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NO. 6

For the Banner of Light. THE VOICE OF LIFE.

BY "WHITE ROSE."

The rain beats hard against the pane, The clouds hang thick and dark; Oh, to behold the sun again, And hear the meadow lark!

Why should I sit in blind despair And think of present fears-Listen! Fair angels stir the air, And stay my falling tears!

Ah, yes! Could I see or define Their presence bright and sweet, I could not doubt-oh, let them shine, A lamp unto my feet!

The rain still wets the window pane The night rolls from the sky; But, oh! the joy that slienced pain ——
They spoke: "Thou shalt not die!"

### The Spiritual Kostrum.

#### "What Think Ye of Christ?"

A Lecture delivered by Mrs. N. J. T. Brigham at Saratoga Springs, N. Y. [\*]

"What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."—Matt. xxii: 42-46.

Most biblical students are perfectly well aware that of all Jesus said and thought not one word was written until thirty years or more after his crucifixion. Now, it is not possible for human beings, however assisted, to hold in their memories minutely and perfectly all the words that are spoken by any teacher, however clearly and lucidly they may be uttered. We tinge the sayings of others according to our own ideas, to a certain extent, however much we may wish to be perfectly honest in our recollections and in our repetitions. We say this in order to throw light upon this particular text which has been given this evening, and the answer to the question; "What think ye of Christ?"

Jesus himself wrote not one word that ever was kept by human beings, and the only record that we have of his writing anywhere was at a certain time when he stooped and wrote upon the sand. He did not read what he wrote, and there is no record that any one read it. When he had said to the accusers of one taken in sin, "If any one is without sin, or if any one is guiltless, let him cast the first stone at her.' before the screne pure majesty of those eyes. the eyes of the angry multitude dropped, and Jesus stooped and wrote with his finger upon the sand, and one after another they went out and left him alone with the accused. We say this is the only record that he ever wrote anvwhere, and, as we have said, that which he wrote was not read and was never told. So it was left to the memories of the people to cherish what he said. And to show you that memory can never be trusted, however much people may be assisted to retain certain ideas, the only proof that is required by the witnesses here is, simply the proof of the four gospels as they stand. Read and compare them in their most important points and you will find differences and discrepancies which can only be accounted for on this ground, that memory is never to be perfectly relied upon to keep all the minutize of conversations.

There is one thing that the gospels agree upon, and that is the real import of the teachings of Christ; that is, the gospel of love, the beautiful law which is the light of all he unfolded. It is the law of humanity. It is the law which teaches the Fatherhood of God and the brotherhood of man, and it is the best, purest and holiest law that the world can ever hope to have.

Now, with this preliminary explanation when a text is given us and we are supposed to accept it literally, just as it stands, we can not do it for the reason which we have just stated. To-day we have the aid which comes from culture and education in retaining the exact speech of a person. You have skilled stenographers, who, when they are sufficiently careful and accurate, can keep the exact speech of a person and give it to the world again. We have the phonograph, which can reproduce sound, which is like a mechanical memory, so to speak, and which 'gives reflected tones. We can rely upon these, but in the days of St. Matthew there was neither phonograph nor stenographer; there was only memory to retain the reputed utterances.

So we read of the crucifixion of Christ, and one tells us that there at the tomb was one angel watcher in bright raiment; another tells us there were two angels. They do not agree. So we find little discrepancies here and there. They do not matter much, and we only speak of them just to show you this little imperfection which belongs to human memory, and to account in that way for many things which otherwise could not be accounted for. And so when we read of Christ and are asked whose son he is, we answer, we believe this: that Jesus of Nazareth came to this world and left this world through the action and existence of the law of God, the eternal, immutable undeviating law. And, of course, that sets aside what some men call the supernatural and miraculous. And it seems to me we ought to explain to you that many things seem miraculous to us because we do not understand them, because we do not always take into account the higher forces, subtile, delicate and potent,

which may produce results which seem to us. . [\* Reported for The Saratoga (N. Y.) Sentinel by Charles A. Morrison, 10 Tribune Building, New York.]

so because we are not sufficiently developed to comprehend the law. In the life of Jesus it seems to us that this little question as to who he was, or what his origin was, personally or individually, is poor indeed in comparison with the gospel, the law, the religion that Jesus taught. How easy it would have been for him to have received adoration from his followers, and yet he did not seek for this; when Peter, James and John would so gladly have builded three tabernacies, one for Moses, one for Elias and one for Jesus, he would not take it. One came to him and called him good. He answered, "Call not me good, there is none good save the Father.

And we are told that no man hath seen God at any time, and yet there was Jesus with them speaking to them. The Trinitarians, had they been there, would doubtless have said this is God who speaks to us, and yet the spirit of truth dwelt in this teacher, and he teaches us that no man hath seen God at any time.

God is a boundless and infinite spirit. He taught, "Not every one that calleth me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." He prayed to God and called him Father, and in his prayer at one time says, "If it be possible let this cup pass from me; nevertheless not my will but thine be done"; distinctly referring to two wills. Of course, we know what you would say in regard to that; if you do not exactly understand this idea of a unity, the individuality and personality of Jesus of Nazareth, you might say it is a dual nature, and it was the human part of that nature that spoke, but that then this human part was laid aside, and that Jesus rising became one with God, ubiquitous and to be worshiped forevermore. If he is one with God, how can he sit on the right hand of the Father? Do you not know the words of the Apostles' creed? Do you not know that he was crucified, dead and buried, that he descended into hell, that the third day he arose and ascended into Heaven, where he sitteth on the right hand of God, the Father? Now, if he is God, one and indivisible, how can you understand this strange you will find that your effort will end simply in tumult, chaos and confusion.

Another point which should not escape our observation is, that the earliest Christians the trinity. This question of the trinity was Jesus was deified, because from the lofty na- naked, and ye clothed me; I was sick, and ye ture, the pure, loving and beautiful character, it was not at all strange. History will furnish me." you with sufficient evidence to show that it saying: "Lord, when saw we Thee an hunimaginations those whom they considered to be the grandest of all human characters. This case of deification is not isolated or alone. Jesus while he labored among men strove to impress people with the idea of his religionnot his personality.

If, as the record runs, the expression is used: "Sit thou on my right hand until I make thine enemies thy footstool," we should imagine that it might be said in anticipation, or of that which was to be, or that it was the personalization of a principle, taking a truth and personifying it, as has often been done. Do we not know that in olden days the grand object of the drama seemed to be to personify principles, virtues and qualities? That was its ancient object, and we cannot tell but even this might have had a still more ancient date, and that the principle of Christ, the beautiful spirit of brotherhood and love, may have been referred to; that this was to be triumphant, and that its enemies were to be made its footstool. Enemies! Why, are you going to take that literally? Are you going to believe that God requires of human beings who have offended him, men and women, whose opinions have not been right or acceptable to him, to be consolidated or massed to form a footstool? Does Jesus require this? Certainly not.

So, you understand, the whole matter is like a picture. It is like an illustration or figure. You cannot take it literally, and you must perceive that its imperfections lie in the peculiar traditions through which it has come down to us. So, setting aside the peculiar wording of this which is wrapped in mysterv -save as Unitarians have received and manipulated it, and have taken their inferences from it-when you ask "What think ye of Christ?" We answer, Christ is the ruling principle through which God's spirit is revealed to us. It is divine. It is a principle. It is a spirit. Jesus had his childhood and manhood, his birth and his death. He had his sorrows and his joys. He had his unfolding nature, progressing from point to point, and he left with humanity the did. divine legacy of a character, an example and a

So, it matters not to us how many complications there may be in the skein of theological the divine love. It is the divine spirit. We teachings. We hold simply in this one beauti- | believe that Jesus was the individual whose ful element of the truth of Christ, and in that | nature framed the gospel. Like a candle upon we believe rests the spirit of salvation.

We have explained this many times before. One question which has been frequently asked is, how would you explain the saying. "I and the Father are one "? and we answer, God is an infinite spirit. Can you imagine that infinite spirit to be curtailed or limited in any way? You cannot. You may try to, but you will fail. And yet there stands the saying "I and the Father are one." And it is true, but it special providence, as you might say. When does not mean in extent; it means in quality, not quantity, as we understand it; one in the mean a departure from natural law, but we spirit of love, one in the spirit of divine help-

to be beyond the reach of law; but only seem | fulness. But there is this difference, as we understand it, between Jesus and God: that Jesus was an individual; he had an experience here, and he lives in the spirit world; he has his personal life there, and will forevermore. God is the infinite personality unfolding in the largeness of this beautiful nature, all that lives and moves and has a being; but in the principlein the divine idea of love, we can understand readily the truth of this saying, "I and the Father are one." When man understands that that is the saving principle of this world, when the world awakens to that idea, as it will by and-by, you will see the greatest change that it is possible for you to imagine.

To find the test of the true Christian character, to find what it is that Jesus taught-do you know it can all be simplified in a moment? Jesus did not stand before the people, saying: "There is just one thing you must believe or you cannot enter heaven, and if you believe this you surely will—believe in this personality deified. Believe that I am God," No; he gave to the people his new commandment and his golden rule, and then resolved into just a few sentences in different ways this beautiful religion. Consider the Sermon on the Mount, for instance. You can take all the sermons that ever have been preached by Christian ministers; you can skim off all the surface of sectarianism - we do do not need that; you can take all the superstition and bigotry; then you can boil down, as you might say, or concentrate all the teachings in these different sermons, and when you have them in one concentrated mass you can put them all in the Sermon on the Mount, and

you will have them expressed in that way.

There is one precious stone which will give you the seven colors of the rainbow; one stone whose transparent purity can bring these radiant dyes to you. And so in that one Sermon on the Mount we find the diamond of all religion, polished and cut, so that humanity in any condition of grade and unfoldment can see in that the grand summing-up of all that is requisite and beautiful and true. We place that at the very head of all sermons and religious teachings. But there is one little picture, dramatic as we might say, because it is teaching? You may try to understand it, but illustrated in a judicial manner; it is like a court of justice where there is a judge and where there are brought various witnesses, and to the Lord sitting in glory, when they shall appear some on the right hand and some after the time of Jesus were not believers in on the left-you doubtless remember it, the saying as it is recorded in the Bible-to those something that came up afterwards, and was on the right hand this King sitting in glory discussed by the fathers in the church, and at should turn and say: "I was an hungered, and last was accepted by a vast majority of those ye gave me meat; I was thirsty, and ye gave called Christians. We do not wonder that medrink; I was a stranger, and ye took me in; visited me; I was in prison, and ye came unto Then shall the righteous answer him, was quite natural for men to deify in their gered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" And he shall answer them: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it

unto me.' Do you not see that the very personality in the individual was lost sight of in contemplation of this sublime principle of government! You do not know the character in history that has ever been able to take so broad and human a view as that, and lose all sight of self as Jesus did. It has been said by some that in his life he was unfilial, that there came to him at a certain time a person who said that his mother waited without, and this person called him brother also: he was amidst them teaching, and he turned and said, "Who is my mother and my brother?" and then he speaks of those who obey the Lord, of those who hold in their souls the right principle of human conduct, and these belonging to a common humanity, these are the mother, the sisters, the brothers; the divine relationship is expressed

in this way. And yet men misunderstand him. This is the brotherhood of sympathy, the brotherhood of humanity. With this bright and beautiful lesson revealed in countless ways we behold the teacher, Jesus of Nazareth. Lovingly, reverently would we speak his name, and remembering that perhaps his preëxistence, as some believe it, might account for the saying "Before Abraham was, I am," at the same time we believe that whatever idea we may have of his origin that idea becomes insignificant in comparison with our opinion of his mission. And what was that mission? To teach some particulars in regard to his origin to teach some particulars in regard to his personality? No, he lost sight of this. It was to teach that religion which in parables and examples, and in many different ways, for the three brief years of his public toil, was his constant effort. This he sought to do, and this he

And so, when we take this subject, "What think ye of Christ?" we tell you that it is the principle which alone can save the world. It is a candlestick, like a picture in its frame, like a beautiful blossom hanging on the end of the twig, like an apple suspended on a stem, this gospel depended on the individual life it unfolded and revealed, and we know of no one in the past who could have done this as Jesus of Nazareth did.

We ought to add in connection with this that we believe that this character was fitted by a we speak of a special providence we do not

[Continued on third page.]

Griginal Story.

### FROM AGE TO AGE.

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

CHAPTER V-CONTINUED.

My father was a carpenter in humble circumstances. Both himself and my mother were devout Jews, and we children were brought up in the fear of Jehovah and the observance of the Law. Every Sabbath, as many as could would go to the synagogue to be cheered and strengthened by hearing and discussing the scriptures. We also never failed to go to Jerusalem when the feast of unleavened bread took place. So, by following our creed, and ever observing the ancient and venerated laws of our fathers, we were considered good Jews

I well remember the little shop of my father; here my older brothers, Hezekiah and Julius, were always employed: I used to watch, and wonder if I would ever be able to make such pretty things as they made. I often went to bed leaving them to work until late in the night, as it took diligent labor and many hours a day to support a large family. Pay for handiwork of any kind was very poor. Labor was very cheap, yet food seemed dear, and even the cheapest, such as we had, was not always plentiful in our larder. Thousands more were, like ourselves, struggling to live.

When one was poor it seemed impossible to get in better circumstances. Yet the rich were not remarkably scarce. Many enjoyed luxuries, and others were able to indulge in great extravagance. The rulers sent from Rome or appointed by that government lived without regard to cost, yet the poor who were paying for it grovelled in poverty and wretchedness.

When I was fifteen years old I had spent some time in my father's shop; it was customary for people to send for him when wishing work done in their homes, and on such occasions I was the one who went with him to

carry the tools. One day, a call took us to the house of Alsipidies, a rich Greek. After some delay, many questions from the servants, and passing through a number of halls, we were admitted

to the room where the work was to be done. Alsipidies stood by, watching my father work, all the while taking almost a childish interest, and he feared that he was more likely to err in in what he did. He did not know he said. how doors or such things would ever be repaired if he had to do them. "I have lived three-score years," said he, "yet I have never been able to do anything for myself. Had I been poor, I would not have been so helpless. Then I would have had to learn some trade. And who knows that earning my own bread, depending on my own exertions to live, would not have made me happier?" There seemed to me a sadness in the voice of

the old man. I felt sorry for him, though I knew not why. Perhaps I would have tried to say something kind to him, but I saw by my father's looking at me that I must hold my peace, and not be familiar with so old or so rich a man. My father did not venture to do more than acknowledge he heard what was said. He had done work for Alsipidies a great many times, and he was well known to us. Indeed, he was well known and beloved by all the Jews, for the finest synagogue in Nazareth had been erected by him. He had, during a season of bad crops, lent the Jews money without interest, and in some cases without security. The only thing against him was that he was a Greek.

During the few hours we worked at his home that day, he gave us wine several times. He watched me with great interest, asking many questions regarding my age, what pleased and displeased me, and my habits. My father and he spoke several times in whispers, after which he talked loud enough for me to hear, which gratified me when I learned the purport of the conversation.

He complained of being lonely. His wife was dead, and he childless. One child, a little girl he called his daughter, had been adopted. He wanted company for her. The lot of the poor man was not so bad, after all, he said, since they nearly always had children, while the rich frequently had none. Here he was, advancing rapidly to old age, a house full of servants about him, a world full of people outside his house, yet he was almost alone, and had no offspring on whom to center his paternal love. He offered to adopt and educate me, for the sake of having one on whom he could lean and rely in the declining days to come.

My father could not bring himself to consent. Education, he thought, I could get along without; he had done so, and had always been able to earn an honest livelihood. Besides that, I was beginning to be useful, and liedid not like to part with me. He did not wish to be obstinate with so good a man, but he wanted me brought up in the Jewish religion, and feared that among strangers I would lose sight of it. Alsipidies promised not to interfere with my belief, but my parent would not agree. So, in the evening, I was led back to my home.

As we left Alsipidies at the door, he told me that I could come to his home any time 1 wished, to be company for Ruth, his adopted

left him; these my father took as soon as we turned a corner; he said he could spend them more advantageously than myself. I was sorry it was so. That night I lay down to sleep, feeling dissatisfied with my coarse fare, and longing for the comforts I had seen in the rich man's house.

In the mansion we had visited, the only child, as the old Greek had himself said, was little Ruth. She was thirteen years old. Her parents were dead, and she had been adopted some years before, and cared for as if she was his own child, for the old man loved and treated her very tenderly.

She was a pretty little girl, with dark curly hair and bright, laughing eyes, a clear complexion, beautiful teeth, and a pleasant smile that made her face very interesting. "Do you not sometimes get lonely, Ruth?"

asked the Greek one evening as she sat pensively in her little chair. She turned her little face and looked up to

his. There was a pearly tear budding in her soft brown eyes. "Forgive me, father," she replied, "you are

so good and kind to me. I know not why I am "It is as I thought," said he; "you need a

companion, one like yourself, young and full of life, to laugh away the hours; so be patient, my little bird, until I look about."

Ruth gave the bearded Greek a kiss and told him she would try not to be sad again. He looked at her a long time, took her on his lap and told her she was a good, obedient little girl. He was thinking how well old age and childhood harmonized. He was also thinking that Ruth was growing into womanhood, that if he died in a few years, he would need some one to care for what he would leave her. Besides that, he was desirous of seeing her mated while he lived. Perhaps he would not die for many years, yet life was uncertain; he might not survive a twelvemonth.

He wondered if he was competent to select a husband for her, or guide her in selecting such. He knew he was a poor judge of human nature. such a selection than Ruth herself would be.

So he concluded to adopt a boy about her own age and let them grow up together. The next day he sent for my father, more in view of talking about me than to have the repairing done. The result of the conversation is known.

I never learned why Alsipidies wished me for his child. Perhaps it was because there was nothing extraordinary about me; perhaps because I was of the same religious training as Ruth, or perhaps because I was apparently sound in body and mind. I know I was disappointed when I went to bed the night after leaving Alsipidies's house, and I know the next day I was the same. Every time I thought of it I was grieved.

I grew tired of the extreme parsimony practiced in our house, and longed for the fine clothes, wine to drink, money to spend, and other pleasures I knew the rich enjoyed. Time did not lessen my desires. I worked on day by day with increasing unwillingness, and when unable to endure it longer, I went to visit the Greek. I was disobeying my father for the first time. He had told me not to go without his consent, which he had withheld. I was determined to have another peep at fairyland.

Alsipidies's house was not very far away. I traced my path through the narrow streets of Nazareth with my eyes cast on the ground, fearing to meet friend or foe, until I reached the portals of the house. I took off my shoes and was admitted. The Greek himself came down to meet me, and led me, after a few kind words, to his room, where Ruth was playing. The little girl was glad to see me, and we were soon amusing ourselves together, while Alsipidies fell off to sleep on a couch.

"Why do not you come often?" Ruth asked shyly; "will not your father let you?"

"Oh, yes," I answered; "he will let me, but I like to work in the shop, and I have not much time to go visiting."

I said this in a rather low tone, that Alsipidies should not hear me. "But," continued I. 'you will see me often after this."

"Have you got any wine, Ruth?" I asked changing the subject. "I will ask father, he will give us some,'

said she, rising to awaken the old man. "Do not awaken him," said I; "it is better to go without. I would not disturb him for anything."

"You are a good boy, Jacob, a better boy than I am a girl, for I have sometimes called him from sleep for very little things, but I will do so no more now that I see it is wrong. We will go into the front room and get some wine without asking—this will be better than breaking his rest."

"A thousand times better," said I; and we went accordingly. Alsipidies flually awoke; he gave me some sweetmeats, and a few small coins; these things were very dear to me. I could spend the money at the Bazaar for pretty things, and the sweetmeats I could devour on daughter. He gave me two silver coins as I my way home. Bidding them good by and

lingering a few minutes with Ruth, of whom I had become very fond, I sought my way back to my father's house.

For the plain supper that night at our house I had no appetite. I was questioned as to my absence, and answered falsely. My story did not hold together, and they detected my untruths, but could not learn from me where 1 had been, as I positively refused to make it known. I got a raw back to go to bed with (instead of supper), which smarted sufficiently to keep the cause fresh in my mind until I fell to sleep and dreamed of Ruth.

There seems to be in nature a law of retrogression. We can do wrong easier than right. To always tell the truth requires care, but to prevaricate when the truth does not serve requires less care, and often seems at the time to have better results. Not every one can get rich, but who when rich cannot become poor. It takes time and labor to acquire an education; it requires neither to remain ignorant. If we wish to fit ourselves for a better existence hereafter, if we wish even to be better men and women on this earth, we must be willing to do that which is right, at any sacrifice, and not that which is the most pleasing.

We must choose our way considerately, and pursue it steadfastly, esteeming duty above reputation, and the approval of conscience more than the praise of the world.

The method of living for the present moment with a great indifference for anything that may follow, is not the best method in the end. It requires less labor to live unsheltered than to build a house, but the house in time fully compensates the labor.

Thus in all things material to do what is right is not always to do what is easiest. If we must labor for all good things on this earth we cannot expect them to come without labor hereafter. To become rich and enjoy the comforts of life requires labor, care, frugality and an aptitude for making money. We must be willing likewise to labor and forego some immediate pleasures if we wish joy hereafter. To reach ideal perfection is to reach something a thousand times more to be desired than wealth, and if it requires greater sacrifice we should not be dissatisfied when we consider

the reward. In my case I found so many things so much easier to do wrong than right that I did them the easiest way. Even when it was not easier to do wrong I did it, nevertheless, to gain my object.

I went frequently to Alsipidies's house, each time becoming a greater favorite with himself and Ruth. The latter grew to put so much faith in me that I often repented deceiving her, which I constantly did.

Every time I was absent from home my father exercised his muscles when I returned. This grew monotonous, but I saw no way I could comply with to prevent it. He tried every way in his power to learn where I went to, but I was able to mislead him in each instance. In this way three years went by, when one day Alsipidies called at our house. By careful contrivance I had kept him and my father apart until now. However, the time was come when the truth must be brought to light, and when the old Greek called, I made a clean breast of my transgressions, and declared I loved Ruth to distraction. Greatly to my surprise my father relented, consented to my being adopted by Alsipidies and marrying Ruth. The Greek was grieved to think I had deceived him, but in his childish fondness for me, overlooked my faults.

I was now eighteen years of age and Ruth sixteen. My love for her was far from being as ardent as I said, but it seemed policy to marry her, and I did so without hesitation. The engagement was short, the wedding elegant, and one who had been the son of a poor carpenter was now heir of a rich man.

We lived, Ruth and I, in the house of Alsipiforbearance were but a few of her qualities. 1 was unworthy of such a wife. I wanted to be extravagant, but dare not do so, for so long as Alsipidies lived, I was not sure of a fortune if other miracles. I displeased him. I had, therefore, to curb my desires in order to keep his favor. A time came at last when I was free to do as I wished. The old man died, and his whole fortune, which was considerable, fell to Ruth and

I soon made the acquaintance of extravagant young men. In spite of my wife's entreaties. I lived riotously. But she, poor little woman. waited patiently for me to become better. Often she would kiss me at night after I had done everything in my power against her wishes, and try to reason me from my prodigal habits and irreligious ways.

My father disowned me. He would have nothing to do, he said, with a man who was no better Jew than I. My true friends advised me to be more considerate, but of no avail. It seemed to me as if the money would last forever, so I spent accordingly. From one bad habit to another I went rapidly. My wife at last complained that I rarely spent an hour in her society, was ever steeped in wine, and would soon be ill if I did not desist. Her complaints were always gentle. Her love and gentleness would have melted any heart but mine. And even I could not altogether resist her persuasion. I once promised her to change my ways, to love her more and evil less, but companions easily led me away from the straight path.

In this way my life continued a number of years. Debauchery and unthrift were everyday companions. It began to dawn upon me that the fortune could not always last, but no check was made until it was all gone and we were bankrupt. The mansion that Alsipidies had cherished passed into the hands of strangers. The servants were ours no longer. All the luxuries that Ruth had been accustomed to were in an instant gone, and I was obviously the cause of it. Much there was in the mansion that I did not value highly, such as the library and sculpturing, but the comforts, conveniences and luxuries were as dear to me as ever.

I was a poor man again, and Ruth and myself sat the last night in the house talking over what we should do in the future. The little woman faced her misfortune bravely. At one time she seemed a little low in spirits, but she soon rallied and remained cheerful.

All the fault had been mine. Had I only taken her advice or regarded her wishes, we would never have been in such a condition; yet in all that was said on various subjects, Ruth never let one word of blame fall upon med Not even a hint was dropped that I was the cause of the change. And when unable to be cold-hearted or selfish any more, I went to her, and confessed all my wrong doing, she kissed me and bade me forget the past—we

would try to be happy in the future, and if we tried hard enough we could be.

By degrees I took a different view of myself I began to see I had not been just to Ruth, the one who loved me most. I saw that she never once lost hope in my becoming a better man, and had never once lost her tenderness to me, even now that I was a ruined one; a man without a trade; a man without any means of earning a livelihood; a man despised by almost every one who knew me. Yet Ruth clung to me as faithfully as ever, not the less gentle or solicitous for my welfare. I saw how long and how deeply I had wronged my little wife, and wept to think how ill I had acted. I resolved to change the whole course of my life, to be another man; to love my wife as a husband should, and my children as it became a father. No matter what misfortune befell me hereafter, Ruth and I would meet it resolutely. No matter what sorrows came - and they did come, and legions of them-we would meet them boldly, and treat them as a task to overcome. We would share all things together, sorrow, joy, affliction and good fortune. After this understanding we kissed each other quite as ardently as a newly married couple, and agreed to be happy in each other's companylet the world do its worst.

So we began a new life-Ruth, myself and two children. Julius, one of my brothers, invited us to live with him until we could get started somewhere. I had never treated him with consideration in the days of my prosperity; indeed, I had once refused to start him in business, but, more generous than I, he overlooked it.

There is no quicker path to the heart than kindness, and when the heart is penitent and sorrowful it reaches with telling effect and lasting influence. Nothing so impresses a man as to have good returned for evil. So it impressed me when a few out of the many I had known remained true to me in my poverty. And what seemed strange was that not those I had treated best remained my friends, but those from whom I had no right to expect any-

With Julius, I applied myself to carpentering. Much of the little learned in boyhood days was forgotten, yet by degrees it came back to me, and adding new knowledge to what was formerly acquired, I came in time to be an indifferent workman. We formed a partnership, each working bard, and sharing profits. Work indeed was plenty, but money was very scarce. Sometimes I felt like complaining against my hard fare, but Ruth acted so womanly under it that when such thoughts came to me, they were quickly dismissed. Had I been more reasonable once I need not now have lived thus. This was as well known to me as any one, so I made the best of my lot.

In truth, all things considered, I was now more happy than ever before, notwithstanding my longing for something better. Though hard work, long hours, poor pay and rough treatment were frequently experienced, there was peace of mind, love at home, and a satisfaction of doing right which counterbalanced all things.

Julius and his wife were very kind to us. Regarding a partner, had he really wanted one, there were many who would have served better than 1. He did all the good work, and attended to what required the most careful attention. This naturally brought the best pay, yet, as I said, we divided equally.

Often, while working at my bench, I would hear from people who chanced to step in of Jesus of Nazareth, who was teaching men the better way to live. John the Baptist, who had likewise proclaimed great things, had fallen a victim to a dancing girl's intrigue. He had announced that the kingdom of God was at hand; Jesus proclaimed that it had arrived.

Many were the wonderful stories told of this plainly-dressed townsman of mine. Much of A dear little girl she was, with many the news was brought by teamsters, who had winning ways. Tenderness, gentleness and opportunity of collecting facts, as they passed through parts of the country which Jesus had visited. They told of his healing the sick, giving sight to the blind, and performing many

We had always looked for a great teacher to do this, and it was the strongest proof to us that Jesus was what he pretended to be when he did these remarkable things. Eagerly I

he had spoken not as other boys. I grew to look with more interest than my neighbors on the claims made, and finally acknowledged him the Messiah.

Julius was less willing to believe. He was. as he claimed, a good Jew, but he did not like the manner of Jesus appearing before the people; John the Baptist had lived apart from men in the wilderness, living on the scanty food he could find from so barren a region. His raiment was coarse, and not plentiful; he had absented himself from every one, that his thoughts would be pure, not contaminated by surrounding influences; he had abstained largely from food, that his mind, not his body, should be uppermost. Then when fit, according to the Jews' idea of fitness, he had come forth proclaiming himself a herald of the kingdom of heaven, a forerunner of one greater than himself.

Many who had believed John, believed in Jesus, because they acknowledged in him he whom John had foretold. We had looked for a Messiah many centuries. Scores of impostors had arisen, some of whom performed great miracles, and did great works in the name of God, yet no one of them had had the faith of the Jews as a nation. At most, only a part of the people would acknowledge such claims. Now that Jesus came, there were also many

European physicians and medical journals report a positive cure for Asthma in the Kola plant, found on

### Our English Exchunges.

A Theosophical Explanation. Ella Wheeler Wilcox has an article in The Arena which is useful and instructive. The object of the paper is to show that the only object of the paper is to show that the only true meaning of spiritualistic phenomena is to be found in Theosophy. "For every puzzle presented in the interesting papers which have appeared in The Arena, Theosophy holds the key. Over every mystery shrouded in darkness, it holds the torchlight of common sense." So the author, and after this one might fairly hope to see some exhibition of the commonsense. But alas! as usual, we get assertion on assertion, coupled up with the ordinary platitudes. Who will dispute the following?—

To investigate secalled spiritual phenomena, we

To investigate so-called spiritual phenomena, we need first to realize that death does not permit a soul to step from this brief earth life into another life which is final and eternal. We might as well suppose that the traveler who goes on board a ship stays forever on that ship, instead of journeying in many lands; or that an old, cast-off suit of clothes which he may leave upon the ship is all that remains of him.

Immediately afterwards comes the shell hy-pothesis, which may be right enough, but where

pothesis, which may be right enough, but where does "common-sense" come in?

Many a "sensitive" sees an apparition which is as lacking in spirit and intelligence as an old suit of clothes; and most mediums communicate with these shells which once held the spirit. Now and then we find one who can call back some spirit which has not broken all earthly ites, and which is more strongly attracted by the interests it left behind than those which urge it onward.

attracted by the interests it left behind than those which urge it onward.

And then we have once more the "astral light," which "photographs all thoughts, words and deeds ever committed by us." How a thought can be "committed by us." How a thought can be "committed" it is difficult to understand, but when it is "committed," how does Ella Wheeler Wilcox know that it is photographed on the "astral light"—why does n't the astral light photograph it on something else? But the writer gets confused, and mixes up the "astral light "with the "astral world," for the "dead who die in selfishness, avarice and lust, and with the higher spiritual faculties dormant, hover about the borders of this astral world." This is all right, but why talk of the "astral light" when the "astral world" or some part of it is meant?

Then we hear of the "body of desire" which exists in the "astral world," or in the one adjacent, and contains a "certain amount of memory and intelligence." This "body of desire," moreover, seems to be a very mischlevous sort of body. Common-sense seems a little put to it, when it does not know whether the "body of desire" about whose existence it is

ous sort of body. Common-sense seems a little put to it, when it does not know whether the "body of desire," about whose existence it is so positive, dwells in a particular world or in its next door neighbor. The following are the methods of the "body of desire":

methods of the "body of desire":

This "body of desire" will give a medium the exact name of some one who has died—a name you are positive she cannot know herself. It will then instruct her to give you the most nonsensical, undignified and siliy message when you are hungering for counsel and advice on important subjects; and just as you are turning away in despair and disgust, you are puzzled by a reference to a secret known only to yourself and the dead. Then you wait, or go again and again for some sensible, encouraging or wise word of advice and sympathy, but it does not come; for it is only the cast off, baser part of your friend who is talking to you, actuated by a sort of automatic memory and a remnant of intelligence.

Now one is quite willing to agree that all

Now, one is quite willing to agree that all Now, one is quite willing to agree that all this iniquity is perpetrated, but, whether by the "body of desire" is a different question altogether. Nor is our author sure about it after all, for forgetting that a chain is only as strong as its weakest link she tells this story of "exception," a story which is perhaps unique, in that it turns on the sudden deaths of a mobility sout and uncle at the same time. wealthy aunt and uncle at the same time:

wealthy aunt and uncle at the same time:

A young lady friend of mine lost her father very suddenly. He died in the street without having a moment's warning. His business affairs were in an unsettled state, and he had often told this daughter that before he died he wished to arrange his financial matters to protect her interests. Three years after this death, the young woman was visiting an aunt and uncle in a distant town. Both were in usual health. One evening a strange woman called and asked to see Miss A. After considerable hesitation, she said: "I am a newly developed writing medium. During the last few days every message which has come to me has been to Miss A. I did not know who you were, had never heard of yoh; but the influence said you were visiting here, and I must see you and tell you not to go away; that a great deal of money depended upon your staying here; also that there were papers in a safe which you ought to have, as they would bring you money. But over and over it urged you to stay and not go away, as you contemplate. The influence signed himself Mr. A., and said he was your father."

ather."
Miss A. regarded the woman as a crank and an im-

Miss A. regarded the woman as a crank and an impostor, and paid no attention to her talk. Much against the wishes of her aunt and uncle, she went away in a few days, and some weeks later she visited me and related these facts.

While she was under my roof, word came of the sudden death of her aunt and uncle. They were childless and wealthy. The letter that brought the news of their doath said: "Had you remained with them a few weeks longer, you would have inherited all their money, but they were so displeased with you for going away that they left it to distant relatives."

There is not the slightest doubt in my mind that the spirit of Mr. A. is unable to cut loose wholly from earth, through his anxiety regarding his daughter, and that he made a strenuous effort to have her inherit the property of the aunt and uncle, whose death he foresaw.

he foresaw.

he did these remarkable things. Eagerly I caught each scrap of news as it came, and diligently I searched my mind to recollect the things concerning his youth, all of which I had nearly forgotten.

I remembered that they claimed for him an extraordinary birth. I remembered also that he had spoken not as other boys. I grew to the solution.-Light, London, Eng., Sept. 23d.

### The Experience of an Investigator.

Early in the month of September, 1885, I was sitting by the bedside of my mother, who had then been sick for some months; she was very weak, and fast passing away, although quite sensible. Whilst we were alone, she called my attention to the room being crowded with attention to the room being crowded with strange persons, and asked me who they were; but I told her it was fancy, as we were the only persons in the room. Then she pointed to and described the forms, complaining of one sitting on her feet. I was so overcome that I could not hide my emotion. She then rebuked me, and asked me what I was shedding tears for, and I told her I thought she wanted rest, as I believed her brain was so deranged that she must imagine she saw the forms she that she must imagine she saw the forms she described. She then said, "Jack, my mind is quite sound if my frame is weak; but should I

quite sound if my frame is weak; but should I pass away, and God will give me power to visit you, I will come and see you."

At that time my mother was in her seventieth year, and passed away on the 4th of September, 1885. I then knew nothing as to how spiritualistic phenomena were obtained, and we were all opposed to any investigation. spiritualistic phenomena were obtained, and we were all opposed to any investigation. Then my father broke up his home and came to reside with me. He had not been very long with us before I was surprised and torrified by hearing my name called in a voice resembling that of my dear departed mother, and I looked in the direction whence it came, and there stood my mother, with a sorrowful look on her face, and said, "Your father will be killed." I could not speak or move for some time, and disbelievers.

Julius, not unlike many other Jews, thought it improper for a prophet to live to the age of his ministry among other men. What special claim had a prophet to holiness, he argued, if he had always lived in a town among other people? How could he escape defilement in such situations? Julius was also dissatisfied with the manner in which Jesus acted after he had begun his ministry. "He should have been," said my brother, "a warrior as well as a prophet; we have such examples in the Scriptures, and we expect as much from the Messiah."

[To be continued.]

An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma in the Kola plant found on the two previous cocasions, namely, between twelve and one in the morning by a stone in the morning by a stone in the morning by a between twelve and one in the morning by a between twelve and one in the morning by a between twelve and one in the morning by a between twelve and one in the morning by a stone slab, in a strange-look-ing stone room. I was so overcome that my wife asked me what was the matter, and I told her; but as it was so terrible, I urged her in no case to let my father know, as he would laugh at us. Up to this time we were pleased.

An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma in the Kola plant found on the ry or for some time, and she thought the very strange, but we attributed it to the imagination. I had not even dreamt on the magnation. I had not even dreamt on the most of my mother; and said, "Your father will be killed." I told mot she disappeared. I told my wife, and she thought it very strange, but we attributed it to the imagnation. I had not even dreath the thought it been on the two previous occasions, namely, between twelve and one in the morning, by a form leaning over the child's bed, and when she woke up she saw it appear to roll over and over, then disappear. The child was so fright over, then disappear and over the child was so fright over the child was so fright over the disappear.

to her bed again, so she slept with us, but she got up early to tell her grandfather what she saw, which was on the morning of May 4th, 1887. He told her she must not be frightened, but, if the same form came again, to call him and he would shoot it. This, however, was the day of his death, as he went out of town, and was returning home when he was killed whilst getting out of the railway train at Eveleigh.

strangely enough, my mother had passed away one year and eight months to the very day. As we waited up late for his return home, we began to be afraid that something had happened. Next morning I heard of the accident and went to the morgue, and the room, the slab, and the position my father's body was lying in were identical with what I had seen in the vision.

I may here mention that I had never been in the morgue before.—George John Sherar, in Harbinger of Light.

DID WE NOT MEET?

[Translated from the French of Theophile Gautier.]

In Athens, in a wall on high, For centuries against the sky Twin marble blocks together gleamed, Together slept, together dreamed.

The sea, whose tears for Venus fell, Wrought of these tears within a shell. Two roses, blooming on one bough, Made each to each a lover's yow. Iu Venice, on an eve in May, Two doves with white wings took their way To one high nest within a dome, Where love and they had built their home.

But pearl, dove, rose and marble—all Beneath one common fate did fall; For pearl must melt, rose fade, dove die, And marble crumble by and-by.

But back to Nature's stock and store Their dainty dust was flung once more And through her crucible was passed. And into fairer moldings cast. So wide her alchemy did range, The marble unto life did change; The roses that had died apace Did bloom again in woman's face.

The doves, that fluttered once, do still True lover's hearts with flutterings fil; The pearls, that once the waves concealed, Are now by maiden lips revealed.

By this strange alchemy—whose worth More precious is than all the earth— Two souls, without the need of speech, Are sure that each is knit to each.

A sudden beam of sunshine fails, A sudden whiff of fragrance calls; And by this sign true hearts, from far, Like bees, meet where their gardens are.

Then all past whisperings in the car, Whether beside the fountain clear, ()r 'neath the wave, or in the wall— The heart that listens hears them all. The doves that part shall not forget
The golden dome where first they met;
For love—the first of Heaven's great laws—
All severed souls together draws.

And love outgrown a new field finds, And to the past the present binds; And so, in lips of living red, Awakes the rose that once was dead;

And so the laugh of some fair girl Unveils the long sequestered pearl; And so her forehead in the light Reveals the marble grown more white. And so the lover fells his love, Once more with cooing like the dove; And so the whole of love's sweet lore Repeats the tale of loves before.

Fair maid before whose feet I fall, What memories fair canst thou recall? In some dim past did we not meet As dove or pearl or rosebud sweet?

### The Treasure Found.

REMARKABLE DISCOVERY OF J. H. HOBART A MEDIUM GUIDES ALL HIS ACTIONS; MRS. L. B. TITZELL TELLS HOW SHE LOCATED THE UNDERGROUND HOUSE IN A TRANCE

[In these days when the secular press often presents s readers with narratives of the occult and spiritualistic (thus proving the public interest in such themes) the accounts-as to reliability-are not always " what they seem." We condense this story, however, from the columns of that respectable and prominent journal, the San Francisco (Cal.) Chronicle (of Sept. 19th), and give it to our readers for what it may be worth .-EDS. B. OF L.1

The story of the hidden treasure and the underground house in Oakland has caused an immense amount of gossip in the city across the bay. The old timers have been trying to brush a clear solution of the problem. The Chronicle has given the theories advanced by those interested in the find, and still as a matter of fact the mystery regarding this underground house is not yet solved. One old-timer says very pointedly that it is a brick-kiln, and that very pointedly that it is a voice ain, and the remembers the time when vessels used to sail up to the point. Then comes along another old-timer who says most emphatically that it is an underground house, and was built by two old Frenchmen about fifty years ago.

The brick-kiln theory and the bouse theory seem to fit right in together, for, as the story now goes, the mysterious underground structure was used for both. Few of the old inhabitations are the story of the story itants, however, remember anything about the

The entire affair was shrouded in mystery until yesterday afternoon, when one of the mysterious treasure-seekers made himself known, and told the wholestory. It is certainly a most

remarkable tale.
The men who made that great search under The men who made that great search under cover of the night have been rewarded. They have found the treasure, and, in consequence, are delighted. Among the articles found in the house were some old Spanish coins of rare value. The men have been careful about making statements as to what they found, because they fear the law might step in and rob them of their reward. They seem to have good ground for keeping the matter quiet, hecause they found the treasure on the property of a rich estate, and the heirs would not hesitate about going to law to recover the find if they could only learn the truth...

Time and again mediums have given pointers, and sent prospecting parties out to work on Adams's Point, but the parties invariably met with disappointment. A medium in this case gave the information that led to the discovery of the underground house, and the finding of the coins.

covery of the underground house, and the find-

Yesterday a Chronicle reporter called on J. H. Hobart, who lives in room fifty-two at the Henry House on 9th street, near Broadway, Oakland. The gentleman very promptly acknowledged that he was one of the mysterious treasure seekers. Mr. Hobart is a man about fifty years old, and has been a minor for a long time. He understands his business thoroughly, and always works in a scientific way. He was and always works in a scientific way. He was assisted in his labors by his nephew, Samuel H. Robinson, a young man of twenty-eight years, who is also a miner. Mr. Hobart is well known in Oakland. His father, John A. Hobart, was one of the leading characters in the city across the bay in early days. He was President of the Board of Education, and held a number of other prominent positions. It was after him that Hobart street was named

so many years ago. ... "Well," said Mr. Hobart, "I am one of the

so many years ago.

"Well," said Mr. Hobart, "I am one of the treasure seekers. It is a strange story, and no one was more surprised than myself to find that underground house. Before I commenced the work I had no idea that I would find it.

"In order to give you a complete history I will commence at the beginning. Living in this house, in room six, is a clairvoyant, Mrs. L. B. Titzell, and right here I may say that she is a wonderful woman. She had heard the stories of the buried treasure on Adama's Point, and had also heard the tales told about medilums. Now, Mrs. Titzell is a woman who dislikes notoriety very much, and that is the reason she has never. Come before the public to show her power. One day she told me that located on Adams's Point was a house. She desorbed it with arches, and said that it contained treasure. When I first heard the story I did not take any stook in it. When she related the story again, and said that it had come ened that we could not prevail upon her to go

appearance to the order of the most constitution

to her while in a trance, I commenced to think that I would investigate it.

"I called in George Carlton, the city electrician, and borrowed the tools with which I worked. These tools are now buried at the Point, about twenty feet away from where we located the kiln. One afternoon I took a walk out to the Point with Mrs. Titzell, and we looked around. She told me again that there was a house under the ground, and I said, 'Nonsense.' At last I determined to give the thing a trial, anyhow. So one evening we went out to the Point, and the search was commenced. Mrs. Titzell carried a divining rod, and over the hills we started. Up one hill and down the other we walked. After a long walk Mrs. Titzell surprised me. The divining-rod commenced to go around suddenly, and she could hardly hold it. Then suddenly it snapped in her hands. She stood still, and said. Beneath this ground you will find a house with large brick arches.' I did not believe in her at all, but said, 'Well, just to prove to you that there is nothing of the kind, I will dig a little.' You could not see a sign of the underground house at that time. I commenced to dig a little, and when I had got down several feet I struck a brick wall. I can assure you that I was pretty well surprised. I was so astounded that I could not do any more work the first night. I covered up the hole I had made, and went away for the night.

tounded that I could not do any more work the first night. I covered up the hole I had made, and went away for the night.

"The next night I got my nephew, Sam Robinson, and we started in to work in earnest. We worked fifteen nights. All our work was done in a systematic manner, and after the style of the practical miner. When we found the west wall of the house we ran a tunnel right back of it. Having done this, all our work was directed by the medium, who accompanied us almost every night. She gave the directions, and we simply followed out her advice. She came down into the tunnel and told us where to make the opening in the house. where to make the opening in the house. When we once got inside she directed our plans. She seemed to have a perfect picture of the place in her mind, and told us just where to work."

'Did you find any treasure?" asked a Chron-

cle reporter.

"That question I must decline to answer," said Mr. Hobart. "The others may make whatever statements they please, but I beg to be excused when it comes to telling about the treasure. I might own up to a few old Spanish coins but no more." coins, but no more,'

Mr. Hobart is an intelligent man, and he was perfectly justified in making the statement he did. If he really did find a large amount of treasure he would be foolish to tell it, because he would be liable to be involved in a lawsuit at once.

#### THE MEDIUM'S STORY.

Mrs. L. B. Titzell, the medium who made the remarkable find, is a woman of pleasant features, and is an entertaining and earnest talker.
"One day [she said] I was in a trance, when a vision of Adams's Point came to me. I saw a house just as plain as could be, and the arches seemed to me to be perfect. That was the first intimation I had that a house was buried on the Point.

"I have a guiding spirit—my father, who was killed in the war of the Rebellion. The second time I went into a trauce this mysterious un-derground house was most plain to me. I saw within the house a small black box about two feet long and a foot wide. The cover seemed to come off, and I looked within, and there saw the treasure. In one corner there were some old Spanish coins, and some old Spanish papers, and in the other corner were the bars of gold. I could see the treasure so plainly that it seemed to me that I could place my hands upon it.
"I told the story to Mr. Hobart, but he did

not seem to take much stock in it until he found the house, and then he commenced to believe a little." [Her story here rehearses the points given above, of the use of the divinging total the many than the story here.

ing-rod, etc., and then proceeds]:

"I directed them at all times to the point where I had seen the treasure box while in a trance. These messages came from my father, who has successfully guided me from spirit-land for many years."

For Over Fifty Years

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

New Publications. THE QUEENS. Being Passages from the Lives of Elizabeth, Queen of England, and Mary, Queen of Scotland. By Aldémah. 12mo, cloth, pp. 205. Chicago: Printed for the Broth-ers by F. J. Schulte & Co., publishers.

The aim of this work is stated in general to be to present the first of a series of proofs that shall satisfy inquiring minds of the truth of immortality. To do this it is deemed necessary to select some object the existence of which is beyond controversy, as I in this justance the object chosen is William Shakspeare, the mind of whom, says the Introduction, "once having been called into existence. (?) can never be extinguished, for the procession and progression of mind is endless." This Introduction is written by "The Brothers." In it they say:

"We have waited with untiring patience for this in-tellect to come again within the range of our influence, that we might draw aside the veil which the world has voluntarily hung before its eyes, and display to the waiting ones the first evidence of the truth. This, then, is simply the doctrine of revicernation, or the progression of soul through numberless life existences. We hold, and we submit the statement without argument, that that which has once existed, and has proved a source of benefit, must always continue to exist."

TEN TEST CIRCLES: OR, THE LAW OF CON-DITIONS. By James L. Dow. 12mo, cloth, pp. 173. Duluth, Minn.

Much valuable information is contained in this little volume for those who desire to investigate the phenomena of Spiritualism, and Spiritualists of considerable experience will here find many suggestions that may ald them in their further researches. The author embodies the result of the experience gained in ten séances held under various conditions for the purpose of studying their effect upon spirit manifestations and the moral effect of the same upon those composing the circles. The great necessity for understanding conditions in order to obtain the best results is ably discussed in the first chapter. The effects of a posttive, antagonistic condition are fully dwelt upon in the account of the first circle. The demands for communications of a material or business nature in séances where manifestations of a spiritual character are also desired, produced conditions so positive, the author states, to those spirits of a high aspirational and intellectual character who had manifested at the previous circle, that they were repelled, and spirits close to the material or earth conditions only were attracted. The chapters entitled "The Reason Why Large Circles are Undesirable," and "The Effect of Doubt in a Circle," will be read with especial interest by all honest and sincere seekers for truth regarding the intercommunion of the two worlds.

THE NEW PHILOSOPHY OF BEING AND EXIST-ENCE is a compilation of readings and lectures based on the sayings of Pythagoras, Parmenides, Socrates, Plato, Aristotle, Solomon, Jesus, St. Paul, Spinoza, Hegel, Kant, Fichte, Tyndall, Huxley, Herbert Spencer and other deep thinkers of all ages. The book is an able and thoughtful discussion of such profound subjects as "The Uncaused Cause," "The Til Unity of Man," "Whence and What is God?" 'The Omnipresent," "Man Versus Soul," etc. Under the title of "The Supernatural," an interesting account of spiritual manifestations is given. Edited and

THE LIGHT OF THE AGES AND THE DEATH-BLOW TO POVERTY. Minerya Merrick and Charles Orchardson, authors and publishers,

This volume of three hundred and four pages, bound in cloth, purporting to have been recently written by

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too

# Bunner of Bight.

BOSTON, SATURDAY, OCTOBER 14, 1898.

How Populations are Distributed. The distribution of the population of the globe is treated in a recent article in the Edinburgh Review, and the "tidal movements of humanity" are discussed in connection with it. If the increase of population had been continuous from antiquity, according to the reasoning of Malthus the globe would have been already overstocked. But from some cause that remains a mystery many of the populous countries of antiquity have become depopulated, and to appearance inadequate to the support of life.

The writer of the article in question regards it as uncertain whether, at the present moment, the population of the globe is greater than it was two or three thousand years ago. There is congestion in Europe, in India and in China; there are innumerable tribes in Central Africa on which even the slave-trade makes no perceptible impression; but the vast plains of Asia, which swarmed with men under the Assyrian, Babylonian and Persian empires, are deserted. The phenomena are worthy of our closer attention.

The two leading phenomena of population makes this nineteenth century emphatically distinctive. These are the rapidly-increasing births in most of the States of Christendom and India, and the enormous migration of Europeans to settlements in the North and South American continents and in other parts of the world.

Against the declining population of France, England and Wales add a thousand a day to the world's population. Great Britain, Germany and Italy send out every year a larger number of emigrants than the rest of the world together.

From 1853 to 1889, a period of thirty-seven years, 3,439,138 English, 689,705 Scotch, and 2,775,007 Irish have emigrated, principally to America. Little busy Belgium alone of all European nations has a larger influx than efflux of population, and so densely peopled, too, as she is already. The Scotch go largely to Canada; the Irish mainly to the United States; ninety-six per cent. of the Germans go to the United States, and large numbers to Brazil; the Swiss to North and South America; the Italians, one-third to the United States, and the rest to Brazil and the countries bordering on the River Plate; the French to South America rather than Canada; those from Austria-Hungary to the United States and Argentina.

The population of the United States has been running up in the last century at a marvelous rate. In 1790 it was nearly 4,000,000; in 1840, fifty years after, it was 17,000,000; in 1890, fifty years later still, it was 62,622,250. The United States have reached the second place in point of population, as compared with European countries, Russia still being the first.

### A European War Cloud.

The London correspondent of one of our leading political journals, who says he has very recently talked with many close students of public affairs both in Paris and London, writes that they all look forward to the coming winter and spring as a most critical period for Europe. While he is loth to believe that any government is planning or desiring war, he thinks there are indications that more than one of them is expecting it and that all are preparing for it. It is the people themselves who will be the decisive factor in the case. When, as rarely happens, the public opinion of a whole nation clearly inclines to war, if it does not even demand it, there is good cause for apprehension. And he asserts that the masses of Paris are fast approaching that stage unless they are either restrained or diverted: The present sentiment is but little short of it.

And he regards it as fully significant of the unnatural tension of the situation that two such incidents as the proposed entertainment of the Russian fleet at Toulon and the message of sympathy sent by Emperor William to Prince Bismarck's sick-bed should cause the whole French nation to smell powder in anticipation. But, he adds, they do smell it. and it is almost like the smell of blood to a hungry

The last year has been a most interesting one in the development of a number of forms of emotion in the French people. They have discovered that they are a vigorous, fully restored nation. The Russian alliance or entente has completed their realization of their strength. They are impatient to test their power. The average Frenchman would go to war with average Frenchman would go to war with England to-day with almost as much enthusiasm as he would march toward the Rhine. This newest passion of France has surprised her own government, alarmed Russia, and startled all Europe.

The concession of a coaling station to Russia by France on the shore of the Mediterranean is stable interpreted as franch with a grana

is rightly interpreted as fraught with a grave meaning. It may be answered that Italy, one meaning. It may be answered that Italy, one of the parties to the existing triple alliance, Austria being the other, can do the same by Germany, thus giving that power as good a footing in the Mediterranean as France has given Russia. But Germany has her own ports to protect along the Baltic, which are as vital to her as her frontier. She would, therefore, in any trouble with Russia, be forced to been her war ships at home: whereas Russia keep her war ships at home; whereas Russia, with one fleet in the Black Sea already, and another in the Mediterranean, could realize the dream of more than a century by the cap ture of Constantinople and the Dardanelles.

### Space in the Universe.

Human conception of boundless space must necessarily be very limited. The nearest star to the earth, which is visible only in the southern heavens, is two hundred thousand times as far away from the earth as the sun is. Electricity can travel one hundred and eighty thousand miles in a second of time, or seven times around the earth. Under proper conditions, an electric current could reach the moon in a little more than a second, and the sun in about eight minutes; but it would take the same current fully three years to travel the space between the earth and the nearest of the stars. The name of this nearest star is Alpha Centauri. But there are other stars beyond this, so that the distance to it seems comparatively insignificant, inconceivable as it is. A distinguished English astronomer says, there are stars so remote that if the glad tidings of that first Christmas in Bethlehem nineteen centuries ago had been disseminated through at the rate of one hundred and eighty thousand miles a second, the time that has elapsed since that eyent would not have been sufficient to enable the message to reach them. The imin a little more than a second, and the sun in enable the message to reach them. The im-mensity of the universe cannot be conceived by us, when we try to realize that the speed that would carry one from the earth to the moon in a second would have to be kept up for thousands of years to take us to some of the stars we see every clear night above our heads. They are suns in the vast universe of God.

"What Think Ye of Christ?" [Continued from first page.]

believe that under the divine control there is a certain fitting of individuals for spheres that they are to occupy, and whatever we may find in their nature that is praiseworthy, and sometimes allied to that which is objectionable, we cannot fail to understand the fitness of individuals for the part they have to play. The only trouble is that people seem to misunderstand them, and to think that such great souls must necessarily be great in all directions.

When we look at this character of Jesus, his of all the characters that have ever passed like the ages seems to have been the one most particularly fitted not only for that age, but for all ages. And when he said, "If I be lifted up I will draw all men unto me," how easy it is to understand those words. And then, friends, you ought to understand the weight and the force that lies enwrapt in that little word "all," and when narrow theology tells you that not one person in a hundred will probably be saved and go to heaven, that only a very small proportion of the human family will be redeemed, remember these words, "If I be lifted up I will draw all men unto me." And it is true, for this attractive power runs through all the ages like light from the sun radiated in all directions. It is the light of the truth, an all conquering truth. It is the light of the principle, and that principle is the divine principle of love. But just like a sentence that is italicized or printed in capitals amid other sentences that appear in the smallest letters, our attenor printed in capitals amid other sentences that appear in the smallest letters, our atten-

Now, the life of Jesus: If he had not been persecuted, if he had not been made to suffer death in the most cruel form which it is possible for us to imagine, his character would have ble for us to imagine, his character would have had a certain influence, but that influence could not have been widely extended. It was the cruelty and the persecution and the crucifixion which italicized it and emphasized it. And so lifted up all men are attracted to that example which is ever beautiful.

When you find in one character the love of humanity broadening and brightening the world, and making it beautiful, then you can look back to the teacher who so long ago taught

look back to the teacher who so long ago taught this religion, and you will find that the real potency of the religion is in principle and in spirit, and not in name.

spirit, and not in name.

If you wish to know our particular idea of the origin of the person or individuality of Jesus, all we have to do is to take what Christians take as their proof, the New Testament. We do not need to comment upon this, but simply take the first chapter of this book of Matthew. Do you know that the proposed in the control of t Matthew. Do you know what the genealogy of Jesus is? Why, it is to prove that a promise that was made long ago to David would come true or had come true. The promise made to David was that in lineal descent from him David was that in lineal descent from him should come the Messiah that the Jews were waiting for and praying for. The prophets foretold the coming of this Messiah. They all held fast to the promise made to David, and believed that the prophecy would be fulfilled sooner or later. Now, when you take that first chapter of Matthew, and if you take sufficient interest in this personal and material matter. interest in this personal and material matter, for it is that, just read it, and you will find there the genealogy traced. This line of de-scent begins with David, and is it traced down to the mother of Jesus, whom we are told oftentimes was the only earthly parent? Is that so? Why no. It traces it to Joseph and leaves it there. Why is the name of Joseph mentioned? Suppose you strike out that name. Then, of course, that chapter becomes valueless. And if course, that chapter becomes valueless. And if this origin was not natural, and if this name is to be stricken out, then where is the promise made to David? Where was the promise made so long ago, and kept sight of through all the years by the prophets? It is not for us to say. We only tell you there is the promise, there is the story of the prophets, there is the first chapter of the first book of the New Testament, the genealogy. Take it and consider it, and then come to your own conclusions, reand then come to your own conclusions, remembering just what we have said, that thirty years passed before one word was written of all that Jesus said, and then you can account for the discrepancies and little differences and or the discrepancies and little differences and mistakes that have crept in. Do not misunderstand us. We repeat that there is one thing which the gospels agree in, one thing that all the writers agree in teaching, and that is the religion of Christ, the principle of Christ. That is the salvation of the world. How plain and how easy to understand! There is nothing complicated about this, nothing difficult to comprehend. It is simply the salvation of love comprehend. It is simply the salvation of love. There is no name given under heaven except this name Christ, and that stands as a type, meaning what Jesus taught, meaning what is in that beautiful parable of the Good Samaritan, love and helpfulness; meaning that which is combined in the grand and glorious efforts which shipe forth in that vision of the judgment: Feed the hungry, give drink to those who thirst, clothe the naked, visit those that

who thirst, clothe the naked, visit those that are sick, and minister unto them.

Strangers, here is the spirit of the religion of Jesus. We have often told you, and we can sum it up in this: The strength of that religion is in love and its result; that which man is required to hold in his life is effort, and to develop in his life are deeds.

The strenger word in all the teachings of

The strongest word in all the teachings of Jesus, aside from this beautiful word love, is the word do. How small that word is, and yet how very great in its import. It is not what you believe that saves you, it is what you do. It is not a certain opinion you may have in regard to baptism, whether it shall be by sprinkling or immersion. It is not your particular opinion in regard to the deeply commemorative service which you call the sacrament. Satisfy your own conscience in regard to those. It is not a matter of exalting the Apostle's creed or any other creed. It is not a question as to whether you believe in the infallibility of the Bible, or whether you have discovered certain mistakes which in the revision of the Bible are pointed out. No such questions are asked. It is: Have you done these things which belong to the brotherhood of humanity? Have you fed the hungry? Have you clothed the naked? Have you been helpful? Have you done as you would be done by? Those are the questions, and all religion is concentrated in that

are the questions, and all religion is concentrated in that.

This, then, is the expression of our belief in Christianity. It is the living Christianity, the practical Christianity. It is not the rustling husk, it is the golden kernel. It is not the dead faith, it is the vital work. Faith without works is dead they say and we be lieve it and dead faith, it is the vital work. Faith without works is dead, they say, and we believe it, and there is a great deal of this which ought to be buried. It is high time it was put away. We believe that this dead faith has been kept quite as long as it is wise or well that it should be.

Let us have the real spirit of truth, that Christianity which works itself out in helpfulness, in blessed humanity; the religion that reaches upward into the spirit world, which reaches outward and embraces all mankind!

### The World's Parliament of Re-

ligions. (Synoptically Reported for the Banner of Light.)

N Sunday evening, Oct. 1st, W. J. Colville lectured to a large audience in Raine's Hall, Baltimore, Md., on the good actually accomplished by the World's Parliament of Religions

The more radical portion of the audience entered fully into the spirit of the speaker's eloquent appeal for universal appreciation, but the more conservative were perhaps a little startled at the expression of some views which may have sounded in their ears as

The ground taken was that the idea of a "chosen race" and a "special revelation" was utterly foundationless, and the Old Testament was cited to prove the opposite. So long, said the lecturer, as people believe in the absurdity of an arbitrarilyelected people, dearer to the heart of the Almighty than all others, so long will they naturally, and from their standpoint logically and religiously, refuse to trent all nations alike. The unscholarly, unhistoric identification of the Hebrew race with the Jewish religion is one of those stupid errors which, when they have lived long, die hard. A confession of faith in one only God admitted persons of all races to the community of Israel in days of old, and it does so to-

"God's chosen people" may be the specially en-

dowed prophets and geneses of every clime and race, but one race is no holler or more gifted than another, though diverse capabilities may distinguish differing sections of humanity. On the human hand there are five fingers, one of which, the thumb, does not alto gother resemble the middle finger, while the fifth differs again from the third: but if these five digits are necessary to a complete hand, who shall presume to declare that one is any better than the others?

presented the best productions of workers all over the world, and the glory of the American Republic is that the typical American is he in whose veins may flow, not the blood of a single race, but of many united peoples.

Primitive Christianity, like ofiginal Judaism, was a progressive, reformatory social movement; the early anostles were unifiers of mankind, both in theory and practice; but, as with numberless smaller movements, so with this world-wide attempt to teach the lesson of fraternity and apply it universally-error after error crept in, born and fostered through personal ambition, till a prelatical hierarchy obscured the original ideal.

Not only has Christianity deteriorated, but all relig ions have declined, for whenever a distinctive system sets itself up as the only true cult, or at least vastly superior to all others, arrogance and exclusiveness bar the way to further illumination, as we can only grow and thrive through friendly association. Toleration is an insulting word. What right have we to assume such lordship over others that we "tolerate, our neighbors? The Constitution of the United States knows nothing of toleration; it emphatically declares that all persons are at full liberty to express their re ligious convictions and worship as they see fit.

Missions in future will have to be conducted on new plan, or they will prove total failures; partial failures they already are. We must go abroad to learn as well as to teach, and then we may reasonably hope that through intelligent comparison of ideas we may enrich each other.

But we hear the orthodox of any creed, indifferently, inquiring " What can we possibly learn from beathen? Can Pagans instruct those who possess a priceless revelation from heaven?" It is just there that dying orthodoxy is uttering its departing groan. There is no exclusive revelation, and so fully will this be demonstrated in the very near future that Egyptian, Indo-Germanic, and other ingenious theories invented to account for similarity of teachings in all the great Scriptures of the world, will have to be abandoned in favor of the only really tenable theory, which is that revelations can be simultaneous as well as successive, and multiple as well as single.

The scientific discoveries of to day are typical. There is an observatory at Cambridge, Mass, and another near San José, Cal. Observations may be made by astronomers three thousand miles apart at the same time. Need one copy or rehearse the other? Need Greenwich wait for tidings from Paris or Vienna? Need Rome borrow from South America? Stars are in the sky, and wherever there are telescopes and in telligent people to manipulate them, there can dis-

coveries be made and revelations obtained. In the future the really sincere and progressive minds in all systems will unite to form a grander organization of truth-seekers than the world has yet beheld, and as special aptitudes characterize varying types of intellect, so may we hope for a broader statement of truth when this blessed amalgamation has been consummated. Organization is vastly more than simple association. Aggregations of units, even with a common purpose, may only form mobs, but true organle unities are fashioned like the human body, and like all beautiful complex forms in nature, of many parts blended in a perfect whole. Let us seek in future for that true organization which assigns to every member of a great body its proper position and needed function; but this we can never do unless we regard all the parts as necessary to the whole, honoring, loving and serving all with intelligence and fidelity. The new religion is already known in the higher spheres; angelic messengers are ready to impart its heavenly teachings to all who are willing to receive them, and it most certainly behooves all professing Spiritualists, perhaps more than any other people, to open wide the door, and bid the good angels welcome.

### Verification of a Spirit Message.

I have been a medium for spirit control thirty-eight years. My main test control is an Indian woman, who gives her name as "Rosie." On the 22d of July the message of "Rosik, to Her Medium," appeared in the columns of THE BANNER, and among other things she said: "Tell my medium she need not be afraid. because the shadows are going to leave. Before the September time comes, she will find that the spirits have kept their promise, and taken away those conditions that have been so hard, and she will be able to do the work better and

and she will be able to do the work better and stronger than she has for a long time."

Every word of the message is applicable to my case. The material burdens that were so hard for me to bear have strangely and mysteriously disappeared, and I am freer to attend to my own and the spirits' work.

To me the communication is grand and continue the strangely and and continue the spirits work.

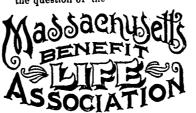
vincing, coming in the way it did. She could not have portrayed the conditions surrounding me any better had she spoken face to face with me, and I feel truly thankful to "Rosie," and to all concerned, for this evidence of the close relations existing between spirits and mortals. Mrs. C. M. Phillips. Canby, Ore., Sept. 26th, 1893.

SIGN-BOARD ENGLISH IN JAPAN.—Here are some attempts at English to be seen on the sign-boards in the streets of Tokio:
"Wine, beer and other medicines."

"A shop, the kind of umbrells, parasol or stick."
"The shop for the furniture of the several countries."
"Prices, no increase or diminish."
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"Ladies furnished in the upstair."—Tit-bits.

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for sale a complete assoriment of Spiritual, Progressive, Reformatory and Miscellaneous Hooks,
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Tanks Casi.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sumident to fill the order, the balance must be paid (0, 0, 0). Orders for Books, to be sent by
Mail, must invariably beaccompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will be sent by mail or express.
Subscriptions to the Banker of Light and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to an order to have the paper sent
for any stated time, free of charge, except the usual fee for
issuing the order, which is 5 cents for any sum under \$5.00.
This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

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

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

Banner of Pight.

BOSTON, BATURDAY, OCTOBER 14, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WHEE ENDING AT DATE.

[Butered at the Post-Office, Boston, Mass., as Second-Class Matter.]

No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Isaac B. Rich.....Business Manager 

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

#### New Trial Subscriptions!

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

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valnable and sterling contents.

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

### Re-opening of the Banner Message Department.

In recent issues we have announced our intention to resume the work of our Message Department in the autumn, under entirely new arrangements; and also that two mediums would be employed instead of one, etc.: that one would answer Questions propounded by ation of natural laws, become the objective, inquirers; that the other would attend to In- and the unseen is more permanent than the dividual Spirit-Messages.

We would now announce that all arrangements have been successfully carried out, and that we have engaged the services of Mr. W. J. Colville to fill the position, through his guides, of answering important questions for publication the coming season on our sixth page. Therefore all those who are interested in this phase of spirit-manifestation are requested to send at once to the Publishers of | bodies of those present"; and "in these three THE BANNER all proper queries for answer through this wonderful and scholastic me-

We have secured the services of that most trustworthy and competent trance medium. Mrs. B. F. Smith, whose mission it will be to allow Individual Spirits to communicate to this sphere of life through her organism, as they earnestly desire to do. And we would here say that all classes of spirits, the ignorant as well as the educated, are welcome to our séance-room. Mrs. Smith is well known to our readers-she having given at one period, of about three years, messages at our Public Free Circles.

In this new arrangement the Public Circles so long held by us have been discontinued, and the séances whereby individual spirits can communicate with their mortal relatives and friends | they had been concerned in, to imitate the will be given in private-as was the case many years ago, when this Department was first organized—and be published from week to week as usual upon our sixth page. These seances will be held at the BANNER OF LIGHT is made from the astral body of the medium, office each Friday morning, only Mrs. Smith, the medium, a chairman, and Miss Ida L. Spalding-the same efficient reporter who for years has taken down the messages verbatim when, the circles were public-being regularly

[The publication of the messages received and answers given under this new arrangement will be commenced with the conclusion of those obtained through Mrs. Longley's mediumship.]

In this step we have the concurrent advice of Spirits Henry Clay, John Pierpont, S. B. Brittan, Wm. Berry, Dr. Kitredge, and many others who have given us their aid in the past, and assure us that they will continue to do so in the future.

Prof. J. Jay Watson is en route from New York to Chicago. He takes his famous violins with him. and may possibly give the people of that city a little music before his return. It is also possible that he may go still further West, even on to California.

Theosophy vs. Materialization, etc.

The repeated attempts of professing or pro olaiming Theosophists to explain away the phenomena of materialization would possess more interest than they do if they carried with thom any special signs of reason or reality to impart a substantial, rather than a vague and visionary, meaning to their character. They assume, in the beginning, an elevated superiority to all the facts which Spiritualism supplies in such abundance, telling us in a patronizing way that they are desirous to enlighten us as those who sit in darkness, and "reform' what they affect to regard as our erroneous ignorance, promising to lift us above the low level of materialization to the "invisible' clouds that sustain "astral" forms, and into unimaginable regions of indescribable existence where all individuality becomes a diaphanous film of being and dissipates in a shapeless star-dust and starlit mist. It may all of it be a satisfying belief to a certain class of minds to whom the whipt syllabub of aerated fancies are an adequate food for their nutritive wants. but to ordinary humanity, as it is constituted it seems dreadfully unreal and thin, without form and substance, having neither color nor meaning, apart from life and being, incomprehensible, elusive and unknown!

It looks as if Theosophists are trying to limit the great Unknowable to their own conceited comprehension, and believe they possess a monopoly of knowledge where no knowl edge is possible. They look scornfully upon spirit materialization, and regard the phenomena generally as crude and coarse. And in doing this, too, they admit everything while giving "astral" names to everything, all the time not forgetting to insist that one must PUBLICATION OFFICE AND BOOKSTORE, needs be a Theosophist in order to know at all Now they say that there was a time when the cycle permitted more phenomena than are possible now, but that Spiritualists blindly refused to allow it by stopping where they were; that public and paid mediumship is all wrong, and an abuse; that the volume of psychic power was once much greater than it is now, or is likely to be again; and that the force has abated in the world, and will continue at least for a time to diminish. Theosophists proclaim with perpendicular positiveness that Spiritualists go blindly at the facts of the soul's own life, and regard the subject in a wholly material way, reporting the facts of the life after death in the grossest form of materialism, modeling it entirely on our present mean exist ence, and nowise on any resemblance worthy of the life that is to be. They complacently and obligingly accuse Spiritualists of making the Christian heaven even more gross and definite.

Theosophy assumes to teach that mediums are dangerous instruments and agents, to be shunned and avoided; but that "philosophy" is better, and that every one's life has much in it that explains the phenomena of Spiritualism. It professes to clearly understand that the key of all the mysteries of mind, and even of the whole of nature, may be found in the hree stages of waking, deep sleep and dreams.

It maintains that the plenomena are by no means to be looked at by themselves, but in the comprehensive view of theosophical philosophy. That philosophy undertakes to teach "septuary nature"-the "seven-fold constitution of man "-declaring that we must first understand that if we would know all that the psychical phenomena mean. It teaches that the soul acts "in the use of its various sheaths, sometimes called principles; that it is necessary, in order to know the truth, to accept and try to understand "the impermanent nature of all that is usually called material, and matter, and objective"; that "the dense may at once become the fluid, and the objective turn into the subjective; and "in the same way, also, the subjective may, by the operseen"; and "if this is not accepted and realized, then there will be no hope of the inquirer's really knowing anything but the outside of all these strange phenomena."

These latter-day Theosophists tell us that the departed spirit is not present at all, but that what seems such is the work of some or all of three agencies: first, the "astral remainder of the dead man, devoid of his soul and the conscience; second, the astral body of the living medium; and third, the minds and astral agencies is the explanation of every one of the phenomena, the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it." And such an explanation of the phenomena as this is to be accented, whether understood or not, as satisfactory and sufficient. Who finds in it anything he can understand or to be understood? All is either something or nothing, as one chooses. To desire enough reality for spirit to be able to extend to it recognition is to prefer what is 'gross" and "sensuous," in no sense spiritual. and so forth. If this is much better than treading on a flooring of vanishing air, what, pray, is it? Its strength all consists of assump tion, and its meaning is a myth.

What, for an explanation, is one like this Our thoughts "galvanize" the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what once active and ensouled person: "This is about all the 'spirit' there is in the communications from the dead." Or, again, that the apparent human form coming from the cabinet, or rising out of the floor, "is not a spirit," but and often from astral matter sucked out of the sitters who may be present; the medium furnishing the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective! And the information is volunteered that the forms so appearing are the result of the operations of

spirits of an "utterly deprayed" nature! How does that apply to the case of pure spirits returning to materialize, of innocent children and angelic maidens, wives and mothers, bringing only exalted affections and noblest aspirations to their relatives and friends still in the mortal state? The efforts of these wisdom-fathers at giving an explanation of certain spiritual phenomena, furnish rare amusement to any one who has had experimental knowledge in the premises. We are told, for instance, that it is a feat of "the elementals," or of "the astral hand of the medium," to transport objects through the air by no visible means, one of the powers of the astral body being that "of stretching out to a

simply extends this astral arm a required distance, and draws into her physical hand an object on the other side of the room! How very easy it all is! The medium is all the time unaware that it is his or her own member that does it. The inanimate objects seem to move of their own accord.

Worst of all, we are told by Thoosophists that no "truthful spiritual utterances" can come from mediums so long as the "sordid practice" of receiving money for their services is permitted them. The express charge of Theosophy is that Spiritualism is "no more than the worship or following of the dead." People are advised to let them nlone, as "there is danger in them." It asserts that the soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man 'when we attend séances or let ourselves be come mediums."

The inquiry rises naturally in every human mind in connection with this subject—who but returning spirits can report with any degree of truth of the life beyond this? If all our knowledge is to come from vague fancies and visionary wanderings like what the foregoing sug gests, by what possible stretch of imagination is it to be called, as so boastfully claimed, "soientific"? Yet; this very smoke of nothing is ust what we are urged to "carefully study." If there is any more reality in this sort of theoretical fantasy than in the recognizable facts of Spiritualism as given through the phenomena, it would be interesting to know in what it consists.

#### On Organization.

We publish in this week's BANNER an abstract of the doings of the Chicago Convention of Spiritualists, called for the purpose of organizing the Spiritualists of the United States into a common society.

The repeated attempts at organization are familiar to our readers. We have chronicled each effort and waited the outcome. There are many true, able and honest Spiritualists who believe that, our excarnate friends having inaugurated the work in their own way. and prosecuted it thus far upon their own selected methods, we should still trust them, and that we in the mundane should not be in haste to interfere or direct; that worldly wisdom and methods on the material plane of society-life may not be the most effectual in accomplishing all our spirit-friends desire; that, judging by appearances, the work of creedal disintegration and individual enfranchisement has not been exhausted, or even reached its maximum; that there is danger in old forms of organism where material judgments and earthly ambitions can find embodiment and force, and that the Cause cannot and will not take injury while waiting the direction of the great spirit guides of this individual and universal movement for the enlightenment and emancipation of universal hu

The experience of the past gives force to the caution that, in this matter of organization, as in many others affecting the Spiritual Cause, we should make haste slowly, lest we damage through our innocent and well meant mistakes. Soldiers in the field often criticise their leaders, and that is their right; but if true soldiers they will obey orders, even if the orders run counter to their criticisms. If the orders of the spirit world are clear, then let us make organization a success this time, for all the force of our excarnate friends will be brought into the work.

The convention acted prudently, at least, in making the organization temporary and conlingent. One year will go far to settle the problem of whether our spirit friends desire the new American organization, and whether they are satisfied with its form and promise of efficiency. In the meantime, we should be zealous in seeking a deeper spirituality as disciples spirit and its expression, that we may win others to this great gospel of life, comfort and peace.

### A Worldly Standard of Giving Money.

"Extravagances" being the subject of a recent sermon by Rev. Dr. Pomeroy of Cleveland, O., he indulged in a description of the various forms and manifestations of extravagance. He asked his hearers if they ever saw a lady, for instance, walk into the church, clad in costly satin, her shoulders covered with a camels' hair shawl worth five hundred dollars, rest her head on a handkerchief that cost one hundred dollars, and reach out a hand covered with a thousand dollars' worth of gems to the contribution-box and gently drop a nickel into it! He drew such a picture, evidently, for the sake of contrasting ostentatious wealth with skinny meanness, but the picture is from life, and can often be seen in "fashionable" congregations on Sunday.

Spirit Annie Denton Cridge has, on our ixth page, a word of encouragement for the veteran workers in the Spiritual Cause.

For additional editorials see third page.

The Menacing, Power of Capital.-It is said with the full impressiveness of truth by the New York Voice that the money power is becoming a very real and very great-danger to our land. Capital, it declares; has an advantage utterly disproportionate to its merits in politics, in industry, and even in religion; and the danger is increased by the fact that the power of capital is a cumulative power-the more wealth a man has the more rapidly he can increase it. There is nothing, The Voice thinks, that looms so threateningly over the future of our country as the growing power of accumulated capital, the building up of great wealth-centralizing baronial families in our midst; and it calls aloud for some radical changes in our industrial system, and dwells on the importance of making this land an industrial as well as a polit-

ABBY A. JUDSON writes us that she is comfortably settled in Cincinnati, O., for the winter, and is speak ing twice every Sunday during the month of October before the Union Spiritual Society. In the spring she purposes to travel again, but not in a purely mission ary way, as heretofore; her health is excellent, but she finds that the wear on the physical system is too great for her to do continuously the work that she ac complished during the last year.

Ice Bailway .- Midsummer sleighing on real snow is refreshing and exhibitating. This railway furnishes all this, and is an attractive novelty. It is lo cated in the Midway Plaisance, directly south of the great Ferris Wheel, at the Chicago Exposition. The De La Vergne Refrigerating Machine Co. of New York City is the exhibitor.

William Kendall, well known to the Berkeley Hall Society Spiritualists in Boston as a devoted friend of the Cause, passed to Higher Life from his home in Newtonville, Mass., Oct. 7th, aged 70 years Dr. H. B. Storer conducted the obsequies at the late distance of a great many yards." The medium | day, Oct. 11th.

Thomas Paine.-The following brave and significant expressions are made use of by Rev. John Page Hobbs (England), in the course of a notice in his (Mr. H.'s) magazine, The Coming Day, concerning Monoure Conway's "Life" of the author here of the Revolution:

the Revolution;
"Time tries all." and time has tried Thomas Paine.
"Fire-trand," "rebel," "athelst," he has been for over a hundred years, and now the curtain rises on him as prophet, hero, rational Christian. Mr. Conway rescues him from the little smelly farthing dips of the angry divines, and puts him under the glow of a modern electric light. The effect is wonderful. If we can believe our own eyes, there was never such a forerunner of great redemptions, such a herald of good things to come; and few of the world's reformers have done more than he for the democracy in politics and for the rationalists in religion!

Mr. J. W. Free, general manager of the Zacho Stenotype Company, announces that he will be at the Palmer House, Chicago, Ill., for the next few weeks See advertisement on the fifth page of this week' ISSUE OF THE BANNER.

By reference to our fifth page the render wil find an announcement made by Prof. A. B. Severance of Milwaukee, Wis., to which attention is specially directed.

#### WASHINGTON NOTES.

BY GEORGE A. BACON.

Activity in matters spiritual characterizes the condition of things in this city just now The First Society opened their season's work last Sunday under favorable auspices at Metzerott Hall, having for their speaker that son of Boanerges, Moses Hull. Good sized audi ences gave him cordial greeting, paying earn est attention to his opening discourses, which were every way characteristic of his wellknown line of thought, manner of illustration, and pertinency of enforcement. Biblical Spiritualism receives special attention at his hands and in the light of his interpretation becomes to the ordinary listener doubly significant.

The Second Society-known as Seekers After Spiritual Truth-have kept up their meetings, with more or less of success, all through the season. Their interest and enthusiasm guarantee success. The past two Sunday evenings their hall, No. 425 G street, (N. W.) has been taxed to its utmost capacity to accommodate those who sought attendance upon its services. Mrs. A. M. Jaques, whom I know to be a most estimable lady and excellent medium, is at present speaking for this Society. Mrs. Whitman, writing medium, assists with her phase of development.

The social meetings of these organizations. which sustain to these bodies a relation similar to that which prayer meetings used to do among the Methodists, are held on Tuesday and Wednesday evenings respectively. They are usually well attended, as the services are of a varied and interesting character.

On Tuesday evening last at Wonn's Hall, Mr. Edson, the President of the First Society, made a lengthy and interesting report of the recent organization of the National Spiritualists' As sociation at Chicago, the headquarters of which are to be at Washington, D. C. Moses Hull and ex-Priest Slatterly also contributed to the interest of the occasion.

Mr. W. J. Colville, who is speaking in Baltimore during October, and who apparently is never happy unless he is exercising his wonderful gifts, runs over to this city and lectures on the afternoons and evenings of Monday, Tuesday and Wednesday of each week. Mr. Colville himself is a phenomenon of the first magnitude. The amount of speaking he has done during the past fifteen years, about which time he has been in the United States, would, I fancy, if printed as a continuous newspaper column, reach nearly around the world. The quality of thought, too, as well as the sustained power that generally characterizes his public speaking, is no less an intellectual marvel than is its quantity.

I look with increasing interest to this city as becoming, perhaps at no distant day, far more of a centre of spiritual radiation than of the truth, a kinder and more charitable those earnest souls who first raised the banner of Spiritualism here in its earlier days ever dared to dream. Surely, the consistent and intelligent exercise of the human mind, with special reference to the development of philosophic thought, spiritual progress and rational religion, should, after a period of nearly half a century, give tangible evidence of its benign power. Are present results commensurate with the outlay?

Washington, D. C., Oct. 4th, 1893.

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

Mrs. Ada Foye, inspirational lecturer and platform test medium, is engaged during October in Milwaukee, Wis.; November in Cincinnati, O.; December in Watertown, N. Y.; January and February at Conservatory Hall, Brooklyn, N. Y.; March in Boston, Mass., at Berkeley Hall; April in Lynn, Mass.; May in Cincinnati, O. Societies desiring her services during week evenings, in the vicinity of her Sunday engagements, will please write immediately to her permanent address, P. O. Box 517, Chicago, Iil.

Societies wishing the services of A. E. Tisdale for

Societies wishing the services of A. E. Tisdale for March and May of '94 can address him at 547 Bank street, New London, Conn.

Mrs. Sarah A. Byrnes lectured in Providence, R. I. Sunday, Oct. 8th; she will speak in Lawrence, Mass., Oct. 22d; in Haverhill. Nov. 5th; Springfield, Mass., Dec. 10th; Avon, Jan. 28th, and April 22d, 1804; she would like to make engagements for the coming season. Address, No. 7 Shenandoah street, Dorchester Mass. er. Mass.

Mrs. Emma Miner spoke in Newburyport, Mass., Oct. 8th, and will be there again next Sunday; she is engaged for Worcester, Oct. 20th; Malden, Nov. 5th. engaged for Worcester, Oct. 2011; Maiden, Nov. 5tb.
Mr. J. Frank Baxter is working successfully at present in New York City—his remaining labors there limited to Sundays, Oct. 16th and 22d, and Friday evening, Oct. 20th. On Sunday, Oct. 20th, he will lecture for the Spiritualists of Lynn; in November his field of labor will be Washington, D. C. Excepting Mondays and Saturdays, several of his week evenings are open to calls. Address 18t Walnut street, Chelsea, Mass.

Mr. A. B. Brown is about to enter the lecture field in the advocacy of the new unfoldment of mind and spirit as the great forces which are hereafter to move the world's religious effort. He will speak on Sunday afternoon, Oct. 16th, at 2:30 o'clock, in Steinert Hall, 62 Boylston street, corner of Tremont street, Boston. The subject for lecture will be: "The Medial Forces—their use by the spirit world, and their abuse by man." Mrs. Clara Field-Conant, having recovered her health, will again answer calls to lecture. Address her at 1703 19th street, Washington, D. C.

Mrs. E. Cutler, platform test medium and psychometric reader, would like to make engagements with societies on liberal terms; will help build up those organizations that need help. Address 118 Lamberton street, Trenton, N. J.

Anna M. Jaquess – 202 Indiana Avenue, N. W., Washington, D. C. – will, after the 1st of January, 1894, accept calls to lecture.

accept calls to lecture.

Harlow Davis, the noted platform test medium of London, Eng., late of California, and Theodore F. Price, inspirational speaker of New York, having accepted a series of engagements in which they are to appear jointly in New York and vicinity, the latter will postpone his contemplated visit to the Pacific Coast (as announced in last week's BANNER) until later in the season. Mr. Davis and Mr. Price have been engaged by the Scolety of Progressive Spiritualists of 102 Court street, Brooklyn, for Sunday evening, Oct. 18th; also for the month of December.

### The Best Preserves.

How to be always successful in preserving; how to take the very best jellies, jams, pickles, etc., and how, at the same time, to do it economically, can be learned from Ayer's Preserve Book. The recipes are all practical and never fail. Ayer's Preserve Book mailed residence of the deceased in Newtonville, on Wednes- free to any address on receipt of a two-cent stamp by J. C. Ayer Co., Lowell, Mass.

### NEWSY NOTES AND PITHY POINTS.

AUTUMN.

There is a low, sad rustle in the air,
Among the yellow banners of the corn;
The faded sunflower drops her heavy head,
The garden border of its wealth is shorn.
A subtile stillness broods o'er all the scene,
The benediction of the year is come;
The sheaves are garnered from the fading field,
And on the air are songs of "Harvest Home,"

A congental mind is eyer kind.

The news of the illness of Lucy Stone awakens, deep and genuine sympathy in every quarter where herole devotion to the cause of equal rights for women is cherished, and a life of never flagging devotion to humanity and justice is venerated.

Pride goeth before a storm.

[A GOOD DESCRIPTION.]—"Dyspepsia is a dread-ful thing," sighed the afflicted one. "It makes a man feel as if he were dead and his monument were erected right over his chest."—Judge.

houses, the anti-tobacco people are obliged to confess that there is no more earnest demand for tobacco than in the almshouses themselves.

It is said that Americans spend \$200,000,000 a year

for tobacco. Though this sum would build many almis.

Charming October weather -- but the "policy" hops are still active.

Persistent plebelans persistently peculate.

GOOD ADVICE. The simplest food Doeth most good: And perfect health Is more than wealth. Contented mind Makes one refined. He who is wise Needs no disguise. A heaven within Defieth sin! Beyond all price Is this advice.

The czar, it is reported, has resolved to abolish the use of the knout in Russia, having learned—a little late perhaps—that it is subject to abuse. Too much wonder at the lateness of its abolition should not be felt, however, since it is of very recent date that the House of Lords refused to abolish flogging in the British army, and was finally compelled to do so only by a threat of flogging for itself.

The White City on Oct. 9th (Chicago day) was visited by 713,646 persons—paid admissions. In this instance the Paris Exposition was eclipsed in its highest attendance, which was 377,150.

[A GOOD RECOMMENDATION TO AN EDITOR.]—A manuscript came to this office the other day with a note accompanying it in which the editor was advised to use his own judgment as to the article's fitness for publication, to revise it, or print any part of it he saw fit, or reject it altogether. Of course it was a good manuscript and was promptly sent to the compositors.—Herald of Gospel Liberty.

It is well to remember, for use in cases of illness where the burning thirst of the patient cannot be assuaged by cracked ice or water, that a teaspoonful of glycerine will afford prompt and comparatively long

[AMERICAN FARM SCENE.] Good homes, where tins dry in the sun; and brave The jealous tended dooryard posies blow; A sawmill, idle while the stream runs low; And its red dust is stirred but little save For ox drawn load or hay cart rumbling slow. Only the locusts' sleepy whir, and bells
On hillsides and in woods where cattle stray,
Hallowing all the sweet, long autumn day;
A quietness wide and serene, that tells
The molling, harassed world is far away.
—Emma A. Opper, in Harper's Weekly.

How truly remarks Emerson, that "the world is his tho can see through its pretensions."

The Yankee Yacht Vigilant has thus far (in two races at least) "bested" the English Valkyrie, and Uncle Sam is jubilant.

Many merchants think that when times get close and they are forced to retrench on expenses, the first thing to stop is their standing advertisement, when in reality it is the very time when they need it the worst. Anybody can sell goods when there is plenty of money, and an ad. should never be dropped at the time when it is doing the most good.—The Sedgwick (Kan.) Pantagraph.

The yellow waste-barrels in the streets of Boston are to be multiplied, which means that the experiment of facilitating the picking up of odds and ends in its public thoroughfares is a success.

Keep your eye on Truth's compass,
It will guide you o'er the deep,
Will show you where the North Star is,
And where the flowers sleep
In the sunny South. No matter
If the way seems long,
Keep your eye on the compass
And

Can't Go Wrong. You

A city daily remarks: "We have no hesitation in saying that it is better to swear honestly than to pray hypocritically." Right enough, brother!

The New England Conference of Charities and Corection will hold its sessions in Newton, Mass., Channing Church, Oct. 24th, 25th and 26th, 1893. All taking an intelligent interest in the dealings of others with the distressed, the defective or the criminal are invited.

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

On the evening of Oct. 3d, the Veteran Spiritualists Union met in the parlors of Mrs. M. A. Pope, 375 Columbus Avenue. A directors' meeting was held first at 7 o'clock, after which the Union met at 7:30 P. M. At the former meeting, after the reading and approval of the record of the previous meeting, a committee of two, Mr. Edson and the clerk, were authorized to engage Gould Hall, 3 Boylston Place, for the regular monthly meetings of the Union, and it was also voted that they be held on the first Wednesday evening of each month at 7:30 o'clock r. M. It was stated that this hall has large book-cases in it, in which the many books given to the Union can be safely placed.

Adjourned at 7:30 o'clock, immediately after which the Union held its regular monthly meeting, and in the absence of President Storer at Onset. Mr. Jacob Edson was elected chairman. Record of the previous meeting was read and duly approved. The Committee on Resolutions on the decease of our late Historian, John S. Adams, asked for further time, owing to the absence of its chairman.

Mr. Edson spoke of the decease of Dr. O. H. Wellington, Sept. 16th, stating that he was a gentleman of marked characteristics; had once been a Unitarian clergyman; a lecturer on temperance; a tectotaller; strongly anti-tobacco; a vegetarian, etc. Dr. Magoon, who was with Dr. Wellington the last two days of his earth life, related certain spiritual manifestations which took place during that time.

On motion of Treasurer Dole it was voted that the thanks of the Veteran Spiritualists' Union be given to Mrs. Elizabeth Mason, of Upper Red Hook, N. Y. one of our members, for the glif of about one hundred and fifty more spiritual books. This is Mrs. Mason's second glit to us, the first being of about one hundred and fifty more spiritual books. This is Mrs. Mason's second glit to us, the first being of about one hundred and fifty more spiritual books. This is Mrs. Mason's second glit to us, the first being of about one hundred and fifty more spiritual books. This is Mrs. Mason's second glit to us, the first being the books are out of print, and could now be obtained only at lumbus Avenue. A directors' meeting was held first at 7 o'clock, after which the Union met at 7:30 P. M.

ing meeting.

Since our last report there has been paid into our special relief fund the sum of one hundred and afty dollars. Fifty dollars each will be paid to Frank H. Moore, 366 Dudley street, Roxbury, Dr. Babcock of Chelsea, and Mrs. Sarau R. Poor of Charlestown. Each done will receive five dollars a month for ten months.

months.
Our future public meetings will be held at Gould Hall, 3 Boylston Place, and the first Wednesday evening in each month, instead of Tuesday as heretofore:
TI State street, Boston. WM. H. BANKS, Clerk.

#### MEETINGS IN BOSTON.

Boston Spiritual Temple, Borkeley Hall, 4
Berkeley Street.—Lectures Sunday at 10% A. M. and 1%
P. M. Mrs. Nells J. T. Brigham, speaker for October. Wm.
H. Banks, President F. B. Woodbury, Bec'y, 189 Centre
street, Roybury.
The Helping Hand Society of the Boston Spiritual Temple
meeting Hydrogram at 8 Boylston Place at 2% P. M. Business
meeting P. M.; tea at 6 P. M.; public meeting 7% P. M. Miss
Lucctic Webster, President; Miss Neille M. Bonils, Secty.

The Manufactual Telephologram Northway and

First Spiritual Temple; corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays 28 p. Lyman C. Howe, trance speaker, during October. Sunday School at 11 a. M. Sociable Wednesdays at 71 p. M. Other meetings announced from platform. Beats free. All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No.3 Boylston Place, at 74 P. M. Dr. H. B. Storer, President, 408 Shawmut Avenue.

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

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor. Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, cor ner of Kneeland.—Spiritnal meetings every Sunday at 11 A. M., 24 and 74 P. M. (718 P. M. meeting in Commer cial Hall) Thursday at 24 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 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-

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

Twilight Hall, corner Washington and Hollis 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. Irving Hall, 1125 Washington Street.—Meetings Sundays; 10½ A. M., developing circle; 2½ and 8 P. M., speak-ing and tests. Mrs. O. A. Robbins, Conductor.

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

Boston Spiritual Temple, Berkeley Hall. The public services last Sunday were opened with "Only a Thin Veil Between Us." very finely rendered by Miss Maude M. Davis, accompanied by Mr. Wm. H. Boyce upon the piano. Mrs. Neilie J. T. Brigham was again the speaker of the day, and prefaced her lecture with a sublime invocation to the angel world. After another song, the guides of Mrs. Brigham proceeded to answer questions presented by persons in the audience. The first was from John i: 9: "'The light that lighteth every man that cometh into the world.' What is that light every man that cometh into the world.' What is that light that light every with the world.' How is it obtained? Are not enlightened love, will and wisdom the Savior of the world? Are they not found more or less in the soul of all things? Are there not conditions of this light born in every human soul? If obtained in a saving sense, must it not be by the finder himself?" etc. H. Boyce upon the piano. Mrs. Nellie J. T. Brigham

obtained in a saving sense, must it not be by the finder himself?" etc.

The speaker referred to the kaleidoscope, and compared the many changes of life with it. There is much contained in this phrase, "The light that lighteth every man that cometh into the world," she said in substance. We are born in the light, which we may not always perceive, but which is awaiting development. We do not come into this world as paupers, but as the sons and daughters of the Infinite Power that is the source of all our light. Deep in our natures is the divine that nothing can destroy, and that is only waiting for the touch of Divine Power. Its unfoldment is aided by angel hands, and in its conditions in the human soul it awaits their guidance. The light is there, and as soon as we diseard our preconlight is there, and as soon as we diseard our preconceived prejudices and opinions, it will shine the brighter, and show us the path in which we should

This light is obtained by earnest, diligent search, Id we find it in the soul of all things. The several questions forming one subject were af-

The several questions forming one subject were affirmatively answered.

In answer to the question, "In the growth and development of mankind, have there been disasters or obstacles to progress such as are implied in the flood, the fall of man, and the Christian atonement?" the speaker stated that there never was a disaster which was not meant for our good. We say, too, that man never had any "fall" except an upward one, therefore he needed no "atonement."

"Is conscience something evolved from the soul, or is it created by the social relations of mankind?" Conscience springs from the perceptions of our spirit ual nature, but is not to be considered infallible. Conscience tells the heathen mother to treat her children in a very different manner from what that of the

science tells the heathen mother to treat her children in a very different manner from what that of the Christian mother does. The "light of the world" will shine into our consciences, and we shall see what is right and should follow its dictates.

"If God knows better what we need, why should we pray to him?" was asked. There is a power in prayer, and the memory of the prayers of Theodore Parker will live forever. Prayer is perfectly natural—an outbreathing for that which is best for us, and the longing desire, or prayer, which comes from the heart is always answered. Angels, full of symiathy, are always ready to answer our prayers.

Some one asked "Why deceiving communications are permitted to be given by spirits, and how are we to prevent it?" to which the speaker replied, in part: The best thing we can do is to be perfectly truthful ourselves, seek to have our surroundings favorable to the best influences, using our own better judgment,

the best influences, using our own better iu and we shall not be troubled with these deceptive in

nuences.
"Are not the Psychical Societies doing ridiculous work in solving, or trying to solve, the simple fact of spirit communion?" was answered as follows: They may fail in their attempt, but, setting aside the "ridiculous," these societies are helping to bring the truth before the world.

before the world.

In answer to nother question the speaker said that we shall find the natural scenery of earth upon the spirit-side—the same trees and flowers, only far more beautiful. There is a marvelous spirit of unity and oneness between this and the spirit-world.

Mrs. Brigham closed her earnest address with a fine improvisation.

The evening session opened with a song by Miss Maude M. Davis, "Waiting in the Shadows," and an invocation by Mrs. Brigham, who announced as her subject, "Afterwards." She spoke substantially as follows:

There is an old text of Scripture of the said that

follows:

There is an old text of Scripture often repeated, to the effect that no affliction seemeth good, but grievous; nevertheless, afterward it worketh out the peaceable fruits of righteousness to them that are exercised thereby. This is true as far as the earth-life is concerned. We may be in the shadows, but we are to come out into the light of a continued existence in the life beyond. The light is growing brighter until we come into the glory of the hereafter, and afterward will carry us beyond death into that land of sunshine.

afterward will carry us beyond death into that land of sunshine.

The world is full of sorrow, and we are constantly inquiring regarding our present condition, and what the end thereof shall be. Our Orthodox friends tell us that Jesus, the suless one, is to save us from our sins. We ask why we are in this condition, and they will tell us it is because of the "fall of man" in the Garden of Eden, under the temptation of the evil one. They go back and tell us of rebellion in heaven, when the devil was cast out into the lake of fire, but they do not go back and tell us of the origin of evil which caused this rebellion. We account for the mistakes of this life on the score of human imperfection; none are perfect. We have evil in the world, and we judge the people as we do the unripe fruit. No affliction seem eth good. Wherever error is found, it should be brought to the light. Have you ever seen a tree with a beautiful development all upon one side? This represents the many one-sided people of earth. Where you see one reaching out in all directions, you will find harmony.

There are those who say that for sin we must suffer eterrally but we say that fafter the bitterness and the

you see one reaching out in all directions, you will find harmony.

There are those who say that for sin we must suffer eternally, but we say that after the bitterness and the pain consequent upon wrong-doing, the peaceable fruits of righteousness shall be worked out. When? Afterward. It is in the love that comes through pain that we realize the blessedness of the future. We speak of the shadow of death, but there is a deeper and sweeter meaning in the song of what shall come afterward. Here in these bodies we are living, as it were, in prison, full of shadows. Sight and hearing become imperfect as old age approaches; but have you learned enough? Do you know all that it is possible to know in this life? Do you understand, it all? Inspiration is all around you, and when we come to think of all these things we should thank God that by and by these dim eyes shall see clearly, and all the infirmities of life shall be thrown off in that glorious afterward. We must be born again, born of the spirit, and in that spirit life we shall be free, able to travel where we will. The spiritual body is only spiritually discerned.

You ask, "Where is the spirit-world?" We renly.

we will. The spiritual body is only spiritually discerned.

You ask, "Where is the spirit-world?" We reply, It begins here in this life of shadows, and away from all the exciting contests of life, away from care and tumult, rising upward, you shall lay aside all these, and in the great afterward see beautiful homes, green fields, temples of learning, where the acquirement of knowledge becomes a delight. Growth is the law of the spirit spheres; therefore be not afraid of the afterward; trust, and be sure that for every one this truth shall stand. Afterward all shall work out the peaceable fruits of righteousness.

"Justice, Equity and Mercy" were given as subjects for an improvisation, followed by another, "The Aspirations of the Soul," by which the fact was developed that angels are singing the song of the giorious afterward.

ous afterward.

The lecture was listened to with deep interest, and heartily applauded, and the poems were of a high order. This service closed with another song by Miss Davis, and the benediction by Mrs. Brigham.

POINTS. In the writer's report of last Sunday's service, Mrs.
Brigham was made to say that the Buddhists recognize, God in their religion, which she says is an The first meeting of the season was held in Ladies' Aid

idea that was not intended to be conveyed, as it is not strictly true. atrictly true.

The platform was beautifully decorated with flowers, under the supervision of the secretary, Mr. Frank Woodbury. It is desired that the sick should receive the flowers, that they may cheer the lonely hours of the sick room, and thus do a double duty. Please research the appear of the back room.

the sick room, and thus do a double duty. Please report the names of such to the writer.

Mr. Taylor has assumed charge of the news department of Berkeley Hall, and the several spiritual publications will be on sale in the ante-room. The writer will be pleased to receive subscriptions for the BANNER OF LIGHT at his table, and would urge upon all their duty, as well as privilege, to sustain this old spiritual journal as the best exponent of the Spiritual. Philosophy, and thus encourage the proprietors in their truly laudable work. Subscribe at once.

The people are very earnestly inquiring regarding

their truly laudable work. Subscribe at once.

The people are very earnestly inquiring regarding Spiritualism, as was clearly manifested by the presentation of sixteen questions at the morning service for Mrs. Brigham's guides to answer, which was done intelligently, even though we were obliged to report them briefly.

Mrs. Brigham speaks again next Sunday morning and evening.

G. A. HEATH.

and evening.

Helping Hand Society—The first meeting of the season was held Wednesday, Oct. 4th, 1893, at 3 Bylston Place, Miss Lucette Webster, President, in chair. The meeting was of a social form, there being no entertainment.

N. M. BEMIS, Sec y.

First Spiritual Temple. - There was a large and intelligent audience present in this beautiful Temple last Suuday to listen again to the guides of Mr. Lyman C. Howe. As usual, Mr. Ayer presided. The service opened with a fine song by Miss Hattle Dodge, which, with the grand accompaniment upon the organ, illied the auditorium with inspiring and

bodg, which, with the grand accompanient upon the organ, illied the auditorium with inspiring and soul-stirring music.

Mr. Howe announced as his subject "The Uses and:Abuses of Spiritual Mediumship," Mediumship, said the speaker in part, covers every condition in illie, but we wish to speak of spiritual mediumship, that condition by which this world can receive communications from the spirit-world. The hidden world of life and light can manifest itself here and receive intelligence from the mortal world also, thus there is a constaut interchange. Some mortals have the power to receive this intelligence in sleep or in the trance state, while the physical senses are quiescent, and tereain incidents in the history of man are due to these dreamlike conditions. Creatures that lived centuries ago have left their impress upon the very rocks, and as the scientist searches in the depths of the earth, their long-hidden history is revealed to the world.

Scientists assume that there is a universal ether

lived centuries ago have left their impress upon the very rocks, and as the scientists earches in the depths of the earth, their long-hidden history is revealed to the world.

Scientists assume that there is a universal ether which the psychic calls spirit. This has much to do with mediumship, as we shall show further on. When we fully appreciate the relations of ether and spirit and the complex relations of everything in nature, we shall begin to understand mediumship. Inanimate objects often become mediumistic, and all matter holds something that is psychic in its nature. The world is beginning to accept the fact that all the forms of motion are due to an underlying force. Motion is beautifully developed in the harmony of music, where the worst discords are made melodious through the mediumship of the musician.

There has been a steady progress ever since the world began, and certain types are passing away to give place to other and higher forms of life. The human type represents all beneath it in nature, and hence man is the most marvelous work of the Creator. What is mediumship? It is power within that enables one to come into communion with the spirit world. There is an aura which surrounds every medium, and belongs to every psychic nature. Every atom has an atmosphere of its own, and all such atmospheres are interchangeable. Every medium is able, in his own atmosphere, to work and produce certain results. The speaker then gave several illustrations of spirit-force whereby raps are produced, tables moved, etc.

The uses of mediumship are many, and are in conformity with law; the abuses of mediumship are the result of ignorance of the laws which govern it. Spirit communication is only one of the uses of mediumship. The speaker shid that no animal can sink so low as man, or rise so high as he when he lives in harmony with nature and with his fellowmen. Therefore, in all conditions of life we should endeavor to work in harmony to produce the best resuits.

In conclusion he remarked that the world is always al

The further consideration of the lecture. ship was postponed until the next lecture. F. A. HEATH.

services last Sunday opened with singing, led by Miss Hattle Dodge, which was followed with responsive readings from our lesson book. Our ascended ones and the manner of their communion with mortals was considered, Mr. Elmer Packard, Mr. F. D. Gregory, Mr. Raudall and Prof. Kenyon giving their views. An original essay by Miss Hattle Dodge was also read.

read.

The subject of educating our children in the truths of Spiritualism will come before this school next Sunday. It is incumbent upon Spiritualists to give this question a careful consideration, as our children will be the standard-bearers of the gospel of the future, and in several articles appearing in the BANNER of Light of late, and also in other papers devoted to the Cause of Spiritualism, it is declared to be the imperative duty of Spiritualists to educate their children in the truths of this modern revelation from the spiritworld, that they may not be creed-bound.

We invite all to join us and assist us in our work.

Alonzo Danforth.

America Hall .- Last Sunday's sessions at this hall were well patronized.

At the morning meeting Dr. S. H. Nelke spoke or At the morning meeting Dr. S. H. Neike spoke on "The Lost Arts of the Earth, and Why They were Lost." The lecture was followed by tests which proved the truth of Spiritualism. The good mediums present were Mrs. J. Woods, Miss A. Peabody, Mrs. Fredericks, Mrs. Forrester and others. We had also with us as a welcome visitor Mr. Hatch of Lynn, who delighted the audience with remarks profound and truthful. Our musical talent consisted of Herr Julius Fredericks, zither virtuoso; Prof. Forsyth, baritone; Dr. S. H. Neike, basso, and Miss Sadie B. Lamb, soprano and planist.

Dr. S. H. Nelke, basso, and Miss Sadie B. Lamb, so-prano and planist.

The afternoon session was opened by Dr. Nelke with remarks. Mediums present were: Miss A. Peubody, Mrs. J. Woods, Dr. Alien Toothaker, Mrs. Fredericks, Mrs. Clark and others.

In the evening Dr. Nelke spoke on "liliberalism of the Liberals," and how to propagate true Liberalism, called Spiritualism. The doctor advised his hearers to called Spiritualism. The doctor advised his hearers to read spiritual journals, and recommended as the best exponent of the facts of spirit existence, the BANNER OF LIGHT. The appliance following the remarks, proved that the doctor touched a popular thought. The tests at this session were phenomenal, and were given through the organisms of the following medl ums: Mrs. Julius Fredericks, Miss A. Peabody, Dr. S. H. Nelke, Mrs. J. Woods, Mrs. Forrester, Dr. Thayer, Miss E. S. Smith and others. Music for the afternoon and evening was furnished by the following: Prof. Baumgarther, planist; Herr Julius Fredericks, zither; Miss Sadie B. Lamb, soprano and planist; Dr. S. H. Nolke, basso, and Herr Wailack, concert harmonica soloist.

soloist.
The same talent will be with us next Sunday.
Miss A. Peabody and Dr. S. H. Nelke, Conductors.
The BANNER OF LIGHT is always for sale at these
meetings, as well as at the residence of Dr. S. H.
Nelke, 586 Tremont street.
Simpson.

Twilight Hall, Society of Ethical and Spiritual Culture.-Good meetings last Sunday; developing class was large and very harmonious, as also were

class was large and very harmonious, as also were
the afternoon and evening sessions; speaking and
tests given by David Brown, Mrs. Forrester, Dr.
Franks, Mrs. Dr. Bell, Prof. Kenyon, Mrs. Abbie N.
Burnham, Dr. Hatoh and others.
Evening.—Lecture by Prof. Kenyon, comparing the
religions of the world with Spiritualism—fellowed by
readings; Dr. Toothaker and Jennie Wilson-Hill gave
readings and tests—all recognized. Lyman C. Howe
closed the interesting meeting with a few remarks.
Next Sunday afternoon Mrs. Abbie N. Burnham
will officiate in a spiritual baptism.

Mrs. M. A. WILKINSON, Pres.
Dr. N. J. MORRIS, Secty.

DR. N. J. MORRIS, Sec'y.

Commercial Hall .-- 11 A. M., Dr. E. A. Blarden presided; Mrs. M. Irwin, Mrs. Digby, Miss Annie Hanson, Mrs. J. Woods, Mrs. J. Woodbury, Mr. C. Littlefield gave readings and tests.

2:30 P. M., Mrs. E. M. Shirley, Miss Josephine Webster, Mrs. M. E. Soule, improvised and gave tests; Mrs. A. Woodbury, Miss A. Hanson, gave readings. 7:30 P. M., Mr. A. H. Quint, interesting remarks; Miss A. J. Webster and Mrs. Calahan, tests: Mr. C. Littlefield, Dr. Smith, Mrs. Woodbury, psychometric readings.

Teadings.
Test circle at 2:45 in Rathbone Hall.
N. P. SMITH, Chairman.

Trying Hall.-Mrs. O. A. Robbins has begun a series of meetings at Irving Hall, 1125 Washington street, that will no doubt prove a success. Mrs. Robstreet, that will no doubt prove a success. Arts. Acubins was assisted, Oct. Sth, by Mrs. Smith, Mr. Hersey, and others, with tests and psychometric readings; her little control, "Minnie," gave many fine tests, in her own qualit and orginal way.

These meetings will be continued through the winter; mornings, at 10:30, developing circle; afternoons, 2:30, and evenings at 8 o'clock; speaking and tests.

BANNER OF LIGHT for sale at the door.

THEODORE.

THEODORE.

Parlor, 1031 Washington street, Friday, Oct. 6th, Mrs. A. F. Butterfield, Vice President, presiding. The usual business was altended to. Airs, A. S. Waterhouse made a short address.

made a short address.

Evening exercises commenced by singing "The Sweet By and By"; Mrs. Carrie Loring made the opening address; Dr. Huot made remarks and gave tests; Mrs. Waterhouse, Mr. Tallman and Dr. Lattrop related incidents and experiences, and Mrs. Shackley gave satisfactory tests: Mr. Jones presided at the organ. Next meeting Oct. 13th, 4 p. M. and 7:30.

E. D. MAYO, Sec'y.

Marmony Mail. - Our circle Tuesday, Oct. 3d was a good one; Mrs. J. E. Nutter, Dr. C. E. Huot, Mrs. Dade, Dr. Lathrop and others, gave tests and assisted in the developing work,"

Thursday afternoon Dr. Lathrop offered the invoca-cation, and Mrs. C. A. Smith followed with tests and readings. Mrs. Jennie Wilson Hill, Mrs. A. Wilkins and "Wild Rose," through Dr. Lathrop, also gave

and." While Rose," through Dr. Lathrop, also gave tests.

The Sunday morning circle displayed the certainty of large reserve forces of all the mediums present. Mrs. M. A. Mondy, Mrs. J. E. Nutter, Mrs. Fogg and "Startight," Mrs. Cheney, Mrs. Dade, Mrs. Davis, Dr. Lathrop, and others, gave tests.

In the afternoon Mrs. M. A. Chase offered the invocation, good words and fine tests. A young friend of the Conductor, a little blind girl, gave a recitation both afternoon and evening, and played and sang finely to the appreciative audience. Mrs. Dr. Bell, Dr. Stiles, Mrs. Hill, Dr. Toothaker and Mrs. Nutter gave a scance of tests and readings. It was a beautiful meeting.

a scance of tests and readings. It was a meeting.

In the evening Mrs. E. M. Shirley, Mrs. Jennie Hill, Mrs. Nutter, Bruther Hall, Mrs. Dr. Bell and the little blind girl made the meeting interesting. Brother Martin presided as usual, and also gave tests. Meetings on Tue-day and Thursday at 3 F. M. Lecture on Soul Unfoldment on Friday at 3 F. M. The BANNER OF LIGHT for sale at all our meetings. W. L. LATHROP, Con.

Engle Hall .- Wednesday afternoon, Oct. 4th, large meeting; excellent remarks, tests and readings. Dr. C. E. Huot, Mrs. J. K. D. Conant, Mrs. M. Knowles, Mrs. Trask, Mrs. M. A. Chase, Mr. E. H. Tuttle, and

others. Bunday, Oct. 8th, the morning circle was one of the most interesting nature. Afternoon, invocation, remarks and poem, Chairman; remarks, Mrs. J. K. D. Conant—she also gave readings formore than an hour, all of which were fully recognized excellent remarks, readings and tests, by Dr. O. F. Stiles. Dr. E. M. Saunders, Mrs. Dr. E. A. Roy, Mrs. Dr. Bell, Mr. E. H. Tuttle.

Evening, Mrs. M. E. Pierce rendered stirring re-

H. Tuttle.

Evening, Mrs. M. E. Pierce rendered stirring remarks, Mrs. Dr. E. A. Roy gave fine remarks and tests; recognized tests and readings, Dr. A. Toothaker, Mrs. M. A. Chase, Mrs. A. Wilkins, Mrs. M. Knowles, Mr. E. H. Tuttle. A firely-rendered selectreading, Miss Nettle Roy; mental questions were answered by Mrs. Chase, Mr. Tittle. The meetings throughout the day were very satisfactory; each and every medium taking part gave convincing proof of spirit return. Musical selections, Mrs. Neille Carlton. Meetings in this hall Sundays, 11 A. M., 2:30, 7:30 P. M.; also Wednesday afternoofs 2:45.

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

The Ladice, Industrial Society held its first

meeting for the season Thursday, Oct. 5th, at Dwight Hall, with a large number present. Business meeting conducted by Vice-President Lambert, in the absence of the President.

of the President.

As the hour of six approached, it was evident we were not forgotten by our friends, if numbers mean anything; and much pleased were we to see among them Mrs. Neilie J. T. Brigham.

Evening meeting conducted by Vice-President Davis; duet, finely rendered by Mrs. Sanborn and Mr. Scott M. Davis; Mrs. N. J. T. Brigham gave us a most beautiful poem; fine plano solo by Prof. Baumgarten, much enjoyed; recitation by Mrs. Piper; remarks by Mrs. Abble N. Burnham. Mrs. J. K. D. Conant, Mrs. Chase, Capt. Holmes, Mr. Tuttle filled the evening with good things, just a beginning of what our friends may expect through the season.

Usual meeting Oct. 12th, and Oct. 19th a dance. Supper every week at six. All are welcome.

19 Oak Grove Terrace.

11. E. Jones, Sec'y.

The Children's Progressive Lyceum held its regular Sunday session, Oct. 8th, at Red Men's Hall. 514 Tremont street. There was a large attendance both in school and audience

The exercises consisted of a song by Winnie Ireland a plano solo by Helen Higgins, a recitation by Willie Sheldon and remarks by Mr. J. B. Hatch, Sr., Dr Willis and Dr. Albro. George S. Lang, Sec'y.

The Home Rostrum (21 Soley street, Charles town) - Our meetings are still full of life, and perfectly harmonious. Many convincing tests have been given by the good mediums present at each session given by the good mediums present at each session. The meetings are well interspersed with poems, vocal and instrumental music, etc., and altogether they are giving great satisfaction, so much so that we have been compelled to secure a larger hall, and next Sunday, Oct. 15th, we shall open in Abbettsford Hall, City Square, Charlestown. Developing circle at 11 A. M., regular services 2:30 and 7:30 P. M. Miss Bertha Rich ards will be the punist. We solicit the patronage of all who feel to come and give us their aid in our work.

BANNER OF LIGHT for sale at each meeting. BANNER OF LIGHT for E. M. SANDERS, Manager.

### RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, Oct. 8th, at 2:30 and 7:30 P. M. (Progressive School a Oct. 8th, at 2:30 and 7:30 F. M. Lyrogressive School at P. M.] Mrs. Sarah A. Byrnes occupled our platform very acceptably, and gave us two eloquent and instructive lectures on "Objects by the Wayside," and "What Came Ye Out for to See?. a Reed Shaken by the Wind!"

Sunday, Oct. 15th. Dr. F. H. Roscoe will occupy our platform; Mr. W. B. Hillare Spencer will give illustrated tests.

SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met on afternoon and evening of Wednesday, Oct. 4th. Large attendance at evening conference; Mrs. Kate R Stiles (of Boston), our President, Mrs. Whipple, and others, interestingly participated. Mrs. M. L. Porter, Sec'y.

### PENNSYLVANIA.

Williamsport. - To show their appreciation of the services in the Cause of Truth of the inspired speaker who ministered to them so generously last speaker who ministered to them so generously last March—Lyman C. Howe—the little band who have styled themselves." The First Society of Spiritualists of Williamsport, Pa.," assembled together and voted mannimously to devote the money in their small treasury, fifteen dollars, to further the noble effort of Dr. Spinney and others to raise a fund of fifteen hundred dollars for his benefit.

Let the "ninety and nine" older and abler societies through the country who have been served and instructed by him "go and do likewise."

Lydia R. Chase, Cor. Sec'y First Society.

Enough diamonds to load two large coal trains, and having a total weight of 50,000,000 carats, and valuation of \$350 000,000, have been taken out of the Cape diamond fields (Africa) since their discovery in 1867.

# More than 10,000 Letters.

We have in our possession more than 10,000 letters from people that have used our Adamson's Balsam, and been cured by it. We shall publish from time to time a few of these, and we hope none of the writers will object, as these letters may be the means of saving many persons from Consumption, that dread, fatal disease, of which Coughs, Colds and Asthma are but the first stages. Adamson's Botanic Cough Balsam has saved thousands from consumption; it may save you. Don't delay; time is valuable; go to your druggist; buy a bottle at once, even if only a trial bottle at 10 cts. It's enough to test it. We know you will buy a larger bottle later. Everybody does. IT'S A CURE. DON'T make a mistake. Buy Adamson's. It seems to have curative properties that other remedies do not possess. Do n't be humbugged. Get Adamson's Balsam.

### BOOK FORM!

### COLBY & RICH,

9 Bosworth Street, Boston.

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

# Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL,

By PROF. CARLYLE PETERSILEA.

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

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

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

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

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The Messages published from week to week from xicarnated individuals under the above heading are here-uter to be given in private, and reported as per dates—as ur Public Circle-Room has been permanently closed.

our Public Circle-Room has been permanently closed.

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

To It 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 carthly lives—whether of good or evilithat those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

they perceive—no more.

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

Let Letters of inquiry in regard to this Department should be addressed exclusively to Coldy & Rich.

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

Report of Public Séance held May 12th, 1893.

Spirit Invocation.
Ohi thou Source of all Goodness, thou Soul of Infinite Light, the sunshine of thy presence streameth down upon the earth infilling the entire universe with radiance and strength. We are thy children, and we seek for something of thy strength and tender love in our hearts that we may be imbued with new courage and be uplifted to the plane of purity and spirituality. We ask this day that we may be baptized in the light and power of the spirit that our minds may be quickened to higher conceptions of truth, that our aspirations may blossom forth in fresh beauty and perfume aching nearer and nearer unto the spiritual fountain of

May we be drawn closely together as brothers and sisters seeking a like blessing from angelic hands and hearts, asking for an influence which shall tend to spiritualize our naes, and in this and in other hours thankfully recognizing the privileges and the blessings which are bestowed upo ns. We ask that our angel friends may be drawn close to our side, and that, even though we may not receive the comforting word or the verbal expression of tender care and watchfulness, we may become conscious within our souls of their loving protection and guidance, and realize that we are one with them, so united by the bonds of fellowship that there can be no separation.

May we feel that the curtain which hangs between the spiritual life and our own condition of being is indeed thin, and that it may be wholly withdrawn, so that we may look with interior vision into the realities of the angel-life. This is what we ask, this is our aspiration and desire, the true prayer of the soul-that we may become one with thy children of light who dwell in heavenly lands, not seeking their own aggrandizement and personal influence, but rather seeking for the blessing and the benefit of their fellow-beings, doing good and lasting service to mankind, bestowing kindly ministration upon the feeble, the lonely and despised, that they may be uplifted and strengthened to make new effort to reach better conditions of life and thought. We ask that all souls, whether dwelling in the hovel of want and pain or upon the hilltops of prosperity and happiness. may become conscious of thy presence and power, and may they also realize that as children of the Living Spirit they are brothers and sisters in one holy band, and thus seek t do unto one another as the law of love commands.

### QUESTION AND ANSWER.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, are in order.

Ques.-[By J. F. H., Somerville, Mass.] How is the Mohammedan religion viewed from a spirit

Ans.—We of the spirit-world, friends, recognize a truth underlying all forms of religious observance wheresoever they may be found, and no less so in the Mohammedan than in any and no less so in the Mohammedan than in any other. To our mind that religion is based upon spiritual conceptions of life and also upon the longings and the aspirations of the human soul for that which is beautiful, for that which appeals to the inner sense of loveliness and of elevation; but that form of religion, like all others with which the world has dealt during the centuries of its progress, has been enshrouded by certain forms and ceremonials appealing to the outer or material sense of humanity, and we believe that there are thouhumanity, and we believe that there are thou-sands upon thousands of human souls who have bowed before Mohammed as the one and only true prophet that have been sincere and childhave received grand and beautiful thoughts and spiritual impulses from their very conception of religion and of that which lies beyond this mortal veil.

We decry and deplore all forms and ceremo-

me, decry and deplote all forms and detelling nies, creeds and dogmas which have crystallized around so-called religion of any age and clime, and which have tended to degrade that religion to mere observances or to an appeal to the lower and sensuous instincts of humanity. Where superstition and bigotry have drawn mankind into the reads of importance we would mankind into the roads of ignorance, we would have them rooted out; but wherever truth has made its resting-place, appealing to the more spiritual instincts and ideas of the race, we feel there is a gem. We do believe, friends, that underlying every form and condition of religion there is a truth which is derived from the centre of all spiritual truth, that it is and has been an inspirational power streaming down toward humanity from the immortal realms, and that it is a part of the great Spirit of Life itself, of which man is also a part. The mind of man has advanced through the

The mind of man has advanced through the centuries; human beings have grown through suffering and discipline, they have gained wisdom and knowledge because of hard experience; and yet the work with these minds has been a grand one, since it has helped to illuminate them with higher truths and grander conceptions of life, of immortality and of the Great Spirit itself. So we need not turn to any of the old-time religious pages or Chris. any of the old time religions, pagan or Christian, for light and knowledge; we need only turn our faces toward the future and keep ourselves in touch with the present liberaliz-ing atmosphere of thought and feel that we are in advance of all the past ages in the line of spiritual growth and understanding.

### INDIVIDUAL MESSAGES.

### Annie Denton Cridge.

Referring to a bunch of violets on the table.]
Friends, the beautiful violets breathe the spirit of love, which is the spirit of God, and as I inhale the perfume I feel that it is a breath of the great human sympathy of my fellow-beings.

I am rejoleed at the privilege vouchsafed me to stand on your platform this day, and give greetings of love to the dear co-workers and friends I have known in the past. Not only do I extend my thought of love to friends and fellow-workers in California, but throughout the States. I know of souls that are still traveling ow-workers in California, but throughout the States. I know of souls that are still traveling along the earthly way with whom I have labored in sympathy, seeking to dispense the word of truth as it pressed upon me, and was stirred into utterance by the inspiring touch of angel guides, and to-day I feel that I have the right to take a moment of your time in which to offer my kindly remembrances and which to offer my kindly remembrances and greeting to those dear souls. Some of them are bending low beneath the weight of cares are bending low beneath the weight of cares and of years; their brows are whitened by the frosts of time, and furrows have appeared in their cheeks, which tell of experience and of hard discipline with adverse conditions; but as they have been faithful to the work imposed upon them, their souls are white, and their spirits shine with the lustre of heavenly unfoldment. So, I soult them blessed in the unfoldment. So I count them blessed in the sight of those who stand in lofty places which they have won by hard striving, and by many, many years of ministration to the lowly and sad, leaving their beautiful homes in spirit life that they might give comfort to the mourning heart, and sunshine to the soul bowed down in

It does my spirit good to speak these few words of recognition to the dear friends who are still upon the earthly side; and many who have long since laid down their burden of mor-tality, and taken up the robes of the eternal life, those who were workers in the vineyard of truth ere they answered the angel's call, and life, those who were workers in the vineyard of truth ere they answered the angel's call, and largest life, and that of earth is only the mere workers in sympathy with me, and with these dear ones yet on earth. They join me in loving thought and tuneful praise—yes, Mr. Chairman, I say praise of the work which has been done, and surely your toilers in the world. I know that there are many things for state age and all particulars of your disease.

yain.

It is with a heart full of sympathy that I speak this day, coming with no personal motive in view, no purpose of my own to serve, but only with the desire to impart some magnetic only with the desire to impart some magnetic influence to one or more toiling souls of earth that they may feel encouraged and cheered, and know that those who have gone on do not forget them, nor do they turn aside from the beaten track of carthly service to wholly enjoy the glories of the immortal life. So many of the brave souls, the apostles of truth and justice, that have gone beyond the sound of your voices, as you think, but not beyond the call of your spirit need, send back to you a greeting and affection from those eternal helghts. It is not needful that I should call them over, for you who are old workers in the heights. It is not needful that I should call them over, for you who are old workers in the spiritualistic ranks know them by name; they stand in your memory as living lights whose lustre is not dimmed because the external has faded from view. They are standing upon the hilltops waiting for the moment of action, if that be necessary, or ready to hurl their shaft at any formidable error, but never for one moment swerving from the post of duty, or failing to do that which belongs to them to do.

I may not come again, Mr. Chairman. I have my sympathies here on the mortal side which are sweet, and which attract me; I have my sympathies on the spirit-side also which call for my thought and attention, and eternity itself does not seem a moment too long in which to afford opportunities for the accomplishment of those works which appeal to the progressive, watchful mind.

Annie Denton Cridge.

Annie Denton Cridge.

#### S. W. Knowles.

[To the Chairman:] Will you kindly list to me as S. W. Knowles? Perhaps 1 might say that I am from the city of New Bedford. Naturally I am from the city of New Bedford. Naturally my thought turns in that direction as I come into close contact with earthly things, and it would please me exceedingly to have my friends in business and in social life learn of my return to your office to announce myself as one who lives. I certainly do not feel like a dead man: assuredly I feel all the bounding qualities of active life surging through my being at the present time, and there is no thought or taint of death connected with the hopes and ambitions which fill my mind, and which concern many other individuals as well as my own welfare.

own welfare.

Were I in the body, perhaps it would not be considered so very strange if I should send a despatch to the office of the Pacific Steam Whaling Company of San Francisco; nor will it seem so very strange to do that from the spirit side of life since there is a mystic line of communication between that world and this—a cert of telegraphic system which can be arm. communication between that world and this—
a sort of telegraphic system which can be employed by those who have passed out of the
body, and which, if understood, could be just
as readily employed by spirits who are in the
mortal form, to my belief, for I have been
studying into this line of thought and of operration since I went to the other world, and I
feel satisfied that perhaps nine out of ten who
are here could get into communication with
the other world if they only knew their own
powers.

powers.

Well, sir, I send a dispatch to the effect that all is well, and that I look forward to new lines of usefulness, which I have already entered in a measure and which I hope will lead tered in a measure, and which I hope will lead

I thought it would be very helpful to me to just step in here and give my name, which is S. W. Knowles, and assure my friends, whereever they may be, that I feel strong and active and well.

### Judge Rufus B. Ranney.

[To the Chairman:] I give you salutation, sir, and I crave pardon if I intrude. [Not at all.] I have felt free to step forward, and, if possible, make the attempt to send a few thoughts in the direction of my former field of labor along the lines of legal jurisprudence, hoping that by so doing I might be enabled to take he the quick the wind of some preparation. friend that would respond with mental recognition and the desire to learn more of this great mystery which the world calls death.

In Cleveland, O., and elsewhere, I have been

bowed before Mohammed as the one and only true prophet that have been sincere and child like in their reverence and aspiration, and that have received grand and beautiful thoughts and spiritual impulses from their very conception of religion and of that which lies beyond this mortal veil.

We decry and deplore all forms and ceremonies, creeds and dogmas which have crystallized around so called religion of any age and olime, sent myself on your platform at an earlier and which have tended to degrade that religion time.

I am ready to meet any of my former col-leagues or associates in private and exchange thoughts and ideas with them if they will find a channel through which I may approach them. I am certainly anxious to do my part in such a great work, and I call upon my friends to do theirs. I do not challenge them to an interview expecting that they will be unhorsed in any argument, but I humbly invite them to such a conflict, feeling that if I am provided with an instrument suitable to my needs I shall be able to give them such earmarks of my personality as will assure them I am not my personality as will assure them I am not dead.

I do not come at this time, Mr. Chairman, with any special argument or discourse upon any weighty subject. I know that your time is allotted to various individuals who crave the opportunity of making themselves understood, and I am only one among many who are here to present their "briefs," and to lay mine before the public for its information. This Circle is cosmopolitan in its character, for it deals with the whole world, and invites individuals who have dwelt in all quarters of the globe to announce themselves to the friends left on this side. Therefore, I am one of them; but in a quiet interview with a friend I should very gladly take advantage of the time and utilize all the moments that I possibly could. If my friends wish to know of the future life, of that which is beyond this earthly plane, I will do my part to acquaint them with something of its conditions.

I held various offices, and was occupied, sir, with official duties during my long carron or I do not come at this time, Mr. Chairman,

held various offices, and was occupied, sir, with official duties during my long career on earth, but I will not enumerate them. They ranged from that of district attorney to judge on the bench, and my friends know just what

I am dealing now with spiritual objects and employments, but if I can communicate with my friends in private I think I shall be able to refer to the past and give them something of its work and its results. You may call me, sir, Judge Rufus B. Ran-

### Mrs. Martha P. Starkweather.

The good spirit who stands by as on guard motions me to come, and I am happy to be able to do so, for I do desire to send my love to my friends in Oakland, Cal., and wherever else they may be. I want them to know that I am living, and whether they are in one State or another, in Massachusetts or in the far West, I can find them. As a spirit I can travel to them mithout pain and give them a little in.

or another, in massachusetts or in the lar west, I can find them. As a spirit I can travel to them without pain, and give them a little influence and something of my love.

I would like all my friends to know of the bright spirit home, for it is bright to me. I have seen many who died and went out of the earth life, and they are well and strong and full of plans and ideas. There seems to be only the greatest life there to me.

I come asking, as did the other spirit, for an opening through which I may quietly reach my friends, and I know I can do something to ease them of the burdens of life. I want to tell them of my journey to the spirit world, of my pleasant awakening there, and of the bright associations and the loving friends I find, and that they will find when they pass away. I have seen some of the Phelpses of our, family, and others that I knew in child-hood's days, and I have seen friends that I did not know while here, but who are bound to me by spirit ties. So it seems as if this is the largest life and that of earth is only the mean me by spirit ties. So it seems as if this is the largest life, and that of earth is only the mere

field of reform, truth and justice need the appreciative word and the expression of praise little child; but I thought if I could come and that they may know their efforts and work lave been understood, and have not been in valu.

It is with a heart full of sympathy that I

#### Bill Harris.

[To the Chairman:] I don't know as you want-me in here, but I thought I'd come right along, and if you didn't want me you could put me out. [You are very welcome.] That's good, but I got kind of used to getting put out when I was on this side. Somehow or other I suppose I was rough like and wan't just up to time in appearance and manners.

I came here with a parson, or I suppose he is, and I suppose you'd let any one in that come with him. Anyway, he's a good sort of fellow

with him. Anyway, he's a good sort of fellow to us chaps.

with him. Anyway, he's a good sort of fellow to us chaps.

Do you want to know my name? [Yes.] I'm Bill Harris. [Where did you live?] Where did I belong? [Yes.] What do you want to know for? Oh! I suppose you want to hunt up my friends, and you want to know who I am and where I come from. Well, I'we decent people on this side, and they would n't like to have me tell where I come from. Do you think they would? [Yes.] Well, you do n't know them.

Do you know where Brooklyn is? So do I. I used to hang out there. There's a good many houses around those places, and I suppose my folks won't know whether I've been peaching on them or not. They do n't want to hear from me, I know that. They let me go on my way here, and I went out of the body. I had a pretty good education when I was a boy, and I commenced all right, but somehow it did n't hold out, and I've been pretty tough. You see all these spirits who come back here tell about what elegant times they have, and you'd think there never was a black cloud nor a stony road on the other side to hear them talk. Well, you mly hear one side of the story, and if you think you 're going to a world where there's no shadows and all is sunshine, you'll be mistaken, that's all.

You've got a whole lot of parsons here, haven't you? Well, that one I came along with, he sort of picked me up. I was down in a place a long spell that was enough to make you crawl all over, and he came along and sort of took me in hand. I did n't know whether he was a parson or not; he did n't say so, but I heard some one else say that afterwards. We went along, and he seemed to pick up half a dozen just such chaps as I. Then he told me

heard some one else say that afterwards. We went along, and he seemed to pick up half a dozen just such chaps as 1. Then he told me I was to come in here, and I came. Good by.

#### Father Charles Cleveland.

[To the Chairman:] My friend, many months have rolled into years since I communicated through this medium upon your platform. Occasionally in past days I found it a helpful service to me to utilize this means of communication to come in contact with the outside world, and in former times I have sometimes brought to your Crale couch unfortunations. brought to your Circle such unfortunates as I felt would be uplifted and strengthened by a wave of magnetic influence from those of you here who are in sympathy with regenerating work, and also from the spiritual guides who

work, and also from the spiritual guides who are in attendance at this place.

The man who has just spoken to you is one unfortunate whom I discovered and sought to benefit; but I found him weighted down by certain material elements of which he could not rid himself. Knowing from experience that sometimes such a work is accomplished by the afflicted one coming in contact with mediumistic persons of earth, and harmonious sitters. I brought him here, and I believe that sitters. I brought him here, and I believe that he will receive an impetus to reach out to higher conditions and to develop something within that is good and true, and that only needs a little human love and attention to cause it to unfold and put forth its powers.

Now, my friend I will not tarry longer, be-

cause my work is more with the unseen than with those who dwell in the flesh. I have many pleasant memories of the good workers here, of those in Boston who sent out their best influences toward the erring and their best influerces toward the erring and the unfortunate. To all who are working for God's children I send out my sympathy; I give them a word of cheer and of blessing, and I say: Good friends, go on with your work, and wherever a soul can be benefited, wherever one can be uplifted from a morbid condition and an undeveloped state into one that is more natural, that is more as God's child should have, a noble and blessed work is performed.

Charles Cleveland, or Father Cleveland, as I

I don't know how long it is since I went out of the body. I might have been here now but for my own folly. My name is Bob Carter, and my home was in

Boston. I feel very sensible of the fact that I wasted my time and opportunities oftener than I wish now I had. I did n't see the importance of taking advantage of my opportunities, and so I suppose that was the reason I flickered out in early years, instead of living to be a strong,

I've been very uncomfortable, to say the least, whenever I've had to look back over my past, and that's pretty often. Somehow it comes up, and do n't stay away, and I thought if I could only get out of that state, so to speak, overcome the restless, uneasy condition, an the great longing to be back in the old body,

overcome the restless, uneasy condition, and the great longing to be back in the old body, I might take a new start, and learn how to take hold of things in the spirit-world. I was talking with some friends that are near me in that other world. They told me of this good, kind man who sometimes came around, and they said I had better go to him, and ask for his help. Well, I started ahead, and here I am.

I have a few relatives in this city. I'm not like the other fellow, for I think perhaps my people may be glad to hear from me because they think I'm everlastingly lost, and gone to such a terrible state that they will never hear anything of me, and I never shall know anything worth knowing myself. I think it may ease their minds a bit on that score if I tell them that I've seen some fellows a good deal worse off even than I am. I've been uneasy; I've been sorry I did n't do better; I've gone over some terribly rough places trying to climb up over the rocks to get to the smooth fields; I've been with some people I did n't like a bit, for I saw things as they were and are, and I seemed to turn against some of those very conditions that I used to be in: vet I have had to seemed to turn against some of those very con-ditions that I used to be in; yet I have had to stay among them, and it has been unpleasant, but I am not in everlasting torment; I am not

in misery.

I know what is taking place with my friends.

I know what is taking place with my friends, and I think that Mary and others will sort of take a little comfort and be happy if they hear of my coming here. I hope they will, for I think everything of them, and I 'll do all I can to help them, and that is more than I could do for them on earth. I have the will to do it, and I 'm told the power will come. So you see I 'm not coming all for myself.

The missionary said I could come and speak, and tell the friends that I 'm alive, and in a way to get along all right. Sometime I hope to be spruced up enough to meet them without being ashamed, or have them ashamed to meet me, and sometime I 'll try to come back in this way. This missionary also says that when he was in the body some of my people knew him, and knew of his work, and perhaps it will please them to know I am one of his it will please them to know I am one of his lambs—a pretty rough looking old lamb, I tell you, but he acts the part of the good shepherd, and I appreciate it.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 16.—William Field; George A. Williams; Jennie F. Straw; Ben Angeli; Mary A. Shaw; Mary S. Jones.

### Wonderful Cures of Catarrh and Consumption by a Norr Discovery.

### Bunner Correspondence.

New York. BROOKLYN,--E. J. Bowtell writes: "If the Cause of Spiritualism is not progressing in this city of churches' with the startling rapidity which some of us might desire to see, there are

which some of us might desire to see, there are at any rate worthy laborers here who keep up the work with a dogged perseverance which is worthy of being recorded. When most scoleties throughout the country had closed doors, and their members were in the mountains or by the seashore, or enjoying the advantages of one or other of the camp-meetings, there were sufficient of the Brocklyn Spiritualist Association left at home to maintain an unbroken course of meetings throughout the summer.

The occupancy by this Association of their former premises in Bradbury Hall terminated with my former engagement as speaker here on the last day of April, and when I returned in August I found them assembled at the headquarters of the People's Party, 102 Court street. Since then I have been speaking there every Sunday evening, and—as the weather has grown cooler and wanderers have returned—to increasing audiences. On Sunday afternoons tests have been given by Mrs. Ormstead, who also holds a circle every Wednesday evening.

My lectures in August and September were followed by tests and psychometric readings given with great success hy Mr Moray, a re-My lectures in August and September were followed by tests and psychometric readings given with great success by Mr Morey, a recent arrival from England. For the last two or three Sundays Mrs. Mott Knight has attended, and through her mediumship slate-writings have been produced on the platform—a committee of skeptics holding the slates. This has greatly puzzled, the doubters. On one occasion a gentleman, a stranger, who dediared that he had no belief in the phenomena, received a message from his father, and not only recognized the signature, but affirmed that the handwriting was exactly the same as that of

handwriting was exactly the same as that of letters which he still possessed.

The Progressive Conference meets on Saturday evenings with pleasant and profitable results. The Advanced Conference has entered sults. The Advanced Conference has entered into more commodious quarters at Jackson Hall, 515 Fulton street, where its members are ready to welcome old friends and new ones every Wednesday evening. The platform is a liberal one, and all views may be expressed there, and criticised on their own merits. On the 20th ult. Mr. Eman Nabakoff, a Russian convert from the Greek Church to Mahometanism, by the invitation of the conference stated his position as a Mussulman. This evening. his position as a Mussulman. This evening, Oct. 4th, Mrs. E. H. Mace of Jersey City is anoct. 4th, Mrs. E. H. Mace of Jersey City is announced to reply to him from the standpoint of a Christian Spiritualist, and next week, the 11th inst., an attempt to reply from the scientific standpoint will (no unforeseen accident preventing) be made by myself."

### Minnesota.

MINNEAPOLIS .- "A Subscriber" writes: 'Mrs. R. S. Lillie has just finished a most satisfactory engagement with the Society of Modern Thought, for three Sundays during the month of September. It is a pleasure to see a good worker and noble woman so well appreciated.

Mrs. H. S. Richings began work with the same society the first Sunday of this month, and was welcomed by a large and appreciative acdience both afternoon and evening.

She will speak here during the month of Occ.

She will speak here during the month of October, and as the society is very urgent that she should—possibly during November and December. Mrs. Richings has many warm and sincere admirers and friends in this city, and I believe will do splendid work here this autumn, equaling if not excelling that of the past.

In the city of Dubuque, Ia., where she spoke n September, greater interest than usual was shown by the leading papers, and they were honest enough to give her credit for logic as well as oratorical power, speaking of her as an 'educated lady.' Her work in Spiritualism is her life, and for that reason it no other must bring recompense; and now that her physical health gives promise of being so much better, I believe there is hardly any limit to what she may accomplish, and in saying this I only repeat what is being constantly said by many others wherever she goes.

### Massachusetts.

SPRINGFIELD.-W. L. Jack, M. D., writes. Sept. 27th: "Our camp-meetings over, our friends are returning home, and preparing for Bob Carter.

[To the Chairman:] Well, I suppose I'm another one of the lambs that the good shepherd has brought here into your fold. Any how, I came with him, and he was so very kind I couldn't hang back when he asked me to speak.

I don't know how long it is since I went out.

I recently had the pleasure of visiting Mr.

I recently had the pleasure of visiting Mr.

Sidney Dean, that grand and noble soul, and found him bright, cheerful and ready to con-

Now let me speak of one more who is working occasionally among us—I refer to Mrs. Sarah A. Byrnes. Her discourses at Lake Pleasant contained many beautiful thoughts and grand

Long may THE BANNER live and prosper, is the wish of its many friends, the advocates of our beautiful Cause."

### New Hampshire.

MANCHESTER.-A correspondent [R.] says: 'D. G. White delivered an interesting and instructive lecture, by invitation, at a private residence, Sunday evening, Oct. 1st. Under spirit-control he improvised grand and beautiful noems, which were well received. This instrument of the spirit world should no longer hide his light under a bushel, but permit his guides to give instruction to those of earth who desire to receive spiritual truth."

NEWMARKET. - Mrs. L. M. Boardman, speaking of the worth and work of Miss S. Lizzie Ewer of Portsmouth (her article has already appeared in The Banner), adds in a note to the scuior editor: "I remember with pleasure the privilege of meeting with you and your personal friend Dr. S. B. Brittan, with dear Madam Staples, at Old Orchard. I so often wonder she sends no message through The Banner, when she loved it so much."

When your blood is impoverished the remedy is at hand. Take Ayer's Sarsaparilla.

### October Magazines.

MCCLURE'S MAGAZINE opens with a character sketch of "Thomas B. Reed, of Maine," by Robert P. Porter, fully illustrated from photographs and sketch es made for this article; "The Harvard Psychological Laboratory," is a comprehensive and instructive paper from the pen of Herbert Nichols; a thrilling account of "Mountaineering Adventure" is contributed by Frances Gribble; of special interest just at this time is C. Kinloch Cooke's profusely-illustrated account of Lord Dunraven's career as a war correspondent, yachtsman and public man; a pathetic short story, by Walter Besant, appears; the admirers of Charlotte Bronté will be especially interested in Dr. Wright's description of "Hugh Bronté as a Tenant-Righter," under the title of "Stranger than Fiction," which is the concluding article in the excellent table of contents presented in this number. Published by S. S. McClure, limited, 748 and 745 Broadway, N. Y. THE CENTURY .- Josiah Flint gives an account of

his "Life Among German Tramps," in which he re yeals the typical life of this class; "Taking Napoleon to St. Helena " is the title of the hitherto unnuhlished diary of the trip written by John R. Glover, Secretary of Admiral Sir George Cockburn, to whom the duty was assigned; in the concluding chapters of his auto biography, the elder Salvini writes of his various visits to the .United States, and gives his impressions of Edwin Booth and other celebrated actors: an interesting description of "Pratt Institute." a model school at Brooklyn, N. Y., is fully illustrated by Louis Loeb; "Street Paving in America." by William Fortune of Indianapolis, is a well-studied article which relates to one of the current problems before the public; "The Oats of Henriette Ronner," the Dutch painter, con tributed by Thomas A. Janvier, is finely illustrated by

ongravings of some of her best work; a collection of letters from Washington, D. C., written to the poet's mother, relating to the stirring events in the early sixties, is entitled "Wait Whitman in War-Time"; other articles not here mentioned, with installments of the serials and two complete stories, are given; a portrait of Frederick Law Olmsted appears as the frontispiece, and accompanies a biographical sketch of the author of the original plan of the grounds and buildings of the "White City." Union Square, New York: The Century Co.

THE LADIES' HOME JOURNAL opens with a sketch of "The Home of Christine Nilsson" in Paris, charmingly written by Lucy Hamilton Hooper, and finely illustrated; "The Study of the Voice," by Christine Nilsson, follows in natural order; William Dean Howell's fascinating serial, "The Coast of Bohemia," is concluded in this number, and the reader, with regret, parts with the characters in whose fortunes he has become so deeply interested; brief blographical sketches of "Four Clever Young Literary Women," with portraits of the same, appear; Josiah Allen's wife writes in her quaint style a most laughable story entitled "Trying the 'Rose Act'"; Eduard Strauss, conductor of the court balls of the Emperor and Empress of Austria, contributes "Dancing Waves Walzes," four in number. More than the usual amount of fiction is presented, and the departments are unrivalled. The Curtis Publishing Co., Philadelphia.

THE QUIVER.-The frontisplece this month is an excellent engraving from a photograph of H. R. H. the Duke of York; "The Eternity of the Unseen," by the Rev. G. A. Chadwick, D. D., Dean of Armagh, is full of beautiful and uplifting thoughts relative to the eternal nature of the unseen, the lovely traits of char-acter, the virtues and high principles which lie within the human heart and that defy and triumph over the outer man; another paper of especial value, entitled What We May Become," by the Rev. J. Niles Hitchens, D. D., inspires one to attain to glorious heights of unfading honor, eminence, wisdom and spirituality, which are pointed out by the author as the possibilities that lie before each one who is resolved to press on toward the shining mark. Other articles of interest, installments of serials and complete stories are also contributed. Cassell Publishing Co., 104 and 106 Fourth Avenue, New York.

MISCELLANEOUS NOTES AND QUERIES .- John P. Whipple contributes an interesting article on the 'Theory of the Gulf Stream"; "The Pleiades, the Grand Central Sun," is a paper by the editor, containing scientific, historic and mythologic information; other articles not mentioned here are also contributed. Conducted and published by 8. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

THE HOUSEHOLD .- Several complete stories appear; Charles M. Sheldon contributes an interesting account of "Narrow Escapes"; the departments, in which are discussed numerous subjects of interest, are fully sustained. Published at 110 Boylston street, Boston, Mass. THE ST. LOUIS MAGAZINE, besides the usual

amount of fiction, contains much that is interesting under the title of "Timely Topics" and in the various departments. Publication Office, 2819 Olive street. St. Louis, Mo.

THE GLOBE QUARTERLY REVIEW of Literature. Society, Religion, Art and Politics (September to December), conducted by William Henry Thorne, and published at 716 Title and Trust Building, Chicago, Ill., has been received.

#### Horsford's Acid Phosphate Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

### SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 236 and 74 P.M. Mrs. E. I. Wobster, President; Mrs. E. B. Merrill, 53 Lowell street, Sec'y. Children's Lyccum meets Sundays, 12 M. in the same Hall. T.J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec. Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury C. Smith, Secretary; Edgar P. Howe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

ive Lyceum at 12 M.

Springfleid, Mass.—The First Spiritualist Society.
Mrs. Mary S. Smith, President, 237 Pine street. T. M. Holcomb, Secretary, 131 Greenwood street. The First Spiritualist Laddies' Aid Society. Mrs. T. M. Holcomb, President, Mrs. E. B., Wood, Secretary, E. stern Av. nuc. Meetings in the hali in Foot's Block, corner Main and Statestreets, every Sunday at 2 and 7 P. M. Sociables and entertainments Thursdays, afternoon and evening.

North Scituate, Mass.—Children's Progressive Lycoum holds sessions at Gannett Hall at 2 P. M. each Sunday. Silas Newcomb, Conductor.

New Bedford, Mass.—First Spiritualist Society meets sundays, 2½ and 7 p. m., at Knights of Pythias Hall, No. 34

Chicago, III.—The First Society of Spiritalists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A.M. and 7% P.M. Speaker, Mrs. Cora L. V. Richmond. er, Mrs. Cora L. V. Richmond.

Cleveland, O.— The Children's Progressive Lyceum
meets regularly every Sunday, 2 P. M., In Army and Navy
Hall. Everybody welcome. T. W. King, Conductor.

Oleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall. at 7% cicock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Huffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Haltimore, Md.—The Religio, Philosophical Society.

Boesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. — The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Edwin W. Wright, 1314 North Broadway, Secretary.

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

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

Grand Rapids, Mich.—Spiritual Association holds ublic meetings every Sunday at 10% A. M. and 7% P. M., also Thursdays at 8 P. M., in Lincoin Hall, 64 Pearl street. L. D. Sanborn. Secretary, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 1014 A. M. and 72 F. M.; Thursdays, 3 F. M. and 8 F. M. Mrs. Effic F. Josselyn, President.

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block. second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% P. M. In G. A. R. Hall, on 5th street, between Monroo and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lyceum meets every Sunday at 11¼ A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10¼ A. M. and 7½ P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Nashville, Tenn.—The First Sp'ritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 603% Church street. Modlums with remarkable gifts officiate. C. H. Stock-eil, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Son Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottab Hall, 105 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P.M. Good mediums and speakers always present. B. B. Whitehead, Secretary.

Minneapolis, Minn.—Services are held every Sunday 2½ and 7½ P.M. in the "K. of P." Hall, Masonic Temple, comepin Avenue, corner of Sixth street. N. C. Wester-eld, President.

Dubuque, Iowa.—Services are held every Sunday at 14 P.M., and Thursdays at 74 P.M. Lyceum Sunday, at 15 P.M. Dr. O. G. W. Adams, President.

Oakland, Cal.—Mission Spiritualists meet every Sun-day at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list
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any of the following. International Committees: America,
Mirs. M. Palmer, 310l North Broad street, Philadelphia; Australia, Mr. Webster, 5 Peckville street, North Melbourne;
Canada, Mr. Webster, 5 Peckville street, Frowwille; Holland,
Van Stratton, Middellana, 682; India, Mr. Thomas Hatton,
Ahmedabad; Now Zealand, Mr. Grabam, Huntley, Waikato;
Sweden, B. Fortenson, Ade, Christiania; England, J. Allen,
Hon. Soc., is Berkley-terrace, White Pust-lane, Manor Park,
Essex; or W. O. Robson, French Correspondent, 186 Rye Hill,
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### Echoes from Cussudugu.

Hon. A. B. French on "Evolution and Revolution."

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

TON. A. B. FRENCH occupied the rostrum on the morning of Aug. 13th, and held the intellectual fort with a masterly power. He was fully himself on the occasion, and fow speakers could have held so large and mixed an audience with such rapt and undivided attention.

I am not impressed to discuss a spiritual or relig ious theme this morning, said he, but would speak a few words along the lines of thought now agitating the public mind. I have selected two words as a center-Evolution and Revolution. Evolution is anoth er name for progress. It means unfoldment, unrolling, drawing out. In the vegetable kingdom it is the development of seed into root, trunk, branches, flowers and fruit; in the animal kingdom it is the development of the embryo into the animal; it is the develop ment of the nation or world from nebulæ; it is perfec tion educed from imperfection; it implies order, and is in itself a demonstration of intelligence, for nothing but intelligence can produce or establish such a state.

Revolution is the reverse-it is a sudden termination of a given order. In the life of the planet the trembling earthquake and bursting volcano are specimens of revolution; in society it is a sudden termination of a present state. The methods of evolution are slow, for it requires time for permanent and solid growth. The evolution of human consciousness is slow, but revolution is rapid and destructive. Revo lution is a destroyer, but evolution is a builder.

This law of evolution and revolution obtains in every part of the universe-in the formation of worlds, in human life and society. All over the planet we see evidences of revolution. We see it in the great mountain ranges. How came they to stand where they do? Were they lifted by him who laid the foundations of the earth? The child of a few years would say "Yes." Walk with me to the crater of a volcano, and look at the results of great revolutions. Read of the glacia epoch, accompanied with large destruction of animal and vegetable life. In the sea is the great Atlantis, the work of revolution.

All this means that along the life-journey of this old world, the pent-up forces of the earth have caused revolution. All life obeys the same law. Man has to contend with the same forces. Civilization is nowhere perfect; it ebbs and flows; it has struggled with reverse forces through all history. In Egypt those vast ruins tell us of a most wonderful civilization, where flourished arts that have been lost perhaps forever Mr. Baldwin writes of great Arabian ruins. Greece possessed a great and beautiful civilization, and we still retain some of her relics of architecture, and copy her great works of art. We read of Athens in her pride and glory, and of the academy of the immertal Plato. This was an age that could boast the wisest philosophers the world ever knew.

No nation ever had such rapid growth in civilization as ours. The wilderness has been changed into a garden, and wonderful indeed has been our physical progress. The contrast with one hundred years ago is greater than magic, and I fear it is a dangerous omen -that the growth is too rapid to be permanent.

The forces of immigration have helped to build us up -to develop the resources of our country. They have furnished a new race-type in which flows the blood of all ages. But how is it with us to-day? In the social, political and financial arena, what are the signs of the times? I tell you, we are facing new conditions.

The great question of to-day is: How can we better the condition of the laborer? In answer to this question three theories have been presented. One is a war against capital; another is the protection of American industries; the third is anarchy, socialism, chaos and death. China and other countries are bringing faces differing from us in religion and temperament. What will the end be in this struggle for the survival of the fittest?

The lines between poverty and wealth are becom ing more and more pronounced. Capital may become a tyrant worse than Nero. Labor is the same. We are having a monopoly of capital and a monopoly of labor. The demon of monopoly hovers over us in every branch of life. The monopoly of labor is, in many instances, as dangerous as that of capital. The question is: What brings these conditions, and how shall we deal with them?

These conditions arise from the triumph of mind over matter. By the genius of mind the work of manual labor has been lessened. This was illustrated by ciling the various labor saving machines, through the action of which the drudgery and toil of fifty years ago have almost become a pastime. In speaking of the revolutionary disturbances which

had erstwhile arisen in the country, the speaker said that if ever there was a time when far seeing wisdom was required to steer the Ship of State, it is now The awful lessons of Homestead and other riotous proceedings show us that there are forces slumbering among us as dangerous as the forces that produced the French Revolution. I would deal with this state by giving a broader education to the people.

One says the opposite party causes the trouble; the other says it is a lack of confidence in the administration; but the true cause is the intensified conditions that have prevailed for a quarter of a century. We have been prospered, and the frugal habits of the fathers have been departed from by the sons. The result is at band.

How shall we prevent revolution? We shall prevent it by a higher and broader education of the masses, by teaching man to know his new conditions and adjust himself thereto. We are not to strike down labor or capital, but we are to educate capital and labor to conform to the new conditions.

Prison reform is one of the movements that must be supported. There is need of reform in the management of the insane asylums of to day, and there is no class of people that we should have such sympathy with as the insane, for of all misfortunes the loss of reason is the greatest.

If I understand the mission of Spiritualism, it is to prevent revolutions, and to bless and benefit humanity. Along life's path the angels of Revolution and Evolution walk side by side. To guard against life's reverses requires the highest wisdom. Disappointment is eating at the core of the golden apple you covet. Patience and Contentment are twin angels let down from heaven, and if we are in the company of these, we dine with the gods.

### Passed to Spirit-Life,

Henry Turner, of Burlington, N. J., aged 75 years. He was born in Middlesex, England.

born in Middlesex, England.

For many years he has been a consistent Spiritualist—and has been President of the Spiritual Society of Louisville, Ky. His motto was to do to others as he would have others do to him. His belief (knowledge) was his constant uplifter, giving him the growth of spirit, so that he was no stranger in that land of light and truth.

He has left for a season his dear and affectionate wife, who has the precious assurance that her earthly companion has "put on immortality."

The messenger called "Death" came suddenly—while he was walking on the evening of the 24th of August in Cincinnati—but found him ready and prepared.

No habiliments of woo, no trappings of mourning appeared at the obsequies; God's sunshine and air bestowed their benison on the occasion; no preacher was present to address the friends, but Mrs. Hutchins read two of Miss Lizzie Doten's poems; "He Giveth His Beloved Sleep" and "Hope for the Sorrowing." So ended the funent service of one of the best of men.

Annie C. Rall.

From Paterson, N. J., Oct. 2d, Peter Lewis, aged 43 years Mr. Lowis was for many yoars blossed with a knowledge of spirit-return—being gifted with mediumistic powers. He has always lived with his brother, Mr. Ym. Lewis, who was for soveral years the President of the First Society of Spir-

The funeral service was held at his house, which, though private, was largely attended. Mr. J. W. Flotcher of Now York Citygave an impressive and eloquent discourse, choosing for his subject: "He has Crossed the Threshold"—and at the grave closed the service with touching words of farewell.

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Oct. 14.

J. K. D. Conant.

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Mrs. S. S. Martin,

RUTLAND STREET, Boston. Scances Sundays, Thursdays and Saturdays, at 2:30 P. M.; Wednesdays TUTLAND STREET Boston. Scances Sundays, Thursdays and Saturdays, at 2:30 P. M.; Wednesdays at 3 P. M.; Wednesdays at 3 P. M.; Sept. 16. tf GEORGE T. ALBRO, Manager.

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138 Huntington Avenue, Boston, Mass. Osgood F. Stiles,

DEVELOPING. Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday ovenings at 7:30. Thursday afternoons at 2:30. No. 70 Waitham street. Will hold circles Sunday evenings at 7:30. lw\* Oct. 14. Mrs. H. W. Cushman,

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Mrs. W. P. Thaxter,

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 445 Shawmut Avenue, Boston, near Newton st. Hours 9 to 6. Oct. 7.

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M.
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Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Oct. 14.

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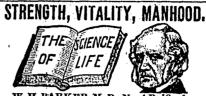
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Feb 25.

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the place and date of their birth (giving sex) and 25 cents,
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KNOW THYSELF,

Then he will know ALL, and have achieved victory not only over mental and physical disease, and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become a conscious co-worker with Johovah. ALL have the Divine Secret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price \$1.00 per year.

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### Hew York Advertisements.

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TEST Medium. No. 315 West 128th street, New York, Olair-voyant examinations of the sick, by personal contact or by lock of hair. Patients received at the Home, and careful attention rendered. Magnetic cure practiced by an experienced Magnetist. Consultation on business with accuracy and fidelity. Fee according to time required. Oct. 14.

DR. DUMONT C. DAKE,
231 West 42a Street, New York City,
SPECIALIST for Nervous and Chronic Diseases. Complicated Cases Cured when other methods fail. Patients
at a distance specessfully treated. Send for Circular.
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107 WEST 165TH STREET, New York, Magnetic and Diseases a pecialty. Will also visit patients in their homes, Medicated and Magnetized Paper sent to any address, six sheets for \$1.00. Relief guaranteed.

Mrs. Florence White. 4.7 EAST 44TH STREET, New York City, Trance and Business Medium. Private sittings daily. Hours to 12-1 to 5. Test seances Sundays at 8; admission 50 cts. Sept. 9.

Mrs. Stoddard Gray and Son, DeWitt C. Hough, THE Materializing Medium, hold Scances Sunday, Wednesday and Friday evenings: Saturday at 2 o'clock. 323 West 34th street, New York. Sittings daily.

AHS. M. C. MORRELL,

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Oct. 14.

DR. F. L. H. WILLIS May be Addressed until further notice,

Glenora, Yates Co., N. Y.

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

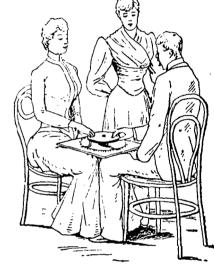
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Carculars, with References and Terms.

Jan. 2.

The Psychograph,

DIAL PLANCHETTE



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

friends.

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

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At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily.

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

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

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GLENWOOD

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W. L. Douglas Shoes when next in need. Sent by mail, Postage.

Prece, when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail.

W. L. DOUGLAS, Box 551, Brockton, Mass.

# Banner of Biglit.

BOSTON, BATURDAY, OCTOBER 14, 1893.

#### Abstract of the Proceedings of the Spiritualist Convention.

The Spiritualist Convention for the purpose of or ganizing a National Association was held in Ohicago Sept. 27th, 28th and 29th. A large body of representative Spiritualists were present; able officers were elected, and the work of adjusting a Constitution was at once entered upon. Diversity of opinion, with strong oratorical backing, was soon disclosed, requiring great tact to satisfactorily adjust. In the midst of the debate a resolution was introduced by consent, and adopted, providing for a temporary organization to hold for one year, with the adoption by the Convention of a Constitution to govern such organization for one year only; that the delegates from State organizations be instructed to return home, and bring the local associations into the State organizations; that States without organizations be instructed to organize at once: that a National Convention be called one year hence, to be composed of delegates from State and local organizations on a representative basis of membership; the purpose being a permanent organi-

This was followed by a motion, which was adopted by a large majority vote, to lay upon the table the entire Preamble and Constitution then under consideration by the Convention. A Committee on Organization, consisting of one delegate from each State, to prepare and present the temporary Constitution was ordered. During the interim the following Preamble and Resolution were adopted:

Whereas, It is the purpose of this Convention to or-panize upon a scientific, philosophical and religious basis; and, Whereas, It is necessary to establish methods of teaching the facts and scientific truth of spiritual de-

Whereas, It is necessary to establish methods of teaching the facts and scientific truth of spiritual development; and
Whereas, There is an infinite and eternal energy and wisdom manifest in nature, wherein man is the highest organized intelligence, subject to the law of progressive development; and
Whereas, Several million people of the United States are avowed advocates of the Philosophy of Spiritualism, and entitled, under the Constitution of the United States, to protection in any form of worship, teaching or practice of their knowledge and belief, consistent with the rights of others;
Therefore. We, the delegates to the National Convention of Spiritualists of the United States of America, of the year 1893, affirm a belief in the continuity of all life and its operation in accordance with intelligent law, and we affirm a knowledge of conscious spirit individuality after transition, with the power of communicating, under proper conditions, and in accordance with natural law, with spirits incarnate and we affirm a belief that spirit assumes its new relations to matter after transition with the same moral and intellectual advancement and growth it possessed before transition; and we affirm a belief that laws of spirit progress and evolution manifest in this life are not interrupted or suspended by dissolution of the physical body, and that advancement comes only by and through individual effort; therefore be it

Resolved, That on the fact underlying the Philosophy of Spiritualism, we ask each society to construct a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances and their needs require.

The committee on organization reported a temporar Constitution which was discussed and adopted

The committee on organization reported a temporary Constitution, which was discussed and adopted seriatim. The following is an abstract:

A Preamble setting forth the purposes of the organization.

A Freamoie setting forth the purposes of the organization.

Art. I.—The name of the society: "The National Spiritualists' Association of the United States of America," to be incorporated by that title under the laws of the District of Columbia.

Art. II.—States objects.

Art. III.—The seal, with a sunflower design.

Art. IV.—Onlicers and Directors.

Art. V.—Duties of officers, including membership.

Sec. 1.—The membership of this Association shall consist of delegates from Spiritualists' societies chartered by this Association, and the basis of representation shall be one delegate for each one hundred members or major portion thereof, and two or more Associations may combine and elect such delegates where no State jurisdiction exists.

stions may combine and elect such delegates where no State jurisdiction exists.

Sec. 2.—In any State where five or more chartered societies exist, State jurisdiction may be established and a State charter issued to said societies, who shall thereupon have jurisdiction and shall send delegates to the National Association instead of the subordinate association. The basis of representation of such State associations shall be one delegate for each one hundred members or major fraction thereof, in the subordinate associations under its jurisdiction.

Sec. 3.—No modification of the form of organization, or manner of conducting business on the part of existing societies and organizations, shall be required to qualify them for membership in this Association, except so far as may be necessary to select the delegates and otherwise maintain its relation to this Association; but they shall be entitled to a charter by making application and paying the fee therefor, and filing the required report.

Sec. 4.—The Secretaries of all chartered associations at these shall prepare and trapent to the Secretary of t

making application and phyting the tee theretos, and filing the required report.

Sec. 4.—The Secretaries of all chartered associa tions shall prepare and transmit to the Secretary of the National Association an annual report in writing, giving the number of members enrolled, and such other information regarding their respective associations as may be required by the Board of Directors of the National Association.

Art. VI.—Means of raising revenue, as follows:

The Board of Directors of the National Association shall be authorized and empowered to raise funds by the following methods:

1. By the collection of twenty-five cents per capita as aunual dues from all chartered associations, with five dollars (55) additional for each subordinate charter issued to them, and ten dollars (\$10) for State charters.

charters.

2. To solicit bequests and donations from those who are able and disposed to recognize the importance of building up the Cause of Spiritualism by means of building up the Cause of Spiritualism by means of

this Association.

3. All moneys received from the above-named sources shall be payable to the Secretary of the National Association.

Art. VII.—Upon mediums and their protection.

Art. VII.—Annual meetings to be held in Washington. D. C., on the second Tuesday in October, the authorized voters to be the duly elected delegates from the various chartered associations.

Art. IX.—Amendments at any annual meeting, provided that a notice in writing shall have been filed with the Secretary, at least ninety days prior to the meeting, which notice shall be sent by the Secretary to all the chartered societies.

After the adoution of the Constitution the same com-

After the adoption of the Constitution the same committee, by instruction, presented a list of officers, and they were elected. The list was beaded by the name of H. D. Barrett of Lily Dale as President, and Mrs. Cora L. V. Richmond of Chicago as Vice-President. Robert A. Dimmick of Washington, D. C., Secretary, Theodore J. Meyer of the same city, Treasurer, and five directors. The Convention then adjourned.

### MAINE.

Portland. - The Spiritual Association, Mystic Hall; Sunday, Oct. 1st. Mrs. N. J. Willis occupied the platform at 2:30 and 7:30 P. M. She took her subjects from the audience; and gave two able addresses upon "What is Spiritualism - and What Does it Teach?" "How can a Positive Nature Become Pas-Ready" and "The True and False in Spiritu alism."
Good audiences attended, and were much pleased
with the lectures.
Sunday, Oct. 8th, Mrs. Mary B. Redion spoke and
gave tests.

A pure cream of tartar powder.



A rounded teaspoonful of Cleveland's baking powder does more work and finer work than a heaping one of Fiy other.

Notes of Travel. To the Editors of the Banner of Light:

Since writing you of our exeriences and labors, much has transpired. At the close of the August meetings in the camps, we went first to the yearly neeting at North Collins, then started for Minneapo ils. Minn., where we were to spend the month of Sep-

On our way West we spent several days at the World's Fair. Every one who writes at all is writing of this magnificent and wonderful exhibit, and yet the half has not been told, and never can be. So much did we enjoy it that my advice to all who can possibly do so is to take advantage of this opportunity of a lifetime. Pictures are left upon my mind, the equal of which I never expect to see again on earth. One is the scene at eventide when the grounds are illuminated. Standing in the Court of Honor, one can view

of which I never expect to see again on earth. One is the scene at eventide when the grounds are illuminated. Standing in the Court of Honor, one can view the magnificent buildings lining the Lagoon, with the great electric fountains on each side of the Columbia Fountain, which is located in front of the Administration Building, at the western end of the Grand Basin. At the opposite end of the Basin stands the statue of the Republic, sixty-five feet tail, the head, peck and arms floished in old ivory, the rest of the form and drapery in bronze or gilt.

Around the Lagoon on all sides is a wall of masonry. Two or three feet above the water's edge, and only a short distance back, is a row of incandescent electric lights but a few inches apart. Another row of lights crowns the top and cornices of all the tail buildings. The brilliantly illuminated grounds, Lagoon and buildings, with graceful gondolas gliding over the waters, electric fountains throwing streams one hundred and fifty feet high, with jets clustered around the central ones representing sheaves of wheat the smaller streams so arranged as to represent the separate straws of wheat crossing each other, and changing color every moment—this view alone is worth a long journey, and as I looked upon it spellbound, I wondered if the spirit-land were brighter or more beautiful.

Another interesting feature was the Transportation Building—that is, if one can speak of one part of the wonderful exhibit as being of greater interest than another where all are so fascinating and instructive. Passing in at the G3d street entrance, toward this building, our attention was attracted to the duplicate of the first train of cars run in the State of New York on the Mohawk and Hudson River road. It made its first trip Aug. 9th, 1831, running from Albany to Schenetady and return. There are four carriages, which look just like four old black omnibuses or two-seated to the first train of cars run in the State of New York on the Mohawk and Hudson River road. It made its "Powitt Cl

As was advertised, the National Convention of Spir-itualists was held in Chicago on Sept. 27th, 28th and

The spirits. I have noticed for the past two years, at least, have, through many mediums, (myself included), urged the necessity of organization more fully, in order to carry out the work and to obtain recognition order to carry out the work and to obtain recognition in law, and to prevent further unjust legislation, etc. But with many there were serious doubts as to the ripeness of the time; yet the call being made, a response was necessary, either to accomplish the desired object or to prevent, if possible, any such injury as might befall the Cause. For such a movement is, of necessity, to work great good or corresponding ill, as was the case before in the history of Spirtualism. With this feeling some two hundred delegates, representing thirty States, answered the call.

To be sure, many societies, especially in the East.

To be sure, many societies, especially in the East, were not represented by delegates, and many of the very important workers were not there. Yet a large number of those who watch and work for the welfare of our Cause were present. And as the result of the three days' session Prof. H. D. Barrett, who has presided several summers at Cassadaga so acceptably, was elected temporary Chairman, and ably filled the position, the difficult task calling forth apparently dormant powers which so completely won the admiration and respect of all that it gave him the presidency without a dissenting vote. Mrs. Cora L. V. Richmond, who was elected Vice-President, went into the work with an earneatness which showed that the spirits aiding her were in full accord with the movement.

ment.

The full plan, constitution, aims and purpose will be placed before the public in pamphlet form as soon as possible, and it is to be hoped good will result.

R. SHEPARD LILLIE.

#### Cleveland Notes. To the Editors of the Banner of Light:

As many conversions were made to Spiritualism at the Lake Brady and other camp-meetings the past summer, the result should be noticeable at the various spiritual meetings in this and other cities; but, for some reason which would not, perhaps, be very difficult to search out, we unfortunately retain but a very small per cent, of our converts in our fold; few, indeed, after becoming possessed of the proof given through its phenomena, remain in our company and stand reasily to battle for this great truth for others' sake. By far the largest part of our recruits desert after receiving the bounty. All the halls in Cleveland would be inadequate to hold one-half of those converted the past twenty years; and yet in our three places of meeting I question whether the average sunday attendance here is over five hundred. Such has ever been the history of this New Gospel; while our population increases it has ever been at best but a floating one, so we made but a sorry showing in the last census reports.

The National Association of Spiritualists of America, recently organized in Chicago, recalls to my mind the National Conventions of former years (1866-1871). While I hope the present organization will be more successful and permanent, I doubt it; the prospect at this time hardly seems as good as it was twenty five years since, and the object of such an organization hardly seems as great now as it did a quarter of a century ago. Spiritualism grows more respectable every year, and is nearly popular enough for the churches to adopt. Many of the congregations have already done so, and the ministers of many churches are about ready to follow suit. We shall see.

The Cleveland Spiritual Alliance.—The attendance at these Sunday evening meetings in Army and Navy Hall is steadily increasing. The pastor, Mrs. H. S. Lake, is exerting all her ability and force as a speaker, and the indications are that The Alliance will be a success under her ministrations. The pastor, Mrs. H. S. Lake, is exerting all her ability and force as a speaker, and the indications are that the Alliance will be a success under her ministrations. The pastor, Mrs. H. S. Lake, is exerting all her ability and force as a speaker, and the indications political and in some reason which would not, perhaps, be very diffi-cult to search out, we unfortunately retain but a very

Lake's visit to the Chicago National Convention seems to have inspired her (if possible) with still greater zeal for the Gause she loves to labor for, and so ably expounds.

The Children's Progressive Lyccum seems lost in its new quarters and will have to grow much before it shows off to any great extent in the spacious Army and Navy Hall. The new Conductor, Mr. Arthur I. King, and the two Guardians, Mesdames Hopkins and Reech, are doing all in their power to make the Lyccum interesting and effective in its work; they deserve the cordial support of all true Spiritualists. It remains to be seen whether the necessity for changing the place and time of meeting to the afternoon works for or against the attendance.

Margaret B. Peake, the talented author of "Zenia, the Vestal," addressed a large audience of Cleveland's edition in man, who is a three-fold being, causing him to act from the divine nature in him, which has never before been recognized.

Thus the work goes on: all these little streams serve as tributaries to the great river of Spiritualism.

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Thus the work goes on: all these little streams serve as tributaries on the late pastor, the Rev. Dr. Hosemer, and atter a vacancy of several months, two ladies were called to officiate. Miss Marion Murdock and Miss Florence Buck. On a visit to the church lost greated her both atterpoon and overning. Mrs. Mason, and the season; quartet choir, and I listened to a capital sermon by Mrs. Murdock; it was broad, deep and up to the addience at the followed by the season; were called to officiate. Miss Marion Murdock and wanced line of liberalism. Morning a

ron street, and purposes devoting his leisure time to demonstrating his mediumship—giving private sittings for sinio-writings, and holding a public light scance every Sunday evening.

Harry W. Archer, the materializing medium, who is yet much of an invalid, holds scances at irregular intervals at 120 Broadway, which are highly spoken of by those attending; the manifestations taking place are clear and well defined, under conditions satisfactory to the honest i vastigator.

The Good Samaritans have not yet secured a suitable place in which to hold their meetings and give suppers, nor has the Lyceum yet arranged for its socials.

suppers, nor has the Lyceum yet arranged for its socials.

The Humanitarian, published in London and edited
by Mrs. Victoris Woodhuil-Martin, a monthly magazine devoted to the elevation of mankind, shows that
this distinguished woman is still heart and soul in all
reformatory work. The October number, just received, can be obtained of your correspondent. \$1.00
per year; single numbers, ten cents.

Birthday Anniversary.—An item in the last BANNRH OF LIGHT reminds me of the approaching natal
auniversary of its Senior Editor, Luther Colby. Permit à few Cleveland friends, with myself, to send
happy greetings to this noble veteran and ploneer
Spiritual Editor, who, on Oct. 12th, will have reached
his seventh or first time here, I know not; it's the
only time I have heard of him; but if he has done as
much good the other six times he claims to have been
on earth, good for the Bostonian journalist, and I hope
he 'll keep on with the reforernations. I think, with
Bro. O. P. Kellogg, "This is my first and only trip."
However that may be, Bro. Colby, we wish you many
happy returns of the 12th of October while now on
earth, and before you get another chance for reincarnation.

### MEETINGS IN MASSACHUSETTS.

Lynn .- At Cadet Hall (28 Market street) afternoon services on the 8th opened with a song by Mrs. M. P. Johnson; invocation by Mrs. R. S. Lillie; song by Mrs. Johnson, Mrs. Merrill and Mr. Keity. Mrs. Ars. Johnson, Mrs. Merrin and Mr. Ketty. Mrs. Lillie then took for a subject: "The Work of Modern Spiritualism, and its Relation to Truth," which her control treated in an eloquent and masterly manner, holding the large audience with the closest attention throughout; she followed her lecture with an improvised poem; song; Dr. Arthur Hodges then gave one of his forcible and convincing scances—all tests being recognized.

of his forcible and convincing scances—all tests being recognized.

Evening services opened with a song by Mrs. Johnson; invocation by Mrs. Lillie; song, Mrs. Johnson, Mrs. Merrill and Mr. Keity. The audience then gave for a subject: "In my Father's House there are many Mansions," upon which her control based an able address, finely adapted to the large and inquiring assembly; song, Mrs. Merrill; Mrs. Lillie then improvised a poem which called out well merited applause at the close.

vised a poem which sat the close.

Next Sunday Mrs. Lillie will occupy the platform at

T. H. B. JAMES. 2:30 and 7:30. 88 So. Common street.

Providence Hall.-The Lynn Spiritual Fraternity on Sunday held two very interesting sessions, Oct. 8th. Mr. L. D. Milliken, invocation; singing, led by our organist, Mrs. J. P. Hayes; interesting remarks and a reading by Mr. Milliken; Mr. Southwick, short, instructive address; Mrs. L. Butler, remarks and tests; Mrs. Cook, a promising young medium, spoke on "What do we live for?" Mrs. Webster gave some fine tests.

Mrs. Cook, a promising young medium, spoke on the tests.

In the evening Mrs. N. J. Willis gave one of her usual eloquent discourses on subjects presented by the audience. In her remarks she made an earnest appeal to parents to keep their children from creedal Sunday-schools and educate them in the truth; Mrs. L. Butler, remarks and tests; Mrs. Webster's control gave a few tests and closed the services.

Next Sunday there will be several good test mediums present at both sessions.

Among others who will speak at these meetings during the season is Albert E. Tisdale, who will lecture on the evenings of the second and third Sundays in November.

The Children's Progressive Luceum met Sunday in

The Children's Progressive Lyceum met Sunday in The Chitaren's Progressive Lyceum met Sunday in the same hall at 12 M.; singing and responsive reading by conductor and school; an interesting program was presented; reading, Eddle Dean; remarks, Mr. H. O. Merrill; also interesting remarks by Mrs. E. I. Webster, Mr. Nathan Emmerson; reading, Florence Merrill; remarks, Dr. Joseph Fernald of Everett; reading, Mrs. E. B. Merrill; song by Conductor T. J. Troye. After the march, closed with singing.

SEC'Y C. P. L. A.

Worcester .- Mrs. Carrie F. Loring won hearty appreciation here, and will be always cordially welcomed when return engagements bring her again to

our platform.

Mrs. C. Fannie Allyu speaks Oct. 15th.

Mrs. Hattle C. Mason has become a resident here and co-worker; her singing and tests at the last Auxiliary meeting were highly pleasing and satisfactory.

Mrs. J. J. Clark holds a developing circle for ladles on Tuesday evenings, and one for the general public Friday evenings, at 77 Park street.

Mrs. Mason will hold a circle every Wednesday evening at 167 Pleasant street.

Mrs. Amanda Brown may be found at 504 Wood-

evening at 167 Pleasant street.

Mrs. Amauda Brown may be found at 50½ Woodlawn street for sittings or circles at private houses.

Mr. Levi Wiggin is located at 514 Main street, and gives good satisfaction as a medium.

We are prospering as a society, our meetings being well attended.

GEORGIA D. FULLER, Cor. Sco'y.

Maverbill and Bradford.—The meeting of the Spiritualist Union was in Red Men's Hall last Sunday. Edgar W. Emerson of Manchester, N. H., occupled the platform. He spoke of the position and power of the Spiritual Philosophy on earth, concluding that, in spite of its accidents and its indifferent support, it is ever advancing, and is destined to live. Interesting reference was made by the speaker to his attendance at the World's Fair, of the Convention of Spiritualists, the Convention of the World's Society for Psychical Research, and the World's Religious Convention. The two first named seemed united in their pointings to the support of the spiritualistic theory. The religious convention, represented by all types of thought found in the heathen world, joined with the Christian theory, gave evident signs of tending toward liberalism in religious opinions; the deliberations were all toward the broad church. The description of these conventions by one who participated in all of them was interesting and instructive.

Mr. Emerson will speak here again next Sunday.

E. P. H. day. Edgar W. Emerson of Manchester, N. H., occu-

Springfield. - T. M. Holcomb, Secretary, (131 Greenwood street,) writes: Prof. W. F. Peck opened the meetings of the First Spiritual Society for the season Sunday, Oct. 1st, he is to be our regular speaker for this and the following month, and then alternate months during the season with other speakers. He is well liked by the Springfield people, and during his ministration we hope for a season of profit, both mentally and spiritually.

The conference in the afternoon developed a highly interesting discussion, Prof. Peck, Mr. H. A. Budington, Mrs. H. G. Holcomb, Miss Lida Kendall, and others, participating.

In the evening the subject of the discourse was "The Spiritual Harvest; What Shall It, Be?" It was considered by many as one of the Professor's best. the meetings of the First Spiritual Society for the sea-

Newburyport.-The Spiritualist Society of this city has been rebrgauized with the following as officers for the season President, Wm. Poole; Secretary,

cers for the season President, Wm. Poole; Secretary, F. H. Tuller; Treasurer, Mrs. Carrie Jameson; Door-Keeper, Wm. P. Jameson; Duor-Keeper, Wm. P. Jameson; Duor-Keeper, Wm. P. Hott, Mrs. Catherine K. Poor.

Our meetings are to be held in Odd Fellows Lower Hall, 594, State street. The season was opened Subtant, Oct. 8th, by Mrs. Emma Miner, who spoke interestingly, and at the close of each lecture gave tests which were all torrect. She was well received, and will speak for us next Sunday, the 18th inst.

Mr. Joseph D. Stiles will officiate here on Oct. 29th. Our new quarters are very pleasant; and all Spiritualists are cordially invited to attend our meetings and help along the Cause in this city.

F. H. F.

lately held at Chicago — done, and the outcome?"
The evening subject was: "Heresy and Hereics."
Both were ably handled. Tests were given at close of och address.

Next Sunday Mr. Edgerly will occupy our platform.

Ohelsen .- Circle, 2:30 P. M. Oct. 8th, well attended; tests given by Mr. Anderson, Mrs. Julia Davis. Evening, 7:30 P. M.; song, Mr. Anderson; invocation, Mrs. Logan, followed by Dr. W. Franks, who gave a num-ber of recognized readings, as did Mr. Anderson. Next Sunday Dr. W. Franks is with us again. W. ANDERSON, Chatrman.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnogie Music Hall Building, between 68th and 87th streets, on Seventh Avenue; entrance on 57th street. Services Bundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

President.

Kniekerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualists' Society meets each Bunday at
il A. M. and 8 F. M. Mrs. Helen Temple Brigham, speaker.

New York Psychleni 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 F. M.—doors close at 3 M.—at 310 West 26th street. Mrs
Mary C. Morrell, Conductor.

Carnegie Hall .- Walter Howell spoke for the First Society of Spiritualists last Sunday, the subject of his morning discourse being "The Gate Beautiful." He spoke of the beauty of the works of Nature, which reveal Nature's God, the changing seasons of the year, the sweet songs of the birds attuned to each mood. Then he wandered into the psychical field of spiritual glory, where the mind of man culls the beauties of the eternity of the past; the old cottage home, the rude vine-clad porch, the sunny billsides and verdant fields, the rocks and forests, all crude and unlovely features gone, and the whole beautified in vision by the mother now among the angels. Such is "The Gate Beautiful," through which we see all the past, touched with the glory of heavenly sunshine. Such, too, is "The Gate Beautiful" through which we shall view the future when the inner vision is opened, making all life lovely.

The afternoon meeting was interesting, harmonious and successful. He spoke of the beauty of the works of Nature, which

The afternoon meeting was interesting, harmonious and successful.

Mr. E. C. Price, just back from Chicago, spoke of the Fair, the Psychical Congress, and of spiritual matters in general.

Mr. Harlow Davis, from London, England, an entire stranger to us, appeared for the first time upon our platform, and gave some most excellent messages to members of the audience, who in every case. I think, recognized them. Mr. Davis is located at 246 East 14th extract, where he gives eithing and holds shares due treet, where he gives sittings and holds seances dur ng the week.
Mrs. White gave a number of tests which were rec-

Mrs. White gave a number of tests which were recognized.

Mrs. Williams received a cordial welcome, having just returned from General Winthrop's, in the White Mountains, where he recently dedicated his famous octagon séance-room. Mrs. Williams's remarks were appreciated.

Mrs. Tingley also spoke of her summer among the country church people, and the eagerness shown to learn the truths of spirit-return, of which they knew nothing, although ripe for the revelations of the angelworld. She urged the exhibition of a more kindly spirit toward church people and less denunciation of Christianity, especially from our platforms.

The chairman took the same ground, saying that all religions have bases of truth.

The chairman took the same ground, saying that all religions have bases of tryth.

Mis. Goodwin gave an interesting account of her summer experience.

We were favored with vocal music by Miss Peasley, Mr. Snipes, Mr. Ward and Mrs. Morrison.

The afternoon meeting closed with the reading of a letter by Charles R. Miller of Brooklyn, from Spirit Henry Kiddle, relating to the progress of spiritual enlightenment and work among mortals. Mr. Miller obtained this letter at a scance held by Mr. Cole, through independent writing, the paper being closely folded and placed in a sealed glass jar, which was under the eye of the sitters all the time. This phenomenon is of frequent occurrence at the Carrie Miller circles, and is vouched for by Mr. Miller.

Mr. Howell's evening discourse was upon "The Significance of the Psychical Science Congress," whose work was declared to be both for the world and the enlightenment of many Spiritualists who do not understand that much can be done by the embodied spirit that is also done by the excarnated spirit.

spirit.

Next Sunday is Mr. Howell's last for this engagement. His subjects will be "Divine Providence" in the morning, and the "Religious Element in Man" in

The New York Psychical Society .- This society, according to announcement, reopened its public meetings for the season and for the sixth year on Wednesday evening, Oct. 4th, at Spencer Hall, 114
West Fourteenth street. Notwithstanding threatening
weather, the audience completely filled all available
space, and manifested their pleasure and interest by

space, and manifested their pleasure and interest by frequent laughter and applause.

After the reading of the records of the last meeting, as reported in the BANNER OF LIGHT, and of the notices, the President explained to many strangers present the objects of the society and its success for the past five years. After several appropriate songs by the congregation, Mr. and Mrs. Ward were heard in solos, both vocal and instrumental, and were followed by Mrs. Morrison and the President, who rendered

a duet.

Mr. Theodore F. Price, one of the society's delegates to the late Psychical Congress at Chicago, gave an account of his mission, and ably compared the claims and facts of pure Spiritualism with other and theoretical isms. Mr. Short, inventor, carnestly yet carefully related his experiences at Ouset camp-meeting in independent slate-writing and materialization, which in most cases were perfectly satisfactory.

Mr. Benjamin Hastings, Treasurer, who spent some thme with the noted Eddy Brothers at Chittenden, Vt., the past summer, described several convincing manifestations which were given during his stay.

Mr. Snipes related evidences of spirit-communion in his experiences with trance mediums in Chicago, who gave the names and described to him many of his friends in the higher life who were accustomed to visit him in New York City. In added proof of spirit-observation, he mentioned the fact that on his return to New York, and without a hint to any one in advance, his spirit-sister and others, through a trance-medium, thanked him for his purchase and present during his absence of a pretty home in the South for his mother and sister's children.

Mrs. Florence White devoted the rest of the evening to giving many striking and recognized tests of spirit-presence. Mrs. White is meeting with general appreciation, and she will continue to minister to the society for some time to come, to the confusion of erudite skeptics.

Among those present were Wilsen Macdonald, Dr.

rudite skeptics.

erudite skeptics.

Among those present were Wilson Macdonald, Dr. Baban, Mr. J. B. Gibbs, Mrs. Tingley, Mr. White, Miss Stowe, Miss Silvester, Mrs. Wakeman and others well-known as mediums, speakers and healers.

Mr. Walter Howell promises to open the next meet meeting.

J. F. S:

Knickerbocker Conservatory.—Sunday last, October 8th, Mr. J. Frank Baxter appeared before the New Ethical Society of Spiritualists in this city, speaking both morning and evening in Knicker bocker Conservatory. He will occupy the platform most of this month, during the engagement in Boston of the Society's resident speaker, Mrs. Helen Temple

Brigham.
Mr. Baxter was greeted with excellent audiences Mr. Baxter was greeted with excellent audiences, and it is safe to say great and most general satisfaction was given by him. His lectures on "Spiritualism Victorious" in the morning, and "The Spirit and its Emancipation" in the evening, were meritorious and masterly, and called forth great applause. The accompaniments of music, song and poetle renditions were most appropriate, and highly appreciated—as was made apparent to the speaker—and the supplementary scance with which the day's exercises closed was very gratifying to many, and entertaining to all.

Mr. Baxter will speak Oct. 16th and 22d in this city under the same ausplees. The subjects announced for noxt Sunday are "The Facts and Philosophy of Spiritualism," and "The Practical Benefits of Modern Spiritualism."

### Your Family

should be provided with the well-known emergency medicine,

CHERRY PECTORAL

The best remedy for all diseases of the Throat and Lungs. Prompt to act,

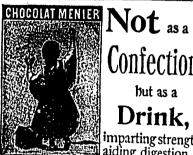
Sure to Cure

Old Timo Methodo of treating Colds and Coughs were based on the idea of sup-

pression. We now know that "feeding a cold" is good doctrine.

Scott's Emulsion of cod-liver oil with hypophosphites, a rich fat-food. cures the most stubborn cough when ordinary medicines have failed. Pleasant

to take; easy to digest. Prepared by Scott & Bowne, N. V. All druggists



imparting strength. aiding digestion, is Chocolat - Menier most effective.

Drink,

Not a narcotic, like Tea, Coffee, or Cocoa, but a strengthening, unadulterated FOOD.

Cocoa & Chocolate ARE NO MORE TO BE COMPARED WITH EACH OTHER THAN Skimmed Milk

to Pure Cream. Pamphlets giving recipes, and sample, by ad-American Branch

CHÖCÖLÄT MENIER Annual Bales Receed 33 MILLION LOS BAMPLES BENTFREE, MENIER, N. Y

86 W. Broadway, New York City; or Menier Bldg., World's Fair.

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IOWA.

Dubuque.-On our sixth page, as an addendum to an account of what is going on in the way of spiritual work in Minneapolis, Minn., a correspondent speaks of what Mrs. Richings has accomplished of late at Dubuque-The Daily Globe of which city gives her the following well-merited tribute:

her the following well-merited tribute:

"A large and cultured audience attended the lecture delivered in the Facade Building last evening by Mrs. Helen Stuart Richings. Her subject was 'Faith, Love and Truth,' and she handled it in a manner which showed the highest culture and refinement, while at the same time making a lasting impression upon her auditors. Mrs. Richings is one of the most pleasing speakers that has ever appeared before a Dubuque audience, and she is at the same time one of the most highly educated and accompilished. A large number had to be turned away last evening. Sunday evening she will lecture again at the same place. She gave a number of tests last evening, and every one of them was recognized."

### NEW HAMPSHIRE.

Manchester .- The friends and seekers after spiritual truth held a meeting Sunday evening, Oct. 8th, in a small hall in Tewksbury Block. Bro. D. G. White gave an excellent lecture (under control), sub-G. G. R. and recognized tests.

NEW YORK.

Albany. -- Miss Georgie Reynolds, trance test medium, will hold spiritual meetings every Sunday from 3 to 5 and 7 to 9 P. M. at G. A. R. Hall 31 Green street, for the season of '93 and '94. BANNER OF Troy, N. Y.

When their tender Skins are literally ON First with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring cruptions. Curtoura Remedies are, the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. Potter Drug and Chemical Conforation, Boston.

**CUTICURA** 

BABY'S Skin and Scalp purified and beautified by Currouna Soar. Absolutely pure.



Have you promised yourself the Rare Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson SPHERES

Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Beats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Band, Secretary.

Mand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 461 Franklin Avenue, every Sunday evening at 80 clock.

Fraternity Ecoms, corner Bedford Avenue and South Second Sirect.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Bent P. Benner, Vice-President, James Majior; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10% A.M. and 1% P.M. Lyoeum at 2% P.M. Services at 10% A.M. and 1% P.M. Lyoeum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Bunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.