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NO. 5

Written for the Banner of Light. IMPRESSIONS.

BY MARY WOODWARD WEATHERBEE

They come as birds of passage. Impressions light as air: As carrier-doves with a message To the soul that waits its care. They flutter and float on the sunbeam; They fly on the wings of the wind; A cloud of loving fancies, As they tap at the door of the mind.

They circle its inner chamber, These ghosts of myriad loves, As suitors each for her favor, The soul with her carrier-doves: For they come with the spice of the roses, The sweets of the honeyed bowls, That fill in the world's wide garden For each of her hungry souls.

## The Spiritual Rostrum.

[Specially Reported for the Banner of Light.]

Jesus of Nazareth: The Man, the Myth and the Ideal.

BY WALTER HOWELL.

F, on entering the parlor of a friend,

we see a life-size portrait of our host, and venture a criticism of the artist's work, he would not accuse us of maligning his character, but would regard our opinion for what it was worth according to his estimate of our critical competency. Whenever one offers an opinion concerning the portrayal of the life of Jesus as set forth in the Gospels, some good follower of the Master feels that you are impeaching the character of his Lord, unless that opinion endorses current Orthodox belief. It is true that one cannot approach the history of such a sublime life without feelings of deep reverence and loving sympathy; but these very emotions should prompt the intellect to elicit the truth, and eliminate, as far as possible, the error. In doing this work we do not undervalue the good, depreciate the true, or fail to love the beautiful in the life and teach-

ings of him who stands out in bold relief as

the embodiment of moral excellence, religious

ardor and spirituality of thought. It is unfortunate that the writings of Tacitus, the Roman historian, end just at a time when, had they continued, they must have given us some account of so remarkable a personage as Jesus. It is unnecessary to ramind the reader that the mention of Jesus found head of the church at Jerusalem, and the Apos-Perhaps the adverse criticism of Greeks and the exhumed caricatures offer Pauline epistle ascribed to him. some evidence of the historic actuality of Jesus. One fact is worthy of mention, and development of thought and sentiment. Who that is, that from the earliest period in the Christian Era the Jews have borne the accusation of having been the instigators of his death. Now if such a man had never lived, as some are inclined to think, it is natural to suppose that the Jews who were first charged with the conspiracy would have declared their ignorance of such a man; but instead of this, they have been subject to the calumny and persecution heaped upon them by Christians, from the dawn of churchianity down to the present, and being such a tradition-preserving folk they would not be likely to have virtually acknowledged the existence of a man who never lived. This fact alone is, in my humble opinion, strong inferential evidence in favor of the historic reality of the founder of Christianity. Nevertheless, we must regret the meagreness of the evidence. The Jesus of history is relatively unknown, but the Christ

The New Testament was not originally in its present form or order. According to modern critics, the Epistles were first sent as letters to the churches by various of the apostles, and were not regarded as of great importance either by the writers or the receivers. As time passed, however, they became of more importance, from the fact that they served to settle disputed points. When all hope of Christ's second coming during apostolic time or the early part of the Christian Era had expired, records of the doings and sayings of about this time that books were written and gospels multiplied.

of dogma is familiar to us all.

It would be a waste of time to enter into details about the exact order in which the gospels were written, how many editions have been issued, to what extent one borrowed from another or plagiarized from older manuscripts. The patient German critics have done enough in this direction to satisfy the most ardent fact gatherer. There is one oriticism we may offer in relation to German writers, and that is their evident preconception of some pet theory which each tries to establish, while he seeks to utterly demolish the opinions entertained by predecessors and contemporaries.

Much of this might be abridged by taking the plain statement of early Christian writers. Let us take the evidence of the earliest, Papias. Now Papias had been in close communication with Polycarp and others who were disciples of the apostles. This early bishop of Hieropolis was certainly in a position to know what was accepted as authority by the Christian Church of that day. The writings of Papias are lost, but a lengthy quotation has been preserved by Eusebius which shows most clearly that in his day nothing was known of the Fourth Gospel, and the Gospels of Matthew and Mark were by no means in their present form. Papias declares his utter contempt for written records, preferring oral tradition. He says

real authority—one a collection of anecdotes, taken down without method or order, related by St. Peter to Mark, his interpreter; the other a collection of the sayings of Jesus, written in Hebrew and budly translated into Greek by various persons. When we come to investigate these much entangled facts, we can thoroughly sympathize with Mr. Huxley's statement published in an article which appeared some time ago in the Nineteenth Century. He says that he has felt a great difficulty in his efforts to define "the grand figure of Jesus as it lies in the primary strata of Christian literature. What did he really say and do? and how much that is attributed to him in speech parties into which his followers tended to split death, when even the threefold tradition was only nascent?"......

Could we but put aside the veil of superstition, lift the curtain of myth, disrobe the figure of the teacher of his ecclesiastical drapery, and come face to face with him whom we seek, would we find a loving brother of humanity and sympathizing friend in every hour of trial? I think we would. But, alas, how difficult the task! This simple man of Nazareth has been metamorphosed by theologians into a being with whom we have little in common. When we shall be able to grasp his friendly hand across the gulf of the centuries and feel his kinship, then our hearts will pulsate in unison with his joyons spirit or beat in mournful rhythm with his sorrowing soul when passing through Gethsemane or ascending the rugged slopes of Calvary: for if we find in him a pure moral nature, an exalted spiritual teacher, and an altruistic example as a man, then what he was we may become; if he, on the other hand, is God incarnate, then could be be other than perfect? In recognizing his humanity, we are inspired to nobility of life and self abnegation; but while endorsing his divinity, we are out of that relationship which would awaken hope, stimulate endeavor toward likeness, and prophesy our ultimate oneness with the ideal.

The date of the birth of Jesus is utterly unknown; the place of his nativity is also a matter of mere conjecture. It is assumed that he was horn somewhere between B. C. 5 and A. D. 5. and it is most likely his birthplace was the village of Nazareth, in Galilee. Of his early career nothing reliable can be gleaned. According to Matthew, Jesus had four brothers-Joseph, Simon, James and Judas, or Jude. James is said to have afterward become the hy some to be the author of the antibasor

We cannot follow Jesus step by step in his were his instructors? Was he, like Buddha taught by the devas? or did he become a disniple of John the Baptist, and receive from him instruction in the doctrines of the Essenes? nitely. After the martyrdom of John the Baptist we find Jesus preaching, as John had done, the gospel of repentance, and the coming of the kingdom of heaven. It was not until later in his ministry that he proclaimed his Messiahship. Soon after this declaration, he is brought before Pilate, and condemned to death. As Pilate was recalled from Judea during the winter of 35 or 36 A. D., the crucifixion could not have taken place later than in the spring of 85 A. D. How long the mission of Jesus really lasted we can only guess. The fragments thus gathered furnish us with the slight knowledge we have of the Jesus of history. Of course, to give the reasons why the history is thus limited. and the methods of investigation adopted by critics, in their researches, would be out of place here, and occupy too much space. Sufficient has been gathered to impress us with the unique character of Jesus, and awaken within us the tenderest emotions. None can read the tragedy of Calvary without shedding tears of sympathy. Every admirer of heroism must pay Jesus the tribute of his admiration and

Others may have taught more philosophy than Jesus. Men and women in every age have been willing to die for their faith; but Jesus and the actions and teachings of the there is a quality about what Jesus does, there apostles were in greater demand. It was appears to be such a union of life with precept, that we are impressed with his richness of soul, which seems to transcend that of other men. This may be our ideal of him. Even so; we will nevertheless thank God for such an ideal.

> In the hour of temptation he is said to have been victorious; in the home of bereavement he was tenderness, itself, even to tears; and in the agonies of a most excruciatingly painful death he is represented as praying for forgiveness for his murderers.

'Oh! may we triumph so, when all our warfare' past.

And dying find our latest foe under our feet at last," The life, teaching and death of Jesus probably made less impression upon the minds of his disciples than the resurrection. Their hopes had been shattered, and their faith shaken, but now comes a new hope; perhaps after all he will fulfill their expectations! He is risen! He is risen! Now a new enthusiasm fires them. Presently, however, they discover that he is in some marvelous way different from what he was. He is seen for awhile, and then he vanishes. Now he comes into their midst, "the doors being shut." They are sure it is he. If Jesus lives, they will live, and in the "kingdom not of this world," enjoy the fruition of their hope, or it may be that he will ere long establish his kingdom on earth and the state of

There are many conjectures concerning this

that there are but two written records of any occurrence. It has been suggested that perhaps Jesus was not really dead which taken from the cross, and as his limbs had not been broken, when he regained consciousness he may have come forth from the sepulchre. If soldiers guarded the tombether would support the sum of the sound street of the course, be terrified, and probably run from their post. Others surmise that the disciples came by night and removed the body of their Lord. A few have held that Jesus's body was so etherealized through the process of glorification, that when the spirit really left it the body dissolved, and left the tomb empty. While yet others content themselves with the assertion that it was the spiritual body of the Master that arose, and that the vision of his disciand action is the embroidery of the various ples was opened so that they saw his spiritual form. When he appeared to Thomas some conthemselves, within twenty years after his jecture that he assumed a materialized form for the time being, Surely, it was not a material body that ascended. "For flesh and blood cannot enter the kingdom of heaven."

The whole account, as we have it, may be a legend, and yet be partially true. We must not forget that Isis gathered together the scattered remains of her Lard, Osiris, and in this we may see the resurrection of Jesus anticipated. .... of the co

Of one thing we may be sure, and that is, no matter how often truth or love are crucified, they will rise again. If we would learn the esoteric truth concerting, the above, we must, like the women of the Gospel, see the angels, and hear their message. Why seek ve the living among the dead? Why seek ve the living among the dead? is risen." Mere creedalism and churchianic forms, antiquated manuscripts and time-honored traditions are the sepulchre, and truth and love are the risen Christ. If we would commune with our spiritual Lord, we must ascend where he is-above graves, crosses, forms, shadows and creeds, for here and here only

shall we find him for whom we seek. From the vocabulary of enlightened people the word "miracle," as usually employed, has long since been expunged. All effects have a cause adequate to produce them. An interference with the immutable laws of nature would reflect upon that Infinite Wisdom, whose order is everywhere mabifested throughout the material universe. If God is without variableness or shadow of turning, and the laws of nature are immutable, where is there room for the miraculous? While guarding against error in the direction of the supernatural, let us not close our eyes to facts, though the laws that underlie them are but little understood.

In these days of Psychical Research we are made aware of powers of mind and latent in later editions of Josephus is obviously an the Paul's greatest antagonist. Jude is sup- forces within the soul hitherto undreamed of by those who stand aloof from such inquiries The claim of adeptship in the East, the demonstrations of mediumship in the West, and the traditions of miracles in every age and among all people, are not without justification in fact. In an age when miracles were rather the rule than the exception, men were not critical, and much allowance must be made for exaggera-These are questions we cannot answer defi- tion. Even in the nineteenth century there are those who unconsciously overstate their experiences. The day is not far distant when those phenomena that are now so obscure shall be classified; laws pertaining to the so-called occult will be better understood; and in place of a bewildering chaos, we shall have a domain of order. Those who now deem the subject unworthy their notice will ere long find in the spiritual facts of to day a solution of many of the enigmas that at present perplex them.

Was Jesus an adent? Did he possess any remarkable psychic powers? or, like the media of the present day, did he heal the sick and behold that which to ordinary people was invisible? These are questions we cannot answer without data. Seeing that the whole history is so enveloped in the mist of superstition and myth. we should be careful only to state as probable those occurrences for which we have some rational warrant. The healing of the sick by the laving on of hands" is so familiar to us in the treatment of patients by the magnetizer, that we may readily assent to the prebability of cures having been performed by Jesus. The story of Lazarus is doubtless legendary. It is scarcely likely that water was ever turned into wine. In the Bhagavat-Gita we find Ariun, the beloved disciple of Chrishna. permitted to behold his Lord transfigured. In our New Testament John, the beloved, in company with others, was a spectator when Jesus was said to be transfigured before his chosen disciples. It is a little curious that these events should so resemble each other. We are therefore justified in waiving this miracle. The feeding of the multitude is a highly improbable occurrence, and we are not justified in assenting to wonders without adcounte proof. If all the reported miracles of Jesus were proven to be without foundation, it would not invalidate one jota any moral principle or spiritual truth taught by him. Miracles do not prove the truth of any man's teaching; phenomena prove phenomena, that is all. If be hind any phenomenal occurrence some intelligence is involved, then the manifestation of intelligence proves the existence of that intelligence: but if I utter a truth it is true, and all the wonders in the world would not make it a greater truth. The possession of magical powers may serve to attract attention, but the value of Christianity is in its ethics and spiritual teachings. People are not made better for having witnessed a so-called miracle. Men become nobler by living purer lives. We become truer by embodying the truth: Wonders

We are not infrequently called upon to ac-[Continued on second page.]

and signs have their place, and are interesting

as matters of science, but they neither affirm

nor deny a truth in ethics.

Story. (Original

## FROM AGE TO AGE.

BY ALBERT E. ALLEN. [Copyright, 1893, by A. E. Allen.]

CHAPTER IV-CONTINUED.

"It is all over with her," said I distractedly to the neighbors; "I fear she will never see the light of another day." A woman who stood near by whispered something to her hus band, and I heard him tell those about that she must have had a fall or fright to bring on the trouble. How thankful I was for this timely explanation, otherwise I should, perhaps, have openly confessed.

I asked some one to get a physician; in the meantime I returned to the cellar and threw the club into the oven also; then returning to the store, I found the physician had just arrived, who asked me to give the circumstances concerning my wife. I related how she had gone on a visit to stay all night, but for reasons unknown to me had returned, and while endeavoring to descend the cellar steps, had slipped and fallen to the bottom.

She was gently carried to her cot, and everything done to save her, but she passed away, still unconscious, a few hours later. Whereupon I tore my hair and appeared bereft of my senses, but secretly I looked upon her death as a most fortunate event, for had she lived my existence would have ended in a manner most terrible to think of.

I never heard any mention of my victim, nor can I perceive how a person in those days could step out of the world without some inquiry being made as to his whereabouts. I have since thought that he was on a secret mission from his government. They soon after declared war against the Athenians, which makes me think the more in favor of the con-

Now that my wife was dead I was quite alone. The thought of again working in the bake-cellar took more courage than my state of ignorance allowed me to exert. I had tried to remain in the house at night, but was forced on each occasion to abandon the idea and seek refuge among my acquaintances, who were good enough to conclude my recent loss caused me to seek their company, and thus death freed me from the suspicion that my actions would have otherwise aroused

In time I sold my business, and endeavored to forget what had happened, but this was simply impossible. Go where I would, enter into business or remain idle, the one thought was ever in my mind. If I strolled into the country, the hurried step of any one behind me would cause a cold sweat to stand upon my brow. If I looked into the restless sea, the bloody face of the Spartan would rise and fall in the waves until I dared not look upon them longer. Thus from constant worry I grew to be an old man before my time.

My poor old mother still lived in poverty. Want, hunger and distress paid her frequent visits, and eventually closed her weary eyes. One day a messenger told me she was dead. I sought the little hovel that held her remains, and after gazing briefly upon her wrinkled face, ordered a woman that sat near by to wash, anoint and wrap up the body, that it might be ready for the grave. I placed a bowl of water in front of the habitation, that people might know there was death within. Soon after the woman had finished her task, my mother's mouth was opened and a drachma placed therein, that Charon should have his ferriage; then filling her mouth with honey and flour, the woman and I took the remains to the customary place, where they were burned and deposited.

Thoughts of my mother soon vanished, to make room for stirring events. Our city became involved in war with the Lacedæmonians, which event caused the inhabitants of outlying cities and villages to come thronging through our gates for better protection. As the tidings became more definite concerning the enemy, who were then marching with all haste into Attica, Athens, already crowded to overflowing, became a very uncomfortable place to live in.

The army we so feared came nearer and nearer, until now they could be seen burning the farm-houses and destroying the crops outside the city. The suffering of the people increased as time went on, and at length, unable to remain quiet longer, they grew unruly and cried that they be permitted to avenge themselves upon the foe; but Pericles, a man of great importance, heeded not their entreaties. Starvation made its appearance, and on its heels a great plague came which entered many a home and robbed it of its members.

My life became unbearable while living in a small apartment whose every inch was occupled, and where day or night one could not lie comfortably at length. I secured at an exorbitant price a room for my use, which soon, in spite of every precaution and protestation became filled with suffering people, who, verging on starvation, would snatch from my hand anything I might try to eat.

Among the number that crowded upon me were several afflicted with the plague, which spread so rapidly that ere we made certain whether it was starvation or black death, two were dead. I beat a hasty retreat, only to en-

counter more misery. On the street I found fires blazing here and there which served to burn the dead. The thoroughfares had become deserted, save the appearance now and then of some resolute man who labored to dispose of the bodies as aforesaid.

While walking about, not knowing where to go or what to do, a young man who had just dragged a body to the fire, said: "Why do you walk so leisurely about when there is so much to be done? Are there not full thirty thousand people sick unto death in our city? Help those that are, through serious misfortune, unable to help themselves, that they on recovery may be guided by your example to help you in the time of need." I answered that it was little I could do-being both old and poor. 'A poor excuse," said he. "Most of us must go, and it is better while life exists to do what good you can than to raise excuses for not do-

As he spoke the dead body of a woman was thrown into the street near us. We placed it upon the fire, and went together to where another lay, and so I assisted him all that day. When the dark, gloomy night had set in I fell exhausted in a doorway, there being no better place to lay my head. Next morning I was unable to rise, having fallen a victim to the dreaded malady. My suffering was intense. No one came nigh to quench my thirst or render consolation. When those that chanced to pass my way saw my fate they would hurry by and leave me, so lonely and so wretched, to die.

The burning fever that raged within caused mylips to parch and crack, yet no water moistened them, no one heeded my cry or cared to hear it. While in this deplorable condition I felt some one grasp me about the feet and begin to drag me off. On looking up I saw the same young man that had spoken to me the day before. He thought me dead, and was about to place me on the fire. When I spoke, he remembered me and brushed the gray hair from my face. I asked him to put me back in the doorway, which he gently did. asked if there was any hope of my recovery He shook his head negatively. "I know I must go," said I, "and what I have is of no use to me now; if you live longer than the plague. spend this money." He took the bag of gold I gave him and threw it into the street, and turning to me said: "My father was one of the richest men in

Athens, but he is rich no more; the plague has left me to mourn the loss of all that was dear to me but Greece, and even she departs from me-for already the fever is in my blood, a few more bodies will be taken to the fire, and then I fall, as you, to die."

I saw him no more, but closed my eyes and awaited death. The acute pains that tormented me now came less frequently, and were followed by others more dull and lasting. At length I became calm, felt myself move slowly from one place to another. A strange face came close to mine, but before I could perceive who it was it was gone. Now everything seemed to be whirling, and I, caught into its motion, began to travel at a fearful rate. "What has happened? where am I going?" All thoughts of earth for the moment had fled, for I was no longer mortal, but a spirit,:

It here becomes necessary for me to more fully explain the peculiar relation the spirit. holds to the body when the physiological phenomenon called death takes place. Inert matter is insensible to pleasure; or pain; the soul or spirit must therefore be the susceptible organ through which the various sensations that come and go within us are felt. The body is only an instrument through which the sensations are transmitted to the soul.

The perispirit (by way of explanation) is a fluidic or ethereal envelope which surrounds the soul when in the body. It is more or less refined or dense according to the moral advancement of the soul. Through this agent that intelligence comes in contact with matter. During the union of the soul with the body the perispirital fluid peryades the latter, both becoming united during gestation. Thus the perispirit becomes the vehicle of the physical sensations of the soul and serves it as a medium to command the motion of the body.

The extinction of organic life in the body causes the soul to leave it by breaking the fluidic force that acts as an electric current on the brain and muscles of the body. Thus through the several causes that produce death the spirit withdraws its life-giving support, and takes itself. elsewhere, leaving the body a mass of flesh quite as insensible as the slab of cold stone it lies upon.

It will not be difficult, from what has been said, to understand that this perispirital force radiates from the soul, filling the body with life; and that when this force is withdrawn through sickness or accident, life in the body becomes extinct.

The sufferings at death are subjected to force of adherence which unites or connects the perispirit with the body. Thus the body is a school for the soul. He who allows the body to get the mastery over the higher self (the soul) finds it difficult after the death of the

body to leave the world where he has just undergone an existence. In other words, it often requires a long time to break the earthly ties that have been woven by passions which bind it to the earth, for the same sensual desires manifest themselves without the gratifications that result from appeasing them.

Having led a selfish unfeeling life in Greece, my spirit suffered condign punishment after its flight from the body. I had from boyhood ments. The consequence was that when death came to set me free from my material body I was like a tenant who refuses to be ejected. sever myself from the world to depart into a higher region, but hovered about localities that were familiar to the transactions of my past life.

At first I did not know that I was dead. Old Athens looked to me quite the same as it had when I left it. The plague-stricken streets lay before me, the dead were as numerous as yesterday, and mechanically, though invisibly, I went forward to drag a body to the fire. As I placed my hand upon the corpse I felt nothing within my grasp, which caused me to become impatient. Seeing a fellow creature near by l asked if he could explain why I had lost my sense of touch-mentioning the peculiar circumstance that had just taken place. He in return showed his ill manners by making no answer, or even looking my way. I thought him deaf, but on repeating the same question to another I could not persuade myself that he too was also afflicted. I tried again, with no better success than before.

"Ye gods!" cried I, rushing toward my unoffending countryman and bringing an invisible fist several times upon his head, "will you not answer a civil question?" Of this as before he took no notice whatever, and as if unmindful of me. I saw him, when no one else was near, rob several of the dead that lay before us. I too, tried to secure a little money in this way but for some reason I accumulated nothing, which, to say the least, was discouraging work

Finding no one to whom I could converse I grew very lonely, as I walked among the dead and dying. I thought the dead were surely dead, but what the living were I could not bring myself to conclude. "If they be morreasoned I, "such a blow as was dealt one this afternoon would have convinced him more than it did."

While thinking about these perplexing ques tions, I stopped in the doorway of an old building, and saw to my wonderment the dead body once mine, lying full length upon the hard pavement that formed the doorstep. "Impossible," thought I; "it must be a delusion, for here l am myself, and I cannot be here and there at the same instant." Yet it was so.

In the street lay an empty bag that a few hours before was suspended about my neck, holding within it the gold I had so long worshiped, and lost so much happiness to secure. I remembered the young man that had refused this bag as I lay dying. One thought led to another, till I arrived at the point where mem ory left me.

What was it that caused me to survey my dead body? "Strange," thought I, "it has not made itself plain to me before. If that is my dead body, what am I? Surely I am something?" Had I, during my material life, be-Lieved in a hereafter, it would have aided me in solving the difficult problem, but under the circumstances I spent months continually worrying on the subject.

It occurred to me after incessant thinking that as life and thought left the body they must go somewhere, and as I still retained them and left the old body, it must follow that the mind did not die with the body, but outlived it. When I fully realized I was in the spirit-form I was more frightened at what I saw and heard about me than I was surprised at the discovery I made.

I no more visited the earth, but traveled in darkness more dense than the blackest night. No friendly clock or stated period divided my time, or gave me reason to hope that an hour would come when my wanderings in this everlasting gloom would be brought to a close. I remembered, as I traveled my dark and lonely way, how I had once belonged to a race of beings who had at least the consolation of thinking that death would put an end to all their sufferings, but this hope was untenable here. I was already dead and in the very midst of death. The shrieks and cries of unseen tormented ones told only too plainly they too. like myself, were full of sorrow.

I longed for companionship. So had my mother on earth, and I gave it not. I cried that some one would come and say a kind word to me-would say there was an end to my wanderings, no matter how distant - but none came, for I had not been charitable.

One terror that beset me more than all others was the dread some great harm was about to befall me. This, with the ghastly face of the Spartan forever following me, caused me to suffer untold agony.

In the course of several centuries I became convinced that my life in Athens was the cause of what had since followed. Had I loved to see others happy, the Spartan and my wife would not have gone through my instrumentality to the grave. The poor old mother would have long blessed her son, and even the son would have enjoyed life far better had he been less absorbed in himself, and more thoughtful

Light began to break through the darkness that had so long encircled me. I saw my misdeeds pass before me like a panorama. I saw wherein I had wronged my fellow-man, and how there were many lives yet to live before I

could be a perfect being. I no longer felt my way about: it was all light. Spirits who, like myself, had emerged from their mental perturbation, stood all about me, ready to say a cheerful word, or do a loving act. Many of the number were disappearing. I learned they were going back to the world to take upon themselves another existence. Still our number did not lessen, as others would redeem themselves by coming to a true sense of their sinfulness, and thus become fitted to take up another life.

At length my time came to re-visit the earth. I was again born, this time in the days of Herod the king.

> CHAPTER V. The faults men have do not condemn-They suffer more than you from them; They are but punishments to men,

Here none from them are free. When Rome had put her foot on the world, and Herod his foot on Judea. I again made my appearance in the flesh. The time, according to the chronology of this day, was 7 B. C. My birthplace and home was Nazareth.

out to digital out with alms at a single the

paid for dishes to please the palate, rich pres- the Jew it is not certain. ents were passed among the rich, and costly edifices were erected for their entertainment.

might be sent to Rome.

Cosar, none wore the Roman yoke more impatiently than the Jews; none revolted so often; none were less easily reconciled; none so importunately clamored for their ancient laws; none, in short, were so eminently dissatisfied

and disagreeable as the Jews. Their scriptures said they were to be a free nation, and they made themselves and every one near them as miserable as possible because they were not free as the scriptures said. Almost every Roman procurator that governed their province learned to hate them so heartily that they received mercy only by appeals to Cæsar, which they made without without more ado I will proceed to relate the narrative of my life.

The first years of my childhood were uneventful and unworthy of detailed mention. I was one of a multitude of children born every year, many of whom died before reaching their twelfth month, while the hardiest, despite inattention, survived to perpetuate the race.

Our family was large, consisting of eight boys and five girls; so, owing to the size of the household, I grew from year to year without particular attention being paid me. I was named Jacob.

[To be continued.]

Jesus of Nazareth. [Continued from first page.]

knowledge that the Lord's Prayer and Sermon on the Mount are evidences of inspiration. Those who make such demand forget that the sentiments expressed are to be found in the writings of older systems of religion and philosophy, sometimes in the exact forms of expression, and sometimes slightly altered. "To love your neighbor as yourself," "To do good for evil," "To do unto others as you would have others do unto you," and other precepts of like character, are to be found in the Egyptian ritual, the Vedantic writings, and in the teachings of Confucius, as well as in the Zoroastrian religion. The Talmudic or Rabbinical literature of the Jewish people and the current precepts of the age in which Jesus lived are evidence of the fact that the Sermon on the Mount was not original with him, but this fact does not lessen its value. That Jesus taught the noblest sentiment and most spiritualized thought of the age is evidence of a spiritually receptive mind if nothing more; but it is probable that the real power of Jesus lies in the union of precept with daily life. One advantage gained by the Sermon on the Mount, even if never delivered in the form in which we have it, is to attract particular attention to the precepts which constituted the burden of the morality emphasized by Jesus, and which has, since the dawn of the Christian Era, been the foundation upon which the re ligion rests.

In the preaching of both John the Baptist and Jesus, we see the blending of Essenian and has filtered down the ages and comes medi-Pharisaical doctrines concerning the coming ately to hand. Then, too, inspiration is a livof "The Kingdom of God." Jesus, however, was not a Puritanical Essene; on the other hand, he was no Pharisaical ritualist.

Jesus heralds the speedy coming of the Mesand regenerated society. The exalted ideal of even later than that. God entertained by Jesus led him to a conception of Deity and his relation to man of the highest moral import. God is our Father, therefore all men are brethren. God is perfect. and we are exhorted to be perfect as he is. Here is a vital relationship.

Love to God and the neighbor are spoken of as containing the essence of all the law and the prophets. Jesus possessed the faculty of awakening within those who came in contact with him, love which embraces devotion, charity and enthusiasm; he inspired hope, conthings into boundless wealth; he kindled within those who listened a longing for holiness, or wholeness of life. No matter what he says, it may have been the stock maxims of the ages, but his voice, his expression, his earnest gaze, and above all, that magnetic force which must have accompanied the words, resulting from those marvelous combinations of moral and spiritual qualities, made up his unique character. The beatitudes point to the influence which Essenian doctrines had upon his mind. It matters little whether these were uttered upon a geographical mount or not: We are conscious of their descending to us from the

mount of spiritual exaltation. In one of the Gospels we read, "Blessed are the poor. Blessed are ye that hunger," etc. Now we cannot imagine the poverty and squalor with which we are acquainted in modern times as blessed, but one can see readily enough that a minimization of our wants to a point within our ability to supply would greatly mitigate our suffering. Then, too, there are different measurements of poverty and riches. The savage who knows nothing of the needs of the civilized man-though poor, is not so poor in comparison as the latter whose wants are multiplied beyond his means to satisfy. Buddha tried to solve this problem, and came to the same conclusion as did Jesus. There is, however, an esoteric side to this beatitude. The chemist feels his poverty in the presence of the mysterious atom; the geologist feels his impoverished condition when interrogating the rocks. In fact, without this sense of poverty none of us would seek an entrance into the heavens of science, art, literature, or the kingdom of the spirit. This must serve as a key to unlock the inner truths of other beatitudes.

"The Teacher spake unto the people in parables." Here we come face to face with the fact that Jesus had two forms of teaching-one for the multitude, and the other for his disciples. "To you it is given to know the mysteries of the kingdom, but to them it is not given."

entry was neither pleasant nor propitious, put into the mouth of Jesus by the partisan There existed what was called universal slaspirit of his followers, which are contrary to very. It was an age of luxury, of prodigality, the general tenor of his instruction. How far of licentiousness. Unprecedented prices were Jesus shared the spirit of exclusiveness with

Did Jesus teach the dogma of eternal punish-But the other side of humanity presented a simply shared the opinion of others. It could spectacle as opposite as one thing can be to not have been the expression of his loving another. The poor were oppressed to a fear- heart, but of his circumscribed intellect. It is entertained the belief that man was born to ful extent. Tax after tax was imposed upon freely admitted to day; even by leaders in the die after which event he returned to the ele- them, that there should be abundance for a Anglican Church, that Jesus must have been limited by the ignorance of his time.\ Did he The Tetrarchs of various provinces would denounce so sweepingly the Pharisees? Many grind their subjects still a little more, that a of them were as sincere in their faith as they When the tie was at last broken I could not present of three or four hundred drachma could be. It was not charitable in him to use such language, if he really did; and then, if, as Of the many provinces that paid tribute to the church believes, he was really God, these were of his creation, and such denunciation would reflect upon his own offspring and himself at the same time.

It appears likely that toward the latter part of the life of Jesus he declared his Messiahship, and when at last he openly rode into Jerusalem accompanied by a throng who oried, "Hosanna in the highest! blessed is he that cometh in the name of the Lord," we are not surprised to find the authorities becoming alarmed. Of course it was not to be expected that they should understand the nature of the kingdom he sought to establish. Whether Jesus at last was inclined to regard himself as a temporal number. My lot fell among these people, and king, there is division of opinion among learned men, and we may, therefore, accept whichever interpretation we think most probable; but it appears very much as though he had come to believe himself to be the deliverer of the Jewish people from Roman tyranny.

The account of the logia of Jesus is so involved that one can scarcely hope to know what he really taught. We are reminded of the schoolboy who wrote, "Homer's poems were not written by Homer, but by a gentleman of the same name." It matters little by whom a truth is spoken; the truth stands upon its own merit. If Jesus did not say the good and true things attributed to him, they were spoken by some one who occupied the same spiritual and moral plane of thought we accord

If we assert that the sayings ascribed to Jesus were in existence centuries before the dawn of the Christian era, we are justified no doubt, but we must confess them still more marvelous when we remember that they were uttered in an age so remote, and as we think, so barbarous.

The charge of plagiarism is often urged against Christianity, but I am inclined to suggest another explanation. If men of all ages have been spiritually exalted, it is no matter of wonder if they, viewing truth from similar heights, should express them in like form. The spirit of a man is universally clothed in human shape, and shall religious truth and sentiment be an exception? The fact that religions resemble each other shows that at centre they are one. Zoroaster, Buddha, Confucius, Pythagoras and Jesus utter thoughts from the sun-kissed heights of moral and spiritual summits-hence their similarity.

In the Fourth Gospel we see the beginning of theological dogmas: The shadow of a Trinity appears, and the identification of Jesus with Plato's doctrine of the Logos. This Gospel is admittedly the most modern. In some particulars it is spiritually in advance of the other three, but in simplicity it is not their equal. It competes for the supernatural palm with the rest, and wins it without question. While acknowledging the extra-natural, and conceding inspiration, we must not jump to an extreme and endorse every improbable wonder and immediately regard as inspired that which ing act, and should be distinguished from the record of inspired thought or traditional account of what men inspired.

slah, but at first never appears to allude to Fourth Gospel; but we must not hide from and the career of the sun correspond. himself as the long looked for deliverer. He, ourselves the fact that it is an attempt to deal like John, called upon the people to repent of with theological questions that arose during their sins and make ready their hearts for the the first century of the Christian era, and that coming of the new order of things-a reformed it was not written until about 150 B. C., or

> From the first century down to the time of St. Athenatius, dogmatic Christianity underwent such an evolution as to so transform it that one familiar with the one would scarcely acknowledge the other as having any very near

As illustrating this point, let me refer you to the three creeds of Christianity. The apostles' creed is decidedly Unitarian, the Nicean creed is semi-Trinitarian, and the Athenatian creed is tripersonalistic. So long as the doctrine of the Trinity was unknown, no such fidence and a faith that converts failure into | dogma as substitutional atonement could be success, defeat into victory, and the loss of all | entertained, and in the teachings of Jesus, as far as we can learn, no such doctrine was ever uttered. The Master said nothing about original sin, predestination, regeneration in haptism, or salvation through faith in his blood. These were formulated by the ecclesiasticism which succeeded Jesus and his apostles. As Christianity became more and more concrete, it became less and less spiritual.

A belief in church and creed were of more importance than a good life. To doubt an article of faith was to be damned; to endorse the dogma of an immapplate conception was of greater value than to give birth to Christ-like actions from an unsullied virgin heart. Even to-day, notwithstanding our boasted enlightenment, there are those who look with greater horror upon a liberal thinker than upon a licentious man.

Swedenborg has done much toward transforming the doctrines of the church into a system that is more in harmony with the rational and affectional nature of man than any other Christian writer we know.

If Jesus is our brother, seeking to bring us into closer oneness with God through his example and teaching, we recognize such an atonement. Is Jesus our friend, pleading the cause of love, goodness, purity and truth with us? If so we accept him as a medium of these qualities; but if he be represented to us as an attorney at law, pleading our cause with God, we then ignore his office, and cannot even ven-

erate such a Deity. Theological Christianity of the ultra-orthodox school rests upon most untenable grounds. The iconoclast has shown its weakness, and therefore any lengthy effort here would be out of place. Suffice it to say, that, stripped of Orthodoxy, Jesus becomes worthy of all acceptation, and, following in his footsteps, we may enter the heaven of a higher morality. tenderer sympathies, and the religion that binds all hearts in one fraternal brotherhood. We can afford to dispense, if necessary, with all the so-called supernaturalism in the Gospels; we may abandon, if we please, the church-

Trinity, everlasting punishment, the idea of election or free agency; but so long as we have the ethics, the example and love of the highest and of the noblest taught and illustrated in the life of Jesus, we have all that is most valument? We cannot be sure. If he did, he able in the system-yea, in all religious systems. Let the doctors of divinity debate, let theologians wrangle and creeds crumble; but as for the soul, it shall rise above those dark into the immortal world where questions of temples where its highest hopes and aspirations have been so long held in slavish chains, or buried in gloomy cells-rise above the cloudcapped towers and domed cathedrals, where in sunlit glory it shall enjoy the inspiration and revelation of its God, while these vast edifices dissolve like the baseless fabric of a dream.' Religions were born of the soul, and took form in accordance with their environment, and when the fullness of time shall come, the spirit shall give birth to other forms better adapted to express the soul's highest ideal.

We may now consider for a few moments the mythical aspect of our subject. The religions of all nations resemble each-other. The myths of varied peoples are so much alike that one would almost think they had a common origin. In solar mythology we see what at first astonishes us, after having been led to think that Christian ideas were originated by Jesus and his disciples. For lo! in the flery Scriptures of the sky we behold a record of the sun-god and the illustrious twelve.

When the first Catholic missionaries went to India they wrote home, saying, "The devil has been here before us, and forged 'our religion, and called it Buddhism." When the Jesuit missionaries visited China for the first time they found that their account of the miraculous conception had been anticipated by that of Fuh-Ke. born 3468 B. C.

Chaldeans, Egyptians, Babylonians, Chinese, Mexicans and Peruvians had myths almost identical, based on the sun's annual passage through the twelve signs of the zodiac. When the sun-god crossed the autumnal line, and passed through winter constellations, he was said to suffer death. By-and-bye the sun reappeared, and lo! he was re-born. It is worthy of notice that one of the most universal myths is that the sun-god is born of a virgin mother. It appears to have originated about 6,450 years ago, when the sun, which now rises at the winter solstice in the constellation of Sagittarius, rose in that of Pisces, with the constellation of the Virgin, with upraised arms marked by five stars, setting in the northwest. This myth of an infant born of a virgin mother, occupies a prominent place in the religions of India, China, Chaldea, Egypt, Siam, Greece and Rome.

If some Osirian priest who had been in a state of coma for a few centuries, or, say, five thousand years, were to be awakened, and were to visit the gallery at Dresden, and look upon Raphael's Madonna di San Sisto, what would he suppose it was but a splendid representation of the Egyptian Horus in the arms of Isis! That school of Egyptologists who affirm the Osirianic origin of Christianity, have much data upon which to base their claim. The images found in the tombs with the embalmed bodies show that the very same emblems now in use in the Catholic Church were in vogue thousands of years ago, and these images which represent Isis and Horus, the Crux en Sarta, the Latin cross, with other symbols of Osirianity, are all emblematic of sun, moon, stars and celestial phenomena.

How remarkable, too, is the fact that all our church festivals are in harmony with astronomical epochs. The advent is celebrated when the sun-god is born; the crucifixion is commemorated when the sun crosses the line; the resurrection is regarded as having taken place at the time when the sun-god ascends the royal arch of summer. The reason of this may be that the followers of Jesus, like the disciples of ancient avatars, believing that there was a relation between their Lord and the orb There is much that is truly beautiful in the of day, sought to make the life of their Master

> The first of the miracles was turning water into wine. The sun does this annually. Feed ing the multitude with five barley loaves and is difficult to ascertain.

The eucharist, sprinkling of water as is now ceremonies and rites thought to be of purely Christian origin, were well known in Egypt and other lands long prior to the advent of cessions, and our opponents will deal justly by

That the lives of ancient avatars resemble that of Jesus; that Apollonius of Tyana so nearly approaches the character of the former that friend and foe alike stand willing to acknowledge the likeness, must be conceded. We frankly admit the interweaving of myth. dogma, superstition and fact in such a way that one wishing to be fair to all and honest with himself, fears to enter the domain, lest he might unwittingly mislead his fellow-seekers after truth.

If the critics succeed in demolishing the whole historic basis of the life of Jesus, the ideal would still remain. If the early Christians did borrow from more ancient systems, has not the focusing of rays of light from In dia. Egypt, Greece and other countries formed a concrete nucleus around which our hopes and aspirations may cluster? The human mind in an uncultured state cannot grasp abstract truths and principles, and therefore needs a personification of those truths and moral excellencies that make for righteousness. I do not care whether Buddha, Zoroaster, Apollo nius or Jesus be that embodiment, so that human needs are met and the heart-hunger of the world satisfied.

To-day, Jesus is a thousand different ideals to a thousand different men. In some he is scarcely conceived; in others, just born; in yet another class, struggling with temptation; in a few he is sacrificing self for the good of mankind; in here and there one he shakes off the last remains of brute inheritance, and is rising from the grave of matter into the sphere of the spirit. To one he is the voice of warning; to another a smile of approval; in some he is a rebuking spirit; to yonder man he is the inspirer of peace; in all the ideal Christ is our highest conception of humanized truth. purity, goodness and love. If we cannot comprehend the absolute, we can appreciate the relatively perfect. It is this men yearn after, and which all the intellectual criticism in the world cannot destroy. The spiritually-minded will ever take refuge in the ideal.

We may doubt the immaculate conception, but we never deny the birth of the best action of life from virgin motives. We may not see in Adam an historic person, and we may have doubts about the personality of Jesus; but we The condition of the world at the time of my It is more than probable that words have been land dogmas concerning Jesus's divinity, his can discern in the former the earthward love

vicarious atonement, the fall of man, the of our nature, and in the latter the heavenward pilgrimage of the soul and the longings of the spirit for oneness with its God.

In the scenes plotured in the life of Jesus as set forth in the gospels, we see our Mounts of Exaltation, Transfiguration and Crucifixion. We behold our Wilderness of Temptation, Garden of Gethsemane and final triumph. We perceive our resurrection and ascension myth or history will not perplex us, but all the true, the beautiful and the good in myth, dogma, history, ethics and religon shall be ours if we merit it.

It is the ideal Christ that inspires some to establish orphanages and say to the parentless and homeless children, "Come Unto Me." The ideal in others prompts them to visit the battlefield, bind up the wounds of the injured, and whisper words of consolation to the dying. In that name the fallen and despicable are encouraged to retrace their steps. Many a kindly word is spoken; many a good deed done; many a reformatory effort put forth in memory of him who went about doing good. Many a so-called lost one has been aided to return to a life of chastity and sobriety through the loving labor of one who, following in the footprints of the ideal man, goes out to seek and save those who have gone astray. The dogmas of theology have made otherwise sincere men and women anything but Christ-like, while the ideally loving, merciful, true and forgiving man has aided in the development of the divinest elements in our natures.

Are we out upon the stormy sea of life, feeling that our bark any moment may be o'erwhelmed? The picture of the ideal Christ appears, in spirit we hear the words, "Peace, be still," and lo! "there is a great calm." Are we nearing "The Valley of the Shadow of Death"? Hark! what is that cheering message we hear? "Let not your heart be troubled"; "In my Father's house there are many mansions." In the hour of human grief the Man of Sorrows has been the companion of millions; in the strength of manhood's prime, the ideal has softened the heart; in disease, a vision of that sympathizing face has made affliction sweet; and when the waters of the River of Death were already too powerful for our feeble strength and threatened to overmaster the soul, the thought of the ideal Christ has given triumphant strength, the spirit has boldly launched out upon unknown waves and swam safely to the sunlit shore where our ideals are realized and our reals divinely ideal-

We have passed in review the historical, the mythical, and the ideal aspects of our subject. We have seen some reasons for believing that Jesus was a real historical personage; we have found the personality much involved in the meshes of tradition and myth, fact and fancy being so interwoven in the writings of ancient historians; yet notwithstanding the mists which surround the Gospels, we were inclined to accept, in the main, the Sermon on the Mount, as fragments of the actual teachings of Jesus, It was our wish to catch some glimpse of the Oriental spirit which pervades the thought and sentiment of the teacher. We did not hesitate to express our conviction that much had been put into the mouth of Jesus which he probably never uttered, and, again, some statements, if made by him, point to Jewish exclusiveness. We noticed the blending of Essene and Pharisee in him, while denouncing the formalism of the latter, and rejecting the ultraasceticism of the former. The gradual development of the idea of his Messiahship was observed, and his probable mistaken attitude on entering Jerusalem. The two-fold nature of the "Kingdom" was merely suggested, while the spirit manifested by the martyr was recognized to be one of heroism, forgiveness and self-sacrifice. While acknowledging the possibility of many occurrences, which, owing to their laws not being understood, are called miraculous, we tried to avoid countenancing absurd and unreasonable stories that have little or no foundation in fact.

In considering dogmatic theology, we saw that it had but little in common with the retwo small fishes is but another of the sun-god's corded teachings of Jesus. The development wonders. Where fact ends and myth begins it of creedal Christianity was to us apparent, and we considered it best to divest ourselves of the ultra-doctrinal accumulations of churchianity, done in Catholic churches, and many other and value rather those precepts of the Master that appeal to our moral and spiritual natures.

We briefly referred to the myths of the ages and pointed out those similarities which cause Christianity. We must make all honest con- so many to regard the foundation of Christianity as mythical. It was acknowledged that most of the forms and rites of the high Anglican and Catholic churches were anticipated by more ancient systems of ecclesiasticism.

The evolution of an ideal Christ was recognized, and the cherishing of that ideal commended. We saw plainly that, in the domain of the historic and literal, there was confusion and conflict. The refuge for those weary of disputation was found in the ideal. That ideal may in India be called Buddha; in Egypt, Horus; in China, Confucius; in Christendom, Jesus-it matters not. The sun is the source of light in every land, and the Divine Human Ideal is, no matter what its name, like the sun, the light of the world.

Good News-Wonderful Cures of Catarrh and Consumption.

Our readers who suffer from Lung Diseases, Catarrh, Bronchitis and Consumption, will be glad to hear of the wonderful cures made by the new treatment known in Europe as the Andral-Broca Discovery. 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.

SO HUMAN. To Shakspeare I 'm an ardent slave; To Milton, Byron, Moore; To be honest with honest folk, My own verses I adore.

— Octavia D., in N. O. Picayuns.



Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

#### TO MY PEN.

- Nay, not so fast! a mettled steed thou art.

  And swift to dash across the wide, white plain!
  But ere we on our morning's journey start,
  Let us resolve some certain point to gain.
- It matters not what road we shall pursue, The booky aisles of forests cool and dim, The city streets, the shores of ocean blue, Or up the rocky steeps of mountain grim.
- It boots not if we dip in old romance.
  Or weave a rhyme to lull a babe asleep.
  Or sing the trifling pleasures of the dance,
  Or tell of happiness serene and deep.
- But we must reach at everthe goal Content, By level or by labyrinthine way, 'And feel the bygone hours were not ill spent, Nor wasted so we may not humbly say:
- "A word there was with loving kindness fraught,
  A hint that might a drooping faith renew,
  A plea for softer speech, for purer thought,
  A message hopeful, or a warning true."
- And were no man helped onward for a mile, No fainting brother lifted from the dust, No wan face won a moment to a smile—
  "T were better, pen, we should forever rust!
  —Julia Ditto Young, in the Buffalo Commercial.

## Spirit of the Press.

#### An Historic Vision.

Izaak Walton wrote a life of Dr. John Donne, dean of St. Paul. Donne went to Paris with the Embassador, a journey which at that time. the middle of the seventeenth century, occu-

pied six days.

"Two days after their arrival there," pursues Walton, "Mr. Donne was left alone in that room in which Sir Robert and he and some other friends had dined together.' To this place Sir Robert returned within half an hour, and as he left so he found Mr. Donne alone, but in such a state, as to his looks, as amazed Sir Robert to behold him; insomuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer: but after a long absence. To which Mr. Donne was not able to make a present answer; but after a long and perplexed pause, did at last say: 'I have seen a dreadful vision since I saw you. I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders and a dead child in her arms. This I have seen since I saw you.'

"To which Sir Robert replied: 'Sure, sir, you have slept since I saw you, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake.'

result of some melancholy dream, which I desire you to forget, for you are now awake."
"To which Donne's reply was: 'I cannot be surer that I now live than that I have not slept since I saw you, and am as sure that, at her second appearing, she stopped and looked at me in the face and vanished."
"Rest and sleep had not altered Mr. Donne's opinion the next day, for he then affirmed this vision with a more deliberate and so confirmed a confidence that he inclined Sir Robert to a

a confidence that he inclined Sir Robert to a faint belief that the vision was true. It is truly said that desire and doubt have no rest, and it proved so with Sir Robert, for he immediately sent a servant to Drewry House with a charge to hasten back and bring him word whether Mrs. Donne were alive, and if alive, in what condition she was in regard to her

"The twelfth day the messenger returned with the account that he had found and left Mrs. Donne very sad and sick in bed, and that the child had died at about the hour that Mr. Donne affirmed he saw his wife pass by him in the chamber."

Donne affirmed he saw his wife pass by him in the chamber."

Walton himself has no doubt whatever of the reality of the phenomenon, and reminds the skeptical of the appearance of the spirit of Julius Cæsar to Brutus on the eve of the battle of Philippi; of the apparitions which presented themselves to both St. Augustine and his mother, Monica; of the manifestation of Samuel to Saul; of the spirit which passed be fore the face of Bildad, as related in the Book of Job; of the angels which released Peter from prison and of the same apostle's appearance to Rhoda, the maid servant of Mary, the mother of John.

The biographer likewise submits to the minds of the incredulous the following consideration: "That there may be many pious and learned men that believe our merciful God hath assigned to every man a particular guardian angel, to be his constant monitor and to attend him in all his dangers, both of body and soul."—Ex.

#### A Remarkable Lake.

Indian Legends of the Place. earth and started its conquest from sea mon-sters, says the Tacoma Ledger, the area that is distinguished by the name of the Palouse country had been subjected to violent upheavals and radical changes in topography. A great inland sea rested here for many centuries, and the chemical action of the waters enriched the soil simultaneously with leveling the sediment

the chemical action of the waters enriched the soil simultaneously with leveling the sediment in the form of a vast plain. Internal convulsions, whether from volcanic action or from shrinkage of the planet consequent upon the cooling process then going on-perhaps both combined—raised the submerged plain high and dry, with a steep decline to the westward. The rushing flood cut the land into ridges and ravines, high bluffs and lonely rocks being scattered promiscuously in living evidence of the revolution. The surface thus presents a broken and picturesque scene. Chief among the products of these prehistoric convulsions and deluges is a canon over in the northwestern part of Whitman county containing Rock lake, a sheet of water twelve miles long by about one hundred rods wide, bordered by cliffs ascending perpendicularly to heights of seventeen hundred to twenty-five hundred feet. The canon of Rock lake runs east to west. It is a deep hole in a plateau of solid rock, and the bottom has never been sounded by man. The eastward extremity falls abruptly from the bed of a small creek down five hundred feet over another cascade, down another plunge of six hundred feet and off finally over a second cascade three hundred feet to the bottom. Down at the bottom is a valley one by three

of six hundred feet and off finally over a second cascade three hundred feet to the bottom. Down at the bottom is a valley, one by three miles in extent, and covered with the prettiest coat of tropical foliage to be found anywhere. The climate in this declivity is as tropical and delightful as that which gives Hawaii an envied fame all the world over. The temperature seldom falls below 60 degrees Fahrenheit, and rarely goes above 90 degrees.

The cold of winter is seemingly unable to reach the level of the valley, owing to the internal warmth naturally belonging to a hole so deep. The heat of summer is tempered by the

deep. The heat of summer is tempered by the cooling influences of the lake adjoining. The west end of this little Garden of Eden jumps abruptly, over a precipice one hundred feet into Rook lake, and the western end of the lake,

abruptly over a precipice one hundred feet into Rock lake, and the western end of the lake, twelve miles further on, finds an outlet through a narrow passage-way between hills sloping sharply and soon breaking into dismembered pyramids of basalt rock.

An Indian legend of this remarkable lake makes it the home of a monstrous sea serpent. The remants of the red tribes which used to frequent its shores tell their white neighbors that no Indian can' venture into the water, either for a bath or a pleasure trip in a cance, without being swallowed whole by the hideous reptile, and to this day the aborigines look upon Rock lake with the same apprehension that an old-time Orthodox ponders over the terrors of purgatory.

Their legend declares that an entire tribe was lashed to destruction and eaten not many centuries ago, all to satisfy the greed of this very monster. At another time, during the outbreaks quelled by Colonel Stepton in 1858, a band of noble red men, in their eagerness to eagenest the vigilance of Uncle Sawy bluegors.

band of noble red men, in their eagerness to escape the vigilance of Uncle Sam's bluecoats, tried to conceal themselves above the lake in the little paradise, but were overtaken by the great fish, the legend avows, and sent to eter-

#### A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma, in the Kola plant, found on the Congo river. West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co. 1164 Broadway. New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

## Kunner Correspondence.

Massachusetts.
OHARLESTOWN. -- "J. O." writes: "The word 'God,' which is used to convey man's idea of a superior being, is evidently a transnilssion from the earliest ages, when man's spiritual unfoldment was in its infancy, and was then suited to his condition of mind. The few who had arisen from extreme poverty by their greater development were recognized as lords by the masses, while the former considered themselves superior by high herb and over ered themselves superior by birth, endowed with talent and with power over their fellow-

men.

Thus we see how inadequately the word 'God,' or 'Lord,' conveys to an enlightened mind an idea of superiority in wisdom and knowledge. No wonder men of thought and intelligence discard the word as applied; it particularly suits those of narrow views. It is a term suited to the minds of long ago, but our ideas have changed immeasurably. Therefore let us who are Spiritualists use language that shall conform as nearly as possible to our belief."

GREENWICH,—Mrs. Juliette Yeaw writes: "The Independent Liberal Church of this place resumed meetings Sunday, Sept. 17th, under the most auspicious circumstances. The floral adornments were hardly excelled by those of the closing Sunday, 'Children's Day.'
The people gathered 'from near and from far,' and greetings were cordial and cheery. The Lyceum children were out in good numbers, and joyfully fell into line of march. During vacation, at a business meeting of the Society, it was voted to take preliminary steps, between Oct. 1st and 15th, for organizing under the laws of the Commonwealth.

The prolonged illness of Mr. Ell W. Smith, still holds him, bodily, closely confined within doors, but the clear, active mind is still intent upon opening prison doors to those who are bound in spirit, and many a weary hour is lightened for him thereby.'

BOSTON.—A correspondent, "B. H. A." place resumed meetings Sunday, Sept. 17th,

BOSTON. - A correspondent, "B. H. A.," writes in remonstrance of the practice of some of those who have charge of Spiritualist meetor mose who have charge of Spiritualist meetings in not commencing the exercises at the time announced, but waiting until all have arrived that may be expected. "Let it once be understood," says this writer, "that services will begin on time, and only a few Sundays will be required to educate the attendants up to the fact. When this is accomplished, it will make the duties and trials of the managers lighter, and will enhance the pleasure of those in attendance." in attendance.

ONSET.-D. N. Ford writes: "Mrs. L. A. Coffin of this place, who is well known to the readers of THE BANNER, met with a serious accident while visiting her daughter in Somerville, on the 9th inst., by falling the whole length of the cellar stairs. She was taken up unconscious, and for a week her case was considered critical, as a partial fracture of the skull was feared, but she is now improving rapidly.

skull was leared, out she had a rapidly.

For a long time previous to the accident Mrs.
Coffin had a premonition that during the month of September she would pass over. It was a narrow escape for her."

#### District of Columbia.

WASHINGTON .- J. Homer Altemus writes, Sept. 25th: "There is wonderful interest man-

ifested in our city in the Cause of Spiritualism. ifested in our city in the Cause of Spiritualism.

On last Friday evening I attended a séance held at Wonn's Hall; by Miss Maggie Gaule of Baltimore, Md. The hall was crowded by those who were eager to get some tangible proof of spirit-return, and others who were drawn there merely by curiosity, and she gave some thirty or thirty-five remarkable tests, all but one of which were recognized. The one for whom that was intended came to the medium at the close of her séance, and told her in a confidential manner that she was afraid to tell the facts, as she was a non believer.

the facts, as she was a non believer.

There was one test that struck me as being There was one test that struck me as being exceptionally wonderful and forcible. A gentleman from Indiana, who came to the city only the day before, was told by Miss Gaule's controls that his sister was present (giving her name), and that she was glad to be able to speak to him through the medium. She went on to relate his object in visiting Washington, which was in regard to a legacy left by the sister. Miss Gaule gave him the names of each of the people mentioned in the will, and what each was to receive. The gentleman seemed somewhat dazed for a moment, then he rose, and said that in justice to the medium, and and said that in justice to the medium, and and said that in justice to the medium, and others, he must state that every word she said was true, and to prove it he produced a copy of the will, which was in his pocket, and which no one in the city had seen, and he read the names just as Miss Gaule gave them; he said it was the most wonderful thing he had ever heard

heard.

Miss Gaule brought loving words of comfort and good counsel to many a poor, sorrowing heart that night, and it made a vivid and I hope a deep and lasting impression on all.

Miss Gaule will go to Cincinnati for the month of October, and then will resume her work with us during the fall and winter months."

#### New York.

ROCHESTER.-Mr. Latham Gardner, whose seventy-sixth birthday occurred in September, writes that he recently attended one of Mrs. Stoddard-Gray's materializing scances. He adds: "When everything was arranged and music had been rendered by the invisibles, forms began to appear. Among the first was old Dr. Baker, who has been gone half a century or more. He magnetized paper so that the spirits present could write to their friends in the room. Deacon J. received a letter from a young woman who went to school to him more than fifty years ago. One spirit came from the cabinet and called for 'Andrew.' A gentleman whom I have known for thirty-five years responded. He went up to the spirit, took her by the hand, led her around the room, and introduced her as his wife of forty years ago. Then aspirit came who seemed as pleased to see his friends as they were to see him. He was well known in this city, and most of his friends present were satisfied that it was Hiram T. King. A number of others also were recognized by their friends." writes that he recently attended one of Mrs.

#### Connecticut.

BRIDGEPORT. - John Walters, under date of Sept. 25th, writes: "Good work is being done in this city for the Cause. Dr. G. C. B.

done in this city for the Cause. Dr. G. C. B. Ewell lectured and gave readings, Sept. 12th, which were highly appreciated.

We received from him an invitation to visit 'Rocky Rest' Camp-Meeting on the 14th to hear the lecturer, Mrs. Tillie U. Reynolds of Troy, N. Y. Seventeen of us went, and were greatly pleased with the lady's address.

Through the kindness of Mrs. C. Belknap, one of the best of Spiritualists in Bridgeport, who threw open her house to all, we had the pleasure of hearing Mrs. Reynolds again in this city. Her guides handled the subjects presented by the audience in a philosophical and scientific manner, Her tests at the close of her lectures were very satisfactory, and the quaint sayings of 'Winona,' an Indian control of the medium, were enjoyed by all.

Two circles were also held, which were quite successful.

successful.

All were delighted with her and her work, and we hope to have her with us again soon."

## Michigan.

GRAND RAPIDS.—Mrs. Geo. Tyler, under date of Sept. 26th, writes: "I would be pleased to have you give space in your bright paper, if to have you give space in your bright paper, if possible, to what I consider a very remarkable test given to me last Sunday night by Mrs. Maggie Waite, the California medium. She announced the name of a spirit, which I said I recognized. She continued: 'He says he is your husband, and that your name is Ellen. He says not to worry about your son, the one that is taking up the Cherokee land.' This

was all true, and no one but myself knew the last circumstance mentioned.

She also gave me another test. She said, 'A Baptist minister is here; he says his name is the Rev. Mr. Prescott; he died by falling from a sleigh-load of wood,' I had not thought of this man for some years until he was thus brought suddenly to my mind. I have often read of Mrs. Waite in The Banner, but never met her until last Sunday.

The society here seems to be in a very flourishing condition."

DOCTORS ASTONISHED.

Something They Cannot Understand or Explain.

It Makes Even the Medical Fraterishing condition."

TOLEDO.—"Reporter" writes: "The Spiritual Society of Toledo has commenced winter operations with a new lease of life and vigor. operations with a new lease of life and vigor.
Last Sunday a lecture was given by Mr. Coulson Turnbull of Cleveland, O., on the subject of 'Astrology: Its Relation to Man Physically and 'Psychloally.' Mr. Turnbull is a young inspirational speaker just entering the field, but he handled his theme with ability and clearness, took dates of birth and gave planetary readings, which was a novel yet interesting experience.

Our Society meets at the corner of Cherry and Summit streets, where we shall be glad to welcome all visitors to our city."

#### Maine.

ROCKLAND.-A correspondent, under date of Sept. 25th, writes: "Many strangers came on Sunday, the 24th, to hear the discourses on Sunday, the 24th, to hear the discourses given by Mrs. Matilda Cushing-Smith, and all were delighted with the beautiful thoughts expressed and the manner of their presentation. The logic was irresistible, and carried conviction to the earnest and attentive listeners. Dr. Charles H. Harding followed with numerous convincing tests, and Mrs. Gena Fairfield gave original poems and inspirational music.

Mr. A. E. Tisdale will be with us through

#### New Publications.

HUMAN PHYSIOLOGY THE BASIS OF SANITARY AND SOCIAL SCIENCE. By T. L. Nichols, M. D. Nichols & Co., Publishers, 23 Oxford street, W., London, Eng.

This is an earnest, practical work, free from tech-

nicalities, in which the author clearly and ably treats of this most important subject. For convenience the volume is divided into six portions. In Part First are considered the most advanced social grades, giv ing statistics of disease, and premature or preventable mortality; poverty, its evils and miseries; ignorance, drunkenness, dishonesty, crime, immorality and their consequences. Part Second treats of matter, force and life; the vegetable and animal creation; man and the wide differences between him and all other creatures; the peculiar nature and immortal destiny of humanity. Part Third describes the human body and its most important organs and functions; the building up, sustaining and repairing of the physical form; the peculiarities of individual organizations the phenomena and laws of life and death. In Part Fourth is discussed the law of heredity. Part Fifth treats of health, of disease and its cure. In Pari Six the author applies the leading principle of the work to education, morals and society, and seeks to point out the kind of social organization required by man's nature, which will give occupation to all his faculties, bring out the higher, subjugate his lower nature, and "give to every individual his greatest use, and therefore his highest good and happiness."

To elevate the tone of society by uplifting the individual through a knowledge of and obedience to the laws of life and health is clearly the author's object, and his valuable and instructive work should receive the attention of all who are interested in the welfare

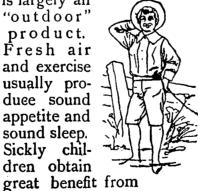
THIRD HAND HIGH, a novel, by W. N. Murdock. The hero, a plain, honest, upright New England countryman, who possesses the utmost respect of his townsmen, most unexpectedly falls heir to a million dollars, by which circumstance he is enabled to wed a lady socially his superior, of whom he has long been enamored. The sudden appearance of a will imperils his claim to his uncle's vast wealth, but the unfortunate event proves the affection of his wife to his en. tire satisfaction, the will is of non-effect, and all ends happily. The characters are not overdrawn, but the story is bright and entertaining, and event follows event with such rapidity that the reader's interest is not allowed to flag at any point throughout. Published by Lee & Shepard, 10 Milk street, Boston, Mass.

PLEASURE AND PROGRESS, by Albert M. Lorentz, LL. B., is the title of a volume in which the author attempts to prove that the pursuit of pleasure is indispensable to the highest intellectual, moral and social development of mankind. While his arguments are not always conclusive, there is ample food for thought and reflection in much that he places before his readers. Issued in The Truth Seeker Library series, by The Truth Seeker Co., 28 Lafayette Place, New York. ANCIENT WORSHIP, by John Chapman, is a com-

pilation of valuable information concerning religious among the various ancient races, with descriptions of their temples, ceremonies, priests and gods. It is written in a manner that will please and entertain the general reader, and is sufficiently brief to render it available as a reference book. Published by the author, 10 Dunkeld street, Liverpool.

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nity Open its Eyes.

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Having so long pronounced this disease incurable, the astonishment, not to say amazement, of the doctors can be imagined when they learned from Mr. John H. Golding, who resides at 166 Christopher street, New York City, the following wonderful facts; "I was taken six months ago with locomotor ataxia,

or creeping paralysis. The numbness of limbs and dizziness rapidly increased until I could not walk nor stand without assistance; could not button my clothes or dress myself without help.

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because they said my case was incurable. "But Dr. Greene's Nervura blood and nerve remedy has done its work well. It is the wonder of my friends that I am alive to-day, and when I tell them that this medicine cured me when the doctors had propounced my case incurable, they say it was a miracle.



"I was two months under the doctors' hands and getting worse. I was discouraged when I began to try Dr. Greene's Nervura blood and nerve remedy. But to-day I am well. A week ago I walked eight miles, and felt no bad results.

"I am now feeling like a new man; my nerves are strong, and I feel happy. I hope that this will be received by all suffering from disease."

It does really seem that there is no disease which baffles this marvelous remedy, Dr. Greene's Nervura blood and nerve remedy. It certainly seems to cure almost everything, and if it will cure a terrible disease like the above, heretofore pronounced absolutely incurable by doctors, how much more certainly and surely will it cure all the ordinary complaints of life If you are sick you are not wise if you do not give this health restorer a trial. It is truly the greatest curer of disease in existence. Druggists keep it for \$1.00 and it is purely vegetable and harmless.

Physicians have been everywhere surprised at its wonderful powers to cure disease, and they unbesitatingly recommend sufferers from ill health to use it because it is the discovery and prescription of a well-known physician, Dr. Greene of 34 Temple Place, Boston, Mass., the successful specialist in nervous and chronic diseases, who can be consulted free of charge personally or by letter.



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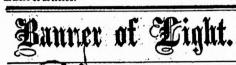
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#### The World's Parliament of Religions.

Quite as important and full as interesting as any of the great and special convocations at the World's Fair was the parliament of the many great and diverse religions of the world. The announcement of its prospective holding awakened a deep interest and corresponding anxiety throughout the civilized world, in view of the clashing interests, the spirit of exclusiveness, the positive and almost imperious claims to authority, and the divergent faiths and creeds characterizing the various divisions and subdivisions of the world's great religious

Many feared that the hot spirit of uncharitable exclusiveness which has characterized nearly every religious cult in its local struggles for converts and supremacy through numbers. and the tyranny of dogmatism, would fail of repression in spirit or speech, and would set on fire the inflammable consciences, tempers and zeal of the more sensitive and self-opinionated sectaries of the parliament. Even the most conservative and hopeful of all nations and all religions looked forward to the trial with

And yet the most learned and able representatives of Paganism and Christianity, each in their divisions and subdivisions — Catholic and Protestant, Buddhist and Shinto-Buddhist, Jew and Mohammedan, Greek and Hindoo disciple of Brahma, in fact, the representatives of the ten great religions of the world have met, have presented each their papers for the world to read and study, have held their tempers and their lips in check, have fraternized upon a common rostrum, have respectfully listened in a crowded auditorium, and, in their papers, have discussed the various religious systems with their ethical teachings and moral standards of personal and society life.

There was but a single instance of outspoken criticism against any religious system, and the ethics of its practice, but this was delivered with so evident a spirit of truth and fairness that the vast audience of all faiths-even the representatives of the Christian, which suffered the just castigation-joined heartily in the enthusiastic applause. We refer to the arraignment of American Christianity as represented by its missionary efforts in Japan, by the Rev. Zitsuzen Ashitsu, the editor of a Japanese journal. The arraignment was clear, direct and terrible, according to the report in the Chicago Tribune. A single extract from the able paper of the Shinto priest-editor is all we have space for in this connection. He said:

"Christianity was widely spread in Japan when, in 1837, the Christian missionaries, combined with their converts, caused a tragic and bloody rebellion against the country. It was understood at the time that these missionaries

ence, numbering nearly, if not quite, four thou- blessings too numerous to mention we should sand men and women, rose to their feet, indeed be truly thankful -- for the blessing of and the hall resounded with exclamations of health above all else! 'Shame! Shame!" The intrepid priest felt American soil, and when the excitement had October. in a measure subsided, proceeded with his ad-

"I was the first, and I confess it proudly, to held in Ch lity; it was against the injustice we had re-

ceived from the people of Christendom. To-day we, the forty million people of Japan, stand firmly still upon the basis of international jus-tice and await further manifestations as to the morality of Christianity."

When this great arraignment of American church methods by the Japanese priest was own religion, and of equal right and justice for | held, we think that youth alone is worth the all peoples and all religions, three cheers, whose

volume made the building tremble. Many very able papers were presented, and a flood of light, not sifted through missionary boards or correspondence, was let in upon the of the Oriental and so-called Pagan and heathen nations composing the eastern division of universal humanity, which will prove a genuine surprise to the great body of American church discipleship. The effect can hardly be otherwise than beneficial, in that it must moderate the spirit of religious egotism and self-sufficiency, and give serious question to the assumptions of our church brethren that they only are right, that they only are the "elect' of the universal Father, and that only by their faith can the soul of man be saved in the eternal hereafter.

We think that this parliament has well illustrated the fact that while the religious sentiment is universal in man, that he is by nature a religious being, yet its manifestation in creed and form, its systems of worship, with their journey, perceiving the gradual dying away of are largely governed by race donditions and by geographical location.

But the great fact that such a large representative parliament of such diverse faiths and religious philosophies could be held and could eventuate as it has, is a tribute to the truth of the Spiritual Philosophy, and to the manifest wisdom and force of the spirit-world. Diverse religious sects have ever been at war with each other. Antagonism is their natural cursed the earth and drenched it with human unit creed and a common formula of worship, though a hundred years old! and a common zeal for propagandism. During the last half century the spirit of God working through the excarnate spirits of men and women has been in a special and marked manner active in liberalizing the spirit of the world, in exalting the individual, in disclosing the reign of universal law, in dethroning religious tyranny and enthroning religious equality and civil rights. A half century ago such a parliament could not have been held; the elements could not have been made to mingle and fraternize. But to-day, thanks to the emancipated spirits of light and progress, human fellowship and sympathy can find expres sion in unison, and Pagan and Christian are being taught to respect each other's rights, both in their religious and civil expression, while a rebuke of intolerance and churchly dation.

#### Spiritualism and Psychic Research.

It can hardly be controverted at this day that thousands of persons in this country have had spiritual-we beg pardon, "psychical"experiences more or less striking. A great many, if not the most of them, are kept a secret for fear of popular ridicule or condemnation. To think that that which knows not. and practically would not know if it could, assumes to be the judge of that which knows-

ignorance sitting in judgment on knowledge! It has been suggested by certain learned lights of psychical science, and others, that if all such experiences running over the term of a single year were to be recorded, the great variety of phenomena presented would furnish data that would justify inferences of great value; and it has been additionally suggested that those who possess psychical gifts can in no better way serve humanity than by carefully recording their experiences, and furnishing them to psycnical societies, or by affording committees opportunities to study their powers: All this embodying the idea that the psychical movement of to day is being pushed forward over an unknown territory-whereas, as Giles B. Stebbins so potently declared at the Chicago Psychical Congress, "Investigators today are apt to suppose that the phenomena of Spiritualism never had a thorough and critical

sifting," which error he proceeded to correct. Spiritualism has made this "Psychical Research" movement, possible; and no denial of this fact will avail to reach the acceptance of the thinking world. Under the influence of the demonstrated teachings of the New Spiritual Revelation the world's mental horizon is all the time being pushed back and made

broader. People are instinctively stirred with an inward unrest; they feel a desire for the possession of new and larger truths than the past has taught. Many men, however, dare not, at present, face the open or secret attacks upon social position, business prospects and individual character which are made upon one who braves a hostile public opinion and proclaims himself a Spiritualist, so-as we have before said-the "psychic" gate through the fence of 'public opinion"(?) is sought by them into the longed-for "pastures new": One may openly declare himself a "psychical student," without the usual odium dealt out by social and creedal "powers-that be" to the investi-

gator of Spiritualism. But the whole matter, in its outcome, is in the hands of the spirit-world, and its workers will conquer at the last! Let no Spiritualist fear that the active, outspoken Cause which has wrought so grandly and borne so much for the betterment of human conditions in the past, is about to be overslaughed and lost sight of through the attempted substitution

of a non-assertive name,

Next to the leafy month of June, says intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity that brought riot, bloodshed and rebellion in its train. Verily it had brought instead of peace a sword. The government was forced to drive out the Christian missionaries in self-defense."

Next to the leafy month of June, says the Boston Herald, there is none loveller in the calendar than October. May its events be as cheery as its atmosphere! Yes, it is a lovely month in many ways: When the fruits of the farm are garnered; when peace instead of war blesses our land; when the destitute of war blesses our land; when the destitute At this point in the address the vast audi- poor are cared for by our people; for many

Oct. 12th, 1814, was our advent upon this that his rebuke of American church methods globe for the seventh time, and that is another had received an overwhelming endorsement on reason why we favor the lovely month of L. C.

> We have been promised an authentic report of the convention of Spiritualists lately Harvey Lyman, has disposed of his property in Sara-held in Chicago, for publication in next week's toga, N. Y., and will hereafter make Onset his permareport of the convention of Spiritualists lately

#### Life from the Standpoint of Age.

To live long in the land should almost instinctively be the universal desire. Old age ought to be the crown of all human possessions. It was so regarded by the ancient peoples of the world, and especially by the Hebrew concluded, the vast audience again rose to its | nation. The heary head commanded the blessfeet and gave the fearless representative of his lings and honor of all, As, life is generally trouble, the most of what comes after being only care and increasing infirmity. We act unwisely to surrender ourselves to such a judgment. What has a greater, deeper charm for us than old books; old friends, old associareligions and religious principles and practices | tions? Youth has no past at its back; it is without the capacity to review, to reflect, to reason; it is the time for the accumulation of a store of energy rather than for the lasting work of achievement. The young all hope to become old, and if haply they do they turn and deplore the fact that their youth is gone never to return, and lament in wailing terms that life is no longer worth living. So inconsistent are we all, so given to the limitations of self. We often hear of a beautiful old age it is indeed beautiful; the hurry of life is all over; heaven is within and ahead.

Wordsworth's familiar Ode to Immortality pictures youth as a traveler out of the east bound to the west, the priest of nature, attended on his way by a "vision splendid," and, becoming a man as he continues his allotted religious manners and customs, are largely, if the vision and its fading "into the light of not wholly, ethnic and climatic—that is, they common day." Yet he teaches in his profoundly thoughtful verse that "Nature never did betray the heart, that loved her," and that it is "her privilege through all the years of this our life to lead from joy to joy; for she can so inform the mind that is within us so impress with quietness and beauty, and so feed with lofty thoughts," that nothing "shall e'er prevail against us, or disturb our cheerful faith that all which we behold is full of blessings." This means that the true and trusting child of condition. The cruelest wars which have Nature, who loves her through all his days to the end, shall, at the last, close his eyes to this blood have been religious wars, the outcome outward world only to open them upon the of the spirit of intolerance engendered by beautiful world of spirit, passing from earth the compacting of religious disciples under a in the words of the Hebrew prophet, as a child,

#### The Art of Living.

A Boston preacher lately discoursed on this most vital of all themes in a fresh and original way. He said the ruling idea of life should be neither material nor intellectual, but moral The supreme end of the world is a moral one and the art of arts is the art of living. In selfishness there is no real, true happiness. The highest law is the law of sacrifice. Self surrender is the law of betterment in the moral world, a principle that operates as universally in human life as gravitation does in the natural world. Out of the self devotion of the individual comes the higher good.

In the improvement of mankind, progress is always through suffering. Not much good is wrought the world by those who lead lives of ease. He who serves men best must spare neither heart nor brain nor toil nor blood. It is not the self-seekers, but the self-givers, who have lifted the world of humanity to higher levels. Every step of progress has been marked with blood. Every reform in history has had its army of martyrs. Every moral victory has been hard won. The new and better order in human society comes only with throes of pain. The sufferers have helped our race most. The men of ease, the slock, the soft-bedded, are not the moral forces that have shaped the world. Those whom the world has oftenest persecuted and killed have been its best friends and benefactors.

Humanity is under deepest obligation to those whom it has most ill treated—the men of sorrow, and acquainted with grief. The noblest lives have been freely given to make civilization even what it is to day. To be willing to be least is the way to true greatness. To be willing to suffer is the school for happines To be ready to lose life is the secret of keeping it forever.

#### Dr. Fred. L. H. Willis.

Dr. Willis, who is not only a competent physician, but also a grand trance-medium and speaker - fully inspired by the spirit world workers-should be brought before the public as often as possible by the Spiritualist societies of the United States.

His services are more needed in the field at the present time than ever before; therefore, we call upon all true Spiritualists everywhere to interest themselves in securing the services of this able advocate of our Cause. His postoffice address is Glenora, Yates Co., N. Y.

We had a pleasant call from Dr. J. C. Street a few days since, who had recently returned from the Lake Brady, O., Camp-Meeting, of which he was the Chairman. In addition to what was so ably reported in THE BANNER by Bro. Thomas Lees, Bro. Street informed us that it was one of the very best spiritualistic summer camps he had ever attended; the greatest harmony prevailed throughout the entire season; even visitors not Spiritualists, he said, were of one accord in saying that they were highly gratified with all they saw and heard.

W. J. COLVILLE'S work in Baltimore, Md., commenced for the present season Sunday, Oct. 1st, in Raines Hail gorner Baltimore street and Post Office Avenue.) The Religio-Philosophical Society meets there every Sunday. Lyceum 2:30 P. M. Lectures, 4 and 8 P. M., and on Thursdays at 8 r. M.—An abstract report of Mr. Colville's last Sunday evening lecture has been made for our columns. The subject is "What Good has the World's Parliament of Religious Actually Accomplished?"

A letter of thanks and pleasant remembrances is received by us, under date of Sept. 30th, from Mrs. Annie Lord Chamberlain, in which she gratefully acknowledges the receipt (since the latest statement) of the following sums in her aid: Mary M. D. Sherman, 50 The well-known independent slate writing medium, cents; a Spiritualist, 25 cents; from a friend in New York, \$2.00; Rosalie A. Noble, \$1.00; Mr. P. C. Norton, \$1.00; D. A. Tucker, \$5.00.

The new medicine, entitled X-ZALIA, is as the proprietors attest, backed by numerous certificates in its favor-in our estimation really what it purports to be: a valuable specific for various external diseases of the human organism; this we know by actual experiment. The principal office of the X-Zalia Medicine Company is at No. 2 Bromfield street, Boston.

we are informed that the spiritual veteran, nent home. 1 12 18

#### TIMELY TOPICS.

Meredicary Strains,-In an explanation of her notive and intention in her lectures and essays on the above and kindred themes, in the columns of the Truth Secker. Helen Gardener delivers the round assertion that the foundation principle of evolution itself depends upon the persistence of the laws of hereditary traits, habits and conditions, modified and diversified by environment and by the introduction of other bereditary strains from other lines of ancestry. She says that in pointing out and commenting upon certain social and hereditary conditions and evils which it is desirable to correct of guard against, and which it is all important we shall first recognize as existing and needing improvement, she has, she does not deny, dwelt chiefly upon the evil possibilities' contained in these conditious. She does not fail to recognize the fact that both men and conditions are undoubtedly evolve ing into better and higher states than of old. So that she calls her essays on the subject those of a pessimist optimist-pessimist as to the present, and optimist as to the future.

Brazilian Robellions - Rebellions seem to be shingling themselves down the roof of the government edifice of Brazil at a rate that extorts lively commentary. Nearly four years ago the Emperor Dom Pedro was forcibly compelled to abdicate and a republic was proclaimed. Fonesca, going to the head. I wo years and a half ago the republic was made permanent, as it was believed, and duly went through the forms of installation. Only six months after that, another revolution was begun, when Fonesca in turn was forced to stand aside, and Pelxotto succeeded. Since his accession, now nearly two years, the province of Rio Grande da Sni has continued in a state of turbulence and tumult, and now a new reballion has broken out in the capital itself. Rio Janerio. Instabillty is the standing curse of these Spanish-Americans, due entirely to ignorance. Nothing is so much wanted for their populations to give them a character for stability as education. What they need is the common school; that is the only medicine that will do them any real good. And seeing it to be so lamentably true in the case of these card-board republics. why should we not take the lesson home to ourselves, and declare in a more determined way than ever that our common school system, which is the corner stone of Republican institutions, shall at all hazards be maintained and perpetuated?

A Contrast Right in Point. - Sharp contrasts are daily presented by those who are classed as poor people to the conduct of the rich and selfish. Against the refusal of men dying and leaving estates worth millions to benefit their fellow-beings in any direct and appreciable way by distributing their vast accumulations, is to be put such an instance of generous bouesty as that furnished by a young woman living in Cambridgeport, who picked up a wallet on the side walk in Boston which contained the sum of fifty nine dollars, besides papers of value to the owner. In the next day's papers the loss was duly advertised. The finder and the loser are both saleswomen in two of the largest dry goods establishments of the city. Reading the advertisement, the finder immediately sought the loser and made return of the lost property. The latter was, of course, more than pleased at her adver tising success, and grateful correspondingly. On her offering the other a suitable reward for performing what was at best but an act of common honesty, and what she would of course have liked to have another person do for her under like circumstances, the latter refused promptly and emphatically to accept anything whatever more than well-deserved thanks, and left the matter just as it stood before the incident. She considered that she had done no more than she or any other person ought to have done.

Regarding Spiritualism .- The Scientists and the Christian dogmatists occupy a similar plane of self-satisfaction in regard to the New Revelation The latter assume that they have answered all possiole questions relating to the subject when they have cited an appropriate array of texts, or have dogmatized at sufficient length in respect to the interpretative un derstanding of the Bible. Both are equally compla cent in regard to their disposal of the subject from their own standpoint: It is prejudice, pure and aim ple, with each. But belief merely no longer satisfies an increasingly large number of people. They more and more desire to have a knowledge, especially as they have discovered the fact that knowledge is actu ally to be had-and Spiritualism offers it to all!

Capital and Beason.-If this is indeed or in any real sense the age of reason, then it behooves those who wield the acknowledged forces of capital for industrial service to invite and propose a rational and open understanding with labor on the question of a ir distribution of profits and an equita e division o the admitted proceeds of industry. The advance should be made by capital as the party holding the present advantage. Labor refuses to sacrifice and suffer in silence after once clearly comprehending the inequality of the situation and the hopelessness of continuing in the same round of depressing exaction and despairing toil. It justly reasons that as the supply and direction of capital is useless without supplementary industry, it has no right to crush its active partner because simply of its natural necessities.

The Same Old Story .- Joseph Cook, the irrepressible, appeared on the platform of the Parliament of Religions at Chicago. It was too good an advertisement for him to miss unimproved. He assumed to represent the raw Protestant principle of faith, and "lit out" (in the presence of the assembled Jews and Gentiles, Buddhists and Brahmins, et al., all of whom had put their especial differences aside for a time that they might "compare notes" as to methods etc.) with the declaration-" Vox et preterea nihil"that "there is no truth in anything but orthodox Protestantism." He proclaimed that "there is but one creed." And with yet more truth it may be asserted that there is but one Joseph Cook.

The Fair Boycott!-It may be noted (remarks a secular contemporary) that the much-talked of boycotting of the Chicago Fair on account of Sunday opening has not materialized: The proportion of fanatics among us is small, and the American people will go where there is something worth seeing, regardless of religious prejudices. This talk has had about as much weight as that against Sunday news papers. "Most of the would be boycotters probably would never have gone to the Fair, anyway," it says -and with evident truth, too.

Cremation the Best .- An exchange, speaks to the point regarding the superiority of urn-burial over earth-decay: .

earth decay:

"It has been found necessary in cholera-infected districts to resort to cremation in order to prevent extension of the plague consequent upon interment of the dead. Superstition leads the miserable victims of filth and bad water to resist even this wholesome sanitary measure. Christians in these Western countries need not reproach besotted Orientals with ignorance concerning cremation. It is the cleanest and most appropriate mode of disposing of the dead, and, in time, reason, unstimulated by plagues, will undoubtedly make it the universal mode by which humanity will render to its dust the gentlest and most beneficent office."

#### Dr. C. E. Watkins,

has rented Room No. 5 in the Banner of Light Building, 81/2 Bosworth street, Boston, where he will be pleased to meet the friends who may need his services on and after the 16th inst. His new specialty in the locating of disease is a most remarkable feature of his mediumship.

#### Fund for the Destitute Poor.

DONATION MONEYS RECEIVED. Geo. A. Brown, 50 cents; Wakaleta, \$3.00; Mrs. L., \$2.00; A. E. E., \$1.00; Sagoyewatha, \$1.00; Susan L Porter, \$3.75; Mrs. S. Lincoln, \$5.00; A Friend, \$5.00.

The Boston Epileptic and Paralytic Institute has been removed from 208 Tremont street to No. 10 Chester Park, this city, where patients are taken under its care and treatment, or office treatment only is given when desired.

#### NEWSY INOTES AND PITHY POINTS.

OCTOBBR.

OCTOBER.

The month of carnival of all the year.
When Nature lets the wild earth go its way,
And spends whole seasons on a single day.
The Springtime holds her white and purple dear;
October, lavish, flaunts them far and near.
The Simmer charily her reds doth lay
Like jewels on her costlest array;
October, scernful, burps them on a bler.
The Whiter heards his pearls of frost, in sign
Of kingdom; whiter pearls than Winter knew.
Or empress were in Egypt's ancient line.
October, feasting 'neath her dome of blur,
Drinks at a single draught, slow filtered through,
Sunshiny air, as in a tingling wine!

—Helen Hunt Jackson.

The earliest standing army in Europe was that of Macedonia, established about 368 years B. C., by Phillip, father of Alexander the Great. It was the second in the world's history, having been preceded only by that of Sesostris. Pharaoh of Rgypt, who organized a military caste about 1000 B. C.

It is reported to have rained alligators in the lake region at Florida recently.

An Inspiration.—"Nearer, My God, to Thee," was rendered by the band at Ellsworth, as Prof. Colby, the serouaut, made his balloon ascension.—Bangor Commercial.

There are still many people, especially in the interior parts of Japan, who have never tasted any animai food in their lives, and look upon it with horror, while a great many conservative women do not touch it even at the present day.

A New Jersey man claims to be "the chicken king

of the universe." His " eccalobeon." or articlal hatching establishment, turns out two hundred and fifty thousand chickens a year. He keeps two thousand laying hens, and buys all the fresh and fecund eggs that are offered him.

'An official notice has been issued in Russia that physicians shall have the right to make use of hypnotism in the treatment of their patients-i. e., practice mesmerism for the cure of disease.

Schools at Oxford, Eng , were established by Alfredthe-Great about the year 870. The oldest German University was founded at Heidelberg in 1386.

Pansy leaves protect woolen goods from moths. Remember this.

Some one whose time could have been better occupled, says that the capital letter "A" occurs in the New Testament 3,791 times, and in the Old Testament 14.020 times: that the letter"Q" will be found but twice in the New, and but three times in the Old

Kthan Allen's " In the name of the great Jehovah and the Continental Congress" still looms up pretty big in comparison with Alderman Campbell's feeble "In the name of God and the City of plagiarism, Chicago."

Persian newspapers are not printed from type.

When the reading matter is ready it is passed to a scribe, who makes a clean copy. From this a beautifully-written, flue copy is made by a handwriting expert, and this is finally exactly reproduced by lithog-

Keep your eye on Truth's compass, And your white light trimmed. Though the moon hide in the heavens, And the stars are dimmed; And the stars are dimmed;
Though the voyage may be lonely
And the way seem long,
Keep your eye on the compass
And You

Can't Go

Wrong.

A Hebrew translation of "Daniel Deronda" is coming from the press in Poland. The translator, David Frishmann, says in his preface that he believes that George Eliot, in writing this novel, was "miraculously" inspired. "Who," he writes, "taught this on Jewish woman the life of the Jews in all its details? Who planted in her heart the law of truth and the spirit of prophecy?"

By the breaking in of the river upon the Mansfield mine, near Crystal Falls, Mich., Sept. 28th, twentyeight men were crushed or drowned. It was the greatest mining calamity, as to loss of life, which ever happened in the State.

JOHN PAGE HOPPS (Unitarian-Eng.), in The Coming Day, has, this month, an "answer" to a correspondent, which is a keen "piece of English":

"A friend writes to me, blessing me for something I have written, but mourning over my lamentable Homerule policy. Here is my reply. It may do for scores of others, and save time and trouble: 'My friends must take jat and lean together—or bear to see me must take lat and lean together—or bear to see me eat both. I think with amusement of "the rending of friendships caused by political opinions." Such a cause! As for poor old Ireland, I am more than ever in favor of giving her the housekeeping keys to the round her own aprou, and no one makes me laugh more than Lord Salisbury with his fat and funny British want of Ideality.'

J. P. H."

The onward march of intelligence and education is leaving far in the rear ancient dogmas and creeds. which are revolting to the intelligent mind of to-day. Science having demonstrated that the earth is round, hell-fire-and-brimstone manufacturers have no place to locate their machines, hence the church government has been compelled to revamp the Bible to make it conform to a more enlightened age.

All lecturers, private and public mediums, agents for newspapers, and all interested in organizing the Freethinkers of America, are requested to send their addresses at once to E. Dallmer, Beatrice, Neb., compiler of the first Directory of Freethinkers and Spiritualists. The insertion of the name is free.

The worst cyclone ever known devastated the Gulf coast, Oct. 1st and 2d. Rain came in torrents, with wind one hundred miles an hour; people were killed in New Orleans, Mobile, and in districts along its path. The business section of Mobile was covered—four feet under water! The damage to the orange crop alone will reach \$350,000, it is estimated.

Pastor Watson—"I hope yo' carry yo' religion into yo' business, Bre'r Pennington." Barber Pennington (new convert)—" Yes, 'r do. Is'e bin usin' de tracts fo' shabin' paper ebber since I j'ined de chu'oh."—

The veteran Bismarck is feeling the iron hand of age, physically. Dispatches seem to bear witness that his active work on earth is done.

THE BANNER OF LIGHT.—In another column will be found the prospectus of the BANNER OF LIGHT, the great organ of Spiritualism in the world. To those who are interested in this order of literature, it is the paper of all others that they ought to take. Read the announcement.—Hornellsville, N. Y., Weekly Tribuna.

The noveltles in china and glass are more numerous, if possible, this season than ever. Jones, McDuffee & Stratton's exhibit is, extraordinary. Their departments for fine jardinières, rich lamps, out glass, dinner sets, and the art pottery rooms are worthy of a visit. Their crockery shop in Boston is what Tiffany's jewelry shop is to New York.

#### Mrs. W. P. Thaxter.

This lady has secured Room 3, in the Banner of Light Building, for the purpose of giving public sittings. She is an excellent trance medium. For particulars see advertisement.

As will be seen by reference to "Banner Correspondence," third page, Miss Maggie Gaule of Baltimore, Md., has been doing a grand work of late as a platform test-medium in Washington, D. C. During October the lady will serve the friends in Cincinnati, O.

Port Huron, Mich.—The Spiritualists of Port Huron have an organized society, and will conduct meetings every Sunday evening, at Room 15, White Block, for the season. Mrs. A. L. Robinson will lecture and have charge of the meetings. J. H. White, President.

Observations on the Way. Dear Friends of the Banner of Light:

Since writing my last observations to you, Mr. Longley and I have passed a week of pleasant experiences in Beloit, Wis., and a later one at Geneseo, 111. The first was spent with friends who are filled with the

ley and I have passed a week of pleasant experiences in Beloit, Wis., and a later one at Genesec, 111. The first was spent with friends who are filled with the desire to gain all the truth and knowledge possible concerning the life immortal and the communication of spirits. Beveral parlor séances and meetings were held at their homes, at which Bpirit John Fierpont answered the questione propounded by inquirers upon spiritual-and philosophical subjects, and Lotela gave her oblazoteristic talks that won the attention of her listeners—while Harebell, another of, my band, coming en reprort with the life forces of her hearers, gave delineations and prophetic readings, all of which seemed to awaken interest and give satisfaction to those who received.

Our stay at the pleasant home of Mr. and Mrs. W. H. Grinnell, whose earnest souls are ever saking for the light, was, one of spiritual profit and pleasure to us all. Mrs. Carter, the widow of that stanch veteran Spiritualist, Judge A. G. W. Carter, formerly of Cinchnati, C. has made her home with these good people for the past four years, and Beloit has gained much from the spiritual atmosphere and influence of this beautiful character. Mr. J. B. Dow of the same of business, keen, analytical and brainy, formerly a leading light in the church, superintendent of the Sunday school, and leader of the chole—now fearlessly lives and speaks his honest convictions of truths a revealed to him through mediumship. At his hospitable home we were royally entertained; and in the genial atmosphere of our host, with that of his wharming wile and graceful daughter, our spiritual natures received hew strength and power.

Mr. Dow is the possessor of a number of slatas covered with independently written messages, filled with tests and intelligence, received by him through the second of a floral offering from his ainget guides; the same having been produced in twenty-four minutes, and the paint sill being wet when the painting was received. This beautiful work of art is handsomely framed,

is felt that is productive of much good, as Mrs. Judge Carter cau attest.

Later in the evening Lotela manifested, and reported that "Pierpout Chief" had succeeded in translating the Indian's prayer, that it was a petition he caught from his—the Indian's—own spirit guide of ancient times, and that it was in essence the spirit of the old masters seeking an addition of power and spiritual strength, and an illumination of their own souls from above.

Lotela then proceeded to give this prayer as translated by Mr. Pierpont. On the following Sunday the pastor of the Unitarian church at Genesso, Ill., to whom we had related the circumstance, delivered this Indian prayer from his pulpit, prefacing it with the remark that he had looked in vain for a presentation of the Indian's idea of religion in the late Parliament of Religions at Chicago, but he knew that the red man has a reverence of spiritual things in his soul, and gave this prayer as repeated by one Waukaleeta, a chieftain of the Indian race.

I copy this prayer for the readers of THE BANNER, that they may enjoy its spirit with us:

"Light, give us light!"

Light, give us light!
Stringth unto strength,
Power unto power,
Light, give us light. Light of the world—give us light! Strength unto strength,

Power unto power, Light of the world, Give us light! "Sun, moon and stars,
Give us light!
Strength unto strength,
Power unto power,
Sun, moon and stars,
Give us light!

"God of the sun, moon and stars, Give us light! Strength unto strength, Power unto power, God of the sun, moon and stars, Give us light!"

At Geneseo, Ill., we have been entertained by one of the good Mothers in Israel, Mrs. McFarlane, a Spiritualist tried and true, whose home has been a resting place for mediums for many years. Here I have given a number of private sittings to those who are asking for spiritual instruction, and on Thursday evening a public meeting was held, at which Spirit Pierpont lectured and answered questions; Mr. Longley sang several of his best compositions. At the

ley sang several of his best compositions. At the close of the meeting many of the audience grasped our hands, and expressed the pleasure and instruction they had received from the services held.

The Unitarian minister of this place is progressive, in the highest sense of the word- a sensitive, full of enthusiasus and zeal, illuminating his entire church with the light of spiritual truth that he receives from the Higher Life.

This grayleman, has written some good, things for

with the Higher Life.

This gentleman has written some good things for THE BANNER, under the nom de plume of "White Rose"—but the finest and strongest inspirations of his brain are delivered in the stronghold of his church—and I know that he is leading his people on toward the upper heights of spiritual truth and love.

In my last letter, in referring to that excellent lady, Mrs. L. Pet Anderson-Bouvee—the latter name is printed Bourne—which please correct.

We start direct for California on Monday next. Our loving greetings to all friends.

Geneseo, Ill., Sept. 28th, 1893.

M. T. LONGLEY.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office b Wonday's mail.)

On account of financial difficulties, we are informed, the Society which had engaged Moses Hull for November has, at this late date, been compelled to cancel its engagements for that month. He is therefore ready to answer a call or calls from a Society—or from Individuals—wishing his services during next month. Address bim during October at 110 C, street, N. W., Washington, D. C.

Dr. W. L. Lathrop has arranged quite fully for the lecture season of 1893-4, but has a few week-day even-ings open for engagement as inspirational speaker and test medium. Address 1762 Washington street, Boston.

test medium. Address 1762 Washington street, Boston. Mr. J. Frank Baxter gave two rousing lectures, with accompaniment of songs and soance, in City Hall, Bangor, Mc., last Bunday. He will lecture for "The New Boclety of Ethical Spiritualists" in Knickerbocker Conservatory of Music. 44 West 14th street, New York City, on Sundays, Oct. 8th, 18th and 22d, forencons and evenings. He has week evenings at liberty for the vicinity, and can be addressed during the intervening weeks care of Mrs. Joseph Hall. 110 or 112 West 34th street, New York, N. Y., or at any time at 181 Walnut street, Chelsea, Mass.

Hattle C. Mason one need the meetings for the season

street, Chelsea, Mass.

Hattie C. Mason opened the meetings for the season for the Society at Pawtucket, R. I., Oct. 1st; will speak in Fitchburg Mass., Oct. 8th; and in Pawtucket, R. I., Oct. 1sth and 2cd. Would like engagements for open dates in November and December.

Address 167 Pleasant street, Worcester, Mass.

H. I. Bourtell have been greating the Sunday even

Address 167 Pleasant street, Worcester, Mass.

E. J. Bowtell has been speaking the Sunday even ings of August and September, and also October 1st, for the Brooklyn Spiritualist Association; on the afternoons of Sept. 24th and Oct. 1st at Kingston Hall. Will speak on Oct. 28th at Kingston Hall. Brooklyn, N. Y., in the afternoon, Williamsburgh, N. Y., in the evening; on Oct. 22d and 29th at Hartford, Ct. Address until Oct. 22d, 492 State street. Brooklyn, N. Y., afterward, Hartford, Ct., till the end of the mouth. Marguerite St. Omer called at our office Oct. 2d on her way to Detroit, with her traveling companion, Mrs. Law of New Hedford.

W. J. Colville's address during October is 609 F street, N. W., Washington, D. C. He lectures on Sundays and Thursdays in Raines Hall, Baltimore, Md. All letters, etc., should be sent to his Washington address.

All letters, etc., should be sent to his Washington address,
Geo. A. Fuller, M. D., continues his labors for the
First Association of Spiritualists of Philadelphia, Pa.,
at its new hall, 1710 Broad street, during the month of
October. He speaks Nov. 5th at Duxbury, Mass.; the
12th, Portland, Me., 19th, Brockton, Mass., and 26th,
Lynn, Mass.; Dec. 3d, Portland, Me.; 10th, Providence, R. I.; 17th, Brockton, Mass., and 24th and 31st,
Worcester, Mass. Has only a few open dates in Janunry, April, May and June, 1804—and for these solicits
engagements near home. Address 7 Mason street,
Worcester, Mass.
Bishop A. Beals speaks for the society at Ban José.
Cal., the month of October, and can be addressed
there, at 85 N. 2d street, for engagements on the Pacific coast.

clific coast.

Theodore F. Price is shortly to start for California and the Pacific coast, where he will fill a series of engagements extending the entire winter. Among his themes are: "The Decay of Creeds." "Spiritualism vs. Theosophy," "What is a Ohristian Spiritualist?" "Scientific Aspects of Spiritualism," etc. Those desiring his services "on the coast" and contiguous localities can address him care The Pacific Coast Spiritualist, Sun Francisco, Cal.

alogica Double Service

afternoon and evening, and exercises were rendered

gressive Lyceum of Boston occupied the platform afternoon and evening, and exercises were rendered that will long be romembered by the large audience. Afternoon services opened with a plano solo by Cora Pratt, followed by a rectation, "The Slave's Lullaby," Stella Churchill; song, "L'Ardita." Louisa Horner; eliquent remarks by Mrs. S. A. Byrnes; song, "The Settee by the Door," Baby Lou; song, "Cobwebs on the Walls," Eddie Hill; song, "The Train was Saved," Willis Smith; recitation, "The Window Light," Alice Ireland; song, "Graudma," Winnie Ireland, Mrs. Win. S. Butlet then made soul stirring remarks, which; were intensely interesting to all, followed by Dr. Arthur Hodges, who gave a large number of excellent tests, and messages from spirit friends.

Supper was served in the lower hall to one hundred and filty. Evening services opened with a plano solo, Cora Pratt; recitation, "Baby's Kiss," Alice Ireland; song, "The Girl I Left," Millie Smith; recitation, "The Banber that Besty Made," also "Care," Willis Sheldon; song, "Taddie," also, "Bweet Heart," Baby Lou; plano, solo, Helen, Higgins; song, "Trill Me Not." Juliet, Carzi: song, "Goming Through the Rye," Winnie Ireland; recitation, "The Newsboy's Ded," Stella Churchill; song, "Two Little Girls in Blue," Louisa Horner; song, "The Widow's Ples for her Son," and "The Old Maids," Eddie Hill; recitation, Winnie Ireland; song, "Shadows on the Walls." M. Wante; song, Allie Barnes. By request Stella Churchill; song, "Shadows on the Walls." M. Wante; song, Allie Barnes. By request Stella Chiurchill recited "The Old Maids," Eddie Hill; recitation, Winnie Ireland; song, "Shadows on the Walls." M. S. Butler then made fine-remarks, and Dr. Hodges gave convincing tests and communications from spirit irlends.

The meeting all day was for a benefit for Mrs. Wm. S. Butler's building fund, and she took, after expenses, \$42.25. J. B. Hatch conducted the meeting, and made remarks, in Mrs. Waterhouse also spoke interestingly, Next Sunday Mrs. R. S. Lillie will occupy the platform

providence Hall.—Sunday. Oct. 1st, the Spiritual Translated and Translated the first meeting of the season at Providence Hall.—Sunday. Oct. 1st, the Spiritual Translated Hall.—Sunday. Oct. 1st, the Spiritual Society held its first meeting was a success in numbers and spiritual work.

Next Sunday good mediums will be present afternoon and evening. Mrs. N. J. Willis will speak in the evening. Mrs. N. J. Willis will speak in the evening. Mrs. N. J. Willis will speak in the evening. Mrs. Let Pleasant the past season, is in charge of the music at Lake Pleasant the past season, is in charge of the music at these meetings.

Survence.—The First Society of Spiritualists.

Lawrence. - The First Society of Spiritualists opened its meetings in the new hall, No. 246 Essex opened its meetings in the new hall, No. 246 Essex street, last Sunday, having for the speaker on that occasion Dr. F. H. Roscoe of Providence, R. I., assisted by W. H. B. Spencer, the celebrated spiritartist. The atternoon discourse was on "The Influence of the Human Tongue for Good or Evil." The doctor gave a number of tests at the close of the lecture, which were pronounced absolutely correct in every instance.

In the evening the doctor answered about forty questions pertaining to Spiritualism handed in by the audience, all of which were listened to with rapt attention by a large and appreciative audience, after which he gave many recognized tests.

which he gave many recognized tests.

There was a large number of friends from Haverhill

in the afternoon.

Both afternoon and evening Mr. Spencer gave about sixty pencil drawings of spirits, all of which were recognized.

Greenwich.-Mrs. Ida P. A. Whitlock spoke at this place Sunday, Oct. 1st. A large and appreciative audience greeted her. Her tests were considered

ery fine. At Dana a three days' convention (Universalists) At Dana a three days' convention (Universalista) was closed on Sunday afternoon. The Independent Liberal Church at Greenwich was invited to join in the closing service, and Mrs. Whitlock, representing the church spoke at some length, following Rev. Mr. Mitchell, whose text was in reference to the handwriting upon the wall at Belshazzar's feast. This gave Mrs. Whitlock an opportunity to bring in a few points relative to Spiritualism. The large audience seemed much interested, and many said they should make it in their way to go to the little church at Greenwich to hear more of Spiritualism.

Springfield.-Prof. W. F. Peck opened the season for the First Society of Spiritualists Sunday last. There were good audiences both afternoon and even-There were good audiences both afternoon and evening. The afternoon meeting was devoted to the answering of questious and to a Conference. In the evening Mr. Peck took for his subject, "The Spiritual Harvest: What Shall It Be?" and gave a stirring address appropriate to the opening of the season's work. Prof. Peck will occupy our platform the greater part of the season, and will organize a musical and dramatic club among the young people of the Society. His labors will be interspersed at intervals with the

MEETINGS IN MASSACHUSETTS.

services of some of the leading speakers in the field, among others, Mrs. Sarah Byrnes, Mrs. Clara Banks, Mrs. Institute and Mr. Tisdae, Our opening meeting gives promise of a more grossive Lyceum of Boston occupied the platform

Malden. - Our Association is organized for the season; President, J. T. Vaughn; Treasurer, S. O. Newhall; Secretary, Mrs W. T. Whittler.

Meetings held weekly in Odd Fellows Hall, Main street; cummance at 7:30 P. M. The following named speakers are engaged for 1803; Mrs. Barah A. Byrnes, Dr. — Willis, J. P. Thorndike, Mrs. G. Fannie Allyn, Mrs. Emma Miner, Mrs. N. J. Willis, E. Andrus Titus, Dr. Driskn, J. W. Kenyon, S. Lizzie Ewer (Portsmouth); S. L. Beat (Bruckton), Dec. 31st, Dr. C. H. Harding, Dr. Rossoe, Jan. 7th, '04.

(Another correspondent writes: "The Children's Another correspondent writes: "The Children's Progressive Lyceum met at Odd Fellow's Hall at 3 o'clock in the atternoon, Oct. 1st; services directed by the conductor, Mr. Will I. Potter; a review of the special studies of last season was led by the assist ant conductor, Mr. J. R. Show. Recifations were finely rendered by the children; the marching and music were much enjoyed.

The evening meeting was opened by the President, Mr. J. Frank Vaughu, who jutreduced to the audience Mrs. Sarah A. Byrnes, who gave a powerful eloquent and instructive lecture, which was closely listened to by all who were present."

Waverhill and Bradford. - Mrs. Clara H. Banks of Haydenville spoke the second time Sunday in Britten Hall, before the Spiritual Union. Her theme was "Religious Tyranny," and the subject was well handled. The subject of her evening discourse was the "Union of Apirit to Meet and Overcome the Selfishness of this World." This lady's eloquence was much applauded, especially in the after-

being present at both services considering the threat-ening weather. Mr. Oscar A. Edgerly occupied the platform, giving two able discourses, each being fol-lowed by recognized tests of a positive and copyinc-

ing nature.

Mr. Edgerly is to speak forms next Sunday.

SEC'Y.

Appeal to Spiritualists. To the Editors of the Banner of Light:

Many excellent mediums use their gifts for the benefit of their fellowmen, rather than as a source of pecuniary profit to themselves, and nearly all such are unknown to the readers of Spiritualist journals. I have in mind one who has been a medium more than twenty years, and who, while possessed of property, charged nothing for sittings. For fifteen years he was a trance speaker, clairvoyant and trance physician, and still practices as a healer when his health permits; but for several years past he has been an invalid, in consequence of a fall, by which three ribs

invalid, in consequence of a fall, by which three ribs were broken and his health greatly impaired. I refer to Dr. C. A. Smith, 2174 Polk street. San Francisco. Living in Oregon at the time of his development as a medium, most of Dr. Smith's earlier public work was in that State, Washington and British Columbia; but for a number of years he has resided in California, and at present is lying helpless and destitute at his home in San Francisco. He has been married to his present wife twenty-five years, and has several married and two unmarried daughters, none of whom are in a condition to render him pecuniary assistance. One is still a school-girl. For several months past he has required such constant care that his devoted wife has no time, even had she the strength, to earn anything for his or her own support.

I write this believing that readers of THE BANNER will esteem it a privilege to be permitted to extend a helping hand to a brother in distress—to one who has sacrificed so much for others. Any contribution, however email, will be gratefully received. Address Dr. C. A. Smith, 2174 Polk street, San Francisco, Cal.

Fraternally yours, W. N. Sloocum.

12314 Market street, San Francisco, Sept. 12th, 1893.

The undersigned youth for the truth of the foregoing and cordially commend. Dr. Smith to the higher than the street of the street of the higher than the street of the street of the street of the higher of the street o

## New China and Glass.

By Steamships "Otranto" from Antwerp, the "Stag" from Hamburg, the "Les Adel-phis" from Yokohama and the "Sagmore" and "Ottoman" from Liverpool, we have landed extraordinary specimens of useful and ornamental China and Glass, gleaned from the best Potteries and Glass houses in England, France, Germany and Japan. With them we have some of the best products of home manufactures.

CUT CRYSTAL GLASS, of the clearest and most brilliant, new designs of exquisite cutting, exclusively our own; costly pieces or

Among the latest designs in cut glass may be seen Salad Bowls, Fruit Bowls, Sorbet Cups and Plates, Apollinaris Pitchers, Sugars and Creams, Celery Trays, Carafes, Handled Bonbons, Tall Rose Vases, Decan-ters, Ice Tubs, Handled Lemonades, Salad Olls, Water Pitchers and complete table services.

Patrons requiring old Pieces matched will inquire for Mr. LAPHAM or Mr. SOUTH-ER (formerly with the Boston and Sandwich Glass Co.) in our Glass Department.

RICHLY CUT AND GILDED GLASS, including novelties in tall Vases, low Vases and Flower Bowls, Flagons, Decanters, Colognes, Hocks and Sorbet Glasses, some in satin-lined morocco cases, for wedding gifts.

IGAGEMENT CUPS AND SAUCERS. An extraordinary display (Art Pottery Rooms) of new shapes and exquisite decorations, recently received from the Coalport, Royal Worcester, Dresden, Derby, Mintons, from the low cost up to \$10 each. Some genuine specimens (from the Sevres Pottery near Paris), costing \$30 for a cup and saucer. Also some fine egg-shell specimens of Trenton China.

ton China. DRESDEN CHINA CABINETS, quite new, with the Watteau China medallions having the new "empire green" decoration. Exquisite productions, costing from \$15 to \$90, now on view in our Art Pottery Rooms.

PLANT POTS AND PEDESTALS, from Mintons, Burmantofts, Doultons and German potteries, including the leafage decorations from Lambeth, all grades and sizes, from the small for table decorations to the large and very large Jardinieres to take in hydrangeas, palms and other greenhouse plants, with or without pedestals.

LD BLUE CANTON CHINA. Vases, Pilgrim Bottles, Tea Jars, Punch Bowls, Biscuit Jars, pieces for Sideboards and Mantels, Antique specimens of Art, Nankin Blue and Fitzhugh green bbl. shape Piazza Seats; also Umbrella Holders and Dinner Ware. CHOCOLAT AND COCOA POTS. Handsome

new models and decorations; an extensive variety from the low cost to costly decorated specimens. LAMP DEPARTMENT. As the days lengthen the sale of lamps strengthens. On the gallery floor will be seen an extensive exhibit; all grades from the low cost to the costly specimens, with new Parisian silk shades to match. The modern lamp has been per-fected so that it is safer than gas and bet-ter for the eyes, beside being an important factor in the safe being an important factor in interior decoration.

MBRELLA HOLDERS. More than 50 kinds

JMBRELLA HOLDERS. More than 50 kinds to choose from. Chinese, Doultons, Mintons, Bootes, Burmantoits, Bonn, Kobé, etc., costing from \$2.00 each up to \$40.00. PARIAN STATUARY. Recently landed, the new large LiBkary BUSTS of Wagner, Sumner, Dickens and John Bright; also the STATUETTES of Young Columbus, and Busts of Clytie, Holmes, Phillips, Andrew, Garfield, Grant, Longfellow, Mozart, Haydn, Handel, Beethoven, Gladstone, Sumner, Dickens, Cleveland, Mendelssohn and Goethe, costing from \$4.00 each to \$25.00. As Parian is as hard fired as China it can always be washed to be as new. it can always be washed to be as new.

We have also the sale of ROGERS GROUPS for Boston. New studies, together with the old models, now on exhibition (main floor).

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OLD BLUE DELFT specimens, and reproduc-tions of Plaques, Tiles, Flagous, Vases, etc., just landed from Holland, and similar to those in the Netherlands Exhibit.

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#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). Prosident, Bon, P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Trensurer, James H. Marvin. Services at 10% A.M. and 7% P.M. Lycoum at 2½ P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street,

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J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., will act as agent in Eng-land for the Banner of Light and the publications of Colby & Rich.

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(YENERAL Manager of the Zachos Senotype Co., will be at IV Palmer House, Chicago, after the Sth. See adv. in BANNER OF LIGHT of Sept. 16th, hended "Inspired Invention." Oct 7.

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## Message Department.

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our liable Circle-Room has been permanently closed.

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

The should 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 distrince 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.

they perceive—no more.

The is our cornect desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication.

Last Letters of Inquiry in regard to this Department should be addressed exclusively to Colny & Rich.

#### Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Seance held May 9th, 1893. Spirit Invocation.
We draw near unto thee in thought and aspiration, oh-

Spirit of Love, asking that we may receive benisons of good from the angels of harmony and peace, and that we may be bathed in the atmosphere which they bring from celestial worlds, so that we, too, shall feel what it is to cultivate con cord and sympathy with our fellow creatures. We desire to gain the gifts of the spirit, which are kindliness and love for one another, that we may generate an influence which reach. We ask that the kingdom of peace may be open to us, and that those high aspirations which are born in the hearts and the lives of the pure and good may dwell within us from day to day. Oh! may we desire and ever strive to attain that condition of spiritual unfoldment which will enable us to see not the faults of our brothers and sisters, but rather the virtues and the good that is within them, to recognize that they are thy children, oh! Infinite Source of all Life, and that they have possibilities of grand develop ment which may in future days be actively expressed for

We desire to gather from our spirit-friends this hour some thing that will be instructive, some thought that will stimu late our minds personally to new effort in our desire to learn and grow. We ask that knowledge of spiritual things may begiven us, that conceptions of high truths may be revealed to us, and that we may expand our mental and moral natures under the influence and in the sunshine of those heav enly visitants who delight to do thy will in serving human ity. For these blessings we pray, according praise to thee and thy angel children now and forever.

#### QUESTION ANSWERED.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By H. B. S.] Is it possible for hypocrites to exist in the spirit-world as they do in this?

Ans.-Hardly; although we have no doubt that there are some intelligences in the other world who succeed in their efforts to dissemble and to deceive their fellow-beings; but those and to deceive their fellow-beings; but those who are deceived by such characters must themselves occupy a like low plane and must be of a like deceptive nature. One who is a hypocrite, so to speak, on earth is smooth of tongue and fair of face to those with whom he associates, and all the while, perhaps, he is practicing some deception upon them. Such an one may be able to deceive even those who are now minded and of high character, but not an one may be able to deceive even those who are pure minded and of high character, but not so in the spirit-world. Those intelligences who are of an exalted character will be able to see clearly the true inwardness of any spirit whom they may approach, and therefore it will be impossible for them to be deceived by any mask or outward expression whatever.

Those who desire to live pure lives, to be fair minded and honorable in dealing and character in the spirit-world, need not fear being imposed upon by others, because, as we have said, such a class will always gravitate to individuals and surroundings of a like nature. The pure-minded will drift or be attracted to those who are like themselves, high and noble

those who are like themselves, high and noble and sweet, and the undeveloped will seek their own level and environments and for a time be surrounded by impure characters. When, how-ever, they are willing and ready to rise above such a low condition, to reach out for the help of ministering angels, and to make the most of the better feelings and qualities within them, they will have the power and the privilege of entering a higher state.

We do not recognize the element of hypocrisy in the spirit-world. We consider that that belongs to the external state of crude material things.

#### INDIVIDUAL MESSAGES.

### Samuel W. Loveland.

[To the Chairman:] I was a very old man when I passed from the physical form, and, sir, I had seen many experiences in life which left their mark upon me. I did n't round out quite a century of years on earth, but I came up to the shady side of ninety and on toward the hundred years. So I feel that I belong here in a way to the life that is pressing on, but I do not belong here altogether.

I have a pleasant home in the spirit-world. It is full of life and full of action. I'm pleased with it, and I'm not an old man there. Why! I'm only like a babe compared with many of

I'm only like a babe compared with many of those who dwell there that have lived many centuries, and that are still learning and grow-

centuries, and that are still learning and growing and getting full of knowledge and power.
Well, my good sir, I'm known pretty well, I
think there's no doubt of it, at Munsonville,
N. H., and I send greeting back to the old
place, and to friends that are in other places. I
have a kind feeling, too, for some parts of Vermont, where, in other days, I have had a pleasnt and a hust experience.

ant and a busy experience.

I thought it might wake up some good people to have the old soldier come back and make himself known in a strange place. I do n't want them to think I'm dead and buried out of sight and hearing, for I never felt so much alive in all the days of my earthly life as I do now.

I do now.

I was an old veteran of the war of 1812, and in those active times I did my duty and held my post. I always felt as if I had a part of the country's welfare in my breast; I did, and I hold it still. I feel that this is the best counhold it still: I feel that this is the best country under the sun, and that it is capable of making a great mark in the world's history. It has done that already I know, but I think it will do so more completely and strongly in the years that are coming; so I do not want to lose my interest in the affairs of life here, and I do not want my friends to think I have.

Perhaps sometime I can find a way back in a private manner to my friends, and let them know that the dead can talk and make themselves known. I'd like to do that, and I'm looking out for the opportunity to come in that way.

yay. Samuel W. Loveland.

#### Dencon S. Wndleigh.

[To the Chairman:] You can call me, sir, Deacon S. Wadleigh, of Franklin, Mass. I give the appellation of deacon, not that I hold it now in the spirit-world, oh, no! for I have laid down all such honors, but because I was connected with the Baptist Church of my town—indeed, I was identified with its organization—and I feel that my friends and family would hardly know me unless I came back in this way.

I am not sure that I shall be received kindly; I am not sure that I shall be received kindly; I am not sure that my friends will desire to know of those who dwell in the spirit-life; but I come with the hope and the purpose of making myself known if possible and of saying to my dear family and my good friends: I find myself in a spirit-world of vital power and activity, and I learn that I can return, just as one can come back from any foreign land he has visited, and acquaint myself with what is taking place on this side of the stream of life. Having found this, I desire to let my friends

taking place on this side of the stream of life.
Haying found this, I desire to let my friends know of it, and so I come here sending out a wave of thought and remembrance, and seeking for that recognition and affectionate regard from my dear ones that I would receive here if I had been away to another land and had returned in my material form.

Oh! this great life that I found awhile back

the world of music and harmony—and that in spire her sometimes to excel herself. Som

#### I. C. Randall.

[To the Chairman:] Well, sir, I seem to be next in order, for the intelligences who stand guard at this place signal me to enter and do

guard at this place signal me to enter and do my best.

As I look back over my earthly career—and it was a varied one—I hardly know what to touch upon in connection with it.

I feel familiar with the country almost, I might say, from Maine to Japan, for I have been identified with those places and also with others on the Pacific slope; and I feel that I have left a magnetic force upon the atmosphere here in certain localities, which makes me practically, even though in a small measure, a part of this life.

My name is I. C. Randall.

Although I had my duties in connection with certain very important affairs in Japan for a considerable period, my entire life was not spent there. I was one of the early Californians who went out seeking for treasure, and you may be sure I met with a great many rough experiences in those days which did me good and fitted me for my later career along different lines.

you may be sure I met with a great many rough experiences in those days which did me good and fitted me for my later career along different lines. At one time, sir, I was deputy-collector at the port of San Francisco.

I do not speak of these things in a boastful way, but merely that my friends may know I do not forget my earthly life, and, as I remember my experiences in business lines, I also remember my friends with a warm heart, and send them greeting. I hope they will try to look into this spiritual light and philosophy, and learn something of the country to which they are going. It does a man a great deal of good who is contemplating a journey to learn something of the land and its situation that he is to visit, and I take it that it is just as good for him to know something of the world he is to inhabit after he passes from the clay while he is still a denizen of this planet.

I have anticipated coming to this place with a great deal of pleasure for some time, and I feel to-day that I am satisfied, even though I may not say all that I would like or accomplish all the work that I have in mind in connection with my friends and conditions on earth. I do not expect to do everything at once, but I am looking forward to something more after a while. I will add that there may be people in Bath, Me., and down along that coast, who will be interested to know I have got back in this

while. I will add that there may be people in Bath, Me., and down along that coast, who will be interested to know I have got back in this way. I hope so, for my thought goes out in that quarter with a great deal of affectionate

#### Mary E. Bartlett.

My name is Mary E. Bartlett.

My name is Mary E. Bartlett, and I have been coming here a good while, and trying to speak that my friends might know I live, and also that I have a thought of love and remembrance for them.

It seems a good while character.

brance for them.

It seems a good while since I lived on earth.

I suppose it seems a long time to any one who has been away from their old home-life for some years when they come back to the old scenes and associations, for they find that chauges have taken place with their friends and with localities. So it is with me. I know changes have taken place with my people and and with localities. So it is with me. I know changes have taken place with my people, and with those I knew in early life, and it is almost with an effort that I turn my mind away from the spirit-world and its associations to these old-time scenes. Yet I have been so anxious to give something to my friends and relatives, to have John know that I have been near him at times trying to influence his life, and make him not forget me or the old days. I know that changes have come to him, and that an altogether different life, I might say, is his; but I have tried to keep track of him, and help him along sometimes with a spirit's influence and cheer, and I feel that my efforts have not all been in vain.

I send love to all to-day, and tell them that if I never come again, or have an opportunity to speak to them, yet I shall look forward to the time when they will pass into the spiritworld where I know I shall meet them. There are homes there for all, and we can enjoy them and live in harmony and peace with our friends. If we have known the sorrows, the temptations and cares of the earthly existence, we shall be able to appreciate and prize the opportunities and privileges for unfoldment, and for gaining

new power and new possessions given us in the spirit-world.

Perhaps some of my friends will see my message; I hope so. They live in Syracuse, N. Y.

#### Otis Wetherbee.

I suppose I shall only be speaking what is true when I claim to be from Winchester, this State. For upwards of forty years I was a resident of that town, and it seems to me that almost everybody knew me there and can tell you that Otis Wetherbee was an old-time man of the place who had in his day active business energies and a practical experience, and who gathered up what information he could by observance.

observance.

In the fullness of time I was gathered home, as we are told, to my fathers, but I find that I can step just across the dividing line, which seems to me to be very narrow, and enter into the conditions of earthly life and discipline again. I have been doing that occasionally

again. I have been doing that occasionally since I went out of the body—coming back, I mean, to look after affairs and see how the world is moving along. I am pleased with it; I feel that there is no stagnation here, nor is there stagnation on the spirit-side. There is plenty of work for all.

I am not engaged in the hatter's business now, nor in anything of that line which deals with these outward material affairs. Perhaps my friends could not understand if I should say what I am doing, so I will wait and give them a pleasant surprise when they come to the spirit-side. I am very sure they will be astonished at many things they will see and come to know. I was myself, but it is a pleasant astonishment, and only opens more and more of the wonders of the great universe to the thinking and the searching mind.

Somehow it came over me that perhaps this would be the right day for me to come. I have

would be the right day for me to come. I have tried to announce myself before, but it was of no use. To-day I find I can step right in, and I am gratified to do so. I feel that it will do me good, and perhaps it will be of some service to some friend who is on this side.

### Jennie Anderson.

I come back with the hope of finding my sister Bessle more than with any other desire. She lives in Columbus, O., and she is a busy worker, always having something in mind to do, and finding a way to do it too. Sometimes her friends think she will wear herself out by exhausting her energies too rapidly, and it seems as if she would, only she is supplied with sufficient magnetism from spirit-friends who are attracted to her.

My sister is very mediumistic, but I do not think she knows what a medium is nor has she

think she knows what a medium is, nor has she the slightest idea whence she draws her help. She is very musical, and I would like her to know of those sweet influences that come to her from the other world—I might say from

her from the other world—I might say from the world of music and harmony—and that inspire her sometimes to excel herself. Sometimes her friends will say, "You have outdone yourself this evening," and it is true.

I did not know of spirit-return or of this other life before I went away. I wish I had; the knowledge would have been very comforting to me.

is a strange one because different from what I had dreamed and believed the future life would be. I could not at first realize or understand it. That I should find a home in a world looking much like the one I had left did not seem at all possible, but it was true; and then, sir, I had to free myself from a good many ideas and conceptions of futurity that I had gathered up along the line of mortal life. I have been very busy with myself, I can tell you, but I feel that by this time I have got rid of some of the false notions and taken up a fairly correct view of spirit-life.

I come hoping to tell my friends these facts. It would give me a great deal of satisfaction if I could have the privilege of coming quietly, and acquainting my people with many things that I have discovered on the spirit-side. If any of them will give me that opportunity, I will, do the best I can to give them evidence that I live, and that our good friends who have gone on live also, and to assure them that those who are to come after will live and join their dear ones on a tangible shore.

I. C. Randall.

mind that I desired to work out, but the body graw frail and weak, and I could not stay here on the earthly side; so I went to the other life, where I found dear, sweet friends waiting, where I found idear, sweet friends waiting, where I found dear, sweet friends withere on the carthly side; so I went to the other life, where I found dear, sweet friends waiting, where I found dear, sweet

Father James H. Corrigan.

[To the Chairman:] I greet thee, my son. I feel that I can give the blessing with greater understanding of spiritual power than I might have done here, and yet many came to me seeking a blessing with the thought that it would bring helpfulness into their lives. I was sincere in my offering and my calling, and yet I feel as one, who has been blinded; but the scales have fallen from my eyes, and I behold the light of truth streaming clearly into my deepest life; searching out its hidden thoughts and giving new character and new significance to all things within and without.

Why am I here? you may ask, friends. Because, I respond, the pressure is upon me with such power that I must speak and announce myself as a living presence who has the privilege of coming into contact with mortality and of reaching out by thought and aspiration into the external lives of others with whom I deal. I come to speak fearlessly of this great truth, and to declare that spirit-life is real, that it is the abode of those who pass out of the bodily confinement, that it affords varying conditions of happiness and peace or of discomfort and pain to its people, and that it opens avenues of growth and development through which those who are misera and that it opens arenues of growth and devel-opment through which those who are misera-ble and unhappy may reach the plane of happi-

ness and peace.
I was a father in the Roman Catholic Church, and one of a family of like characters. To my distinguished kindred I bring greeting and a word of advice. My greeting is from the heart, and is full of love and kindliness; my word of advice pertains to the spiritual welfare of those who are dealing with others under their charge. I say to my kindred: Follow the deepest and I say to my kindred: Follow the deepest and truest precepts and promptings of your souls; seek not to confound the simple and the ignorant with mysterious expression and environments, but give to them in plain, clear terms, and by instructive symbols, the truth as it streams in upon you from celestial sources. This truth may be gained if you seek for it; and, when obtained, it does not belong to you alone, but also to the great family of human souls. Those who receive it are only custodians to dispense its bounty and light unto those who have it not, but are in need of its warmth and power. Follow this advice and you will be a power for good and for lasting blessing to others, blessing which will not only extend its aid and comfort to individuals in extend its aid and comfort to individuals in the earth life, but which will follow them onward into the spirit land and be of service

the earth life, but which will follow them onward into the spirit land and be of service there.

[To the Chairman:] My son, I may not express myself clearly through this instrument, for it is one to which I am unaccustomed; I am not acquainted with this line of expression, and I may fall far short of accomplishing that which I have in view; yet I must speak a few earnest words of advice and warning. The advice I have given; the warning is to come, to the effect that those who gather the truth by searching for it will be well paid for their efforts; but if they search not they will be self-condemned. Having found the truth, yet not extending it to those who have need of its power, they will not only suffer here, but they will hereafter experience the excruciating agonies of the spirit, which are the keenest pangs that human beings can endure. Therefore I admonish them to try to be faithful to duty, to liberalize the minds of the people as much as possible; to break the chains that bind their souls; to give them the sweet manna of heavenly knowledge, and thus to become light bearers of God to the world.

I shall be recognized in Patterson, N. J., and in other places where my kindred are interested and active; and also in Elizabeth, N. J., where I performed my work, and where I have been well-known in days past. I must announce myself by the name by which I was familiarly-known on this mortal side: Father James H. Corrigan—not Archbishop Corrigan.

#### INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 12.—Annie Donton Cridge; S. W. Knowles; Judge Rufus B. Ranney; Mrs. Martha P. Stärkweather; Bill Harris; Father Charles Cleveland; Bob Carter.

#### Echoes from Cassadaga.

(Synoptically Reported by Mrs. Orpha E. Tousey.)

THE RELATION OF SPIRITUALISM, ETC. On the morning of Aug. 15th, at the Conference or the Cassadaga (N. Y.) camp-ground, the subject being "What Relation does Spiritualism Bear to Other De-nominations?" MR. B. B. HILL of Philadelphia spoke substantially as follows:

nominations?" MR. B. B. HILL of Philadelphia spoke substantially as follows:

In the short time allotted for the consideration of the question at issue, thy remarks must necessarily be brief and of a general character; therefore I can only touch upon a point here and there, calling attention to that which may serve to agitate thought upon a subject of such great magnitude.

What relation should Spiritualism bear to other religions? At the present time, and at the present stage of religious evolution, this is a very important matter. It seems first in order to inquire, What is Spiritualism, and what is religion? To me Spiritualism is of the spirit, and is the expression of the spiritual, not only from soul to soul between the unseen world and this, but the expression of the spiritual throughout the boundless universe. This is what I understand by Spiritualism in its broadest and truest sense. To mankind it is the bright star that lights up the way through all the dark passages of material life, and guides the soul onward to the immortal shore.

But what is religion? On this question there is a diversity of opinion. Some think the emotions and aspirations that well up in the human heart are religion, while others consider it to be something outside of man. Some Christians tell us about getting religion, it seems important that it should stand upon its merits. According to the general acceptation of the term, it is an acquirement in human experience; hence we must separate it from all those mobile qualities in human nature that we call love, hope, charity, justice and, in fact, reason itself, for these are innate in man and are not acquired: man did not, could not invent these, but he did invent all the various creedal religions that have had existence upon our planet. Without an exception all are man-made, all had their origin in heathen mythology.

The Christian religionists, of all others, have no foundation for their doctrines and dogmas but this. When from these clerg-erected structures are stripped their bor

ceive the light and inspiration from the great fountain of spiritual truth, unmixed with the dregs of pagan systems.

Your attention is called to some extracts from a lecture delivered in January, 1892, by Dr. Lyman Abbott of Brooklyn, N. Y., who says: "It has been said that Christianity is unchanging. I hold that it is a progressive and changeful religion, and that its creeds should be better in the nineteenth than in the sixteenth century. The force which we call Christianity is a force resident in humanity. Only the application of the law of evolution to the problems of religion will ever solve them." "Onristianity is a civilized Paganism, and will always remain so until the Paganism in man's nature is eradicated. We find much Paganism in Christianity—in its creeds, practice and ceremonies." "If we are Christian evolutionists, we shall not go back to the Westminster Confession, or to the Thirty-nine Articles, or to the Nicene Creed, or to Peter's Confession, or to any creed of the New Testament. We shall not go back to the fourth century for our ideas of the church of the future. We shall not be surprised to find errors and imperfections in the Bible." "Truth is not in a book. Truth is the heart and the mind, and the book only communicates it from one mind to another." "Evolution and redemption are only two words for the same thing, or, in other words, redemption is evolution in the spiritual realm."

This is what Rev. Lyman Abbott has to say on the situation. By regson of the light of the nineteenth

ligious evolution, but the error comes of accepting religious failacies as ultimates.

So much for what the religions of the past as well as those of the present prove to be. Now the question presents itself: "What relation does Spiritualism bear to these religions?"

To the close and unprejudiced student of the religious history of mankind we think there can be but one reasonable conclusion as to this question, viz., that when the numerous religions entertained by man have been carefully studied and slited, and their man-made doctrines and creeds have been sereched out, as the germ of wheat is slited from the chaff, Spiritualism pure and simple will still remain. If we accept this view "Spiritualism is the root, why do we find such an unshapely religious growth as may be found in the present (as well as the past)? For the reason that "priesterate has engrafted upon the tree of ancient Spiritualism the pernicious iruit of its creeds, dogmas and tenets." The Spiritualism of this planet is as old as man, but for two thousand years; or thereabout, the authorities in religious matters have been able to smother Spiritualism and the knowl, and the spirit intercourse between the two worlds, "until about forty-five years ago, when the spirit-rap troke the spelt, and electrified the world."

To-day Spiritualism is with us in greater power and usefulness than ever before, and operates as a searchilght, by means of which the fallacles of man-made religions are detected and dissipated. It throws its electric rays upon the mists and mysticism handed down to us from the remote past, "venerable" with age, permeated with priesteralt, and prollife with gods, creeds and dogmas, which had their origin when our race was in its childhood state. As I see it, Spiritualism combone, emerges from the condition of religious slavery, Spiritualism will usher in the religion of humanity, which will call out all the divine attributes of the human soul. Then will the two worlds blend in close communion, and the resplendent light of the upper

QUESTIONS · ANSWERED.

Saturday, Aug. 19th, the following, among other questions, were answered by George P. Colby of

Lake Helen, Fla.:

Q.—Is there a necessity for an Individual Intelligence in the control of this universe?

A.—In all phases of life, from the blade of grass on through the animal kingdom, there is a manifestation of individual intelligence. From this we are led to conclude that there is an intelligence governing the universe. To say that everything cames by chance would not seem reasonable, in consideration of all the affairs of life. It seems to us that finid and purpose have done allthis. There is to us an intelligence, but it is not necessary to believe in the description given in the bible of an anthropomorphic deity seated on a great white throne, with all the paraphernalia there described.

Q.—Should not men generally, befriend woman in her struggle for political equality?

A.—Yes!

Q.—Should not men generally, befriend woman in her struggle for political equality?

A.—Yes!
Q.—The claim is made that we owe the present state of civilization to Christianity; is this true?
A.—If Christianity originated all methods of education, all invention, all good forms of government, this might be true. To be sure, we owe Christianity for many things—it has held the light of immortality! There have been good Christians who have been good persons—but if you embrace Christianity you must indorse the idea that we are all depraved; you must believe that, no matter how good you are, unless you build on Christ's merit, you had better not even try to be good. Blind belief and unreasoning faith, not good conduct and neighborly benevolence, are emphasized as the salvatory agents.

The present state of civilization may be said to have been gained in spite of Christianity, which has opposed the march of invention, and steadily clung to the old processes of life. For example: As recently as five years ago a very religious man refused to have telegraph poles put along his farm. The law prevalled, but he fenced the poles in, and refused to use that land because they were erected on it. He said men have no business to tamper with the elements. If we held to religion, we would still be believing that the earth is flat. Gailleo was persecuted because of his discoveries and theories. He tried to persuade people to look through his telescope at the heavens, but they would not: they acted then, just as people do now with regard to Spiritualism.

A certain amount of civilization is due to Christianity, through the influence of its missionaries of various beliefs on the inhabitants of uncivilized communities; but systems of education—secular and scientific—are not due to the churches. Wesley, the great Methodist, said: "The more ignorant a man is, the better Christian he makes." We have arrived at the opposite belief!

better Christian he makes." We have arrived at the opposite belief!

We have not as yet much civilization—or rather enlightenment—to boast of. People are yet quite a distance from attaining to what these words imply, who put millions of dollars into edifices to be used only a few hours in the week, while one can (measurably) toss their bibles from these edifices into saloons and the houses of the poor!

Q.—What is to be Cassadaga's future effect upon the world?

A.—If Cassadaga had been established for mere money-making we could tell; but since you are brought here together on a higher plane we cannot outline what the effect will be on the world. Many visiting here do not believe one word they hear; they are like the frosty earth with seed sown in early spring. But truth affects all who hear it, whether they accept it at the present time or not; by-and-by the spiritual sunshine will awake the seed germs, and they will take root and grow. You are all preachers—are ministering spirits! The future work of Cassadaga is like its present: i. e., to lift humanity upward!

#### October Magazines.

hake root and grow. You are an preachers—are mine to present: 4. e., to lift humanity uwarding also the present: 4. e., to lift humanity uwarding also the present: 4. e., to lift humanity uwarding also the present: 4. e., to lift humanity uwarding also the present of the present of the care-Specience, and an article on Portrains of Gardinal Manules," by Wirlid Meyneli, with eleven illustrations: swinburners "Garding of the Year-Specience," is linearized by W. E. of the Year-Specience, and the present of the Year-Specience, and the present of the Year-Specience, and the year-Specience of the Year-Specience, and the year-Specience of the Year-Specience, and the year-Specience of the Year-Specience

makes sound both mind and body.

#### The Historic River.

Every American who has ever thought that he should travel at all, must have determined that sometime he would visit the World's Fair. It is a duty he owes himself; it will be a pleasure ever to be remembered with satisfaction and dolight.

By taking (and only by taking) the Baitimore & Ohio route to Chicago, he will see a river indiowed in America beyond all others by historic recollections—the river on whose banks sleeps the Father of his Country—the river for whose possession more lives have been sacrificed than wore lost to guard the German Rhine.

This river, the memory haunted Potomac, is closely followed for more than one hundred miles of its most delightful scenery by the Baitimore & Ohio Raliroad, a ride in itself a dream of scenic leveliness and beauty.

#### Nationalism in a Nutshell.

The exercise of irresponsible power, by whatever means, is tyranny, and should not be tolerated. The power which men irresponsibly exercise for their private ends, over individuals and communities, through superior wealth,

als and communities, through superior wealth, is essentially tyrannous, and as inconsistent with democratic principle and as offensive to self-respecting men as any form of political tyranny that was ever endured.

As political equality is the remedy for political tyranny, so is economic equality the only way of putting an end to the economic tyranny exercised by the few over the many through superiority of wealth.

The industrial system of a nation, like its political system, should be a government of the people, by the people, for the people. Until economic equality shall give a basis to political equality, the latter is but a sham.—The New Nation.

## LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

LIOT UF STIRITUALLIST LEUTUREMS,

EXP It there are any errors in this List, we wish those
most interested to inform us.

MRS. N. K. ANDROS, Delton, Wis.
MRS. R. AUGUSTA ANTHONY, Albion, Mich.
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WM. H. ANDREWS, M. D., Cedar Falls, Ia.
O. FANNIE ALLYN, Stoncham, Mass.
JAMES MADISON ALLEN, Peoria, His.
F. M. APHERTON, EAST SAUGUS, Mich.
RIS. M. C. ANDREWS, Bridgeport, Mich.
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\* Will also attend funerals.

#### LINES

In Memory of Dr. O. H. Wellington, who Passed to Spirit-Life Saturday, Sept. 10th. BY ELIZABETH C. BANGER.

- Dear friend of mine, whose carnest soul
  Was so attuned to strains celestial pure.
  That naught to thee on earth could compensate
  For error and its fruits that we endure;
  I could not bring myself to view thee less
  Howe'er that thou hast journeyed on to climes
  Where angels of rare light thy life will bless,
  And see in thee a leader of thy times.

- Men knew, thee not, and oft did fail
  Thy simple merit to revere;
  Thy worth they could not understand,
  Nor comprehend thy mission here.
  I hall thee as a being of vast strength,
  A spirit caught in house of clay,
  And held for years of many length
  To serve thy God in his own way.
- A man of noble, rugged truth."
  And one whose purpose 't was to live
  So near to purity and honest claim
  That all to thee their love might give.
  How sad it seems that one so good,
  So filled with loyalty and motive clear,
  Should ever be misunderstood,

- And made to shed the bitter tear.

- And thade to shed the blue teat.

  And such is life. A disappointment keen To all that feel the soul's strong throes; A heart-ache and a cry of pain; A smile, a sob; thus end our woes. But thou didst have an iron will, A fortitude and courage rare

  That bore thee on where others fail;

  Thus thou couldst for the weakest care.
- Dear friend, why should we wish it otherwise, Since thou art called to higher spheres? God needs thee there beyond our skies; Thou passest on, one of earth's seers. Not to remain e'er lost to sight, We know it well; thou wilt return And brood around us; by thy might Teaching us truths we all must learn.

## Free Thought.

#### "What I Think."

To the Editors of the Banner of Light:

In a recent BANNER was a communication headed as above, written by B. F. Randall, the burden of which was a serious complaint that at Onset and Lake Pleasant the speaking he heard in a number of discourses was according to "the whole-souled and Simon pure doctrines of the old Orthodox Church,".and he inquired, in a state of "great confusion," what it meant. He then asks if the speakers "fail, and sell out to the enemy in the very heat of the battle." "Are we to be overslaughed by quasi orthodoxy?" he asks. And so forth. He does not think that "spiritualistic ideas" are wanted either at Onset or Lake Pleasant," but "instead, apostolic dissertations by those who have the prefix of 'Reverend' to their

Of the inherent and inalienable right of every one to criticise and complain of what is not pleasing in his sight I presume to raise no question whatever. Mr. Randall only exercises his born prerogative in this regard. But, in turn, he can have no objection to a little gentle criticism himself. May he not himself see things through a medium whose color is perhaps inclined to cerulean? Has he entirely divested his mind of its former prejudices? Possibly he conceives too positively that if Spiritualism is to supplant and supersede orthodoxy, it is therefore to antagonize and contest it on all occasions.

Perhaps, again, in his natural earnestness for the triumph of spiritualistic truth, he is somewhat impatient of the silent and slower methods that require the employment of the means at hand to accomplish the end desired. He may prefer to have the new and the old arrayed in hostile camps, ready to do battle incessantly. Yet not so does truth most effectually make its destined way. It does its work of serious statement and harmonizing example, and leaves the rest to time and event. Not, by any means, that it regards the accepted maxims of policy or impolicy, in any of its performances; but it is content to wait and bide its time, let man accept it with gratitude and joy or ignorantly turn away.

One thing more, and directly to the point raised, that old orthodoxy is either held by Spiritualists or its preaching is acceptable to them; it is useless to deny any such imputation. The morality taught by Jesus, the inspired medium of the world and the light of the ages, is of course the morality of Spiritualism; but the fixed dogma, the authority and the rigid rules of ecclesiastical Orthodoxy, or Calvinism-to say that Spiritualists, either assembled or individually, are satisfied with that, is to excite astonishment in all minds, if not to invite vigorous denial. PALIMPSEST.

#### CONSUMPTION CURED.

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

## Passed to Spirit-Life,

From Royalston, Mass., Sept. 19th, Otis Bemis, aged 84

years and 4 months.

The deceased was a native of Linden, Vt., but had been a citizen of Royalston for upward of sixty years, and had been respected for his honest, straightforward life, untrammeled by creeds—he believing in doing right for right's sake. The two years of failing strength were characterized by great patience on his part; through all his devoted wife with untring solictude cared for him day and night.

The new solitary occupant of the home, the is cheered by her faith in angel ministry and the love and sympathy of a dear adopted daughter and husband, with their two little children.

The funeral service was performed by the writer, many friends and neighbors being present. Beautiful music and many howers uplifted the shadows. To the pleasant rural cemetery the body was borne, and was gently lowered to a white-lined and flower-adorned grave, prepared by one near and dear.

In the golden glow of the September afternoon the benediction of peace rested upon the sorrowing.

JULIETTE YEAW.

From his home in Glens Falls, N.Y., Sept. 19th, of con sumption, Elisha Rosa, agod 60 years,
A kind and fraternal spirit, freed from the encumbrance
of a weak and suffering physical body, has gone to continue
the investigation of eternal truth in a higher and brighter

the investigation of eternal truth in a higher and brighter sphere.

The deceased was born and reared under strict orthodox teaching, but became a thorough convert to the philosophy and phenomens of Spiritualism more than fitteen years ago in his own home through the mediumship of his wife.

The funeral services were beautifully conducted Sept. 22d by D. M. S. Foro and M. B. Little—of the Psychical Society of Glens Falls, of which he was a member—and consisted of singing and instrumental music, an invocation, a thoroughly progressive and elequent discourse by Prof. S. P. Watt (of Fort Edward, N. Y.), and an appropriate and descring tribute from his wife. The casket rested under a bank of palms and forns, and beautiful flowers adorned the rooms in many places—all contributed in kind and loving remembrance through the generous spirit of our brother, M. B. Little.

From Townsend Harbor, Mass., June 23d, 1893, Mrs. Calista Irene Spofford, wife of Daniel Spofford, aged 45 years.

The deceased was one of our Association, and a firm believer in spirit-communion; she was always genelal and pleasant; she gathered around her a large circle of friends, who
will greatly raiss her material presence. We shall great her
in the bright land of the Hereafter when for us life's labors
in mortal are over.

MARY L. FRENOM.

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the rights of every individual in whatever circumstances he may be placed and by whatever environments surrounded.

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## Bunner of Pight.

BOSTON, SATURDAY, OCTOBER 7, 1893.

#### Harvest Festival at Ouset.

Several years ago, at the instigation of our risen brother, Dr. I. P. Greenleaf, a festival was inaugurated at the time of the Harvest Moon, in commemoration of the native Indians, whose homes were located in the woods and along the shores of picturesque Onset Bay. A vision of the Indians, skimming across the bay in their cances, to some rendezvous where high festivities were enjoyed, suggested to Dr. Greenleaf a memorial festival, preparations for which have been annually made, with such success that this occasion is the crowning event of the year at Onset.

have been annually made, with such success that this occasion is the crowning event of the year at Onset.

The festival of the present year has been in no respect inferior to any that have preceded it. The dett hands of the ladies at Onset, assisted by their male friends, had been busy for several days in gathering the many-hued autumn branches from the woods, flowers and leaves from the fields and marshes, which, together with every variety of garden plants and flowers, and the abundant fruits and vegetables from all the country round, were most tastefully arranged upon the stage, walls, gallery and pillars of the Temple. Geres and Pomona combined to produce a vision of beauty that will long be remembered by the fortunate visitors. Undoubtedly ispecial arrangements had been been made with the clerk of the weather, for two lovelier days than Saturday and Sunday, Sept. 23d and 24th, have not been enjoyed this season.

On Saturday atternoon the seats were arranged in the center of the hall, forming a hollow square, the mediums present being invited to the inner seats. Dr. Storer, our President, announced that he should call upon no one, but ask the swirts present to take charge of the exercises, and speak through their mediums. A little delay in harmonizing conditions, and then followed what proved to be a most interesting and instructive séance. Dr. Simmons of Providence, Dr. Storer, Hattle E. Webber, Mrs. Carrie F. Loring, Mrs. Kate R. Stiles, Mr. E. Andrus Titus, Mrs. Nelle Burbank, Mrs. Sarah A. Byrnes, Mrs. Dean of Sandwich, and Joseph D. Stiles, all spoke under the controlling influence words of wise counsel and elevating tendency. Very rarely can such successful results be obtained in a promiscuous assembly—but all present seemed to be of one mind and spirit.

In the evening a varied entertainment was enjoyed for two hours, followed by a dance to the music of the Bridgewater Orchestra, twelve pieces. The hall was filled with old and young, and all "went merry as a marriage bell."

The "Concordia Quartet" o

Bridgewater Orchestra, twelve pleces. The hall was filled with old and young, and all "went merry as a marriage bell."

The "Concordia Quartet" of Brockton, assisted by Mr. Frank Crane, pianist, of Boston, in a variety of songs sung with the finest effect, the orchestra in concerted pleces admirably rendered, Master Herbert White in fancy dances, Mrs. Bates in laughable imitations, comprised an admirable program. About one hundred and twenty-five dollars was the financial result, Mrs. Weston of Boston established a floral booth in the hall for the sale of decorative art work, donating the entire proceeds to improving the acoustic quality of the Temple.

A large accession of visitors filled the Temple on Sunday, Dr. Storer presiding, Mrs. Sarah A. Byrnes never spoke better than in her opening address—and the original poem, recited by Miss. Nellie Dashiell of Washington, D. C., descriptive of Onset scenery, and a vision of the Indians, called forth prolonged and enthusiastic applause. Mr. E. A. Titus and Mrs. Carrie F. Loring followed with interesting remarks.

The afternoon session was occupied by Mrs. C. Fannie Allyn, expounding subjects presented by the audience, in prose and verse, followed by Joseph D. Stiles in a poem dictated by King Phillip, followed by a test scance, such as only Brother Stiles can give.

The evening session kept fully alive the interest of the preceding sessions, and with the frequent songs of the "Concordia Quartet," always encored, the addresses of Mrs. Kate R. Stiles, Carrie F. Loring, E. Andrus Titus, Sarah A. Byrnes and closing remarks of the President, Dr. Storer, the Harvest Festival of 1893 passed into the history of Onset.

It was generally regretted that the presence of the veteran editor of The Banner did not grace our platform, owing to illness.

Oniset Lodge.—A correspondent—"One of the Co-

ONIBET LODGE .- A correspondent-" One of the Co-Workers" - writes: "These last days at Onset, of the summer season of '93, are rendered very interesting by the celebration of 'Indian days' and 'Harvest

"The first of these observances was the 'Harves

"The first of these observances was the 'Harvest moon' festival, celebrated in the Temple on Saturday and Sunday, Sept. 23d and 24th. It was pronounced by all a great success.

"Monday evening, the 25th of September, was observed by mediums with Indian controls, who gathered in little groups at cottages where still linger summer guests. One of these groups assembled at Waubun grove. All present were mediums who were used as instruments by Indian spirits. All of them were also members of a little band known as the 'Oniset Wigwam Co-Workers.' The object of the society is to crect a wigwam where the Indian controls, through their mediums, can hold séances.

"Mrs. Weston (a Boston lady who seems to live for the good that she can do, and to help the Cause that needs her help.), generously donated one hundred and twenty five dollars to pay for the lot which had been selected, and this, added to what we already have, will, we think, enable us to build, so that our wigwam will be in good running order by next summer, for the controls have prophesied that 'Oniset Lodge' will be a great healing center."

[We regret that our correspondent's letter arrived

[We regret that our correspondent's letter arrived too late for use last week, so that the intended announcements for Sept. 30th and Oct. 1st could not be made: If an account of the services on those days is forwarded, it will find welcome to the columns of THE

#### J. Frank Baxter in Maine.

The Bangor press speaks of Mr. J. Frank Baxter as very popular throughout Maine as a lecturer upon and demonstrator of Spiritualism." Aside from his most successful meetings in mid-summer at Marana cook and Temple Heights, he has spent the full month of September in almost continuous work in the State.

of september in almost continuous work in the State.

Leaving Lake Pleasant, Mass., he came directly to Etia Camp, arriving on the morning of Aug. 30th, delivering that very afternoon a most timely lecture, and arousing great enthusiasm by the séance of over an hour with which he supplemented it. The following evening, when occurred the annual entertainment and benefit concert, Mr. Baxter gave numerous selections, humorous and pathetic, both in recitation and

on Priday, the 1st of September, he delivered an On Friday, the 1st of September, he delivered another strong lecture, as also, too, on Sunday forencoon, Sept. 3d, following each with remarkable evidences of spirit power, and numerous convincing tests. Hundreds were present, and crowded the wood temple to listen to him and the other speakers during the week, and they were listened to by thousands on the closing

and they were listened to by thousands on the closing day of camp.

Mr. Baxter went from Eina to Belfast, where for two evenings, Sept. 5th and 6th, he lectured, with accompaniments of music and mediumship, in the beautiful and spacious Memorial Hall, to exceedingly large audiences. The best expression of the facts in the case as pertains to this visit, would be to term it a "revival," for old Spiritualists and new, and numerous ones from unexpected quarters and denominational bodies, came out en masse, crowded the hall, applauded the speaker, were delighted with the music, and were either convinced or puzzled by the tests, so remarkable in quality and numerous in startling detail and names.

Two evenings later were devoted by Mr. Baxter to

sic, and were either convinced or puzzled by the tests, so remarkable in quality and numerous in startling detail and names.

Two evenings later were devoted by Mr. Baxter to Stockton Springs. The meetings there were held in the Universalist Church, Denslow Hall having been given up to accommodate the large audiences assured, the church being more commodious. Ladles had beautifully decorated the chancel and desk, and the effect was yery fine. A tremendous storm broke over the section the first evening, disappointing many, yet a good audience was present, and a grand lecture and telling scance were given. The next evening, however, brought out the people, for the skies had cleared. All were loud in Mr. Baxter's praise and eager for him to pay other visits.

Sunday, Sept. 10th, brought Mr. Baxter to Bangor, where he was greeted by unusually large audiences in the roomy, galleried City Hall. They were, too, representative audiences, and they accorded the speaker close attention. A scance followed, which was the cause of much discussion between the believers and non-believers. All were more than pleased, and not a few were dumfounded.

Priday, Saturday and Sunday, Sept. 15th, 16th and 17th, Mr. Baxter, with Messrs. Hull and Tisdale, and Mrs. Johnson, elocutionist, met by appointment at Fairfield, Me., where was inaugurated a new campmeeting under the management of Mr. R. O. Robbins of Waterville. The meetings were held mostly in a large, well-appointed Pavillon in Island Park on Bunker's Island in the Kennebec river, between Benton and Fairfield, and only a mile or so from Waterville station. The grounds are beautifully planned, there being an extensive grove with swings, seats, tables, etc., for plonic parties—a large open park enclosed by a prilling, around all of which is a well-laid race-track for foot or bicycle contests. The whole island at night in the well-appended parts, partioularity as to attendance. As advertised, the lectures, scances and elocutionary exercises were held, and considering the cold and d

field Opera House, with a large audience in attendance. Mrs. Fidence Johnson recited an appropriate poem, Messrs. Tisdale, Baxter and Mrs. R. O. Robbins provided music, Mr. Tisdale gave an excellent discourse, and Mr. Baxter interested all with a wonderful scance of one hour's duration.

This was the second scance Mr. Baxter had given that day, the other having followed a lecture by him in the park Pavillon in the atternoon before an audience that packed the Auditorium to repletion.

As the weather had been so excerable, and as all participants could be available, it was decided to hold over, and so on Monday evening, Sept. 18th. the exercises of Saturday which were omitted were held in the Fairfield Opera Hall. Prof. Hall of Waterville rendered during the exercises one of his unexcelled cortes soles.

The Indomitable will and courage of the manager

Fairfield Opera Hall. Prof. Hall of Waterville rendered during the exercises one of his unoxcelled cornet solos.

The indomitable will and courage of the manager is commendable. As stated, this was but an inauguration. Next season, beginning with the last Friday of August, and continuing through to Monday, Sept. 10th, will be held at this place, and under this gentleman's management, a camp meeting. The best of talent will be secured, and no pains spared to make it rank with the very best camp-meetings in the Union, What arrangements for speakers have been made in full cannot now be announced, but it is known that Mr. Baxter is engaged for the last five days.

Mr. Tisdale remains in Maine, and will speak in Rockland the Sundays of October. Mr. Hull remained in the State, and it was announced would lecture in the Fairfield Opera Hall on Saturday evening and Sunday afternoon and evening, Sept. 23d and 24th. Mr. Baxter left Fairfield Tuesday, Sept. 19th. for Liberty. In this place he lectured, sang and delineated spirits that evening, St. George's Hall was crowded, and the exercises held the attention of all to a marked degree. A series of meetings would have been profitable there if Mr. Baxter could have been retained; but his appointments called him elsewhere. He has promised a visit another fall.

Mr. Baxter went Sept. 20th to Belfast's first citizens.

On Sunday, Sept. 24th, Mr. Baxter lectured to large

On Sunday, Sept. 24th, Mr. Baxter lectured to large audiences. in Lewiston. He delivered excellent ad-dresses, and gave most convincing tests of spirit-pres-

ence.
Mr. Baxter occupied the platform in Lewiston again on Tuesday evening, Sept. 26th, and offered a program of exercises in a benefit entertainment in aid of the fund for maintaining spiritual meetings there the coming winter. He will probably appear again to lecture and give a scance some Sunday later in the season. Mr. E. H. Matthews is at present the working

son. Mr. E. H. Matthews is at present the working manager.
On Sunday, Oct. 1st, Mr. Baxter was announced to lecture in Bangor, after which he was to return to Boston, and proceed to New York City, where work awaits him. The Bangor, Belfast, Lewiston, Waterville, and other Maine papers, have spoken favorably, and, in not a few instances, in extenso of Mr. Baxter and his work. DIRIGO.

#### MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Lectures Sunday at 10% A.N. and 7% P.M. Mrs. Nellie J. T. Brigham, speaker for October. Win. H. Banks, President; F. B. Woodbury, Sec'y, 189 Centre street, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple
meets Wednesdays at 3 Boylston Place at 2½ P. M. Business
meeting 4 P. M.; tea at 6 P. M.; public meeting 7½ P. M. Miss
Lucette Webster, President; Miss Neilie M. Bemis, Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays 23 P. M. Lyman C. Howe, trance speaker, during October. Sunday School at 11 A. M. Sociable Wednesdays 24 P. M. Lyman C. Howe, trance speaker, during October. Sunday School at 11 A. M. Sociable Wednesdays at 7% P. M. Other meetings announced from platform. Seats free. All are welcome.

The American Spiritualists' Association will hold meetings every Monday evening at 7% 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. O. Marsh, Gen'i See'y, Hyde Park, Mass.

nyde Park, Mass.

Ohildren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Trement street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

Engle Hall, 616 Washington Street.—Sundays at 1 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, con

Hathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at
11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ 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, Conductor.

America Hall, 724 Washington Street.—Meetings
Sundays at 10¼ 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 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury.

Twilight Hall, corner Washington and Holls Streets.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

Ohelsea - Pilgrim Hall.-Spiritual meetings every Sunday at 2½ and 7½. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .-This society respensed its public meetings in Berkeley Hall, Sunday, Oct. 1st, with a good congregation The platform was profusely decorated with native plants and flowers arranged under the supervision of the Secretary, Mr. Frank H. Woodbury.

The morning service opened with a song by Miss Maude Davis of Aliston, "Open the Pearly Gates." The new President, William H. Banks, gave an address of welcome to those present, and asked the earty cooperation of all, that these meetings the com

the speaker of the day, who prefaced her address with a fine invocation to the Spirit of Life and Truth. A fier another song Mrs. Brigham proceeded to answer questions given by the audience. In answer to the following: "Is it possible to conceive of any religion that does not start with a recognition of a Supreme Being?" she said in substance: If you start with the religion of the Buddhist or the Mahometan, you will find that they hold to the idea of one God, and all believe that they shall cast off their imperfections and enter into an eternal sphere of existence, where the Supreme Being controls. We cannot conceive, then, of a religion which is not based upon the conception of some Supreme Power which the Christian world is pleased to call God, and to which some name of kindred importance has been given by every religious devotee on earth.

devotee on earth.

We would not be idolaters, but in these lives which we are living, if we go high enough, we shall find a spirit shining through all that gives to the world the sunshine of love and harmony. Even in these wild flowers we may see this wonderful spirit, and find the everlasting arms around us always. The Supreme Spirit will keep us and held us in all the troubles of life until we come to the life eternal.

"Is not selfishness good and useful?" The speaker said in answer to this question: There is a selfishness that is brutal and degrading, and there is a divine selfishness which causes the individual to desire the inspiration of the spirit, that he may work for the good of others and find bis greatest happiness in blessing those around him.

"Does the baptism of infants amount to anything?" We answer: Nay; so far as external baptism is concerned, it is only a sign. We believe in the real baptism of the spirit, said the speaker, and this will show itself in our daily lives.

"Is it just and right that woman should be called the weaker part of creation?" We answer that if you mean physically, we should say yes; but when you look at the intellectual and moral nature, the history of the race gives abundant evidence of the equality of the sexes.

"Do you think that the religious doctrines taught devotee on earth.

We would not be idolaters, but in these lives which

ity of the sexes.
"Do you think that the religious doctrines taught
now will survive the nineteenth century?" No; the
Christianity of to day will be outgrown, as many of
its peculiar doctrines have been. Infant dampation,
eternal punishment and kindred doctrines are fast

eternal punishment and kindred doctrines are fast passing away.

"What are the signs of the times?" Trouble and war, perhaps, but all will end in one church and one religion that shall unite the world, giving us really a heaven upon earth.

Mrs. Brigham supplemented her lecture with inspirational poems upon "Spiritual Adjustment," "The Dawning Light" and "Our Prisons: What Angel shall Open the Doors?" which were full of sublime and beautiful truths, and were heartily applauded by the audience. The meeting closed with a sweet song by Miss Davis.

The evening service opened with "Safe at Home,"

levers and non-bellevers. All were more than pleased, and not a few were dumfounded.

Friday, Saturday and Sunday, Sept. 15th, 16th and 17th, Mr. Baxter, with Messrs. Hull and Tisdale, and Mrs. Johnson, elcoutionist, mer by appointment at Fairfield, Me., where was inaugurated a new campmeeting under the management of Mr. R. O. Robbins of Waterville. The meetings were held mostly in a large, well-appointed Pavilion. In Island, Park on Bounker's Island. In the Kennebec river, between Benton and Fairfield, and only a mile or so from Waterville station. The grounds are beautifully planned, therebeling an extensive grove with swings, seats, tables, etc., for pleule parties—a large open park enclosed by far apilling, around all of which is a well-indicace-track for foot of blevelectoring in the cold and samp, were well unably the worst storm of the season covered this behoroughly lighted, as well as the Pavilion, with planned with comfortable seats, a plane and organ. Unfortunately the worst storm of the season covered this behoroughly lighted, as well as the Pavilion is land, and the season covered this behoroughly lighted, as well as the Pavilion is land, and the season covered this behoroughly lighted, as well as the Pavilion, with planned with comfortable seats, a plane and organ. Unfortunately the worst storm of the season covered this behoroughly lighted, as well as the Pavilion is provided with comfortable seats, a plane and organ. Unfortunately the worst storm of the season covered this behoroughly lighted, as well as the Pavilion is provided with comfortable seats, a plane and organ. Unfortunately the worst storm of the season covered this behoroughly lighted, as well as the Pavilion is provided with comfortable seats, a plane and organ. Unfortunately the worst storm of the season covered this behoroughly lighted, as well as the Pavilion is provided with comfortable seats, a plane and organ. Unfortunately the worst storm of the season covered this behoroughly lighted as well as the provided with comfortable

spiritual natures of different individuals. Some are living so hear the heavenly sphere that the future is always near and easy of access; others have nothing within that has a tendency to immortalize them, and give them at once the promise of eternal life. There is a laider reaching from earth to heaven, the first round of which is just as important as the topmost one. Is life worth having? you may well ask when you look into the mystery that makes such a wide difference between the poor outcast and the child of worth and goodness. Remember, that hefore the glory of the sun is seen in the heavens, all nature will be turning toward it, and you know that it is near sunrise. But in life's mystery, what shall we say regarding what we call death? When you take the hand of a friend you feel a spirit consciousness, and after we learn all the lessons of life there is nothing to fear when the change comes. Death itself is actually painless, and when we reach the other side we shall not find ourselves alone, but in company with those we have known and loved on earth. When from the noise and confusion of earth you shall pass over, some angel of kindness will be there to redeive and welcome, and those who come to the other life sin sick and soul-sick will find there hospitals for spiritual healing. These things belong to the mystery of life, which is eternal. Mrs. Brigham gave adother inspirational poem upon "The Office of Wisdom," and closed with a spiritual benediction.

POINTS.

The new President enters upon his work with a vast POINTS.

Closed with a spiritual benediction.

POINTS.

The new President enters upon his work with a vast amount of energy, and we predict a succressful season under his administration. The Helping Hand Society, which is an auxiliary of the Boston Spiritual Temple, will hold its meetings as usual, at Gould Hall, 3 Boylston Place, supper to be furnished at 6, followed by a social and literary entertainment. Miss Lucette Webster is President, and all the members and visiting friends of the Sunday meetings are especially invited, in order that we may become better acquainted and thus be enabled to work harmoniously for the development of spiritual truth.

The funds of the Temple are in good hands, Mr. Hebron Libbey being the Treasurer for the present season. Mr. James H. Lewis is Chairman of the Lecture Committee, and has shown his good judgment in employing for speakers for the present season some of the best talent on the spiritual rostrum, including Mrs. Nellie J. T. Brigham. Mrs. R. B. Lillie, Mr. J. Frank Baxter, Mrs. Ada Foye and Mr. Edgar W. Emerson.

We were especially bleased to notice the taste of

Remerson.

We were especially pleased to notice the taste of the Committee on Flowers, manifested by furnishing the beautiful and lifelike natural and common flowers, instead of the artistic wired up bouquets of the florist. Mr. Frank H. Woodbury deserves especial thanks for his discrimination in this line.

Berkeley Hall has been renovated during the vacation, and the janitor takes especial pleasure to provide everything needed for the comfort of all concerned.

rother will be always ready to say a word in the sayon and for its veteran Senior Editor, Mr. Luther Colby, who has done so much hard work for the Sprittal Cause.

The music is another especial feature of these services. Miss Maude Davis seems to be the very soul of music, and her songs are received with hearty applause, while Mr. W. H. Boyce renders harmonious accompaniment upon the plano.

The Banner of Light will be on sale at every session, and subscriptions thereto received by the writer, who will be always ready to say a word in its favor and for its veteran Senior Editor, Mr. Luther Colby, who has done so much hard work for the Spritual Cause.

Mrs. Brigham will occupy this plaiform during the month of October, to be followed by Mrs. R. Shepard Lillie in November. All are welcome.

First Spiritual Temple.-The meetings in this beautiful Temple opened very auspiciously the first Sunday in October, Mr. M. S. Ayer presiding in his usual dignified manner. Mr. Lyman C. Howe was the speaker of the hour, and read, in opening, an extract from the writings of the late Jonathan Edwards, representing the ideas of orthodoxy in the past re-garding the future punishment of the wicked, which this well-known divine represented as something terrible to the sufferer and a source of infinite joy to those who were so fortunate as to escape "the torments of hell," and were filled with gladness because "they had reached heaven"!

After a song from Miss Hattle Dodge (who furnishes

After a song from Miss Hattie Dodge (who furnishes excellent music for these meetings), and an invocation, Mr. Howe remarked that it was well to review the past and draw from its history such lessons as may be beneficial to us in the journey of life.

The topic of Mr. Howe's address was: "The Pre-skistence of Germ-Life?" Evolution, he said, was well adapted to supply all the wants of nature, and these have always existed. We judge of a tree by its fruit, said the speaker, and the first question which suggests itself to us is; Which was irst—the seed or its fruit? It is a fact that without the seed there would have been no fruit. Seience demonstrates everything through the atoms of matter, and these atoms always had an existence. Seience also acknowledges the law of gravitation and the wonderful power of light and motion. We assume that, from the beginning, all the possibilities of the future were in existence—in the seed, as it were—waiting the developments of the future to become individualized and hear fruit.

The speaker illustrated this point by considering the organization of the human eye, which is subject to the power of light, and which was developed because of the uses of light to the individual.

This brings us to consider the problem which was first—the seed or the fruit? and we repeat that the germ must have been in existence from the beginning, if there ever was any beginning. Science will tell you that there was a time when no life existed on earth; but we say that the germs never had any beginning. From eternity the germ of life was in existence, somewhere, waiting to become individualized. Spirit and material were in existence always. Mind and matter are so intimately connected that if one passed out of existence the other would not be known.

Looking over the past, then, we can conceive of no time when life had its beginning. From was the result of evolution from the germ until physical life result of evolution from the germ until physical life result of evolution from the germ until physical l

hearty cooperation of all, that these meetings the coming season may be even more successful than those of any previous year; adding, that it is the design of the management to place upon this platform the very best talent that can be obtained, both inspirational and phenomenal.

Mrs. Nellie J. T. Brigham was then presented as the speaker of the day, who prefaced her address with a fine invocation to the Spirit of Life and Truth. After another song Mrs. Brigham proceeded to answer questions given by the audience. In answer to the following: "1s it possible to conceive of no time when life had its beginning. Form was the resulted. Nature loses nothing in her processes, And we now come to the lessons which we are to learn from this discussion. Every condition of life reveals the law that the present should be the school in which we are to receive an education that shall prepare us for the future and for the infinite Now-litting order that we may grow in knowledge, and become nearer that we may grow in knowledge, and become that it is the design of the suit of every country upon the globe. In order that we may grow in knowledge, and become nearer the Infinite in mental power, by and through the sentence of the day we have the resulted. Nature loses nothing in her processes, And we now come to the lessons which we are to learn from this discussion. Every condition of life reveals the law that the present as the present aspect as the present as the present as the present as the present

nearer the Infinite in mental power, by and through the aid of science.

Mr. Howe then spoke at length regarding the power of light coming to us freighted with some influence that makes the world better—adding that, as we breathe in the infinite power of love, we send out an influence that will do much good to others; help society to become better, and be compensated therefor in the life beyond, if not here.

The address was listened to with marked attention. It was an elegator presentation of the existence of

It was an eloquent presentation of the existence of germ life through all the ages of eternity, being a refutation of the old theory that the world of matter-ever had a beginning, or would by any possibility come to an ending.

F. A. H.

Ragle Hall .- Wednesday afternoon, Sept. 27th, a large gathering; invocation, remarks, chairman; tests, Dr. C. E. Huot; select reading, Mrs. Bates; readings and tests, Mrs. M. Knowles, Mrs. G. M. Hughes, Mr. E. H. Tuttle.

E. H. Tuttle.
Sunday, Oct. 1st. morning, developing and healing Sunday, Oct. 1st, morning, developing and healing circle, large and satisfactory. Afternoon, invocation, remarks, chairman; duct, Mrs. Nellie Carlton, Mrs. Nellie Kneeland; excellent tests and readings; Dr. O. F. Stiles, Mr. and, Mrs. Trask. Mrs. J. K. D. Conant, Mrs. M. E. Chase. Mrs. M. Knowles, Mrs. Dr. O. E. Bell, Mrs. G. O. Hodgen, Mr. E. H. Tuttle; pleasing remarks, Mrs. J. K. D. Conant, Dr. O. F. Stiles; Mrs. M. E. Chase answered mental questions.

Evening: Song, Mrs. Nellie Carlton; invocation, remarks, puems, tests and readings, Mrs. Dr. E. A. Iloy; tests, Mrs. Dr. O. E. Bell, Mrs. A. Wilkins; a select reading by Miss. Nettle Roy, was well received; tests and readings, Mr. E. H., Tuttle, Mrs. M. Knowles; mental questions were answered by Mr. Tuttle. The meetings throughout the day were very harmonious and well attended.

Meetings in this hall Sundays 11 A. M., 2:30 and 7:30 P. M., also Wednesday afternoons 2:45.

The Banner of Light, a paper of true merit, always for sale at the door.

America Hall .- Sunday was a gala day in regard to the public patronage of the lectures and tests at this hall. Miss A. Peabody and Dr. S. H. Nelke at this hall. Miss A. Peabody and Dr. S. H. Nelke are doing a great work, and excellent tests are given by all the mediums present. We had with us: Dr. Willis, a medium and speaker of ability, as well as Miss A. Peabody, Dr. S. H. Nelke, Mrs. Julius Fredericks. Mrs. Woods, Mrs. Cushman, Mrs. Rogers, Bro. Forrester, Mrs. Forrester, Miss L. E. Smith, Mrs. Bell, Mrs. F. Burbeck of Plymouth, Dr. Thayer and a great many others. The music was furnished by Prof. Wallack (who will be with us next Sunday), Mr. Julius Fredericks, zither soloist, Miss Sadle B. Lamb and Dr. S. H. Nelke, Miss Rogers, a fine soprano soloist, favored the audience with some selections; she will be here Sunday next, which will be a great addition to the actrices at this hall.

BANNER OF LIGHT for sale at all sessions.

tests, describing and placing seventeen spirits in five minutes. Fine music by "Little Rosic," the child prodigy, and Miss Lulu Richards, the favorite cornetist.

All are invited to attend the dedication of the half, Monday evening, Oct. 9th; concert and dance; admission free.

DR. N. J. Morris.

Marmony Hall .- The circle Tuesday, Sept. 25th. was interesting and helpful. Mrs. Hill, Mrs. Cheney, Mrs. Hughes, Mrs. Dade, Dr. Huot and Dr. Lathrop gave proofs of the presence of spirit friends.

gave proofs of the presence of spirit friends.

On Thursday afternoon a happy surprise came to us in the visit of Mrs. Neille F. Burbeck of Plymouth. She brought a beautiful bouquet of flowers from her home, shd her spirit guides and herself gave spiritual flowers most fragrant and beautiful. Mrs. Jennie Wilson Hill offered the invocation, and her "Wild Rose" gave fine tests. Mrs. Snith, Dr. Thomas, Mrs. Mason of Everett, Mrs. Willard and Dr. Lathrop en riched the meeting.

Sunday morning. a fine circle; Mrs. Dade, Mrs. Cheney, Mrs. Nutter, Mrs. Collier, Bro. Martin, Dr. Lathrop and other mediums gave recognized tests. In the afternoon Mrs. Hill, Mrs. Burbeck, Mrs. Rich, Mrs. Cushman. Mrs. Nutter, Mrs. Forrester, Dr. Lathrop and "Wild Rose," all gave fine tests. Bro. Martin presided, and gave good tests also.

In the evening Mrs. Burbeck, Mrs. Hill, Mrs. Dicklason, Bro. Hall, Mrs. Nutter, Mrs. Dr. Fields, Dr. Lathrop and others made the meeting a grand one. Meetings Tuesday, Thursday and Friday at 3 P. M. BANNER OF LIGHT for sale at all our meetings.

Commercial Hall .- 11 A. M. Dr. E. A. Blackden presided; Mrs. A. Woodbury, Mrs. J. Woods gave readings: Mrs. Digby, tests.

readings; Mrs. Digby, tests.

2:30 P. M., Dr. Smith opened meeting with remarks; Mrs. Mary Ricker and Mrs. M. Howe assisted; Mrs. J. K. D. Conant gave readings; Mrs. M. E. Soule, readings and tests; Mrs. A. Woodbury, readings.

7:30 P. M. Mrs. Mary A. Ricker gave an address; Mrs. M. E. Soule, Miss A. J. Webster followed with tests, readings and improvised poem; Mrs. A. Woodbury, Dr. Smith gave readings.

Meetings are held in Rathbun Hall every Thursday, 2:45 P. M. Take elevator.

DR. N. P. SMITH, Chatrman.

Children's Progressive Lyceum.-The opening ession of the season was held Oct. 1st at 514 Tremont street. The attendance was good for an opening Bunday.

The literary exercises consisted of remarks by Mrs. Byrnes, Mrs. Butler, Mr. Wood, and Mrs. Waterhouse, a recitation by Willie Sheldon and a song by Eddle Hill. George S. Lang, Seo'y,

The First Spiritualist Ladies' Aid Society will meet Friday, Oct. 6th. Business meeting at 3:30; evening services at 7:30; supper at 6 P. M. A full at-E. D. MAYO, Sec'y. tendance is desired.

The Home Rostrum (21 Soley street, Charlestown), E. M. Sanders, Chairman. The meetings of the past week have been very interesting. Many good test past week have been very interesting. Many good est mediums have been present, and good evidence of spirit presence has been given. These meetings are well interspersed with vocal and instrumental music, also literary selections, etc. Some of our workers are Mrs. Dr. Bell of Boston, Mrs. Higgins of Chelsea, Mrs. Taylor, Mrs. Hodgdon, Mrs. Bray, Mrs. Kneeland, Dr. Sanders and others of Charlestown. C. B.

Chelsen .- Oct. 1st, developing circle at 2:30, well attended, tests by Mr. Anderson. At 7:30 evening Mrs. S. Varnbrock, Dr. Franks and Mrs. Anderson

participated. Next Sunday Dr. Franks and Mr. Buck.

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 68th and 67th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Mnickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists' Society meets each Sunday at 11 a. m. and 8 p. m. Mrs. Helen Temple Brigham, speaker.

11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 8—Mr. Tatlow; also public circle at 9½. All are welcome.

New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'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 3%—at 310 West 26th street. Mrs Mary C. Morrell, Conductor.

Carnegie Hall .- Mr. Walter Howell gave his opening discourse last Sunday before the First Society of Spiritualists to a fine audience, who greatly admired his intellectual and spiritually-inspired utter-

ances.

His subject was "The Transient and Permanent in Christianity," and he treated his theme broadly and ethically, rather than historically or theologically. Picturing the spiritually lovely character of Jesus the man, he showed the ideal that had been added to the actuality of his life. As a man, looking at what he was, we can hope to become like him, but as God we see nothing to lead us to hope for. If he was noble, pure and altogether lovely as a man, he is an example; if he was God, and he yielded not to temptation, he deserves no credit.

The noble, the true and the ideal of his teachings and their outgrowth will live, but had the Master been less than he was, the permanent features of Christian.

and their outgrowth will live, but had the Master been less than he was, the permanent features of Christianity would have been fewer. Had the missionaries to India and other lands taken the spiritual and the altruistic teachings, instead of the church creeds and dogmas, they would have wedded it to the good and pure in Buddhism, and of other religions, and had a better than either, instead of only the husks of both. Spiritualism is the forerunner of the day which Jesus said would come, when the spirituality and aspiration of altruistic humanity shall rise up to meet the justice, mercy and peace of heaven, and then shall his sayings be fulfilled. The meek shall inherit the earth, and the justshall be justified; then there shall be no longer the doctrine of "an eye for an eye and a tooth for a tooth," each one seeking to build upon the loss and defeat of his brother as now, even among pronounced Christians in business and often in church circles.

loss and defeat of his brother as now, even among pronounced Christians in business and often in church circles.

At the afternoon service the hall was crowded, and many could not get seats. Mr. Howell spoke eloquently of the phenomena of Spiritualism, of the ever-present necessity of bringing to the investigation of its psychic phenomena an honest heart and a pure purpose, that the highest and noblest from the spheres above may instruct us. Like attracts like in all nature, and nowhere more certainly than in communion with the spirit-world. If you come to the scance-room with selfish and ignoble desires and purposes, then the mlasma of the swamps will permeate your atmosphere. Look up, seek the highest, and life immortal with all its beauty and grandeur shall come to you.

Dr. Georke W. Wright spoke at length upon the necessity of temperance and uprightness in the administration of our government, from the national even down to that of the city and town. He spoke of the power of the embodied human soul to telegraph its thought to a distance, and co many of the things with which we credit the spirits, and said that we should learn to discriminate between the two.

Mrs. Florence White, who has become a great favorite in the spiritualistic circles of this city, again gave many beautiful tests and messages. A cousin who was buried at sea, came also. Mr. Ward, and a passenger who died on board the steamer in which Mr. Ward recently returned home from Europe, and who was buried at sea, came also. Mr. Ward way instrumental in raising two hundred and fifty dollars to ald his widow and orphaned family, who were in need, and thanked him for what he did.

Mrs. Henderson also gave several excellent tests. She is always welcomed by the audience for her sincerity and honesty of purpose.

The evening audience was larger than any we have had in recent years at a lecture. They listened with the closest attention while the speaker, with care and skill, discussed his subject, "The Law of Psychica Phenomena; or, Mr. Hudson on Spi

Knickerbocker Conservatory Hall. - Mr. J. Frank Baxter is to lecture and give his wonderful tests for the New Society of Ethical Spiritualists at tests for the New Society of Ethical Spiritualists at this hall, 44 West 14th street, on Sundays, Oct. 8th. 16th, and 22d. This is the first time in many years that the Spiritualists of this city have had the promise of so great a treat, and it is safe to predict that the lovers of truth eloquently and foreibly presented, combined with thrilling music and most remarkable tests of spirit presence, will avail themselves of this privilege and be present. The meetings will be held at 11 A. M. and 7:45 P. M.

#### To Correspondents.

Mrs. M. L. C., New York CITY.—The Banneh does not see its way clear to pay for articles of the nature mentioned.

#### For Dyspensia and Nervousness

Use Horsford's Acid Phosphate. Dr. J. C. STROUD, Moorestown, N. J., says: "I have used it for a number of years in my practice, and find it very useful in dyspepsia and nervousness."

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#### MARYLAND.

Baltimore.-We "can't-get-aways," who swelter at home during the hot summer, while our more favored brothers visit some of the beautiful Spiritualist

at home during the hot summer, while our more favored brothers visit some of the beautiful Spiritualist camps, and who find comfort only in reading the dear BANNER, with its weekly budget of news, reports and correspondence, not to mention the always-interesting Message Department, hall with delight the return of autumn, which not only brings a milder temperature, most enjoyable to the physical man, but opens the doors of our scance-rooms, where spiritual comforts are generously dispensed.

The Spiritualist field did not lie fallow, however, during the summer; a fine crop of neophytes and inquirers was exhibited in Raines Hall, where, on the first Sunday in September, the Religio Philosophical Society resumed its meetings, with that wonderful test-medium, J. D. Roberts, on the platform. On the following day, Monday, Miss Maggle Gaule resumed her, weekly scances at Saratoga street Hall, and there again the room was crowded. And so it continued throughout the month, many people being turned away from both halls for want of room, even when Miss Gaule undertook to give Sunday scances to accommodate her patrons, and two or three public scances were being held in other parts of the town at the same hour. The spirits seem determined to gain full possession of the Monumental City.

W. J. Colville officiates during October for the Religio-Philosophical; we expect grand things from him, as many investigators of our philosophy are looking with impatience for his arrival. The seeds he sowed here last winter have borne fruit.

Dr. Roberts's name is on the card for November, and Oscar A. Edgerly's for December. This young leoturer has made many friends here. He is in touch with our people, and will keep up the interest so manifestly awakened in the truths of Spiritualism. Dr. G. C. Beckwith Ewell is engaged by the Psychle Research Society for October. He is a stranger here, but he may rely on a good and appreciative audience. There was lamentation in the camp of Miss Gaule's friends last week, when they learned that their fa

#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly lonference at 1% Court street every Saturday evening, at 0 'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, every Sunday evening at 8 o'clock, Fraternity Booms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Bunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. Kate Schröeder, President, 142 Union Avenue.

The Advance Spiritual Conference meets each Wednesday evening at 102 Court street. Good speakers and test mediums. All subjects pertaining to the good of humanity freely discussed. Admission free. Emily B. Ruggles, Secretary.

Mrs. Ada Foye is engaged for Conservatory Hall, Brooklyn, N. Y., during the months of January and February, 1894.

#### Orying Bables.

Some people do not love them. They should use the Gall Borden Eagle Brand Condensed Mük, a perfect infant food. A million American bables have been raised to man and womanhood on the Eagle brand. Grocers and Druggists.

#### RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, Sunday, Oct. 1st. [Progressive School at 1 P. M.] Mrs. Juliette Yeaw of Lecminster, Mass., gave two eloquent and instructive lectures. She was listened to with marked interest.
Sunday, Oct. 8th, Mrs. Sarsh A. Byrnes will be with us.
SARAH D. C. AMES, Sec'y.

us. SARAH D. C. AMES, OEC y.

The Progressive Aid Society meets the first and third Wednesdays of each mouth. An interesting session was held Wednesday, Sept. 27th, with Mrs. King, one of our well-known mediums; afternoon, work; evening, conference; tests, by Mrs. Humes.

M. L. PORTER, Sec y.

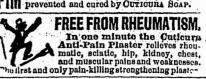
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#### 75 cents to 25 cents. For sale by COLBY & RICH. AN EXPOSITION OF THEOSOPHY.

BY ANNIE BESANT.

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