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For the Banner of Light. GONE HOME.

BY MRS. L. MORSE.

She went away with the boatman pale, Over the waters that we call death! As her vision caught his shadowy sail, With an angel smile she resigned her breath! With tearful eyes on the shore we stand,

And watch that sail, as it speeds away To the shining lale whose golden sand Gleams in the light of eternal day! We fain would behold the happy throng

Who dwell in that land so bright and fair; And we list in vain to catch their song As they press to meet our darling there! Our eyes are dim with our earthly care-

And we cannot bear the dazzling light; And we cannot breathe the fragrant air Of that blissful clime, so pure and bright: But from heavenly bowers she will bring us flowers;

That bud and bloom 'neath her fairer skies; And her presence dear our hearts shall cheer With the perfumed breath of Paradise!

The Spiritual Rostrum.

INSPIRATIONAL DISCOURSE

In Answer to Questions Propounded by the Audience Given at Berkeley Hall, Boston, Mass., Sunday Morning, Oct. 22d, 1898,

BY MRS. NELLIE J. T. BRICHAM

[Specially Reported for the Banner of Light.]

INVOCATION.

Hi thou to whom we bring our questions-many as the leaves upon the summer trees, many as the blades of grass in the meadows-questions that spring up by night and day, questions that speak of sorrow and aspiration and countless needs, we know as thy sky arches above the leaves, above the meadows, thy love is over us, thy light is shining upon us. We pray to thee, oh, Spirit of Infinite Wisdom! not in blind, trembling fear, not feeling that we must pave the way to attain the winning of our desires, with words of flattery, with countless praises, but rather understanding that all we have to do to receive the Divine blessing is to make ourselves receptive, is to open the windows of the soul, draw back the curtains, and the light will come in of itself. When the light of spring is on the earth, and warmth is in all the wandering winds, the flow ers awake and blossom. Oh! our Father, help us to realize that the springtime of truth is indeed with us; help us to rise from our long slumber, under the cold, thick coverings of selfishness and igno rance; help us to put them away and to rise into sudden and certain

For all truth that lives in the world, we thank thee; for the imperishable nature of the truth, we are thankful. Men may be slow to comprehend it; they may stumble over it in their way; they may misunderstand and persecute its teachers; and yet the glorious truth is shining, shining far and wide, and sometime the ignorant will awaken to understanding and come out into this blessed light. Help us to so take the truth into our inner natures that it shall be an inspiration and blessing for all who may desire it. Help us to receive the strength of its divine encouragement. Help us to realize the light of its instruction, and our doubts shall depart. Help us to go forth into a grander activity, into a broader patience, into a truer and diviner cheerfulness, and may all our robes be baptized with divine radiance, as the earth is baptized with the glories of this most glorious autumn morning. And so, our Father, to thee we would give our love, our life eternal in thought and in aspiration, life without end. Amen.

Lat the close of the invocation, the President of the society, Mr. W. H. Banks, handed Mrs. Brigham the following list of questions which she then read for the first time.]

1. If man is an immortal being, where was he and what was his condition in all the past prior to his advent upon this planet? Is it reasonable to suppose that this is our first appearance upon earth? 2. Is natural law anything more than a mode of operation with

out any regard to a God or a lawgiver? 3. Are we Spiritualists Christians? If not, why not?

What, if any, is the distinguishing difference between Christianity properly understood and Spiritualism?

5. Do our thoughts originate in the brain, or is the brain the medium by which the soul expresses itself?

a Is there a God who leveth, or is love an impersonal principle pervading the universe? 7. Will you please give a definition of the personality of God? It

God a personality?

8. Is it a truth that whatever is, is right?

9. Andrew Jackson Davis, in one of his works, says there is Spiritual Congress controlling the affairs of this nation. If that is so, what is that Congress doing?

10. Would it be wrong to rob a rich man who does not need what is taken and would not miss it? DISCOURSE.



ROBABLY these questions in relation to God will be repeated whenever the privilege is given to the audience to choose subjects, and they are among those that are very important, especially considering the training and teaching of men and women through the ages.

Nature is always revealing to us, in her countless ways, this wonderful Presence, this Divine Presence. As we have often said, you cannot pluck an ear of corn from the wide fields, where the rustling leaves make music in the summer air, you cannot strip back its husks and consider how it grows, without learning something more of nature The Teacher long ago said, "Consider the lilles of the field how they grow"; that is, in what manner they grow. We might say to you, Consider the corn, for in its unfoldment, when the yellow tassels turn golden brown, as the shining looks of our children turn as they rise from babyhood to larger growth, it is as truly giving us manifestations of the Divine care and faithfulness. Very distinctly this pollen dust which it sends afloat into the air is a Divine expand ing; and when we take an ear of corn, and count it, and find always the even number of rows, something must oc cur to the earnest thinker. The winds may blow, and this corn may suffer injury; row may run into row, become twisted and distorted, and yet, with a little observation, you will always perceive the design, an even number—eight rows, ten, twelve, or even a larger number but never, never the odd number.

Why is this? It is the law of corn, the botanist may say but we tell you that that which makes it grow, the unseen Spirit that works through sun and soil and moisture, and the countless forces that blend into perfect unity, knows the difference between odd and even—knows the difference in numbers. The old philosophical thinker who said "God geometrizes" stated a wonderful truth; and how a man can ever study geometry, and not believe in the soul, is a wonder and a mystery to us. If Nature is a constant revelation, whether on mountain or on island like the revelation

of old, she is always teaching us of this great Spirit that | tweep Christianity, properly understood, and Spiritualism, | pression ... Many a man is a musician; there are music and

Now when you ask us if there is a God who loveth, we answer, Yes; for God is love, God is good, and therefore good and love are God.

Is love an impersonal principle pervading the universe? Can you understand infinity? If so, you can answer the question for yourself; but as long as you are finite, you stath is their faces and memories upon your lives. It is will perceive parts of the infinite circle, but never all of it. You will see manifestations of the Divine Presence and the Divine Intelligence, but it is not possible for you to understand Infinite Intelligence. Therefore to you that which runs through nature may perhaps appear impersonal, and when you consider it in order it may appear to you to have an infinite personality, but it will never be possible for you to perceive clearly and perfectly the infinity of the divine

Will you please give us a definition of the personality of God? you ask. We would answer, If you mean by this, is there a God, like a man who keeps a certain place, who thinks as we think, and who feels as we feel, there is not: but if, looking out into space, looking at a glorious sunrise or subset, looking at the beauties of nature, you can find there the manifestations of order and eternal care, then just so far and no farther have you received manifestations, and have attained an understanding of the Divine Spirit. Not there is no such narrow personality such as theologians have claimed, but there is an Infinite Love and an Infinite Intelligence, a Divine Fatherhood and Motherhood, of which earthly fatherhood and motherhood are only the shadow. This is as far as we can explain it, and we be lieve it is as far as any one can explain it.

Savage brings to you a most beautiful idea in the lines of a poem where the fishes of the sea ask to be shown the sea in which they swim, and the birds flying in the air ask to be shown the air in which they are flying. You are in the divine identity, and you can no more understand infinity than the bird can understand all of that marvelous home in which it is.

Is natural law anything more than a mode of operation without regard to a God or a lawgiver? What is law? Law is simply a method of operation, a method of expression. Natural law is the law that pertains to all nature, and is made manifest in everything created. Does a planet roll in space as a top might be manufactured and sent spinning away by the hand of a child? Oh, no! God does not spin the planets like tops to see how long they will run; not at all. The heart of the light, the soul of the love, is that which we call God; and there can be no love, there can be no expression without the Spirit that operates from within

We come now to this question, which is very important to many: Are we Spiritualists Christians? Some may answer for themselves, and say at once. Yes, we are Christians; then there are others who may indignantly say, No. no,-and repeat their decided negative. Then we ask, What do you mean by the word Christian? Everything depends on your definition of the term. If you mean Spiritualists as Baptists, Methodists or Presbyterians, who are in sympathy with the doctrines of old theology, then ve answer. No, certainly not; but in the true sense of word, in the broad sense, we must answer, Yes.

But do you know what real Christianity is? You have received it from your teachers over and over again, through sacred mediumship, in that Spiritualism that teaches mortals that it is right to take into their natures all that they can of the pure, of the beautiful, of the honest and the true, and that they have their own salvation to work out. But the great public, watching the records of the press, listening to the rumors that arise, and reading things so disgraceful, so shameful that we blush to think such things can be, say, "Who are these people that figure conspicu ously in these public reports?" and the answer is, "They are sometimes called 'Spiritualists.'" Oh! friends, would you be judged by these? You say "Oh, no; these people have departed from the straight lines of Spiritualism, have gone from its clear and honest light, and in the dark shadows of the selfish ignorance of their beings they have perpetrated these wrongs and stained their records." $-\mathbf{Oh}\,\mathbf{I}$ Spiritualists, Spiritualism is not responsible for these things, but the newspapers do not stop to consider that.

Now, when you realize that such things are done, we ask you to be as fair in judging others as you would like to have others be in judging you. Will you judge the true Chris tianity by the false? Come back to the fountain. Suppose in a time of rain we stand by some brookside down in the valley, and find its turbulent current overflowing its banks. Some one says, "In this valley is one of the most beautiful brooks that ever was seen. Crystal clear, and pure and cold, it comes from the heart of the spring away up on the mountain, but now as we stand and look at it, we see its broad waters sweeping and swirling with many a piece of bark and broken stick and dead leaves floating thereon.' We might say, "Where is that orystal fountain? where is that silver brook?" He replies, "Friends, come up the doen; If you take what you do not need-if you take that mountain a little way, and we will seek and find the source of this stream, so pure, so clear, as down it rushes into the valley below." You stoop down and look into the deep and turbulent waters of theological discussions and dissensions, and then you say, "We are Spiritualists; we are not Christians.". Friends, just come to the fountainhead, and see if you cannot find there the good and the

A teacher who called himself the Son of man, and yet who sometimes, losing sight of his own personality, even in the glory of the truth that he had come to prove his oneness with God-this teacher, who would not accept worship when it was offered him, said, "Call me not God; there is no God save the Father," . If we take all the parables that he gave and consider them, we find that the sum, the substance, the soul of them all, is in the one word "love." tenches us to work out our own salvation, to do as we would be done by, to love our neighbor as ourself. That is Christianity-not the believing, not the hoping, but the doing. Not because they believe in this, or believe in that, are any. Christians, but because they feed the hungry, clothe the naked, and visit those who are sick and in prison. This is Christianity, pure and undefiled, and we tell you that it is the light and life of Spiritualism. Pure Christianity is not name-worship, it is not man-worship, or idolatry in any form; but the truest Christianity and the truest Spiritualism teach us to rise from present narrowness, and to take into our lives all that shone in the life of the Nazarene, not because the Nazarene gave it, but because it is divine; and we believe that all true Spiritualists, when they recognize this, and strive to embody in their lives the principles of right living and the divine spirit of helpfulness and kindness, are truly Christians in the highest sense of that word. When you ask where the distinguishing difference is be-

we answer, friends, that Spiritualism and Christianity have the same religious element. It grows just as a rose does from ita leart; You do not see the heart of the rose. The heart of Christianity and the heart of Spiritualism is the same thing; it is love-love divine: it is that which shows you your friends in the spirit-land; it is that which that principle of love which is the light of the world, and the only light that the world has ever spiritually received.

Are there any lines of difference? Spiritualism unfolds from the heart, and theology keeps its leaves closed. Like theology is busy with its doctrines. The cause of Spiritualism is busy in helping those who need help, is busy in giving the light to bless and comfort humanity, to save it, not from some far distant hades, but from its present ignorance and selfishness. When we consider that which is called Christianity, we know that its narrowness is simply the covering. Under the soil the majesty of seven hilled Rome still remains, although you may fancy you have discovered all that made old Rome grand; under that same soil there are forms of exquisite beauty in marble yet to be revealed, yet to be brought out to light by your search. The statue is far under the dust, in the soil and out of sight; but it is not dust, it is not soil—it is still marble, still graceful although unseen. And so in the nature of many a Christianity. Under the soil, in more senses than one, lies many an ideal of eternal beauty. The world will sometime bring these ideals to light, and in the broad and true spirit we shall know these truths, free to all discoverers, to all who can appreciate. We shall know sometime that theology is the covering, and that the true Christianity is the simple spirit of kindness, helpfulness and divine growth.

Is it true that whatever is, is right? This is a great question. Is whatever is, right? Well, Pope said so, did n't he? and there are those who are content to accept the old say. ing. Consider your own losses, consider your own pain and misfortune, consider the troubles that waylay you in this earthly life: Are they right? But there must be a certain qualification made in the settlement of that great question. We would answer, Yes; whatever is, is right, but it must be qualified. Everything that is, is right, considering its environment, considering its surroundings, considering what has produced this existing condition of affairs, but not as an ultimate—do not imagine for an instant that you are to rest upon .this hard Kismet, making no effort to improve surroundings. A bud on the rose-bush is right as a bud, considering its environment; the blossom is right as a blossom, but it is not the end. Therefore in our lives we must expect what is, what is given us. It is for a purpose; there is something useful and good in it, if we can only discover it. Your sorrows are like so many caskets-there is something beautiful, useful and bright in them. Some of you have found the key, opened the case, and discovered the jewel; but some of you have never tried, and some of you, in utter hopelessness, are burdened down so you cannot rise, because you have so many of these iron caskets atlness of sorrow, the good that called lessons of grief and pain, you will say, looking back upon your lives, considering circumstances, surroundings and influences: "Yes; whatever is, is right." Taking the subject per se, you answer at once, naturally and logically, life is very wrong; but when you rise out of the canon, where the sky was only a strip of blue ribbon, when you stand on the mountain peak, you will know that no soul can be forever forgotten.

Here is a query that may seem to some to be somewhat irrelevant, but it is a good and wise question: "Would it be wrong to rob a rich man who does not need what is taken, and who would not miss it?" Friends, we may say that to you which may seem to some strange when we assert that, if a man has sought for employment earnestly and found it not; if he has offered to toil, and offered in the right spirit, and yet he finds not the opportunity to labor in order to provide for his suffering family; and if, when starvation casts its pallid shadow on the face of wife and child, that man takes bread, he does right; it is no sin if he takes just what he needs, and no more than that That is a nice distinction, because that which he takes may assist and strengthen him to make a little more effort. until at last he finds the opportunity for escape from his life of poverty and despair.

But there are qualifications that belong to almost every commandment; you must look a little further than this. Would it be wrong for me? . Understand that in this world many a wrong is done, deep, terrible, which is greater. darker, deeper than midnight to the man who first perpetrated the wrong, greater than to the man who suffers The rich man would not be wronged-it does not wrong him, but there never is a wrong done to a human being that does not leave its shadow upon the life of the wrongwhich you could do without.

So let this question and answer be taken deeply into your souls, and remember there are very few things we actually need in the world, but there are a great many things we think we need. Let this question be pared down, as one might say, to its original core, and you will find it simplify itself; and remember, while self-preservation is the first law of nature, the law of unselfishness is that which blesses us most, and which keeps us in a condition to toil and to do, and which strips from our lives the vain and that we could better do without.

Do our thoughts originate in the brain, or is it the me-

dium by which the soul expresses itself? If thought originates in the brain-the physical brainthen when the spirit goes out and away it cannot think. It does not originate in the brain—the brain is only that which expresses itself, and sometimes very imperfectly. If a person in this earthly life should go out into the forest to out wood, and should take with him a dulled axe, how much do you think he could out in a day? If you were to give a wo man a sewing machine with only one needle, and that needle was broken off at the point, do you think she could do her work well? do you think she could do it cheerfully and with a Christian spirit? But, friends, remember the work shows that with which we work, reveals the condition of the implements we had to toil with. These brains of ours, while we are in the present house of the body, we must express ourselves with. Many of the wheels have broken parts. Many are covered and clouded with early difficulties, and men judge us by what we say and what we do, and back of the tired brain, back of the worn out machinery is the living, thinking spirit. Do you not think more easily than you can express yourself?, Many a man is a poet, whose thoughts rise almost to the edge of expression, and though he cannot write poetry, he can appreciate it. He has not the gift of ex-

melody in his spirit, which rise almost to his lips but not quite. It is all there, pent up and impressing, and in its own vay will it escape. The father of Robert Burns was a poet, but he could not sing his songs except down in the depths of his soul until he passed out of this earthly stage; but the son sang the father's music, not because the soul of the father was reincarnated in the son, but because the plastic life of the son received the divine impression that was in the life. of the father. And when this earthly body is laid aside, you will find your thought expressing itself as easily as the song of the bobolink; you will find it running like the waa closed gentian, it never seems to open. The world of ters of the river; you will find it blooming as naturally as the blooming of flowers, and in that better land you will recognize what truest liberty means.

If man is an immortal being-let us blot out that word 'If;" it makes a great deal of mischief—where was he and what was his condition in all the past, prior to his advent upon this earth? His body was in the sunshine, in the dew, in the rain. It was in everything, waiting its time to go through various changes into that which you now are. But the spirit has not a body. Where was the spirit? Where was the idea of the inventor before he made his first sewing machine? Where was the idea of the inventor before he made the first piano? Where was the idea of the Divine Spirit? Waiting -waiting in the vast space for the right time to come. It always comes in time. There Christian there lies the hidden statue of the divinest is nothing delayed in the Divine idea: in the right time it comes. It may seem to you that you have a round-trip ticket, and you have been traveling for a very long time, but for us we believe that this is our first appearance upon any stage - the first appearance of the intellectual and spiritual nature, the first appearance of the human iden-

> Friends, are you trying to measure the Infinite Intelligence, the Infinite God, with the inch rule and the foot rule of human comprehension? If so, you will find a great many questions staring you in the face. But be sure that you will go on and on, and by approximating other lives, by travel, by observation, by much that will come to you in the future, you will attain your education. We do not mean that your education will ever be finished, for do not imagine that your life is to turn round and round like a windmill. On and on forever, wave-like. 'How does light travel? In waves. How does heat travel? In waves. How do souls travel? In waves, and not in circles. Onward and onward, for you see it is a spiral path. It is not a pathway that ends where it begins and goes round and round, but on and on and on, in waves it travels, On and on, the pleasure and the pain, light and darkness, the bitter and the sweet, calm and storm, all these things, and in them all the rising-the eternal rising of your lives. That is the way you travel—it is not by repeated successes. We have our defeats and our successes, and you are not to lie down in the darkness of the valley, you are not to rest in the depths of the sea, but to rise and go on and on forever in this great infinity of your beings. Last of all. Yes, it is true of the great teacher, in the

days when the light of heaven was shining upon and within tached to your lives. Oh! friends, when you find the use, him, and great truths shone out to his understanding; when nature was giving her divine revelation to him; when the great harmonia sent its influence into his receptive being; when the Divine Arabula was within his reach, that he said, "There is a Spiritual Congress, and it controls the affairs of this nation": meaning it arranged the mistakes of the people into matters of education, meaning that it took on losses, and changed them into gains. And now you ask, If this is so, what is this Congress doing? Well, friends, judging from present conditions, judging from the strange political disease which we might call congestion, we might suppose, if there is a Spiritual Congress watching over uswe might say that the wires are crossed—the nation seems to be breaking up; but it is not so. No; gradually the nation will learn a lesson. Sometime, not to morrow, and not next week, but sometime, further on, you will look back, and say, "We had a lesson to learn from all that discussion." And, friends, the nation is learning now, it is at school, and the hours of its tuition are exceedingly long, but the heavenly guides will turn earth's strifes and struggles to use. Hope, and be patient for what is coming.

[From The Two Worlds, Eng.]

Striking Testimony to Spiritualism.

I have seen really scientific men, to whom spiritualistic phenomena were actually obnoxious, confounded in all their reasoning, and while still remaining skeptical to the claims of the Spiritualists, were yet convinced of the trnly genuine and marvelous character of their manifestations. All these communications from friends that seem so strange, the revelations from unknown sources, are not more unaccountable than the experiences and manifesta. tions of my friend who was not a Spiritualist. They be all long to the same realm of activity. It matters little whether you call it Spiritualism or not, it is an activity that has an utter indifference to matter. On every hand I hear the evidence told that they whom we call dead are around us, still; visit us when we know not; and exert an influence upon our actions through means undreamed of. And as men in a superstitious age thought that they were under the influence of some star, blessed or baneful; and others believed themselves accompanied by some familiar spirit, so I find hundreds now who are not Spiritualists vaguely impressed with the feeling that some unknown soul whose

impressed with the feeling that some unknown soul whose love can never, die is lingering in their presence it help and comfort and console. I cannot prove that it is so. I help the it will be so, if it is not so now, and all men will sometime realize it as a fact.

To dwell forever in the presence of those we cherish, to feel the pleasure of their sympathy and love in a world where clouds and tears and sorrows never come; where the divinest influences linger, around the soul and no discord ever comes to mar the harmonies of being—this has been the loveliest dream of every age and of all religions!

But to find those joys to day, to see the barriers of death and the soul and home. been the diveless diverse of each case the barriers of death countries of those we love: this is surely a dream entrancing enough to captivate one who does not even believe that he has a line of those who does not even believe that he has a line of the countries one who does not even believe that he has a line of the countries of the leathless soul, and who only smiles about the myths of another world.

other world.

There are sad hearts for whom death has made this world not a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been suit transformed into shimmering splender by processes more 1910 marvelous than any physicist has found. And souls to made to find it a heaven surpassing any tale of seer or fairy.—Rep. E. R. Sanborn. fairy. -Rev. E. R. Sanborn. 1994 1

The Connectiout State Building at the World's Fair has been sold to a resident of Obloago for three thousand dollars, and he expects to transfer it to another Chicago man, who is a native of Connecticut, and who intends to keep it in private grounds and make it a museum, with a collection of curios and souvenirs of his State.

Buttered & Wille Blackmen

Original Essays.

KNOW THE TRUTH. BY WHITE HOSE.

Spiritualism should be investigated by all rational men and women. The article of Mr. Sheldon, in the Non-Sectarian for October, regarding the subject of Spiritualism seems to me to be so empty of merit as an independent contribution to free thought and inquiry, that one asks himself after reading it, how an ethical culturist who makes any pretense to freedom, and who is an exponent of rational, independent investigation of the problems and phenomena of life, could have uttered such unag-

gressive and conservative thought.

If man is right in believing, as doubtless Mr. Sheldon teaches-(for I am not a stranger to his eloquent work and lectures in other directions, and I heartly agree with him in the thought)-that to be and do good is our chief self against error and evil; in order to make should corroborate all facts, so far as he can to his own understanding and satisfaction, and not take for granted what can readily be proven by investigation to exist; why then should man deny himself the prerogative of such study and inquiry, and rely altogether or at all on the authority of some body of so-called scientists, or the Psychical Research Society? In what respects, let me ask Mr. Sheldon, are such men better qualified for arriving at truth in these lines than the average unbiased intelligence, and what guarantee have we that such men as the late Dr. Carpenter, for instancewho was a scientist of no mean repute on his own lines-could and would approach the subject and facts with mind unbiased and open to conviction? Might they not act even as Sir David Brewster did, whose notorious and foolish remark that "spirits would be the last thing that he would give in to," disqualified him as a fair critic, and one possessing the true scientific spirit? Why was or is man endowed with reason at all, if its very office is to be but passive and not active: to assent to rather than investigate and know the truth? We think Mr. Sheldon's arguments in this respect are contrary to the nature of the mind, the experiences of mankind, and the consensus of opinion of truth-seekers who bow to no master but truth, and have no better and other guide than reason. It is not here claimed that there are not many things that we must accept by faith, but where the possibility and opportunity exist to investigate any phenomena, even so-called spiritualistic phenomena, we believe it to be man's right and duty to know the truth, and nothing but the truth, by personal investigation. Let perfect love cast out of the soul all fear, and one need not be afraid of evil at seances or sittings with mediums.

If one is so constituted that he is more willing to let some one else do his thinking, or is weak-minded and physically disabled, then let such wait for the verdict of time and science to give the facts.

If you wish to know the facts, we feel that we are justified in advising you to investigate them for yourself-in that way alone will you come at once to the light! I feel that the truth is so precious, and has such bearing on the great problem of evil and life, that none can afford to say, "I'll wait until Dr. Carpenter or Sir David Brewster agree that the facts exist"; for as surely as the days are passing into oblivion, just so surely will you find that these men will not agree, or they will make affirmations which you are unprepared to receive. What will Mr. Sheldon say of the conclusions arrived at by Profs. Wallace and Crookes as to the facts of Spiritualism? They nit of the reality of spirits and of the sospiritualistic phenomena and facts. Able, wise" and careful investigators as these scientists are and were, in their own realms as well as in the examination of the facts of Spiritualism displayed under test conditions, will he and those timid ones who stand under his shadow, accept their conclusions? No! And why? Simply because they cannot; they have not investigated them for themselves; and so it will be with all such who follow his dictum until they personally enter the field for personal knowledge and satisfaction.

Facts are stubborn things-they will not meet us on our social and mental planes; Spiritualism is democratic, something that concerns the reason and life of all mankind, and we shall wait until doomsday, if we expect to be able to find truth appealing to us as we wish it, before we shall know the truth which shall satisfy the soul.

Men are-unless idiotic, insane, and imbeciles-qualified to study and examine the phenomena of Spiritualism, whatever may be their opinions and conclusions after examination. I fear the trouble with many is, that Spiritualism must first become popular, first become the science of newspapers, first reach us on our planes of social ease and caste, before they will be ready to seek an angel from the great beyond-seek for light in or from some despised Nazareth and Nazarene.

Well was it said by Mr. Sheldon that the soul: is the study of man; yet is he-able and wise as he may be-after the over two thousand years of the study of man along lines which the most brilliant minds of the past have pursued, and with all that they have given us-is he able to make any marked change in their systems of thought and the thought of the world, without the knowledge which these very facts of Spiritualism will give, and which he personally ignores? The old lines and systems of thought lead to doubt and despair. The soul, we admit, is immortal, even though the facts of Modern Spiritualism were unknown; and to do and be good is the duty of human souls, even though ethnic systems, of religion had never come into vogue; yet how much more helpful to us all are the inner promptings and our own intuitions when verified and fortified by the knowledge which the facts of Spiritualism afford. How bravely we can fight for the beautiful truth that all should love and adore, enduring social ostraolsm and poverty, if needs be, when we know that the angel-world is all about us; that spirit intelligences in love and truth are ministering to us; that what we feel is our immortal part and inheritance is not fancy nor dream, but the fact of being, as corroborated by the facts of outward, visible phenomena! And we repeat, that all rational men and women not only should investigate the phenomens, study the philosophy and religion of Spiritualism, but they should know and feel that it is their duty.

determine the scientific value and bearing of such phonomena in the practical issues of life, but the majority of carnest investigators are qualified to be satisfied of the reality of spirit presences, and of the fact of immortality and intercommunication of spirits and mortals through the phenomena. The patient and zealous seeker after truth is the one who gains at last the pearl of great price. Suppose some spirit-friend of Mr. Sheldon should rap at his table, would he seek personally for the cause and reason of it or would he be so foolish as to say, "I am not capacitated nor qualified to

know what this means"? or what is worse, would he say inwardly: "I am afraid to investigate the source of these raps lest I might become a believer in Spiritualism; Spiritualism is not popular with the classes, and I should lose my position and prestige"? Would he-in view of this phenomenon, ask the Psychical Research Society or "some dear good outsider" to take up the study, and thus shift the responsibility from his own soul to that of a fellow and coand present concern, so far as ethical require- worker? But the "raps" are personal and ments or duty are involved, he must think come to him for his good, and he should and and reason for himself, and thus fortify him- must awake to their importance and meaning or go into the great beyond a self-condemned any forms and phases of truth demonstrable to man! And this illustration is but a typical

his mind, he must reason them out—at least he one. Immortality is a fact of our being, and we personally should know it, if as we feel that knowledge is to be had of it, and we cannot see how any one can maintain a stubborn indifference and lofty egotism to the facts which cry out now in nearly every home.

It is a question, after all, whether advice pro or con. in this matter counts for much, for when the spirit of investigation is aroused among rich, poor, wise, ignorant, who will or can stand in the way of their knowing the facts? Palliatives, temporizings, compromises, indulgences, are the soothing syrups that those use who still love the old regime, and are not ready for the unvarnished and saving truth, and who thus quiet their consciences. Their hour and remorse will come, never fear. The scales of justice are held out to them by the spirit-world, and if they are found wanting, retribution for neglected opportunity will come to them. All such certainly care more for their "ism" "nostrum," "soothing syrup," "system or caste of thought," than for the truth, for if this were not so it is evident that they would give these up for it, whatever it is or wherever it leads them-at any rate, they would gladly and earnestly seek to look through "the rift in the clouds" for the light -which will be the light of the world-which Spiritualism and its phenomena alone afford.

A CRY FROM THE PULPIT.

BY DELTA.

There has come an anguished cry from out the heart of an Orthodox clergyman, uttered in an Orthodox pulpit, almost under the shadow of the White City. I have been expecting many such all along the line of a dead formalism, for a living, quivering, sensitive heart, in spite of its brain manacles and its submission to dry dogma, must revolt against the shriveled husks of creed, and in its starved condition must find voice. Spiritual life has long been imprisoned in the garnished sepulchres of theological dogma and a dead formalism, a scrupulous tithing of the "mint, anise and cummin" of pure worldliness has taken its place in the active life. Mere speculations have been offered hungry souls crying out for living, spiritual bread, and the fashionable wells of churchdom are yielding no "living water" from the eternal fountains to slake the thirst of the heart. Hungry and thirsty multitudes, in both pulpit and pews, are wondering when "the times of refreshing," prophesied ages ago for another people, another race, and other conditions, will come to them. It has come, but they will neither see, hear nor acknowledge it. They many were assembled, feather beds were piled prefer husks, with their old ideas, rather than up, and the girls placed on top, so there was living bread without them, dry wells, rather

than living springs of the water of life. Causes for this famine and thirst in the churches have long been sought, and in individual cases, professedly found. But the finding abates not a tittle of the soul-hunger and thirst. Some bold hearts, tired of the shams of an empty formalism, and heart-hungry for spiritual life, are making emphatic cries from the pulpit. They are boldly facing ecclesiastical indictments and trials, in their vehement accusations. They are placing the most irritable of blisters upon the thick cuticles of the easy, formal, fashionable, irreligious leaders among the laity, who rob, and steal, and skin their brethren under the forms of commercial law and custom, six days in the week, and are sleek, sanctimonious, and apparently devout communicants on the seventh. Evidently, the churches, pulpits and hearts in them and made the famine and thirst a matter of anguished consciousness. I bid them Godspeed in their noble work of elevating human character and fitting men and women for a higher than merely earthly condition upon their passing the mortal boundary.

Among the latest of these heart-cries. which the secular press has aided the pulpit in giving voice, is that of the pastor of the First Baptist church of Evanston, Ill. In a recent sermon he took for his topic, "What is the Difficulty? or the Slow Growth of the Kingdom." Among other pungent things, he said:

"What means it that the church is so vexed and tried by the many interpreters and prophets of the day? We were never in a more frightful jangle as to creeds, and the bells of all ecclesiasticism are out of une. We are worshiping our nets and fishing tackle, but falling to catch the fish that swarm around our boats. The devil never laughs as loud and long, I think, as when evangelists stand up and tell us to read the Bible, and pray for saloons. That is all we can expect from those who make prayer a religious thing and daily conduct another and secular thing.

But let us be glad that the victims of mere theology

are losing their force upon men's minds; that the advice to pray and not vote as to a national crime seems as impracticable now as the prophecies of the oldtime almanac. For the dreams men wrangle about, fight over, and pound their Bibles with passionate emphasis of fist, men care not a farthing.

If Christianity has no ear for the babies' cries, the widow's tears, and the inhuman system of licensed grogshops, murderously debauching and slaying the fairest of the land, no practicable effort for the suppression of these wrongs, then she only advertises the impotency of her system, and the absence of life in

her organism. This is the lesson that God is writing in the news papers of to-day which mock us for our lack of fidelity to men and their weal. This is the lesson which will be taught by those leaders who can sing gospel hymns to the starving and the wretched, while so many professed Christians can eat and drink, laugh and feast and dance in the shadow of sorrow and pair spreading from the haunts of crime-often supported

by the ballots we cast. The church of God is sick at heart for the advent of strong, soul-like leaders who dare wage a battle of

It is true that every one is not qualified to | iconoclastic might against our idels and shame. We are fluding dryness in the staid old formulas, deafness and blindness in the old gods and teachers, and sigh oh, how deeply !- for the power of the living Christ.

God's call to you and me to love men-men of every class and condition-to help artisan and mechanic laborer and capitalist to solve their problems, is far louder than any call he sends for us to interpret the Book of Romans or the prophecy of Daniel. No truth is ever revealed to men apart from the life that shall live it and interpret it."

Free Thought.

The First Spirit Rappings.

The First Spirit Rappings.

To the Editors of the Banner of Light:

In looking over the Banner of Light of July 1st, I noticed an article headed "Spirit Rappings," which I read with great interest. It reminded me of a story I had heard from my earliest childhood about the "Rub-a-dubs" my mother had heard when quite young. She passed to the spirit-life years ago, but I found upon inquiring that there was one person still living who also had heard them, and was well acquainted with all the people connected with them. So impressed was I with the idea that I ought to write the story up for the benefit of those who had never heard it that I called to see her, and she gave me all the details as clearly as if they had happened only a week ago. The lady is now eighty-eight years of age, but her mind is perfectly olear as to events that happened years ago rather than on those of more recent date.

I think what I have to write will prove that the "Rochester Rappings" were not the first that startled mortals with the idea that spirits could communicate with them in a way to be understood.

In the year 1813, in the town of Y—, there

In the year 1813, in the town of Y-, there stood, at the head of Marshall's lane, a hotel. Captain Charles R-, the host, had a daughter Lydia, who, as in our day, had several young lady friends. Among them were two, named Maria C— and Polly L—. One night Maria stayed to sleep with Lydia, and after they had put out the light and retired, they heard gen-

tle raps on the headboard of their bed. Maria asked, "What is that?"

Lydia answered, "It must be rats." Still the raps continued, getting louder. Then Lydia said, "Come, old 'Rub-a-dub,' play us up a good tune." And they did rap out the time to an old tune named "All the Way to Galloway," which used to be played on the fife as the militia paraded, and which the girls had often heard. They were now thoroughly frightened, and began to scream for Lydia's mother, who came in with a light to see what was the trouble. The raps ceased as the light appeared, and telling them not to make any more noise, she went out. As soon as she was gone the raps began again, louder than before, and they called for her to come back, telling her to blow out the candle, that she might hear for herself. She did so, and the raps were so loud that she was more frightened than they, and called for her husband, who appeared on the scene in great haste. He listened, and said: "It must be caused by something in the wall," but on tearing the ceiling away next day nothing could be found to cause such a sound. He then declared that "it was a trick of the girls to fool the old folks." They denied it, but Lydia's mother took them in to a room by themselves, and stood them on a bench, so there was no possible way for them to move without her seeing it. The raps came so loud, that, as she told afterward, "it seemed as if the floor, bench and all would come up."

As this story became more public people came from many places to hear for themselves. Questions were asked on various subjects, and answered truthfully. Doctors, lawyers and ministers assembled to investigate, but could not solve the mystery. One evening when no possible way for them to make a noise, but the raps answered, as before. When the question was asked, whether the force would reveal itself if they went together in a room by themselves it rapped loudly, and many times in the affirmative. The girls were frightened, and would not go, although assured by many present that they would stand at doors and windows to see that no harm came to them. Thus much was lost that might have been known in regard to the reality of the spirits' power to come in a visible form.

People believed in "ghosts" in those days. and many tales have I listened to of spirits appearing; still no one seemed to believe it a reality that they could take form, although many supposed in this instance that this might have been the spirit of one Captain -, who they had reason to think was murfriends on the hither side of life have entered | dered by pirates on his passage from the West Indies.

> There were still many skeptics, Captain - among others. His ship was ready to sail, "waiting for the wind to haul round." He came into the hotel and said he would like to know when he was going to get away. Maria came in and he asked her, but there was no answer. "Well," he said, "am I going to die?" Still no answer. "How many years am I going to live?" No answer—and no answer when he asked, "How many months?"
> "How many weeks?" But when he asked,
> "How many days?" three loud raps came. He did not believe, but on the third day, at about the same hour, as he was going to his ship, he fell dead in the street.

After his death people feared to ask questions, but the raps still continued to follow Maria wherever she went till about six months after, when they ceased altogether.

Whatever may be told of ghost stories,] know that this is a true statement of a supernormal manifestation, and many a time have listened to this story of the "Rub-a-dubs," but not to take in its full meaning. I am not a Spiritualist, but I think I have always believed in ghosts or spirits, as they now call them, being around us, and having the power, under certain conditions, to become visible even

to persons in a normal state. Should any one wish to assure himself of the truthfulness of these statements I shall be pleased to give him the address of the lady who furnished me with the notes from which I have written.

Boston, 1893.

E. N. Choir-" Is your church supported by voluntary contributions?" Dr. Howlet-"No, sah; by in-voluntary contributions. It's jess like drawin teef ter git der cash outen my congregation."—Puck.

For Over Bifty Years

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

Spirit of the Press.

A Haunted House at Birtley.

A CLAIRVOYANT DISCOVERS THE CHOST. "Say not 't is false, I tell thee some
Are warn'd by a meteor light:
Or a cold wind rushing calls them home,
Or a voice on the winds by night."

Mrs. Hemans must surely have been under "the influence" when she wrote in the above strain, or perhaps had some such experience as was youchsafed at the "haunted house" in Birtlev some time since through a clairvoyant. A wailing sound was heard sometimes [by day] about eleven o'clock, and again early in the

"Me see a woman sitting by the fire," she murmured,

"Me see a woman sitting by the fire," she murmured.

"Is she happy?" queried Mr. Robinson.

"Me like to talk what I see," said the clair-voyant's familiar, as a rebuff to the questioner.

"She be very agitated—she put her elbows on her knees and rest her head on her hands. She does not know I am here."

The clairvoyant now swung herself backward and forward, and appeared to be in sympathetic anguish. She proceeded to describe this ghost that she saw sitting on a stool beside the fire, and said she seemed to be worrying herself more than she had any cause. She appeared to be from twenty-eight to thirty years of age, and her hair was platted down the head.

"Yes, that's his first wife," exclaimed the young mistress of the house, and her husband acquiesced.

The clairvoyant was in an agony of perspiration as she made the revelation.

tion as she made the revelation. The husband admitted that his first wife had

The husband admitted that his first wife had a habit of sitting on the stool pointed to, and rocking herself in the way mentioned.

The clairvoyant proceeding declared that the ghost was not unhappy because he had got a second wife—that had nothing to do with it. She did not seem to realize yet that she had "crossed the bourne," and was still fretting and worrying at her own miserable self.

The present wife, with a child on her knee, here interposed with a question. "Is it because of any ill usage to her children? There is a report here that I ill use them—if I was away I only wish some one would be as good to mine."

The speaker gave one the impression that she would be as good as her word, and the husband has all the appearance of being among the best of his class.

the best of his class

Flossie, the familiar, deprecated any personal rievance on the part of the ghost, but said the wanted her husband to forgive her. He lid not know what for, but said he was quite

willing, like a man.
It now appeared that the ghost had been drawn toward the medium by the more experienced Flossie, who wanted the deceased wife to control her, and in this transmigration the

medium became hysterical and sobbed aloud.

The clairvoyant's familiar had evidently got alarmed for the medium, and stopped the control of the ghost. Proceeding, the medium said that the late wife had died with a grudge; said that the late wife had died with a grudge; she was very miserable, and could not leave the place. She told that she had left two girls and a boy, which was assented to as correct by the more interested listeners, and proceeded to declare that the misery of the ghost was not on account of jealousy or feelings of revenge. She was just beginning to realize that she had passed away.

passed away. The medium now came out of her entranced state to rest. In conversation it appeared that the present wife has been married for about four years, and has two children. She knew the first wife, who had been dead about six months before she was married to the head of the haunted house. At this stage a county councilor and two local preachers obtained entrance, the blind was drawn, and the gas lighted, but the weird sound came not. There was a good deal of talking outside, and the preachers and the Spiritualists got into disquisition and discussion. The clairvoyant became entranced again and again, rather a painful ordeal to look at, but the seer influence appeared to be disturbed. A circle was formed, and one of the spirits suggested opening with the hymn of the spirits suggested opening with the hymn "There is a land of pure delight," but Flossle, the African familiar, said that the disturbing

the African familiar, said that the disturbing effect on the crowd outside would more than counterbalance any good in the way of promoting the psychological influence, and so after more disquisition and stories on the supernatural, the visitors left the cottage for the night. The medium in her waking condition had no doubt but the sounds heard were caused by the miner's first wife, and felt that had the disturbing influences not occurred Flossie would have brought about her control by the troubled spirit, and in the process of communication and contact with higher intelligences been relieved from her distress. The first wife died from consumption, and the hüsband, as he quietly and feelingly stated, sat up with her every night for six weeks.—The Northern Leader (Eng.).

Make the World Better.

"Make the world Better."
"Make the world better," were among Lucy Stone's dying words. They were spoken only a few hours better the end came, and were addressed in weakened tones to the famons woman's daughter, who bent tenderly over her mother to hear what she might say. It was a touching scene, and the above stirring sentiment uttered at such a crisis in life only serves to show the strength of character of the noble woman who; at that very moment, was passing away.—Boston Record.

The dying words of this brave woman, it heeded, would make all gospels and all religions superfluous. If every one thought, spoke and lived to make the world better, churches and lived to make the world better, churches would be unnecessary, and the clergy would have nothing to do. All of life's saddest, bitterest experiences utter this command: Make the world better. A peculiar force is lent these words by the dying voice of a woman whose whole life was one long struggle to improve mankind. Lucy Stone put into those four words what she had been doing for seventy years. It was the voice of her heart that moved her lips. The last message of this great woman to her daughter was addressed to all human kind. A woman who had made the world better had the right to speak such words.—The Boston Investigator.

In his own flowery kingdom the heathen Chinee who desires to become a benedict does not dream of approaching his desired bride until he has heard what her father has had to say. The interview with nana on these occasions is largely occupied by a prolonged haggle over the amount the sultor is to give, until the bargain is adjusted to mutual satisfaction.

An Asthma Cure at Lust.

European physicians and medical journals report a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway! New York, are sending free trial cases of the Kola Compound by mail to all sufferors from Asthma who send name and address on a postal card. A trial costs you nothing.

Pennsylvania.

TRAINER .- Rev. J. II. Mao El'Roy writes: As I said in a provious article in THE BAN-NER, my conversion to Spiritualism was quite slow, at least the public announcement of it; but I think I know where I stand, and why. Of the church—Protestant Episcopal—which so kindly fostered me, and in whose loving service I spent many of the happiest years, I have no need to say any but the kindest things. I resigned, after the carnest entreaties of many friends to remain with them.

I am a Spiritualist by experience and ample evidence. The question of lecturing or writing on it never has had any known thing to do with my open hearty espousal of it. But talking having been my calling, in part, I feel that I should do duty in that kind of service, should the way open." MER, my conversion to Spiritualism was quite

the way open.

[We are glad to welcome the brother to the work. We have inserted his name -as are all others in our lecture list-free. We would state that he has been misinformed as to all the Spiritualist lecturers being public test mediums as well. Such is not the case by any means.—Eds.]

Wonderful Cures of Catarrh and Consumption by a New Discovery.

Wonderful cures of Lung Diseases, Catarrh, Bronchitis and Consumption, are made by the new treathent known in Europe as the Andral-Broca Discovery. If you are a sufferer you should write to the New Medical Advance, 67 East 6th street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those

MRS. N. K. ANDROS, Delton, Wis.
MRS. R. AUGUSTA ANTHONY, Alblon, Mich.
MRS. M. O. ALLBEE, Barton Landing, Vt.
WM. H. ANDREWS, M. D., Cedar Falls, In.
O. FANNIS ALLYN, Stoneham, Mass.
JAMES MADISON ALLEN, Peorla, Ill.
F. M. ATHERTON, East Saugus, Wass. MRB. M. C. ALLDEE, Barton Landing, Vt.
WM. H. ANDREWS, M. D., Cedar Falls, Ia.
O. FANNIE ALLYN, Stoneham, Mass.
JAMES MADISON ALLEN, Pooria, Ill.
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DR. H. G. ANDREWS, Bridgoport, Mich.
MRB. S. M. ATHERTON, East Saugus, Mass.
VILLIAM ALGOYT, Jock Box 639, Orange, Mass.
WILLIAM ALGOYT, Jock Box 639, Orange, Mass.
WILLIAM ALGOYT, Jock Box 639, Orange, Mass.
MRB. S. M. Elley J. T. BIGHIAM. Golorain, Mass.
MRS. M. BLIEL, J. T. BIGHIAM. Golorain, Mass.
MRS. M. B. H. BILTER, Gueetcham Hill, Manchestor, Eng.
MRS. M. B. BALAS, 80 and street, Albany, M. Y.
ADDIPL L. BALAS, 80 and street, Albany, M. Y.
ADDIPL L. BALAS, 80 and street, Elgin, Ill.
MRB. A. P. BROWN, 81. Johnsbury Center, Vt.
MRS. A. BAYERS, 7 Shenandoad st., Dorchestor, Mass.
MRS. C. BAILEY, Batie Orcek, Mich.
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MRS. C. BAILEY, Batie Orcek, Mich.
MRS. A. BAYERS, 7 Shenandoad st., Dorchestor, Mass.
MRS. C. BAILEY, Bayer, Col.
MISS E. BALLONGO, MICHER, DERVOY, Col.
MISS E. BAUROLO, MICHER, DERVOY, Col.
MISS E. BAUROLO, MICHER, DERVOY, Col.
MISS E. BAUROLO, MICHER, DERVOY, Col.
MISS E. BANDIOOAT, Kanasa City, Mo.
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MRS. A. BLADOLO, MISS.
MRS. S. W. B. BIGHON, DAY, MICH.
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MRS. S. W. B. BIGHON, DAY, MICH.
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MRS. B. J. BAYER, DAY, MICH.
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MRS. B. J. BAYER, MICH.
MRS. A. BAYER, BAYER, MICH.
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MRS. Z. DALA BROWN-KATES, Manitou, Col.

. Will also attend funerals,

Spiritunlist Meetings

MASSACHUSETTS.

Lynn.-Sunday, Oct. 20th, Mr. J. Frank Baxter, well and favorably received as an able advocate of

Lynn,—Sunday, Oct. 20th, Mr. J. Frank linxter, well and favorably received as an able advocate of the Spiritual Philosophy, was the speaker and medium at Cadet Hail, for the First Spiritual Society.

A very large audience, for a day sossion, assembled at 2:30 p. M., to whom was introduced the speaker, who, after a few preliminary remarks, being a singer of no small ability, opened his exercises by singing "When the Dear Ones Gather." He followed with a poetical gem and another song, "Only Waiting," and then gave an argumentative, instructive and entertaining lecture on the subject: "Nature's Indices of the Plausibility of the Claims made by Spiritualists as to Spirit Existence and Communication."

He said he believed it impossible to give positive evidence of spirit being and return from any source outside of Spiritual Phenomena; but there is an immense amount of probable evidence. The points in this evidence were the indices pointing to the great probability—they were foreglints of immortal life and intercourse. Wherever there is a demand there is always a supply, is one of Nature's axioms. He then showed the intuitive demand to live beyond death, and the universality of the demand, and argued the desire had never had implantation unless it was to have fulfillment. He answered exhaustively the arguments usually urged against such a position. The many illustrations and historical facts to substantiate his position were unusually fine, and equally cleiling.

Another pointer is seen in the fact that bodily senses imply their objects, as the eye, light, and the ear, sound, etc. He then spoke of certain spiritual senses obtaining with man, and argued them to be silent indicators of spirit. Ilife.

After alluding to the suffering and shame among mankind, existing with a great many from no fault of theirs, he further argued another world must be wherein justice might be done. The law of compensation was made apparent. If there was no place of recompense and justice, then was God most unjust, he said.

recompense and justice, then was God most unjust, he said.

Then, accepting the universally conceded fact that man as spirit lives beyond the grave, he said it was more likely true than otherwise that, no matter where existing, he would exert more or less influence over others, mortals or spirits, all, on the principle of nature, that there is no such thing to be found in the universe as absolute isolation. Because of this fact, nothing existing, hence no individual spirit, in the body or out, could be independent, or become independent, of other spirits or objects. And there is a mutual and reciprocal relation existing, and apparent, between intelligences throughout the entire realm of created existence. Thus we are shied to the spirit realm, and we are in constant communion, either directly or indirectly, with the infinitude of spiritual intelligences by which we are surrounded, including the "cloud of witnesses" which "encompassed" us, as St. Paul put it. Evening Session.—A large audience crowded the hali in the evening, and the meeting was intensely interesting to both believer and skeptic.

The music by Mr. Baxter was a distinguishing feature, and his selections were appropriate and well rendered, he accompanying himself on the organ.

For his evening lecture he considered what he denominated "The Spiritualistic Creed," the chief articles of which might be formulated as follows:

"We believe in the sisterhood and brotherhood of God."

God."
"We believe in the sisterhood and brotherhood of

"We believe in the sisterhood and brotherhood of the universal family."

"We believe in the existence of men and women as to their spirits after so-called death, the same demonstrated to us by their return, presence, communicating and manifesting at lawful times."

"We believe, consequentially, in the responsibility, accountability and remedial punishment of each individual for his sins."

"As we believe in immortality, so, too, we must believe in eternal progression throughout the everlasting life."

Intermingled with the afternoon discourse, and following that of the evening, Mr. Baxber, as medium, gave descriptions of spirits, and the delineations were recognized by people in the audience as closely correct, and the names freely given by him rendered his exercise astonishing to say the least.

What with Mr. Baxter's great versatility, he is a wonderful success, and possibly without a peer in his line.

T. H. B. James.

Plymouth .- " N. G. W." writes: "Sunday, Oct.

29th, Mrs. May S. Pepper of Providence gave her experlences as a medium, followed by tests. The lecture was interesting, the tests were excellent, and the attendance was large. She is one of the best mediums it has ever been my pleasure to listen to. I recommend her to all societies in need of the services of a good medium."

Lynn, Winthrop Hall .- A benefit to the Spiritualists was held in Winthrop Hall, Tuesday evening Oct. 24th. The exercises opened with singing by the Oct. 24th. The exercises opened with singing by the audience. Mrs. Dr. M. K. Dowland made eloquent remarks, after which Joseph D. Stilles gave one of his convincing scances. Dr. Arthur A. Hodges followed, giving test after test which met with ready responses. Mrs. Dr. M. K. Dowland, who has done a great work here for the Cause, has held meetings every Tuesday evening during the summer, which she still continues. She kindly gave the Spiritualists the use of the hall for the benefit.

T. H. B. J.

0H10.

Toledo.-Interest here is growing. A new an beautiful hall has been engaged for a series of winter lectures. On a recent Sunday an eloquent lecture on

"The Indian as a Factor in Modern Spiritualism" was given through Mr. C. Turnbull by his band of inspirers. The discourse was very interesting, especially to mediums.

Mr. C. Turnbull is open for engagements through the week, after the end of November, to towns within a radius of one hundred miles.

Visitors are cordially welcomed at our new quarters, situated on Adams street, the Annex Hall, Memorial Building, City.

CORRESPONDENT.

DISTRICT OF COLUMBIA.

Washington. - S. M. Baldwin writes: "We are having a great revival here. Last night [Oct. 20th] the Temple Society's place of assembly was packed the Temple Society's place of assembly was packed before the hour of meeting, the great attraction at these free assemblies being Mrs. Jaques and Mrs. Cowing. Truly wonderful tests are given to the throng of church people who come to hear how they shall be saved from fear and doubt about the hereafter! Before 8 o'clock the audience were invited to the large enough, as many were standing for want of seats."

NEW YORK.

Saratoga Springe.- Edgar W. Emerson has been with us as speaker and test medium for two Sundays past; his work has been fine-"filling the bill" satisfactorily; we had good attendance at each service, and he gave evident satisfaction to his hearers. His lectures pleased all, and his tests were plain and well put. His presence at any time will be welcome by our

put. His presence at any time with common Mrs. E. L. people.
For the next three Sundays of November Mrs. E. L. Paul of Vermont will be our speaker, and Dr. Mills will follow the evening lectures with clairvoyant descriptions.
Our Scolety is gaining in numbers, and its standing is good as a fixture in our nice little city. Those speakers disengaged for the month of December, who can give phenomenal proof in addition to remarks, will please report to me at once for terms, etc.

DR. W. B. MILLS, P. O. Box 54.

The New York Psychical Society, (114 W. 14th street,) Wednesday evening, Nov, 1st, had another large audience, and all seemed delighted with the views expressed and spiritual tests given. The subject for the evening was "Materialization."

views expressed and spiritual tests given. The subject for the evening was "Materialization."

The President presented an extended and impartial account of his experiences in the investigation of this, the most stupendous and most assalled of all mediumistic phases. He had seen a large, humanlike hand, suddenly appear, disappear and reappear immediately in front of him, seemilgy fiesh and blood, ending in nothing at the wrist, apparently struggling to maintain its hold upon materiality, in a bright 3 o'clock sunshine. He had also observed the creation of a beautiful etherealized form as it evolved from the floor, in a brilliant light, in more than human perfection, very transparent, a fac simile of the departed wife of the medium, disappearing and relippearing, and attempting to speak. The feeling conveyed by the process was one of beautiful harmony, and the conviction that it was worthy of the original "spiritual body." Of course, at other times, he had detected deception under the name of materialization, but from experiences similar to these he had reason to believe, the whole being made up of its parts, that full form materialization is possible and probable, and the subject should be investigated under respectful but convoluting conditions. He concluded with reference to some very recent marvels reported from the scanes of a prominent local materializing medium, was Mrs. M. E. Williams; the spirit friends, Phobe Cary and sisters; the receiver, Mrs. Mary Wakeman, trance medium, whom they greeted tenderly, with close hand-shaking, before their sudden disappearance at her feet.

Other interesting and satisfying experiences of a similar character, were offered by Mrs. Wakeman, trance medium, whom they greeted tenderly, with close hand-shaking, before their sudden disappearance at her feet.

Other interesting and satisfying experiences of a similar character, were offered by Mrs. Wakeman, trance medium, whom they greeted tenderly interesting and satisfying experiences of a reliable to the scane of the control o

Striker for the first time consented to stand before an audience as a clairvoyant and clairaudient test medium, and very much surprised us with his ready proofs of spirit presence, in full names and past incidents wholly unknown to himself, as the writer can tastify.

proofs of spirit presence, in full names and past incidents wholly unknown to himself, as the writer can testify.

Lastly was introduced Mrs. Jennic Potter, for twenty years a medium in Boston, and a charming personality. Her father, she said, was a preacher, and her own work had been hortatory in public, and testamentary in private. As an individual she had at first, put little interest or fath in materialization, but almost against her will she was induced to attend a circle in this city, and although a stranger to the company, she was addressed by name by a form very like her mother, in her broad characteristic Vorkshire dialect. Once, also, in Boston, she was approached by one of her present controls, her sister Alice, whom she was permitted to enfold in her arms, closer and closer, until the form was reduced to intangibility and invisibility. She also related an interesting account of her visit in spirit to her daughter in Geneva, whom she saw in a public hall, listening to entrancing music. She at once sat down and wrote the daughter of the matter, and received a letter (which crossed her own on the way) advising that on the night in question the writer was attending an opera, listening to delightful music, and that she saw her mother in the chair—naxt beside her. Mrs. Potter gave some excellent tests to several strangers, thus closing a most agreeable and profitable evening.

J. F. SNIPES.

LIBERTY ENLIGHTENING THE WORLD.

Warder at ocean's gate,
Thy feet on sea and shore,
Like one the skies await
When time shall be no more!
What splendors crown thy brow?
What bright dread anget thou,
Dazzling the waves before
Thy station great?

"My name is Liberty!
From out a mighty land
I face the ancient sea,
I lift to God my hand;
By day in heaven's light,
A pillar of fire by night,
At coean's gate I stand,
Nor bend the knee.

"The dark earth lay in sleep,
Her children crouched forlorn,
Ere on the western steep
I sprang to helght, reborn;
Then what a joyous shout
The quickened lands gave out,
And all the choir of morn
Sang anthems deep.

"Beneath yon firmament
The New World to the Old
My sword and summons sent,
My skyev fiag unrolled;
The Old World's hands renew
Their strength; the form ye view
Came from a living mold
In glory blent.

"Oh! ye whose broken spars
Tell of the storms ye met,
Enter! there are no bars
Across your pathway set;
Enter at Freedom's porch;
For you I lift my torch;
For you we goronet For you my coronet is rayed with stars.

"But ye that hither draw
To descrate my fee,
Nor yet have held in awe
The justice that makes free—
Avaunt, ye darkling brood!
By right my house hath stood;
My name is Liberty,
My throne is law."

Oh! wonderful and bright,
Immortal Freedom, hail!
Front, in thy fiery might,
The midnight and the gale;
Undaunted, on this base
Guard well thy dwelling place; Till the last sun grow pale
Let there be light!
—Edmund Clarence Stedman.

The Spiritualists' Encyclopedia;

The World's Pioneers of the New Spiritual Reformation. WRITTEN AND COMPILED BY

EMMA HARDINGE BRITTEN. This great work-the outcome of years of counsel from the spirit-world and eighteen months of indefatigable labor on the part of its author-is now FINISH ED AND READY FOR PRESS; numerous portrait blocks received, and photographs paid, for engraving.

As this grand and important undertaking has far exceeded in magnitude, as well as in interest, the expectations with which it was commenced, numerous present-day workers' blographical sketches having been added to those of the first noble promotors of the mighty spiritual movement, the mass of literature thus collected has extended into two large volumes of several hundred pages each. The consequent enormous expense of publication renders the attempt to meet it hopeless on the part of one individual unless a wide and liberal response is given to this subscription notice.

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To cover the amount of the lowest estimate yet fur-

tice.

To cover the amount of the lowest estimate yet furnished for the publication of this work, the price of sixteen shillings (English) or four dollars (foreign) is required for the two volumes. Thus one thousand subscribers at the above rates would barely compensate the author for the expenses of circulars, foreign postages, etc., already incurred, and cover the mere cost of producing in fitting shape, good type and strong binding, this grand publication.

When it is remembered that these volumes are the only FULL RECORDS we can send down to posterity of the noble ploneers who have borne the heat and burden (even to martyrdom) of the first inauguration of a world-wide movement, the like of which was never before known in history; when it is added that due honor is rendered also to the most eminent workers of the present day; that there is not a dry or uninteresting line in either volume; that they constitute a complete library in themselves of wonderful, varied and thrilling matter, testified of in every case by full names and references; in a word, that these marvelous records possess all the fascinations of romance, yet all the stern exactitude of history, it seems impossible to believe that the millions of Spiritualists now in the world will suffer this stupendous work to remain idly waiting the one thousand subscribers absoluttate. YNECESSARY TO ITS IMMEDIATE PUBLICATION.

Should a sufficient number of subscribers' names be received, in accordance with the above statement, to justify publication, the work will be produced within the shortest possible period.

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The Lindens,

Address—DB. WM. BRITTEN,
The Lindens,
Humphrey Street, Cheetham Hill.
Manchester, England.

A Shaker Centennial.

To the Editors of the Banner of Light:
On Friday, Oct. 27th, the Shirley family of Shakers celebrated the hundredth anniversary of the opening of the meeting-house at that place.

of the meeting-house at that place.

A number of the members of the Harvard family united with the Believers at Shirley. Exercises of an appropriate character were held in the old meeting-house—a simple structure of wood, painted in a light neutral tint. Within it is of an ascetic and severe simplicity, with the beams and other woodwork painted a color approaching black, contrasting with the dead white of the plastering. A few wooden settees and benches comprised the furniture. The building remains as it was when first erected, with the exception of the windows, which have been enlarged within a few years.

mains as it was when first erected, with the exception of the windows, which have been enlarged within a few years.

The exercises opened with singing by the brethren and sisters, after which the venerable Elder John Whitely spoke briefly and pathetically of the early struggles of the Society against persecution, and affirming their faith in Divine protection and angelic communion and guidance. The rest of the time was occupied with singing, the reading of poems inspirationally given by sisters of the Order, singing of inspired songs and recitations by the children, with short addresses by the members as they were moved to speak by the spirit.

This celebration was made more interesting by the knowledge that within the Order of United Believers the knowledge and practice of communion with the spirits of the so-called dead have been held for a century—antedating the manifestations at Hydesville by more than a half century; for Mother Ann Lee was a seer from early youth, although there was no organization until 1744.

After the services the visiting members were entertisted with the spirits of the content of the services the visiting members were entertisted with the spirits of the content of the services the visiting members were entertisted.

After the services the visiting members were enter-tained with a bountiful repast, and returned home much pleased with their experiences. S. W.

AMHERST.-Mrs. James Crosier writes, on renewing subscription: "I wish it was in my power to increase the circulation of your most valuable paper. How any Spiritualists get along without taking one or more spiritual papers, I cannot understand. We consider THE BANNER the best, and never intend to do without it. Living as we do in a place where there are no spiritual meetings held, it is worth worlds to me; can I say more?"

Rheumatism and catarrh, caused by impoverished

November Magazines.

THE ARENA opens with an able article by Rabbi Solomon Schindler on "Thoughts in an Orphan Asy-lum," in which he points out the great advantages to be derived from the support and education in common of children on precisely the same plan on which or-phan asylums are now maintained. The ideas he advances will startle many by the very radical social changes such a transformtion would bring about. He does not, however, neglect to call attention to the principal objections to such a system, which, he avers, undits the pupil for the struggle of life in this selfish, competitive age; a discussion of "Shakespeare's Plays," written by the eminent astronomer, the late Richard A. Proctor, to his daughter in 1886, is contributed; Henry Wood speaks in no uncertain tone regarding "Medical Slavery through Legisla-tion"; "Study of Thomas Paine," by E. P. Powell, is a companion paper for the author's recent article concerning Benjamin Franklin, in which he compares their religious views as made public by themselves; among the jurors in the "Bacon-Shakespeare Case," are Gov. Russell of Massachusetts and Henry Irving other valuable articles not mentioned here appear, all contributing to make this number particularly strong in ably written papers on timely and vital topics. The Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

THE ATLANTIC opens with chapters IV .- VI. of Elisabeth Cavazza's three-part story, "The Man from Aldone"; "The Beauport Loup-Garou" is another of Mary Hartwell Catherwood's delicate and touching sketches of early life in this country, and is the embodiment of the old Canadian superstition of a "manwolf," the principal character hinting at some minds of the present day, who, grand and lovable in all things, have yet some dark spot which ever and anon shows itself to the dismay of all; "His Vanished Star," by Charles Egbert Craddock, takes the reader on an extended walk with the surveyor and his chain among the tangled sweeps of the grand mountain region in which the story is laid; "Courts of Conciliation in America," by Nicolay Grevstad, contains many points worthy of thought; "The Pilgrim in Devon," by Alice Brown, is of dramatic interest. There are other articles not here cited, which with poetry, reviews and Contributors' Club, make up a standard

issue. Houghton, Mifflin & Co., Boston, publishers. THE NEW ENGLAND MAGAZINE.—" The Streets of Paris" is a bright and charming paper by Ida M. Tarbell, fully illustrated; "Manhood in Art" is a fine contribution from the pen of William Ordway Partridge, the eminent sculptor; under the title of 'The Homes and Haunts of Hawthorne," Winfield S. Nevins gives an entertaining sketch of the great romancer's life and wanderings; "The Stone Age of Connecticut," by James Shepard, is of special interest to the antiquary, as it treats of recent discoveries in that State which point to the occupation of the country by a building, manufacturing people who existed here before the Indians. Many other articles of merit are contributed, as well as an installment of the serial, and short stories interspersed with poems. Warren F. Kellogg, publisher, 5 Park Square, Boston,

CASSELL'S FAMILY MAGAZINE opens with an interesting descriptive article by A. J. Butler of the grand scenery of "The Simplon Pass" among the Alps, finely illustrated by J. MacWhirter, R. A.; 'My First Salmon," by Eric, will be found fascinating by all sportsmen; Alfred F. Robbins tells how members work "In Parliament Assembled"; "What to Wear: Chit-Chat on Dress," contains many seasonable hints; "The Gatherer" is full of instruction to those interested in inventions, discovery and science Other valuable articles are given, together with the usual amount of entertaining fiction. Cassell Publishing Co., 104 and 106 Fourth Avenue, New York.

THE COTTAGE HEARTH, with a full complement o interesting and entertaining Thanksgiving stories, and departments for the mother and housewife, containing carefully-prepared articles by specialists, is received. Published by W. A. Wilde & Co., 25 Bromfield street, Boston, Mass.

THE HOUSEHOLD, with its entertaining stories and departments devoted to the interests of the housewife, has been received. Published at 110 Boylston street, Boston, Mass.

Passed to Spirit-Life,

From Reading, Mass., Oct 28th, Mrs. Mary A. Boyer, aged 83 years.

Her last illness was of about three months' duration, but the end was peace. She was in life the possessor of fine medial gifts. She had long been an interested reader and firm friend of the Banner of Light. M. E. W.

From the home of Mrs. St. George, 231 20th street, Brookof Katle Fox Jencken

of Katle Fox Jencken.

He had been failing in health for five months, and was brought from the country to this city in order to be in the same boarding house with his brother Frederick; and the good Catholic lady, Mrs. St. George, attended to all his necessities, both temporal and spiritual, according to her religious fatth and motherly instincts, and has burled him in her plot in the Catholic Cemetery of "Mt. Calvary."

When Fred kissed him "good by" the day he passed to spirit-life, he said: "Henry, tell mother I am asking for her," and raps came on the casket when Fred told me of his parting words to his dying brother.

E. B. R.

We are greatly pained this week to chronicle the death of Prof. Asa Dolph, of Oakland, Cal., who, in company with his wife and prother in law, G. Allen Smith, have been spending a few weeks with the Professor's cousin, W. W. Dolph, and uncle, Chas. Dolph. A little over one week ago he was stricken with fever, but was not considered dangerous until Sunday morning, when the sad announcement was made that he was dead. He was forty years of age February 13th last, and was married to Miss Flora Smith, of Loudonville, O., Oct. 28th, 1887. The same year they moved to Baker City, Ore., and from thence to Oakland, Cal. For several years he has practiced psychology and lectured on Spiritualism. He has always been an advocate of cremation, and in keeping with his desire his wife will have his wish gratified at the Detroit Crematory.

The funeral services were conducted yesterday afternoon at the home of Charles Dolph by Rev. Anna L. Robinson of Port Huron.—The Gazette, Bellevue, Mich., Oct. 28th. ing a few weeks with the Professor's cousin, W. W. Dolph.

GONE BEFORE—On Oct. 16th, with the falling of the leaves, at the ripe autumnal age of 72 years, the spirit of Mr. Thomas Phillips, of Cassadaga N. Y., freed from its mortal confines, crossed the mysterious border-land, that to him was not an unknown country, having been a Spiritualist and medium of remarkable power since his early youth.—The Cassadagan.

Oblivary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The words on a web-age make a line. No poetry admitted under the above heading.

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The True Way to Find Happiness for Those Who Have it Not.

Wealth does not make happiness. It does not make ven comfort.

Sickness blights everything. Kings and princes may envy the poor the blessing

f good health. If you are in pain or suffering you cannot be happy. This is why the remarks of the well-known Harriet Robinson, of 74 Snell St., Fall River, Mass., have so much weight and are worthy of all attention.

"I firmly believe," she said, "that I should not be living to-day if it had not been for Dr. Greene's Nervura blood and nerve remedy. Such awful pains in my head and back, and my stomach, oh, it was so bad! I now am well and eat naturally. I have no pains or distress. Thanks to Dr. Greene's Nervura I am well again. It was over two years ago that I was cured, and no trace of the disease has returned."



Another widely known lady, Mrs. N. Blatt, of 73 Mulberry street, Newark, N. J., speaking in the same

"I have been suffering with pain in the back and head. I tried doctors, but found no relief. I was recommended to try Dr. Greene's Nervura blood and nerve remedy. I now sleep soundly and have no pain, and am well, thanks to Dr. Greene's Nervura blood and nerve remedy."

If you are a sufferer from disease it is plainly your own fault if you do not get cured. This wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, will certainly cure you. It is purely vegetable and harmless.

It is constantly prescribed and recommended by doctors. It is the discovery of a physician, Dr. Greene, of 34 Temple Place, Boston, Mass., the famous and successful specialist in curing all forms of nervous and chronic diseases. He can be consulted without charge, personally or by letter.

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maguroum—magwiadization—atto-illoaination.

The contents of this volume consist of a series of communications received by the compiler from several spirits through the mediumship of Mrs. Christiana Cawein, the chief dictator being Ben Hanna, formerly a general in the Persian army, of whom a portrait is given from a picture by spirit artist Wella Anderson; a portrait of Mrs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of abramonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtfut consideration of all who desire the well-being of not only the present but all future generations.

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MASONIO TEMPLE, BOSTON, Feb. 17th, 1892.

MASONIO TEMPLE, BOSTON, Feb. 17th, 1892.

KARL ANDERSON, ESQ.:

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regalned." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.

Very truly and fraternally yours.

BERENO D. NICKERSON,

Recording Grand Secretary.

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The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 259, passed from it in the year 116. The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religious, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators. (loth, 12mo, pp. 608. With portrait and other illustrations, Price \$1.50, postage 12 cents.

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PSYCHICS, FACTS AND THEORIES.

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Banner of Pight.

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Thanking its regular subscribers anew for their continued kindness, THE BANNER's publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

A Brief Review and its Lessons.

This is not the time when true and tried Spiritualists who have followed closely the varied and progressive manifestations of spiritpresence, intelligence and power, should yield an iota of spiritual truth, half-mast the flag of spiritualistic freedom and certitude, or compromise their philosophy—based upon the facts of spirit-return and spirit disclosures of the laws of both realms of human existence. These revelations began in the most modest manner-so modest and simple, in fact, that their investigators and disciples became targets for all the sarcasm, buffoonery, and social erally declined such an unnatural alliance." stracism which the low, prejudiced and non-progressive in community could pour upon them.

But the realm of spirit made its manifestations in its own time, place and methods. It to dictate as to how, when and where the master spirits, conversant with their own powers, their own laws and modes of action, should communicate with their brothers and sisters in earth. For long centuries the intellect and heart of the race had hoped, believed and guessed that existence did not end with bodily death, but it did not know. In religious creedalism the faith of the heart had been forced to the front of the reason in acknowledgment of the soul's immortality, but it was a faith, and not knowledge based upon present, living facts. Every religious system had its graveyard, its gehenna, into which was cast all troublesome mysteries, all questions which logically arose touching the future, continuous existence for the race, and the nature of that existence. These questions multiplied like spring leaves with the intellectual culture of

The return of excarnate spirit intelligences; their disclosures, from an alphabet to a profound spiritual philosophy; their revelations of the laws of spirit in this as in all stages of unfoldment, under the one great, universal law of evolution, have closed the graves of mystery, have banished the gehenna of creedal teaching, and have disclosed to man a rational creation and a rational government of that creation by law, in whole as in part, in abstract as in concrete.

Spiritualists have simply followed; the immortals have led. Step by step, as fast as an honest and devout discipleship could comprehend and accept, the area of manifestation has been enlarged, the manifestations themselves have been varied but the advance has been from the material to the higher intellectual, intuitional and spiritual plane. More and more forceful have been the convincing appeals reaching the thoughtful, the scholarly and the devout, until to day its discipleship is numbered by millions, and their quality has driven the old sarcasm and buffoonery into the social realm of the low and vulgar wits where buffoonery takes the place of sound thinking, and

where sense and self respect have no place. There are two classes who neither accept nor wish to believe that their dead live and manifest that life by their conscious presence in earth-to wit; materialistic atheists, and bigoted church creedalists. While the antithesis of each other, they are a unit in denying and combating the facts and the philosophy of spirit revelation. They prefer to live and die ignorant rather than to be informed in an partment, has always waged a warfare against progunorthodox way. Now that scientific and culfured minds have yielded to the pressure of been born of influences outside of conventional evidence, and the learned professions are util. | boundaries,"

laws; now that able scientists in all enlight | be 'protected'? Are they incompetent to oned nations have acknowledged themselves believes their system of healing, and do they disciples of this modern gospel of light and suffer in consequence? There is no evidence comfort, a radical change is taking place in the relation of society to it and its disciples.

The spirit world continues to direct its own disclosures, and affix the conditions of any and all revelations. It has never yielded that right, simply because, as we reason, it cannot. All spirit manifestations and revelations must drug treatment." come to mortals through their obedience to these conditions. Willful defiance of spirit against majoractice, which no thoughtful indirules on the mortal side means no spirit dis- vidual will dispute, he asserts that they "put closure. Right here human pride and scientific and creedal stubbornness meet their professionally, on the defensive. Under them, Waterloo. The willing and the obedient ent any recklessness or ignorant assumption is of the fruits of the tree of life; the stubbornly | perllous to the pretender." disobedient sit behind their own self-created barrier and starve.

Old Spiritualists who realize these facts have always prophesied the failure of all attempts | rights of the individual, with the following at compromise by societies organized for the purpose of examining phenomena in order to find, if possible, a physical basis for their existence and manifestation. These associations have either all failed or are destined to fail. The so called "Seybert Commission" made a total failure of both investigation and report. The English society with its long name has spent years in studying the nature and powers of the human mind and soul-a very important and interesting study-and has had some glimpses into the hereafter of life when it threw away the crutches of its self-conceit. The later organized American society, composed chiefly of Protestant clergymen, have come nearer to the comprehension of the imperative laws of spirit intercourse, and have, consequently, been more successful. Some of ts members, if reports are true, have been soundly converted to the truth, with corresponding comfort to themselves.

The lessons we desire to impress upon true Spiritualists are: Stand firm to the Cause as directed by our angel friends; permit no interference by selfish, outside organizations; let none such "lead to bewilder, and dazzle to blind." Let no creedalist, atheist, materialist, or agnostic, have your countenance in seeking to lead, or to destroy this angel mission of life immortal. Fly the old flag; obey spiritual directions; conform cheerfully to spirit condi tions, and you will see the triumph of soul freedom, and the supremacy of this practical gospel of immortality, as it passes from the mystic region of soul-faith to the solid realm of convincing fact.

"Medical Slavery through Legislation."

In Henry Wood's admirable article bearing this title, which appears in this month's issue of The Arena, the author takes the position that THE BANNER has always held in regard to this important matter. So thoroughly has it been considered, and so exhaustively has it been treated in these columns, that to add one word to what has already been written would seem like supererogation on our part were it not for the dogged persistency of a certain class of "regulars" whose very mediocrity precludes the possibility of their successful competition with well-developed natural healers, gifted clairvoyantly, and skillful practitioners of other

In this connection Mr. Wood truly says:

"This is the class that have moved heaven and earth to have the business of healing 'regulated.' They are extremely anxious to have the dear people protected from cheap quackery. No wonder that honorable physicians, not in league with these zealots, are concerned for the honor of their profession.'

He adds that in several States of the Union the homeopaths and eclectics have become so numerous and influential that, as a matter of policy, they have been invited to enter the monopoly, although the allopath considers the homeopath a heretic, and will not meet him in consultation; but that, "greatly to the honor of the homeopaths and eclectics, they have gen-

in respect to the right of the State to enact laws regulating healing, Mr. Wood affirms that 'Governmental dictation regarding the style of homes, furniture or costumes, would be mild in quality compared with that which concerns was not for the uninformed denizens of earth life and death." He continues this line of thought in the following trenchant words:

> its citizens. Our legislators are not dictators but servants, and every citizen is a reigning sovereign in his own personal domain. The essence of popular government is control from within rather than from without. Democracy takes it for granted that citizens are not imbeciles, but free, intelligent, moral agents. Within proper limits they are to exercise the power of choice, and that even where the choosing may not always be the best. Educational progress in any department is only possible where the individual is left free — even to make mistakes. A community shut away from everything experimental would never learn anything more. Even if a legislative majority had infallible wisdom, it would have no right, by organized force, to thrust it into the internal recesses of a personal life. . . . The vital question is, Shall the State step in between the invalid and his deepest convictions and most sacred rights, and veto them?"

The writer asserts furthermore that legislative medical coercion is not only oppressive and immoral but unconstitutional; and expresses the hope that some thorough test case from one of the monopoly ridden States may soon find its way to the highest tribunal of the land on constitutional grounds.

It may not be generally known, continues this able exponent of medical liberty, that only three out of the large sisterhood of States -Massachusetts, Maine and Rhode Island-remain entirely free from medical usurpation: and that if any one in a great majority of the States is healed of disease by means of any treatment denominated "irregular," the person who has thus served him is liable to arrest, punishment, and classification as a felon, for to cure "irregularly" is as much of a violation of the law as to kill! Some of the most despotic governments of Europe, adds Mr. Wood in substance, accord a larger medical liberty to their citizens than do most of the States of

the American Union: "The poor man who cannot pay a fashionable fee can be accommodated by cheaper practitioners and even apothecaries. Medical fees average about three times as much in America as in Germany. Our rich people do not mind this, but to many a poor man, with a chronic invalid in his family, it is a crushing

burden." But the liberty-loving people of America will never rest quietly until every vestige of mediaval proscription is swept from the statute books. There still exists an intangible but real residuum of the same spirit which burned Bruno, imprisoned Galileo, and whipped Quakers. Those brave souls were the irregulars of the past. Assumed infallibility, whether in religion, astronomy, therapeutics, or any other deress.... Every human growth and advancement has

izing spirit forces, under this revelation of its ... He pertinently asks: "Do the people need to give him a cordial greeting."

of this in the comparative mortuary records. On the other hand, some carefully recorded experiments in certain European hospitals show a much larger ratio of recoveries in the same diseases where simple nursing was administered, than where it was combined with

In regard to the necessity for common laws every one of every school, who assumes to heal

Mr. Wood closes his vigorous and zealous protest against medical coercive legislation, which is obviously a direct violence of the earnest and practical sentences:

"It is especially to be hoped that New York will make an effort, at the next session of its legislature. to throw off the yoke of medical bondage and become as free as Massachusetts. Such a victory by the pro gressive people of the Empire State would be a great moral inspiration all along the line. An organization, even if small in each State, through which liberty loving people may concentrate their strength, seems highly desirable."

What Spirit Is and Does.

In the realm of the spirit all things correspond to spirit, just as in the realm of matter all things correspond to matter. It is going to be a great disappointment to the one who expects to take his physical organism and its requirements into the realm of spirit. All will have the conditions they have fashioned for themselves. The walls of the spiritual habitation that is predicated on the experience of the senses will be narrow and close. and the spiritual existence will be extremely limited and confined, that must have only at tenuated matter for its spiritual form instead of the spirit itself.

It is in no sense to our bodies that the spirits speak, but to the spirit alone within us. There would be no need of physical manifestation or materialization if spirit could speak directly to spirit, soul to soul. Tongues are inspired and lips made to discourse, because the barriers rise from the physical side of life; and when we awake to the knowledge of the spirit, we shall see with surprise and wonder how this garment of the dust has been pervaded by the spirit, how this house of clay has been clothed with energy and made to do the will of the spirit, and how the life was fragrant from the spirit while it was in the human form, and the dust was made to exhibit some small portion of the soul that pervaded it.

Little indeed know we as yet of the soul, of which these feeble bodies of ours are the fragmentary expressions. We fondly imagine or believe that what clusters around the physical organism is all there is of us; that the names we bear, the place's we live in, the streets we walk through, the farms, hills, and mountains we visit are the real and the whole of our life In that larger life of spirit we shall experience a feeling of shame at the thought of having limited the powers of the spirit to the confines of this feeble earthly babitation, and with having measured immortality by a grain of Atoms shall return to their primal sand. atoms, and each chemical attribute to its primal source, and every vibration be reduced to its primal source, but the soul, fetterless and free in its own realm, works the wonders of the universe.

The soul wreaks its expression on everything here: there is no rhythm in the book of nature, no music in the song of bird, no blade of grass that gleams with emerald spears, no waving branches, no sounds that come forth from music, that are not attuned to wonderful harmony, from the soul, of man in his present existence. It cleaves this outward air with something of the divine. What would all things be without the soul? The universe Thus are we instructe all the wonders that are wrought in this visible universe are from within.

There is no subtle alchemy working in the veins and fibre of human existence that does not bear the stamp of that Divine Intelligence that sets the globules in motion and bids them "Our Government is founded upon the intelligence of | carry forward the message of life for this brief season of being here. But the songs of the angels, the sounds of that matchless sphere that are broken by the discordant jars of earth, the wonders of that realm that, through all affection and prophecy and longings, human hopes have yearned for here-what is the meaning of these hapes of ours for a diviner possession yet to come? What does it mean that man expects physical life to reveal itself in still greater perfection, unless he knows that the spirit in himself is the power that will do all this? Does the nature around us declare this? No, it is blind and deaf and dumb; but the wonder-worker within and around man declares it; prophet, seer, sage, poet, human consciousness all declare it, all proclaim it, and by the inspiration of the upper realm, by the voices that breathe upon him from the world of souls, will be wrought these wonders in the world which are painted and described as the millennium.

Dr. W. H. Terry,

The editor and publisher of The Harbinger of Light, Melbourne, Australia, is in town, and it behooves the Spiritualists of this city to give him a cordial reception. He is a talented man and a firm Spiritualist, and is known as such not only in Australia, but in England and North America as well.

He is a great friend of the Spiritual Lyceums, and all other methods-as Bro Peebles avers, who knows him well-which are blended with the dissemination of strictly unadulterated Spiritualism, just what THE BANNER has been inculcating for many years. Here is what Bro. Peebles said of our English contemporary in our issue of Oct. 21st, '93:

"When he [Bro. Terry] reaches San Antonio I intend o put him into the sunniest room in my Sanitarium, feed him upon hygienic food, cover his writing deal with roses, and talk with him over the spiritualistic battles fought and victories won during my two lecture visits to Australia."

So we intend to tell our friend something of divine truths of Spiritualism in this country as well as in Europe, and how wonderfully we have been sustained through the machinations of selfishness in our ranks and the vituperations of the outside enemies of our glorious Cause, the bigoted denominational clergy.

We clasp the hand of our spiritual confemporary from the island-continent with the utmost cordiality, and hope and trust that while Bro. Terry remains at the Hub all our spiritfriends, and they are numerous, will likewise

Who is Responsible for this Kind of Work at the World's Fair?

The strictly secular froe school has always

been the sort of public school contended for by THE BANNER. It has steadily insisted that it should be wholly and thoroughly secular. In that character alone rests the common hope. But it is evident that the same Protestant bigots who tried their utmost to close the World's Fair on Sunday have been using it. or its visitors, to obtain alleged signatures to a petition to put the Bible into the public schools of Chicago. The well-known editor of the Children's Corner in The Truth Seeker recently wrote of a visit she paid to the Skinner school. and likewise that the Bible had not been read in Chicago schools for sixteen years. She says that one day after that visit, while passing a section in the educational department of the Liberal Arts Building, a lady held forth a paper to her and solicited her signature. On

reading it, she found that it asked to have the

Bible put back into the public schools. A copy

of the petition is given in her letter.

On being told by the correspondent that she was not a resident of Chicago, she was answered apologetically that there was another petition for non-residents. When asked frankly if the schools had become demoralized in the last sixteen years without having the Bible read in them, she answered, "Oh! yes, very much indeed; the schools are in a wretched condition; you have no idea." The condition of the Skinner school with its twelve hundred and fifty pupils was cited to the contrary. the teacher having informed the correspondent that the scholars were not worse without the Bible, but were obedient, moral and well-behaved. There was no reply made to this, for there could be none. The lady offering the petition for signature said she had already secured fifty thousand names! Who could tell how many of them were bona fide residents of Chicago?—and it would seem that no others should rightfully have a voice in the matter! This is the way the bigots work their schemes for place and power.

Honors to a Distinguished Australian. The Cleveland (O.) Leader of the 31st ult

gives an account of a reception tendered Dr. William H. Terry, of Melbourne, Australia, the evening previous, at the home of Mr. Thomas Lees, our Cleveland correspondent.

The exercises consisted of speeches by the doctor—who gave an interesting account of his conversion to Spiritualism thirty years ago -Mrs. H. S. Lake and others, interspersed with vocal and instrumental music.

Dr. Terry is virtually the head and front of the spiritualistic movement in Australia, where he has done much good for the Cause, and is also the publisher of that excellent and successful magazine, the Harbinger of Light.

The doctor, who came to America to visit the World's Fair, is making a tour of the principal cities of the country, and expects to reach home the latter part of January, the mid-summer of the southern hemisphere.

In a recent personal note to the senior editor, W. F. Nye of New Bedford, Mass., wrote of his surroundings, etc., at the World's Fair, and added:

" I shall witness the expiring days and hours of the great drama of the world's progress with intense interest, and try to realize its fraternal possibilities and feel more of the spirit of Thomas Paine, whose country was the world and to do good his religion. He, brave soul, I've no doubt, has watched it from his home above, and clearly sees that out of the 'rebel lion' of dogma and superstition a grander 'revolu tion' is sure to grow than he once declared the strug gle for American Independence to be, when John Adams introduced him to the Philadelphia Assembly.

A devoted friend of THE BANNER writes: I am giad you have made such excellent ar rangements for the future of the Message Department, by the engagement of Mrs. B. F. SMITH, the superior trance medium, for communications, and Mr. W. J. COLVILLE, the most wonderful medium of the nineteenth century, for answering Questions, under evidently powerful spirit-guidance. I earnestly hope you may soon enter upon a more peaceful and successful epoch in every way."

We especially invite Spirit M. V. Lincoln, late of Boston, to visit our séances, which are held at this office every Friday forenoon. He was formerly a newspaper publisher, and later a firm Spiritualist, through whom spirits could speak in foreign languages with which the medium was not conversant. proving beyond doubt direct spirit communion.

Railroad Smashups.

The table of the killed and injured by so-called "railroad accidents" in this country, so far in the present year, which The Times quotes from the Wall Street News, will be found to be very suggestive. It seems that up to and including the latest and worst of the shameful series—the massacre at Battle Creek—the victims of these "railroad accidents" who were killed outright reach the shocking total of two hundred and onei—while of the malmed and mangled, but not actually killed, the number is five hundred and forty eight. No fewer than twenty seven were actually killed at Battle Creek. Our Wall street contemporary lays the blame to the depleted treasuries of the railroad corporations concerned, a depletion caused, according to The News, by hostile legislation, and by undue competition. These causes, says The News, have led to "ruthless economies" on the part of the railroad companies.—Hartford (Ct.) Times.

Just what The Banner has contended from the Just what THE BANNER has contended from the

A wedding notice-unsigned-has been received by THE BANNER from New York. The party send ing it should remember that no attention is paid to anonymous contributions at this office. The notice will be printed when some person is willing to endorse it.—Other contributors, in various parts of the country, will please remember also to give us their names at least, with their articles. MILLIAM TO

The Lowell, Mass, papers announce that Prof. J. W. Cadwell, the well-known mesmerist (and Spiritualist, too, we would add), is now filling a four-weeks' engagement in that city, under the auspices of the Lowell Reform Club, in their new hall on Palmer street. Success to you, Professor.

THE COLUMBIAN ALMANAC for one hundred years, from 1825 to 1925, consists of calendars of the usual month and day order, each at the top of the page. with a space for memoranda beneath. It is useful for all having occasion to refer to the past, present or future. M. H. Cleaves, 38 Pearl street, Boston, pub-

A. B. Severance (whose card appears on our seventh page) writes from Milwaukee, Wis., on renewour great battles for the promulgation of the ing subscription: "I have taken THE BANNER most of the time since it has been published, and expect to as long as I live on this side of life."

Miss J. Rhind has returned to Boston, and will be found at her old address, 1004 Washington street, where she will be pleased to greet her friends. Sittings daily, and circles Thursdays. She will answer calls to lecture and hold seances.

New Zealand has given women equal political rights with men. The new law grants all women, married or single, the same right to vote as is now possessed by men; the first election under it will be held in December next.

Spiritualism in Washington, D. C. To the Editors of the Banner of Light:

Thinking that an item pertaining to the forward movement of the Cause in this city might be acceptable to your many readers, I venture to send you the following:

The presence here of the officers of the National Spiritualists' Association, in attendance at the first regular meeting of the official Board of Trustees, which, agreeably with the vote passed at Chicago, was held in this city on the 1st and 2d inst., has stimulated an interest in Spiritualism, not only on the part of acceptors and believers, but on the part of the general public, that could hardly have been anticipated. Doubtless a full report of the result of this meeting will be officially declared at an early day. Meanwhile let me state that one of the important acts for which the Trustees convened was happily accomplished in having properly prepared and in duly filing the necessary articles of Incorporation with the District Registrar of Deeds, which fact places the National Spiritualists' Association on the same legal footing with other duly incorporated religious bodies of the land. The names of the incorporators are as follows: Harrison D. Barrett of Lily Dale, N. Y., Cora L. V. Richmond of Chicago, Ill., Robert A. Dimmick, Theodore J. Mayer and Milan C. Edson of Washington, D. C. The objects of the Association are stated to be "not for worldly profit, but for the purpose of religion; to promote religion and morality; to provide for the erection of temples and lecture halls, or other suitable places of worship, where the religion of Spiritualism may be taught, and to provide for the education and licensing of proper persons as authorized lecturers and preachers of the religiou of Spiritualism.

The management of this National Organization devolves upon a body of nine trustees, the members additional to those above named being Mr. J. B. Tounsend of Lima, O., Mrs. Marion H. Skidmore of Cassadaga, N. Y., Mrs. Elizabeth Sloper of San Francisco, Cal., and George P. Colby of Lake Helen, Fla. The headquarters of the Association are to be in this

By way of happily recognizing this National Organization, the society known as "Seekers After Spiritual Truth," tendered the entire body of Trustees a public reception on the evening of the 1st inst., at their beautiful hall on G street, N. W., on which occasion the hall, handsomely fitted up, was filled to its utmost capacity, and a most delightful time it proved to the many who had the pleasure of being present. The meeting was presided over by (Rev.) E. B. Fairchild, formerly the Chairman at Onset Camp-Meeting. An excellent program of vocal songs and instrumental music interspersed the speaking, the latter naturally partaking of the key-note of the occasion-the needs and advantages derivable from organization, especially by Spiritualists. Each of the officers, according to rank, responded to the call of the Chairman, and the many beautiful and weighty words which fell from the lips of the several speakers were warmly applauded by the sympathetic audience. Mrs. Richmond made the principal address of the evening, which was replete with solid argument, and was presented with all that grace of diction and charm of manner that so characterizes her public utterances. Only a few of the congregation had ever heard her before, and they now impatiently await her return to this city, as she is engaged here for two months during the present season. Excellent addresses were also made by Prof. Barrett, the President of the Association, by Mrs. Sloper of California, Mr. Tounsend of Ohio, and Mr. Edson of Washington. By invitation of the Chairman, Mrs. Jaquess, entranced, also briefly addressed the meeting. On Thursday evening of this week, a social

reception was extended to Mrs. Richmond and Ouina, at the residence of Mr. and Mrs. George A. Bacon. This was a particularly enjoyable affair. Intended simply as an impromptu and nform al gathering a few friends, it really partook of a warmly fraternal and social meeting. Mr. Bacon, in welcoming the assembled friends, regretted for their sakes, as well as his own, the absence of the lady of the house, his good wife, who was visiting in New England. and whose heart he thought he could hear flutter when she learned of this event at which she was not present. Assuredly her welcome was to be added to his own. He also regretted, for this occasion only, that his home was not larger than it was, for yet more friends to be present. He pleasantly alluded to the fact that Spiritualists when thus brought together were never satisfied without being talked to. especially by those who generally knew so well how to do it. In glancing around the parlors, he encountered an embarrassment of riches in the talking line, but he thought that after two or three representative friends had voiced their sentiments, the major part of the evening ought to be given to her in whose honor they had come together - Mrs. Richmond and her guides. Following Miss Annie May, who rendered a sonata by Beethoven, Mr. Barrett, the newly-elected President of the organization, expressed his appreciation of the extreme kindness which the entire board of officers had received from all with whom they had come in contact during their too brief stay in Washington. It had proved to be a red-letter occasion. The only item that had marred their enjoyment was the threatened serious illness of Bro. George P. Colby, with pneumonia, but he prayed that this would prove to be but temporary.

Mr. Bacon said that the performance of Hamlet with the part of the Prince omitted was like unto a gathering of this kind with. A. A. Wheelock present and he not participate. Mr. W., who chanced to be in the city for a couple of days, responded to the call in a felicitous manner, as did also Mr. J. L. McCreery. Mrs. Sloper, entranced, also made most acceptable remarks. Mrs. Marie Wheeler Brown from Onset gave an exquisite musical improvisation on the piano, expressive of the feelings of one of Mrs. Richmond's arisen friends.

The remainder of the evening was allotted to Ouina, the ever-valued poetic control of Mrs. Richmond. Following a brief address of great pertinency, a chair was placed in the center of the rooms, and Ouina invited some half-dozen persons in turn to sit in it, when, placing the tips of her index fingers to the sides of the head of the sitter, she gave in verse a rare poetic reading of the real character of the individual, incorporating within it, sparkling like a diamond, a symbolic name indicative of the inner life-a poem expressive of the soul-germ of the person who was thus being revealed. Pleasantly the hours sped, when, after refresh, ments, the company at a late hour separated,

with many expressions of good-will all round. Washington, D. C., Nov. 4th, 1893. PENN.

NEWSY NOTES AND PITHY POINTS.

LIFE'S VARIETY. The storm must come. The storm must go: This is Life's sum: The carrion crow. Few days of sun Do Intervene

To gild the apex Of the scene: Then comes Ambition, Worst of all, To close quite soon

The funeral pall. Midway between, As thinkers know Is plainly seen The carrion crow!

The "caw," "caw," "caw," Is understood: It means to cheat The really good!

It preaches platitudes Divine. But herds with those

Who're worse than swine; And as we view them, Day by day, They 're gilded loam

And painted clay. L. C. A few pieces of beeswax put up with silk or woollen goods prevents their turning yellow.

The Summer Assembly at Cassadaga for season of 1894, according to action of the Board of Trustees (it is announced), will commence Friday, July 20th, and close Sunday, Sept. 2d. As will be seen, this will be an extension of one week, making six full weeks and three days.

Endeavors are again being made in Norway to bring about some legislative measure enabling married women to go into business independent of their hus bands. The question of woman suffrage is also prominent in Norway at present.

President Reina Barrios of Guatemala decreed, Oct. 24th, that labor shall henceforth be free all over the country. By this decree the old institution of forced labor is abolished. This system was nothing less than a form of slavery thinly disguised.

AN EASILY OBTAINED REMEDY .- A resident of Bridgeport, Ct., having been poisoned recently by partaking of toadstools under the impression that they were mushrooms, was saved at a critical stage by being filled up with lager beer by his friendsmuch as whiskey is administered as an antidote to rattlesnake bites.

A secular contemporary sarcastically remarks that the decision of Prof. Green, of the Princeton Theolog ical Seminary, that the theological students there will not be permitted to play foot ball, appears to be fairly "well calculated to provoke another heresy trial."

A POINTER FOR FARMERS. - The United States imports annually 16,000,000 dozens of eggs from Canada and Europe; why cannot the \$2,225,000 paid to those countries for eggs be kept in the pockets of our own people? This fact tells clearly that the egg business is not overdone in this country. "Set 'em up."

The reverend and liberal Philip Moxom has resigned from his connection with the First Baptist Church in Boston. It is averred by some that the young (poor) people liked him, while the old (and rich) did not specially sympathize with him. Is it another case of "too large for the shell "?

The white of an egg will remove a fishbone from the throat if beaten and given at once.

He who blames others the most is usually the most to be blamed. A quick eye to detect the faults of an other has usually a blind side to its own. A sharp tone ue is moved by an inquiet spirit, and an unquiet spirit wanteth not words and complainings.

Malta has a language of its own, derived from the Carthaginian and Arabian tongues. The nobility of the island speak Italian.

The reported discovery of the chemists in Germany that American hay is not good for German animals to eat, deserves to rank with that other famous experiment of the laboratory, which demonstrated that grapes growing on an exceedingly high grapevine were not relished by fexes in the neighborhood, by reason of the sourness of the fruit.—Herata

Dr. Joseph Parker, of the City Temple (Congrega-English brethren by his open-handed views on communion with the spirit-world), surprised a large audience of his parishioners lately by making a warm attack on the Established Church. He is understood to have been irritated by the unyielding attitude of the recent church congress at Birmingham.

They have a slight touch of the smallpox in New York City, and the humor-ous part of the matter is everybody is being vaccinated, especially for the ben efit of dealers in sarsaparilla! Fact is, the virus is worse than the smallpox two to one, as the diseases entailed by it are handed down to future generations.

Walter Baker & Co., Dorchester, Mass., have re ceived from the Judges of the World's Columbian Exposition one of the highest awards on each of the fol lowing named articles contained in their exhibit: Breakfast Cocoa, No. 1 Chocolate, German Sweet Chocolate, Vanilla Chocolate, Cocoa Butter.

Truthfully, indeed, wrote Emerson: "Right ethics are central, and go from the soul outwards.'

Molly Elliot Seawell, the author of a number of stories of the navy, has prepared for St. Nicholas a half-year serial describing the adventures of Decatur and Somers, the young American commanders, whose heroic deeds in the war with Tripoli are the pride of the American navy, and should be familiar to all the boys and girls of the republic.

PAINFUL PREACHING.—Good old Andrew Fuller once exclaimed, "Oh, the holiness of their living and the painfulness of their preaching!" The want of brains in a preacher is a capital defect, and no amount of moral and spiritual excellence will make a stupid man a successful preacher.—Rev. Madison C. Peters.

Says the Bellevue Gazette: "Let one train be held at one station until the next train leaves the next station, then do n't try to pass on a single track, and the wreck problem is solved."

Santander, Spain, was visited. Nov. 3d, by a terrible disaster, whereby a ship, laden with a general cargo, some "declared," and much more concealed dynamite, took fire, and exploded at the dock; the confiagration and destruction, extended to the city; many buildings were leveled by the concussion, or consumed by fire. It is said that one hundred and sixty-five bodies have been taken from the ruins; and many persons are missing. Those near the ship were (according to report) blown to atoms.

The Waterbury (Ct.) Watch Company have won the medal of the World's Columbian Exposition for their Quick-Winding Watches. This, and the fact that the long-winders have not been made for six years, ought to silence forever the "long-wind" jokers. The world moves, even if the "funny" men make no progress.

SOMETHING FOR HIS APPETITE.—"Is your appetite capricious?" asked the physician who had been called in to see Farmer Meddergrass. "That's what it is, doctor," replied the granger. "Some days I eat liver and bacon all right, au' then again it seems as if nothin' would do but corned beef and cabbage or sourkrout an' sassiges."—Harper's Bazar.

The highest lakes in the world are in the Himalayas in Thibet, where there are some bodies of water as high as twenty thousand feet above the level of the

A Deserved Compliment.

The Magee Furnace Company has always aimed to produce the very best goods that skillful designers and careful workmen can turn out. That it has succeeded is shown by the fact that the Magee Furnaces and Ranges were awarded the highest prize and live medals at the World's Fair at Chicago.

MEETINGS IN MASSACHUSETTS.

Lymm.-At Oadet Hall, 28 Market street, Sunday last, Hon. Sidney Dean, who is one of the stanchest advocates of Spiritualistic Philosophy, was the speaker.

vocates of Spiritualistic Philosophy, was the speaker.

The afternoon session opened with a song by Mrs.
Mertill and other services. Mr. Dean took for his
subject. "The Development of Character on This
Side of Life, and the Individualized Character We
Carry into the Next." His sout-stirring remarks
throughout were intensely interesting to all, and not
one was lost on his attentive hearers.

In the evening the hall was crowded. Services
opened with a song by Mrs. Johnson, followed by an
invocation by Mr. Dean, then a song hy Mrs. Merrill.
Mr. Dean then took "Religion: Its History and Relation to Man in the Fast, Present and Fiture," as a
subject for his lecture, which was foreible and convincing as well as cloquent and masterly, riveting the
attention of his large audience for over an hour.

Mr. Dean will be with us again Dec. 24th.
Next Sunday Mr. F. A. Wigglu will occupy the platform at 2:30 and 7:30. Mr. Wiggli is a good speaker
as well as an excellent test medium.

88 South Common street.

The Spiritual Fraternity—Both meetings of the

The Spiritual Fraternity -Both meetings of the Society were well attended, and all present seemed very much interested in the services.

Mr. Millikin, invocation in afternoon; Mrs. Cook (a Mr. Millikin, invocation in afternoon; Mrs. Cook (a new medium) gave tests and communications, recognized fully; Mr. Millikin, some good tests; Mrs. Webster, tests and readings, which closed the session. In the evening Mrs. Knowland rendered a solo; Mr. Millikin offered invocation and made a few pointed remarks; Mrs. Webster gave a short address; solo by Miss Ethel Gurney, after which little "Sunbeam" gave tests to nearly every one in the audience. Next Sunday evening. Albert E. Tisdale, the well-known lecturer and singer, will occupy our platform. Mrs. Sarah A. Byrnes comes in December, and other good mediums will follow during the season. So Lovell street. Mrs. E. B. Merritl, Secty.

The Children's Lyceum held a well attended and very interesting session last Sunday. Recitations were given by Isabelle Grant, Flossie Merrill, Carrie were given by Isabelle Grant, Flossle Merfill, Uarrie Moore, Jennie Grant, Gracle Davis, Maggie Agnew, Morte Merfill, Alice Peabody, Florence Merfill, Gracle Hines and Miss Lilla Hurd. Miss Anna Brown read a fine poem, "What is Our Lyceum Going to Do?" written by her grandmother, who is now in spirt life. Mr. Emerson read a poem, Dr. Furbush made some very earnest remarks, and Mrs. Hayes read a fine selection.

A. S. Hines, Lyceum Sec'y.

Worcester .- Mrs. Hattie C. Mason of this city offi clated for our Society Nov. 5th in a manner at once earnest and full of magnetic force. "Sunshine" gave

earnest and full of magnetic force. "Sunshine" gave fine tests through this excellent medium.
Nov. 12th, Mrs. Carrie F. Loring.
Nov. 9th and 10th Woman's Auxiliary Fair in Union Yeteran Legion Hall. Turkey supper and fine musical entertainment.
The young people of our Lyceum are talking of starting a dramatic club.
We hope the Spiritualists of this city will kindly remember Mrs. Willard and Mrs. Crafts by little visits and flowers. These ladles are in the Old Ladles' Home on Orange street. Both are firm Spiritualists, and out of their limited means seek to ald our Association and Auxiliary. If some kind soul would send copies of The Banner to either lady, we feel that the act would be devoly appreciated.

the act would be desply appreciated.
7 Mason street. GEORGIA D. FULLER, Cor. Sec'y.

Salem .- On Friday evening, Nov. 3d, the Spiritualists here listened to an instructive lecture by L. L. Whitlock on independent paintings, writings, drawings, etc.—illustrated by stereopticon views. Out of his large collection he has selected those that occurred under conditions beyond question with many of the best mediums. His lecture was purely scientific; he claimed these phenomena were the foundation of a science as dependent on natural laws as any material science. His descriptions were plain and his remarks comprehensive and logical.

Mr. Whitlock is well educated on these subjects, and invited all to ask any question they desired in reference to the subject.

Mrs. Ida P. A. Whitlock followed, giving some fine psychometric readings and recognized descriptions. She is very popular in Salem.

G. Whitlock on independent paintings, writings, draw-

Melrose Highlands.-The manifestation of interest in the free course of lectures given by Mr. D. Evans Caswell at his residence, increases. The seventh of the series was held on Sunday morn-

The seventh of the series was held on Sunday morning, Nov. 5th. The subject of the discourse was "A Spiritual Message from Christ." Miss Elizabeth C. Sanger furnished instrumental music, and Mrs. Wood contributed a poem on the text of the lecture.

The inspiring intelligence drew a delineation of the character of Jesus, making as salieut traits of his nature the opposite elements of peace and a determined will-power. These principles were the mainspiring of his strength, and they generated within his organism those forces which resulted in the series of spiritual manifestations that were given through his agency.

Mr. Caswell will speak again next Sunday morning. ELIZABETH C SANGER.

Malden. - The First Spiritualist Society met at Odd Fellows Hall as usual on Sunday evening, Nov. 5th, and was addressed by Mrs. Emma Miner on "Growth." Before giving her lecture she recited an original poem, and after the lecture gave a few recog-

nized tests.
Next Sunday evening, Nov. 12th, Mrs. N. J. Willis of Cambridge, Mass., will lecture and give psychometers.

The Ladies' Aid will give its mystery envelope sale, supper, lecture and seance by Mr. F. A. Wiggin, at Odd Fellows Hall, on Thursday evening, Nov. 5th.

The Children's Progressive Lyceum has resumed its The Children's Progressive Lyceum has resumed he sessions at 2 P. M. every Sunday. The Lyceum met Sunday, Nov. 5th, at Odd Fellows Hall, at 2 P. M., and was fully attended; a number of new workers for the children were initiated into the duties of group lead. J. R. S.

Newburyport.-E. Andrus Titus of South Abington Station lectured very acceptably for the Spiritualists of this city Nov. 5th. He is exceedingly inter-

alists of this city Nov. 5th. He is exceedingly interesting in his remarks, and deserves an extended hearing on the part of Spiritualists everywhere. He is to be with us again on December 17th, and is sure of a large audience.

Next Sunday we shall have with us Mrs. Dr. M. K. Dowland of Lynn. Thus far this season our meetings in our new hall, 59½ State street, have been successful.

F. H. F.

Haverhill and Bradford.—Last Sunday Mrs. Sarah A. Byrnes, inspirational speaker, addressed the Spiritual Union, speaking before good audiences in Red Men's Hall.

Next Sunday Mrs. M. J. Wentworth of Knox, Me., inspirationalist, and descriptive test medium, with interesting and convincing powers of delineation, will stand before the Union speaking as she is moved upon, and, as is her custom, will follow with exercises in mediumship.

E. P. H.

Fitchburg.-Nov. 5th, F. A. Wiggin, of Salem. Mass., was speaker for the First Spiritualist Society The usual large audience greeted him, and listened with the closest attention to his able discourses. The tests and spirit descriptions were numerous and con-

vincing.

Nov. 12th, Annie E. Cunningham of Boston occupies the platform.

DR. C. L. Fox, Sec'y.

Ohelsen.-Nov. 5th, circle 2:30; we had a pleasant surprise in a visit from Prof. J. W. Kenyon, who made remarks; tests, Mr. Anderson, Mrs. Slight, Mrs. Anderson. Evening, 7:30, address of Prof. Kenyon was interesting; tests, Mr. and Mrs. Anderson; sing-ing by Mr. and music by Mrs. Anderson. Next Sun-day Dr. W. Franks. DAISY ANDERSON.

West Groton.-The Liberal Association has just closed its meetings. This is our twenty-second season; and we still live. Never have our meetings been more literesting, or more fully attended. The elo-quent lectures and messages through our speaker, Mrs. Mary L. French, will long linger in memory. We pleasantly auticipate our next meetings, with the bud-ding leaves and flowers of spring.

Everett (Society Hall, Everett Square) .- Nov. 5th, well attended meetings were held afternoon and evening. The following named participated in remarks and tests: Mrs. Buck, Dr. Quimby, Mr. Hall, afternoon; evening, Mrs. Atherton (of E. Saugus), Mrs. Buck, Mrs. Trask, Miss Williams, Dr. Quimby, Mr. Haskell; musical selections, Mrs. Buck.

O. F. STILES, Conductor.

Onset.-Nov. 4th; the conference meeting is gain ing; the hall was filled last evening, and good interest manifested. Mr. T. Grimshaw was present, and gave additional interest to the services; subject under con sideration, "Personal Responsibility." M. E. T.

Cambridge.—A lecture will be given by Dr. H. B. Storer before the Cambridge Spiritual Society, at 630 Main street, Cambridgeport, at 7:45 Friday evening, Nov. 10th, 1893. The public cordially invited.

World's Fair

Baking Powder Award. Horsford's Baking Powder has been given the World's Fair Award for nutritious and healthful quality, purity and superior baking strength. There were forty kinds entered.

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

The Union held its regular monthly meeting on Wednesday, Nov. 1st, at 7:30 P.M., in its new head-quarters, Gould Hall, No. 3 Boylston Place.

After a vocal selection by Mr. George B. Cutter, the record of the previous meeting was read and approved. The Committee on Resolutions on the decesse of our late Historian, John S. Adams, made a report through the Chairman, President Storer. It was voted that this report be accepted and entered in the records of the V. S. U., and that a copy be sent to the widow of Mr. Adams:

this report be accepted and entered in the records of the V. S. U., and that a copy be sent to the widow of Mr. Adams.

Recolved, That the Veteran Spiritualists' Union By unanimous vote, hereby enter upon their records this memorial tribute to the memory of their ascended brother, the first Historian of the Union, John S. Adams.

From the inauguration of this Swelety he was interested in all its purposes, and especially in that department which seeks to preserve the documents pertaining to the rise and progress of the great Spiritualistic Movement of the nine-teenth century. Himself a ploneer in Modern Spiritualism, as editor, author and publisher of books and papers devoted to its advocacy, and the husband of a lady whose medium-ship filiustrated its truth, and whose character gave dignity to its investigation, Brother Adams was especially adapted to the position assigned him by the Union, and we hereby acknowledge with gratitude the successful efforts made by him to found a Library, which will have we trust, when perfected, become the most valuable source of knowledge concerning the origin and progress of Spiritualism.

Mr. Lyman C. Howe made an interesting but too brief address, after which Messrs. Lillie and Lane rendered a duet. Miss Lucette Webster, President of the Helping Hand Society, recited the "Model Church," and in response to an encore, favored us with a humorous selection.

Mrs. R. S. Lillie was next called upon. She gave an improvisation, the subject being "The Veteran Spiritualists' Union."

Mrs. R. S. Lillie was next called upon. She gave an improvisation, the subject being "The Veteran Spiritualists' Union."

Mrs. Rate R. Stiles followed with a poem, inspired by Walt Whitman. Mr. Sanders of Savannah, Ga., related certain personal experiences, after which the meeting was brought to a close.

At a meeting of the Directors of the V. S. U., which was held just previous to the public meeting, Miss Neilie M. Bemis was appointed Librarian, and it was voted that twenty-five dollars be paid out of the

No. 77 State street, Boston.

Special Notice.

A meeting in the interest of a building for Spiritu alists was held at Mrs. W. S. Butler's, Friday, Nov

The following letter was read by one of the ladie resent, and was endorsed by the whole company:

"It is thought advisable by some of the Spiritualists of Boston that a society be formed to raise money
for the purpose of building a temple in which to hold
spiritual meetings.

In order to raise the necessary funds each person
shall pay one dollar to become a member, and one
dollar annually. They shall also promise to do all in
their power to help the work.

The members shall be invited to take out and retain
a book, duly numbered and worded, which shall have
a silp on the inside cover stating what the funds are
for.

It is further suggested that all spiritual societies.

It is further suggested that all spiritual societies, both in and out of the city, be invited to assist in this work; and also that a business meeting be held once a month and a collection taken. The money so collected is to be given in charge of a Treasurer, on trust, who is to deposit it in a savings bank for safe keeping until such time as there shall be sufficient amount of money to warrant building. If by chance the society should fall through, the money shall be cqually divided, at the end of five years, between the societies that assisted at the Fair in raising money for the building fund work."

In connection with the above communication the

In connection with the above communication the committee present decided to call a public meeting for the purpose of organizing, and we earnestly hope that all interested in such a building will assemble at Dwight Hall, 514 Tremont street, Boston, Sunday, Nov MRS. W. S. BUTLER.

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

Mrs. Mary F. Lovering is now located at 77 Berke ley street, Boston, Suite 1.

Helen Stuart Richings is filling a three months' engagement with the Society of Modern Thought of Minneapolis, Minn. She has recently adopted this beautiful city as her home, and may be addressed for Sunday engagements in any part of the country at 320 lith street, South. Jan. 1st she goes to Indianapolis, lad., for two months.

W. F. Peck's address is now 93 Sherman street Springfield, Mass. Mrs. Kate R. Silies has recently lectured in Attle boro, Duxbury and Charlestown, Mass. For the month of November she will speak in Brooklyn, N. Y.; February in Pittsburgh, Pa. She has a few open dates for December, January and the later spring months. Present address, 71 Pearl street, Charles

months. Protown, Mass. town, Mass.

Dr. G. C. Beckwith Ewell of New York is filling an engagement with the Spiritual Conference of Philadelphia for November. Societies desiring his services for week day evenings should address him at Hotel Plunkett. Eighth and Spring Garden streets. Lottle Fowler is at present located in Chicago, Ill.

A Card.

To the Editors of the Banner of Light:
Owing to illness in my family I shall have to postpone my visits to Boston indefinitely. I wish to inform my patients in that city, and surrounding towns, that I can only attend to their needs through the mail until further notice-which will be made in THE BANNER. I wish to say that it is not I who am sick (as report has it), but a member of our household. All letters will be answered promptly, as heretofore.

DR. C. E. WATKINS, Ayer, Mass., Box 491.

RHODE ISLAND.

Providence.—Spiritualist Association met in Co lumbia Hall (No. 248 Weybosset street) Sunday last. [Progressive School at 1 P. M.] Mrs. Ida P. A. Whit lock occupied our platform; subjects for the day were: "Is Spiritualism a Religion?" and "Is Life worth the Living?" Her thoughts expressed were convincing to the audiences, which were large. Both lectures were followed by spirit descriptions. Sunday, Nov. 12th, Mrs. Whitlock is with us again. 95 Daboll street. SARAH D. C. AMES.

95 Dabout street.

The Progressive Aid Society met Wednesday afternoon and evening, Nov. 1st. A good attendance in the evening to listen to an entertainment furnished by Madam Celeste and Miss Morris, consisting of character sketches and recitations.

MRS. M. L. PORTER, Sec'y.

Pawtucket.-Mrs. Jeannette W. Crawford, of Col. orado, will address the Spiritual Association here on Sunday evening, Nov. 12th.

Speakers wishing engagements should address Mrs. Esther D. Smyth, 15 Church street.

MAINE.

Rockland .- Mr. A. E. Tisdalo, the blind orator and musician, has delighted constantly-increasing audiences during the past month by floods of eloquence diences during the past month by floods of eloquence seldom heard from pulpit or platform. Revivals with Spiritualists are possible, and can be productive of good results. Mr. Tisdale leaves us in a hopeful condition, encouraged by his counsels to go forward in the good work we have begun here. We have been fortunate enough to secure his services for the months of January and March, 1894.

MATILDA CUSHING-SMITH.

COLORADO.

Denver .- The world-renowned medium John Slater, laboring under the auspices of the Woman's Asso ciation of Progressive Workers, has wrought a great service for good in our midst. The attendance at the meeting of last Sunday evening was the largest ever accorded a spiritual medium in this city, while thousands have visited him privately during the past month.

LORETTA GREEN, Pres. Nov. 2d.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

A SPLENDID SPIRITUAL BOOK!

COLBY & RICH,

9 Bosworth Street, Boston,

Have just published in a neat volume the choice and instructive Story.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL,

By PROF. CARLYLE PETERSILEA,

Which won such general and highly deserved commendation from the readers of THE BAN-

As we have previously said in relation to this Story, the personal experiences of an excarnated spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood: and vivid pictures are given of the gradually unfolding beauty and glory of the celestial spheres to those who enter the Summer-Land pure in heart, leaving earthly duties well performed.

The Story is charmingly told, and with it are interwoven inspiring and uplifting truths. which appeal strongly to heart and reason

The realities and the naturalness of spiritlife are more significant and more easily apprehended by this personal narrative than they could possibly be by the most lucid generalities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Prof. Petersilea introduces to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond to the progressive soul, beside which earth-with its little span of toil and trial and suffering-and death (with its theologically cultivated vague terrors) sink into insignificance.

library of every Spiritualist in the land, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations.

Issued in cloth and paper, pp. 252. Price, per copy: Cloth, 60 cts., paper, 40 cts. Postage free.

Send in your orders to the publishers, as above.

D. N. Ford has been appointed resident agent for the BANNER OF LIGHT, and all the publications of Colby & Rich, at Onset, Mass. He has a supply of THE BANNER for sale each week. Visitors, and all those who make the camp ground their winter home, should remember this fact, and give him a call.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 710 No. Broad street. President, Benj. P. Benner: Vice-resident, James Marlor; Secretary, Frank H. Morrill, 221 Thestmut street; Treasurer, James H. Marvin. Services at 0½ A. M. and 7½ P. M. Lyceum at 2½ P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 25, P.M. S. Wheeler, President, 472 N 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, between E and F.—Every Sunday, 114 A.M., 74 P.M. Speakerfor November, J. Frank Baxer. M. C. Edson, Pres. Second Society—"Seekers after Spiritual Truth"—meets every Sunday, 74, P.M., at the Temple, 425 G street, N.W., opposite Pension Office: Wm. C. Scribner, Chairman Business Committee.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

Clairvoyant Examinations Free. Ad dress DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition.

Andrew Jackson Davis's medical office hours from S A.M. to 4 P. M., Tuesdays, Thursdays and Saturdays, at 63 Warren Avenue, Boston. No new patients treated by mail. Visitors will please not expect attention before or after the time above mentioned.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of

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 \$1.78 for six months.

ADVERTISEMENTS.

Mrs. M. T. Longley, PORMERLY of the BANNER OF LIGHT will diagnose and give spiritual delineations and advice by mail. Terms \$1.00. Address at 1 Polk street, San Francisco, Cal. 4wis Nov. 4.

Mrs. C. F. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Nov. 11.

Louis F. Jones, ARTIST, 17 East Cauton street, Boston.

DUSINESS, Health, Description of Friends, Advice by letter \$1. Circles Thursday, 3 and 8 p. w. Sittings daily. 1064 Washington street, Boston. 12* Nov. 11. ANNOUNCEMENT.-REGULUS begs A leave to amounce that he has returned to Boston for the winter season, and may be found at his old address, 3 Oxford Terrace, Suite 6, where he will be pleased to neet friends and patrons, both o'd and new, and arrange for such services as may be required.

A STROLOGY.—Would You Know the
A Future! Accurate descriptions, important changes
and advice free. Bend date and hour of birth, with stempNo callers.
P. TOMLINSON,
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The Messages published from week to week from excarnated individuals under the above heading are here-alter to be given in private, and reported as per dates—as our Public Circle-Room has been permanently closed.

Questions propounded by inquirers-having practi-cal bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer.

at our Counting Room for answer.

The hould be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence, We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. Letters of inquiry in regard to this Department should be addressed exclusively to Colny & Rich.

Questions Answered and Spirit Messages QIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longiey.

Report of Public Séance held June 6th, 1893.

Spirit Invocation.
We thank thee, oh! thou Supreme Spirit, for the bloom and beauty, the warmth and sunshine of this summer day.
All Nature smiles in sweetness and light upon us, and we, in sympathy with her, send out the aspirations and thanks-giving of our souls toward thee, who art the Creator of all life and power. Once again we draw near unto thee, asking that our souls may be refreshed by the inspirations and the ministrations of angelic beings who come from worlds of bloom and fragrance to imbue our minds with new thought and to influence our lives to make a fresh effort to press onward and be of use. We ask that such ministering beings may receive power and opportunity to reach down into each individual life with blessing and with that stimulating force which shall elevate and strengthen the heart and give light and truth and an understanding of wisdom to the mind that is seeking for these things.

Oh! may the avenues through which angels communicate

with and minister unto earth's people be multiplied on every hand. May mortals feel the nearness of their brothers and sisters in spirit, and thus, realizing the continuity of life and of love, feel that they are guided onward and upward over strange paths toward that which is holy and sweet and good. May those who suffer upon beds of pain and weakness be strengthened and uplifted not only by the thought of angel presence, but by the magnetic touch of healing which the unseen loved ones bring from on high. May those who are struggling smild the temptations and depressions of material life feet themselves quickened in the desire to reach out and overcome the weakness, knowing that they are guided by helpers from the heavenly world. May those who are oppressed by the hand of injust ice and the weight of persecution be strengthened also, and may the knowledge of immortal power be brought to their lives, that they, too, may be strong to rise above the persecution and battle with the wrong until right and justice

We ask for these things; oh! Spirit of Truth and Wisdom for we feel the need of them in human life, and we also ask that each individual may feel himself in sympathy with his kind, that we may send out affection and a spirit of fair dealing that always bring forward justice and right instead of the unlovely qualities of injustice and strife. We ask thy blessing, oh! Holy Spirit, to be with us all now and for

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.-Your questions, Mr.

Chairman, are in order. QUES.—[By "Inquirer."] Is a new soul given to every living person? or is there reincarnation?

Ans.-If we could answer this question positively we should be all knowing, we should be in the secrets of the Infinite, and understand in the secrets of the Infinite, and understand that which seems to have been hidden so far from finite minds. We say this because there is a diversity of opinion upon this subject among minds that have dwelt in the spiritworld many ages longer than have we, minds that one would suppose would be familiar with the operations of life as it manifests itself through form, especially the human form; and yet they are not all agreed upon the subject.

Many minds that are advanced, and that seem to have dealt with spiritual laws and forces for

Many minds that are advanced, and that seem to have dealt with spiritual laws and forces for ages, are positive that only a certain number of souls are created or sent forth from the great parental source of all life, and that these souls, or intelligent entities, pass through various unfoldments and gradations of experience and discipline, not only upon the planet earth, but upon other planets in succession, each time that they gain an embodiment sloughing off something of the grosser or cruder elements of life, and becoming imbued with greater power. There are other intelligences equally as exalted and advanced who do not entertain this idea. They believe that every human being

in regard to these things, but they must remember that we are students on the spirit side just as they are on the mortal side, and that we study these laws and their operations as they study these laws and their operations as they appeal to our senses there just as you do here. You know the law of birth, of growth, of decay and of death as applied to the physical forms which you inhabit. We know of those laws as applied to your earth, and also of the law of birth into the spirit-life, which you call death, of the unfoldment and growth of the entity as an intelligent being, of its passing on through various conditions of experience out into the various conditions of experience out into the great sea of eternity, and we lose sight of many souls that have gone on and on through various developments of power and intelligence. Now some spirits claim that those souls of

whom we have lost sight have been reëmbodied upon the earth, and others claim that while it is possible that a portion of them have been reembodied because they have need of the discipline and certain elements belonging to matter, others of these intelligences have gone on to take up vital experiences in other spirit worlds

We do know as a fact that souls are constantly passing out of our environment, out of our spirit-world, which is a counterpart of this planet earth; we do know that they are not lost, for we have intelligence brought to us from the inhabitants of other worlds, some of whom have given evidence that they once dwelt in our midst; and we know very well that if they are not lost, others who pass out of our environment and knowledge are also

live and safe. We believe in immortality not only for those who pass out of the body from earth, but also for those who pass on beyond the ken of spirits who inhabit the spirit world of which you have who inhabit the spirit world of which you have heard; but we are still finite beings, and we have much to learn. We know there are laws and forces in existence of which we are ignorant, and perhaps we shall not be prepared to study and to understand them until centuries have passed away through which we shall gain new experiences, new understanding of life and a new realization of the mighty operation of law. Therefore we are content to wait of law. Therefore we are content to wait until such study and observation are ours before we can undertake to give an answer to a question that implies a knowledge of infinite things.

[Q.—By the same.] Is there a resurrection of the body? Did the body of Jesus Christ become glorified? and has it now a tangible existence?

A.—The only resurrection for the body that we know of, and that any spirit we have ever come in contact with knows of, is that rising of the elements and forces which the dissolving clay gives back to Mother Nature, and which are converted into new forms of growth, activity and beauty. The grasses that grow above the grave of an inanimate body, the flowers that bloom among them, the trees that raise their beautiful branches toward the summer sky, all gather up and absorb into their life something of the forces, elements and magnetisms that were contained within the dissolving frame of what was once the abode of a human being, and that is all the physical resurrection we know anything about.

The true resurrection comes to the spirit, which is the real man, when he has sloughed off his coat of clay and awakes to the condition of the spiritual life which he finds. Every individual at the moment of awakening into the A .- The only resurrection for the body that

of a human being, and that is all the physical resurrection we know anything about.

The true resurrection comes to the spirit, which is the real man, when he has sloughed off his coat of clay and awakes to the condition of the spiritual life which he finds. Every individual at the moment of awakening into the new life finds himself a spirit of power, activity and consciousness. Although that innate

power may be inert for a time, it is there and can put forth its possibilities into beautiful unfoldment. It is not necessary for the physical body to rise again. That body has served the purposes of the spirit, which now, in its search for new fields of conquest and activity, finds itself clothed upon with a natural form made up of magnetic qualities and elements that is substantial and own material to its possessor, and that serves the spirit in every direction in all the labor that it has to perform.

INDIVIDUAL MESSAGES.

William Ellery Channing.

William Ellery Channing.

[To the Chairman:] Beneath the clear light of truth error shrinks away, and that which is false withers and dies, for, my friend, it cannot bear the warmth and spleudor of that illuminator. To such souls as are imbued with the desire to see liberty a standard for the world and freedom of thought and action given to every human being that is capable of thinking and reasoning upon great subjects, it is encouraging to learn that the great orb of Truth shines more brilliantly year by year upon the human race. I believe that it never shone so brightly as it now reveals itself to hut man comprehension; I believe that in the present generation man grasps the grandeur and the glory of individualized opinion and of power, and feels himself every inch a man because he can exercise that power of thought and expression. But old errors die hard; creeds and dogmas seek to hold their grasp upon the human mind; false assumptions do not shrink away at once, even though truth is shed upon them; yet, my friend, the day is at hand when creeds shall orumble and dogmas be scattered like leaves before the autumn blast.

It seems to me that the present day is one of

It seems to me that the present day is one of It seems to me that the present day is one of great thought, significance and power if you can read it rightly. Do you know what an agitation upon religious subjects there is throughout the length and breadth of the world? Theological dogmas tremble before the oncoming power of almighty truth, and well they may, for they belong to past ages, and should have no place in this generation, when in all directions man is reaching out for more liberty and for a higher understanding of spiritual things.

of spiritual things.

To the observation of those who are standing of spiritual things.

To the observation of those who are standing upon the heights there is a sign of conflict in the air—a conflict not of arms but of minds—that is just beginning to wage, and that will sweep throughout many lands, bringing diaruption and what seems to be discord into families and congregations. But this is necessary, and I believe that during the next seven years of human experience on earth this warfare will wage strongly and with heat, and that the outcome will be a sloughing off of old creeds and dogmas and formulas belonging to theology, and an uprising of spiritual thought and power such as the world has never known. Religious tolerance will take the place of religious persecution, and that which has been known as the Church of Christ will not be a church of discord and of narrow opinion, but one of brotherly love and human sympathy and kindness, that will recognize the universal Fatherhood of God and the brotherhood of man.

It is necessary, my friends, to have the conflict before the dawn of peace; it is necessary to have a shaking up of the old dry husks of superstition and error, that the world may see there is no grain within them, that only chaff is there; but when the husks are swept away there will come a more beautiful growth which will fit the soul to search wisely for light, and which will give it strength in its upward march toward progress and truth. The world is growing, and there is no greater evidence of it than

toward progress and truth. The world is growing, and there is no greater evidence of it than the present signs of disruption and discord in the very heart of ecclesiasticism, in the very stronghold of the church; and before seven years have rolled away there will have been a separation in many circles, that the more ad-vanced may take their stand and show their fealty to progress and to human right and

liberty I feel to say this to-day, Mr. Chairman, because I behold the sign in the heavens, and to me it is a glorious one. It tells of that sweet ages, are positive that only a certain number of souls are created or sent forth from the great parental source of all life, and that these souls, or intelligent entities, pass through various unfoldments and gradations of experience and discipline, not only upon the planet earth, but upon other planets in succession, each time that they gain an embodiment sloughing off something of the grosser or cruder elements of life, and becoming imbued with greater power. There are other intelligences equally as exalted and advanced who do not entertain this idea. They believe that every human being existing upon the earth today, for instance, has had created for it a special soul or entity, and that when that soul has done with the clay it passes on to a succession of experiences in the spirit-world.

We know that our friends like to have facts in regard to these things, but they must reand divine attribute of human life, which, in the exercise of that law of love which beareth no ill to its neighbor, but is the fulfillment of the highest of all commands, right must main tain, for none will care to oppress a brother man when love is in the heart, and none will care to revile and persecute a sister woman when tenderness flows forth toward even the erring and lowly, but all will desire to extend a helping hand to the needy and suffering, and to give that which shall indeed be the full

to give that which shall indeed be the full measure of exact justice to each one.

To my optimistic gaze the day is not far distant when this condition shall prevail. I believe that the dawn of the new century will bring forward many beautiful conditions for mankind which are not now at hand. I believe that the dawn of the new century will see the that the dawn of the new century will see the fall of much that has held man in slavery for many, many ages, and that it will bring the evidence of an arisen life for humanity. These may not come wholly through the revelations and communications of Spiritualism—although they have a grand bearing upon this mighty struggle—but they will come because human progress must goon and human souls and minds. progress must go on, and human souls and minds must catch the inspirations with which the atmosphere is charged, and respond to them in activity of thought and expression. So the battle wages, and the church everywhere feels the mighty trembling of the oncoming power. It strives hard to hold fast to its former dominance and station, but it cannot, and it must and will give way before the onslaughts of progressive minds within its own fortress.

Therefore, Mr. Chairman, I am glad to speak my thought to-day, and to express my happi-ness that the world is moving, and that the signs of advancement are obvious, for when signs of advancement are obvious, for when churchly creed and power are crushed never to rise again, the whole land will be illuminated with the light of immortal truth, and men and women will feel themselves cheered and warmed and strengthened thereby to seek more diligently for that higher knowledge which belongs to them by right as human souls.

William Ellery Channing.

Donald W. Bayne. [To the Chairman:] Will you, sir, kindly record me as Donald W. Bayne, from Raleigh, N. C.? I was well known in the county where I resided. I have made it in my way to ascertain something of this law of spirit control; and have inquired if any from our place have visited your office. I cannot learn of any, and I thought it would be well to have some one who had many friends and acquaintances in the county make himself known as a spirit who had many friends and acquaintances in the county make himself known as a spirit from the other life through some such office as this. My reason for that is because I feel that our people should liave an understanding of spiritual things, should learn what they are to find after they pass from the body.

I was simply astounded at the life which came to me or which I came to when I left the physical form I felt like a stranger in a

physical form. I felt like a stranger in a strange land, and yet everything seemed very natural and real. The trouble was it seemed too real to me; I could not understand that I had died and entered a world which seemed as

he will not receive such a shock to his sensibilities when he passes into the spirit-world, and I hope all my old friends will try to discover something of this law and seek to talk or in some way to communicate with those who have gone out from their homes through the valley and the shadow.

I am interested in public affairs; I was when here. I am not dealing with the treasury or anything as material as that now that I am a spirit, but all the same, sir, I am interested in public affairs that have to do with my fellow-beings. I like to see them maintained properly and to have them so outlined as to give the very best advantages to the greatest number, but in some directions my ideas have changed very largely concerning those things which apply to human law and its operation. I have been studying up the methods of government on the spirit side; and find that there are ideas in vogue there that are far different from what we have had here.

I would like to talk with my friends on these matters, and if they can find an instrument for my use, I shall be very happy to come and say all that it is possible for me to say of my past life and my present life in the spiritworld.

Ben Elder.

gave me their grecting with tenderness, and I felt that I was not a stranger, but that my cowning had been anticipated and prepared for; nor did I come as a guest, but rather as a member of a happy family who is welcomed for a continued stay.

I wish to sond my love to those here. I have tried to have Walter, my husband, know of my presence, and feel the influence which I had tried to have Walter, my husband, know of my presence, and feel the influence which I had tried to have Walter, my husband, know of my presence, and feel the influence which I had tried to have Walter, my husband, know of my presence, and feel the influence which I had tried to have Walter, my husband, know of my presence, and feel the influence which I had the who does not understand the true life to have Walter, my husband, know of my presence, and feel the in

Ben Elder.

[To the Chairman:] The man in charge told

[To the Chairman:] The man in charge told me to come right along. I had a curiosity to know what was going on here, so I came. I do n't know as anybody will want to hear from me. Perhaps they will if they can realize it is really myself that comes and talks.

I was a young fellow to go out, and if I knew as much as I know now I'd be in the body at the present time; but then I had to go to the spirit-world to find out these things, and to learn what a fool I'd made of myself. That is the truth—I was a fool, and it was on account of that that I went to the immortal life.

I did n't know what was to come after death,

of that that I went to the immortal life.

I didn't know what was to come after death, but I never got such a shaking up as I got after I went out of the body. I felt as if a thousand electric batteries were at work on me, or as if I was chock full of needles at every point, and when I came to myself I swa good many people around me, rabbing me, as if they were trying to bring life back into my body. I knew that the physical body was here, but I had one there just like the one I left on this side, and I suppose it was the rubbing that made me feel so full of needles of all kinds. Then I had to think over all that I had been doing, and what I ought to have been doing, but didn't, and that made the points start up again. I thought I'd been silly, and if I could come back to this state, and live a long life, I'd have more sense. It was a part of the purpose of the doctors who It was a part of the purpose of the doctors who gave me the rubbing to make me see these things as they look at them from the spirit-

I feel very well now, and I want my people to know I am all right. I'm not dead or asleep, for I know what is going on, and I'm a pretty wide-awake fellow over there. I don't get ahead as fast as I'd like to, but I know I shall keep right along, and so I thought I'd come back, and let the folks know I'm all right. I don't say that I'm satisfied with everything that's been, because I'm not, but they told me on our side that this condition of mind is very encouraging, for if I was satisfied I'd be a hopeless case. I feel very well now, and I want my people

hopeless case. Well, I do n't do very well, perhaps, in coming well, I do n't do very well, pernaps, in coming here, for I do n't know quite how to run this machine, but I'm glad to come. I lived on Taylor street, in Philadelphia. If you'll tell my people I've come back to send them a word, and to tell them I'm getting along first-rate, I'll be much obliged to you.

My name is Ban Elder

Hattle Clark.

My name is Ben Elder.

[To the Chairman:] Friends of mine are interested in Spiritualism. They read your paper, and they have been looking for a long time to see if a message would come to them time to see if a message would come to them from some of their friends in the spirit-world. I heard them ask among themselves: "Why can't Hattie come and make herself known at THE BANNER? She was a lively person here, and always seemed to accomplish anything she undertook, and she must know that we are anxious to hear from her and the rest."

anxious to hear from her and the rest."

I heard that for quite a long time, but I could not come before. I tried to, but there was always some one else pressing in as hard as I tried, and I had to give up and wait. Now I am here, and I want to send my love to my friends, and say: We are so glad you are interested in this subject, because we feel that it will bring you satisfaction, comfort and knowledge, too, that will be useful in your every-day life and help you to prepare for the life that is beyond.

beyond. Sarah wishes me to send her love with mine. Robert desired me before I came to say for him if I had the opportunity that he is push-

cause of my going out of the body, but I held on to life so strongly, and it seemed to me that I was getting well. I was getting well, and I have never been able to understand how I have never been able to understand how I slipped away. There was an hour of weakness when I felt very, very faint and unpleasant (when I think of it, it almost seems to come back), and I thought I would try to go to sleep. I think if I had roused my will, I would have passed that hour and got well on this side, but I did not. I tried to go to sleep, and I went out of the body. My friends were surprised; they thought I was going to get well, too. I want them to know I was not unhappy after I passed into the spirit-world, saw my friends, and found a pleasant place with flowers and birds and sunshine and everything looking just as real as they looked on this side to me. I did not feel unhappy, for I thought I

looking just as real as they looked on this side to me. I did not feel unhappy, for I thought I had got to a very good place.

When my friends get a little more knowledge of this Spiritualism and develop mediums among themselves, I will come to them and speak, or in some way let them know of the life I live, of what I am doing, and why it is that I do not regret I passed away.

I am Hattie Clark.

James C. Converse.

I expected to announce myself at your last meeting. I came very near to your Circle, but just as I seemed ready to speak there was a drawing off, if I may so call it, of the forces, and I was left outside.

To-day I am very happy to send a word of greeting to my good friends and dear people in Greenfield, Mass., and also a word of regard and remembrance to associates and friends in McKeesport, Pa. I have been associated with the National Tube Works in the latter place, and I have been connected with the interests, private, perhaps, but none the less interests, of the former place as a resident; so I send my greeting far and wide to friends wherever they may be, assuring them of my continued esteem greeting far and wide to friends wherever they may be, assuring them of my continued esteem and affection, and of my desire not to renew associations but to continue them, for I can see no break, although those who are here on the earthly side may think that all is over with me. I am the same active man that I was in former years when my physical body was in full possession of its vital forces and powers, and I feel that there is no reason why I should separate myself from the conditions and associations of the past, which are more or less of a spiritual kind.

I presume that all who come to you speak of

a spiritual kind.

I presume that all who come to you speak of the wonderful life of the spirit. I am not surprised; I like to speak of it myself, for it is marvelous to me, and I think it must be to all or almost all who go out of the material condition.

I will not impose upon your time and good nature. I only come to draw the attention of my friends to this truth, and assure them I am alive and ready to meet them whenever opportunity shall present itself.

My name, sir, is James C. Converse.

Sarah E. Toucey. I come seeking the dear ones of earth-life that I left when I was taken by the hand of death to the spirit-world; yet when I roused myself as a spirit—which was very soon after my eyes were closed in the last sleep of earth— I saw the familiar faces of dear friends around me, and I felt that I had come to a quiet, pleas-ant home. Many of our relatives were there, some of whom had passed away when I was quite young. Members of the Peck family

[Referring to the flowers on the table:] These are mighty pretty flowers, and sweet.

I suppose I was a hard ticket. I suppose that's what they'll say of me, and perhaps add that my room is better than my company, and that if anybody was coming from across the great divide it had better be some one a little more saintly; but we come just as we are, those of us that get the lucky number, and have pluck enough to come in here. That's about the way it is, I recken, or so it seems to me. I've seen the minister come, I've seen the business man come, and now I'm here myself. Well, you can just make up your mind what I

Well, you can just make up your mind what I am by what I have to say.
I've had some rough times on this side, and I've seen a good many strange things, more than those who have been with me know about. than those who have been with me know about. They know of some of the rough times I've been through, and they know it was a mighty rough time when I went out. I did n't go out of my own accord, but I suppose it was all right. It took me some time to find out what had happened. I kept hanging around the old parts out in Texas, but after a bit I got rid of all these conditions and went out into the all those conditions, and went out into the great world beyond. Then I had to go through

great world beyond. Then I had to go through some training.

Oh! every day something new comes up to try a fellow's metal, and show what he is made of. I've got pretty good pluck, and I want to know about these things. I've had about enough of the rough kind of life, and now I'm sort of settling down. I have no doubt that some of the good people that know about me think I've gone to a very hot place, but where I am it's no hotter than what you have to feel. I've had to go through some pretty hard places. I've had to go through some pretty hard places, and I've had the starch taken out of me more than once, but I don't mind. It's pretty good, after all, and I don't find any fault, only I wanted to let some of the people know I was n't settled; I have n't got through all there is to see and know and find out, for I've only com-

menced.

When I come again I think I shall be sort of polished up a.bit. If I came polished up now my friends would n't know me. It takes a good while to get polished up over there, but

I'm getting on. I heard some of those fellows outside of you here saying that all sorts come here—the saint and the sinner. I can't claim to be on the side and the sinner. I can't claim to be on the side of the saints, so I suppose I am among the goats, or among the sinners; but I heard them telling about the universal love of the Father, and so on, and I began to think I was one of the brotherhood myself, and perhaps after awhile I might get to be polished up so I could hitch around to the other side and not make it quite so plain that I'm one of the goats.

I suppose you think I'm a queer fellow and ought to clear out, but I feel better for coming.

I went out from Abilene, Tex., and you can call me John Fulford. I went out in a hurry, I do n't know as I've come back in a hurry, but I've done the best I could.

but I've done the best I could.

Report of Public Séance held June 9th, 1893. QUESTIONS AND ANSWERS.

QUES.—[By E. J. P., Torrington, Conn.] Can spirits more easily manifest their presence in the dark than in the light? and if so, why?

Ans.—Some spirits can manifest themselves more clearly through mediumistic agencies in darkness or in a dim light than they can when the apartment is brightly lighted, because light, operating upon the elements or particles held in the atmosphere, creates commotion, and the absence of light withdraws that condition of activity and brings one of repose or

Spirits who seek to manifest their presence him if I had the opportunity that he is pushing on in his studies and his practice, and he less that he is in just the right place.

I do n't know how it was that I happened to die. I was sick, and of course that was the of certain emanations and elements from the medium's organism and the organisms of per-sons present, and also of certain particles in the atmosphere. Now if these are in a state of quietude they can be better collected and conserved by the spirit-operators than they can if there is activity or commotion among them

It is also true that certain clairvoyants and trance mediums can best be placed under the control of spirits while in a darkened room. control of spirits while in a darkened room.
The presence of light seems to interfere with
the action of the psychological power of the
spirit upon the subject. We have no doubt
that this is because, in a lighted apartment,
the molecules of the brain and the elements
belonging to the nerve aura or atmosphere of
the medium are in greater patigity than when the medium are in greater activity than when the instrument is in a darkened apartment; therefore the work is made more difficult for some spirit-operators when their subject is in a brightly-lighted room than it would be were he or she in a darkened or semi-darkened apartment.

Q.—[By the same.] Have spirits who once inhabited this planet the power to visit the moon or other planets of our solar system?

A.—Some spirits have—at least they say so; other spirits have not.

Many spirits who have been withdrawn from the physical body are still in contact with this planet, and while they may be able to pass from place to place within the atmosphere of this earth, they have not yet gained sufficient power to enable them to pass out into space and visit other worlds. Indeed, some of those who have been divested of the fiesh live in close contact with the earth, just as completely as they did when inhabiting the mortal form; they have not as yet even passed into the spirit-world itself, which is the counterpart of this physical orb. So when such influences come to you they will describe their surroundings as being exactly what they were when A.—Some spirits have—at feast they say so; ings as being exactly what they were when they were in the body, or as being very similar

they were in the body, or as being very similar to places which you know exist upon this globe. Other intelligences pass out into the spiritworld, and find their homes and occupations independent of this physical body earth, and in returning to you they may describe their homes of light and also the conditions which environ them, but they have not yet gained the will-power and intensity of purpose which enable one to pass out into space and come in contact with other worlds and their inhabitants. There are, however, spirit-intelligences who have this power, and who have come back to their homes in the spirit-world and reported what they have seen and heard. Spirits from what they have seen and heard. Spirits from the spirit-worlds of other planets have also visited our own spiritual world, and given tidings of their life and its purposes.

INDIVIDUAL MESSAGES.

Charles Struby.

Charles Struby.

[To the Chairman:] I suppose if a man comes here all crushed up you make him whole. Well, I do n't mean to say I m all crushed up now, but just as I came here to this young woman I felt as if I was, for that was the way I went out of the body.

I was hurt by the cars at the railroad crossing, and it sent me out of the body in a little while. I can't tell you just how long it was, but it was only a very little while after I was taken to the hospital. They told me I was taken to the St. Joseph's Hospital, but I do n't know much about the affair. I only know I

found myself out of the body, wondering what had imprened and how it all came about. Then I remembered being at the track, and an

Then I remembered being at the track, and an awful something coming to me.

I did n't feel quite right when I heard I was dead. I did n't want to be dead, I wanted to be on this side; but I could n't help myself, and so after awhile I began to make the best of it. When I did that I found I was in a very good sort of a place, and some things were better than I had here, and some things were harder. I had work to do, and I'm working now.

now.

I'm very well off, and I want to say so to the folks here. Tell them I'm not crushed up, but I'm feeling good, I'm all right now, and don't want to change places back again if I could, although I did feel so a little at first well I got acquainted. until I got acquainted.
I lived in Paterson, N. J., on Washington

Avenue.
My name is Charles Struby.

Benjamin Flauders.

Benjamin Flanders.

[To the Chairman:] Good day, sir. That was a young man that was just now talking to you, and, to me who lived a long time on this mortal side, meeting many experiences and gaining a good deal of information in regard to mortal life, it seems a pity that he should have been cut off from his experience of earthly things so soon.

I listened to the good song that was sung, "I Love to Think of Old Times," and it did me lots of good, for I love to think of old times as one who lived on earth more than four-score years, and who likes to gather up old recollections and think of how the world grew during his time on earth. Why, I see a great many changes in the way people thought and looked at things, and I can see how the world marched ahead in its inventive accomplishments in my day.

day.
This is a great age, and I am glad I am living in it, although I am out of the body now; but I feel that I have to do with a part of the affairs of life, and can use my activities just as much as I did in the old days when I was connected with the State militia and took pride in its concerns, and also when I used my energies in practical business lines, as I did for

gies in practical business lines, as I did for many years.

Well, sir, I thought I would come back, and see if I could stir up the good people of Brentwood, N. H., and have them think of this great life of the spirit. That's why I am here to send greeting to my people, and to all the old friends and neighbors, and to tell them that a man may live on this side until he finds his vital forces waning, and his energies growing low, but when he slips out of the body of clay, and gets into the other world, he finds himself renewed in vigor of thought, and is ready for renewed in vigor of thought, and is ready for

action again.

That is my testimony, and I am very glad to

That is my testimony, and I am very glad to come to testify to the truth of this grand Philosophy—I suppose that is what you call it. It does a double service, for it helps the poor, doubting friends here, and it helps those who are seeking to get back into communication with those on this side of life.

Well, sir, I will not take up your time; there are others here who wish to say a word, and I would not deprive any one of that privilege. Tell my friends that I think of them with affection and esteem, and shall be very happy to give them an influence, or a word of knowledge concerning this spiritual life whenever I can.

I am Benjamin Flanders.

Lucy K. Bentley.
[To the Chairman:] The good spirit who has charge has kindly motioned me to come in, for and tried to speak, but I went away disappointed. I think I could have said something, but the lady seemed to grow weak after the many had come, and I could not impress her with my name.

but the lady seemed to grow weak after the many had come, and I could not impress her with my name.

I am Lucy K. Bentley, and, sir, I am from Amherst, Mass. I would like so very much to have my friends realize I can come back to them, and know what they have been doing concerning my affairs. I feel that they have done just as well as they could, and I thank them for everything. Tell them I have been so surprised and so pleased with the spirit-world. I have been trying to learn all I could since I went away from this side, and now I have come back to send my regards to them, and to say I hope they will try to learn something of this other life before they go away from earth.

If I can only get into communication with Lucy Green I shall be very much pleased, for I would like to send her a word concerning some matters in which she was interested, and which concerned me before I went away. If I can do so it will be all right, but in case I cannot I will say at this time: I know you have done as well as you could, and I feel that in a little while you will see some matters brightening for yourself that will be helpful and pleasant in another year.

pleasant in another year.

Edward L. Baker.

Edward L. Baker.

[To the Chairman:] I was summoned from the body in 1878, at West Stockbridge, Mass. My interests, and I may claim my home, were in New Bedford, and, sir, I feel that I have not been forgotten in that city, for I had quite large interests there in a material way, and I had an individuality that made itself known in practical lines.

Now sir I have been about fifteen years in

Now, sir, I have been about fifteen years in the spirit-world, and have had time and opporthe spirit world, and have had time and oppor-tunity for reflection and for the study of spir-itual things. I am glad to say that I have not been trammeled in my search and in my march upward by the weight of material possessions, for I made it a point to dispose of my effects in such a manner as I felt would do the most good to the greatest number. I do not speak of this in a boastful mood, but merely to let it be known that I am satisfied with the arrange-ment of affairs and their settlement. Of course I do not expect, nor did I, that every dollar will go into a channel where it will be utilized for great results to humanity, but I utilized for great results to humanity, but I did intend that a large part of my means should be used in such ways, and I feel that it has been; so I do not some back with any weight of material accumulations binding me

weight of material accumulations binding me to earthly things.

I have been favored in the spirit-world in my search for understanding and light. How gratified I felt when I met with wise souls who had developed the higher and better part of life, not only in their search for knowledge, but in their desire to dispense knowledge and truth to ignorant minds, and these wise souls proved instructors and helpers who guided me along my new course in life and gave me strength so that I have taken up the spiritual work with zeal and pleasure and find it truly congenial to my tastes.

work with zeal and pleasure and find it truly congenial to my tastes.

I thought, sir, if I could come back from the spirit-world through a stranger's agency and make myself known after these years of silence, I might perhaps awaken some slight degree of interest in your Cause that would give a new gleam of truth and a new impetus to inquire into the claims of Spiritualism to one or more minds of earth, and that is why I come to send greeting and tender thoughts to friends of the olden time, and to assure them that the years in passing are as so many months, each one filled with something new and helpful to my soul.

my soul. Edward L. Baker.

Charles Ide.

I think, as I try to recall the events of my last days on earth, that it is very nearly four years since I went out of the body swiftly and without expectation, for I was with a dear companion upon the lake when our skift was overturned, and that was the cause of that swift passing into an unknown world that I mentioned. I had so much to live for on this side—good prospects, bright anticipations, a life full of energy, for I felt within me impulses and powers to be brought out, perhaps in greater measure than they had been. I had no desire to pass into another life, untried and unknown; but the summons came, and I had to go.

the other world was all strange to me, but I soon found one thing that was very sweet: There is no separation of kindred souls, and there is communion between loving hearts in that world more satisfactory and harmonious than there is on this side. I also found that there is opportunity for a young man, or for any man, to express and expand his native

taients and abilities, and put them into prictical execution, so that I was not forced in hold still and feel that my powers were pent up and unable to manifest themselves. That was a very good thing for me to find; and then, sir, I learned that: it was possible to come back into proximity to individuals of earth, see what was taking place with them, and also watch the events of passing time as they apply to practical methods of achievement on this side of life. So I gained many points of knowledge, though I had passed from the earthly body, and I come back here to-day to tell my friends of it and to give them my word of hearty greeting and respect, hoping sometime to get to them in private ways and pass them such words of significant import as will truly identify myself to their understanding.

[To the Chairman: I was, sir, connected in a business way with the Minneapolis Gas Light Company, and of course my home was there in the city of Minneapolis, Minn. My name is Charles Ide.

Perhaps I had better add that our dear Miss L. sends her love and greeting to the tender friends of earthly life.

Mrs. Sarah B. Seymour.

Mrs. Sarah B. Seymour.

There is neither sickness nor pain for the soul that reaches out in aspiration and love for light and comprehension of life in the spiritworld. True, there are beings out of the flesh who are weary and sick, and filled with turmoil, but it is because of their own wasted energies and restless spirits that are constantly seeking something they cannot find, and that are dissatisfied with life as it is. Those who desire to conform to the laws of the spiritworld, and to live in harmony with all mankind, are never sick, and the weariness and pain and torpor of the body that may be felt on earth all pass away with the enfranchise

worm, and to live in harmony with all mankind, are never sick, and the weariness and pain and torpor of the body that may be felt on earth all pass away with the enfranchisement of the spirit.

I was weary, and filled with pain. The numbness and torpor of death crept through my frame some time before I passed on, but when the last shock came, and took me from the body, I felt rejoiced. I did not fear to go, though I did not have the full light and knowledge of the immortal state that you must have in communicating as you do with those who dwell there; but I had no fear. I felt that all would be beautiful and right for the spirit that passed on from one condition to another, and I found it so. Many years have passed since that happy day when I opened my eyes, and felt my frame filling with the vital forces of a fragrant and beautiful world—yes, twenty-two years have passed since then, and yet I have known no sorrow and no pain.

[To the Chairman:] I come back now, dear sir, to have it known that this is life, eternal, wonderful life, that fills the spirit with all exaltation, and the exhilaration of force and power that no words can describe. I do not feel like an old lady in coming to you, but like one who has renewed her youth and strength, and feels happy to give thanksgiving and praise for the life that is hers.

I went away from the home of my daughter, Mrs. Alfred Weller of Milwaukee, wis. I had many friends in Milwaukee, and I turn there in thought with a heart full of love and fond remembrances. Changes have taken place with friends and relatives, and the years have brought their experiences, and marks of time; but to the spirit change only means growth and advancement, and though it brings painful experiences and sorrows to those of earthlife, these are only the effects of the ripening process which helps to burst the shell of this outward life, and give the spirit room for greater unfoldment, and the expression of its powers.

Oh! there are so many dear ones with me in the spirit world. A whole family

preater unfoldment, and the expression of its powers.

Oh! there are so many dear ones with me in the spirit-world. A whole family of Bradfords are there, and many others who are near and dear, full of the harmony of love and kindly feeling, and working, each one in his own way, to fulfill the destiny of his soul.

I am Mrs. Sarah B. Seymour.

Daniel Saunders.

Daniel Saunders.

[To the Chairman:] Well, sir, when I came here this afternoon I tried very hard to get in, but I found there were others booked before me, and that I must await my turn. Then I was so afraid I should lose all chance of coming that I fastened my thought upon the little lady, and tried to use my will power upon her brain; but your Spirit Chairman here told me I must not do that, for it was disturbing the conditions of other spirits who were entitled to come. I don't understand these things very well. I don't mean to make any disturbance, but sometimes these silent forces are more effective than outspoken ones. I have learned that since I went to the other life, and a good many other things.

I was a common shoemaker—I don't know

I was a common shoemaker—I don't know as I'll say that, for I took pride in my work. I didn't like to turn out common shoes; I

I was a common shoemaker—I don't know as I'll say that, for I took pride in my work. I didn't like to turn out common shoes; I wanted them to be a credit to me, to be made of good stock in a workmanlike manner, because I didn't see why a man shouldn't make his work just what he claimed for it—I didn't see what business he had to do otherwise. I always felt that way, and if I had put poor stock into my shoes and also poor stitching. I should have felt the effects of it in a kind of haunting memory.

I'm not going to try to tell how many years I've been away; I might get mixed up, for I haven't kept track of time at all. I know I used to live in Boston, and had a shop at the North End. I had a family here, but my wife has gone to the spirit-world, and I have seen her since I went over. My children have grown up and scattered. Perhaps they will hear that I've come back, and perhaps they won't; but anyhow, I've come for the first time, and I'm very glad to come.

I'm not going to make a speech, but I've done the best I could in coming here. I was n't much at making speeches when I was on this side. I was sometimes very quiet for days together, then I would get into my talking mood and have something to say. This is one of the days when I've got into my talking mood and have something to say. This is one of the days when I've got into my talking mood, and I thought I'd take advantage of it and try to make myself known.

If any of my people, or any one who used to know me, gets wind that I've come back, I hope they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they will lose a great deal. I'don't mean that they bench they not here working in the other world, not tapping shoes, but I've been busy in

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. June 13.—Mrs. Nanoy Hall; George W. Lord; 'Asahel San-brin, Mrs. Electa Graves; Louisa Mills; Hezekiah Walker; Guide, for Anna Heberle. June 16.—Charles E. Lester; Louis R. Howe; Maria Clapp; Mrs. Isabel A. Bristow; Ezra M. Gay; Henry Towle; Mrs. Helen Stottler.

To the Liberal-Minded.

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July 19.



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Owing to sickness at home, the Doctor has been compelled to postpone his visits to Boston for the present. Until further notice all correspondence must be sent to the notice all correspondence must be sent to DH. G. E. WATKINS.

Oct. 14. How 401, Ayer, Mass.

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Dr. Ira Chandler,

OF SO. DUXBURY, will be at 33 Dale street, leads off of Warren street, Boston, Mass., Thursday, Nov. 2th, from 9:30 till 12 o'clock, from 12:30 till 3, to receive patients. Also once in two weeks on Thursdays, same hours, until further notice.

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Oct 21.

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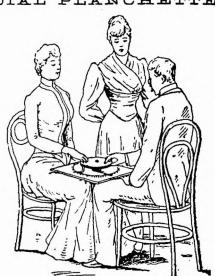
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DAMPINE OF SINGLE STORY, Which are enumerated the pamphet of sixty-three pages, in which are enumerated the pamphe

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 11, 1803.

MEETINGS IN BOSTON.

MEETINGS IN BUSTUN.

Boston Spiritual Temple, Berkeley Hall, 4

Rerkeley Street.—Lectures Sunday at 10% A.M. and 1%

R.M. Mrs. R. S. Lillio, speaker for November and December. Wm. H. Banks, Fresident; F. B. Woodbury, Sec'y, 189

Contre attenct, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple moets Wodnesdays at 3 Boyiston Placeat 2½ r. M. Business meeting 4 r. M.; tea at 8 r. M.; public meeting 7½ r. M. Miss Lucotto Webster, President; Miss Nellio M. Bemis, Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Boclety: Sundays, at 2% r. M. Sunday School at 11 A.M. Sociable Wednesdays at 7% r. N. Other meetings announced from platform. Seals free, All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% r. M. Dr. H. B. Storer, President, 496 Shawmut Avenue.

The American Spiritualists' Association will

Avenue.

The American Spiritualists' Association will hold meetings every Wednesday evening at 7½ o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of mediumship. Investigators are especially invited. All are welcome. P. C. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Children's Progressive Lycoum meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10%. All welcome J.B. Hatch, Jr., Conductor.

The Ladies' Lycoum Aid meets every Wednesday. Business meeting at 4 P.M. Suppor at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at it A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland: Bpiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall? Thursday at 1½ P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Gonductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A. M. and 2½ and 7½ P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductors.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremonb street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury.

Hollis Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President. Irving Hall, 1125 Washington Street.—Meetings Sundays; 10¼ A.m., developing circle; 2¼ and 8 P. M., speak-ing and tests. Mrs. O. A. Robbins, Conductor.

ing and tests. Mrs. U. A. Kobbins, conductor.

First Spiritualist Ladies' Aid Society Parlors,
1031 Washington Street.—Business meetings Fridays,
at 4 P. M.; Tea at 6 P. M.; Social meeting at 7% P. M. Public Cirole last Friday in each month at 3 P. M. Mrs. A. E.
Barnes, President; Mrs. E. D. Mayo, Secretary.

Abbotsford Hall (City Square, Charlestown).—Meetings Sunday at 11 A. M., 2% and 7% P. M. Dr. E. M. Sanders, President.

Ohelsen - Pilgrim Hall.-Spiritual meetings every Sunday at 21/2 and 71/2. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .--The morning service opened with "Some Sweet Day By-and By," very finely rendered by Mr. John T. By-and By," very linely rendered by Mr. John I. Lillie and Mr. John W. Lane, with piano accompaniment by Mr. Lane. Mrs. R. Shepard Lillie was the speaker of the hour, and prefaced her lecture with a sublime invocation. After another song, Mrs. Lillie was introduced, and expressed her pleasure to be present, and the hope that during her present engagement we shall be able to acquire a greater degree of knowledge and truth, so that we shall find ourselves further along on the road of progress when she leaves us for other fields.

The first question presented for consideration was

us for other fields.
The first question presented for consideration was "What is Christ to you?" In answer the speaker said that Christ was an exemplar whose doctrines it is safe for us to follow. We look upon him as the herald of a truth that was to save the people of that day from materialism. The time when he came was one of darkness, and through his instrumentality spiritual manifestations were produced that were as marked as are the spiritual unfoldments of this day.

Every fact demonstrated by selence has always been

Every fact demonstrated by solence has always been in existence, but man has learned to investigate more fully, and to make use of the power within all nature. The idea people had in ancient times was that Christ was the Son of God, who came to avert the wrath of God, and save mankind from eternal d-ath; but we do not accept Christ in this way. We believe that we can only be benefited by living out his teachings; and to live out these principles, there must be a growth into his ideals. But let me say that the so-called Christian world does not carry out the doctrines of the Sermon on the Mount. Had those doctrines been carried out, the world would be better than it is to-day. Eternal progress is the law by which man is Every fact demonstrated by science has always been

of the Sermon on the Mount. Had those doctrines been carried out, the world would be better than it is to-day. Eternal progress is the law by which man is governed, and there has always been a higher ideal placed before him than he is practicing, else there would be no such thing as progress.

Nationalism was alluded to by the speaker as in advance of the public sentiment of the people. You may take the teachings of Modern Spiritualism, and you will find they are the same as those taught by the Christ to whom you refer, but these teachings the large majority are not ready to adopt. Spiritualism reaches our physical condition as well as the spiritual, and the spirit-world has given much advice on the subject of eating and drinking, especially in regard to what their mediums shall eat and drink in order that their bodies may be fitted for spirit control, but very few indeed follow these teachings. It is a fact that by unwise eating and drinking man brings upon himself many of the evils and diseases with which he is affileted to-day, and the further man proceeds from simplicity the shorter life really becomes. A man

afflicted to-day, and the further man proceeds from simplicity the shorter life really becomes. A man may be poor and yet be spiritual. By living on as lit tle as the simple needs of the body require, avoiding the excesses of to-day, no one need call binself poor.

The lamentable financial condition ought to awaken the people to the causes of the hard times we deplore. One political party blames the other for this condition, but this does not reach the real cause, which is the extreme selfishness that predominates among the people.

but this does not reach the real cause, which is the extreme selfishness that predominates among the people.

Some one asks our opinion of God as a people, and we reply that we could not answer that question decisively, there is so much difference of opinion. We will say, however, that Spiritualists do believe in God; but when you ask us what we know about. God, we answer simply, Nothing. If you mean to ask if we believe in a God—the only power in the universe that can control all things and make man's condition better—we reply, No. If God can do all these things, why does he not? I say, without being sacrilegious, that if God does not do all the questioner believes him able to do, it is simply because he cannot. If we believed that God has such power to make man do better and does not do it, we should be led to doubt the existence of God altogether. Nature's, laws are to be observed, and man is governed by them. If you ask us if we believe in the Trinity—three in one and one in three—we answer, No; we know it is not true; but we believe in the divinity of the great Supreme Power that you call God.

Mrs. Lillie closed with an improvisation upon the thought, "The Ideals of Spiritualism," which was a fitting application of the teachings of Spiritualism to daily life until the end shall come, and the service closed with Phobe Carry's beautiful hymn, "Nearer My Home To day," sung by Mr. Lillie, accompanied by Mr. William H. Boyce.

The evening session opened with a song by Mr. Lillie and Mr. Lane, followed with an invocation from Mrs. Lillie, and was heartily applauded.

Mrs. Lillie, in opening asked the question, Why Should Men Desire the Immortality of the Physical Body? We believe that man is possessed of immortality, and we believe that man se nobled him to control the physical. The question which drew forth these remarks was in relation to Christian Science.

The body, continued the speaker, is the servant of the spirit, and we believe in the supremacy of mind. We should seek to know the laws which govern the

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of demarcation between them. We do not believe that man ever ought to be sick, and in order to benefit mankind we should be able to prescribe the remedy. The speaker criticised the theory advanced by Christian Belentists that the diseases from which people suffer are only imaginary. We have the truth that spirits return sometimes to correct the errors of the past. Man should try to develop the powers of the past. Man should try to develop the powers of the inatural body, so that they may be the temples of the living God. Whatsoever Dan fails to accomplish here must be accomplished senation and somewhere, but we do not believe that the body is needed when its purpose shall have been accomplished; hence the immortality of the physical is not possible under any circumstances. Again, there is no death for matter or spirit. These bodies are changing every day, and we ask what is it that man desires to retain? The fact is, matter is the servant of spirit; spirit has molded everything. The power of spirit over matter is an established fact, and we see spirits overy day coming back to take up the work left undone.

The religious systems of the past have failed to save man from the conditions autrounding him, and we hall with joy the glorious truths of spiritualism which have come to us, and which are leading the people up out of the darkness into the light. Every act of a man's life is recorded, and the time is coming when our characters shall be so plainly written that we shall not need the power of psychometry to reveal them.

them.

POINTS.

The Helping Hand Society will give a reception to the officers of the Boston Spiritual Temple in Gould Hall. 3 Boylston Place. Wednesday evening, Nov. 22d, to which all are especially invited.

The audience was unusually large last Sunday, and Mrs. Lillie was received with great applause as she appeared in the hall to resume her work.

Mrs. Lillie announced that at the earnest request of many friends she had decided to take a room where these friends could have interviews with her spirit-guides for spiritual advancement. She will be found at 1507 Washington street. Tuesday, Wednesday, Thursday and Friday, from 10 to 4, and will have a so-cial talk on Thursday evening at the same place.

Miss Nellie M. Bemis, Secretary of the Helping Hand Society, has been elected Librarian of the Veteran Spiritualities Union, of which the President of Boston Spiritual Temple, Mr. William H. Banks, is Secretary.

Excellent music is furnished for the meetings by the units defforts of Messrs. Lillie and Lane, whose voices blend in perfect harmony, aided by the plano accompaniment of Mr. Boyce.

Dr. U. K. Mayo, we are sorry to learn, has been confined to his house for a long time by sickness.

F. A. HEATH.

The Helping Hand Society held its regular weekly meeting (afterneon) Nov. 1st. at 3 Boylston Place.

The Helping Hand Society held its regular weekly meeting (afternoon) Nov. 1st, at 3 Boylston Place, —Miss Webster. President, in chair.

Nov. 22d the Society tenders a reception to the officers of Berkeley Hall Society.

A cordial invitation extended to all.

N. M. BEMIS, Sec y.

America Hall .- Last Sunday's meetings were of

a great benefit to the very large audiences which assembled. The chairman, Dr. S. H. Nelke, took as subjects for the opening remarks at each session brief articles from the latest issue of the BANNER OF

articles from the latest issue of the BANNER OF LIGHT.

In the morning he spoke on "The Greatest Crimes and the Greatest Good have come from Little Things"; in the afternoon on "The Religious Parliament"; and in the evening on "Vaccination."

Nearly all the mediums present made remarks on these subjects, showing that they were alive to the importance of these questions, and these true workers in the field of Spiritualism also spoke highly of the good work which THE BANNER has done and is do ing for the advancement of our glorious Cause.

The following assisted: Mr. Hayes, Miss A. Peabody, Mrs. Fredericks, Mrs. Dr. C. A. Smith, Mrs. Woods, Mrs. A. M. Ott, Dr. C. L. Willis, Dr. E. A. Blackden, Mrs. A. Forrester, Mrs. Georgie M. Hughes, Dr. L. F. Thayer, Mrs. E. Fannie Taylor, Miss Nellie Thomas, Miss L. E. Smith and others.

The music was furnished by Miss Sadie B. Lamb, Dr. S. H. Nelke and our sweet boy singer, "Little Eddie," who will be with us again Sunday next, afternoon and evening.

Eddie," who will be with us again Sunday next, after-noon and evening.

The meetings are conducted by Miss A. Peabody and Dr. S. H. Neike.

The BANNER OF LIGHT is always for sale at each session, as well as at the new residence of Dr. S. H. Neike, 587 Treinont street, opposite his former address, where he will be pleased to take yearly, semi-annual or trial subscriptions.

SIMPSON.

Engle Hall .- Wednesday afternoon, Nov. 1st, large and interesting meeting; invocation and remarks, Mrs. M. E. Pierce; excellent tests and readings, Dr.

large and interesting meeting; invocation and remarks, Mrs. M. E. Pierce; excellent tests and readings, Dr. Wm. Franks, Mrs. I. P. A. Whitlock, Mrs. J. K. D. Conant, Mrs. M. Knowles, Mrs. E. L. Soule. Mrs. E. A. Mason, Mrs. E. F. Taylor, Mrs. G. M. Hughes, Mr. E. H. Tuttle.

Sunday, Nov. 5th, morning developing circle was large and harmonious, with good results. Afternoon, invocation, remarks and tests. Mrs. M. E. Shirley; pleasing remarks, Mrs. M. E. Pierce; remarks, tests and readings, which were convincing of their truthfulness, Mrs. Cunningham, Mrs. J. K. D. Conant; recognized readings and tests, Mrs. M. Knowles, Mr. E. H. Tuttle.

Evening, invocation, fine remarks, tests and readings, Mrs. Dr. E. A. Roy; excellent tests and readings, Dr. Wm. Franks; acceptable remarks, Mrs. M. E. Pierce; remarkable tests and readings, and a poem, Mrs. I. R. Downing. Mr. Tuttle answered mental questions, also gave readings and tests in a satisfactory manner.

The meetings throughout the day were well attended. Musical selections, Mrs. Nellic Carlton. Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M.; Wednesday afternoons, 2:45.

Banner of Light for sale at each session.

HARTWELL.

The Children's Progressive Lycoum held its

attendance on the part of both school and audience. The Assistant Conductor, Mr. Wood, continued his The Assistant Conductor, Mr. Wood, continued his series of talks upon the religions of the world. After the march, little Gretchen Streppe gave recitation. Baby G flord was next called upon for a song—which was vigorously applauded, followed with a recitation; Master Milan Corey, recitation; Helen Higgins an excellent plano solo; Eddie Illii, songs; Aaron Task, recitation.

The Lyceum this morning was glad to welcome among its visitors a gentleman from a faxoff land. In

The Lyceum this morning was glad to welcome among its visitors a gentleman from a far-off land, Dr. Terry, from Australia. Dr. Terry is a member of the Lyceum in Melbourne, being one of its trustees at the present time. His audience listened very attentively to him during the brief time he occupied the platform. George Sawyer, recitation; Mr. Schaller, of the Lyceum orchestra, favored the audience with a violin solo; Miss Stella Churchill a fine reading.

Mrs. Butler was the next speaker. Her remarks, as usual, were on the Fair. She states that up to the present time but two societies have taken hold with her to help in the matter; but the building had got to come!

omer Remarks by Conductor J. B. Hatch, Jr., closed the xercises. George S. Lang, Sec'y.

The Ludies' Lycoum Aid Association-Mrs. Wm. S. Butler, President. These meetings are held every Wednesday afternoon and evening. The after every Wednesday afternoon and evening. The after noon is devoted to sewing, and such business as comes before the meeting. At six o'clock a supper is served.

Last Wednesday a large andience was present. Mrs. Butler, the President, being obliged to leave early, made some good remarks on the Fair that is to be held in December; she left the entertainment in charge of the Vice President. Mrs. M. A. Brown, who also made good remarks; duet on the plano, Mrs. Frost and son; recitation, Master Willie Sheldon; the speakers and test mediums were Mrs. Whitlock and Dr. Huot; Little Winnie Ireland sang: Master Eddie Hatch, recitation; Mr. J. B. Hatch, Jr., made some remarks, that were listened to with much interest.

Nov. 15th a large delegation from Lynn will be present. Nov. 22d is children's night; good music and dancing.

L. Wood, Sec'y.

The Home Restrum (No. 21 Soley street, Charlestown) .- Nov. 5th, meetings were attended by good audiences. The developing circle at 11 A. M.

good audiences. The developing circle at 11 A. M., was a source of pleasure to all. Tests and readings constituted the entire service of the afternoon.

In the evening the house was well filled by a fine audience. Praise service; invocation and tests, Mrs. Hodgdon; Dr. Sanders (Chairman) followed with some fifteen or more readings, nearly all being reading recognized; readings and tests by our organist, Mrs. Kneeland; then closed with some and benediction.

The developing circle next Sunday at 11:30 sharp; regular services 2:30 and 7:30.

O. B.

Commercial Hall.-11 A. M. Dr. Blackden opened meeting with remarks; Mrs. A. Woodbury and Mrs. E. Higginson gave psychometric readings.

E. Higginson gave psychometric readings.

2:30 P. M. Mrs. Jennie Conant, Mr. J. T. Coombs, astral readings; Mr. C. D. Ruller, Mrs. Josephine Stone, Mrs. A. Woodbury, and Dr. Smith, psychometric readings.

7:30 P. M. Mr. A. H. Quint, remarks: Miss Josephine Webster, impersonation tests; Dr. C. D. Fuller, Mrs. A. Woodbury, readings; Mrs. C. Dickinson, Dr. Smith, readings and tests:

BANNER OF LIGHT for sale,
Psychometric meeting every Thursday at Rathbone Hall, 2:30 P. M.

The Ludica' Industrial Society met Thursday, Nov. 2d, at Dwight Hall. Business meeting at 4; circle. 5: a large company to supper at 6: 7:45. President in chair: congregational singing; Mr. Eben Cobb responded to a call in his usual happy way; Mr. Lyman O. Howe gave a beautiful poem; Mrs. M. A. Brown a reading, "Be Careful What You Say"; tests, Mrs. Soule, Mrs. Wilkins, Mrs. Hughes. Nov. 9th our regular dance. All are welcome. 19 Oak Grove Terrace: H. E. JONES, Sec'y.

of Sunday, Nov. 5th, shows the interest taken by the spiritualistic public in Mrs. Robbins's work. Addresses, readings and tests by Dr. E. A. Blackden, Mr. Hersoy, Mr. Varcoe, Dr. Coombs, Mrs. Smith, and Mrs. Robbins—all of which were well received.

BANNER OF LIGHT always for sale at the door.

THEODORE.

Holle Hall (789 Washington Street). Society of Ethical and Spiritual Culture meetings, Mrs. M. A. Wilkinson, President. At the Tuesday afternoon meeting Miss Jonnie Mulien gave many tests of spirit presence, as did also the following mediums: Mrs. L. E. D. Davis. Mr. Hardy, Mrs. Callalian, Mrs. Wilkinson, Mr. Herkey. and Mrs. Jonnie Wilson Hill. These Tuesday meetings are the very best of the week.

Sunday A. M., developing class was largely attended.

ed., Afternoon.—Organ solo; David Brown upened the meeting with remarks and excellent tests; solo by Mrs. Stirilug; Mrs. Forrester followed with psychometric readings; Dr. Toothaker gave readings, after a few pertinent remarks; Mrs. M. E. Pierce made remarks practical and inspiring; tests were given by Mrs. Davis and Mr. Hardy, which closed the session.

Evening.—Organ voluntary; Mrs. M. E. Pierce, invocation and speech; Dr. O. D. Fuller spoke, under control, and at his best, because of the success of getting the charter for the Wigwam Associates at Onset; Mrs. Jennie Wilson Hill, Mr. Hardy and Mrs. Wilkinson gave excellent tests.

Two weeks from Tuesday the Indian Peace Council will occur at 2:30 p. M.

Harmeny Hall.—On Tuesday. Oct. sist. A grand

Harmony Hall .- On Tuesday, Oct. 31st, a grand developing circle; extra music; Dr. Huot, Mrs. Nutter, Mrs. Hughes, Dr. Lathrop, and other mediums,

ove tests, 18 of 6 On Thursday afternoon Mrs. S. E. Rich gave fine

On Thursday atterneon Mrs. S. E. Rich gave fine tests; Mrs. Hatch, Mrs. Wilkins, Dr. Huct, Mrs. Knowles, Mr. Hersey, Mrs. Hughes and Dr. Lathrop made the meeting replete with spiritual power.

Friday the guides of Dr. Lathrop gave a lecture on the "Germination of the Spirit of Humanity," which was well received,"

Sunday morning the circle was large; Mrs. Hughes, Mrs. Nutter, Dr. Hupt, Mrs. Collier, Mrs. Pogg and others, assisted Dr. Lathrop:

Afternoon, Bro. Martin presided, and gave tests; Mrs. Annie Smith, Mrs. Hughes, Mrs. Nutter, Mrs. Chandler Balley, Mrs. E. M. Shirley, Dr. Hugt, Dr. Toothaker, Bro. Coombs and Dr. Lathrop wrought wonderful work.

In the evening Mrs. Nutter, Mrs. Annie Smith, Bro. Hall, Mrs. Chandler Bailey, Bro. Hersey, Dr. Coombs and Dr. Lathrop gave tests to the largest audience we have had.

have had. Meetings on Tuesday and Thursday at 3 P. M. Lec-

The Banner of Light is for sale at all our meetings.

W. L. LATHROP, Conductor.

The First Spirituniist Ludies' Aid Society.-A well-attended business meeting, Nov. 3d. Three additions to membership; about fifteen renewals. The departure to spirit-life of Mrs. Boyer and Mr Hobbs is slucerely regretted by all; to know them was to love and respect them. And re know their kind and helpful influence will assist us in future as in the past. Mrs. Buchanan, librarian, is busy with the contri-

At evening session addresses were made by Mr. Taliman. Dr. Tuttle, Mrs. Brown, Mrs. Staples; also tests and communications. Excellent music by Miss Amanda Balley, Mrs. Gertle Hanson.

F. B. WOODBURY.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 5th and 5th etects. Streets, on Seventh Avenue; entrance on 5th street. Services Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

President.

Knickerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualist' Society meets each Sunday at
11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West
14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 80 clock, Appropriate congregational music,
representative speakers and excellent test mediums. The
investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 14—at 310 West 28th street. Mrs. Mary C. Morrell, Conductor.

Carnegie Hall .- Lyman O. Howe lectured for us last Sunday morning and evening. It is three years since he was with us, and his friends were glad to welcome him and listen to his words of truth and

to welcome him and listen to his words of truth and instruction.

In the morning he spoke upon "Questions." You are always asking questions, he said in part, and thus are brought into relation with the sources of information and reply. Were it, pot for questioning. Modern Spiritualism would not, be known and now be doing its grand work. There would be no science, no philosophy, no religion—nothing. Of what use would spirit return be if you did not receive the message and make inquiry? Of what use would be the telegraph if no one was at the other end to receive and give out the message? He spoke of the conditions of sin, of perverted emotions, debauchery, passions, wars, murders and alf-evil as being necessary for the evolution of the higher man. But for the conflict no victory would be won, no manhood and womanhood built up. A being of no earthly use to himself or to others would result if we were in a world of perfect peace and tranquility, with nothing to overcome, and no want in the world urging us to aid others. A world with perpetual summer; and sunshine, a temperature always at eighty five degrees, breezes always blowing the same, would soon bring about unhealthy conditions. It takes light and darkness, heat and cold, storms and winds and zephyrs, to make life possible upon the earth and to develop that life into usefulness.

Mr. Howe's invocations and poetical recitals were

iess. Mr. Howe's invocations and poetical recitals were

excellent.

The afternoon meeting was well attended, and interesting. Brief and appropriate remarks were made by the President, Mr. Newton, Mrs. Tingley and Mrs. Williams. The latter gave some excellent tests, as did also Mrs. White. Mr. Harlow Davis gave many wonderfully accurate tests, all of which were fully recognized. Mrs. Moss read from photographs, and Mrs. Henderson made brief remarks, and gave a few tests. Mr. Snipes and Mrs. Morrison rendered a duet very acceptably.

acceptably.

At the evening meeting there was an appreciative gathering. Mr. Howe's discourse was admirable, and of a highly spiritual character. He speaks under control of influences who are logical and impressive, and who express an exalted reverence for and belief in God. He has given great satisfaction.

Mr. Howe will speak for us the remaining Sundays of November, morning and evening.

[PSYCHICAL SOCIETY'S report third page.]

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock, Good speakers and mediums always present. Seats free, All cordially invited. The Progressive Spiritual Association, Bedford Avanue, corner of South Third street. Meetings Sunday evening, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street. Sundays il A. M. and J. P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Biake's parlors, 1024 Bedford Avenus/mar DeKalb Avenue), avery Sunday evening at \$ a'clock.

The 'Advance Spirithal Conference meets every Wednesday veening at Jackson Hall, 515 Fulton street. Good speakers and mediums: 4(giber; L. Whitney, Chairman, 100 and 100 are 100

Societies, etc.-The BANNER's readers will be pleased that the Spiritual Cause is flourishing here. We have Mrs. Kate RF Stiles to minister to The We have Mrs. Kate, Re Stiles to minister to The Spiritual. Association during November. The Advance Spiritualized Conference, convening every Wednesday evening, at 515 Fulton street, is increasing in numbers, and interesting essays are given and harmonious discussions with tests are in order. Four spiritual meetings are held on Bedford Avenue every Sunday, with good attendance at each.

The Parent Fox Fund Society is planning concerts and seances to defray the expenses of removal of Mrs. Fox. Kane's and Mrs. Fox. Jencken's, remains from the vaults at Greenwood Cemetery, as (the time having expired) we have received notice that they will be buried in the public grounds if they are not removed immediately. Emily R. Ruggles, 492 State street, Nov. 3d, 1803.

PENNSYLVANIA,

Tituaville.-Branch No. 1, Veteran Spiritualists Union, has been favored during the month of October (excepting the third Sunday) with the services of Mrs. (excepting the third Sunday) with the services of Mrs. (exrie E. S. Twing—she speaking Sundays, afternoon and evening, and giving scances of psychometric readings on Monday evenings. During her work here she has made many warm friends, and presented the facts and philosophy of Spiritualism in such a practical and pleasing manner that one and all could say "amen."

"Amen."

Her scances, psychometric readings and home talks have been a very pleasant feature of her work here.

On the third Sunday she was called to Worcester, Mass. to attend the fineral of an old friend, who had recorded in his will that she should speak at his obsequies.

C. M. HAYES, Sec y.

Young Mothers .

Nov. 0th our regular dance. All are welcome.

19 Oak Grove Terrace: H. E. JONES, Secty.

19 Trying Hall—Mr. George Gibbs, Chairman. A for bursing bables as well as for general cooking. I has stood the test for thirty years. As a food for infull attendance at the afternoon and evening meetings fauts it has no equal.

Cleveland (O.) Notes.

To the Editors of the Danner of Light: Business depression, a stringent money market and political activity express the situation at this time in this city-in fact, all over the State. It is to bo

Business depression, a stringent money market and political activity express the situation at this time in this city—in fact, all over the State. It is to be hoped that after the election on the 7th trade-will begin to assume its normal condition.

Dr. Wm. It. Terry of Melbourne, Australia — This well-known gentleman and worker in the spiritualistic cause at the antipodes, after leaving the World's Fair and enjoying a ten days' visit with Hudson and Emma Tuttle of Berlin Holghts, O., paid a three days' visit to Cleveland. Beling apprised of his intended stay here, it was decided to give the distinguished worker a public welcome, under the auspices of the Children's Progressive Lyceum. A large attendance was present Studay, Oct. 20th, and an attractive program presented. Conductor King being absent through illness, Mrs. Carrie L. Hopkins: conducted the routine exercises, and it fell to the lot. of your correspondent to introduce Dr. Terry to the audience of little and big people present. On rising and stepping to the front of the rostrum to respond. Dr. T. was greeted with hearty appliance. He graphically described the status of the Spiritual Cause in Australia, and his connection with the movement in Melbourne, and other places. The Doctor is an interesting talker and a very genial gentleman.

During the session Dr. V. P. Englisti gave his second lesson to the Lyceum scholars on anatomy and physiology, using a life size mannikin, to illu-trate with. Dr. R. is a regular M. D. of the homeopathic school, and is now a professor in the Phrenological and Psychological Society of this city. His pleasant talks to the children not only interest but instruct them in what they should know of the house their spirits reside in. Following the Doctor's talk came.

The Poem Context between three of the ten to-twelve year old little girls, Grace Clifford, Mamle Lancken and Ruby Snape. The poem rected was "The Children over twenty-dre' years ago. The three judges appointed to decide as to who was the victor-were Mrs. Jas. B. Cli

are doing their best to advance the spiritual Cause here.

The Good Samaritans' Relief Society, auxillary to the Children's Progressive Lyoeuin, through the kind invitation of the West-Side officers, held a very successful meeting and social at their hall, 483 Pearl street, Friday afternoon and evening of the 3d. A substantial supper was served from 6 to 8 r. M., presided over by Miss Tillie H. Lees and Mrs. Frink, Presided to 9th Miss Tillie H. Lees and Mrs. Frink, Presided to 9th Miss Tillie H. Lees and Mrs. Frink, Presided to 9th Miss Tillie H. Lees and musical program was presented by members of both organizations, followed by an hour's social chat. A vote of thanks to the West Side friends closeckins very pleasant and fraternal meeting.

Mrs. F. O. Hyzer.—This well-known able speaker and poetic improvisatrice, formerly of Baltimore, but now of Ravenna, O., occupies the rostrum in Army and Navy Hall the whole of this mouth, during the absence of Mrs. Lake in Anderson, Ind. The last two Sundays, the 19th and 26th, Miss Maggie Gaule, the popular test medium, will supplement Mrs. Hyzer's discourses with platform tests.

Mr. Harry W. Archer, through continued illness, was prevenied from filling his engagement with the Cleveland Spiritual Alliance the first two Sundays. We learn on good authority that since the development of Mrs. Archer as a materializing medium, she has been holding semi-weekly seances at 1420 Broadway, in lieu of her husband, with excellent results.

Wrn. A. Mangleld, who is now in the city, located at 154 Huron street, while attending his second term at the Homeopathic College, devotes his leisure hours to the exercise of his mediumship, holding Sunday evening light séances for physical phenomena, and giving private séances on application for independent state writing.

Passed to Spirit-Life, Wednesday evening, Nov. 1st, from his home, 110 Walton Avenue, Frederick Muhlhauser, aged fifty-two years. The city flag is at half mast, Mr. Muhlhauser being one of the most prominest business men of C here.
The Good Samaritans' Relief Society, auxiliary to

SOUTH DAKOTA.

Aberdeen .- A three months' engagement in the beautiful city of Minneapolis, of my services for Sun-day, make week-night engagements in the surrounding country possible. I am now filling one of these in Aberdeen, and am glad to report interest in the Cause of Spiritualism, and a growing desire to see and hear for themselves among the people of this section."

I wish to speak particularly of the kindness and consideration which has been my portion under the hospitable roof of Mr. and Mrs. E. Bach, two as stanch and consistent Spiritualists as it has ever been my good fortune to meet and know. Mr. Bach is himself a speaker, not only on Spiritualism, but on economic and the standard of the second of the

self a speaker, not only on Spiritualism, but on economic subjects, and is well and widely known in the West. It is not long since he took the platform for Spiritualism, and I do hope to see this new but earnest and able speaker constantly employed by our best societies. It is not for one who has been taken behind it to lift the veil from the family life of any, but I can say that never in my travels since I became a Spiritualism thave I met a family more united in love for Spiritualism thau this from whose bosom I write. Nether I nor those who before me have been welcomed to and made happy in this home will ever forget its warm Western greeting, its generous hospitality and its delightful atmosphere of unity and goodwill.

INDIANA.

Indianapolis. - Mrs. Adeline M. Glading, of Doylestown, Penn., has been lecturing here to the Spiritualists' Society for the past two months. She spoke from subjects given her by the audiences, also

spoke from subjects given her by the audiences, also gave readings and tests. Her control, "Hoolah," treated all themes to the satisfaction of the most skeptical. I can honestly recommend Mrs. Glading to any Society desiring a speaker. I know Indianapolis is the better for her being here.

Our President, Mr. B. F. Schmid, is one of nature's noblemen; his whole soul is in the Cause. Our Society is in a very prosperous condition. We had last evening a Social at the hall, gotten up by Mrs. Glading, and the place was well illied; we had Mrs. Glading and George V. Cordingly, of St. Louis, who is to speak here the month of November.

Mrs. Glading goes from here to St. Louis this month. Nov. 3d, 1893.

I'Justice", sends us a letter, which will appear

["Justice" sends us a letter, which will appear next week.—EDS. B. or L.]

Letters from Mothers

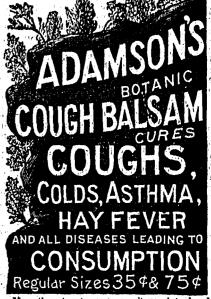
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CONNECTICUT.

Norwich .- The Spiritual Union of this city opened its twelfth annual course of Sunday lectures in Grand

Army Hall, Sunday, Nov. 5th, with fine audiences. The Chairman expressed much pleasure at the fa-

The Chairman expressed much pleasure at the favorable opening of the season's work—introducing as speaker for the occasion one of the most able and faithful workers on the spiritual rostrum: Mrs. Clara H. Banks of Haydenville, Mass. A soulful invocation was given, breathing forth an earnest desire for the elevation of the grand work which devoives upon Spiritualists everywhere.

The afternoon address was an eloquent appeal for "The Triumph of Truth," as fitting this opening service, where were assembled those who are united in one grand purpose—that of placing before the world the inestimable truth of Modern American Spiritualism; which has come to every human soul not alone as a comforter but educator, teaching us that we may adjust and harmonize life here in all its departments with the life which is to come, thus proclaiming the true religion, which has its birth within the human soul.

The evening address was a splendid presentation of

The evening address was a splendid presentation of the "Realities of the Spirit World."

A male quartet sang with fine effect at each service; and Mrs. J. R. Messenger presided at the organ ac-

ceptably.

Mrs. Banks will speak for our Society next Sunday.

Mrs. J. A. Chapman, Sec y.

Horsford's Acid Phosphate The Best Tonic Known,

furnishing sustenance to both brain and body. MICHIGAN.

Grand Rapids.-The Spiritual Association meets in Lockerby Hall, 23 Fountain street, Sunday, 10:30 A. M., 7:30 P. M.; Wednesday, 7:30 P. M. Prof. S. P. Wait of Fort Edwards, N. Y., is our lecturer for this L. D. SANBORN, Sec'y.

Sturgie. - Hon. Jonathan G. Walt, whom The Journal of this place says was the best known man in Sturgls or St. Joseph county, passed from his earthly home to spirit life Sunday, Oct. 20th, 1893, aged eightyone years, eleven months, eighteen days. He was born at York, N. Y., Nov. 11th, 1811. His life has been apent in mercantile pursuits. He was always heartly in sympathy with every enterprise that promised employment to labor or had for lis object the upbuilding and improvement of this community.

Oct. 20th, 1839, he was married to Miss Susan S. Buck, who has been a loving and devoted wife for fitty four years, and is now left to mourn his loss. Twelve children came to seal their pledges of affection, all but three of whom, Arthur H., Jay G. and Frank W., preceded Mr. Wait to the other side.

He leaves a record for usefulness, morality and good citizenship that will ever stand in the memory of this community an imperishable monunent to his honorable career.

He was a Spiritualist in belief and practice. The funeral services were held in the Free Church, Wednesday, Nov. 18t, the oration being delivered by B. F. Underwood of Chicago, Rev. Mr. Buckley and Rev. Mr. Shaw assisting. Music by the choir of the M. E. Suciety. Sturgls or St. Joseph county, passed from his earthly

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