington stuff," inter-rupted the conversation, and while I was num-bering the name. Tremaine seated bimself at a bering the pages, Tremaine seated himself at a desk beside me. "I will do what I can for you, Mr. Tremaine,"

" I will do what I can for you, Mr. Tremaine," I said, as soon as the "daughter of the horse leech" had departed. "As you will observe," I added, "I am the telegraph editor of the con-cern. Mr. Scott has charge of the eity depart-ment. I will speak to him, and he will prob-ably give you an assignment. Where are you staying?" "Anywhere—nowhere," he answered, with a sad smile.

a sad smile.

crgy and the powers of concentration, continu-ity and tenacity so necessary to the success of every newspaper man. Moreover, had rea-son to belleve that he was penniless, he might even be hungy. All this appended irresistibly to my sympathies. Having finished my work, I sought Mr. Boott, and asked him if he could give Tromaine as asignment, urging him with a reoital of the circumstances, and my own suppositions. Afrecories and confidence in my protet of special detail men, and of course it would n't be exactly fair to force a new man in just one. I'll tell you what I'll do, though," Scott continued, "I intended to send Hastings to interview that faith our erows the people and circumstances. Tell Temaine to report at eleven c'olock. I returned to my room, and found my new friend still at work. He did not seem to no-tice my presence. As I watched him I noticed that the movement of his hand was spasmodio, but without pause; sometimes swift, some-times dow, but always moving—movement un-interrupted by lack of ideas, but a movement I though somewhat mechanical. The light from the gas-jet shone upon his pale, pinched face. The features were set as with a mental pur-pose, and his eyes were closed. Suddenly he stopped, a convulsive tremor shook his body; his hand, grasping the pencil, trembled vio-lently, and stretched away to the right, clear of the desk; the fingers relaxed; the pencil dropped to the floor, and the writer sank, as if completely exhausted, in a heap in his chair. "Come," I said, "you're not strong enough for work to night. We'll go out and get some-thing to eat. Then you must get some sleep." Tremaine did not answer, but sat huddled there like a dead man. I put on my overcoat and hat, and approaching him, laid my hand on his shoulder. "All right," and looked at his loft hand, the figers of which he opened and shut slowly, as if performing a ourious experiment in which he was deal to begin his journey. I my dreak the office that afternoon about 2 o'clock. As I centered my den, Tremaine's manusc

handscript caught my eye. I picked up a sheet and read: "Bragdon, his arms pinioned, walked from his cell to the scaffold as if his destination were a matter of indifference to him." Then followed a circumstantial account of the exefollowed a circumstantial account of the exe-cution—a continuation of the dispatch from Atlanta which Tremaine had edited the night before. The story was told in a peculiar way; it was full of action—nervous and dramatic. I was particularly struck with his assumption that "after the face of the murderer had been blotted out by the black cap from the fixed gaze of the mob beneath the scaffold, the man about to be hanged saw, 'as through a glass darkly,' his last of earth; the sunlight a fuliginous yellow, the foliage of the magnolia close by a sooty green, the faces at the feet fuliginous yellow, the foliage of the magnolia close by a sooty green, the faces at the feet distorted and dusky, but plain enough to his view from the eternity of his waiting for the clutch of death." Throughout the article names were mentioned, circumstances minute-ly detailed, incidents recounted and "local color" employed to render the story as plaus-ible as if the writer had been actually present. I laid the manuscript away in my desk, intend-ing to compare the account with the reports in the Atlanta papers when they should arrive. I did not see Tremaine that day, but I heard from him through Scott, who was enthusiastic in praise of the work he had already per-formed. The work was far above the average. As a result Tremaine was sought out by the "old man," heartily complimented and placed on the regular staff at a fair salary. What I am now about to narrate is so incredi-ble, so extraordinary, so contrary to all accepted theories of natural event contingent upon nat-

theories of natural event contingent upon nat-ural cause, that I do not expect the ordinary philosopher or the absolute materialist to give philosopher or the absolute materialist to give it even the courteous consideration due to the relation of an honest chronicler. Let the scio-lists sneer, however, and let intellectual ego-tists frown if it so please them; there are a few things in heaven and earth that are not dreamed of in their superficial philosophy, and the complicated action of the human mind is one of them. the complicated action of the human mind is one of them. During the days immediately following his first success, I saw little of Tremaine. They kept him very busy, and his conscientious ad-herence to his duty would not permit him to squander a single moment of his employer's time. The casual glimpses that I caught as the young man came and went through the city department were sufficient to show that he had assumed the attire of a gentleman. He was clean shaven, his coat was of fashionable cut, his linen was spotless, his amorphous old hat, greasy and dirt-begrimed, had been discarded for a new one—a shiftless, disheartened, wan-dering Bohemian no longer, Nelson Tremaine had asserted his manhood, and was a credit to himself and the newspaper. Scott told me that he was scrupulously exact in all his work, but exceedingly reserved toward those with whom he was scrupulously exact in all his work, but exceedingly reserved toward those with whom he was brought in contact. He was courteous enough toward his fellow reporters, but sedu-lously avoided their friendly companionship. In due time the Atlanta papers, containing the account of the execution, arrived. I opened them eagerly, vaguely convinced that I would find at least a reportorial resemblance between Tremaine's account and that of the local news-paper men. I was certainly not prepared for the absolute truth of detail, the realism, the accuracy of circumstance which this compari-son proved to exist. The only difference was the glaring superiority of Tremaine's article. Soon after this he strolled into my den and thanked me cordially for my efforts on his bethanked me cordially for my efforts on his be-

and thought between the two minds, which will be revealed at some future time. Q-[By Alfred Swezey, Lumberville, Pa.] A correspondent of one of our country papers, af-ter noticing the departure of a worthy old col-ored person, says: "And now the guery arises, What becomes of the spirits of the colored in the and many spiritual works, about our future homes, etc., but do not remember a word about our good departed colored friends." Will the Spirit President please give a brief answer to this inquiry f A.-Spiritualists and those who are investi gating Spiritualism through the mediums ol ing the life of the Indian race in the spirit world. Most spiritualism to be controlled by the spirit of one who belonged to the Afri-casionally a medium olains to be controlled by the spirit of one who belonged to the Afri-can race, but this control is not as generate is that of the North American aborigine. It does not follow, however, that the negron has no place in the spiritual stor a succental you do not frequently hear from him through our spiritualistic mediums. If one member of the Etholplan race returns to you, giving evi-dence of his identity and continued life in spirit, it must follow that all other members of his race find a continued life stor the deaters

Spirit President please give a brief answer to this inguiry f A.—Spiritualists and those who are investi-gating Spiritualists and those who are investi-gating Spiritualists and those who are investi-gating Spiritualists and those who are investi-and that they are attended by Indian spirits who serve as messengers or as workers in some de-partment of beneficent labor for humanity on earth through their chosen instruments. Oc-casionally a medium claims to be controlled by the spirit of one who belonged to the Afri-can race, but this control is not as generalas is that of the North American aborgine. It does not follow, however, that the gener. It does not follow, however, that the negarital spiritualistic mediums. If one member of the Ethlopian race returns to you, giving evi-tal. I was not quite fifteen years of when I spirit, it must follow that all other members of the body. It is true that the spirit world because passed on to the higher life who on earth in-habited bodies of dusky hue, and these intellife. In the two go we have a short fit is nabited bodies of dusky hue, and these intellife. I have not been gone very long from the habited bodies of dusky hue, and these intellife. I have not been gone very long from the habited bodies of dusky hue, and these intellife encess, human beings capable of expansion and subject to the law of progression and growth, are provided with homes and with op-portunities in that spirit-world of finding the highest conditions conducive to their happi-ness, welfare and usefulness.

Nettie W. Keep.

The lovely flowers seem to speak a message of greeting and cheer to me as I come here to say a few words, for I feel that I ought to do so. I have been many years trying to speak through this medium, but have not been able to do so before. Not that I did not wish to, but somehow 1 lacked the power to express a word word.

word. Most of those who are nearest to me are on the spirit-side, and we are happy in a bright home where all is love and peace. We spend our days in work and in social enjoyment, and we are truly a loving family in the beautiful summerland.

1100

David Handy.

David Handy. CONTROLLING SPIRIT.—David Handy wishes us to say to one in the audience that he under-stands what she would like to have him do, and he comes with his love and blessing, and will help her all he can with his influence. Some things have been promised that are to be worked out by-and-by, and it will be found that the one here will be guarded and cared for, as has been said in the past, and will find her last days brighter and filled with more spiritual power than she has ever known. This spirit cannot speak for himself through our medium, but was so earnest, and came so close to her organism, that we consented to briefly speak for him as we have done.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WERK. 29.— B. B. Brittan, for Henry Kiddle; Joseph N. Ayer; e Walker; Charles Cooper; James O. Freeman; Burn-ardwell.

Messages here noticed as having been given will appear in due course according to routine date. Oct. 9.-A. S. Hayward; Mrs. A. J. Shelton; Charles Ship y; Harry Weed Grinnell; Daniel W. Tyler; Susan Shep

aru. Oct. 13.-Dr. Samuel G. Howe: Emily Chace; Nathaniel Elisworth; D. T. Smith; Benjamin Lakey; Maria Sleeper; "Sunlight," to her medium.

Written for the Banner of Light.

THE POET'S HOUR.

BY JAMES M. ROGERS.

There falls a time, a little hour, When numbers come unsought: The magic of an unseen power Strikes out each glowing thought; Then hidden fingers swiftly press The soul's immortal keys, The conscious chords in gratefulness Wake into harmonies!

Then fancy speeds on brilliant wings-From zone to zone her flight; A voice within us floats and sings And wrapped in rosy light The common world, and things that were But wayside weeds, then take

Diviner hues, transfigured there, While melodies awake From watery tongues and leafy lips, And all the air grows bright,

As by immortal finger-tips Tinged with celestial light.

Niantio, Conn.

Verification of a Spirit Message.

FRANKLIN DRUBY.

I recognize the name of FRANKLIN DRURY, formerly of Warren, Mass., whose message was published in THE BANNER of Sept. 26th. I have known him as a resident of that town for many years. I did not know that the light of Spiritualism came to him before he passed on. He was a Universalist. L. E. DODGE: 64 Florence street, Worcester, Mass., Oct. 18th.

VAN HOUTEN'S COCOA-Perfectly pure, instantaneous

a sad smile. "It is late-nearly two o'clock," I said, look-ing at my watch. "When 'thirty' comes we'll go and get something to eat. After that, if-you won't mind, I'll take you around and in-troduce you to the night clerk of the Overton. You can get a room there. In the meantime, if you are not too tired, you might help me out on this miscellaneous truck." "Certainly." Saying which, he lighted the gas over the desk in front of which he sat, in-serted his hand between the two frayed but-tons of his misfit coat, and drew forth a stub of a pencil.

of a pencil.

"Here's a hanging in Atlanta," I said, as I tossed him a sheet of the flimsy manifold pa-per upon which our local operators delighted to scrawl their illegible transcript of the inco-herent cerebration of the operator at the other herent cerebration of the operator at the other end of the wire, the latter, in all probability, inspired by an ambition to compass the mean-ing and intent of some "special correspond-ent," who, in "fine frenzy," and animated by a fierce, neurotic fervor, had gathered his facts "on the jump," written them "on the fly," and filed them "with a rush." "Is this a paragraph or a continuation?" Tremaine asked, after he had glanced at the dispatch.

Tremaine asked, after he had glanced at the dispatch. "It's all there," I said; "give it a double head, eighteen and twenty-six; it is n't a very thrilling affair, nothing juloy or romantic about it." I observed him as he worked. He was rapid; I saw that at once. Without hesitation, and as if thoroughly familiar with this branch of the newspaper business, he supplied the omit-ted adverbs, conjunctions and prepositions, and having "headed" the telegram, passed it to me without a word. There was some "copy" paper on the desk in front of him. He arranged this neatly, and began to write. The caption he had invented for the paragraph was unique: GONE FROM ATLANTA.

GONE FROM ATLANTA.

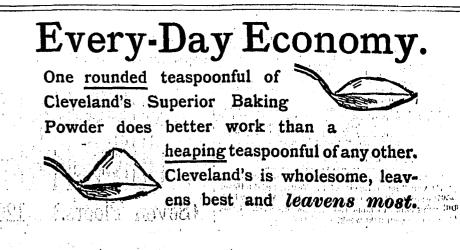
THE ABRUPT CESSATION OF THOMAS LARKIN, LATE OF THAT CITY.

LATE OF THAT OITY. "I could have guessed a familiarity with Chicago journalism from this," I thought, as I glanzed again at Tremaine. He was writing furiously. The messenger-boy arrived from the telegraph office soon after with the wel-come "thirty," and Tremaine's pencil was still flying over the paper. Perhaps he was at work on a "special"--a record of his adventures while journeying out of Chicago, possibly. Well, such articles were frequent enough in the newspapers, but if well written, were always interesting; besides, the result would enable us to judge of this man's capacity for the work that might devolve upon him. I had conceived a peculiar interest in this stranger, so frankly appreciative of his own lack of en-

thalf. "How long has it been since you were in Atlanta?" Iasked him, while narrowly observ-ing the expression of his face. "I have never been there," he answered! [Concluded next week.]

"Universal household remedy," is the com-mon people's name for Johnson's Anodyne Liniment.

A heavy thunder storm in New Orleans killed all the English sparrows in the city. Bring on your thunder storms up here.—Ex,



OCTOBER 24, 1891.

BANNER OF LIGHT

Mediums in Boston.

The Rebiewer.

and the state of the

LIFE AND DOOTHINES OF JACOB BORHME, the God Taught Philosopher. An Introduction to his Works. By Franz Hartmann, M. D., author of "Magio: White and Black," "Par-acelsus," etc. 8vo, cloth, pp. 338. London: Kegan Paul, French, Trübner & Co.

Jacob Boehme was born in Germany in 1875, the son of poor country people. His early education consisted simply of learning how to read and write. His first occupation was to herd cattle for his parents; afterward he became an apprentice at shoemaking. Even at this period came foregleams of his future. Once while herding cattle a vision came to him of an arched opening of a vault built of large red stones, and sur-rounded by bushes. Into this vault he seemed to enter, and beheld a vessel filled with money. But he turned from it, conceiving it to be a temptation similar to that said to have been placed before Christ. On a later occasion a stranger bought a pair of shoes of him. Passing out, the stranger stopped in front of the shop, and in a loud voice called to Boehme: "Jacob come outside." Boehme, much astonished that the stranger should know his name, went out, when the unknown person grasped him by the hand, and, with deeply penetrating eyes looking into his own, said: "Jacob, you are now little; but you will become a great man, and the world will wonder about you." He said more, advising how to live, and pressing Boehme's hand, gave him a kind look, and went away. This event made a deep impression on Jacob, and he had such faith in the prediction that he followed the advice as to his mode of living, and shortly after for a period of seven days was subject to an ecstatic state of spiritual illumination.

In his twenty-fifth year he experienced similar illumination, and became clairvoyant, or as this writer expresses it, he acquired a "capacity to see with the eves of the soul into the heart of all things," a faculty which remained with him even in his normal condition. From 1612 to his end, 1624, he wrote thirty books setting forth spiritual truths, doctrines new to the world. He proved himself to be a spiritual reformer. Among other things of similar import he said:

A mong other things of similar import he said: "No sin can be taken away by priestly absolution. If Christ is resurrected within the heart, the old Adam will be dead, and with hin the sins which he has com-mitted. If the sun rises the night will be swallowed by the day and exist no longer. Dissemble; shout, weep, sing, preach and teach as much as you please, it will serve to no purpose as long as evil exists in your heart..., An animal going to church will come out an animal, no matter to what ceremonies it may have been made to submit."

He combated the superficiality of the professedly plous, and contrasting them with the really spiritual minded and true professors of the Christ-principle, sald:

said: "The modern Christians have a building of stone wherein they serve the goddess of vanity, where they dissimulate, where the people exhibit their fine clothes and the preacher his learning; but the true Christian has his church within his soul, wherein he teaches and listens. This church is with him and in him wherever he goes, and he is always in his church. His church is the temple of Christ, wherein the Holy Ghost preaches to all beings, and in everything be beholds he hears a sermon of God."

He proceeds by saying that a true Christian does not belong to any one sect; he may participate in the ceremonial service of every sect, and yet be a member of none: he has only one desire, and that is to do good. Deprecating the quarreling disposition of the churches of his day-and the disposition of those of

churches of his day—and the disposition of those of our own shows no improvement—he says: "Look at the flowers of the field. Each one has its own particular attributes, nevertheless they do not wrangle and fight with each other. They do not quarrel about the possession of sunshine and rain, or dispute about their colors, door and taste. Each one grows according to its nature. Thus it is with the children of God. Each one has his own gitts and attributes, but they all spring from one Spirit. They enjoy their gifts, and praise the wisdom of Him from whom they originated."

Boehme defined the distinction between Faith and Belief as follows:

Belief as follows: "A historical belief is merely an opinion based upon some adopted explanation of the letter of the written word, having been learned in schools, heard by the external ear, and which produces dogmatists, sophists, and opinionated servants of the letter. But faith is the result of the direct perception of the truth, heard and understood by the inner sense, taught by the Holy Ghost, and productive of servants of the Divine Spirit."

It could not be expected that one who nearly three It SAVES 25 per cent. of the Coal. Consumes all pol-sonous Coal Gases. Decreases Ashes and Provents Clink-ers. The coal will ignite quickly, last longer, and give out intense heat. It is simple in its application, and for use in the Boiler, Furnace, Stove or Range. Each package treats one ton of coal, and retails at 25 cents. Directions with every package. For Sale by Grocers. Aiready used on railroads and by manufacturers through-out New Envland. Sand outers for Kom. Kom in here neckers with full acc hundred years ago advanced doctrines of a character indicated by the above quoted passages, would escape persecution-such a one does not even in our own time, that boasts of being enlightened, liberal, tolerant and all that. Boehme's first work, "Aurora," (the beginning of a new day) was not completed, when, through a friend of the author, it became known to the clergy, and Gregorius Richter, the head-parson of Goerlitz, too vain to allow that a poor shoemaker should be in possession of any spiritual knowledge which he, the well fed priest, did not possess, became his bitterest enemy, and denounced and cursed him, and soon in his pulpit publicly accused him of being a disturber of the peace and a heretic. He did more: He asked the legal authorities of the city to punish him as a traitor, else God would cause the earth to swallow up the whole place and its people. The City Council, fearing the priest, ordered Boehme to depart at once, even refusing him an interview with his family before banishment. But the Councilmen relented. The next day they called him back, countermanded their decree, stipulating that he should give to them the manuscript of "Aurora," and write no more books. For seven years Boehme restrained himself from writing his experiences in the realm of spirit, and "instead of bringing light to mankind contented himself with mending their shoes." The Spiritualists of our day are often disposed to demur at the treatment they receive at the hands of the clergy, many of whom, while presumably informed of spiritual truths, are lamentably ignorant of them. But it appears to have been the fate of all Spiritualists, more especially of sensitives to direct spirit teachings, from the medium of Nazareth to those of the present time, to be maligned, persecuted, and in some instances crucified. Despairing of putting down the truth by reasonable argument, they have had and still have recourse to opprobrious epithets and derogatory allegations, and employ them as weapons of attack. In vain Jacob Boehme attempted to reason with the infurlated Doctor of Divinity, Gregorius Richter. New curses and insults were the result, and the irate parson threatened to have him arrested and put in prison. Said Richter:. "The writings of Jacob Boehme contain as many blasphemies as there are lines. They have a fear-ful odor of shoemakers' pitch and blacking." Again: "We ask who deserves belief? the word of Christ or the prejudiced shoemaker with his dirt?" Quite in keeping with some of our present-day pulpit comments on Spiritualism is the following utterance of Delitsch "We have no desire to climb up the ladder of dreams created by Boehme. To do so would be to tempt God and lead us down to perdition." Not only Boehme, but his followers, suffered because of the attempt of the spirit-world to enlighten the people of earth through his mediumship. In 1689 Quirinus Kuhimann, a follower of Boehme, was burned alive at the stake at Moscow, because he had been too free in expressing his opinions. Hobius of Hamburg was forced to leave the city for fear of being assassin ated, Abraham Hinkelman, threatened by the rabble, died of grief, and Joh. Winkler was saved from death at its hands by the protection of the king. The volume before us gives an epitome of the prin-cipal doctrines of Jacob Boehme. The extracts are made from the German edition (Amsterdam, 1682) of Boehme's Complete Works:

1

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CURES

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"Two years ago I was troubled with saltrheum. It was all over my body, and noth-ing the doctors did for me was of any avail. At last I took four bottles of Ayer's Sarsaparilla, and was completely cured. I can sincerely recommend it as a splendid blood-purifier."-J. S. Burt, Upper Keswick, New Brunswick.

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the legs. Ayer's Sarsaparilla being recom-mended, I took a number of bottles, and was

cured. I have never since that time had a recurrence of the complaint." - J. C.

"I was cured of Scrofula by the use of Ayor's Sarsaparilla."—John C. Berry, Deer-

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Mrs. Etta B. Roberts,

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Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9.4. M. to 5 P. M. Development of Medium-ship a specialty. Test Circles Sundays and Wednesdays, 8 P. M. and Tuesday afternoon at 3. No. 8 Dwight street, Boston. Will be in Lynn overy Friday and Saturday at No. 77 Peari street. W. Oct. 24.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Slittings daily, Circles Sunday, Thursday evenings, and Tuesday af-termoons at 3 o'clock. Bix Developing Slittings for \$4.00. 1641 Washington street, opposite Davis street, Boston, Oct. 24. iw

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium, will hold Circles every Sunday ovening at 7:30, also every Tues-day afternoon at 2:30. Sittings daily. Also her Indian Reme-dy for Piles; a sure cure. 22 Winter st., Room 16, Boston. Oct. 17.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sun-day evening at 7:30, at her parlors, 623 Washington street, Oct. 24.

Hattie C. Stafford,

58 East Concord Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday, 8 P. M. Newton Stansbury, Manager. 4w Oct. 24.

Mrs. Mott Knight, 451 SHAWMUT AVENUE Boston, Independent Slate from 2 to 3 P. M., for Developing Modium. Circles Fridays evenings for Slate-Writing. Iw Oct. 24.

Mrs. Walter S. Eldridge, M. D., MAGNETIC PHYSICIAN, 33 Shawmut Avenue and 75 Pleasant street, Boston. Oct. 17. 3w*

Mrs. H. B. Fay,

17 APPLETON STREET, will commence Séances Oct 22d. Thursdays and Saturdays at 2:30 P. M.; Sundays at 8 P. M. 4w* Oct. 17. Matthias von Below,

MAGNETIC and Massage Treatments. No charge to poo 35 Dwight street, near Berkeloy Hall, Boston, Mass. Oct. 24.

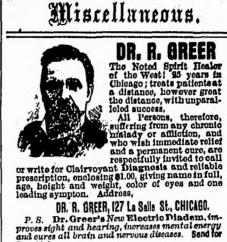
Allen Toothaker, CLAIRVOYANT Physician and Business Medium, 150A Tremont street, Boston, Room 4'5, 10 A.M. to 3 P.M. 216 Cross street, Malden, Mass., 4 to 8 P.M. Oct. 17.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 8% Bosworth street, Room 4, Boston. Hours 9 to 5. Sept. 19.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 8, Boston. Oct. 24.

Piano Classics, Vols. 1 and 2 Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnett and Electric Treatments, from 10 A. M. to 5 P. M. 18 Shawmut Avenue, one flight, Boston. 4w Oct. 24. 181 Young People's Classics, Vols. I and 2

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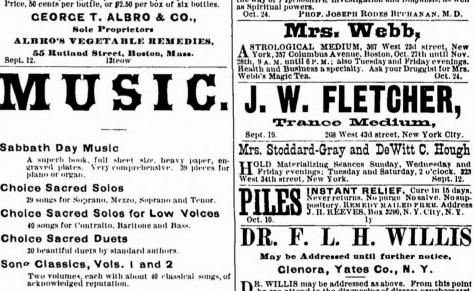
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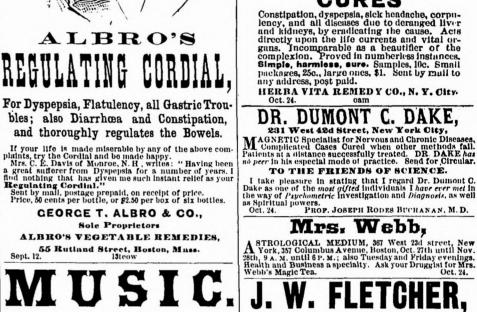
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BT Spiritualism leads the thirsty to living fountains, feeds the hungry with the bread of heaven, and, plucking away the thorns of life. plants along our paths the flowers of undving affection. It comes to each and all of us personally, pleading with us to pay the price of self-denial, to spiritualize our natures, purify our affections, overcoming the world, thus living in precious memories on earth, immortal for the good that we have done.-J. M. Peebles.

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Very easy to take. Does not produce Nausea, and is easily assimilated. Thousands of Physicians are prescribing it in their regular practice and many assert that it is

Oct. 24.

MEETINGS IN BROOKLYN.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Bundays 10% A. M. and 7% F. M. W. J. Rand, Secretary.

The Woman's Oriental Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- The season opened with that stanch old Spiritualist and medium whose inspirations have been heard by all the leading socie-

ties in England and America, Mr. Walter Howell. The estimation of him by his hearers may be better expressed in the quaint words of an intelligent old lady, who said at the close of his engagement: "When

The inimitable lecturer and test medium, Mrs. Ada

Something Without Charge.



MEETINGS IN BOSTON.

Boiritual Meetings are held at the Banner of Light Hall, Biosworth street, every Tuesday and Friday after-noon, Mrs. M. T. Longiey occupying the platform; J. A. Sheihamer, Chairman. These interesting meetings are free to the public.

Horticultural Hall, 100 Tremont Street .-- Public

Horicaltural Hall, 100 Tremont Street.-Public moetings overy Sunday at 10% A.M. and 7% P.M. Lecturer for Oct. 26th. Mr. Frank T. Ripley. Choice musical selec-tions by the Barrenther family. Richard Holmes, Freident; Hiram O. Young, Treasurer; Oscar L. Rockwood, Sceretary. First Spiritual Temple, corner Newbury and Exctor Streets.-Bpiritual Fraternity Society: Lecture every Sunday at 2% P. M.; School at 11 A.M. Wednesday evening Social at 7%. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston. The Echo Spiritualist Meetings, America Hall, 10% A.M., 2% and 7% P. M., and every Thursday attermon at 3 ociock; also the 2d and 4th Thursday evening of every moth services will be held of a religious and social nature. Wm. A. Hale, M.D., Ohairman. Eagle Hall, 616 Weshington Street.-Sundays at

Wm. A. Haie, M. D., Unairman.
 Engle Hall, 616 Washington Street.-Sundays at 10% A. M., 3% and 7% F. M.; also Wednesdays at 3 P. M. F.
 W. Mathews, Conductor.
 College Hall, 64 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.

Alpha Hall, 18 Essex Street. -Bervices every Sun-day at 10½ A. M., 2½ and 7½ P. M.; also Thursday, 2½ P. M. Dr. Ella A. Higginson, 7 Dwight street, Conductor.

Commercial Hall, 604 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 10% A. M., 2% and 7% P.M. N. P. Smith, Chairman.

Ohlidron's Spiritual Lyceum meets every Sunday at 10% A. M. in Red Men's Hall, Sid Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-

G. A. R. Hall, Washington, corner of Essex Street.-Meetings for tests, speaking and psychometric readings will be held every Tuesday at 2% F. M. Mrs. M.A. Wilkinson, Manager.

Freadings Will be field every furshing ar signation.
Wilkinson, Manager.
Dwight Hall Meetings-Tremont Street, near
Dwight Street-Mr. and Mrs. Perkins, test mediums, conductors. Sunday at 2% and 7% P. M.; psychic classes at same hall Mondays at 2 P. M.; Saturdays at 2%.
First Spiritualist Ladies' Aid Society.--Parlors 1031 Washington street. Organized 1857; incorporated 1852.
Bushington street. Organized 1857; incorporated 1852.
Bushington street. Barnes, President; Mrs. A. L. Woodbury, Secretary.
Sunday Meetings are held at this place each week. Devel oping Circle at 11 A. N.; spoaking and tests 2% and 7% P. M. J. E. and Mrs. Loomis-Hall, Conductors.
The Ladies' Industrial Society meets weekly Thurs.

The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelses, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, sitemoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mirs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings unday evenings in Odd Fellows Hali, 548 Main street. H. S. Simons, Secretary.

First Spiritual Temple .- The service last Sunday afternoon, Oct. 18th, was opened with an organ selection by Miss Helen M. Folger, followed by the reading, by Mrs. H. S. Lake, of original and selected

day afternoon, Oct. 18th, was opened with an organ selection by Miss Helen M. Folger, followed by the reading, by Mrs. H. S. Lake, of original and selected poems, after which she discoursed, in normal state, upon "What Haiton Does It Bear to the Real Progress of Mankind?" She said, in substance: "By Bpiftualism, as we apeak to day, we mean the movement which unfolds from the discovery that an influence, which is ordinarily invisible, and seems to be that of an intelligent entity once living here, can communicate ideas to us. By means of this we have learned that the universe is much more immense than we had bitherto conceived; that the facilities of the being are much more numerous and persistent; that there are no 'fixed states' of the soui; that beings, disrobed of the flesh, may be alded and instructed in some ways by those who are still inhabitants of earth; that conceptions of right and wrong vary with mortals after 'death'; that there are capacities of the mind which can be aroused and developed by other methods than those employed by the accredited schools of theology, medicine, and law. By means of Spiritualism we have learned that re ceptivity renders it possible for the unlettered to dis-course, under some circumstances, as profo-undly as the trained scholar; the clairvoyant to see more clearly, with the spirit sense, than the disciplined scientist; we have learned that appetites which dominate the spirit here, may still hold mastery for a time there; that from the seething hells of human misery and ignorance vast numbers of spiritualism the necessity of holding preconcelved opinions in abey-ance, while we register the results of the thought-life of spirits. We have learned that appetites which dominate the spirit here, may still hold mastery for a time there; that from the seething hells of human misery and ignorance vast numbers of spiritualism is related to invide dess ato on the soul, and the soul on the body dress, we are forced to concern ourselves with material resources, but does not tend to

Next Thursday services at Bo'clock as usual, and a select social in the evening at 8. Next Hunday ser-vices as usual. In the alternoon, in conjunction with the usual excellent talent, Mrs. Etta B. Roberts, the materializing medium, will demonstrate her power of answering written questions unread before the audi-ence. The public cordially invited. VIDEAUX.

The Children's Progressive Lycenm held one of the most entertaining sessions in the history of Lycoum work on Sunday morning last. On this occasion the hall was filled to its utmost capacity by

one of the most entertaining sessions in the history of Lycoum work on Sunday morning last. On this occa-sion the hall was filled to its utmost capacity by members and visiting friends; the harmony pervading the place was all that could be desired, and the order of exercises proved to be of a highly interesting and instructive character. A generous collection was taken, and all present attested to their appreciation of the work of this school. After a grand selection by the orchestra, under the direction of Willis Milligan, the Lyceum was called to order by Assistant Conductor J. B. Hatch, Jr., who in a few appropriate remarks welcomed the pupils and friends, announcing the enforced absence of Conductor Falls, who had been called to attend the funeral of a relative, and giving greeting in the name of the school to a delegation present from the Lynn Lyceum. Blinging by the school, an invocation, the reading of Silver-Chain selections, and other usual exercises fol-lowed, after which the Grand March was exceuted with unusual precision and skill—the school present-ing a beautiful sight as its members marched with graceful step and waving banners to the tunctul strains of orchestral music, and led by the able Guardian, Mrs. C. L. Hatch, and the equally efficient Assistrat-Guardian, Mrs. Wm S. Butler. At the conclusion of this March Mr. Hatch, Jr., an-nounced that he would present a silken banner to the school, which banner should be borne in the March by the leader whose group could show the best military skill in step and movement during the same exercise for one month. The bauner to be kept by sald group until won from it by some other class; or, if the group bearing it should continue to be first in the require-ments necessary for its retention for three months, the fing should be presented durin effective (aste, and merited the generous applause that it received. By request, Flossie Waite recited the beautiful poem-mentioned in last verek's BANYER—" Where is Heaven? " after which Jessie Hutchins and Amy Ad

and declamations that elicited well earned and abun-dant applause. J. B. Hatch, senior, responded to a call in a few well-chosen remarks, presenting Mr. Perkins, our guest from California, who again entertained his au-dience with one of his felicitous addresses, after which the same gentleman rendered in an effective style that beautiful song by James G. Clark, "The New Time Rolling On." Singing by the school and a benediction brought this highly-interesting session to a close. Lyceum meets every Sunday at 514 Tremont street, opposite Berkeley Hall, at 10:45 A. M. SCRIBE.

Dwight Hall .- The second meeting conducted by Prof. and Mrs. Perkins was held in this hall on Sunday last. The afternoon session was well attended, and a profitable and harmonious meeting was enjoyed

by all. Mr. Perkins led the congregation in singing several spiritual hymns, and followed with a poen entitled: "Mind Musings." Mrs. Perkins gave an invocation. The Professor then sang, "Home is Where the Heart Is," and delivered a short address defining their po-sition as public workers in the cause of proving the continuity of life. Mrs. Perkins gave a large number of spirit commu-nications and readings; Mrs. M. Wilkinson followed with psychometric readings, which were also appre-ciated by the recipients. The evening meeting was devoted to tests by Mr. and Mrs. Perkins, the hall being comfortably filled with inquirers. A large number of readings from date of birth were given by Prof. Perkins, who presented many vivid descriptions of past events and spirit friends, with full names. Mrs. Perkins afforded many startling tests, also read articles psychometrically—every case being fully recognized. by all.

recognized. Many expressed a desire to join the Psychic Classes held at Dwight Hall Monday 2:30 and Saturday 2:30

P. M. Mrs. M. E. Butler was present, and delivered an earnest speech in favor of the mediumship of Mr. and Mrs. Perkins. These meetings will continue the coming Sunday at 2:30 and 7:45 P. M.

The First Spiritualist Ladies' Aid Society.-

Well-attended meetings under the auspices of this soclety were held Friday, Oct. 16th.

A public circle will be held Friday afternoon, Oct. 30th, to be followed by the "Munn Supper," which was arranged for Oct. 23d, as many persons out of town desire to attend both the supper and circle. Miss Amanda Balley, accompanied by Mrs. Burnett, opened the social at the last gathering with choice musical selections. Addresses were made by Dr. Biobardson Mrs. Abda N. Burnham Mrs. Haltinger

musical selections. A ddresses were made by Dr. Richardson, Mrs. Abdie N. Burnham, Mr. Hollings-worth and Miss Harding—the last two named giving many satisfactory tests. Mrs. Hammet, with a song accompanied on a guitar, was well received and heart-ily applauded. Mr. Dudley Hanson gave a fine vocal selection.

the meeting with an address; Dr. Thomas and Mrs. Cutting Luther gave remarks and tests; Mrs. J. U. Wilson made an address, followed by psychometric readings; Miss. Jonnie Rhind offored remarks and symbols; Dr. W. S. Eldridge gave tests of healing, and Mrs. Dr. E. F. Howe followed with the closing address. Much interest was manifested throughout the session. W. W. R.

College Hall.-Mr. Cobb opened the meeting last Sunday with an invocation, after which Mrs. M. A. Chandler, under the inspiration of her guides, made

Chandler, under the inspiration of her guides, made remarks, which were musir appreciated. Many mediums were present during the day—Miss A. Peabody, Mrs. A. Forrester, Mrs. Wagner, who gave psychometric readings; as also did Mrs. Neille S. Thomas. Tests and spirit descriptions were given by Mrs. A. E. Hing, Mrs. Shackley, Mrs. I. E. Down-ing, Mrs. M. A. Chandler, Mrs. Gould, Mr. Huott, Mr. McKenzle, and Mr. Frank T. Ripley. Mr. Capel answered satisfactorily mental questions. Dr. El-dridge examined and treated suffering ones, who de-clared themselves at once as feeling better. Mrs. Stratton gave an interesting exhibition of character readings. Mrs. Issa Chandler, under contol, an-swered questions satisfactorily. Throughout the day the attendance was large, and every one seemed de-termined to give the mediums the best of conditions. All were pleased to welcome Miss Minnie C. Stone, her musical abilities being much appreciated. It is hoped she will remain with us the coming season. I. L. C. I. L. C.

Alphn Hall.-Dr. Elia A. Higginson, conductor. The exercises of last Sunday consisted of music by Mrs. Locke, singing by the audience, invocation, Bible readings and remarks, and a poem by the con-ductor. Remarks by Mr. Quint, Mrs. Pierce and Mrs. Sarah N. Sawtelle. Psychometric readings by the conductor gave much satisfaction to the audiences. The Thursday afternoon services were interesting to all. Free diagnosis of disease is given at these meet-ings. E. A. H.

Baldness ought not to come till the age of fifty-five of later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

MEETINGS IN NEW YORK.

MIDDINITY IN NEW TORK. The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegie Music Hall Build-ing, between 5 th and 57th streets, on Soventh Avenue; en-trance on 57th street. Berviees Sundays, 10% A. M. and 7% r_M. Henry J. Newton, President. **'Knickerbocker Conservatory, 44 West 14th Street.**—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker for October, Mrs. F. O. Hyzer.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue. - The Progressive Spiritualists bid ser-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor.

Adelphi Hall, West 53d Street, East of Broad-

way.-Meetings will be held here regularly on Sundars, J. Wm Fletcher (258 West 43d street) being the settled speaker. The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Adelphi Hall .- At the afternoon service there was a large and interested attendance. Mr. Bunce opened the meeting by saying that "We are much more the children of circumstance than we at first imagine, and it takes a lifetime to rid one's self of inherited conditions, the effects of early education, and such prejudices as have stamped themselves upon us in our early life. Spiritualism gradually reveals the possi-bilities of the interior man, and in the end it becomes the controlling power. The spiritual world is that state wherein each soul realizes that which is highest within itself."

within itself." Mr. Fletcher, after some very pertinent remarks, announced that he should devote the rest of the time to the exercise of his mediumship. On the table be fore him a large number of things had been placed by different people in the audience, before he had come in. He took these one by one in his hand, success-fully reading the characteristics of the possessor, giv-ing incidents, dates, names and spirit-communications for over two hours. Frequent applause interrupted the speaker. The World prints the following: "." W Bietcher letured in Adelphi Hall isst night under And annuary. Her lecturer and text medium, Mrs. Ada Foye, will speak for us two full months, December and January. Her lectures will be short, but to the point, in order to devote the greater part of the time to the interesting and convincing tests to which her life has been devoted. W. J. R.

"J. W. Fletcher lectured in Adelphi Hall last night under the auspices of the Spiritual Research Society which he organized three weeks ago. The object of the society is the discussion of Spiritualism, Theosophy and all psychi-cal questions. It meets every Sunday afternoon and even-ing.

If you are suffering from some lingering or long-standing complaint which refuses to yield to treatment, why do you not consult the skillful and eminent Dr. Greene, of 34 Temple Place, Boston, Mass., by letter? He is the discoverer of the wonderful remedy, Dr. Greene's Nervura, and is a specialist in the cure of all forms of nervous and chronic diseases. He devotes special attention to the treatment of patients at a dis-tance through letter correspondence, and his success in restoring even the worst and apparently locurable cases to health with his harmless vegetable remedies is marvelous. cal questions. It meets every bunus attennoon and over-ing. During the afternoon exercises Mr. Fletcher called upon the audience to place any convenient personal property on the table. As he handled the articles he described certain pletures which, he said, spontaneously appeared before his mind. Then he asked the owners if the pletures he described did not recall actual occurrences in connection with the objects handled. Sometimes the answer was neg-ative, whereupon the lecturer would exclaim: 'It certainly existed, else why those pictures I see mentally?' In the majority of cases the owners identified what Mr. Fletcher cases to health with his harmless vegetable remedies is marvelous. Write him a description of your case, and he will re-turn a carefully considered answer fully explaining your disease, and giving you a perfect understanding of all its symptoms, free of expense. It will therefore cost you nothing to consult him, and there is almost a positive assurance of being cured as thousands of oth-ers have been. Send for his symptom blank to fill out.

balactic, even of the owners identified what Mr. Fletcher described.
Finally he pleked up a ring. Slipping it mechanically several times upon his finger, he described a man. A woman who said she owned in be ring stood up and appeared attated. The speaker continued in his description, one hand covering his even, when suddenly he exclaimed:
'Madame, I see-I see a horror!'
'That will do!' exclaimed the woman, with intense or well felgned emotion, 'do not go on!'
She took the ring and left the room precipitately."
In the evening there was a large attendance, the subject being 'Theosophy and Spiritualism;' in the discourse it was insisted that Theosophy was the intellectual side of Spiritualism, and that Spiritualism was the emotional side of Theosophy.
The Fowler trio (colored), who have been engaged for the evening meetings, rendered some very fine selections.
Next Sunday it is expected will be devoted to the American Psychical Society.
Mr. W. J. Colville begins a course of Sunday morning lectures Nov. 1st. A. E. WILLIS, Sec'y. 268 West 43d street, Net! Fork City.

THE BEST EMULSION IN THE MARKET. Ask your Druggist for it MAGEE EMULSION CO., Manf'rs, townence, MASS. GRATEFUL-COMFORTING. EPPS'S COCOA. The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 6 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Samuel Bogert, President.

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Dy ALSBY A. JUDSON, Minneapolis, Minn. Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Poems, and Communications from her Missionary Father and Moth-er, and other Guides. Tastfeulity bound in cloth, 263 pages. Price \$1.00, postage 10 cents. Remit by P. O. Order or Registered Letter to MISS ABBY A. JUDSON, 1020 Harmon Place, Minsenpolis, Minn. "TERESTRIAL MAGNETISM," 10 cents. Oct. 24.

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The estimation of him by his nearers may be better expressed in the quait words of an intelligent oid lady, who said at the close of his engagement: "When Mr. Howell opens his mouth to expound Spiritualism, something is said." The rostrum is occupied in October by Mme. Alice D. Le Plongeon, the famous explorer, traveler and author, who, with her husband. Dr. Le Plongeon, made a long and tedious examination of the oid tem-ples and palaces in the ruleed cities of Yucatan. Madam Le Plongeon's subject is "Prehistoric Ameri-ca." Dr. Le Plongeon claims to have found in the Maya books among these old ruins in which was re-corded the loss of the ancient continent Atlantis, some ten thousand years ago, when ninety mil-llons perished in a single night. Madame Le Plon-geon's Sunday evening lectures touch upon "Truth in Traditions," "Dwarfs and Giants." "The Myste-rious Red Hands." "A Sacred Weil," and "Spirit Manifestations in the Sixteenth Century at Yucatan." On Sunday, Oct. 25th, the closing lecture will be il-lustrated with pletures taken by Madam Le Plongeon during a residence of many years among the deserted old cities in the forests of this wonderful country. This lecture is the best and most instructive ever de-livered to a Brooklyn andience. Mrs. F. O. Hyzer, the great poetical and inspirational exponent of Spiritualism, will be the speaker for the month of November. Spiritualists who have never heard this medium, whose whole life has been a liv-ing poem, will perhaps miss the opportunity of a life-time if they make no effort now to do so. Those who have heard her will be more than pleased to hear her again. The inmitable lecturer and test medium, Mrs. Ada

again.

It is therefore your duty and mine, as we learn these truths, to stand for and by them, and in all justice and sincerity to do and be a living expression of spir-itual process."

and sincerity to do and be a living expression of spir-itual progress." Next Sunday the subject will be "Spiritualism and Spirituality." Lecture at 2:45 F. M. School for chil-dren at 11 A. M. Social conference each Wednesday evening at 7:30. Meeting of the ladies of the Fraternity for business purposes each Friday afternoon at 3 o'clock. Ar-rangements have been made for a Hygienic Supper on Wednesday evening, Nov. 4th. REPORTER.

Horticultural Hall .- In the morning Mrs. C. Fannie Allyn spoke to a goodly number of attentive Fannie Allyn spoke to a goodly number of attentive listeners on the following subjects furnished by the audience: "Religion, its past, present and future—and has it not taken ages for Spiritualism to awaken?"
"What do you know about any intelligence that has not lived on this orsome other planet?" etc. All were answered in an able and satisfactory manner, her remarks closing with a beautiful and inspirational poem. The questions for the evening's discourse were:
"Does the human spirit or germ have its origin in matter—the earth, for instance—or does it descend into matter organically prepared for it?" "Do you regard man wholly a product of evolution, or how otherwise do you account for his origin?" These were answered in a scientific and logical manner. The subject for the evening poem was: "Life's work and its reward," which brought out an improvisation rich in sentiment and polished in rhythm. The music for the evening's address Mr. Frank T. Ripley gave some very satisfactory tests, and the Barrenther family of Brooklyn, N. Y. (with little Harry, the musical prodigy), favored the audience with very fine musical selections. The audiencies of the audience, and give tests both morning and evening, Mrs. French and the Barrenther family will for appreciation by rapt attention and frequent applause.
Wort Sunday, Nov. 1st, Mrs. Helen Stuart Richings will occupy the platform, and Mr. F. A. Wigrin, the listeners on the following subjects furnished by the

On Sunday, Nov. 1st, Mrs. Helen Stuart Richings will occupy the platform, and Mr. F. A. Wiggin, the excellent test-medium, will give evidences of spiritpresence. CF-

America Hall .-- The Echo Spiritualist Meetings were held here as usual last Sunday, Dr. W. A. Hale Chairman. The morning services were opened by an

were held here as usual last Sunday, Dr. W. A. Hale Chairman. The morning services were opened by an invocation by the doctor, followed by an earnest ad-dress, characterized by his usual pleasing delivery, and giving much for consideration. Mr. Anderson followed with tests and readings, which were correct, as also did the Chairman. *Afternoon.*-Invocation and remarks by the Chair-man and Mrs. M. St. Omer. Mrs. J. K. D. Conant gave a large number of tests. Mrs. Mott-Knight of Moberly, Mo., then gave remarkable demonstrations in independent slate-writing, several messages being given, and upon one slate appeared three faces. Test conditions were observed, and the writing was dis-tinctly heard in the back part of the hall. She will probably be present next Sunday. Mrs. Kate R. Stiles followed with remarks of deep interest, supple-menting the same with many tests, giving names in full. An instructive address was given by Mrs. M. E. Pierce, which was highly appreciated, also tests. Mrs. Chandler Bailey, under control of "Starlight." gave psychometric readings. *Evening.*-Mr. H. R. Bagley presided, in the un-avoidable absence of Dr. Hale. Atter an invocation by the Chairman, Mrs. M. A. Brown read a poem, Mrs. M. E. Pierce made remarks and gave tests, Large and appreciative audiences throughout the day manifested deep interest. The music by Prof. and Mrs. F. W. Peak is much enjoyed and greatly adds to the harmony of the meetings. The Thursday after noon meeting of Oct. 15th was well attended and of a very interesting nature, many mediums participating.

The evening meetings of the society are worthy the attention of all interested in Spiritualism; and those having charge of them will always arrange a programme of the best talent that can be secured. W.

Eagle Hall .- Wednesday, Oct. 14th: Singing by Mrs. Earle, Nellie Carleton, W. L. Orcut, and Geo.

Mrs. Earle, Neille Carleton, W. L. Orcut, and Geo. W. Hames; remarks by Dr. Eldridge; facial readings by Mrs. Stratton; Prof. Perkins, Mrs. Balley, Dr. Combs and Mrs. Wilson also took part in the exer-cises. Last Sunday, at 11 A. M., developing and heal-ing circle. At the afternoon meeting: Singing, invo-cation. Remarks and tests by Dr. Fernald, psycho-metric readings by Mrs. Balley. Mrs. Smith gave tests, Mrs Lizzle Kelley readings, and Mrs. Dr. Bell made closing remarks. In the evening, 7:30. a poem was read by F. W. Mathews, "Angels' Whispers." Remarks by Mrs. Smith. Reelation by Miss Ida Burnham. Readings by Mrs. Dr. Bell. Remarks by Mrs. Abbie N. Burnham. Tests by Dr. Combs. Readings by Mrs. Balley. Meetings in this hall every Wednesday at 3 F. M., Sundays at 11 A. M., 2:30 and 7:30 F. M. F. W. MATHEWS, Conductor.

The Ladies' Industrial Society met at Arlington Hall, corner of Dover and Washington streets. on the afternoon and evening of Thursday, Oct. 15th. on the afterneon and evening of Thursday, Oct. 15th. Business meeting at 3, circle at 4, supper at 6. Our President opened the meeting in the evening with fine remarks. Mrs. Stiles, our Vice-President, spoke of the passing over of a dear friend who was willing and ready, her belief in our beautiful philosophy having made her so. Master Hadfield gave a recitation. Tests were given by Mrs. Keily, Mrs. Conant and Mr. Ripley. Mrs. Butler closed our meeting by urging those who had not found the spiritual light to seek and find, knock that the door might be opened unto them. Friends, do not forget our sale of articles the 3d and 10th of December. MRS. H. W. CUSHMAN, Sec'y.

MRS. H. W. CUSHMAN, Sec'y.

G. A. R. Hall .- Mrs. M. Adeline Wilkinson is holding a series of very successful meetings and doing good work every Tuesday afternoon at this hall. Tuesday, Oct. 13th, Mrs. Ida P. A. Whitlock opened



of all in leavening strength .- Latest U. S. Government Bood Report.

The First Society of Spiritualists .- Prof. J Clegg Wright was our speaker last Sunday morning. After making preliminary remarks upon the cosmo politan character of his audience, as he saw people from Montreal to Baltimore present, he wove several subjects handed to him from the audience into one discourse, that commanded the close attention of his

discourse, that commanded the close attention of his hearers. At the alternoon Meeting for Manifestations, Mr. Henry J. Newton announced that some time in the near future he would read the recorded evidence of who the authors were that started the Theosophical Society, and thereby show that it was not, as the newspapers had stated, Madam Blavatsky. He also related an experience of Saturday at a materializing scance at Mrs. Williams's, 232 West 46th street, saying that the late Prof. Henry Kiddle materialized so per-fectly that he fully recognized him, even before he spoke.

The vent solution of the standing-room, while many people went away, unable to find room to find room to the standing room to find room to accommodate them. Miss Gaule has been engaged to give tests every first and third sunday of each month. In the evening Prof. Wright spoke upon subjects given by the audience. After the lecture Miss Gaule gave tests for twenty minutes, to the perfect satisfaction of the recipients. Prof. Wright will occupy the platform for the society next Sunday morning, afternoon and evening. New York, Oct. 18th, 1801.

The Psychical Society, Oct. 14th, repeated the previous successes with experiments in psychometry and mesmerism, before a very large and enthusiastic

audience. Mr. J. W. Fletcher demonstrated his wonderful powers as a modern seer, and Prof. Cadwell was in-strumental in suddenly developing in new candidates evidences of mediumship for spirit personation and written tests, with full names, etc., of departed riends

friends. These psychic and spiritual experiments will be continued every Wednesday evening at the above ad-dress. Mr. Fletcher's meetings every Sunday after-noon and evening at Adelphi Hall, Broadway and Filty-second street, are also exciting great public in-terest. J. F. SNIPES.

Hancock .- Miss S; Lizzle Ewer of Portsmouth lectured and gave tests 'in the Grange Hall, Oct. 11th, lectured and gave tests in the Grange Hall, Oct. 11th, to appreciative audiences. The subject of the lecture was: "The Harvest of the World"; it was one of the best inspirational lectures ever delivered here. Her tests convinced many, Mr. and Mrs. Epps of Fran-cestown have our heartfelt thanks for the interest they manifested in many ways in making the meeting pleasant and profitable—especially the vocal and instrumental music rendered, that was elevating and inspiring. OBEN NELSON.

After eating, does your food distress you? Sex and I will give you a OLAIRY OYANT DIAGNOSIS OF Albro's Regulating Cordial gives instant relief oal, Magnetic Institute. Grand Rapids, Mich. 1m* Oct. 3.

CONNECTICUT.

Norwich .- Last Sunday Mrs. E. C. Kimball of

cellent satisfaction both afternoon and evening. Many convincing tests were afforded of spirit pres-ence, and many messages and delineations which were recognized in full. Mrs. Klimball prefaced her séances with very practical remarks, showing the necessity of earnest and energetic work on the part of Spiritualists in presenting both phenomena and philosophy before the people in the best light. Good audiences greeted the speaker and listened with interest to every word uttered. Mrs. Klimball will be our speaker next Sunday, and Mr. and Mrs. J. T. Lillie will occupy our platform the Sundays of November. Mrs. J. A. CHAPMAN, Sec'y.

Willimantic .- The Society of Spiritualists here commenced its sessions with the first Sunday of October, and for the present will have but two meetings

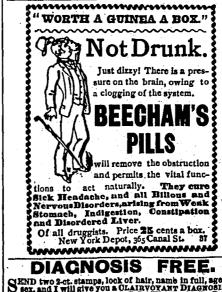
ber, and for the present with have but two meetings a month, as a rule. Mrs. Ida P. A. Whitlock occu-pled the platform Sundays, Oct. 4th and 18th. Her work here has been highly appreciated, and quite large audiences have greeted her at each session. No Sunday services will be held till Nov. 18th, when Mrs. E. Clark-Kimball will lecture and give tests. Nov. 22d and 29th Mr. F. A. Wiggin will lecture and give tests.

Nov. 224 and 29th Mr. F. A. Wiggin will recture and give tests. The Lyceum connected with the Society meets every Sunday in the vestry of the church, and quite a number of young and old gather to listen to the teach-ings of Modern Spiritualism. It is to be hoped that the interest in this locality will so increase as to add to the finances in such a manner as to insure us good speakers every Sunday, instead of twice a month. CORRESPONDENT.

CALIFORNA.

Oakland.-The Mission Spiritualists of Oakland.

Cal., organized and commenced work Sunday, Oct 4th. It was a glorious day, and Native Sons' Hall was well filled. One of our resident mediums, Mrs. R. Cowell, spoke under control, and gave fine tests. Dr. Thompson gave good advice, and several others related grand experiences, showing that the Cause moves along in this seemingly quite city. The platform was beautifully adorned with flowers, which always bring harmony and words of cheer from both sides of life. Our officers are as follows: President, Mr. John Thompson; Treasurer. Mr. Earnest Carson; Secre-tary pro term., Miss Kittle Thompson. We have about forty members. Meetings are held in Native Sons' Hall, Washing ton street—between Eighth and Ninth streets—every Sunday at 2 and 7:30 P. M. Good speakers and me-diums at all meetings. FRANK E. SMITH. 4th. It was a glorious day, and Native Sons' Hall



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RULES

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SPIRITUALIST MEETINGS.

Indiamapolis, Ind.-The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Ala-bamastreate, and will hold public meetings every Sunday at 3 and 7% F. M.; also séance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Association of Spiritualists, 194 E. Wasnington street. Colorado Cisy, Ool.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Dayton, O.-First Society of Spiritualists meets in G. A. R. Hall, 23 and 27 North Main street, every Sunday at 10½ A.M. and JY F.M. Scats free. Public invited. Wm. E. E. Kates, 1209 West 4th street, Secretary.

Oakland, Cal.-Mission Spiritualists meet every Sun-day at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner 10th and Spring Gardenstreets. Wil-liam Rowbottom, Chairman. Keystone Hall, corner Third Street and Girard Avenue. – Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. G. W. Kates, Chairman.

NEW HAMPSHIRE.