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1492!

GOD'S VOICE. God said, "I am tired of kings! I suffer them no more; Up to my ear the morning brings The outrage of the poor.

"Think you I made this ball A field of havoc and war, Where tyrants great and tyrants small Might harry the weak and poor?

"Lo! I uncover the land
Which I hid of old time in the West,
As the sculptor uncovers his statue
When he has wrought his best. "I will divide my goods!
Call in the wretch and slave;
None shall rule but the humble,
And none but toil shall have.

" I will have never a noble;
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a State!"
— Ralph Waldo Emerson.

The Reviewer.

La Communion Universelle Des Ames Dans L'Amour Divin,

(The Universal Communion of Souls in Love Divine.)

BY MME. LUCIE GRANGE, PARIS.

REVIEW BY W. N. EAYRS.

We can introduce what we are going to say about this attractive and suggestive book in no better way than by quoting the sentence with which it opens: "If the writing of a book was ever prompted by a sincere desire to promote the welfare of mankind and to increase the sum of human happiness, this book is assuredly the one." We believe it; and no one, we are confident, who shall read this little volume, will fail to recognize the pure, sincere and earnest spirit of love for humanity which is its inspiration. All may not agree in their judgment of the utility of the plan here proposed for the regeneration of society, but no one will deny that the idea is a noble one.

The book is a poem in prose, of high spiritual elevation. To many in this ultra-materialistic age the thought contained in these pages will seem mystical and without meaning; but the truth of truths is in them:

" Poets are all who love, who feel great truths. And tell them; and the truth of truths is love."

Those to whom this truth does not appeal will understand neither the language in which Mme. Grange hails the prospect of a new social state in which Love shall be the dominant principle, nor the confidence she has in the competency of her plan to bring such a state ing the impact of thought waves, originating about. To such she will doubtless seem to be both in the visible and the invisible world, and the victim of an over-exuberant fancy. But his mental and moral state is, in part, the proenthusiasts in the cause of humanity are not duct of the silent influences in the midst of o numerous in these last days teenth century that we can afford to discourage by our adverse criticism their noble zeal. Never was anything great achieved without enthusiasm; and surely, if anything will justify an excess, if excess be possible, of the motive force which has in all ages moved the noblest souls to generous deeds and made them beaconlights to humanity in its hard and toilsome march, it is the conviction that one has found a ready and effective means to lift from his fellowmen the burdens under which they groan. This conviction Mme. Grange evidently has. "Yes," she says, "it is the grand and noble host of the Invisibles that has planned this work for the renovation of the world. I have the conviction that I bring here the means of happiness for all, the secret of the force of forces, the initiation into a new and perfect life. The communion of souls in love is the most powerful instrumentality for progress it is possible to bring into use: by it we shall accumulate force enough to put an end to disorder and to introduce the reign of peace; the immense power generated by this union of souls will reëstablish justice and secure the general good."

The book is consequently a study of forces not recognized by the world, but whose influence has always been great in shaping the forms of societies. The discovery of these forces is one of the grandest conquests of Modern Spiritualism. When we shall have come to a clearer understanding of them, and shall have learned how to direct them, their effect upon the social life of man will be most salutary and important. Mme. Grange bases her confidence in her Communion of Souls upon this fact.

The force of forces is Love, and the power of thought is the means by which this force is to be applied to the creation of a new social order. It is the purpose of this book to tell those in whose hearts dwells the Christ-spirit of divine love, what good it is in their power to do by directing this force systematically to relieve the suffering, secure the peace and increase the happiness of mankind.

How shall this vast and noble work be done? By the Communion of Souls.

This communion is the fraternization of the souls of those in all lands, in all worlds, and in the limitless realms of space, who wish for the progress and happiness of humanity. Were this communion to be confined to the adherents of a single religious sect, or to partisans of an idea, no matter how humanitarian, it would obviously be incomplete. It belongs to Spiritualism, which is above all religions, and embraces all, to display the standard of a universal communion of souls, which shall be the

union of heaven with earth. Instructed by a noble band of powerful and devoted spirits, Mme. Grange appeals to all persons, of whatever race, color or religion, who sincerely desire that the wars, discords, injustice and suffering which disfigure the socalled Christian civilization of to day, shall gious as well as disease, and a man in full and

and the happiness which is the heritage of the children of Light, to cooperate with the invisible world in this work of regeneration, by devoting one-half hour on the twenty seventh day of each month, at an hour which in each country corresponds to eight o'clock in the evening at Paris, to solemn concentration of thought to this high spiritual purpose.

In retirement within his own home, or in friendly groups, each one is to dismiss all thought of self, to banish all petty jealousies, hates and rivalries, all the cares, the tyrannies of sect, caste and society, and in prayerful consecration of spirit to desire but one thing—the welfare of mankind. This is the Communion of Souls in Diviné Love.

The statement of this plan will no doubt bring to the lips of the thoughtless a smile of incredulity or a sneer of contempt; but the thoughtful, and especially those who know something about the silent forces of Nature, will see in it something more than the dream of a mystic, or the vagaries of an enthusiast. There are scientific grounds for confidence in its practicability and effectiveness.

What thought is in its essence is not pertinent to the question whether so great a change as is here implied in the relations of man with his fellows can be wrought by the operation of the thought. It is an established fact that thought can be transferred to a distance, and science suggests how such transference may be effected. The department of Acoustics demonstrates that vibrations of a certain kind traversing the ether, fall upon organs fitted to receive them and produce the sensation known as sound. It is scientifically correct to say that thought-waves, in company with soundwaves, heat-waves, etc., are incessantly moving through the ether. Why should not these be as effective in their sphere as the others in theirs? The Spiritual Philosophy demonstrates that they are.

If upon the placid bosom of a lake a stone is dropped, the undulations advance in constantly-enlarging circles until they are lost upon the surrounding shore: even if there were no shore to stop them, they would finally be destroyed by the friction of the agitated waters. But in the limitless ether no boundaries check the progress of these waves, and no friction destroys them. They must then go on forever, and with an energy dependent upon the energy of the initial impulse. The bearing of this doctrine upon the question under consideration is evident. Man, whether he is conscious of the fact or not, is constantly receivwhich he lives. Spiritual science fully p this fact.

In the domain of Physics, it is true that every body is capable of inducing in all other sympathetic bodies within its field, a condition similar to its own: This law holds, as well, in the realm of spirit, and acts with even greater uniformity. The ether fills all space and penetrates all bodies: its most important office is to receive, preserve and transmit all forms of motion, and by this property of conveying to a distance the molecular vibrations of all beings, it brings all into direct relation with each

Man, being a complex unit, composed of a material body, a soul and a fluidic envelope of the soul, known as the perisprit, is the source of two distinct kinds of vibrations which radiate from him into the ether: one, physical, proceeding from the body; the other, psychic, when the ether receives by the agency of the perisprit the vibrations of the soul. In consequence of this two-fold radiation, man is incessantly modifying the character of the radiations of others, as his are in turn affected by

This radiation is an essential property of life; it is inseparable from it; nothing can prevent it, not even death; for were it true that vibratory movement of the molecules ceased with the death of the body, the vibrations of the imperishable soul will continue to be imparted to the ether through all eternity. This radiation, again, is in no way connected with our consciousness or our volition; the only office of the will in this matter is to change the character of the vibrations or increase their intensity. Our psychic radiations are at all times the exact reflection of our moral and mental condition; hence follows this important truth, that it is not so much by what we do or say that we exert an influence over our fellows, as by what we are. The nature of the, vibrations proceeding from our souls will determine, to a greater or less extent, the nature of those of others, in precisely the same way and by virtue of the same law that causes an electric current to be induced in a wire placed within the field of an electrified body, though there be no contact of the two.

All persons do not feel in equal degree the influence of all the modes of motion; some are exceedingly sensitive, and are able even to read the character of a person by the sensations which his presence excites; others are seemingly unconscious of it; but no one escapes.

The radiations from a person vary in their nature with the changes in his mental and moral condition as well as in his physical. If he is ill or fatigued they are not the same as when he is well and full of vigor; if he is illtempered or despondent, as when he is amiable and hopeful. A cheerful and sunny-hearted man will impart to all about him his own warmth and cheerfulness. Health is contacease; who desire to extend to the whole hu. robust health can, by his presence merely, im-

man family a knowledge of spiritual truth, | prove the condition of others. Our good thoughts can inspire the like in others, and thus exert upon their acts a real and wholesome influence. Permanent and beneficent radiations alone proceed from a soul vibrating with love, truth and purity. There is scarcely one person who has not been at times conscious of the effects to which we have referred above; but few only have been able to assign a real cause for them.

In this review of the doctrine of psychic radiation, we have given the reason for our conviction that the Communion of Souls in Love Divine is sufficient to produce the great results claimed for it by its enthusiastic defender. If one man, by the exercise of a good thought, directed by a strong will, can influence another for good, conceive, if we can, what mighty and blessed effects may be produced when millions of earnest souls, inspired by divine love for their fellow-men, shall, at the same moment of time, at regular intervals, concentrate their thought, in a reverent spirit of loyalty to God and truth, upon one object, the moral and social advancement of the race. Add to this the active cooperation of the best spirits of the invisible world, and who can calculate the energy of these united forces?

History furnishes abundant testimony to the power of a dominant idea in a people. The story of every great reform accomplished in the world is the revelation of the existence and the power of occult forces. Inspired by the higher intelligences, the initiator of a great movement in behalf of the truth and of humanity projects his thought into the world; from his brain the vibrations radiate in all directions, and falling upon sympathetic minds, they set these to vibrating in unison; each person thus affected becoming a new center of movement, a new source of vibrations to induce the same in others still, until finally the thought becomes epidemic, its energy is transformed into noble deeds, and the world is lifted one degree in the scale of progress.

The extent to which this Communion of Souls has commended itself is indicated in this book, and the list of groups of communicants in all quarters of the globe is a surprise and an encouragement. If, in fige years only, this idea has found adherents in places as widely separated as Paris and Brazil, Oregon and Egypt, who can say how far the power of this union may be felt in the future? Its general effects will not necessarily be recognized by men; we may not be able to say of any one beneficent movement in the world that it is the result of this communion. It is sufficient that a cause is set in motion that renders such effects possible.

Mme. Grange looks to woman for the larger share in this regenerative work, and with good reason. Man has long enough monopolized the direction of affairs, and the result of his selfconstituted leadership is flattering neither to his wisdom nor his skill. He has had nineteen centuries of Christian civilization in which to try his hand at government, and the social disturbances, the injustice and the suffering which characterize the present age, signalize his failure. It is high time to admit woman to at least an equal partnership in the business of managing the social, political and religious interests of the world. The part which woman is to take in the establishment of the new order is something very different from what it is generally understood to be, and to the instruction of her sisters in humanity as to their part, and the preparation which it demands, Mme. Grange devotes some of the finest passages in the book. With a fine touch she draws the picture of Wordsworth's

"Perfect woman, nobly planned, To warn, to comfort, to command."

Everything announces that the influence of woman in the affairs of the world is soon to be largely increased: therefore Mme. Grange warns her sisters that a serious responsibility is laid upon them wisely to prepare themselves for their work. It is not by protesting against the injustice of which they have been the victims in all the ages past; it is not by wringing from the hands of reluctant man the right of suffrage and political equality; it is not by such means as these that woman will make herself worthy to rule; but by learning to discharge those duties which man has failed to learn, duties enjoined by love, devotion, fra-

"You, my sisters, who meet together to consider the means to employ for the welfare of the people, your words will never be translated into deeds if you remain deaf to the call of the Great Voice: the voice of love, and truth and duty. You who demand your social rights, raise yourselves first to the heights of purity and noble thought, out of the empire of the mean and trivial interests of earth. What shall we do with our rights, if we do not yet know our duties? Let us be, before all else, the educators of men; let us be the good example for society by showing ourselves to be morally more powerful than it. You appeal to justice against injustice. With all my heart I oln you in your appeal, but, in the name of true justice, in the name of the only power which can bring us success, let us commence by breaking away from all that entails that fatal weakness which is our reproach. Though we may protest by the thousands and hundreds of thousands, though we may hold congress upon congress, and unite the intelligent women of all countries, to raise the banner of independence, and work to open the new ways of life, all that we shall have said will be in vain, all our acts will be sterile. If we have not within us the regenerating leaven of true Spiritualism. Before interesting our selves in the ballot box, let us be educators in the truth of the new Spiritualism; let us prepare humanity for its destiny in the good and the beautiful by the force of purified love; let us by our teachings bring forth a new generation. My sisters, be per-suaded of this: the reign of woman does not mean what it is commonly thought to mean; It means that by woman the power of a truth is to be revealed, [Continued on seventh page.]

Literary Pepartment.

LED.

Written Expressly for the Banner of Light,

BY MRS. EMMA MINER.

Author of "Bars and Thresholds."

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CHAPTER XI.

Plots and Plans.

During this conversation Mr. Chase had covered the distance between Mr. Haskins's house and the highway very rapidly. He walked quickly through the orchard, and springing over the boundary line of stone wall walked eisurely the rest of the way to his hotel.

His reflections were none of the pleasantest. He felt that he would be foiled in his plans in regard to Millie, and possibly in regard to Eunice. Millie was suspicious of him, according to her own statement, and after what he and heard he knew she would be sustained in those suspicions by Mr. and Mrs. Haskins.

He did not venture near Mr. Haskins's house for several days, but might have been seen riding leisurely through the highways and by ways, always watchful; and he saw one day that for which he was waiting, Eunice and Mil lie riding together.

He immediately reined his horse beside them. As he leaned over his saddle and raised his hat, Millie could not help admitting to herself that in many respects he was a fine-looking man. Eunice always smiled on Mr. Chase. It was only for a moment, and both parties rode on

The next day Eunice proposed a drive over the same road. Millie consented to go, but was unexpectedly prevented; so Eunice started off alone. She met Mr. Chase, just as she ex-

He felt disappointed that Millie was not with her, but with a quick self-control did not per mit Eunice to suspect it.

"How unfortunate I am to meet you riding alone, and I am alone also! Will you not ride with me to morrow? Or this evening?" and he rode close beside her as he spoke.

Not to night, but to morrow perhaps. cannot promise really ---

Eunice hesitated. She remembered Mr. Haskins's warning, and knew that he would be dipleased. Yet, had she not told him openly she would stand by Mr. Chase?

'Yes, to morrow at nine I will be ready."

He bowed his thanks, and continued to ride beside her. There was a turn in the road a little way beyond them, and it was concealed from their view by a dense growth of pines. Riding very leisurely around this curve they met Ned.

Ned looked a little surprised, while Mr. Chase looked decidedly annoyed. He scanned Eunice's face closely, and read an expression of vexation. Then he said, lightly:

"Of course Ned will report us. I'm sorry the family do not approve of me, but I am sure of your sympathy and friendship, am I not?" and he bent his most persuasive glance upon

"Indeed you are! You may depend upon me always!'' In her earnestness she spoke more warmly

than she knew. Then, as they were nearing the farmhouse, he rode swiftly away. Upon returning to his hotel he mused, as he

smoked a cigar: "This won't do," he muttered. "I have got

to reach Millie some way." Before he retired that night he wrote a leter, and placed it securely in his pocket, as if to have it in readiness when wanted.

The proposed drive was taken next morning. Among other things Mr. Chase said:

"Mrs. Mayne, my chances for seeing you are limited to the streets, it seems. I know the family do not regard me with favor. Will you not drive by the Oak Ledge for a little while just after tea? Cannot you persuade Mildred to accompany you? And then nothing will be suspected if I happen to meet you there, as I may be out riding myself."

The proposition pleased Eunice's secretive soul. She liked the mystery, the concealment. She felt the power of this man riding beside her. "I will surely do so if nothing happens, but I may not be able to arrange it. I will try to do so.

Eunice entered the house. She had not been gone long, and had not been missed. But oh! how much had been accomplished in that time! She had taken her first steps in the deceit which would bring her more than one unhappy hour. Her heart throbbed, and her cheeks were flushed. Still she felt no conscientious scruples as, meeting Millie in the hall, she heard her say :

"Really, Eunice, how much better you are looking! You are getting quite a color. I'm so glad!"

Yes; I think the air is doing me so much good. Can't we go for a little drive just after tea, Millie? I know you are going to be rather busy to-day, but the sun is so hot in the morn-

Millie, delighted to find Eunice in such a pleasant mood, readily consented. Eunice ran up stairs, feeling she had been successful at the very first.

She remained in good spirits all day, and Millie felt quite happy as they rode off together. But her brow clouded a little when they met Mr. Chase riding near Oak Ledge.

Mr. Chase rode beside them and engaged Eunice in conversation, and while she was looking away from Millie, he drew the letter he had previously written from his pocket, and placed it in Millie's hand with a movement which implied the act was confidential.

Millie slipped it in her pocket, feeling as un comfortable as if she had a small charge of dynamite there. Eunice, looking at her after Mr. Chase had ridden away, noticed her unusual color.

"I think the air is doing you good, too, Millie. I never saw your cheeks so red. You look positively blushing!"

At this Millie blushed the more. Eunice saw it with a secret pang. Her jealous disposition asserted itself, and she resolved she would prevent Mr. Chase from paying any attention to Millie if she could help it, and that, too, by any means.

Upon reaching home, Millie went directly to her own room. Contrary to her usual habit, she locked her door. Drawing the curtains, she sat for some moments before she ventured to take the letter from her pocket. Then she read it. It contained an offer of marriage.

Millie did not need time in which to make a decision. Neither did she feel she could sleep with this letter and its reply on her mind. She wrote a reply at once, declining the offer. It was not late. She put on her hat, and

throwing a light wrap around her, walked quickly to the village post office, which was only a little distance from the house. She mailed her letter, and hurried past the

hotel, where she thought perhaps even then Mr. Chase might be sitting, and returned to the No one had noticed her absence, and she

thought the matter had been finally disposed of It was late when she retired, and much later when she closed her eyes in sleep.

The soft warm summer air filled the room, fragrant with fruit blossoms. The moonlight streamed in with a silent glory. And then occurred one of the strangest things she had ever experienced.

CHAPTER XII. A Nocturnal Visitor.

Millie was partially awakened from sleep by a presence in her room. She raised her head to see a white robed figure standing beside her bed. The face was turned toward her with an entreating expression upon it. It was her father's face.

Half frightened, awed, she looked upon it. and silently questioned, "What have you come for? In response to her questioning, the form

moved quietly toward the table, and pointing toward the writing materials upon it, motioned her to arise and write.

She was too much excited to bid her father welcome, still she had a feeling he would not be denied his request; and rising from her bed with face as white as the face of the apparition, she took up a pencil, and catching a thought from the anxious intelligence before her, she transferred it to paper. Even as she was writing the last line, the form and features faded into misty cloud, which slowly disappeared, and she was again alone.

During this time the room had been lighted by a soft radiance, and she had been able to see quite distinctly. Now it was again too dark to read what she had written.

She lighted a lamp with trembling hands, and turned the paper over and over in her fingers, half afraid to read it, and finally decided to call Mrs. Haskins. She stepped lightly to Mrs. Haskins's door. "Aunt Hannah! Aunt Hannah! Do please come here a moment!"

"What's the matter? Are you sick, child? "No, only please come out here."

Mrs. Haskins speedily made her appearance. Mr. Haskins was awakened by the anxious, though whispered tone, and listened while Millie related the occurrence. Mrs. Haskins brought a lamp, and together they read the following words:

"DEAR CHILD-Strange and sad things are about to occur. I will advise you in many matters if you will allow me. The spiritual philosophy is for use, not abuse. Your decision was right. Be cautious. Kindly help Eu-AMOS SYMONES." nice.

"And you wrote it yourself, Millie?" She nodded her head speechlessly. "Well! I do declare. That beats all! And

it looked like your father?"... "It was exactly like father-moved just like him. He didn't speak, only made a motion toward the things on the table, and I had not

the slightest idea what I was writing." Millie shivered a little at the revollection. Mrs. Haskins re-read the message: "Strange and sad things," she repeated. "Well, I guess he is a good prophet, for I feel in my bones we are going to see some strange things done." Decision," she read. "What decision?

What does he mean?" The letter written to Mr. Chase flashed noross her mind. She colored, hesitated a lit-

tle, and then said: Well, as it is you, auntie, I suppose I may tell you," and she informed her of Mr. Chase's

"Good enough!" exclaimed Mrs. Haskins. "I should have felt dreadful sorry to have had you favor him, Millie. I don't think he is good enough or suitable for you. But I am afraid he will try to talk you out of it. He has a smooth tongue, you know."

"I know, but indeed he could n't, auntie! I don't trust him at all, and I never could marry anybody I do not trust."

Just then Mr. Haskins's voice sounded from the depths of his pillow and the bedroom:

"Well! If Amos Symonds can come back to 'arth an' keep track of the goings on in this house lately, I shall believe there's something in Spiritocalism. It's my opinion he'd better turn to an' give Eunice some good advice."

"Eunice won't listen to anything except from her guides," said Mrs. Haskins decidedly. "It says, 'kindly help Eunice,'" tracing the line with her finger as she read, "and so we will help her if she will let us."

"I'll do my best, auntie, but somehow I do not feel much encouraged to work in that direction," and Millie sighed a little wearily as she folded the paper and walked quietly and slowly back to her room. As she entered it she again felt the mysterious presence, and although she could no longer see the form, yet she lay herself down to rest, happy in the interior conviction that her father was present.

The next morning, soon after breakfast, Mrs. Haskins sat, in a cool, vine covered porch, shelling early peas. Eunice came out, with a slow, languid step, and seated herself near her. She dipped her white hands listlessly in the pile of delicate green pods, and began to shell slowly, scattering half of them as she worked.

"I guess your mind is n't quite on your work, Eunice," said Mrs. Haskins, as several peas went rolling off the steps. The tone was pleasant, and the face to which Eunice raised her own was smiling.

Eunice colored a little, conscious that she would have been very unwilling to tell just where her mind was or what she was thinking

She was having a struggle with herself. Mrs. Haskins realized this, and felt she must be very cautious in approaching her with any advice. She waited a little, hoping Eunice would be confidential with her; but she remained

Mrs. Haskins began to wonder if it would be any help to Eunice to know that Millie had written such a strange communication, and that in it she was kindly mentioned. She decided to tell her, so related the occurrence.

Eunice listened with pleased attention, and seemed touched by the allusion to herself.

"So you see, Eunice, it looks as if we were going to have a little trouble about something; and remember now, whatever comes, if there's anything we can do to make things go right, we are willing to do it."

Mrs. Haskins raised one hand impressively as she spoke, scattering peas far and wide as she did so, to which Eunice laughingly called her attention. Mrs. Haskins laughed, too, but continued:

'I don't feel called to be perpetually nagging you, or interfering with you, Eunice; only do let me caution you against riding too much with that Chase. I'm sure you will be sorry

Mrs. Haskins threw down a handful of peas with considerable energy, and added as she did so:

"And you know Harvey got so he didn't like him over and above well."

"You had better mention this to Harvey.

ity over me. Eunice spoke sarcastically.

"No indeed, dear; I shall not interfere between you and Harvey, nor make any complaints to him; you know your duty in the matter, and I only want to say that whatever you want to do, or wherever you want to go. we will open the way for you without having to be beholden to Mr. Chase."

"Well, my guides do n't feel afraid of him," said Eunice. "Why do n't they warn me if there's anything wrong?"

"Are you sure you understand them?" asked quite easy for a person's inclinations to influence them so strongly in a certain direction that one could think it was a guide, and make a mistake?"

Mrs. Haskins rested both hands on the pan in her lap, and looked Eunice squarely in the face as she said this.

You see, Eunice, I don't pretend to know very much about these things, but that which has come to me I reason on; and it seems to me one might go quite a ways wrong, and all the while think they were being led by a guide. If you wanted to do something very much that seemed imprudent, and your guides should say 'no' to it, I should begin to feel that you might trust them to take a reasonable view of the case."

Eunice flushed angrily and arose hastily. She stood in the open doorway, plucking nervously at the vines for a few moments, and then said:

"I see what you mean. I do n't mean to do anything wrong, and perhaps that is why my guides consent to my doing as I like.'

"That may be. I never questioned but that you mean all right, Eunice, and I don't suppose you want to get tangled up with Mr. Chase any more than I want to have you. Only I can see he has a powerful way of having his own way, and I felt it might come to something unpleasant with you. I would give my guides a pretty thorough going over if I were you, Eunice," and she placed her pan of peas on the table in a very emphatic way.

"Don't feel badly about what I have said, Eunice," she continued in a motherly way; "I felt I must talk to you while we were alone."

"I suppose you mean all right," answered Eunice, "and indeed I will think over all you have said," and she went wearily to her own

She sat a little while to ponder over the conversation. She felt that Mr. Chase was exerting a power over her which she could hardly withstand, and from which she felt it to be impossible to break. It was concerning a matter which she dared not explain to any one, and she wept bitter tears as she sobbed: "Oh! why did I not tell Harvey all about it at the very

first? Now it is too late! I dare not!"

Material Land of the Maria

read the letter Mille had written in reply to face lighted up with rapture, "My soul My his. He was disappointed and chagrined. He felt Millie really meant what she had written. and there was no hope of gaining her hand. In a suddenly revengeful spirit he wished to make them feel his power, and felt he could best do it through Eunice. Just what he would do was not clear to his mind. He decided to wait for opportunities.

CHAPTER XIII. Mystery.

Millie was awakened next morning by a loud explosion under her window. She knew it was caused by Ned, who was doing his little best to inaugurate the "Glorious Fourth." She hastily dressed and ran down stairs, out where Ned was standing, and laughingly offered to assist. In the midst of the fun she noticed that Ned looked very sober.

"Ned, I'm sure there is something on your mind. Is it anything you can speak about?"

"Yes, and I am more than glad of the chance. I tried to get you out here on purpose for it." He looked cautiously around as he spoke, and then continued in a low tone:

"I want to speak to you about something. Pa Haskins does n't seem very well lately, and l do n't want to worry him with anything, 'cause it may be I am worrying for nothing."

Millie seated herself on a chopping-block and looked at Ned anxiously.

"You see I didn't sleep very well last night and somehow every little while I felt just like getting up and looking out of my window. It seems just as if somebody made me do it.

"Finally I saw a man come across the orchard, and go sort of sly-like round the barn, toward the back yard. He did n't appear to be touching anything, only looking and waiting. I did n't call out to him, but I waited to see what he wanted to do; and as true as I live it was Burton Chase. Leastways, if it was n't him it was his double."

Millie made a low exclamation of astonishment: "Why! what could he be doing or wanting

there at that time in the night?" "Don't know, but it means mischief of some kind," replied Ned.

"And after a few minutes Eunice went down and met him out there. She handed him something, I could n't see what. She only stayed a minute and then came in, and he went away

at once." Millie wondered. She knew Ned was truthful and not easily frightened, and that considering his fifteen years his judgment was unusually mature. She felt she could trust him.

"It seems as if uncle and aunt ought to know about it, Ned," said Millie, anxiously. 'That's why I felt as if I ought to tell you,' said Ned. "All is, I will agree to keep a close watch for a while. We will see how this is

likely to work." Millie entered the house, filled with a strange foreboding, only to find a new cause for anxiety. Mr. Haskins looked pale and ill. Notwithstanding, he determined to go out to "see to the chores" as usual, although Ned vainly protested, saying he was able to do all that was necessary. Mr. Haskins went out. He became dizzy. Ned saw him sway as if about

Dr. Brownlow was sent for, and it was evident that Mr. Haskins must be an invalid for several weeks. A slow fever set in, which weakened him, and demanded the constant care and attention of both Mrs. Haskins and Millie.

to fall, and tried to prevent it, but too late.

In falling he fractured his ankle.

[To be continued.]

Spiritual Phenomena.

Six Weeks at Onset. To the Editors of the Banner of Light:

I have been to Onset. "I came! I saw! and I" was conquered! I went not because I be- flective faculties were suddenly quickened and Perhaps he will then exercise a little author- lieved in Spiritualism; I knew nothing about expanded. Thoughts I had been unused to it, except from hearsay, and did not think I should ever want to know more. But a trans formation has taken place in all my most cherished interests, aspirations and purposes as the light of this divine philosophy has burst upon my soul. I know I shall never know while in the mortal all I want to know about it, and I feel assured that it will be my happy privilege to rise higher and still higher on the wings of its sublime truths for all the ages that are to come!

In the goodness of the angel-world I was led to form the acquaintance and to enjoy, I trust, Mrs. Haskins, doubtfully. "Would n't it be the friendship of that veteran Spiritualist, Dr. H. B. Storer. In his quiet, unassuming way he sometimes referred to the cause to which he had devoted much of his earthly life. He often invited me to Onset during the campmeeting season. Finally I made up my mind to go, wholly actuated by the feeling that it would be no more than what our friendly relations demanded, that I should go and see what it really was that so absorbed my friend's attention.

On the morning of the last Sunday in July I saw for the first time the beautiful scenery of the Onset Camp and its surroundings. I could not help saying to myself, what a lovely place! But ah! how little I thought then what that place would become to me! How its natural charms would broaden and deepen, and mount into higher realms of thought and feeling, until it became the very gate of heaven to my soul; the place where the dear angels of my own household would reach and lift me out of the fogs of ignorance into the light and liberty of assured knowledge and spiritual emancipation!

I said to Dr. Storer the first morning: "I am not here actuated by prejudice. I am open to conviction. And if I am convinced I will accept, whatever it-may be." The doctor replied: 'I trust that something good will be given The speakers for the day were Mrs. C. you." Fannie Allyn and Mr. J. Frank Baxter. I was pleased and puzzled with them both. The poetic work of Mrs. Allyn, and the test work of Mr. Baxter, were beyond my comprehension. On Sunday night I was at Mrs. Bliss's séance, a total stranger. My sister came, with all the rapturous expressions of that great love she ever manifested toward me when in the mortal; called my name and her own, and brought with her the tokens of my mother's love, then slipped out of my arms and away.

I was bewildered. It was my sister, sure but how could I account for it? On Monday night, at Mrs. K. R. Stiles's, I sat, a stranger to every one. My own dear mother came, con trolled the medium, and came running to me with eager, outstretched hands to seize my she wept bitter tears as she sobbed: "Oh! why did I not tell Harvey all about it at the very mortal manifested toward her first-born, whom she dedicated in his very oradle to the service be dedicated in his very oradle to the service of God and humanity, and oried out, as her Your grocer and druggist keep it.

son! at last we have you! The spirit world has laid its burden upon you. We have the door open a little, and you must go forward."

And then my sister came, and, sitting beside me, told me of all my sad and weary life the last six years, since I left my ministry; how I had longed for death, and had often so express ed myself to my wife, calling her given name as she naturally would do in such near family relationship. Oh! It was all so true to the letter. And then she went on to outline, as mother had before her, only with greater clearness, the brighter, better future which I, through holy, self-denying service, would enjoy. Oh! how my very being throbbed with an anxious desire to know the truth of all these strange manifestations.

I was to go home on Tuesday morning. I could not go. I must remain longer and find the solution if possible. On Wednesday night I was again at Mrs. Stiles's. My mother was revealed to her clairvoyant vision. She described her with as perfect accuracy as I could have done myself. She came, bringing the old worn Bible that I gave her more than thirty years ago. The Bible was described-its relation to myself was declared; then, placing it upon the floor, she stood upon it, expressing, as she afterward explained, that by means of that she climbed higher. She bade me study it—not its letter, but its spirit. Its old interpretation had vanished. Its spiritual significance remained. "Leave it," she said, "as you would leave the first principles of any science. Go on to that which is better, because clearer and higher. Still its right use will ever be helpful."

And thus it went on from day to day, some new manifestation all the time appealing to my candid judgment. And all the while the real doctrine, the basic truth of this great philosophy of life, so freighted with love and blessing for all mankind, as spoken to me by spirit-friends, and the teachers on the rostrum from day to day, was sifting into my very soul and being, and taking hold of my convictions with inexpressible power and influence.

On the following Monday night, as I sat in the séance room of Mrs. Beste, during one of the most remarkable manifestations of spiritreturn in mortal form I ever witnessed, the little messenger-girl called "Daisy" came to the front of the curtain, hushed everything to quiet, as she had something very serious to say to "that minister man," pointing to me, and then in the clearest manner possible outlined what my future life and work in the mortal sphere were to be; then called upon me to make it a test of her true spirit-life, and charged me to remember that it was no little girl who spoke to me, but one who had been in spirit-life more than four thousand years; she declared that her prediction would certainly

The next afternoon, while passing the door opening to the rear of the platform, on my way to a seat in front of the speakers, the door suddenly opened, and a gentleman instantly pointed to me, and said: "What is your name, sir?" I told him. "You are the man I am sent to find. You must come upon the platform and make an address." I said, "There must be some mistake. I never was on a Spiritualist rostrum in my life." "Never mind," he said, "you are to go upon one now. At least I wish you to do so very much." Well, I thought to myself, here 1 am with all these influences from the spiritworld, and they are calling me into their service. I dare not longer refuse. I said, mentally, I sur render. If the spirit-world can find anything in me they can use for the benefit of humanity in any world, I deliver myself up to its ser vice entirely and forever. Then came the best part of all to me. No sooner had I stepped upon the platform, in accordance with my resolution, than I was filled with rapture and spiritual exaltation such as I had never known be fore. Instantly I had found my spiritual household. I was at home. My perceptive and rethink came crowding my brain, and I trembled with joyous, tender emotion beneath their welcome burden. I knew I was coming into a new life. I was being born again. I had the witness in myself that the doctrine and its phenomena were true. The new song had begun its rhythm and melody within my soul, and I must, though in imperfect tone, sing it to others.

And that song continues to sing on these six weeks since that day. It sings itself. As I go from place to place in my business, I am telling, often before I am aware, the story of immortal life and destiny. I am literally fulfilling the command of the Christ to his disciples: "As ye go, preach." And what is so strange to me, I like to be questioned. I did not much relish interrogations under a former system of truth. They might jostle some part of the underpinning. I do not fear now, for I know that this truth is built upon the same foundations as the Universe itself, and it can never fail.

The manifestations continue. My old associates in the ministry who passed out of the mortal as the years have sped away, come in numbers to congratulate and cheer; to exhort and instruct me. I could recite the wellremembered names, but that would require too much space. But the remembrance of the tender, encouraging words they speak is a perpetual benediction. And I rejoice. Why should I not? Not many things I know, perhaps, about this new way. I am only beginning to learn. But one thing I do know, and I know it several times over: I know I have found the water for the world's thirst. know I have found a philosophy of life which if accepted and practiced, would make this earth a heaven, and every man and woman in it a temple of the Living God. It has rebuilt the universe to me, broadened my sympathies, deepened my love for humanity, exalted and quickened my moral and spiritual nature and capacities, and filled my whole life with a harmony and fellowship I never expected to find on the earth. I realize full well that my onward way

will not be over a sun-lit path, devoid of sorrow and shadows; I expect there will be thorns and frowns and imprecations, but I can well afford them all; for I know that sooner or later the thorns will give place to roses, the frowns to sweetest smiles, the curses to tuneful benedictions-and the way at last, if well and faithfully trodden, lead upward, as it leads onward to the Perfect Day.

E. ANDRUS TITUS. Campello, Mass., Sept. 24th, 1892.

Sickness Among Children,

Written for the Banner of Light. THERE MUST BE SOMETHING WRONG.

BY GEORGE H. SMITH.

While soft To Doums echo o'er the fields of ripened grain; While burdened orchards join the chant of Nature's

grand refrain: While fruit and flowers, cars and sheaves, from our

Proclaim the great Creator's power to fill the hands that toil:

If little children droop and die 'mid pestilential want; and gaunt;

If graceful women bend and break o'er shirts without a song; If Plenty elbows Poverty, there must be something

wrong.

While vernal days gestations urge throughout our mother-earth, crisp autumnal frosts compel the harvest's gold-

en birth: While Nature's strong, impartial hand, distills the

and paints the hedges, fields and wood with rainbowtinted hues:

If gentle women, budding forth as mothers of the Be blighted, by the fear of want, to damnable disgrace;

If noble motherhood's debased by brutal passions strong; If virtue flees for help to vice, there must be some thing wrong.

While loom and forge and steam and steel increase the nation's store; While grand inventions, genius, art, are adding more

and more; While science, man's producing power, doth manyifold augment; While warehouse rooms are crowded full, and shelves

with goods are bent; If strikes and lockouts multiply; if want and failure spread:

If greed doth rob the needy ones of fuel, clothing, bread-If hungry children, idle men and weeping women

throng The city's cheerless tenements, there must be some thing wrong.

While marble sanctuaries bear the blest Redeemer' cross; While altars flame with sacred fire and gleam with glittering dross;
While pews, with shining silk adorned, blaze out with

diamonds rare; While richly-cushioned floors support the wealthy men at praver: If in the crowded, filthy dens where serving labor

The anthems sung are vengeful threats, the prayers are funeral knells,

If grief is drowned in drink, and joy is sought in liquor strong, If love is lost, if hate is found, there must be some thing wrong.

To right these wrongs-to make this earth a paradise To feed the hungry lambs of God, to succor those in

need; To rescue those whom grim despair is driving to the wall; To lift the prostrate to their feet, to strengthen those

To help the weak, to curb the strong, to plant upon our soil

The reign of justice, till no man shall ask for leave to This is the work we're pledged to do-united now we stand

Opposed to special privileges, and equal rights demand. Norwich, N. Y.

Original Essay.

ETHICS AND EVIDENCE.

BY H. W. BOOZER.

By advocating that which is undeniably true beyond the bounds of reason the end sought is sometimes defeated. Thus as Spiritualism's ethics condemn falsehood the investigator is so absorbed in this as to be blinded to the conditions necessary to produce the evidence. While it is true that the designed fraud on the part of a medium plays but a small part, it is equally true that the absolutely demonstrative is also in very small amount. The intermediate manifestation which lies between clear fraud and positive evidence can be referred either to self-delusion on the part of the medium, or to our ignorance and inability to fathom causes beyond our ken.

I have prefaced the above as introductory to ideas on the subject of materialization, of which-though doubtless held by many investigators-none have dared face the ethical expounder by making public mention.

All agree that materialization is a phenomenon dependent on very fine and exact conditions. The temporary creation of visible materiality from what to us is unseen and immaterial, and the disintegration of the same, leaving no trace behind, is equally a marvel and a performance of a very delicate and intricate character. It is conceded by all who have attempted to delve into this mystery, that the mental condition of the sitters who compose the earth-side battery is a very important factor. All have noted that the existence of fright or suspicion in the minds of these persons is obstacle sufficient to prevent the usual results: a satisfied, receptive or expectant state -the antipodes of the other-being the required condition.

Thomas R. Hazard, one of the most valued philosophers in this phase, long ago taught us that the substitution of the detective for the truth-seeker was fatal to the results, as well as to the health, and a risk to the life of the medium.

The question arises, how may the spirit operators circumvent the detective methods which-in this stage of the world's progress. when every man's cunning is pitted against his neighbor, if not as in feudal times, his physical force—are so liable to be a disturbing element? My observations have led me to believe that one of their greatest efforts is to produce the right receptive condition in the minds of sitters. This is not done by teaching ethics. the business being truth-demonstration by means of phenomena. To this end it is necessary to keep up a continuous interest—that the circle should keep their perceptions most alive, so that they may lose nothing-the nature of the work being such that all must in a general way be done quickly. To effect this the spiritoperators are obliged to use, besides genuine materialization, the phases of etherealization, transfiguration and personation; while the latter is often blended with materialization by the simple addition of materialized draperies thrown over the person of the generally unconscious medium. If through the temporary cessation of the phenomena anything of a suspicious character should occur, or the general performance be such as to throw the mental force of the circle against the medium as'a per-

son practicing deception for name or gain, it would be impossible for the spirit operators to proceed. So that one of the necessities is to so manage the circle as to keep it in receptive condition, and from the exercise of this positive antagonistic power.

At once comes the question from the othically psychologized, Why does not the spiritmanager announce the character of the manifestation just before or after? Because this would be a training in the line of the detective, and the lack of sympathy thus caused, or break If stalwart men parade the street with aspect grim of rapport between circle and operators, would thus develop that which the latter are trying to avoid. The excarnate who do this work, therefore, do the best they can in view of the imperfect conditions here. When we become intelligent enough to give them the same conditions we allow an illustration of the new in science or invention, the work will assume different methods from those now used. This is assured by experiments privately made among parties having perfect confidence in the medium and in each other, which have resulted in a large increase of spirit-power and demonstration. A certain unavoidable amount of spiritdeception, if we must call it such, seems to be a necessity as things are, and the investigator must choose between the evidence as the excarnate can give it, or lose it through the blind of ethics-be a truth-seeker or a police detective: the evidences of continued existence being always of an internal, and not of an external character, in this as well as in all other

I am aware many will say they want their phenomena straight from the heavenly sources, with no adulteration. We cannot help ourselves. The church, too, would have liked the exclusive use of spiritual gifts, which are nevertheless universal, and the great desire on the part of the unseen workers to demonstrate the truth of continued existence makes the standards and valuations of truth which exist of secondary importance. Meanwhile, not one who condemns but is, probably, in his own business pursuing perforce exactly similar

So then in the investigation of this amazing fact of materialization, it is wise to in no way obstruct required conditions. Perceive and observe all you can while the experiments are in progress, and draw your own conclusions at leisure after the séance.

Grand Rapids, Mich.

PLAIN QUESTIONS.

BY JOSEPH MAILLE.

What is darkness? May it not be a light dazzling to our human sight?

Though the human form is uniform in general. what were our original forms, and what may be our ultimate forms in eternity?

Is it not most probable that "God" is an "invention" of humanity, instead of "humanity" being a creation of "God"?

Is not what we call "nature's chaos" probably a stupendously harmonious movement of nature? There is oftentimes barmony in chaos!

Why is it that mankind in general look what we "above," instead of what we call "below"? May not mankind be thus looking on a level and straight into distance? For which is up, down or sides of this planet?

May not the ultimate language of the human race be by a silent transmission of thought, or as seen through the eyes, instead of our present diversified and arbitrary oral language?

May it not come to pass that "death," so called. will be succeeded by a conscious and visible "disencasement," as it were, of the spirit from the body, at will or maturity, instead of the present apparently agonizing contortions terminating terrestrial life? May it not be the "spirit" who feels the "pains"

we call "physical." instead of the body? A corpse may be trampled upon, but never exhibits any sensation-that is, apparently.

In "drunkenness," which is it that becomes intoxicated-the "body" or the "spirit"? While it is admitted that "language" is arbitrary,

can it be said that "thought" is arbitrary? What is it that we must understand by "science"? Is it that agglomeration of jargon launched by a few persons given to one branch of knowledge, and understood by a lesser few? or is it the every-day grand and gloriously plain facts of nature, and understood by the masses?

Pamphlets Received .- The Religion of Humanity Philosophy of Life. By J. Leon Benwell. 8vo, pp. 28. Buffalo, N. Y.: H. L. Green.

Interpreting Prophecy and the Appearing of Christ. By A. G. Hollister. 16mo, pp. 42. Mt. Lebauon, N. Y.: The Au-The Lily of Womanhood. A Sermon to Young Women. By Rev. Robert A. Holland, S. T. D. 16mo, pp. 23. New York:

Thomas Whittaker. The Light of the Future. A Poem by Edwin A. Holbrook.

18mo, pp. 86. Watertown, N. Y.: The Author. The machinery of sensitive souls is as delicate as it is valuable, and cannot bear the rough usage that coarse customs inflict upon it. It is broken to pieces by blows which common natures laugh at. Equally, when we descend into the lower regions of Parnassus, the abode of talent and cleverness, the care of the body is absolutely essential to long life and

continued usefulness. He who lives by his in-tellect must take care of his stomach, for, after all, "mind is matter and soul is porridge." Passed to Spirit-Life.

From Columbus, Pa., Sept. 4th, Mrs. Louisa M. Sears, at the age of 73 years.

She peacefully mot the great change at the home of her daughter in Columbus. In the early days of spiritualistic methods and the truth of spiritualistic return, and from that time to her transition never faltered in her belief, and never falled to express her convictions on all suitable occasions.

Il sultable occasions.

Her husband, who twelve years ago preceded her to the pirit-land, was, like herself, a firm Spiritualist, and their iome, was long a mustering place for the forces of free hought from both sides of the mystic river. Many were the pleasant meetings held beneath their roof, where the BANNER OF LIGHT was always a regular and welcome vistor—It having been in their family since the first year of its publication.

publication.

She won the abiding affection of a large circle of friends, and was honored by all as a woman of perfect sincerity and entire frankness.

Her children feel that the lives of their parents, now reunited, shed a light on earth's pathway to guide them home; even as the light in the window of home beamed a welcome to their childlen steps in days gone by.

G. L. Curtis.

Columbus, Penn.

From Lowell, Mass., Sept. 15th, Carrie L. Shurtliff, aged

53 years.

Mrs. Shurtliff has been for many years a stanch advocate of Spiritualism; herself and her mother were the first believers in Stanstead, P. Q. her native place. She was ever of a bright and cheerful disposition.

She was faithfully and tenderly cared for during her whole sickness by her husband—he leaving his business and devoting his entire time to her.

Funeral services were conducted by Mrs. Ida P. A. Whitcher, who delivered an eloquent enlogy in her behalf. There were many tokens of love and sympathy showing the esteem in which she has been held.

She has been constant in her attendance at Lake Pleasant for many years.

At her request her body was laid at rest in Stanstead, P. Q. A delegation of Masons acted as bearers at the burial, she being a sister member of that Order.

We know she is still with us.

From Noank, Conu., Aug. 14th, 1892, Holloway Latham,

aged 73 years and 8 months.

After an illness of years the shadow crossed the threshold and the Angel of Change called for the husband, father, friend and neighbor to come up higher. In years gone by he commenced the investigations of the harmoniai truths, and whenever chance offered he was ready and willing the acknowledge the same: When called, he was ready to go, as one more link in the chain of the family "gone before." Bervices by the writer.

Mysic, Conn.

[Oblivary Notices not over twenty lines in length are published grafutlously. When exceeding that number, twenty control are and additional line will be charged. The words on an overage moke a line. No poetry admitted under the above heading.

Banner of Pight.

BOSTON, SATURDAY, OCTOBER 15, 1892.

The Death Penalty.

We are in receipt of a copy of the "Speech of Gen. Newton Martin Curtis of New York in the United States House of Representatives,' last June, upon a "Bill to Define the Crime of Murder, Provide Penalty Therefor, and to Abolish Punishment by Death." An appendix is added, giving the opinions of prominent men on the subject whose works are not readily accessible. These extracts commence with Sir John More, 1516. We give a few from later writers:

I shall ask for the abolition of capital punishment until I have the infallibility of human judgment demonstrated to me.-Lafayette.

If the death penalty is of any force in any case to deter from crime, it is of much more force in lessening our security against it. To put men to death for crimes, civil or political, is to give proof of weakness rather than strength, and of barbarism rather than Christian civilization.—John Bright,
Laws which inflict death for murder are, in my

opinion, as unchristian as those which justify or tolererate revenge; for the obligation of Christianity upon individuals, to promote repentance, to forgive injuries and to discharge the duties of universal benevolence. is equally binding upon States.—Benjamin Franklin. I do heartly wish and pray for the success of your

efforts to promote the abolition of capital punishment -John Quincy Adams. I have been about thirty years in the ministry, and I have never yet discovered that the founder of Christianity has delegated to man any right to take away

the life of his fellowman.—Father Mathew. The State teaches men to kill. If you destroy the gallows you carry one of the strong outposts of the

devil .- Theodore Parker. The infliction of the penalty of death as a punish ment for crime will one day be discontinued among civilized men. Whenever that event shall occur, whether as a private citizen or in a public capacity, I shall respect the intelligence and assent to the policy by which it will be accomplished. - Gov. John A. An-

drew, to the Legislature of Massachusetts, 1861. I am happy in an opportunity to bear my testimony against capital punishment. It is sad to believe that much of the prejudice in favor of the gallows may be traced to three discreditable sources: first, the spirit of vengeance, which surely does not properly belong to man; second, unworthy timidity, as if a powerful civilized community would be in peril if life were not sometimes taken by the Government; and third, blind obedience to the traditions of another age. But rack, thumb-screw, wheel, iron crown, bed of steel, and every instrument of barbarous torture, now rejected with horror, were once upheld by the same spirit of vengeance, the same timidity, and the same tradition

of another age. - Charles Sumner. As the laws of Moses were merely local in their operation, it is vain to attempt to justify capital punishment under their authority .- Elisha Williams.

To these may be added the words of Cicero, as expressive of the sentiment prevailing in Rome's best period:

"Far be from us the punishment of death, its ministers, its instruments. Remove them not only from actual operation on our bodies, but banish them from our eyes, our ears and thoughts. For not only the execution, but the apprehension, the existence, the very mention of these things is disgraceful to a free man, to a Roman citizen."

Federal is Fraternal.

Grave questions are asked, since the occurrence o the recent Butish elections, in relation to the pres ervation of the Empire. A fearless writer in the Con temporary Review says there can be no doubt about the fact that if we are not to break up the Empire we must Americanize our constitution. Mr. Chamber lain, he says, sees that the American State system supplies us with invaluable hints as to the necessary decentralization of our constitution. The promotion of the rapprochement between the American Repub lic and the British Empire cannot better be pursued than by the attempt to pass the federal principle upon the English chaotic and paralytic centralized system. It is held by the writer that if similar bodies of a similar size to those of the London County Council, with four millions of subjects, which is working out the problem of municipal home-rule without raising even an alarmed suggestion that the County Council will dismember the Empire, were established with extended powers throughout the three kingdoms, much greater elasticity would be imparted to the English system of government, at the same time that local parliaments would everywhere be created, on whose shoulders the central government could unload many of its burdens. Ireland, Scotland and Wales would each form natural local nuclei of decentralized ad ministration.

London, Lancashire and Yorkshire would be can tons or states. The four Northern Counties, the East ern Counties, the Home Counties, the West Midlands the East Midlands, with Wessex and Cornwall, would be a rough but practical division of the land into manageable administrative units not dissimilar to an American State. Every year, says the Review of Reviews, it becomes increasingly evident that the normal type of government to which the English-speaking man everywhere gravitates is that of the American federal system, not that of the British Empire.

A home-rule measure has already been introduced for Queensland, splitting it up into three provinces or states, each with an executive and legislature of its own, while over all there will be the federal government of the united provinces, which will have the exclusive right to levy customs duties. Thus proceeds the Americanizing of Australia. The only question nowadays is how long it will be before the mother country herself bows to inevitable destiny and remodels her domestic institutions on American lines.

Federation is the yeast that is working in other countries than England and her colonies. In spite of the present forbidding outlook in consequence of the large standing armies of the leading nations of Europe, the time is by no means distant when the entire continent will become a federation of states. Through federation comes fraternization, and the common brotherhood will be visibly and practically established. The tendency is clearly that way. The present upheaval in social, industrial and political affairs only betokens the birth of fraternal government all

Is This Re-incarnation?

A reporter of The Globe Democrat (St. Louis, Mo.,) gives in that paper a statement made to him, so it is claimed, by Isaac G. Foster, which will strike many of our readers as suggestive of what many may have deemed an impossibility. The statement as quoted by the Brooklyn Eagle of the 25th ult. is as follows:

by the Brooklyn Eagle of the 25th ult. is as follows:

"Mr. Foster says that he buried a daughter in Elfingham County, Ill., twelve years ago. She was just budding into womanhood, and so must have been fourteen or lifteen years old. A year after the girl's death he moved to Dakota, where, two years later, a second daughter was born. She was christened Neille, but when she was old enough to talk she said that her name was not Neille, but was Marla, the name of the girl who had died. Not long ago Mr. Foster went to his old home in Illinois and took Neille with him. She had never been in the place before, but she is said to have recognized the dwelling in which her sister had lived, and to have called by name many of her sister's old acquaintances as soon as she saw them. She asked to go to the schoolhouse which her sister used to attend, and when she entered the school-room she went to the desk which her sister had occupied and said: 'This is mine.'"

The Eagle remarks that if Mr. Foster can substan-

The Eagle remarks that if Mr. Foster can substantiate the truth of his statement, he will by doing so receive the thanks of "every student of the human soul," "The claims," it says, "in the case are of enough importance to warrant its thorough investiga tion"-an opinion which we fully agree with.

Bunner Correspondence.

OREGON .- "Holt" writes: "I have lived under six visitations of the cholera, and noticed that many alleged cures have been published on each occasion. Strange, however, that so little attention is paid to a preventive and cure the efficacy of which has been established in thousands of instances by tests laboriously made, until 1875, when the principle was so well established that the practitioners confidently proclaimed it to the world, and our own government published it in a work issued that year, 'Executive Document No. 95, Forty-Third Congress.'

Congress.

It will not astonish those who have made It will not astonish those who have made such matters a study that little or nothing is known of it. The Lemon Cure for smallpox remains unknown, though Voltaire was saved by it after his case was abandoned by the best doctors of Paris, and although it has been published by eminent physicians, who declared they had used it in thousands of cases without a single failure.

a single failure.
Sixty years ago it had been observed that Sixty years ago it had been observed that men working in sulphur mines were exempt from cholera, while all around them others were dying by thousands. The attention of eminent physicians being called to this fact, it was found that sulphuric acid is in some way antidotal to the cholera virus. Then at various places experiment began. Meanwhile, it was noticed that while miners in iron and coal wars negliging under cholera visitations at was noticed that while miners in iron and coal were perishing under cholera visitations at enormous rates, workers in sulphur mines, further down on a creek poisoned with cholera defections, though using the water, in no instance were afflicted, Similar cases were observed in Europe and America. Experiments were continued until thousands of cases were recorded. Here for one or words is a list taken

were continued until thousands of cases were recorded. Here, for one example, is a list taken from the work above referred to:

'During the visitation of cholera, 1866, Dr. Curtin, resident physician of the Insane Department, Philadelphia Hospital, says: "I was induced to try sulphuric acid." He had to disguise it, as the crazy patients were suspicious of misser. of poison. About twenty drops of diluted sul-phuric acid to four ounces water, sweetened with white sugar, with lemons added to further disguise the taste. On the 20th of August sev-enteen cases had occurred in the Insane Department. Aug. 20th, four new cases. Aug. 21st, four new cases. Aug. 22d, four new cases. Aug. 23d and 24th, seven new cases. Aug. 25th, one new case. Aug. 25th, acid given first time. Aug. 26th, four new cases during night, twelve Aug. 20th, four new cases during night, twelve hours after giving acid. Aug. 27th, no new cases. Aug. 28th, one new case—a woman who refused to take the acid. Aug. 29th and 30th, no new cases. Aug. 31st, acid discontinued. Sept. 2d, two new cases two days after acid discontinued. Sept. 3d, no new cases, and acid resumed. The acid was continued up to Nov. 1st. no new cases occurred in hearital though

ases were arriving from the city.

Dr. J. F. Wilson gave it to the patients in the surgical wards. Cholera visited every department except the surgical wards where the acid

Dr. Bing reports that out of thirty two thousand artisans in copper, brass and bronze in Paris, and other cities, during the outbreak of 1865-'66, only sixteen deaths occurred.

Rio Tinto, surrounded by copper mines, has never been visited by cholera. The air is charged with sulphuric acid. Nitric acid, containing sulphuric acid, has proven very efficient, but without the sulphuric acid it is use-

Sulphuric acid should never be used unless necessary, and then in very small doses, as it causes great intestinal irritation. Since that date (1866) during the visitation of 1875, here and elsewhere, the experiments in use of the acid have confirmed the conclusion reached in

In conclusion let it be said we can never be too careful in using drugs to be certain that we have what we suppose we have. How often is paregoric given for laudanum, and vice versa? How often do we find arsenic perfectly harm-less, and how often other acids are sold to us instead of the one we want, or nitric acid, etc., is composed of sulphuric. The use of nitric acid for cholera in Hindoostan made for it a acta for choicers in findoostan made for it a great reputation as a remedy, because it there contained much sulphuric acid, whereas when the nitric acid pure was tried in England it failed. Be sure it is pure sulphuric acid you have in case of a cholera visit."

Massachusetts.

MALDEN .-- Mary E. Thompson says: "The Spiritual Society held its first meeting of the season in Odd Fellows Hall Oct. 2d. Mr. S. O. work. Newhall, President, in the chair. Mr. Grinshaw spoke in the afternoon on 'Mediumship' and in the evening on 'The Power of Thought." Both lectures were highly instructive. We bespeak for this lecturer a bright future. Invite

him to your platforms, that truth may enlighten the world.

The committee has secured a good hall and a good singer and pianist, Miss Chatfield. Some of the best speakers of THE BANNER List are engaged for the season. Good speakers and public mediums wishing engagements can ad-dress me No. 3 Orient street, or Mr. S. O. New-

BOSTON .-- A correspondent writes that at a recent evening gathering a short address was given through the medial agency of Dr. G. C. Beckwith Ewell, of a very peculiar character, from which the following passages are selected: "Life is a grand reality, governed by laws beyond the capacity of man to understand.

Life is the foundation principle of the world, and as such shall never tremble, though dynastics and wonnebles compulated dust

Centuries shall pass, nation upon nation fade away, and mortality put on immortality; yet though the centres of the world be shaken, we may trust in that grand power of Light and Understanding,...sweeping before it all con-ditions of ignorance, superstition and crime."

WORTHINGTON.—Florence Sampson says: It may be very presuming for a person of ordinary calibre to criticise any move of so important an organization as the 'Woman's Christian Temperance Union,' but to every thinktian Temperance Union, but to every thinking mind it must appear that it is working against its own cause in advocating the closing of the World's Fair on Sunday. Its members and the saloon-keepers are not supposed to be in harmony, yet on this point they appear to be in perfect accord, as the five thousand six hundred saloon-keepers of Chicago are strongly in favor of Sunday closing of the Fair. Is it because of their love for the Sabbath, or their greed for the extra dollars it will put in their pockets? If the W. C. T. U, would drop all sectarianism, also the word 'Christian' from their name, and cater less to the church element, there are many intelligent, earnest, liberal-minded women who would identify themselves with them, who are prevented from doselves with them, who are prevented from do-ing so because of their advocacy of such moves as a Sunday closing of the Fair, engrafting God in the Constitution and stopping of Sun-day papers."

New York. ROCHESTER.—Latham Gardner says: "All men have some truth; no man has it all. All agree on this one fact: man has a body, and that body will sometime find its way back to its original state. Some say that is the end of the man; I know it is not. Jesus of Nazareth the man; I know it is not. Jesus of Nazareth said, 'I go away, and come again unto you.' After that a seance in an upper room demonstrated the truth of his prediction, and fulfilled it; and so, as he lived after death, we shall live also. I see and hear my friends whom the world calls 'dead.' As I walk through the crowded streets I hear their voices, and they say to me, clearly and distinctly—more clearly than voices of the so-called living—tell such a one—mentioning a name—that I am following one—mentioning a name—that I am following

him or her. Years ago E. V. Wilson was in this city. went to hear him. I had never seen him be-fore, or he me. It was in a hall; there were three or four hundred present. He pointed to me, asking me to stand up. I did so. He then said, I see running from your head small silver wires off into space. It was all Greek to me

then, but later on I understood, for a woman who was with me who has since passed on, has sent words which were music to me over those wires, and when I was in Minneapolis, five wires, and when I was in alinicapolis, five years ago, gave me a message through an independent slate-writing medium to prove that she is still the same old friend, and can write as well as talk."

Montana.

HELENA .- S. T. Millicent writes: "I am a Spiritualist of many years' standing, and know that spirit return is a positive fact; but in all my experience I have not witnessed any pho-nomena one-tenth so wonderful as those occur-

my experience I have not witnessed any phenomena one-tenth so wonderful as those occurring through the organism of Miss Delia Admuns of this city. I teel it my bounden duty to let my light shine over as large a territory as possible when I have found anything that there cannot possibly be even the shadow of a doubt in connection with it. By so doing I open the way for others to obtain the same glorious satisfaction as myself.

In my mind there has always been a doubt, of very generous proportions, as to the genuineness of spirit photography. This is true also of great numbers of Spiritualists of my acquaintance, and, I presume, of thousands I know nothing of. This is my reason for writing. I am now satisfied, and want to satisfy as many more as I can possibly reach, thus helping our common Cause. Miss Admuns is a young lady of about twenty years, and has received her development within the past two months. She has created a furore of excited interest, and converted scores to a belief in Spiritualism, not only in this State but many others, as she gets as good results from a photograph or lock of hair as though the party sat before her camera.

Through the interest she has created we hope

tograph or lock of hair as though the party sat before her camera.

Through the interest she has created we hope to procure a hall, organize a society, procure speakers and continue the good work she has started. The strange part of Miss A.'s mediumship is that she will not accept a fee for her work, but does it free. This perhaps accounts for the unusual amount of interest and excitement she has created. She never fails to get the faces of one to five of our loved ones.

Here is my experience: I procured a Seed's dry plate of my own and carried it to Miss A.'s home. I was taken into a dark room, where I

dry plate of my own and carried it to Miss A.'s home. I was taken into a dark room, where I held the plate under an ordinary kitchen table for about thirty seconds. I then put the plate in its box and went away to have it developed. Now Miss A. not only did not touch my plate, but did not even see it. When the process of developing was finished, there were on the plate the faces of my first wife, a little daughter and an Indian. Where did they come from?

We did not use a camera for that plate, although at a subsequent sitting I sat before her

We did not use a camera for that plate, although at a subsequent sitting I sat before her camera. The conditions were the same as before, viz.: I took the plate with me, did all the work of putting it in holder, and holder in camera, then took it away for development. On this plate were the well remembered face of my father and the same Indian that appeared on first plate. Now as Miss Admuns made no charge, I enclose subscription to your paper to be sent to her address, as a small offering, prompted by gratitude, for the wonderful tests received at her hands."

lllinois.

CHICAGO.-Wm. H. Harrison, Jr., writes: THE BANNER of Sept. 24th contains an excellent lecture by W. J. Colville on 'Material-Please send me one dollar's worth ization.'

ization.' Please send me one dollar's worth for circulation.

Mrs. Maud Jones Gillett, who held slate-writing scances in Boston last year, is now located here, and is giving wonderful exhibitions of slate-writing and also materialization to a private and select circle of believers and skeptics. All parties desiring to attend who are not well and favorably known are required to apply in writing, giving name and place of residence and profession, with the names of two persons as references, at least ten days before they will be given a seat in the circle; and even then it is subject to the approval of Dr. even then it is subject to the approval of Dr. Geo. Young, the chief spirit-control of the cabinet, and if for any reason to him they are not smooth and favorable magnetisms, they cannot remain. We are striving hard to make the exact and proper conditions as asked for by the spirit world, so that the invisible oper-ators can do their work in their own way.

ators can do their work in their own way.

No one in the circle is allowed to begin a long cross examination or ask any questions until after the spirit-friends have finished their work for the evening. This Dr. George Young was formerly a practicing M. D. in Boston about seventy-five years ago, and is surrounded by a very capable and powerful band. They paint in oil on the slates, and also oil pictures of flowers and fruits, etc., materializing to do this work."

Ohio.

CLEVELAND .- "Selim" writes: "Gould's Independent Course of Lectures and Séances opened at Army and Navy Hall Sunday evening, Oct. 2d, with probably the largest audience of Spiritualists ever assembled in the Forest City; in fact many were turned away unable to gain in fact many were turned away unable to gain an entrance. The platform was profusely decorated with cut flowers, and rare, handsome plants in pots—in fact the organ and the Chairman's desk were completely hidden from the audience. In his opening address the Chairman, Mr. C. Bird Gould, dedicated the platform to free-thought in the highest, broadest sense, declaring his desire to be in harmony with the same spirit that inspired Thomas Paine when he said: 'The world is my country; to do good my religion.' Mr. J. Frank try; to do good my religion. Mr. J. Frank Baxter was the speaker of the evening. Re porters were present from four of the leading dailies. At the close of his lecture, Mr. Baxter gave the usual number of tests, among them the following, as reported in The Plaindealer. Mr. Baxter said:

dealer. Mr. Baxter said:

'In the distance I see an old woman. She is eighty years of age. She was prior to death interested in Spiritualism, but it took a long while to convince her of its reality. She is a Jew. I am in the midst of a Jewish family. She is calling for Lewis Cohen.' Whereupon an elderly Hebrew gentleman arose and said: 'That's me.' Mr. Baxter then continued: 'You call her mother. She is not your mother, but the mother of your wife. Her name was Sarah Schwab. She died at the hour of twelve o'clock.' Mr. Cohen arose and verified the truth of Mr. B.'s statement.'"

District of Columbia.

WASHINGTON.-Mrs. Jane Kupper of Kansas writes: "The work seems to have started in earnestly, and no doubt successfully here. Being a Spiritualist, but a stranger in W., I sought, as an excursionist, to take in all of interest, and on a recent Friday evening wended my way to Wonn's Hall to hear the celebrated test medium of Baltimore, Miss Gaule. She held the crowd spellbound by her remarks and tests, every one being recognized.

tests, every one being recognized.

I must mention a few proofs of the lady's wonderful power. I am from Kansas; she told me so, though never having seen me before. She told me of a spirit who passed away thirty years ago, all of which I recognized, and was pleased. Two ladies sat in a distant corner. One, I learned, was a Mrs. Captain Cabell, who, a Spiritualist, visited the hall with a niece, who is a rigid Presbyterian, and never attended such a meeting. To them the tests were of such a nature that both were unable to suppress their feelings, but gave way to them in sobs and tears.

How gratifying to a medium to know that

How gratifying to a medium to know that mortals appreciate their powers, and how delightful to spirits when, for the first time, they find themselves able to communicate with loved ones of earth! How blessed the people of Washington must be to have such mediums engaged for the season. May the good work go on."

Rhode Island.

PROVIDENCE. - A subscriber writes: "Mrs. Delphina A. Dearborn of Charlestown, Mass., who was at Onset during the month of August, is well qualified for medical examinations and tests, giving them with ease."

Reporter—"Did you send for me?" Managing Editor—"Yes. I want you to impersonate a corpse and steal your way through the city morgue, and learn if there is any truth in the rumor that bodies are kept there for weeks without being embalmed."—Truth.

IMPORTANT.

The Great Free Lecture to Men in Tremont Temple, Boston.

Startling Facts for All Men to Consider.

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A Most Powerful and Impressive Lesson.

Young and Middle-Aged Men Most Concerned.

Had a few words to say.

To young and middle-aged men. That is how Dr. Greene, of 34 Temple Place, Boston, began his lecture last Wednesday night at Tremont

Temple. His few words, however, amounted to the weightest. most eloquent and powerfully instructive address

which we believe the large audience of men present had ever listened to. And the lesson was needed.

Needed by the world, for the subject is closely allied with the physical and mental status of future generations; needed by the young and middle-aged men, upon whom posterity depends either for a strong and vigor-ous race or a nation of weaklings; needed by the thousands who, through weakness and folly, are suffering from nervous debility and exhausted vitality from these abuses and excesses which so surely wreck the mind shatter the nerves and ruin completely all physical strength, energies and powers, unless cured in time.

Youth is prone to weakness, and weakness allied with ignorance of consequences makes indiscretion and folly inevitable. It is this fact which explains to day the thousands of partially wrecked constitutions among young men, the weakened vitality, the shattered nerves, the exhausted energies-the loss of that noble strength and vigor which go to make the perfect man. It is power, vigor, strength, which alone make man admirable; it is the energy of strong vitality which makes him successful in whatever work or busi

ness he undertakes, and if he is Nerve-Wenkened and Nerve-Exhausted,

sapped of vigor and spent of vitality, enervated and debilitated, he will make a pitiable and abject failure of his life, his hopes and ambitions, unless he takes means to overcome his weakness and regain hi strength.

To such Dr. Greene's ably instructive remarks were at once a revelation, a warning and an encouragement Brought in daily contact with so many of these suffer ers, he above all other physicians is most eminently qualified to advise, direct and treat such cases. Him self a man of great sympathies, with a charity and knowledge of the frailty and weakness of human nature, he believes that it is not the physician's province to blame men for the results of ignorance, but rather by good advice, counsel and encouragement to free the patient's despondent mind from the gloom and weight of apprehension which has heretofore hung over him like a cloud, while at the same time he brings his skill and medicines to bear to gradually but surely restore him to health, strength and vitality.

Now what are the symptoms which indicate this con dition of lost vitality?

Dizziness. Extreme nervousness Loss of memory.

Flushing of the face. Dull feeling head and eves

Nervous tremors and tremblings Fluttering and palpitation of the heart.

Despondency and depression of the mind. Inability to fix the mind for any length of time upon

to be alone. Waking mornings tired and unrefreshed, with great

sense of fatigue following drains upon the system. General sense of weakness, languor, duliness and exhaustion, with lack of ambition and energy, and disinclination for mental or physical effort.

These are the Marks of the Disease,

and they are plain to every one.

Now, it is a sad fact that some physicians pretend to regard this complaint lightly, and assure patients that no injury will follow. This is false, and the physician who makes such a statement does so because he knows absolutely nothing either of the disease or its treatment.

It is a most serious disease, a dangerous condition to be in, and its consequences to life and health are incalculable. Every sufferer knows that it is not rivial complaint which is slowly but surely sapping his very life, which he feels day by day is exhausting his strength, paralyzing his energies and rendering him weak and inefficient as a man, darkening all his future with gloom and despair, and leaving him a mere wreck—a semblance, as it were, of the strength and vigor he formerly nossessed.

—a semblance, as if were, of the strength and vigor he formerly possessed.

The moral of this is for sufferers to seek a cure now while the disease is curable, and not wait until it reaches an incurable and hopeless stage.

The disease is a perfectly curable one, but requires great skill and experience upon the part of the physician, and above all the exact medicines necessary to effect the cure. The specialist alond, who by study and investigation thoroughly understands this class of diseases, rad who by long experience and continuous success has discovered the perfect treatment to cure, is the pl: sician to whom sufferers should apply.

Such, in brief, was the lesson of Dr. Greene's lecture.

And Dr. Greene knows whereof he speaks. He has for many years made this class of disease and their treatment a special study, and stands to-day the Best Known and Most Successful

Specialist in their cure in this country. In fact his discoveries in the medicines as prescribed at his office

and prepared under his direct supervision at his great medical laboratory, are the only recognized and established remedies which offer to the sufferer from this distressing complaint a sure and positive guaran tee of cure. Thousands of young and middle-aged men with shat

tee of cure.

Thousands of young and middle-aged men with shattered nerves, weakened powers and exhausted vitality, who had tried in vain the treatment of other physicians until they had become discouraged, despairing and almost hopeless, have, by applying to Dr. Greene for treatment and cure, been soon restored to sound health, strength and vigor. In fact, the enthusiastic words of one of these former sufferers cured by Dr. Greene's wonderful medicines, a letter from whom the writer had the pleasure of reading, will doubtless be a great encouragement to all similarly affected:

"I think Dr. Greene's remedies are simply grand," he writes. "I can scarcely tell the story of my wonderful eure through the agency of these medicines with one-half the praise they deserve. Ignorance and indiscretion had brought me to a terrible condition. I was almost a wreck of my former self, both physically and mentally, while my nerves were completely shattered. The result of Dr. Greene's treatment was most wonderful. I got better right away. My nerves grew as strong and steady as iron, and my mind, which had been depressed and gloomy, became clear, bright and happy. I am now perfectly cured, and all through the use of Dr. Greene's wonderful medicines."

Under such circumstances we cannot do better than to advise sufferers to apply to Dr. Greene for the cure they will be sure to receive through his treatment. The doctor can be consulted free of charge at his office, 34 Temple Pl ce, Boston, Mass., personally or by letter. There is no charge made to any one except the price of the medicines necessary to cure, and then only in case you decide to adopt the treatment. If you cannot consult him personally, do not fall to write him about your disease, for he treats cases all over the United States by letter correspondence, sending the necessary medicines to cure by express.

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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

We shall print next week another installment of the admirable series of "THINGS WORTH RECORDING," which Mrs. Love M. Willis (wife of Dr. Fred. L. H. Willis) has for some time past been contributing to THE BANNER. This time she writes of MRS. ELIZA BANCROFT DAVIS-a pronounced Spiritualist of the early days, the sister of the historian Bancroft, and widow of the ex-Governor "Honest John" Davis.

Ministers and Trade.

Mr. C. N. Barham furnishes an article in the National Review on the question, "Should clergymen take to trade?" He says that the majority of the clergy of England, both established and non established, are miserably poor. There are no fewer than twelve thousand curates in the Church of England, and two thousand benefices are worth less than five hundred dollars a year, and five thousand are worth less than seven hundred and fifty dollars a year. Last year seven hundred and fifty curates were ordained, where only four hundred and seventy livings were vacant and only sixty-five fresh benefices were formed. In the county of Lancashire alone, in England, the minimum stipend of a Congregational minister is seven hundred and fifty dollars. It drops to three hundred dollars in Warwickshire, and it is even lower in Wales. Things are still worse among the Baptists, many of their ministers receiving less than five dollars a week.

Under such circumstances, Mr. Barham frankly argues that, as Jesus was a carpenter, the apostles were fishermen, Paul was a tent-maker, and the mediæval clergy were carpenters, masons, bridge-builders, mechanics, architects, inventors, printers, etc., there is no valid reason why ministers of religion should be compelled to refrain from business. The time is recalled when a country parson in England was the best rider, the best judge of horses, and the most skillful dog doctor in the community to which he ministered in matters religious. He admits that the times have changed, the clergy now being more pious and some of them more learned; but being drawn from an humbler class of society they are less refined. Why, he asks, should the new order be forbidden to follow their commercial instincts, or be prevented from reviving, with modifications, the callings which were open to their remote ancestors-the apostles, or even to their immediate predecessors - the younger brothers of lords and squires?

It is asserted that the impecuniosity of the clergy is leading to evil results. It is not at all unusual to hear of some clerical bankrupt; clergymen's compositions with creditors have become common. Hundreds of English clergymen, in fact, are traders already, because they hold shares in various commercial companies; others are allowed to sell books and denominational literature. Why should not this liberty be enlarged? A distinguished dissenting doctor of divinity was once the owner of a milk walk in North London. It is rumored that the late Mr. Spurgeon was once engaged in a similar occupation, but only to help two struggling women. Another nonconformist minister until very recently was the proprietor of a cutlery establishment in one of the most important cities in the north of England. One clergyman is proprietor of a public house that came to him by inheritance. Parsons in the sixteenth and seventeeth centuries were frequently keepers of ale-houses. Some of the pastors and teach ers of to-day are sleeping partners with the owners of glove shops, linen drapery establishments, grocery stores, wine merchants busi

nesses, and other money-making concerns. It is related that an old fashioned Yorkshire Baptist minister preached every Sunday for fifty years and cobbled shoes through the week. Another, in the Eastern counties, is an herbalist. A minister not far from London carries on the trade of a florist, growing fine roses and other things for Covent Garden, and being comparatively wealthy. Another active pas tor was for many years partner in an iron bedstead business. A clergyman in the Midland specialty is the diagnosis and cure of chronic counties supplements his salary by driving a diseases at a distance, in which he has long flourishing horse dealing business. He regu- met with remarkable success.

larly visits the Irish and Welsh horse fairs in behalf of his customers, and there picks up those animals which will best suit their interests and his own.

On the whole, it is the opinion of Mr. Barnam that unless the clergy are allowed a free hand, many of the rural districts of England must revert to that practical "barbarism" which hangs upon the skirts of modern civilization.

Restraining Immigration.

The plan put forward by Gen. Francis A. Walker, the President of the Massachusetts Institute of Technology, for restricting foreign immigration is as follows: If the standard of wages of laboring men is to be maintained at the present level, a law should be enacted by Congress, prefaced with a proclamation to all the world that the United States, having given a shelter and home during the past ten years to five and a quarter millions of strangers from other lands, they deem it only fair and right, and not at all inconsistent with a general purpose of hospitality and fraternity, that they should, for the ten years next coming, give themselves a rest. That, in pursuance of this object, a deposit of one hundred dollars will be required from every alien entering our ports after January 1st, 1893. That, in case any person making such deposit shall depart out of the country within three years after the time of such payment, the amount shall be refunded to him. That, at the expiration of such term of three years, the amount of the deposit shall be repaid to every person then remaining in the country, upon the presentation of satisfactory evidence that he is at the time a law-abiding and self-supporting citizen. That no power of attorney given, or assignment made prior to the day when such payment by law becomes due, shall have any effect to authorize and enable any other person than the immigrant himself to receive such refund or any part of it. And that no part thereof shall be subject to attachment to satisfy any debt contracted prior to such date. The new law to expire January 1st, 1903.

It is the opinion of Gen. Walker that the money test provision in his law would prove far more effective than a test of education. which would obviously be difficult to enforce, and would not keep out the undesirable and criminal class. He also believes that such a measure would at once cut off nine-tenths of the immigration that would otherwise take place in the next ten years, and would put a stop to the system, now in full blast, of the wholesale manufacture of European immigration; but that it would not prevent many thousands of Swedes, Norwegians, Germans, and men of other nationalities coming here at their own expense, and would not prevent tens of thousands sending back to the old country for relatives left behind.

How a Spiritualist Meets Death!

On the 16th of September Rachel Campbell, a life-long Spiritualist and reformer, passed to the higher life from her home in Grass Valley. Cal., says the Carrier Dove, San Francisco, for October. She had for years been a severe sufferer from rheumatism, and death came to her at last as a happy release from physical torment. She was born in Hinchinbrook, Beauharnais, Canada, in 1834. When quite young she removed to St. Lawrence County, New York. Her age was fifty eight years, five months and eleven days.

On the 11th of September she wrote a long letter to a friend (who had doubts of a future existence) while she was propped up in bed. This letter appears in full in The Dove. The following extracts, which we make from this last testament to human immortality, will show how a confirmed Spiritualist feels when the Angel of Change draws nigh:

"The materialist tells me I have lived my life, have had my day, and that my course is finished. This stage of my course is finished, I see, but I do not see why the capacity for enjoyment, for loving, for seeing, hearing and understanding things spiritually, has been developed within me if it has no further use. The capacity for knowing and thinking is of more worth than the little we here know, or than the result, as yet, of our thinking. It seems to be the mission of life to develop this capacity. What for?

As my body grows weaker my spiritual perception is clearer. I feel a sense of companionship with friends that have passed on. Without this sense life would be desolate.

.... I look for no heaven, no glory, no crown, no harp, but a place just fitted for me. I have exhaust ed the physical life-power given me at my birth here and must now move on. The moving is n't pleasant, but I presume it will be followed by a brief period of rest; then I shall find myself in a country peopled with men and women who have something to do and to be, and, whatever employment there may be for people there. I expect to bear a hand and do my share ... Good-by-will see you later."

Timely Remarks.

Modern Spiritualism is beset with a certain class of men and women, who, while affecting to despise its plain and indisputable phenome na, which clearly establish the fact of spirit communication with mortals, nevertheless would use the phenomena as the ladder on which to exhibit themselves to the modern world as spiritual philosophers and prophets. whose voices are to be heard above the silent. and searching whispers conveyed to the spirits of mortals by the simple, direct and personal phenomena.

All great, and especially all new causes. are sure to be surrounded sooner or later with those who would make them subordinate to their individual views and aims. They do not seem to be capable of looking at a new subject unconsciously, but all things must be turned to their private account. They would be quoted as illuminati, while yet they are not themselves illuminated by that which they would be thought to teach. They wholly forget that through humility alone the spirit is instructed in the higher truth, and that any assumption of knowledge is a bar to further entrance into the realm of all knowledge beyond.

The latest news from the Old World is significant. It informs us that "rampant socialism "-whatever that may mean-will, some day not far distant, menace Europe. There is no doubt that a radical change is to come sometime. Royalty, which has for hundreds of years controlled the masses, is coming to an end. The "privileged classes" are no better morally than the "lower classes." The great masses, beginning to understand this fact, are bound to throw off the yoke that has bound them so long.

Attention is called again to the card of Dr. Addison D. Crabtree on page five, whose

The Human Claim of Labor.

It ought, on the most casual reflection, to be clear that workingmen possess a human claim, above all claims which the law recognizes, on the property, like mills and factories, which its continuous application has done everything to develop. There must, in the very nature of things, be something above a legal claim, and that something must be a claim springing from the ineradicable and unalterable laws of humanity. A large part of the present industrial disturbances must be due to the failure to give this claim recognition. The sense of proprietorship is an instinctive one in all persons, and from its gratification is derived a very large measure of personal self-respect. Unless this interest and natural sense of proprietorship manifested itself in the results of labor, men would be no more than machines, plodding, insensate, and animal. In that case the human claim would be without any grounds whatever.

But a man is more than a machine, and the simple fact that this sense of proprietorship is innate is the most direct argument for the reality of that proprietorship which can be supplied. Something more than a merely commercial relation between employer and employed should exist, while manhood and humanity remain. The labor contract by no means contains and comprises all. The employment of a man, an intelligent being, is not the same thing as the hiring of a machine. If universal brotherhood is the ascertained fact. the human obligation in a contract between man and man should assuredly be uppermost. It is an agreement, as has been truthfully said, between two children of one Father. And on the other hand there is an obligation resting on the one employed as well as on the employer. He should, first of all, take an honest and hearty interest in his work and in the general prosperity of the business about which he is employed. Nor may he consider his duty as begun to be fulfilled until he does sincerely manifest that interest.

It is really upon the manifestation of this interest that he can rest his natural claim to his share in the results of his labor and the prosperity of the business. All cognition of such a claim is unthought of in the mere wage system that prevails. Hence it is a claim that no statute law can either create or abrogate. No human laws as yet take the least cognizance of it. And there is just where the issue befalls, that it is because human arrangements come so far short of what nature and the divine laws decree that we are continually to seek their modification until they correspond more and more with the higher and interior laws of our common nature. In this way, and always acting in this spirit, it cannot fail to result that the existing wage system will in time be superseded by a better and more advanced system, as the wage system supplanted that of serfdom and its arbitrary ownership of labor. And to that end the modification of existing statutes is to begin and proceed until the desired end is finally attained.

The Banner Message Department opens, as to contents this week, by presenting an Invocation replete with the spirit of aspiration; a question is treated concerning the body and its influence upon some spirits when excarnated from it-(the result of said answer being to us, at least, a practical endorsement of cremation, though that is not mentioned) and a query is also answered in a direct and forceful manner, touching upon abnormal conditions of the nervous system; spirit Fannie A. Conant (better known as Mrs. J. H.), the first medium at the Banner Meetings, says in a message which will be read with interest, that whatever the service may be in the Higher Life to which she has been called, "my interest is always here, with this Circle. . . My influence comes to this place, . . . because I am identified with the work"; spirit H. S. Finn wishes to reach friends in Chicago and St. Paul; spirit George L. Breed (late of Lynn, George Kenney wants his friends in Washington, D. C., to know that he is "doing very well in the spirit-world," and has no wish to permanently return to earth, but will welcome them to his home on the further side; Emily Chace (a former reporter for years at the Banner Circles) comes "with a spirit blessing"; Levi K. Coonley (one of the old speakers) states that he finds in the new life" work to do through the natural powers that belong to me as a man and a medium"; "Naota" has words of cheer for her medium in Memphis; and the Spirit President, John Pierpont, gives a word concerning the past work at these meetings, and a promise of good to be accomplished by them in the

The too apparent ambition of psychic research societies, so styled, is to find such facts only as will fit their preconceived theories. True, their several members are profuse in their declarations of a design to investigate regardless of where results will lead them. But they frequently betray their real animus by contemptuously brushing aside the phenomena they do not happen to like. An easy way, indeed, of getting over what they cannot explain. If this is not prejudgment, then what is? Why profess to investigate at all? Is everything that happens to be inexplicable to this class therefore fraudulent, and to be condemned? If such is the method to be pursued by the psychic researchers, of what use to go into any investigation whatever?

Our thanks are returned to Mrs. M. P. Grover, Norfolk, Va.; Miss M. L. Marble, and others, for gifts of flowers for our Free Circle-Room table.

We shall publish in our next issue a telling "Word for the Mediums," by our correspondent, J. W. Dennis.

Edgar W. Emerson recently aroused much interest by his excellent discourses and tests in Washington, D. C.

Read the fine tribute to the memory of Helen Hunt Jackson, contributed by G. D. James, sixth page.

An article in favor of the veteran medium, Lottie Fowler, of 276 7th Avenue, New York City, will appear next week.

Mrs. Jennie B. Hagan-Jackson writes us from Kansas City, Mo., that an individual named Briggs, whom we have referred to in the past, is "traveling through Western Massachusetts, and claiming that indorse him, and have recommended him to go to the places and persons he visits. I would state that I am not indorsing Mr. Briggs, or any other traveling medium; that I wish none of my friends to harbor or patron ize any unknown party who makes free with my name. All mediums that I recommend will be furnished with a letter of introduction from me, with my personal signature."

CURRENT THOUGHTS.

The Entality of Porent Denudation .- The destruction of the country's forests continues without Interruption or apparent reflection on the part of those who are responsible for it. The White Hills of New Hampshire are being denuded from their royal summils to the Connecticut River. The effect upon the river itself is not difficult to foretell. Very little of the primeval forests of Maine is left. The original timber from Bangor to Canada has been cleared off by the persistent lumbermen, and the slim later growth is being no less unmercifully dealt with. The famous John Brown tract and the Adirondacks in porthern New York are being despotted by axe and saw as fast as the covetousness of those who direct them can push forward their work. And it is the same up to the crests of the noble mountains of Pennsylvania.

Proceeding West, the commercial demand for lumber has wrought its corresponding destruction of the wood growths of Ohio, Indiana, Illinois, Michigan, Wisconsin, and the entire Northwest. Less than half a century ago, the great pine forests of the Michigan shore of Lake Huron seemed boundless, stretching away almost interminably. Anything like an opening was to be discovered only at long intervals of distance and there could be seen the lumberman's saw-mill and the fast receding pine forest. In northern Wis consin, less than a generation ago, the noble pineries of that great State stretched away in the evergreen distance for from fifty to a hundred miles.

We are told that even the famous Saginaw lumber district of Michigan imports logs already from over in Canada. And further beyond in Oregon, Washington and Alaska, within thirty years it is estimated that a proportionately small part of the enormous evergreen timber regions that now constitute the chief resource of the wealth of the two States and the one Territory will carry on its breast the noble forest growths that still form so important a part of the country's natural riches. It is not questioned that as settlement advances the forests must give way. Land and lumber are required together. Nor is it reasonably to be expected that any very considerable portion of a country of such dimensions as ours will always remain forest clad, and therefore closed to the inroads of advancing civilization.

Nevertheless, it is extremely necessary that we should practice a reasonable, if not a jealous, foresight in a matter of such varied importance. There ought at least to be a general statute, operative everywhere in the country, that where trees of a standing forest are cut down new trees shall be planted to succeed them. When we think of what Asia Minor once was, strewn as thick with cities as the sky is with stars, and of Spain, now made largely desolate from inundations, because of a ruthless removal of the for ests, a lesson is read to us that ought never to be forgotten.

Living Through the Centuries.-Dr. Powderly of St. Louis, according to the Globe Democrat of that city, in discussing recently Irving's well known story of Rip Van Winkle, said he often thought he would like to go to sleep and walls up in the full enjoyment of his faculties a century later, say about the year 2,000 A. D. He believed it would yet be done. Cases of suspended animation for considerable periods of time frequently occur. He said he had himself pronounced people dead who are now in the full enjoyment of vigorous life. He had no doubt that thousands of people have been entombed alive after an examination by reputable and careful physicians. If the life-force may be so completely suspended for a day or two and then resumed, why may it not, he asks, be taken up again after the lapse of a century or more? A person ought not to age during the interval of sleep, for if the life-force is so completely suspended that a person would not require food there would be little or no waste, and he would awaken as youthful and vigorous as when he went into the sleep. The doctor professed the belief that it will yet be possible for a man, by taking century naps, to enjoy a few years of life during every century for a thousand vears or more.

An Educational Privilege Free.-While we entertain no sympathy whatever with the creedal part of the work of the Boston Young Men's Christian Association, yet for its increasing and excellent educational work we cordially wish all manner of success. By a circular just issued by the Association officers, it appears that not less than two thousand persons are expected to apply for admission to the educational department for the coming season, and that ample provision has been made for that number. In the season of 1890-01 fifteen lines of study were provided the five hundred and ninety young men joining the classes. This season twenty-seven different classes will be opened. Any young man can be admitted to as many classes as he can profitably Mass.) gives kindly assurances to those who attend to. Instruction begins in the most simple to the form in every department of study. It is class-work altogether, all beginning and progressing together.

The studies pursued are book-keeping, penmanship, stenography, languages, electrical science, music, grammar, spelling, composition, mechanical drawing, elocution, correspondence, physiology, bank ing, history, arithmetic, geography, etc. The Association now numbers over four thousand, and includes young men of all classes, denominations, creeds and conditions.

The More Sure When Most Opposed .- Reforms, like new inventions, have to work their slow way through thickets of ignorant prejudices and bide their time. They are rarely or never welcomed by those for whose sole benefit they are intended. Look at the experience with the magnetic telegraph for an apt illustration. On the 21st of February, 1843, when a public appropriation was asked of Congress to defray the cost of an experiment with a line from Wash. inton to Baltimore, certain members of the National House of Representatives sarcastically proposed that one-half of the sum asked-\$30,000-should be expended in a series of mesmeric experiments. Franklin's experiments with the electric fluid met with similar jeering unbelief among the Paris savants. They decided that his theory about the lightning was a dream only, although they regarded Mesmer's doctrine as a grand scientific revelation. So with the phenomenal proofs of spirit communication. At first spirit communion was regarded as all bosh and nonsense; then it was superstitious ignorance; then it was folly and fraud. Still Spiritualism continues to make its way through pews and pulpits, into family circles, among the masses and within the entrenchments of power.

The Great Fair of the Massachusetts Charitable Mechanics' Association was opened with appropriate ceremonies at its splendid building on Huntington Avenue. Boston, on Wednesday, Oct. 5th. Music by Baldwin's Band introduced the services; eloquent remarks by President O. M. Wentworth, and an original poem by Rev. Mr. Lorimer, were the chief features of the occasion. The Fair has since been well attended, and is richly worthy a visit by every reader.

Would Be Well if Many Thought So .- A prominent public speaker on the spiritual rostrum writes us, in the course of a personal letter: "I do not feel belligerent, having had enough of warfare for the present incarnation. I think I may say I am at peace with all, and ask only the privilege of saying and doing that which seemeth best for friend and for

Decease of Dr. D. J. Stansbury.

This excellent medium, and kindly man, has at last, after a lingering illness (from the grippe) of quite two years—the latter three months confined to the housepassed to his home in the spirit-land. His decease took place at his residence in San Francisco, Cal., on Tuesday, Oct. 4th, so we are informed by his son. The Doctor had attained the age of fifty years. His son further states that his father commenced his work in recognized mediumship (for he was possessed of the power long before, but did not understand it) a score of years ago or more. He traveled extensively during his labors, and was widely known.

He has long been before the public, and has had nearly every phase known to modern mediumship developed in his case. He was a man who had no per sonal enemies-his opponents were also the opponents of the cause of which he was a chosen expositor.

NEWSY NOTES AND PITHY POINTS.

OCTOBER. Out in the field is the golden rod, Waving and bending its vellow plumes; White is the slik in the milk-weed pod, In the yellow days of October.

Over the land is the autumn haze: Slowly at eve comes the great, round moon; Bilent and sweet are the country ways In the golden days of October.

The Pall Mall Gazette thinks that Mr. Gladstone will appoint Algernon Swinburne to the post of Poet Laureate made vacant by the death of Lord Tennyson. The Gazette says: "In view of the abuse Swinburne has lavished upon Mr. Gladstone, the choice would be characteristic, and an instance of a great man's magnanimity."

The owners of the Ottoman and the owners of the Whitney [the colliding steamers] are both suing each other. The popular opinion of the collision seems to be that they both struck first.—The Boston News.

It is a singular coincidence that a year ago from the date of Tennyson's death a man died who was as preeminent in his field of labor as the ex-Laureate in his. On Oct. 6th, 1891, Charles Stewart Parnell, the great Irish leader, passed to spirit life.

Eve's Name Meant Gossip.—The investigators of the manners and customs of Adam and Eve seem never at rest; but the latest and quaintest idea is that the name Eve is derived from a word meaning "talk," and that, therefore, women are likely always to continue to talk more than men. The same authority, with Gilbertian humor, mentions a legend of twelve baskets of gossip being rained down from above so as to start a conversation, and Eve is reputed to have appropriated nine of these.—Ex.

At a State banquet lately given at Peking the bill of fare was as follows: Bird's nest soup, ham, with honey sauce, small cakes, silver moss, green cucumbers and vinegar, stewed apples, with chicken, shrimp pates, meat pastry, mussels, green peas, sour milk, roast duck, stuffed cucumbers, sweet potatoe cakes, baked brown carp, stewed pears, baked fish line baked oysters, ham pates, boiled bamboo shoots, with shrimps, rosebud jelly. Among the sweets were oranges, the skins apparently unbroken, yet from which the pulp had been dexterously removed, half a dozen sorts of jelly having been made to take its place.

We have been on a week's visit to some of our leading relations. We carried our own provisions with us, and they enjoyed our visit very much. One of them dropped dead while we were present, and being a cononer by birth, we held an inquest on him, and made 87. The Lord will provide—Atlanta (Ga.) Constitution

"Poor dog! • thy lot Life's tollers bear-Renowned, or all unknown! Ill bodes! and hearts of temper rare Nigh dangers face alone! Could'st thou not hear beyond Death's roar E"arth's risen ones call thee to their shore? J. W. D.

"A noble "red setter" (a household pet), who recently gave up his life in a distant. New Hampshire town to save the youngest child of his master's household, by springing in and forcing the little one from the railroad track with his head just as his own agile form was ground into bloody fragments by the engine!

The Lick Observatory has taken over a hundred photographs of the planet Mars. The "canals" are plainly pictured-but it is not certain that they are canals. The Harvard College Observatory in South America claims to have discovered forty bodies of water-larger or smaller-on the planet Mars.

The grand military "horse race" between Germany and Austria terminated with the Austrians beating. The race was from Vienna and Berlin (350 miles). Lieut, Mikos, the victor—who made the ride. with rests, in seventy-four hours-had to be lifted from the saddle on reaching Berlin. On the long ride he gave his horse an injection of morphia to alleviate its distress. The last feed the animal got en route was a bottle of cognac.

It is stated that seven-eighths of the bread used in London is made of American wheat.

Sara Bernhardt recently remarked n Brussels concerning microbes and disease: "I do n't believe in the cold feet microbe, the backache microbe or the softcorn microbe. As to the cholera, its prevalence in Russia is chiefly due to the conditions of the people, brought about by the famine."

The prefix "O" before so many names of Irishmen is an abbreviation of the word "ogha;" meaning grandchild.

"THE HOUSE THAT JACK BUILT." - The Gardie ner (Me.) Home Journal records that some time ago a number of cats were sent out from Halifax and other places to Sable Island to destroy the rats which were killing rabbits there. The cats killed the rats, then killed the rabbits: foxes were sent to kill the cats which became "too many"; now the foxes are to be exterminated by human huntsmen, who will kill the foxes that killed the cats that killed the rats that killed the rabbits on Sable Island.

William E. Gladstone has been a member of Parliament since 1832.

Lord Tennyson, poet laureate of England, passed to spirit life from London, Oct. 6th. He was conscious to the last, and entered the next life with a smile on

ecular part) passed off finely Oct. 10th-thirty thousand school children and students being in line; and splendid fireworks on the Brooklyn bridge entering. with other rites, into the order of exercises. Among the attractions at the Mechanics' Fair are

New York's first Columbian Celebration parade (the

the fine porcelains and crystal glass of Jones, Mc-Duffee & Stratton in the studio next but one to the Gallery of Paintings. Oct. 6th and at later dates Woburn, Mass., celebrated its two hundred and fiftieth anniversary, and

speeches, music, song and poetry were in order, together with general congratulations. Rufus C. Hartranft, of 709 Sansom street, Philadelphia, Pa., will soon issue a Narrative of the Voyage of the Kite, with the Peary Expedition to North Green-

land, (Part I.) with a Story of Adventure and Discovery in the Frozen North, together with complete "Log" of the good ship Kite (Part II.); the work will be finely illustrated. THE BANNER is just in receipt-through the kind-

ness of the President and Council of the London Spiritualist Alliance-of a memorial card, in affectionate remembrance of Bro. W. Stainton Moses, late editor of Light, with his portrait annexed.

An Englishman has demonstrated that "silence is golden" by instructing deaf mutes in the use of the typewriter. The requisites for successful work on the typewriter are concentration of mind and freedom from distracting outside influences, and the mutes meet these conditions perfectly.

George E. McNeill has accepted an invitation from the Everett Columbus day celebration committee to deliver the oration in that city on Columbus day, Oct.

FARM AND POULTRY.—This periodical has changed its form to a twenty four four column page monthly. Its contents are indispensable to all who raise poultry, and wish to do so profitably. Boston: I. S. Johnson & Co., 22 Custom House street.

New York's engagement with the cholera has been declared off, says the New Orleans Picapune, but it adds, regretfully; "The cholera has been stamped out in New York; but that is no reason why the streets of New Orleans should not be cleaned." Boston's principal streets are too much "torn up" at present by railroad and paving contractors to allow a great chance for cleaning here.

CALIFORNIA FRUIT CROP this year sold for more than fifty million dollars. If you want to know how it is raised and at what profit, address California Bureau of Information, Box 1238, Boston, Mass.

MEETINGS IN BOSTON.

Banner of Light Hatt, D Hoaworth Street.

Spiritual meetings are held every Tuesday and Vriday atternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman, These interesting meetings are free to the public.

The Boston Spiritual Temple, Berkeley Hall, 4. Berkeley Street.—Services 1014 A.M. and 75 P.M. Mrs. R. S. Lillie speaker for October. Andrew L. Knight, President. President.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 21% at Wm. Parkman Hall, 2 Boylston Place. Hushness meeting at 3 o'clock: Simper at 6. Mrs. John Woods, President; Ida M. Jacobs, Secretary; Mrs. O. P. Pratt, Treasurer. All are invited.

C.P. Pratt, Treasurer. All are invited.

First Spiritual Temple, corner Newbury and
Exctor Streets.—Spiritual Faternity Society: Lecture
every Sunday at 24 P. M.; School at 11 A.M. Wednesday
evening Social at 7%. Other public meetings announced
from platform. Mrs. H. B. Lake, speaker. T. H. Dunham,
Jr., Secretary, 177 State street, Boston.
Children's Spiritual Lyceum meets every Sunday at
10% A. M. in Red Men's Hall, 514 Tremont street, opposite
Berkeley. J. A. Sheihamer, President.
Eagle Hall, 616 Washington Street.—Sundays at
11 A.M., 1% and 7% P. M.; also Wednesdays at 3 P. M. E.
Tuttle, Conductor.
Veteran Spiritualists' Union.—Public meetings will

Tuttle, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 Statestreet, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Eathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. Thursday at 2% P. M. N. P. Smith, Chairman.

Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

And tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street.—(Organized 1857. Incorporated 1852.) Business meetings Fridays, at 4 P. M. Tea served at 6 P. M. Public meeting at 1½ P. M., with music, tests, addresses, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary, 55 Marcella street, Roxbury.

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

Ladies' Aid Parlors, 1031 Washington Street.— Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.—Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. Dr. E. A. Blackden, Conductor. Templar Hall, Summer Street, Somerville.—Sundays at 11 A. M., 2½ and 7½ P. M. Mrs. S. E. Buck, Conductor, assisted by Dr. T. Perrin.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

Berkeley Hall .- The services last Sunday morning opened with a song by Miss Davis, and an invocation by Mrs. R. S. Lillie, who spoke upon "The Spirtion by Mrs. R. S. Lillie, who spoke upon "The Spiritual Interpretation of Sin." She said the system of religion in which we have been taught has been that we may so far violate God's law as to incur his eternal displeasure and be punished forever. Sin is a violation of law, and we inherit a dual nature, so that we are affected by law, and may sin against natural law. We have a physical body, and also a soul, which we sometimes call the ego. I believe all life to be a part of the Infinite. All who are ignorant of the laws which govern self are sinners in the highest degree. Sin, then, may be against the outward body (and therefore argues the necessity of the fullest knowledge of physical conditions on our part), but highest of all is the law governing spirit; and to come into knowledge of these laws is the reason why we have the privilege of communion with those who have passed on before. They can understand these laws and instruct us in regard to their influence upon our daily life.

This human organism is a machine adapted to the use of spirit. Our bodles are to make a journey across this earthly life to another, and we should see that they are fitted for the journey, the same as we would fit any vessel or machine for its journey across the land or sea. No human body can fulfill its mission until it has this particular fitness. We shall pay the penalty of this violation of physical law just as certainly as any sin against the moral law, and no "Jesus Paid it All" will avail.

Nature has wonderful processes, and will produce wonderful results it she is not interrupted in her itual Interpretation of Sin." She said the system of

as any sin against the moral law, and no "Jesus Paid it Ail" will avail.

Nature has wonderful processes, and will produce wonderful results if she is not interrupted in her work, and our study should be to assist nature rather than to hinder her progress. Man sins in this way by indulging the power of appetite until the resulting pain admonishes him. Pain is, then, the monitor that tells us when we are violating this law. We bring upon ourselves the cholera or other infectious disease by living uncleanly.

Now wherein comes the salvation? Simple faith in God will never save any one. It is that principle of teaching that shall help us to make our lives better. Eating and drinking underlie very much the conditions of our salvation. An excarnated spirit cannot intelligently use a brain affected by the indulgence of sinful appetite. Matter working upon the spirit through the food eaten affects the communication given always.

All religionists have made the mistake of teaching

Eating and drinking underlie very much the conditions of our salvation. An excarnated spirit cannot intelligently use a brain affected by the indulgence of sinful appetite. Matter working upon the spirit through the food eaten affects the communication given always.

All religionists have made the mistake of teaching us how to avold the consequences further ou, rather than impressing upon us the way to live in the present. Until we arise where we shall become victors over self we shall suffer the consequences of sin. We must think of what we are, and applying this, I would say in conclusion let us be free to act in accord with our best convictions, regardless of what others may say. We are too much afraid of what the people will think, but let them think, and take it out in thinking. Be independent, and dare to do right.

Mrs. Lillile closed with an inspirational poem upon "Recompense."

The evening session opened with another song by Miss Davis, and an invocation by Mrs. Lillie.

Several subjects were presented for the guides of Mrs. Lillie to speak upon, and among them, "Will all Forms of Life. Animate or Inanimate, through the Unering Law of Evolution, Eventually Progress Upward to the Same Plane Spiritually and Intellectually?"

To this it was replied: Can man by searching find out God, or enter into a full comprehension of ilfe? I believe the central germ of all life is what we denominate the soul, that power which we claim to be the eternal essence of life, and all forms of Ufe are the outgrowth of this eternal essence. The one thing to be observed is that life is indestructible, even though it may chapge its forms many times. Opinions regarding the evolutionary progress of the spirit or soul in the great future may differ; even which we claim to be the eternal essence of life, and all forms of Ufe are the outgrowth of this eternal essence. The one thing to be observed is that life is midestructible, even though it may chapge its forms many times. Opinions regarding the evolutionary progress of the spirit

as spiritual.

The meeting closed with a song by Miss Davis, who furnished excellent music throughout the day.

HEATH.

First Spiritual Temple.—Sunday, Oct. 9th, 1892, the speaker, Mrs. H. S. Lake, took up the questions laid on the desk and answered them with great power and earnestness the influence being markedly dis-similar from previous occasions, with a vein of poetry running through her sentences that was highly appro-ciated. Her audience was of goodly size, and sympa-thetic. Reporter.

thetic.

The Temple Fraternity School met at the usual hour. A goodly number of enthusiastic students as sembled to discuss the "Methodistic Greed." The discussion awakened thought in the right direction, and was participated in by Messrs. Alonzo Danforth, Elmer Packard, A. C. Armstrong, Miss Hattie M. Dodge and Mrs. M. H. Cushing.

The readings by Missos Lizzle M. Nolen, Winnie Haywood, Gracio Melvin, Alice Bill, Messrs. Albert Barker and Allie B. Danforth were in line with the subject, and given in a manner that showed they were understood and appreciated by the youthful renderers. The silver-chain recitation was on the subject of "Spiritualism, and its Relation to the Creeds of the Churches." Different portions were referred to by

members of the school, and the answers to a question from Mr. Gregory, "Have we learned any new spiritual law this morning?" were that: "In the evolution of progress the old creeds once necessary to spiritual advance were outgrown; and that a pure spiritual life with pure spiritual environments was necessary for the highest expression of mediumship."

An account of the Banner Circles and Mrs. Longley's wonderful mediumistic powers were given by Mr. Packard to emphasize the latter conclusion, which was unanimously accepted by the school.

The subject for consideration next Sunday will be the creed of the Baptist branch of the Christian church, All are welcome, M. H. C.

First Spiritualist Ladies' Aid Society.-This Society, which for thirty-five years successfully has been conducted in the interests of the worthy poor, and the advancement of the progressive truths of

nd the advancement of the progressive truths of Spiritualism, opened this season's work Oct. 7th, about fifty members attending the business meeting in the afternoon. Mrs. A. E. Barnes we comed all, and alluded to the encouraging signs of a most prosperous season. A large number of propositions for membership were received and referred to usual committees. Mrs. Abbie Wood reported on some important relief work successfully accomplished.

Committee was chosen to secure a hall better adapted to the uses of the Society than the one now occupiled. The illness of sister Marcy was regretted by all. Evening exercises consisted of finely executed plane solo by Miss Fay; invocation, Mrs. M. T. Longley; Mrs. Sarah A. Byrnes eloquently reviewed the work of the past, complimented the society on the new departure about to be taken, and hoped that the good already done was but a foretaste of better days. Willard J. Hull used as his text the parable of the "Good Samaritan" giving an address logical, practical, filled with gems of truth, which the audience enjoyed, and endorsed by their applause. Mrs. Loring rehearsed some experiences with creed-believing people, and heartily endorsed Spiritualism. Vocal music was contributed by Prof. Longley, Mrs. Longley and Mrs. Carrie Hatch.

Sessions Friday, Oct. 14th, at 4 and 7:30 P. M.

Bessions Friday, Oct. 14th, at 4 and 7:30 p. m. Mrs. A. L. Woodbury, Sco'y.

The Children's Progressive Lyceum of Boston convened in regular session in Red Men's Hall, on Sunday morning last-the order of exercises consisting of singing and reading by the school; an invocation by Mrs. Longley, also explanatory remarks on the lesson by the same lady; orchestral selections; the grand banner and target marches; with appropriate and interesting remarks from Mr. Charles Woods and Mrs. W. S. Butler.

Mrs. Butler made an appeal to the friends in behalf of a destitute woman and her child—a Spiritualist and a medium—with the result of a large contribution in response.

a medium—with the result of a large contribution in response.

Miss Grace Small finely sang a vocal selection, and Miss Eloise Morgan executed a plano solo with much grace and finish; Carl Leo Root and Willie Sheldon each gave very pleasing recitations, and little Eddie Hill sang a pretty song.

During the session a telegram from Assistant Conductor J. B. Hatch, Jr., sending greeting to the school from Bangor, Me., was received, and announced—which elicited hearty applause.

The Lyceum is in a very prosperous condition. School meets every Sunday at 514 Tremont street, at 10:45 A. M.

SCHIRE.

Harmony Hall .- Sunday, Oct. 9th, the morning services were devoted to healing and development of mediumship, and were very satisfactory in

ment of mediumship, and were very satisfactory in their results. Afternoon opened with a praise service of singing, led by Mrs. Sawtelle, and remarks by the chairman; after which remarks, tests and psychometric readings were made and given by Mr. Wikins (of Fitchburg), Mrs. M. A. Brown, Mrs. M. A. Chase, Mrs. Dean Chapman, Dr. Sanders and the chairman, interspersed with good music.

Evening services opened with remarks by the chairman, and invocation by Dr. Sanders, with tests by the same; following a song was sung by Master Eddie Hill; Mrs. M. A. Brown read a poem and delivered an instructive lecture, closing with many good tests. Remarks and tests were made and given by Mrs. Woodbury, Dr. F. W. Mathews, Mrs. M. A. Chase, Mrs. Newman; closing remarks by the chairman. Commencing Tuesday, Oct. 18th, meetings will be held for discussion of psychic phenomena at 3 and 7:30 P. M. Dr. E. A. Blackden, Conductor.

Engle Hall .- Wednesday, Oct. 5th, opened with remarks by the chairman, followed by remarks, readings or tests by Dr. Perrin, Dr. Franks, Mrs. Burt,

ings or tests by Dr. Perrin, Dr. Franks, Mrs. Burt, Mr. Tuttle, and Mrs. Rich.

Sunday, Oct. 9th, 11 A. M.—Healing and developing circle was assisted by Dr. Franks; greatly to the surprise of the chairman a beautiful floral offering, a basket of roses, pinks and ferns, was presented him by Mr. J. E. Graham. To the handle of the basket was attached a wide satin ribbon, upon which was raised, in pink immortelles, the watchword Truth, which is the aim and object of these meetings.

2:30 P. M.—Mrs. Davis gave invocation, remarks and tests; tests and readings by Mr. Franks; instructive remarks by Mrs. M. F. Butler, with tests; Mrs. Jennie Conant, remarks and tests; Mrs. Woods, readings. Closed by Mr. Tuttle with tests and remarks.

7:30 P. M.—Mrs. Holt-Harding gave invocation, remarks and tests; Mrs. I. E. Downing and Mrs. Davis gave tests; remarks, tests and readings by Dr. Willis, who also answered mental questions. Mr. Tuttle gave readings and tests, and closed with an invocation.

Music throughout the day by Mrs. A. Sterling.

ion.
Music throughout the day by Mrs. A. Sterling.
S. W. S.

Ludies' Aid Parlors.-Last Sunday morning the developing circle opened with singing, tests and delineations by Mrs. Lovejoy Newman and Mrs. C.

Loomis Hall.

Loomis-Hall.

Atternoon.—Duet by Mrs. M. F. Lovering and Mrs. A. W. Staples; invocation by Mr. A. D. Haynes; remarks by Chairman, and Mrs. M. A. Brown; song by Mrs. E. L. Hill of Somerville; psychometric readings by Mr. C. W. Capel, Miss L. E. Smith, Dr. William Franks, and Mrs. Mary C. Morrell of Brooklyn.

Evening.—Trio by Mrs. Lovering, Mrs. A. W. Staples and Mr. L. W. Baxter; invocation by Mr. A. D. Haynes; song by Master Eddle Hill, plano accompaniment, Mr. Watson; Remarks by Chairman, Mrs. A. W. Staples, and Mr. L. W. Baxter; song by Mrs. E. L. Hill; psychometric readings by Mrs. C. Loomis-Hall, and Mrs. M. F. Lovering; song, "The Bridge," by Mrs. A. W. Staples.

The Banner of Light is for sale at each service.

J. E. Hall, Conductor.

Rathbone Hall .- The afternoon meeting was opened by Mrs. J. K. D. Conant, with readings; Mrs. Waterhouse of the Ladles' Ald congratulated the Waterhouse of the Ladles' Ald congratulated the chairman on the successful services. Miss Josephine Webster improvised in poetry and gave impersonations. The Chairman gave psychometric readings; Mrs. Neille Carlton sang solos. At 7:30 p. M. Miss Josephine Webster introduced the exercises with address and tests; Mrs. J. E. Willson gave psychometric readings; Mrs. M. A. Chandler, remarks and tests. Mrs. Minnie Smith and Mr. F. Ryder sang acceptable selections, assisted by Miss Bell Smith. Good attendance afternoon and evening.

A. J. Webster.

The Ladies' Industrial Society opened its meetings on Thursday, Oct. 6th, at Ariington Hall, 1125 Washington street, corner of Dover. Supper at six: entertainment in the evening; quite a large number were present. Mrs. Stiles, after remarks, read a letter from our President, Mrs. Whitlock, who is speaking in October at Pittsburgh, Pa.: remarks from Mr. Bowtell, Miss Barnicoat, Mr. Franks; tests by Dr.

Huot, and others. We shall hold our meetings, as usual, every Thursday, and we invite all to attend MRS. II. W. CUSHMAN, See'y.

The Relping Bland Society held its first meeting for the season on Wednesday, Oct. 5th, at 3 Boylston Place—the President, Mrs. R. S. Lillie, in the chair. There was a large attendance, and many new names were proposed. Mrs. Lillie, Mr. Willard J. Hull, Mrs. Waterman and others, addressed the meeting. Business meetings 2:30 p. M., evening 8 o'clock. Supper at 6.

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

W. F. Peck's engagements are as follows: Colorado Springs, Col.. October and November; Saratoga Springs, N. Y., during December; and Washington, D. C., during January. For engagements beyond that address as above, or to 1461 Clinton street, St. Louis, Mo. Open for engagements for camp-meeting season.

Mr. J. Frank Baxter is this month, Sundays, lecturing to large audiences in Cleveland, O. He has been in Sandusky, O., two evenings. In the Opera House, and will give other lectures there during the month. The Sundays of November will be respectively in Providence, R. I., Brockton, Lawrence and Haverhill; those of December '92 and January '93 in Cincinnati, O.; and of February '93 in Boston, etc. For week day evenings address him at 181 Wainut street, Chelsea, Mass.

Mrs. A. E. Cunningham has returned to Boston, and can be found at No. 247 Columbus Avenue, Suite 8. She will be in Fitchburg Oct. 23d, Dec. 18th, and Jan. 8th, 1893; Salem, Oct. 30th and Dec. 25th; Brockton. Feb. 19th, 1893. Will be pleased to make engagements for intermediate dates.

Mrs. Nettle Holt-Harding, 14 George street, East Somerville, Mass., wishes to correspond with societies for the season of '92-93-as she has a few more

E. J. Bowtell is located at 223 Shawmut Avenue, Boston, and will accept engagements for the fall and winter wherever his services are desired. Address as above for engagements. He speaks Oct. 23d in Wor-cester, Mass., and in Lowell Oct. 30th.

Dr. Willis Edwards is open for engagements as an inspirational speaker, with platform tests. Address 14 Broad street Place, Lynn, Mass.

W. J. Colville lectured in Wurtzberger's Hall, Baltimere, Sunday, Oct. 9th, at 11 A. M. and 8 P. M. to to large and attentive audiences. The morning lecture on "The Essential Truth of all Religion," was pronounced a masterly effort; the poems following the discourses were also greatly appreciated. Sunday next, Oct. 16th, Mr. Colville lectures for the society at 11 A. M. and 8 P. M., and delivers a special lecture (by request) on "The Science of Health," at 3 P. M.

Mrs. Emma Miner is engaged to speak in Water-town, N. Y., the month of November; Lawrence, Mass., Jan. 1st; Worcester, Jan. 15th; Greenwich, March 5th; Lawrence, April 23d; Brockton, May 6th. Societies wishing the services of Nellie F. Burbeck, trance speaker and platform test medium, can address her at Pleasant, corner of South street, Plymouth, Mass. She having returned from a trip in Maine, New Hampshire and Vermont, is now ready to make engagements for the season of 1892-3.

Helen Stuart Richings is speaking in Philadelphia, Pa., for the First Association; and goes to Indianapolis for November. Her time is fully engaged up to Sept., 1893, also several months beyond that date. Permanent address 3721 Baring street, West Philadelphia, Pa.

Dr. F. H. Roscoe of Providence, R. I., the well-known speaker, will lecture for the First Spiritual Society of Malden, Mass., on Sunday evening, Oct.

Rénan, the French Philosopher, when near his death, is reported to have said to a friend of his boyhood on his departure-for the last time-" Au revoir. We will see each other again in some other place. I do not know in what form, but I am sure we shall meet again." This utterance, says a secular exchange, and truthfully, is the contradiction of every doctrine of philosophy taught by Renan. We stated the fact of his change of views regarding human immortality in our columns not long since; but what have the materialists to say about it?

"WOMAN, AND HER RELATIONS TO HUMANITY," is the title of a volume just issued by Colby & Rich, an advertisement and some particulars of which will be found on the fifth page of this paper. It is a book of much interest, not only because of the all-important topics upon which it treats, but of the study, observation and experience the spirit-authors bring to bear thereon.

The veteran Spiritualist, S. W. Jewett, of Santa Barbara, Cal., wishes to be informed through THE BANNER whether a medium he knew many years since by the name of Elizabeth G. Wing, or "Madame Ormsbee," is in the earth-life.

Mr. and Mrs. H. Newton Stansbury (Mrs. Hattie C. Stafford) are now located at their new home. No. 80 West Concord street, Boston, and will in a short time commence to hold seances—notice of which will be given in these columns.

The public may be interested to know that Mrs. H. W. Cushman has returned to her Charlestow home. See advertisement.

Meetings have again commenced at Pittsburgh Pa .- so we are informed by J. H. Lohmeyer, Secretary. See list.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every saturday evening, at 8 c'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 73(P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Sunday evening at 8 o'clock.

Fraternity Booms, corner Bedford Avenue and
South Second Street.—Services held under the auspices
of "Beacon Light Ladies' Aid." Meetings Sunday evenings,
7½ o'clock. Good speakers and mediums. Mrs. Kato Schroeder, President, 142 Union Avenue.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

O. G. W. A., DUBUQUE, IA .-- We have had so many calls to donate Spiritualist books and general literature the past year that we feel obliged to decline acceding to your re-

Fine China Dinner Ware.

Worcester, Dove and Brown, vitreous Porcelain. Royal Blue Messein Onion, Porcelain. Blue Canton China.

Canton Gilded Medallion, China. Doultons, Sorrento Gilded, Faience. Haviland, White and Gold. Porcelain. Mintons, India Tree and Gold.

All stock patterns, which can be had in sets or separate pieces, always readily matched. An extensive display, also, of choice patterns, which will not be duplicated, full ser-

vices; also in Fish Sets, Soup Sets, Entree Sets, Salad Sets, Dessert Sets, A. D. Coffee Sets, etc. In our Glass Department, everything in Foreign and Domestic Cut Glass for the table. Artistic and beautiful pieces, for Wedding and Complimentary Gifts in morocco satin-

lined cases, or separate. In the Lamp Department will be seen an extensive exhibit of the improved center draft Reading Lamps, also Banquet Lamps, from the low cost to the costly specimens. One price, in plain figures, and we are not undersold if we know it.

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Mrs. W. P. Thaxter, Of No. 3 Berwick Park, Boston,

At the earnest solicitation of her numerous friends will give Two Sittings

(By appointment only) Tuesday and Thursday of each week.

Diseases diagnosed, with advice. Also Spirit Communications given. Oct. 1. Addison D. Crabtree, M. D.,

4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Oct. 15. Dr. and Mrs. W. A. Towne.

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is May 9.

Mrs. A. E. Cunningham,

THE well-known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8. Boston... Will answer calls for platform work. Oct. 15. Mrs. H. J. Pratt,

MAGNETIC Physician, will see patients at her office, No 6 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. 1w* Oct. 15.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

SPIRITUALIST MEETINGS.

Chicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10½ A. M. and 7½ F. M. Speak. cr. Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 2 F. M. Speaker, Mrs. Emma Nickerson-Warne. Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 10% A.M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; John W. Topping, Cor. Sec'y, 345 Superior street.

John W. Topping, Oor. See'y, 345 Superior street.

Buffalo, N. W.—First Spiritualist Society meets Sun day: in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfeisfer, President, 2 Gelstin street; L. O. Beesing, Secretary, 846 Prospect Avonue.

Baitimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7½ P. M.; Thursday, 7½ P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Grand Ruples, Mich.—Progressive Spiritualists' So-

day, 7% r. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Grand Rapida, Mich.—Progressive Spiritualists' Soclety, Elks' Han. Ionia street. Meetings Sundays, 10½ A. M.
and 7½ r. M.; Thursdays, 3 r. M. and 8 r. M. Mis. Eme r.
Josselyn, President.

Dayton, O.—The Progressive Spiritualist Alliance holds
meetings Sundays at 7½ r. M., at Knights of Honor Hall, 110
East 3d street. J. M. Clark, Pros.; W. E. E. Kates, See'y.

Colorado City, Col.—Meetings are held in Woodman
Hall, Sundays, at 20 clock.

Springfield, Ill.—The Social Wheel of Progression, or
First Spiritualistic Society, will hold public worship every
Sunday at 2½ r. M. at 512 South 9th street. D. N. Lepper,
President; Miss H. A. Thayer, Secretary.

New Orleans, Lu.—Association of Spiritualists meets
every Sunday, 7½ r. M., at the hall, No. 39 Camp street. Goo.
P. Benson; President.

San Francisco, Cal.—The Society of Progressive Spir
itualists meets every Sunday morning and evening in Wash
ington Hall, 35 Eddy street. Also a Mediums' and Conferonce Meeting every Sunday at 2 r. M. Good mediums always
present. S. B. Whitehead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sun-

Onkland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sond Hall, 918 Washington street.

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Oct. 1. 9w Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00. By mail only. Address 34 Bydney street, Dor. chester District, Boston, Mass. list Oct. 1.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

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RECEIVED FROM ENGLAND.

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A STROLOGY.—Most fortunate dates for A plure poses, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass.

We Oct. 15.

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FEW SPIRITUALISTS can be accommoder. A dated for the winter with or without board. Inquire of MIS. H. A. YOUNG, 22 Winter street, Boston. Oct. 15.

SPECIAL NOTICES.

SPECIAL NOTICES.

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

Jan. 2.

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass, Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

tf

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the Banner of Light and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, W., will act as agent for the Banner of Light.

James Burns, 15 Southampton Row, London Barner and Weather Albus, Accomplished the Accomplete of the Menon's Bigns in 1893.

CONTENTS.

Seventy-Third Annual Address. Monthly Calendar and Weather Guide.

Monthly Calendar and Weather Guide.

Monthly Calendar and Weather Guide.

Table of the Moon's Bigns in 1893.

Monthly Calendar and Weather Guide.

Table of the Moon's Bigns in 1893.

Content and Reather Suble.

Table of the Moon's Bigns in 1893.

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Price 85 cents, postage free. For sale by COLBY & RICH. WOMAN,

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MORALIZATION OF THE HUMAN FAMILY.

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Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at
the Hall of the Hanner of Light Establishment, free to the public, commencing at 3 o'clock P. M., J. A. Shel-hamer, Chairman.

At these Seances the spiritual guides of Mus. M. T. Long-Lay will 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. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

liave an opportunity to do so.

The first of the first of

Letters of inquiry in regard to this Departmen 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 June 24th, 1892.

Spirit Invocation.

Oh! Infinite Presence, thou most holy of holles, our Divine Parent, we thank thee that as the years go by we come more consciously into the thought of thy nearness and of thy relationship to our souls. We praise thee that as we learn of spiritual things and reach out to grasp the divine truths which thou hast given unto mortal understanding we become more and more spiritual-minded, and realize still further that thou art the Supreme Spirit, the Everlasting and the Eternal One.

The fragrant lips of these roses thank thee to-day for the gift of life. We inhale their incense, we gaze upon their beautiful forms, and we realize that these are thy creations, that all things in the universe are thy handlwork, that all life springeth from thee and is vitalized by thine eternal spirit. Thus do we come to know that humanity is a part and portion of thy great, eternal existence, and that we are thy children, drawing from thee all that we have, all that magnetic force that inspires our lives, spiritually, mentally and physically.

To-day we would praise thee once more for all the good things that have been bestowed upon mankind. We know that shadows fall upon the human heart, that sin and suf-fering abound, but we also realize that man is reaching onward and growing upward toward the sunlight of eternal love and joy, and we understand that just as rapidly as experience perfects the human family, just so surely and just so rapidly shall it trample the evil and the wrong under its feet and rise to loftler heights of peace, knowledge and

To-day we would once more welcome thine angels of light to our Circle-Room. We would extend to them a loving greeting and sympathetic welcome. We ask that they may be given strength to voice their thoughts and send forth an influence from this place that shall be a help to thy children of earth needing spiritual assistance. We desire to be brought into the atmosphere of the pure and good, that we may be revitalized with that power which they bring from on high, that our minds may expand, our hearts be softened under the tender ministration of angels, and our spirits made to soar aloft to a contemplation of those things be longing to the higher life, thus gaining instruction and knowledge to press onward in this external existence.

We ask thy blessing to rest upon us all, and may it be with is in the summer months that are to come. May we feel it in the summer breezes, and realize that we, like the flowers are growing beneath the light of thy love, and that we may expand in beauty and fragrance of spirit even as do the

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - You may present your queries, Mr. Chairman.

Ques.—[By Mary J F., Mellott, Ind.] Does the spirit have anything to do with its former body? A communicating spirit said he would be at rest if the rats would let his body alone. What did he mean?

ANS.—A spirit that has passed from the mortal form may be affected by the condition of that body after he has vacated it, or he may not, according to the sensibility, and also to the state of the mental nature of that intelligence. If one clings to the material, and does not desire to be entirely freed from this phys

tinually dwelt on the mortal state, and, consequently, whatever affected the body which had been his, had a corresponding effect upon his mind through the law of psychology. Spirits who are advanced in thought and the desire to been his, had a corresponding effect upon his mind through the law of psychology. Spirits who are advanced in thought and the desire to reach upward for a knowledge of life in the spiritual world, are enabled to overcome all such attractions as that mentioned, and consequently the thought of those intelligences is directed to spiritual subjects, the environments and associations of the spiritual life, and if they are attracted back to this world, it is for the purpose of coming into direct communication with other arising the spiritual life, and if they are attracted back to this world, it is for the purpose of coming into direct communication with other arising the spiritual life, and if they are attracted back to this world, it is for the purpose of coming into direct communication with other arising the spiritual life, and if they are attracted back to this world, it is to the purpose of coming into direct communication with a spiritual life, and it may be I can come to them later on and communicate something that this is a truth, and it may be I can come to them later on and communicate something that will be satisfactory to them. I hope that I can. I have dear ones in St. Paul, and I have run down to St. Paul since I have been a spirit, looking around at familiar places and upon far in the propose of coming into direct communication. Now I have come. for the purpose of coming into direct communi-cation with other spiritual beings, friends whom they love, even though they walk the earth in garments of flesh, or they come for the purpose of performing some good work for hupurpose of performing some good work for nu-manity, and giving some instruction or counsel which will be useful. Such spirits are not affected by the adverse conditions mentioned in the case of your correspondent.

Q.—[By the same.] Is nervous insanity a disease, or is it caused by evil spirits? Can it be cured by spirit-power?

A.—Unfortunately there are very many cases of insanity produced by an abnormal condition of the nervous system, and it is probably to these that your correspondent refers in her

these that your correspondent refers in her question.

It is possible for a sensitive to be so strongly impinged upon in the magnetic forces by an adverse or obsessing spirit as to cause these nervous forces to become exhausted, and the entire system to become so debilitated that an unbalanced state of the mind is the result; but we think that the majority of these cases of insanity referred to are produced by some abnormal state of the organic form. The nervous system has become depleted, there has not been an equal and even distribution of the nerve forces throughout the body, and therefore the brain suffers, the mind comes into an abnormal state, and insanity ensues.

In the present age, with its worriments, with the disposition or tendency of humanity to rush into business life, to ignore and to violate the laws of health, we find that insanity is on the increase. To avoid insanity of the kind mentioned, one must attend to the laws of his being, live in strict accordance with nature and her simple rules, partake only of nutritious food take active experies in the open ris per part and present age and partake only of nutritious food.

be avoided, and they can be cured by attending to the laws of health, and affording to the viotim those conditions of harmony and association which will assist in restoring an equilibrium of the vital forces throughout the system. We consider magnetic treatment the most curative agent in a case of this kind.

in the celestial world where we shall all rejoice in a glad relinion over there.

I know that I can say I was an active man here. I exercised my individuality in practical ways, and I desire to do the same now, not through lines of business life after the manner accomplish semathing for

INDIVIDUAL MESSAGES.

Fanny A. Conant.

[To the Chairman:] Good afternoon. [Good afternoon.] I would say "Good afternoon" to all the friends.

At the friends.

A company of spirits from the higher circles in the celestial life, who are interested in the work of our Circle-Room here, have come to unite with you to-day in your service and communication with the other life, and I am one of them of them.

of them.

For a long time my voice has not been heard from this platform, but that is not because I take no interest in the work, nor because I have wandered away to other scenes. My interest is always here, with this circle and its workers. My influence comes to this place at every meeting, because I am identified with the work; and I feel that as long as the BANNER OF LIGHT establishment shall stand, and its avenues be open to the world of spirits and the world of mortals for free communication, I must bring my spiritual magnetic force to join with that of others who are engaged here. I come to-day to bring my affectionate greeting to all my friends. Many of them still remain on this side, and I have a warm heart and tender thought for each one. Some of the dear ones have joined me in the spirit world, and ones have joined me in the spirit-world, and we are united in our thought and desire to be of use to the world, and to make, if possible, human hearts happier and stronger because of our effort to assist them.

our effort to assist them.

I have before said, through this medium as well as through others, that I am an instrument in the spirit-world for receiving counsel and knowledge from higher spheres; that I am a medium, and hold my circles frequently, that we may gather those things from above which are needed by ourselves and our neighbors, and that we may receive spiritual guidance in our that the type may receive spiritual guidance in our are needed by ourselves and our neighbors, and that we may receive spiritual guidance in our work. Many such circles are held in the spirit-world, and through them we come into communication with the inhabitants of other worlds. From them we gain knowledge and light concerning that which lies beyond our sphere of action, and so we are taught how to prepare for those higher experiences which we shall reap after we have gathered all that we can and performed all that we are able in our present condition of life.

present condition of life.
Give all my dear friends my warmest regard, Give all my dear friends my warmest regard, and tell them that I can never forget one. I would like some of them to know that matters over which they have speculated lately in regard to my affairs I know nothing of. All things were satisfactory to me, and were arranged just as I had desired. I do not concern myself now with those affairs which belong to the material, save as they affect the welfare of my friends, but with the spiritual things that belong to the immortality of the soul; that claim the attention of thinking minds; that are pointing man onward, to the real life of the spirit-world. All these I am deeply interested in, and I am trying to do what I can to give mortals a knowledge of the great life beyond, and of the existence and

great life beyond, and of the existence and love of their spirit-friends.

I bring greeting and love from a host of dear workers on the other side.
Fanny A. Conant.

H. S. Finn.

[To the Chairman:] That good lady who has just been speaking to you gives me a helping hand to reach your office and say a word. I don't know what it is that I receive from her, but as she takes me by the hand and invites me to come forward, I feel as if I had received a wave of power that enters my whole being and makes me feel strong and young again.

I did n't know as I should succeed in coming in this way, for I am a stranger and have n't yet had time to get much acquainted with this

yet had time to get much acquainted with this new life. It is only a very little while since I went out of the body, but I am looking about me and trying to find what is going on. I am a young man, comparatively speaking, and I do not think I have done with life and all the stirring affairs connected with it; so I am up and looking about and shall be doing just as and looking about, and shall be doing just as soon as I can.

I went from Chicago, sir, and I have friends

and associates there that perhaps will feel in-terested if they are told I have come back. Tell them that I am as much a worker with and associates there that perhaps will leave come back. I have come back itself, then he may be psychologically affect. Tell them that I am as much a worker with the material environment, and feels that he is done with the garment of flesh, that it has served his purposes, and he has no more to do with it, then he will not be concerned whatever of the state of that body may be which he has cast aside.

We should judge that the spirit mentioned by your correspondent must have been one who clung to earthly things; that he was loth to put aside the material, that his thoughts continually dwelt on the mertal state, and, consequently, whatever affected the body which had been his, had a corresponding effect upon his.

am a dead man.

Now I have come here, and I hope I can come again. Perhaps I can give more at some future time, when I have gathered my thoughts together and become used to this way of communicating. I don't know as I should have succeeded in speaking at all if it had not been for the good lady who was here, and I feel that I have gained an experience and hear given a I have gained an experience and been given a privilege which will be of great use to me. I am H. S. Finn.

George L. Breed.

One by one we drop out of the physical life. Families are broken, and associations are sundered. I realize this more and more, for I see it all about me. One that has been very near to me has passed away and joined me in the spirit-world, and others I feel are soon to come.

The avarrances of this life are for a company and the spirit world. ome has passed away and joined me in the spirit-world, and others I feel are soon to come. The experiences of this life are few compared with what I am told we shall find in the other life, and yet each one is important and useful in its effects upon our minds and spirits, drawing them out into thought and action. I do not believe as I did when here. My religion is of a different nature now, because more natural, more in accordance with the laws of life and of humanity. But I thought I was all right on this side. I was conscientious in my profession, and in my service and work in connection with the Sunday-school. I feel that I have nothing to regret in that line, because I did my best according to my light. Now I see more broadly over the affairs of life, and I come back from the spirit-world to make this statement. I am ready to do all I can to enlighten my friends and any, one concerning the true state of man after death. You may theorize upon the condition of the soul, and wonder vaguely how the other life will be and what are its associations but you can really legar something

mentioned, one must attend to the laws of his being, live in strict accordance with nature and her simple rules, partake only of nutritious food, take active exercise in the open air, perform a certain amount of labor, manual or mental, it matters not which, only to avoid excesses of all kinds in every department of being, regulate his conduct by the moral law, avoid excesses of all kinds in every occupation or pursuit of life. By doing this, even if he has inherited a tendency to nervous exhaustion, he will be able to overcome this tendency, and acquire health and strength of mind and body. This nervous state of the system caused by overtaxation of the various parts of the bain and organs of the body, or perhaps by inaction of the same, may be inherited or acquired. If inherited, then it is aggravated and easily acted upon by the conduct and living of the individual; if acquired, one may be confirmed in it, and grow into an abnormal state; so it behoves each one to pause in the mad rush for wealth, pleasure or excitement, and consider the personal needs and wants of his system, mentally, morally and physically. By doing this, and using a fair share of discretion and common sense, many cases of insanity might

of earth, but through many spiritual ways I hope to work and accomplish something for the good of others as well as for myself.

My people are in Lynn, Mass. I am George L. Breed.

George Kenney.

[To the Chairman:] I do n't see that you need the services of a policeman, nor do I come just in that capacity to-day, though I was employed upon the force when I lived here in the body. I am not at that sort of duty now; my time has expired. I am doing vory well in the spirit-world, and I want my friends on this side to know it. I come giving them all that I can from my life, and hoping it will reach them and do them good.

I have had many things to find out since I went from the body. I had some strange experiences on this side, and I do not forget them. I am meeting with strange experiences on the other side, and I think they will do me good, for I shall learn more and more of the life which gives them to me.

I have met good friends on the spirit side.

which gives them to me.

I have met good friends on the spirit side. They have made me feel as one of them, and I have no desire to come back and take up the old life. I know my friends here will sometime pass on, as I have done, and we will meet and be glad in the spirit world. They are having their experiences here, and I suppose they are just right for them. I send them my word of regard and remembrance and say to them if of regard and remembrance, and say to them if they ever have the chance I hope they will give me the opportunity to come to them, and speak quietly some of the things that are on my mind. I was from Washington, D. C. I think some of the Spiritualists there will learn that I have come to your meeting, and perhaps make it known to my friends. George Kenney.

Emily Chace.

[The medium, with closed eyes, plucks some pansies from a bouquet on the table.] I love the sweet pansies, for they always speak to me, and I love to come to our circle, and greet you all this beautiful day, when the roses are in bloom, and the lilies cast their perfume over each one of us. It seems to me that we should take the sweetness and the beauty into our lives, and let them go forth in spiritual exhalations for the enjoyment of others and the unfoldment of our own souls.

tions for the enjoyment of others and the unfoldment of our own souls.

I see faces here that are familiar to me, and you are all my dear friends whom I love, and to whom I come with a spirit blessing, if you will receive it, and feel that I have brought what part of my life I could give you from the other world. As Fanny said, we are here, a company invisible to most of you, but not silent. We come to day to give in your closing hours something of our magnetic life, that it may go with you through the summer months, and perhaps bear some fruition in your lives. We hope that you will have a pleasant season of recuperation, that not only strength will be given to each one, but that spiritual benedictions will pour down upon you from the higher life, so that when the autumn comes, with its bloom and fruitage, you will feel renewed in spirit, and ready to take up the work again with a zeal which will be a comfort to yourselves, and also to the spirit-world.

with a zeal which will be a comfort to yourselves, and also to the spirit-world.

I wish to send my love to all my friends. I would like to name them all over, but this I cannot do, and yet if I call some and do not others, perhaps the others will feel slighted and think I have forgotten them. I remember each one, and I come sometimes to visit them quietly in their own homes, and lay upon their hearts a floral token of spiritual love and sympathy. If every one of my friends will feel that I come especially to him or her, and try to do each one some good, I shall know it in my spirit-home, and rejoice that I am remembered, too. I am happy on that side—happy in pursuing my work—and I feel that it has been given to me to mingle with you of earth in pursuing my work—and I feel that it has been given to me to mingle with you of earth in your spiritual labors, and later on in the higher life with dear friends and noble workers. That is a blessing that will enrich me, and aid me to go on and on, expanding my powers in order that sometime I may express them for future work. Emily Chace.

Levi K. Coonley.

Good afternoon, Mr. Chairman. Your good Spirit President has kindly opened the way for me to day, and I teel very grateful. I have thought for some time past that I

sisters, all.

I want to send word to a certain individual I want to send word to a certain individual in New Jersey, who I think will see my message, because he reads your paper. He has known me in the past, has had transactions with me, and will understand to what I refer. I do not call over the affairs of the past, his or my own, because they are gone, and belong to the old times; but I want to give him a word of caution in regard to his action or movements at the present time. I want to say to him: Now, C., be careful what statement you make, or how you present certain matters before the public eye. Do not enlarge upon them, and make them appear greater than they are. Be fair and square, for spirit-eyes are upon you; and if you make these statements according to the line of verity, you will be assisted by ing to the line of verity, you will be assisted by spirit-influences to be freed from these matters that you have in hand; but if you exaggerate, or try to take advantage of others, you will certainly be tripped up and find yourself in

rouble.

Perhaps I shall not be thanked for giving these words, but I feel impressed to do so, and your Spirit-President said I might have my say, and so I am here.

I feel kindly toward all the world. Sometimes I can do a little good in helping others to see the light, and that makes me very happy. I am well situated in the spirit-world, and I am not idle. I find work to do through the natural powers that belong to me as a man and a medium, and so I am content, because I have plenty of work to do.

I give my greeting to all my friends, and will

I give my greeting to all my friends, and will be very pleased to meet them when they come to the spirit-world. I thank all for the kindness shown me, and will try to repay it in some way if I can.

Levi K. Coonley.

Naota, to her Medium.

[To the Chairman:] How do, Chief? Naota come to the council of the pale-faces. I bring spirit-forces, spirit-love to my squaw, Louisa, and send 'em out to her in the far-off Memphis, so she feel good and strong.

I tell my squaw all the bands working to bring out conditions for her life, to make the right changes for her and the little ones in the future time. It looks to Naota as if when the

bring out conditions for her life, to make the right changes for her and the little ones in the future time. It looks to Naota as if when the harvest moon comes and sheds its bright light over the forest path, the new lines will open, and the squaw will feel the usefulness coming to her life and reaching out to others. She had to make the change, to open the way to other changes. This one be only preparatory to the other changes to come after; so the spirit-forces send out the love and the helpfulness that all unite to make sweet for her life.

The Major Chief send his love, and say he helping all in his power to bring the new conditions, that the old shadows may pass forever away and the new light come, with its golden radiance, to brighten her pathway and that of the little ones who are here.

Naota say she does not leave the band of the squaw. She comes with the forces, and bears a bright, cheerful light, to make things pleasant around the medium squaw, so that the powers may be acted on for good works; but sometimes Naota be taken away to other bands and other councils for a time, to get new forces

and to do work that the squaw will know of by and by. Whether Naota dances around the lodge, makes her voice and presence felt, or whether she be silent and is not known to the squaw, yet the love remains, the influence will not pass away. Naota will come at morning and at night to the lodge to bring the magnetic strength the band has to give to those who are here. Good moon.

John Pierpont.

Now, friends, a few closing words in regard to our work during the season just passed. We shall not review the series of circles which we have held in this office, nor recount the many spirit-intelligences who have manifested through our medium, some of them coming with mournful hearts and saddened faces, seeking the friends they felt were separated from with mourning hearts and saddened aces, seeking the friends they felt were separated from them, but feaving their woes here and going out from our Circle-Room with lightened hearts and brightened faces; some of them reaching out into the home-life of their dear ones with the unmistakable message, and feeling that they had accomplished a great work thereby; and others coming with adules or ining that they had accomplished a great work thereby; and others coming with advice or instruction of some sort to friends or relatives or to the public, in order that a new light, knowledge or strength might be imparted to the questioner or to those who were weary and in need of ministration. This has been our line of work, as you well know, in our Circle-Room, and as far as possible we have accomplished its ends. accomplished its ends.

accomplished its ends.

To-day we draw our meetings to a close.
To-day we send out to the whole world our influence and blessing. We feel kindly toward all mankind. There is no one soul on earth or in the spirit-world to whom we feel otherwise than kindly, and if possible would bless in some measure.

We wish, Mr. Chairman, to return our singers thanks to the friends who have given

cere thanks to the friends who have given their sympathy in every work, who have sent

cere thanks to the friends who have given their sympathy in every work, who have sent their generous thoughts out to us in appreciation of our labors here. Not one word, however faintly whispered, but what sends forth to us a wave of influence which we receive.

We wish to say to those who have so generously donated flowers for our circles, that these sweet blessings have brought something more than their fragrance and the beauty of their forms to our lives. They have brought a strong magnetic force that has given strength to many a sad and weary spirit who has come here seeking to manifest to its friends.

We, also, Mr. Chairman, desire to return thanks to those who have contributed to our "God's Poor Fund," because every penny that has been received has been expended judiciously, and benefited some needy one of God's children. We cannot measure the good that has been accomplished in this way. Surely a spiritual benediction will fall upon all who have given of their means according to that which was theirs, were it but one cent or one dollar.

We trust that light and happiness, and com-

dollar.
We trust that light and happiness, and com-We trust that light and happiness, and comfort and prosperity, may be brought unto each of your lives during the summer season according to your needs and the best unfoldment of your natures. We hope that in the fall, when we resume our circles, new power will be brought to us here, not only by the external gift of sympathetic friends on earth, but also by the influx of magnetic forces brought to us by the spirit-world. We will do our best to perform the work by providing avenues for the return of communicating spirits. Sometimes we may not accomplish all that we desire; we may fail in imparting the instruction or the may fail in imparting the instruction or the message that you long for; but we are ready and willing to do all that we can in this line of work, and we hope that when we gather here at the opening of the next season, new understanding will be given us from on high how better to proceed in order to achieve greater ends and results than have been hitherto

gained.
We ask the blessing of the angel-world to rest upon you all. John Pierpont.

TO BE PUBLISHED NEXT WEEK.

Sept. 13.—Rev. John P. Humphrey; Mrs. H. B. Hurley; Cheney Green; Susan Ward; Sarah Scott; Franklin Simonds. Sept. 18.—Rev. George F. Tewksbury; Mabol Wing; James Lockett; Robert Stott; Mary Feeney; David Lawrence; Maud Ryder.

Messages here noticed as having been given wil appear in due course according to routine date.

Sept. 30.—Phebe Houghton; Sadie Harrison; John H. Bonn
Maria B. L. Brown; David Hall; Louisa Fitzgeraid; Ollie.

Oct. 4.—John Holden; Frederick Follett; Asa M. Fisher:
Laura Eaton; James Shaw; Grace Walker; David C. Dens
more.

dom from nature's fountain, how much more could they appreciate the message which she has given to earth's children: Here alone with solitude, the many crags raising high into space, here a rivulet wending its way through the hollow formed by the volcanic upheavals in this particular spot, the fantastic red formations, pines lining the steep hill-sides: On the summit of the everlasting hills stand the verdure-at this time of the year beginning to show by its multitudinous tints the rapid approach of the falling of the leaves-almost eternal blue sky overhead, all expressive of the glory and grandeur of the Great Spirit who seems to have favored this location to show the variety of the aspects of nature's beautiful world.

No wonder life to her was glorious-only six miles from this quiet resort was her home. Hither she ofttime came to supply the needs of the spirit; for she felt the value of that strength which comes best in silence. Nothing here to mar the peace and purity of omnipotence while in contemplation of the Divine She realized that the true spirituality must be obtained only through its own sacred and appointed channels; and to grow in the higher life, to feel the touch of the Master Hand, to see the halo of the eternal light, to commune with the Creator of Universal Law and Harmony, she must retire from the hum of the busy world; and, so became this place to her beloved. Here she increased in spiritual from his brow.

strongth; and here, too, the influences of the red man, who once roamed over these hills, without doubt came into her life; for, as she states in her message, "she took a most abiding interest in the condition of the Indian," 1 think such interest can be traced in part to the assistance she received from them in earthlife; and by a study of their work among the earth-children she came into a fuller recognition. Certain it is that she brought forward by her literature the various instances where they had been ignored in this country in the past and present day; and when she reached her spirit-home they were waiting to bless and appreciate. Her "Century of Dishonor" -which book all who are interested in the welfare of the red man should read-gives the story of the Government of the United States' dealings with them, bringing forward some breaches of faith, how they have been banished from their places which were to them confirmed in the midst of treaties, simply that they might be dispossessed of their property, to which by reason of their being the original holders they were entitled.

Her happy way of putting forth suggestions of a useful and wise nature is clearly shown in her "Bits of Talk," "Bits of Travel," and 'Bits of Travel at Home"; a freshness pervades the whole, and one grows interested more and more as their contents are enjoyed. For instance, in her "Bits of Travel at Home." she closes with the following: "Oh! Emperor, wilt thou not build an eastern wing to thy palace, and set thy bed fronting the dawn! and by Emperor I simply mean man, to whom it is given to make himself a home; and by palace I mean any house, however small, in which love dwells, and on which the sun can shine." She was at home in the country, and her poetic imagination afforded ample facilities for vivid descriptions and correct interpretations of daily occurrences. These to her were her life, and, mingling with that spiritual temperament which showed itself in her verses and lyrics, have caused ther name to be revered and beloved, even by those who knew her not as one associated with the world's affairs.

As an instance of her love for solitude, I quote her verse on that subject:

Oh! Solitude," I said, "Sweet Solitude! I follow fast; I kneel to find thy trace; I listen low in every secret place; I lay rough hands on eager human lips; I set aside all near companionships; I know thou hast a subtler, rarer good. Oh! priestess, how shalt thou be found and wooed?"

I tracked her where she passed in trackless fields; I trod her path, where footprint had not staid, In sunless woods; I stopped to hark where laid Her very shadow its great bound of light And gloom in lifeless, arctic day and night: And where, to tropic sun, mid ocean yields Its silent, windless waves like mirror-shields, But found her not."

We can trace the source of happiness and peace in earth-life to the knowledge which came of assistance from 'the realms of spirit, for she says:

"Ah! when we learn the spirit sound and sign, And instantly our angels recognize, No weariness can tire, no pain surprise Our souls, rapt in the intercourse divine Which God permits, ordains, across the line, The changeless line, which bars Our earth from other stars."

Her "Resurgam" describes her fearlessness of the future life. In glorying that she knows not whether she shall arise from earth's chains in loneliness, or surrounded by earthly friends, in reply to the questioner she further adds that for eternity's great ends God counted her worthy of such trust that she needs not be . " I hold

That if it be Less than enough to any soul to know Itself immortal, immortality, In all its boundless spaces, will not find A place designed So small, so low, That to a fitting home such soul can go. Out to the earthward brink Of that great tideless sea, Light from Christ's garments streams Cowards who fear to tread such beams The angels can but pity when they sink. Believing thus I joy, although I die in dust. I joy not that I ask or choose. But simply that I must.

Long as God ceaseth not, I cannot cease; I must arise." She asks not to be put away from our lives. Her works do follow her, and her name is cherished among those who have come into a re-

I love and fear not; and I cannot lose

One instant this great certainty of peace.

cognition of the Spirit. The lesson I think we may learn from her life, among many others, is to imitate her example in order to grow in the true progression of the Spirit. Not by outward manifestation alone, but by seeking from within the true Light of the Ages; by communing in silence and meditation, by desire fervent that the wisdom of the Spirit of Life and Light may be vouchsafed to us: and in this way, and this only, the true Spiritualism will be attained. It is well to learn of nature's laws, and her harmonious progression; yet beyond these. the sense of communion with the Infinite and One Great Spirit, which pervades all things, will enable the seeker after the things of the divine to soar into the realms of wisdom and purity; and in this he will be able to comprehend much more clearly, not only the creations of the Eternal, but eternity itself.

G. D. JAMES. Colorado Springs, Col., Sept. 28th, 1892.

"The world owes me a living," whines the lazy man. "Me, too, and I'm collecting it," says the blacksmith, stopping long enough to wipe the sweat

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[Continued from first page.] hich shall be her strength, her beauty, her true happiness. Let us learn and roved the law of love, which is the law of God, written in our souls for the final happiness of all."

The gospel of suffering has no place in the philosophy of the editress of La Lumière. That man does suffer, and oruelly, too, she admits; but she insists that it is not the intention of the Creator that he should. Man has mistaken his real interests, and, disobeying the divine law of love, has brought upon himself all the evils which afflict him. The religion whose standard this lady bravely defends is the new Spiritualism, the golden gateway to the universal religion of the future. When mankind shall have reached that degree of progress which will make this religion possible, the Cross, the emblem of suffering, will give way as a symbol to the Heart, the triumphant sign of the fulfillment of that which the angels sang so long ago over the plains of Bethlehem, "Peace on earth, good will among men."

Throughout this book runs a deep tide of spiritual feeling. If at times the stream overflows the limits which some would set to enthusiasm, this serves but to indicate the depth and strength of the current that carries the author at last to this fine peroration:

" Hall to thee, blest hour of the 27th! Throughout the realms of space thy warning bell summons the perfect, and they who would become so, to fruitful union in divine love. With delightful hopes and strong resolves thy silvery tones inspire our souls. In sweet accord with thy celestial harmonies may all hearts and minds unite. With thy persuasive voice teach all to understand, to pardon and to love. Ring out, sweet bell, through all the world; ring in the palace and the lowly cot; ring through all living Nature; animate, purify and ennoble all, and bring in the glorious day, the resurrection of the world!

Rivg out old shapes of foul disease; Ring out the narrowing lust of gold, Ring out the thousand wars of old; Ring in the thousand years of peace.

Ring in the valiant man and free; The eager heart, the kindlier hand Ring out the darkness of the land; Ring in the Christ that is to be.'"

One writer raises the charge of mysticism against this book. Be it so. If this be mysticism, the more mystics of this sort the better it will be for humanity.

October Magazines.

THE CENTURY .- There is a vast amount of unreliability respecting the portraits alleged to be of Columbus, of which there are scores. All giving a ruff or a beard are condemned, for the reason that neither was worn in his time. What is termed the "Lotto Por-trait," is given as the frontispice of this issue of The Century, and an interesting account of it and the artist (b. 1480) given by J. C. Van Dyke. Castelar writes of "The Homeward Voyage" of Columbus, the illustration being a full page engraving of the painting by Balaca representing "Columbus Before Ferdinand and Isabella at Barcelona." Archibald Forbes, the famous war reporter, gives the first of two papers upon what he saw of the Paris Commune, the illustrations including six "types of pétroleuses." An article of immediate interest is that of Prof. Jenks on "Money in Practical Politics," and the corruptions resulting therefrom. Several stories reach conclusion. and complete short ones, excellent poems by T. B. Aldrich and others are given, and subjects for thought and discussion are to be found in "Topics" and "Open Letters." New York: The Century Co.

NEW ENGLAND MAGAZINE .- Lucy Larcom contributes a finely illustrated paper, "In the Ossipee Glens," descriptive of a favorite resort of John G. Whittier. A. W. Eaton, an authority upon Nova Sco-tian history, describes "The Acadian Province by the Sea," and its legends and traditions very attractively, engravings of venerable points and charming scenery largely augmenting its interest. The rapid growth and present status of "The City of Denver" is given by Thomas Tonge, illustrated with portraits, views of buildings, etc., to the number of nearly forty. A profusely illustrated paper, "The Republic of Venezuela," by Don Nicanor Bolet Paraza, its envoy to the United States, is timely because of the revolution in that country. Other topics treated upon are "Columbus and His Friends," "The Philosophical Basis of Fiction," and "How We Escaped from Fort Warren." A number of fine poems and stories and a well filled Omnibus" complete the contents. Boston: 86 Fed-

THE THEOSOPHIST for September contains the sixth of Mr. Olcott's "Old Diary Leaves," relating chiefly to phenomena witnessed by himself and Madam Blavatsky in this city during a five weeks' investigation of the mediumship of Mrs. Mary B. Thayer, known as "the flower medium," in the course of which he describes very remarkable occurrences vouched for by himself as having taken place at that lady's séances. Following are given a translation from The Sphinx of "The Faith of the Twentieth Century," by Hellenbach; "A Study of Mainyo-i-Khard," an interesting chapter of "Himalayan Folk Lore," a consideration of "The Hour of India's Need." "The Ayra Dharma of Lord Buddha," "The Idyll of the White Lotus," etc. Madras, India. For sale by Colby & Rich. Boston.

THE ATLANTIC MONTHLY has an appreciative article on Mr. Tilden for its initial number; Margaret Deland follows with an installment of the new "Story of a Child," which promises to be of absorbing inter est; "The English Occupancy of North America" is thoughtfully treated by Alex. Brown; Elisabeth Cavazza has a story, "Rocco and Sidora"; Edward Ever ett Hale's continuation of "A New England Boyhood" will be eagerly sought by those who have read his preceding numbers; Prof. Shaler writes on "The Betterment of Our Highways," and Mary A. Jordan speaks crisply on "The College for Women." Edith M. Thomas has a fine poem in " Arria," and there are other poems, sketches, etc., which, with the regular departments, make up an excellent number. Houghton, Mifflin & Co., publishers, Boston.

THE ARENA.-Edwin Reed closes his argument in support of his claim that Lord Bacon wrote the plays attributed to Shakspeare, by grouping in a masterly manner his strong internal evidence in its favor. The other side opens next month. A finely illustrated sketch of E. H. Sothern, the American actor, by Mildred Aldrich, is the opening article in this month's contents. Hon. Thomas E. Watson, in a paper on "The Negro Question in the South," argues in favor of a division of the vote among white and black. Under the caption, "The True Character of Columbus," Mr. A. P. Dunlop gives a scathingly severe arraignment of the discoverer, quoting authorities, strongly in contrast with the encomiums of late showered upon him. The "Symposium on Women's Dress" closes, supplemented with a striking editorial entitled, "The Next Step Forward for Women." Other papers are "Astrology Fin De Sieele, No. 1," "A Plea for the Prohibition Party," and " Social and Economic Influences of the Bicycle." Boston: Arena

THE PHRENOLOGICAL JOURNAL opens with a por-trait and sketch of Cyrus Field. The articles that follow are "Types of Mind and Physical Conditions," and "A Plea for Individuality." New York: Fowler & Wells Co.

THE HOUSEHOLD. - The contents, as usual, are wholesome, entertaining and useful. A story complete, "Cousin Eunice," leads, followed by a deeplytouching sketch of a street incident, "Moving On," in which extreme old age and youth are participants; and this by "Uncle Remus," a sketch of Southern negro life. Stories, adventures, boudoir, parlor and kitchen desideratums fill the remaining pages. Boston: 50 Bromfield street.

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DEAD "THE TWO WORLDS," edited by L. E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for 81.00; for 64 weeks for 82.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. BTAR PUBLISHING CO., 35 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, 8.00 a year.

THE CARRIER DOVE. A Monthly Journal, J. Sollies and Mrs. J. Sollies and Reform. Edited by Mrs. J. Sollies INGER. DR. L. SOHLESINGER and Mrs. J. SOHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

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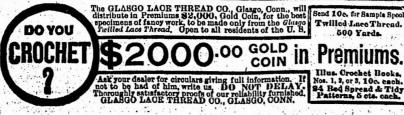
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ALBRO'S

For Cramps, Sprains, Neuralgia, Toothache, and especially for sudden attacks of Cholera Morbus.

PRANK T. RIPLEY says: "I feel it my duty as well as pleasure to testify to the efficacy of your Cal-or-facio Drops. Having eaten heartly of fruit during the evening, on retiring I was taken with cramps. My distress was so great I could scarcely breathe. I at once took a dose of your Drops, and instantly began breathing easier, and in a few moments the distress was entirely gone. I now recommend them to others with like results, and intend always to keep them on band myself."

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FOR DYSPEPSIA. FLATULENCY. DIARRAGEA AND CONSTIPATION. In fact, it thoroughly regulates the bowels. May Wyatt Fisher, 291 Chestunt street, Chelsea, says: "For a number of years I was troubled with a bad cough, which gave me every appearance of that dread disease, Consumption. I had not vitality enough to digest my food, therefore I suffered great distress after eating. After trying all sorts of doctors and prescriptions without any benefit whatever, I was induced to try your Cordial. I took this for Dyspepsia only, but to my surprise my food discressed me no longer and my couch ceased almost immediately. My lungs are still susceptible, as they were weakened through incessant coughing. However, my general health is so good and my food agrees so well with methereby giving me strength, that any cold I may take is easily overcome." Each of the above Remedies sent by mall on receipt of price: 50 cents per bottle; \$2.50 per box of six bottles, by

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ALBRO'S VEGETABLE REMEDIES, 55 Rutland Street, Boston, Mass.

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TO our Patients who live out of Boston we wish to say that we will treat them by mall and give them the same advantage in way of our psychient powers of diagnosing as we do our Home patients. They will also have the same privilege of free scances as our Home putients.

Posturely no diaces given only to our Patients.
For further informacion kindly send 2 ct. stamp to insure prompt attention.

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Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents. EUCALYPTUS CREAM never fails to cure Catarri, Neuralgia, Skin Diseases and Piles. By mail, 25 cts. Liberal terms to Agents. Address Dr. STANSBURY & CO., 305 Scott street, Oakland, Cal. For sale by COLBY & RICH. July 2.

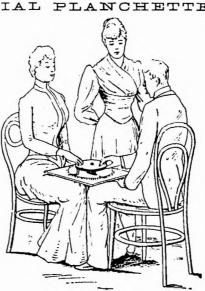
H. L. Atkins, WRITING MEDIUM, GIVES Readings, also Messages from Spirit-Friends. Oct. 6. ATKINS, Stratham, N. H.

Mrs. William H. Allen, 496 Washington Street, Providence.

SEANCES for the present season Sunday, Tuesday and Siriday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M.

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DIAL PLANCHETTE



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

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Sent free on application to COLBY & RIOH. L'URIDA!—Two Rooms to rent for winter, without board, to Spiritualists, in Daytona. Rooms large. Would take charge of an invalid. Address Box 32.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sitting daily, Fridays, Saturdays and Sundays excepted, at Vernon Octtage, Crescent Beach, Revere, Mass. Terms, §1.00, Hours, from 9 A. M. to 8 F. M. tiv Oct. 11.

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DR. DUMONT C. DAKE,
2831 West 424 Street, New York City,
MAGNETIC Specialist for Nervous and Chronic Disease.
Patients at a distance successfully treated. DR. DAKE has
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I take pleasure in stating that I regard Dr. Dumout C. Dake as one of the most gifted individuals. I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

July 9. PROP. JOSEPH RODES BUCHANAN, M. D.

RUPTURE CURED!

Positively Holds Rupture.

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Has an Adjustable Pad which
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Aug. 18.

John Wm. Fletcher,

268 WEST 43d street, New York City. Private Séances dorsed by Florence Marryat, Altred Russel Wallace and the Spiritual Press. En-

Welch's Magic Tea WILL cure Sick Hendache, Neuralgia and Constipation. 250. per box. Ask your Druggist for it. Send for free sample. 462 Canal street, New York City. Sept. 24.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings: Tuesday and Saturday. 2 o'clock. 323 West 34th st., New York. Written communications daily. Oct. 8. 4w*

Miss Lottie Fowler,

CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Also answers letters. Massage treatments. 276 7th Ave., New York. Oct. 15.

Cancers, Tumors, Rheumatism A ND Mental Diseases positively cured. Diagnosis by letters and lock of hair. Consultation free. DR, MARY SELLEN, Vitapathic Physician, 106 West 40th st., New York. Sept. 10.

DR. F. L. H. WILLIS

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

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.

Jan. 2.

WAS



A SPIRITUALIST?

Curious Revelations from the Life of a Trance **Medium.** BY MRS. NETTIE COLBURN MAYNARD.

Together with Portraits, Letters and Poems. Illustrated with Engravings, and Frontispiece o This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"Abraham Lincoln."

Oloth, 12me, Illustrated, pp. 264, 81.50; Paper 75 cents.

For sale by COLBY & RICH.

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

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

Planchette, with Pentagraph Wheels, 60 cents, securely

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PLANGHETTE, with Pentagraph Wheels, & cents, securely packed in a box, and sent by mall, postage free.

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Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. POSILIVE GUITE TOF PREUMUNIA 2nd all LOCAL Inflammations.

PREPARED expressly for DR. J. A. SHELHA.

MEE by a reliable Chemist. This Ointment contains all the essential proporties of my La Grippe Specific, and is warranted to according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can soil my Pneumonia Specific at 23 cents per box, postage free.

Also enough ingredients will be sent by mail to make fivor six bettles, sufficient for one month's treatment, on recipt of \$2.00 per package, for the following diseases: Dypeals, Liver and Kidney Trouble, Diabetes, Liver Compiant, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer,
May 2.—† 8% Mosworth Street, Boston, Ma-

AESTU,

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.

"DAESTU" conclusively demonstrates this, as by its means the nind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally. tally.

It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immensificiated research in this and other of the higher lines of thought.
The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00; postage 25 cts.
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STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Higgraphical and Predictive Letters from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of gl; Consultation fee gl; at omee, 295 Tremont street. mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD: Box 1664, Boston, Mass.

DIAGNOSIS FREE.

CEND two 2-ct. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMANTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. in . Oct. 1.

Thousands of

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been benefited by Mrs. Pink-ham's advice,

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ment had failed, Lydia E. Pink-ham's Vegetable Compound has

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"A Woman

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Understands

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known, including Leucorrhea, the various Womb and Uterus Troubles, Backache, and is invaluable to the

Change of Life.
For Kidney Complaints the compound is

All Druggists sell it, or sent by mail, in form of Pills or Losenges, on recelptof 1.00. liver Pills, 2Ac. Correspondence freely answered. Address in confidence, LYDIA E. PINKHAM MRD. CO., LYNN, MASS.

unequalled.

been more successful in curing Female Complaints than any remedy the world has ever

Panner of Bight.

BOSTON, SATURDAY, OCTOBER 15, 1899.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music listle Building, between 55th and 57th streets, on Seventh Avonuc; entrance on 57th street. Services Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

and 124 F.M. Henry J. Newton, President.

Kinckerbooker Hall, 44 West 14th Street.—
Meetings of the Kinical Spiritualists' Society each Sunday.

Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 524 Street and Broadway.—
Lectures and clairvoyant tests every Sunday at 3 and 8 P.M.

Mr. John William Fietcher, regular speaker. A. E. Willis
Secretary, 288 West 43d street.

The Psychical Society meets in Spencer Hall, 114
West 14th street, every Wednesday evening, 80 clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited,
J. F. Snipes, President, 28 Broadway.

The Psychical Society celebrated its reopening for the fifth year at Spencer Hall, 114 West 14th street, on Wednesday evening, Oct. 5th. A full house greeted the speakers and mediums, including many prominent friends and strangers from New York, Staten Island and Brooklyn.

prominent friends and strangers from New York, Staten Island and Brooklyn.

After the opening songs, and remarks from the President (who has not missed a night since Dec. 17th, 1888), Mr. Walter Howell, speaker for the First Society of Spiritualists at Carnegle Hall, entertained and instructed the nudlence at length. Mr. Howell is well known for his fine education, personal modesty, humor and profundity. A stenographic report only would do him justice.

Mr. J. W. Fletcher, in a very harmonial spirit, lightly tickled the fancy with his usual delicate raillery, "without malice or heat," as Ben Jonson says, and afterward gave excellent psychometric tests. This is the third year of the engagement of Mr. Fletcher as speaker and medium. His own meetings at Adelphi Hail are well attended by steady and interested hearers.

Mr. Wilson MacDonald, the eminent sculptor and pronounced Spiritualist, pleased the audience with his piquant manner and pithy matter. Mr. Ward and wife rendered acceptable service with their vocal and instrumental music, and have our sincere thanks for these and the promise of future favors. Mrs. Knight was present, as usual, but the late hour prevented experiments in independent slate-writing. The World promises respectful reports.

Among other mediums present who are giving great satisfaction in private, was Mrs. Wakeman of 145 West Fourth street. Several good reports of her remarkable powers as a prophetic seer have lately come to us. Mrs. W. is warmly regarded as a lady, for her motherly kindness and wonderful spiritual gifts.

Adelphi Hail.—An intelligent audience listened

Adelphi Hall .- An intelligent audience listened to Mr. W. Fuller's paper on "Columbus," in which in graphic language the history of the discovery of America was depicted. After which, Mr. Fletcher, under control, gave a large number of tests, some of which were very remarkable for their clearness and accuracy. These descriptions were all recognized, and the medium warmly complimented for his extraordinary eift.

and the medium warmly complimented for his extraaccuracy. These descriptions were all recognized,
and the medium warmly complimented for his extraordinary gift.

In the evening Mr. Fletcher lectured upon "The
Spirit's Relation to Matter," in which it was stated
that the air was jull of spirits, awaiting the proper
condition whereby they could reëmbody themselves,
and upon the conditions furnished the nature and
character of the spirit depended. The spirit did not
begin its existence on the birth into earth-life, but
the life here was one of its phases. An advanced
spirit was one of many incarnations; an unadvanced
one was just beginning its earthly career.

There are two ways whereby the spirit gains unfoldment. One is by expression, the other by repression.
To hold that every impulse or desire is a demand of
the spirit is arrant folly. For instance, a grape-vine or
rose tree will put forth every effort to fruitage or
bloom, but the wise gardener prunes the vine, cuts
the tree, and in consequence the whole strength of
the vine is seen in the perfectness of the clusters of
ripening fruit. Your lives can bear many half-fulfilled purposes, or a few perfected ones, just as you use
your various powers, etc. A fine scance followed.

Both services were interspersed with musical selections, charmingly rendered by Miss Grace McCarthy,
Mr. Fletcher will speak next Sundayafternoon upon
"Do spirits interest themselves with the affairs of
earth?" followed by tests; and in the evening a prolonged scance. Mr. Fletcher's Thursday evening scances are well attended. A. E. Willis, Scc'y.

208 West 43d *treet, N. Y.

Ourmegie Hall.—Oct. 10th large audiences of

Carnegie Hall .- Oct. 10th large audiences of highly intelligent people greeted Mr. Howell. Many questions propounded by inquirers were answered well and instructively.

In the afternoon Bro. Glies B. Stebbins of Detroit In the afternoon Bro. Glies B. Stebbins of Detroit Mich., spoke at some length upon the results of forty years' growth of Modern Spiritualism which he had observed; the rapid softening of sentiment toward it, and even half sympathy given our views by the liberal clergy, and the permeation of all religious thought of the day with the essential points of our philosophy. He spoke of the wonderful signs of the times, and illustrated it by referring to the Congress of Religions to be held at the World's Fair, at which were to be present representatives from all the religious systems of the world. His remarks were listened to with cordial the world. His remarks were listened to with cordia

Approval.

Mr. Howell followed, urging an incorporation into our lives of the teachings of Spiritual Philosophy.

Mrs. Kane gave an interesting and satisfactory scance—many mental questions being correctly answered by the raps. Questions and answers followed in rapid succession, and exceeded in number all previous experience. As the last of the Rev. by the raps. Questions and answers followed in rapid succession, and exceeded in number all previous experience. As the last of the Fox girls, through whom this great work was begun, and the open door to spirit-communion pointed out, the spiritualistic public owe Mrs. Kane a debt of gratitude and sympathy. Help should be given her; those who have anything to spare should do what they can to increase the fund for her benefit by sending contributions to Mr. or Mrs. Henry J. Newton, 128 West 43d street.

Mrs. Henderson followed Mrs. Kane with many tests.

Mrs. Henderson tonowed arts tests.
At the evening meeting Mr. Howell's subject was "Marriage Here and Hereafter."
The subject of Mr. Howell's lecture next Sunday evening, Oct. 17th, will be, "Skepticism as an Aid to Human Progress."

Bereavement of H. J. and Mary A.

Newton. To the Editors of the Banner of Light:

The subjoined resolutions of condolence were approved at our meeting Sept. 25th. Miss Newton was an especially noble and lovable young woman just entering upon a life of great promise of usefulness. She was specially devoted to her four little nephews left orphans by the death of their mother, her sister, nearly two years ago. She was the last surviving daughter of Mr. and Mrs. Newton, and their hearts are very heavy in their old age to be thus bereaved:

of Mr. and Mrs. Newton, and their hearts are very heavy in their old age to be thus bereaved:

Whereas, Our much esteemed President and Treasurer, Mr. Henry J. and Mrs. Mary A. Newton, on Monday, Sept. 18th, were boreft of the bodily presence of their dearly beloved daughter May; and Wr. Leaven their dearly beloved daughter May; and in her translation to the higher life their irreparable loss, and the vacant place in the home and hearts of our beloved friends, caused by this sad bereavement; therefore be it

Resolved, That this Society tender to them and to the grief-stricken family our heartfelt sympathy in this their hour of sorrow; and further be it

Resolved, That we carnestly pray that the Giver of all Good, in his infinite love and wisdom, may grant that the established proofs of immortality and of endless progression, may be to the mourners the guiding star that shall lead them from meditations in "the valley of the shadow of death" to a contemplation of the ioyous life and larger sphere of usefulness into which their darling has entered—the behind forever.

In due time, when the mist of tears is lifted, we trust that her angel presence may become so tanglible that there shall be no vacant chair in the home or aching void in the now desolate hearts; and be it

Resolved, That this expression of the Society's condelence be tendered as the united voice of this congregation and as expressing its deep and tender feelings.

All who knew her loved her, and found in her an ideal of gentle swetness, spirituality of nature, heroism of character, and graceful womanhood, which insures her an abundant entrance into the home of the blessed, from whence she would say, could she reach the linner car:

"I can speak; now you listen with soul alone; If your soul could see, it would all be shown.

"I can spoak; now you listen with soul alone; If your soul could see, it would all be shown. I should laugh for joy if you did not cry; Oh, listen! Love lasts! Love never will die." Unanimously approved and ordered to be engrossed and presented to Mr. and Mrs. Newton. Signed in behalf of the Society and congregation.

LUCIUS O. ROBERTSON, V. P., WALTER HOWELL.

First Society of Spiritualists, New York City, Sept. 25th, 1892.

We join with the large circle of friends, associates and acquaintances in expressing our sincere regrets at this overwhelming bereave ment; and hope the consolations of the Spiritual Religion (for whose advancement among men they have done so much) will be and abide with our Brother and Sister Newton in their great sorrow.-EDS.

In the United States there were 211 business failures in the seven days ended on Sept. 23d, against 182 the previous seven days, and 244 for the corresponding time last year.

OHIO

Borton.-The Ober Union Association of Spiritudists held its annual meeting at Burton, Saturday and Sunday, Oct. 1st and 2d. We were very fortunate in securing the services of Mr. and Mrs. G. W. Kates of Philadelphia as our speakers.

The large Town Hall was well filed both nights, and during the days goodly-sized audiences were present. The lectures by Mr. and Mrs. Kates were of a high order, and impressed the people with the value of Spiritualism as a philosophy of life that will do to live and die by.

litigh order, and impressed the people with the value of Spiritualism as a philosophy of life that will do to live and die by.

The tests and readings by Mrs. Kates were numerous, and accurate in every instance. Our people were delighted to see the skeptics forced to testify to facts.

These were the first spiritual meetings ever held in Burton, and attracted the people almost en masse. An influence has gone forth that will cause many to further investigate and read.

Mrs. Myra F. Palne was present, and added much to the meetings. She has long faithfully served this Association. D. M. King also was present, and spoke at the Sunday afternoon conference. The music by our choir and orchestra was excellent.

Wednesday evening, Oct. 5th, Mr. and Mrs. Kates held a meeting at Button Station; and on Thursday evening at Middlefield. Both meetings were largely attended. The lectures and tests held the audlences spellbound, and have made the Ober Union Association feel that a bright future of good is before it.

We hold semi-monthly meetings at alternate homes of the members, and are in hopes to soon erect a building wherein to hold meetings.

S. GOOLD, President.

Cleveland .- On Sunday, Oct. 2d, "Gould's Independent Course of Lectures and Séances" was opened n the spacious and elegantly appointed Army and Navy Hall, 426 Superior street, Cleveland. The building and hall is new, now opened to the public for its first and hall is new, now opened to the public for its first season, and is in every way the most desirable location for the purpose the city affords; every body, especially the aged, appreciates the fact that every seat is on the ground floor. The expenses incurred are great, and hence prices of seats range from 15, 25 and 35 cents, with some 35, 50 and 75 cents, with others. Season tickets, good for the thirty-five nights, are issued at \$10.00, \$7.50 and \$5.00, according to location. Notwithstanding this necessity the prospect is propitious of success.

at \$10.00, \$7.00 and \$6.00, according to location. Notwithstanding this necessity the prospect is propitious
of success.

On Sunday evening, Oct. 2d, with Mr. J. Frank Baxter as lecturer and medium, the capacious auditorium
was filled, and the many hundreds present gave Mr.
Baxter a most hearty reception. The platform was
decorated elaborately with plants, shrubs, bouquets
and trailing vines. One large floral plece, composed
mostly of exquisite roses, bordered wide with white
carnations, bearing the inscription in purple immortelles, "Welcome, Baxter," was presented to the
speaker, the subject of whose lecture was, "The
Ethics of Life and Character." At its close, after a
song, Mr. Baxter gave several excellent tests, to the
satisfaction of the large audience. The press gave
excellent reports, the Plain Dealer saying: "Mr.
Baxter's lecture, which occupied an hour, was one of
instruction and benefit. The gentleman is gifted with
a fine delivery, and is a fascinating and eloquent
speaker. The entire lecture was one of great interest, and was appreciated by the audience who found
it their pleasure to hear him." The Leader and The
Press referred to the occasion and the speaker in simillar terms.

Mr. Baxter is announced for several evenings in

ilar terms.

Mr. Baxter is announced for several evenings in Sandusky, O., but will be at his post at Army and Navy Hall, Cleveland, every Sunday evening of Octo-Com.

DISTRICT OF COLUMBIA.

Washington. -- Monday, Oct. 3d, W. J. Colville commenced a second term of work in Washington, where he is taking a class in Spiritual Science at the home of Dr. Cora Bland, 1121 10th street, N. W., on Mondays and Wednesdays, 3. P. M., and Tuesdays at 8 P. M., under the superintendence of Miss H. M. Young. His public lectures are given in Perkins Hall, 609 F street, N. W., on Mondays, Wednesdays and Thursdays at 8 P. M., when the hall is often filled to its utmost capacity. A very wide field of thought is being covered in these lectures, which are calling together extremely latelligent and representative audiences, though once in a while some ill-informed advocate of defunct error seeks to oppose the extremely broad and liberal sentiments expressed from the platform. Washington is a singularly cosmopolitan city. One is sure to meet there, sooner or later, people of every shade of opinion; and when questions are invited, the discussions following the lectures are apt to be both spicy and protracted. There are now two large flourishing Spiritualist Societies in the city, holding regular Sunday and week day meetings; attached to each its a large and active Lyceum. Dr. Alex Kent of the People's Church is a great power among the progressive thinkers of the community, as his methods are so purely eclectic that he lectures for Spiritualists and Nationalists as well as for his own congregation. The First Nationalist Club is doing excellent work; it holds open meetings every Tuesday, 8 P. M., at 609 F street, N. W.

Dr. George Dutton is giving interesting and instructive lectures on Health, both in halls and parlors. He is one of the very few M. D.'s who seek to teach the people how to care for themselves, rather than depend on medicine as an occult art when they are affilm.

The weather is about perfect, and conditions are very favorable for spiritual propaganda in the Capital City this season. commenced a second term of work in Washington, where he is taking a class in Spiritual Science at the

To cure any scrofulous disease or humor, try Aver's Sarsaparilla. It cleanses the blood.

ILLINOIS.

Chicago.-On Tuesday evening, Oct. 4th, a large number of the First Society of Spiritualists of Chicago, and their friends, armed with baskets and bundles of and their friends, armed with baskets and bundles of all sizes and descriptions, assembled at the N. W. Depôt, and marshaling their forces, proceeded to Rogers Park—the object being to take the residence of their pastor, Mrs. Cora L. V. Richmond, "by storm"; the party arrived at the house about 6:30, and the residents thereof were so thoroughly surprised that for the time being they resigned themselves to their fate as prisoners of love.

The visitors illuminated the place with Chinese lanterns, and spread a feast to celebrate their victory.

The visitors illuminated the place with Chinese lanterns, and spread a feast to celebrate their victory. The good things provided having been partaken of, a little "speechifying" conveyed to the vanquished an idea of their true position. Words of love and devotion to her, to her husband, her household, and to the cause she so wonderfully represents, flowed in from all sides, and none whose privilege it was to be there could for a moment doubt that the demonstration was the spontaneous outburst of a devotion perfect and sincere.

the spontaneous outpurst of a devotion positional sincere.

The time passed all too quickly, but the train had to be made; reluctantly the party realized that one of the most delightful evenings in the history of the Society must come to an end—and so left Mr. and Mrs. R. with a parting blessing.

The merry party returned to the city to dream of a pastor so tenderly beloved, and of the many similar happy hours it had been their privilege to enjoy during the sixteen years of her faithful and loving ministration.

CAROLINE CATLIN,

Sec'y of First Society.

MAINE.

South Norridgewock .- We have recently had a feast of reason, which has led into forming the First Spiritual Society of Norridgewock, with quite a large number of members. We had with us as lecturer Mr. A. K. Tisdale. Mr. S. H. Nelke of Boston gave tests at four meetings.

Miss Sadie B. Lamb, the vocalist, was present, and through her singing was a great help to the meetings—which were very largely attended.

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MEETINGS IN MASSACHUSETTS.

Lymn .- Willard J. Hull finished his brief engage.

Haverbill and Bradford.—The Brittan Hall platform was occupied last Sunday by Mrs. Sarah A. Byrnes of Boston, who gave inspirational utterances

Byrnes of Boston, who gave inspirational utterances of great interest and value, in illustration and support of the spiritualistic philosophy.

The alternoon subject of discussion was the "Humane and Reformatory Spirit of our Times, and the Drift Toward Improved Conditions."

In the evening the deeply important theme was "The Utility of Spiritualism, and the Use to be Made of It." The subject was ably presented, and incidentally a glowing tribute was paid to the memory of Whitter and Tennyson, the two poets recently liberated from the flesh.

Next Sunday Joseph D. Stiles of Weymouth, platform test medium, will be the speaker.

E. P. H.

Snlem .- Dr. Gco, A. Fuller of Worcester spoke for us Oct. 9th: The subject for the afternoon was ism"; in the evening, "The Rising and the Setting Faith." Death and the After Life in the Light of Spiritual-

Mrs. Leslie of Boston will occupy our platform Oct.
16th, Mr. Joseph D. Stiles of Weymouth the 23d, and
Mrs. Cunningham of Boston the 30th.
Mrs. N. H. Gardiner, Sec'y.

Worcester .- Mrs. C. Fannie Allyn is one of our most popular speakers. Her lecture Sunday evening vas on " Bigotry and Intolerance."

Mrs. Juliette Yeaw will be our speaker for Oct. 16th.
Indications point toward a large house for Mr. Willard J. Hull at Union Veteran Legion Hall Friday
evening. GEORGIA D. FULLER, Cor. Sec'y.
5 Houghton street.

Malden .- Sunday, Oct. 9th, the Odd Fellows Hall was well filled to welcome to its platform a veteran speaker, Mr. Eben Cobb. Subject, "Quench Not the Spirit." His timely remarks and well-chosen expressions elevated the minds and strengthened the souls of his hearers. Oct. 16th Dr. Roscoe of Providence, R. I., occupies the platform. MARY E. THOMPSON, Sec'y.

Lowell.-Oct. 9th, Mrs. Kimball of Lawrence occupied our rostrum, and as usual had good audiences, and was very successful in her work.—Next Sunday the Rev. Will L. Lathrop and Miss Mary B. Williams of Fall River are to be with us. E. PICKUP, Hon. Sec'y.

Plymouth.-Last Sunday Mrs. N. J. Willis occupled our platform, and gave a grand lecture, her subject, "Spirituali sm as a Religion, and its Adaptability to the People." Next Sunday we have with us Mrs. Nettle Holt-Harding of Somerville, Mass. NRLLIE F. BURBECK, Sec'y.

Chelsen.-The developing circle at 2:30 was well attended and interesting.

Evening.—A good audience listened to the remarks of Mrs. Vornbrock, followed by tests and readings by Mr. W. Franks of Philadelphia. Mrs. Ricker followed with pertinent remarks. Benediction by Mr. Anderson

attended and interesting.

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D. A.

Templar Hall, Somerville.—On Sunday, Oct. 5th, the meetings held at this hall (Union Square) were of unusual interest, both afternoon and evening. Modiums: Osgood F. Stiles, Dr. Thomas Perrin and Mrs. S. E. Buck. The meetings will be continued. All are invited.

MARYLAND.

Haltimore.—Friday evening, Oct. 7th, W. J. Colville was greeted with an exceptionally fine audience at Wurtzberger's Hall, N. Exeter and Gay streets. The topic of discourse was "Whittier; His Life and Poems." Preceding the lecture there was some good music, and the speaker read with fine effect Whittier's beautiful poems. "Questions of Life" and "The Shadow and the Light." Among other features of the discourse was a touching allusion to the poet's color-blindness; he who described nature so vividly must have depended greatly on internal sight in the absence of adequate physical vision.

music, and the speaker read with fine effect Whit tier's beautiful poens. "Questions of Life" and "The Shadow and the Light." Among other features of the discourse was a touching allusion to the poet's color blindness; he who described nature so vividly must have depended greatly on internal sight in the absence of adequate physical vision.

"Voices of Freedon," composed between 1833 and 1848, clearly show the bent of Whittler's heart and intellect long before the Civil War broke forth. In these lays we listen to a marvelous mingling of fire and sweetness; stern denunciation of injustice, coupled with heaven-born pleas that mercy and right may reign. "The Chaple of the Hermits and Other Poems" (1852) contain many verses of singular power and excellence, and in these we are introduced to Whittler's simple but sublime theology. A Quaker by instinct as well as birth, he looked within, above and before, but rarely behind or without for inspiration. It is the constant, deep impression of Divnity near by, not far off, that makes one feel that poets and prophets are emost truly the same. Spiritual realities are certainties to poetic natures; dogmas are of no use to their would intercept the light of the now slining sun. In "Poems and Lyrics" we are favored with glimpses of a keen, analytical intellect; there is no dodging or evading a question; great problems are boldly faced; but however dark at first appears the Infinite design, the illumined soul finds a key to unravel the mystery of seeming evil in a universe which, when fully understood, is wholly good. "The Eve of Election" is one of those short, vigorous poems, which reveal at a glance the intense earnestness of the man who wrote it. Political issues are meral issues; the baloit is a sacred, grave responsibility; votes are not to be idly cast; principle, not self-seeking, must guide us at the polis. The issues of today are as great as ever in the past; questions as important as the abolition of slavery are still honging in the balances, and it surely needs anot

Card of Thanks.

To the Editors of the Banner of Light: To the Editors of the Banner of Light:

Mrs. Margaret Fox Kane has removed to 450 West
57th street, and desires to express her gratitude to
Gen. Lippitt, the Banner of Light, and the many
noble and generous Spiritualists who sent their contributions to Mr. Henry J. Newton of 128 W. 43d
street, on her behalf. She hopes that she will be able
to contribute much more to the cause of Spiritualism.

New York, Oct. 5th, 310 W. 54th street.

The Veteran Spiritualists' Union.

The regular monthly meeting of the Veteran Spiritunlists' Union was held in the Banner of Light Hall

The regular monthly meeting of the Veteran Spirit tailists' Union was held in the Hanner of Light Ifall on Tuesday evening, Oct. 4th. In the absence of President World" in the attendance was an increase over the preceding Sunday, "The Way of the World" was told in a plain manner. After summing it all up, the gist of the distinguisting the store, which was read and approved. It was naminity and nobility pictured in Mr. Huil's unique manner. After summing it all up, the gist of the distinguisting the propose and an unswerving adherence to the simple rules of right, constitute the only safeguard of the people as a nation against the intrigues of corruption, plutcoracy and greed so rampant in our industrial, religious and political affairs. The evening discourse was a philosophical dissertation upon the law of Immortality, its recognition following an equilibrium of the intellectual and emotional faculties, and its divine supremacy in the God like structure of man. Many bright and witty epigrams were interiarded, and the large audience was fully appreciative.

A number of people left the hall during the distriction upon the law of Immortality is recognition following an equilibrium of the intellectual and emotional faculties, and its divine supremacy in the God like structure of man. Many bright and witty epigrams were interiarded, and the large audience was fully appreciative.

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A n trailsts' Union was held in the Hanner of Light Hall on Tuesday evening, Oct. 4th. In the absence of President Storer, who was at Onset, Jacob Edson was elected Chairman. The record of the provious meeting, Sept. 6th, was read and approved. It was voted, That the Clerk be authorized to loan to any member of the Union, for printing, the lithograph out of any of its board of fifteen directors, as shown in the group picture, with the by laws embodied, providing the applicant has the consent of the director interested, and deposits one dollar, which sum will be returned by the elerk on the return of the cut borrowed. This vote was reached, after discussion by Mrs. M. T. Longley, Eben Cobb. Jacob Edson, Mr. Edwards, and Byron Haskell. It is the outcome of several applications asking for a loan of the cuts referred to for printing in certain monthlies.

After this business of the Directors was concluded the Union presented its work, and a lengthy and interesting communication was received from our Historian, John S. Adams, recommending the establishing of a local habitation in some central and easily accessible location, that shall consist of a room or rooms in which may be permanently placed, and open to the public, the Union's Museum of Phenomenal Productions—the only collection of its kind in the world—now numbering between two and three hundred volumes, including many rare works. Mr. Adams urged that these features of the Veteran Spiritualists' Union should be made available to members and the public at large, and that the adoption of his recommendation, would tend to increase the number of members, and, by enlisting the interest and coöperation in its work of thousands who now scarcely know of tis existence, greatly enlarge its sphere and the expression of opinion, and carnest responses, came from Eben Colib, Mr. Edwards, Mrs. M. T. Longley, Mr. M. T. Dole, Mrs. Pope, Byron Haskell, Mrs. Cushman, Mrs. Morse, Mr. Edson and Miss Barnicoat—all regretting that our financial condition would not permit at present the

Harvest Festival at Onset.

To the Editors of the Banner of Light: A "second edition" of the Annual Indian Harvest Moon Festival was celebrated at Onset, Mass., on

Moon Festival was celebrated at Onset, Mass., on Saturday and Sunday, the 1st and 2d Insts., and the occasion was fully up. in interest, to any of the inspiring events ever brought out by the Indian bands at this their early home by the sea.

The special feature of this second meeting is that it is conducted more in keeping with the manner and spirit of the Indian Councils at the time the early settlers came upon the soil of New England than is the earlier celebration held under the auspices of the Association at the close of its series of meetings.

This second part was inaugurated by the resident mediums and associates, quite independently of the Association, for the more full and free exercise of their special glits; and during the day and evening of Saturday the Pavillon was filled to over flowing with earnest ones discussing "Man's inhumanity to man," that has driven the noble red man to test the "Hunting-Grounds" he had dreamed were happier far—and each relating their many visions of the realm of spirit where he now dwells,
Saturday evening a "Feast" was provided, at which one hundred and thirty persons were seated, after which a merry dance, during which it was evident the Indian maidens and braves returned to take part, in the full assurance that it was being held in their honor.

honor.

The Sunday conference was followed by a large

fact that man has never worshiped God to such an extent but that he has worshiped the devil a great deal more. If God did make the Indian, he has treated him very unkindly since, by allowing another nation to come in and drive out his race. WM. F. NYE.

NEW YORK.

Albany.—In this staid old conservative town the cause of Spiritualism goes marching on. The novelty has worn off, and the public have become critical and rather exacting in their demands upon the talent that is placed upon the platform. A speaker must have ability, rather than a flowery expression of thought, and a test medium must be able to give a few good tests rather than a large number of indefinite descriptions. Otherwise the audience will express disastifaction at what a few years ago would have been pronounced excellent. Thus we progress.

The Albany Spiritual Alllance opened the season with Mrs. Carrie E. S. Twing, followed by Mrs. Hattie C. Mason; both of whom attracted and pleased good sized audiences.

Miss S. Lizzie Ewer of Portsmouth, N. H., is with us for this month. This lady is a fine inspirational speaker, and a conscientious and reliable test medium. Her work grows in the favor of the audience, and she makes new friends constantly. She has given some of the very best tests to strangers that have ever been given in our hall.

Mrs. H. S. Lake is to be with us during November

of the very occurrence oc

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RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, on Sunday. Columbia Hall, No. 248 Weydosset street, on Sunday, Oct. 9th, at 2:30 and 7:30 r. M. [Progressive School at 1 r. M.] Mr. T. Grimshaw was the speaker. His subjects were: "Modern Spiritualism Exemplified," and "Will Spiritualism Pay?" His lectures were practical and of a high order.

Oct. 16th Mrs. Abble N. Burnham will be with us. S. D. C. Ames, Sec'n.

S. D. C. AMES, Soc'y.

The Progressive Aid.—Mrs. J. M. Chapman, Secretary, states that this Society met at Columbia Hall,
Mrs. C. M. Whipple presiding; and that Messrs. J.
Carroll, — Sherman, T. J. Fales, A. Proctor, B. T.
Ames, S. Spinning, H. B. Chapman and Miss Julia F.
Chapman took part in the exercises.

KENTUCKY.

Louisville .- A correspondent writes that Bishop A. Beals is on his second month's engagement there, and finds through his ministrations an increase of interest. He can be addressed for the present at 1014 W. Jefferson street, that city.

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MY EXPERIENCE; or, Footprints of a Presbyterian to Spiritualism. By FRANCIS H. SMITH.

An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given.

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