VOL. 74.

COLBY & RICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, OCTOBER 21, 1893.

NO. 7.

Written for the Banner of Light. MERRY ANDREW. The Guardian Sprite in Blue.

BY F. B. HAWKINS. A quaint little fellow is he-

Merry Andrew, I mean, of--well I cannot state where, for, you see, That secret he never will tell. This queer little fellow in blue Is a sprite that is loyal and true. He comes to me when I am sad,

He says that the world is n't bad, And nothing upon it is wrong. I hope Merry Andrew is right, For none would say that but a sprite. When the sunbeams are gone, and the night Appears with its stillness and gloom,

And cheers me with laughter and song

There comes a mysterious light That fills every nook in the room Then out steps the sprite dressed in blue And fills me with courage anew. It may be my fancy is strong.

Perhaps I am weary and weak; But this do I know: that no wrong Nor harm will e'er come while I seek The presence of him dressed in blue, The sprite that has always been true

Oh! dear Merry Andrew, I pray You'll still be my guardian sprite, To watch o'er my welfare by day, And give me sweet dreams in the night. Give to me the knowledge I need: I 'll follow where'er you may lead,

The Spiritual Rostrum.

THE PLACE OF SPIRITUALISM In the Coming Universal Religion. Can Spiritualism Be Distinctively Organized?

An Inspirational Address Delivered by W. J. COLVILLE, In Washington Hall, Chicago, Ill., Sept. 24th, 1803.

[Specially Reported for the Banner of Light.]

T this time, when all phases of religious thought are finding expression not only at the World's Parliament of Religion but through the medium of the daily press, it is with great pleasure that we respond to a request to give our views definitely and freely on the great question of the relation of the Spiritual Philosophy of this century to the many religious systems of the world.

The Psychic Congress, admirable though it was in many ways, was not representative of Modern Spiritualism as an acknowledged and ideas have been freely ventilated and fully discussed in many of the speeches delivered at the Religious Parliament, Spiritualism has not had its innings as other systems have had theirs. The reasons for this are two fold: First, Spiritualists are not efficiently organized; second, many Spiritualists repudiate the religious aspects of Spiritualism, and even many of its philosophic teachings, and confine themselves to phases of phenomena.

The phenomenal aspects of Spiritualism have been considered at length at the Psychical Congress, but our present address will be devoted chiefly to an elucidation of the philosophy of life which characteristically differentiates Spiritualism from other systems.

Speaking broadly, and quite within the bounds of reason, it is safe to say there are three and only three possible systems of philosophy deserving the name-Materialism, Agnosticism and Spiritualism. The first of these systems makes matter the supreme reality; it is therefore atheistic and pessimistic. The second is a confession of ignorance concerning what lies beyond the ken of our five bodily senses. The third is essentially affirmative on the score of human immortality, and undertakes to supply sufficient proof in support of the doctrine of the deathlessness of the human

Spiritualism is a distinctive philosophy; is separable from all systems of religion extant; but they all derive much of their vitality from the amount of Spiritualism they have incorporated in their confessions; and were we to dismiss doctrinal differences concerning distinctly theological questions, we could rightfully declare that the Spiritualist differs from the orthodox believer in any ancient system of faith in that he says spiritual manifestations are occurring to-day, while his religious opponent says they certainly did transpire in days of old, but are no longer permitted unless it be (as some venture to assert) from a power of evil that is seeking to dethrone the Deity.

Without seeking to agree with the private opinions of all Spiritualists, which are extremely diverse, or to endorse all published manifestoes of spiritualistic teaching, which are also wonderfully divergent, we deem it quite possible to point out wherein the convictions of Spiritualists as a body may be regarded as definite. Between Dr. J. M. Peebles and Hudson Tuttle (both ardent Spiritualists) there is little if any religious agreement, but on the main issue of a conscious, progressive life beyond the tomb, they are agreed. It is only on the most essential and distinctive footing that Spiritualists can possibly unite for common work, but there is no just reason why they should not unite on a very substantial basis for effective cooperative action.

In this city of Chicago there are, perhaps, twenty societies of Spiritualists holding services of some kind at the same hour on Sundays in different parts of this great centre of human activity; but let the visitor from abroad and growth on the part of a people may under- licenses or diplomas and those who do not. If attend the meetings, and it will be some time mine an august dynasty boasting of great an-

these singularly different exercises are classed under the single caption "Spiritualism." In Washington Temple, on Ogden Avenue, where Mrs. Cora L. V. Richmond officiates, the services are of the most reverent character; hymns are sung, an invocation is offered, and the discourses breathe a spirit of veneration for the religious concepts of all times and peoples. At another hall there will be no approach to reverence, either in manner or sentiment, and the lecturer will prove himself a pronounced iconoclast. At a third hall there will be a mis cellaneous exercise of psychic gifts in various stages of development. Yet all these societies are composed of people who are sincere in their conviction not only that man survives physical dissolution, and is a conscious entity in the next stage of his existence, but that, under favoring conditions, messages can be received by those on earth from dwellers on the superterrestrial plane. As in all ranks of society. and among people of all phases of thought, there are multitudinous diversities of opinion consequent upon variety in individual develop ment and attainment. Spiritualism is no exception to the rule, and in our investigation into the actual status of the spiritualistic movement known as such, we should exercise as much intelligent discretion as possible in sifting the chaff of bigotry and prejudice from the wheat of well demonstrated fact and wellgrounded philosophy.

During the past forty-five and one-half years Spiritualism has been on exhibition before the world challenging investigation of its central claim, which is proof of continued individual numan consciousness beyond the grave. There are Spiritualists among all types of religionists, and many Spiritualists who stoutly deny that Spiritualism is a religion in any sense in which they understand or misunderstand the term; there are again Spiritualists who affirm that Spiritualism has a scientific basis, that it is a others utterly repudiate the scientific nature of Spiritualism, and declare it to be a heavenborn revelation emanating from wise intelligences who are making special efforts at this time to enlighten humanity on earth.

Such wide discrepancies in statements may well perplex the early investigator; but, confusing though they may appear, not one of them touches the main question: Is there a spiritual revelation at all? We must first satisfy ourselves that something really exists before we can reasonably discuss its origin, nature and purport.

in accord with the recorded experiences of organized movement, and though spiritualistic those of ancient days. True it is that there are certain well-defined, or easily-definable, distinctions between ancient Oriental and modern Occidental Spiritualism; but the difference is accidental rather than essential, and relates to the garb of the revelation far more than to its intrinsic character.

The Parliament of Religions has clearly shown us that agreements are substantial while disagreements are superficial. Creeds are artificial creations of mental ingenuity. and were born of a love of dominion rather than of an earnest desire to search for truth. The religious hierarchies or elaborate sacerdotal systems of the world are pretentious ecclesiasticisms devised by ambitious men; they are not blossoms on the spiritual tree of life. whose leaves are for the healing and whose fruit is for the sustenance of all nations.

Spiritual revelations are lowly and obscure in their origin. The character of Jesus differs radically from that of Paul or Apollonius of Tyana in the traditions which surround it. because the former was-considered from a literary and artistic standpoint-the people's ideal, whom the multitude of ordinary workmen and workwomen listened to with gladness. while the latter were scholarly men, whose utterances were acceptable to the learned, but largely incomprehensible to the illiterate. All truly spiritual revelations have entered the world unheralded by the trumpets of fame, unexpected and unwelcomed by the representatives of worldly power and affluence. The opulent classes have despised the ministers and their ministrations, but the humble folk have welcomed them with joy wherever these humble people have been brave and enlightened enough to dare to think for themselves, and therefore refuse to be mentally manacled by the jailors in the employ of the armies of organized superstition.

It is to many persons a serious drawback that reformatory measures have to be carried out in the teeth of determined hostility from colleges and churches, but there is no ground for sorrow or surprise in this circumstance when we remember that conservatism always organizes more efficiently than liberalism. But why should it? is a pertinent inquiry. The answer is not difficult to find. The conservative intellect is timid, retiring and hesitating when alone; it relies for support on much companionship, and devoutly reverences the dignity of numbers and precedent: the liberal or progressive intellect, on the other hand, is constitutionally courageous, fearless, individualistic, capable of taking a pioneer position and of doing successfully the arduous work attached to it. As the centripetal and centrifugal actions of universal force are equally necessary to the order of the universe, so conservative and progressive tendencies are equally essential to the welfare of human society, but reforms always originate in centrifugal impulses. The search for more justifiable, but there should be no discrimination in the courts between offenders who hold

before he can bring himself to believe that all | tiquity. No wonder Copernicus, Galileo, Bruno and even Columbus were persecuted by the reguant civil and ecclesiastical authorities; new stars, new movements, new continents are not wanted at the centers of despotism, for with every new discovery there is greater power placed in the hands of the people, unless that discovery can be made and kept dark within the confines of the secret societies or confraternities which are at the very core of ecclesiastical and civil despotisms. The spiritual revelation of to day is democratic in the fullest sense of the term; aristocracy is no longer all powerful; the people are to become free, and they are to be liberated by machinery

constructed and operated by spiritual power. Spiritualism, as a philosophy, cannot dictate to any one what he shall or shall not believe; any belief may be true or false for all anybody knows, until truth is revealed on the question under discussion. Errors oppose each other, and they also oppose truth; but truths never collide; they are various, but harmonic; they differ, but they symphonize; they cannot disagree. It is therefore a clear evidence that there is error somewhere when we hear angry retorts. Truths are like colors: they all emanate from the pure, glowing centre, which is absolute truth and perfect white; we may not always see the connection immediately between differing but unopposing truths. While one may be in possession of one truth, and another may have come into a knowledge of another truth, yet all these rays will at length be traced from their common centre, and will be seen to return to the universal fount of wisdom whence they all alike originally sprang.

If there is to be organization among Spiritualists, it must be solely on the basis of the known and demonstrated; any effort to confine, restrict or dogmatize must prove suicidal to the attempt at permanent organization.

The old adage, "history repeats itself," may be and often is misapplied; therefore we canscience, and the most glorious of sciences; not join our voices with those who say that because work attempted twenty-five years ago failed, work attempted to day must necessarily fail also. If we take the law of continuous evolution, growth, development and progress into consideration, are we justified in assuming that because immature attempts proved abortive, therefore riper endeavors will fail? The time may now be ripe for successful organic effort among Spiritualists, though six months ago may have been too soon for it.

We wish it distinctly understood that we do not oppose a move or moves in the direction of organic unification, but we do maintain The claims of Spiritualism are not new, and that if old measures are repeated, and old misthe experiences of modern sensitives are closely takes duplicated, the result cannot be very different to day from what it has been i past. The relation between cause and effect never changes; progress in horticulture or agriculture does not enable us to change nature's types, though we may improve them.

Knowledge does increase with experience. and liberty does increase with the power which results from knowledge. All experiences, even the most depressing, are valuable because we learn something through them, and when we have passed beyond the point where they can be of service to us, we can no longer undergo them. This is the brightest streak of comfort which can be brought to a sad and weary heart and there is not one so sad but that he will be lifted out of sadness if this truth reaches him

and penetrates to the seat of his consciousness. It is the mission of Spiritualism to widen man's horizon, to encourage investigation into the unknown but not unknowable psychic ocean in which we are all each moment bathing. Spiritual teachings are not arbitrary substitutes for other dogmas which they displace Spiritualism needs no priests, but it requires prophets as its interpreters, and the failure of its attempted organizations has been mainly due to the decidedly priestly yet most unprophetic character of the doubtless honest but mistaken persons who have undertaken to officially represent it.

If the Unitarian denomination can have a successful organization, it is not a hopeless task for Spiritualists to attempt the same; for the ranks of modern Unitarianism contain men and women of the widest diversity of thought, all united in a common, helpful ministry. On ethical questions there is far less liability to produce discord than on theological grounds, for the simple reason that conduct can be dealt

with far more easily than speculation. If there are in the United States to-day several millions of intelligent people who are sure that the central claim of Spiritualism is true, why should any of these hesitate to say so? If those who are honestly convinced that Spirit ualism is, broadly speaking, a blessing, would bravely voice their conviction, then the stupid and tyrannical laws often threatened and sometimes passed to restrain and punish the exercise of clairvoyance and similar gifts would be impossible. Tyrannical legislation is an outgrowth of apathy on the part of liberalminded and well-informed people, as no State in the American Union can support a State law against the will of the citizens, and even the Constitution of 'the United States declares itself open at any time to necessary amendment.

There are certain legal questions now before the public which demand earnest consideration: the most important of these is the right of persons to benefit their fellows without a license or diploma. Pharmacy laws which restrict the sale of poisons are not objectionable, and reasonable people will not resist them. Laws condemning medical malpractice are

[Continued on third page.]

Griginal Story.

FROM AGE TO AGE.

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

CHAPTER V-CONTINUED.

"Here we are insulted and abused by Rome," said my brother. "If he be the anointed let him deliver us; if he be the long expected, let him surround Israel with a glory never before known; let him put Rome beneath us; let him free us from bondage; restore our ancient freedom, and make for us a line of Jewish Kings, who shall rule the Jews more gloriously than ever people were ruled, and who shall make the whole world pay tribute to our treasury, and respect our holy city."

Not my brother alone thought these things. They were in the minds of the majority of the people, and had reference to Jesus or to any one who professed himself the Messiah. Through national glory and power the Jews as a nation would accept the fulfillment of the Scriptural prophecy regarding the anointed, and in no other way would they accept it. Therefore, Jesus died without converting the Jews, nor did the teachings he left behind convert them after he was dead, nor were their views altered because other nations who knew not of the prophecy of old time believed in him.

I was a Jew, and the kind of argument my brother offered was not without its effect upon me. That which many Jews wanted in a Messiah, I also wanted, but I believed they could be mistaken concerning Jesus. Perhaps be came as it suited God to send, not as it suited us to receive. Perhaps he came to save our souls, not our bodies.

He said he came to fulfill, not to destroy the law. These things seemed not unreasonable to me. Each day I became more and more engrossed in the new work of saving souls.

Men had been taken from their nets at the seashore-why not I from the bench? No man. he had said, who puts his hand to the plow and looks back is fit for the kingdom of God! If this was so, I had better go all the distance or none. But what would Ruth and the children do if I left them without support? It would be worse than ungrateful to quarter them all on Julius; or how, while working with Jesus and saving souls, could I get means wherewith to keep them? His words "Seek ye first the kingdom of God and all these things shall be added unto you," were ringing in my ears. He had also said: "Leave father, mother, household, and follow me." How could I resist it?

"I will leave you, Julius," said I; "I have a call that bids me labor in the Master's vineyard."

"I know of no such vineyard," he answered but wherever you labor, labor faithfully!" I bade him good-by, and then went straightway to my wife and children. I kissed the latter farewell, and sent them away. Then I

looked Ruth full in the face. She had been "My dear little woman," said I, "rejoice

rather than weep." "How can I rejoice, Jacob, when you are about to leave me and the children alone? Julius is poor and cannot support us, nor would it be right, after all his kindness. Hezekiah and Ezra have no sympathy with you. Yet go, Jacob," said she, seeing me begin to look melancholy, "go, and God be with you. I can-I shall work. Be good and honest; do not worry about us, while you are away. Remember that I am in spirit always by your side; remember that I shall ever be glad to hear of your success. You shall never be out of my mind, and your failures shall not fall upon you alone-though distant we shall share them."

I looked after her many times as I walked toward the gate of the city. There she was where I had left her, by the door. The smile that lighted the delicate features of her face I saw distinctly when too far distant for others to see! Ay, I saw it when many miles away, when fatigued and hungry, and when harassed by enemies and betrayed by friends I still saw it, and it illuminated my soul, giving me fortitude!

Jesus was at this time in Galilee, so I journeyed thither. A great work was being done by him, and because it was being done slowly, did not lessen its greatness. All things of magnitude, all great changes that come about, are accomplished only by degrees. No lofty pinnacle is ever reached at a single bound. The knowledge that a wise man possesses, as well as that acquired by nations, is learned not at once, but little by little. No good invention was ever perfected at once—the idea may come suddenly, but improvements are made, one at a time, until men can make no more.

An apple seed, planted, does not yield fruit the next day; a babe does not become wise in a single week; magnificent temples are not built in an hour. The seed yields after successive suns and showers: the babe must learn one little thing at a time; the temple must first have the foundation laid, then stone by stone it is builded; labor, care, skill, ingenuity, thought, patience and time are required to develop the building into beauty.

All things great come by degrees. We make

perfection. As it is in this life, it was before, and will be hereafter. There is a unity in nature throughout. One hand governs all now and forever. A divine finger points eternally in one direction toward the advancement of our better selves.

What we learn and remember in a single day is, if properly used, beneficial to us during the remainder of our lives. What we learn in a life is good for eternity. To use what we acquire in another life quite the same as we used it here may be out of our power, but it can and will be used for our benefit.

The work of Jesus was indeed great. He said his mission was to save the world; this was an enormous undertaking. I was with him soon after I left Ruth. The excitement I felt was not unpleasant, though it often tired me. I was never dissatisfied. Sometimes when I was following in the multitude after Jesus and his disciples, I was almost crushed to death. Sometimes I would lose them, hearing next of their being across the sea of Galilee. Then I would search them out and follow on.

I was imbued with the teachings, and resolved to proclaim them to those who through the crush had been unable to hear. Accordingly I went, following the Jordan to the Dead Sea. Here I began, but alas! I was a better follower than a teacher—a listener, rather than a speaker-and I found my work, even when my natural disadvantages were taken into consideration, rather unsuccessful. Yet despite difficulties. I undauntedly labored many months. Frequently I narrowly escaped with my life from an infuriated mob by the energetic use of my

It was with difficulty all these months that I kept myself out of prison. People told me I was insane, and if I was not already, ill-treatment was making me so. Once I endeavored to discourse under unfortunate circumstances. as I had eaten nothing for two days. My pulpit was a large stone on which was a small one serving as a chair. Being weak I was unable to move the smaller stone where I wished it and it fell off on the audience. In trying to prevent it I also fell among them.

The enraged crowd laid violent hands on me, carried me roughly about, cursed me heartily, and threw me into the water near by, where I nearly ended life by drowning.

This kind of work was very discouraging. Scoffers said it was all for the new religion and nothing for me. I heeded them not, but labored on. One day, as I crept cautiously and painfully into a distant town, intending to deliver another sermon to the rebelling people, I had news that my Master had been crucified! This seemed to justify my departure, so I quietly left the city and journeyed home.

When, after hard traveling, I reached Nazareth, nothing greeted me there as I wished. The life of an evangelist combined severe work with much privation and hardship, and as there was no money connected with it, I came back a poor man as well as one broken in health.

Julius continued his trade, but he was very poor. Something troubled his right arm, which rendered him often unable to work. Ruth, who had nobly promised to share my troubles, she who had worked and kept the children clothed and fed, the faithful little wife of my heart, was dead! Oh! I staggered under the blow. It hurt me vitally. She was dead, and come what would, do what I might, curse, pray, hope, despair, nothing could avail. She was gone forever beyond my reach, and I could never look on her dear face again. My children had been adopted by an old friend of mine, who lived a few miles away. My family was therefore no more.

Dejected and forlorn, I strayed into the country among the hills. I had neither hope nor ambition, the one thing left me was to die. In the hands of kind providence death is a merciful instrument. It comes with a blessing to those shattered in fortune or health; it enters the sick-chamber, and the sufferer's pain is gone; it gathers in the blind, the lame and the palsied, and it forgets not the brokenhearted; it is the balm time uses to heal old wounds; Peace employs it to reconcile enemies

humanity's greatest boon! Among the hills, a victim of memory it found me, and with a gentle hand it tenderly led me from a world with which I had nothing more

-it is misery's greatest cure and disconsolate

What better fortune could I have asked than this? To have my body deposited in the ground and my spirit to have its freedom: I soon knew I was dead. I visited my brother watching over his workshop, noting his successes and failures.

The existence I had just lived carried with it valuable lessons. The change was very great, from living a riotous, reckless life, to becoming a poor carpenter, struggling to get common food. This change I had keenly felt. But again I had done something to absolve my transgressions, by living a self-sacrificing life advancement in everything gradually. We as an evangelist. I had before dying fully rerise by steps; we progress slowly. No sudden | pented all my mistakes; I repented all my and lofty flight removes us from mediocrity to | faults, and what was more to the purpose I

in the spirit-world was now attended with the establishment one by one fell to me. more satisfaction than ever before. Much of As a reward for my obedience and faithfulremained here, but a great deal of time was | mingle with the fair sex, I fell to thinking that

learned for the first time why it is that a being penetrate the future? is born sometimes to live but a short time and then die. It happened thus:

sions, and resolved to do better in the future, and myself. That she was far better than most a spirit came into the company of which I was a member and proposed that all who were willing to devote themselves to living a short existence in the flesh should come forward. He said spirits were selected in two ways for the in time our highest hopes were realized. purpose.

atoned for his evil doing, he was subjected to family the remainder of his life, the business, reincarnation, and obliged to be born and suf- as was promised, came into my hands. fer the ills of the flesh, after which he died and death had taken place.

The other way in which spirits leave their peaceful abode to take on themselves the sufparents.

asked who in the company was willing to sacrifice himself to benefit another, we all begged that the first chance be given to us.

He consented, and shortly after a great many of those around me disappeared to fulfill their mission of love.

> CHAPTER VI. I saw wherein I conquered wrong, And in the next life's busy throng, That life saw less of care; And men who had lived lives of crime Compared their present lives with mine,

The existence I am now to relate differed in many respects from those I underwent on previous occasions, inasmuch as the extreme selfishness of the Egyptian and Grecian existences had—as much as I profited thereby—been removed from me; and the sad experiences in the days of Christ befitted me for something better - something at least nobler than I had

And thought their God unfair.

When I awoke from the spiritual to take part in the material world of the eighteenth century, with old England on all sides of me, I perceived that my character and surroundings were very different from what they had been in the past. I soon became known as an easygoing, jolly fellow, not usually given to worry or discontent; satisfied with life as I found it, centent to be carried in the current of human affairs, and willing to abide by the consequence thereof. Nothing in boyhood ruffled the serenity of my temper. It was said that I received my good nature from my father, who all to no purpose. She said I did not care for certainly was one of the best natured men in her, and would have it so in the face of all all London.

The father, of whom I have just made mention, was better known for his mirthfulness than for his mental activity. He had lived and carried on business as an innkeeper in the one neighborhood many years, and was held in high esteem by a numerous class who found it convenient to lay down the cares of the day and join in social conversation around the great she arose from her bed of sickness and was mahogany tables that offered refreshment and able to be about. If she felt disposed to congood cheer to such as would tarry as they journeyed through life.

I have heard him tell how, many years previous, he had stopped at this house, and found lessen my burden. very good people in attendance, which caused him to become an associate of the place; and as a trophy of misplaced love, I drank long and when the opportunity presented itself, he pur- deep, which had the temporary effect of makchased the place at a bargain, and continued ing me forget the nightmare that was so conthe business without change or alteration, save to change the name of the house at the request of the patrons from the Fireside Inn to that of the Cheerful.

This change did not come about immediately. It was the slow growth of public opinion. My father would have let the old sign remain until no one could read it. I verily believe, were it not, as I have said, that the frequenters in this same demon. general, and the lean fellows that worry about such things in particular, wanted him to do it: so it was done to satisfy their discontent.

One old gentleman, a Dr. Johnson by name. whom I learned afterward was a man of literary consequence, said, when the customers were debating on the momentous subject of re-christening the inn, "A fireside inn we would not seek in summer, nor would we visit an inn during the winter without a fireside, let its name be what you will. The cheerful we would gladly frequent at all times, and such a name would neither belie the inn nor its host."

How long father had known Mr. Johnson I have not the faintest idea, beyond the fact that the friendship was of long standing. When the old gentleman entered the establishment I was always dispatched in great haste to wait upon him. Sometimes he was in good humor, but oftener otherwise. He had quite a mind to have his own way at all times, and held people spellbound with conversation and argu-

Knowing him to be a man with extraordinary intelligence, I ever felt a little abashed as I asproached him, with the usual question, "A mug of ale, sir?" If he said, "Certainly, my ing, and separate from the woman at once. dear fellow," father would return with it, and addressing him familiarly as "Doctor," forthwith enter into conversation. But should he answer, as he did upon one occasion, with more wit'than mirth: "Ale! methinks you have but the one idea in your cranium, which, notwithstanding its thickness, would split if it contained another," my father would after a time approach very respectfully, addressing him as "Mr. Johnson," and in time Mr. Johnson would be in better humor.

With such eccentric characters as this old gentleman, and many others of a literary turn, our little ale-house was never dull. Something was always before us to excite interest or create merriment. My paternal parent, I may here remark, enjoyed the companionship of mind was unsettled. I had no home to return those surrounding his tables better when he sat and conversed with them than he did if it I grew so lonely in the old place that its very fell upon him to supply their demands. Inclination to work was never dominant with him, contrasted with the present, would make me and as his years grew in number, and his sad indeed. weight grew in pounds, any inclination he may have had in former days became so feeble that | the old place. I had of late felt convinced that it missed recognition. Of this I complained it was wrong to sell liquor. This conviction turies. Had it not been for their influence, the black little, however, as the amount of strength he would perhaps never have entered my head pall of ignorance would never have been litted from good by." Can you imagine my surprise at must necessarily exert to propel his corpulent had I not formed the acquaintance of a few the face of Europe. There was not an element of

was more of a sacrifice to business than a lov-It was for reasons such as these that my life | ing son could demand—therefore the duties of

the time I was quite happy-more so than I | ness, the right and title of the place was to fall had ever been on earth. Many conturies I to me at marriage. Being too bashful to even pleasantly passed, and most of it was occupied if these were the only conditions on which I in quiet meditation and rest. It was during this spiritual existence that I my chances were poor indeed. But who can

When the marriageable time came I was insensibly drawn to the irresistible conclusion After I had fully repented past transgres. that there was an affinity between some one women, I felt quite certain, and one so fortunate as myself must necessarily be on my best behavior to secure her. She no doubt was thinking very much in the same channel; and

As father had accumulated enough money The first way was, when a spirit had not to furnish a moderate living for himself and

I had always been obedient and thoughtful was shown what had taken place, and why it of his comforts, and he never failed to say I was so. Children born under such circum. was as good a son as God in his goodness had stances often find themselves the offspring of bestowed upon a father. In truth I tried to very ignorant people, who neither care nor be good to everybody. Many is the sixpence I miss them when they die-for it was not for furnished for a bed to the homeless, and gave their suffering that the event of sickness and abundantly to the hungry rather than see them want. We were quite beset with these outcasts, for they knew our bounty.

I brought my loving wife to reside at the ferings that accompany an illness and death in | home of my parents, feeling she had too much childhood was to submit to the ordeal solely of the spirit of kindness within her to disabecause it advanced the morality of the gree even with Mephistopheles himself. It was apparent, however, that I was mistaken. She When the spirit who had explained this formed an aversion for my mother of a very malignant type, and it needed no investigation on my part to learn my mother considered her a cross to be borne in order thereafter to get a crown.

Thus commenced an unhappy future for me. My maternal parent was of a nature to worry and fret over small matters, and the wife was not at all unlike her. For months I poured oil on troubled waters, but at length, unable to live longer in this state of perturbation, I moved to new apartments.

After residing a short time in my new home. my wife concluded I was unkind to her, and tearfully accused me of spending all my time in the ale-house, never taking her to church, in fact never taking her anywhere.

What shall I do?" asked I, in desperation. 'It will cost nothing to take you to church, but forsake my business I cannot-it being, as you know, our only means of maintenance." Upon hearing this she would say bitterly that cared more for a company of inebriates, and the inn they frequented, than I did for the one I had promised to love!

When Sunday came my patience was exhausted in my endeavors to get her to church. she having refused at the outset to go or converse with me. From crying and worrying over nothing, this foolish woman fell ill. My home became as unhappy as a home could be. Although I loved a laugh and dreaded misery, I was fast falling a victim to the latter influence. I tried to cheer her by promising to comply with any reasonable wish, but it was

Being without counsel, I took my mother into my confidence; but she being already her enemy, condemned the wife so heartily that I returned home more miserable than I had ever been before in my life.

The future did not look very bright to me. I saw no improvement in my wife, save that verse, it was always in a hopeless, melancholy manner. She really did not know what she wanted, and for that reason I was unable to

From the envy of seeing others happy, and stantly before me.

Yet, how delusive is the thought that strong drink will make or help us bear up in the hour of sore trial and affliction. There is no temptation that comes to a man with its offer of sociability and forgetfulness as readily as this: and, I may add, there is none that grasps his sorrow-laden mind to do it so much harm as

One day I resolved to lay the circumstances of my case before Mr. Oliver Goldsmith (author of the "Vicar of Wakefield"), a person who from all accounts could help direct me as to what was best to do in such an emergency. When evening came, the person in question took his seat at a table and began looking over the newspaper that lay before him.

Drawing great clouds of smoke from his long clay pipe, and sipping his ale as if trouble and he were strangers, "Refill my toby, landlord," said he, pleasantly, hardly glancing from the newspaper which he was reading.

When the ale was placed before him I made bold to present the subject, saying its nature was of so much importance to me that I felt sure he would not take offense at my freedom. "Certainly not," said he; "if I can be of service to you it will give me pleasure."

I told how troubled had been my existence of late; how my wife had made life so unhappy that the deadening effect of drink was the only harbor in which I could find any relief. After thinking a moment, he replied: " would advise that you give up excessive drink-

You seem between you to be a perpetual check on each other's happiness." When work was done that night I laid the case before my wife, who consented immediately, on the condition of my making sufficient allowance for her maintenance.

To drink moderately was more of a task than I had anticipated. The habit, for it had during the past twelve months become such, was not easy to check, and for a time my improvement was a matter of considerable doubt; but time and perseverance at length gave me the vic-

tory. Shortly after this struggle for self-supremacy I sold out my place of business at a fair price and resolved to seek another calling. The reason for this lay principally in the fact that my to at night, no object to awaken ambition, and walls would recall happy days, which, when

There was still another reason for my selling

had tried to atone for the past by living a bet- body on its journey to and fro with the beer, devout brothers belonging to a sect just starting, called Methodists, who provalled upon me to live a new life.

They converted me to their faith. This conversion had no sooner taken place than 1 began to think about my wife's reformation. She was unhappy, I well knew; she looked on her marriage as a sad mistake; she felt she had been wedded but not mated-a step taken irrevocably in the wrong direction. I, on the other hand, had faith that a change of heart would make her see things in their right light. So I called one evening at her mother's house, where she resided, and explained with glowing animation how happy a change religion had made in my thoughts, and that I wanted her to first seek salvation, and then to love me as f trusted I should deserve.

[To be concluded.]

Spiritual Phenomena.

An Arab Visitant, Materialized in Full Costume.

To the Editors of the Banner of Light:

On a recent Sunday I went to my library, and sat down at my table intending to write a letter. As I was about to take pen and paper, I sensed a presence—a spirit—but could not tell whom it might be. I was then impressed to take from a shelf the Koran (Sale's translation), and when I resumed my seat I was sure that my visitant was an Arab. I looked through the Koran, reading paragraphs here and there. topically, but not consecutively. I then turned to the life of Mahomet, which is an introduction to the translation. I found that it was a bitter, vituperative arraignment of the "Prophet," evidencing the gall and wormwood of an 'intense theological, and, I may say, Christian type of bigotry. I could not see through his spectacles. I thought the biographer, Mr. Sale, was altogether too bitter-studiously laboring to blacken the character of Mahomet through and through; casting aside the impartiality of the historian to write in the spirit of a church partisan. His biography and comments were not in the line of my thoughts.

Some years ago I delivered a lecture before one of our associations, my subject being: "Christianity as a Factor in Civilization." In preparing it I was necessarily obliged to travel over a wide area of the world's history for the facts essential to a proper consideration of the subject. I ran along the historic lipe of events for several centuries, studying causes and sequences; when I came to the seventh, I found Mahomet and his Revelation; as an incident, the segregation of the wild men of the desert, an organization which at once began to play an important part in the destiny of nations, both religiously and politically. My study of Mahomet and his career led me to estimate him as a man of remarkable powers, impelled by motives far removed from selfishness, swayed by high religious principles. As I was studying the great movement of Islamism, I remembered that my geography taught that Mahomet was an "impostor." Under the head of Arabia was the question, "For what is Arabia noted?" Answer: "As the birthplace of Mahomet, the impostor." Perhaps the compiler had read Mr. Sale's biography, and took his cue from that, rather than from any original investigations. The preparation for the lecture I have mentioned led me to discard this idea of imposture, and give Islamism its due weight as a factor in the world's history and progress.

I put Mr. Sale back upon the shelf, and took down Irving's Mahomet. I read a good portion of Vol. I., and at intervals through the week completed Vol. II. Nearly every day I sensed my new visitant, being more strongly impressed that it was an Arab.

On a later date I took planchette, and when a name of a friend was written, I asked: "Who is welcome; I receive him in the catholicity of the spirit."

On an afternoon later, being in my library, I took planchette, which wrote a word or two, when I was moved to lay it aside and take a pencil. Sitting quietly for a few moments, I sensed the concentration of spirit-power. I then began to write, consciously, yet without thought, ideas and words seeming to flow spontaneously without will or effort of my own. The result was the following communication:

Son of the Occident, the Son of the Desert greets you! I was with Mahomet, attached myself to his fortunes, and when he passed away in death, still followed the banner of the faithful. I was no idolater, but had no definite ideas as to man and his hereafter. All was majesty, and I adored. When Mahomet raised his standard, and gave the world the Koran, I accepted him and it, and was faithful to the end. I fell before Damascus. I fought under Khaled, called the Sword of God, railled under his standard of the Black Eagle, rushed into the fight with the shout "Alla Achba! Alla Achba!" but fell, pierced by an arrow, not, however, until I had done good service in slaying the foe.

Mahomet was honest; he was wise; he believed what he said. His visions he literalized; hence his polity and his religion. He came to a peculiar people. a nation of many tribes, and in no-other way could the warring, untutored sons of the desert be moved. In the providences of the spirit-world retribution was to come upon the nations of the earth; rulers were to be punished, nation's scourged. Follow close the lines of Moslem history and these facts appear as clear as the light of the shining sun. The Christian religion had become a bar to the world's progress; the clear ethics of Jesus had become overlaid with dogmas and superstitions, so much so that the good of the race demand. ed a rending earthquake. Christian lands were the volved in darkness; there was an eclipse of the world's intellect under the domination of the Church. Islamism shot athwart the firmament like a meteor. Kings were uncrowned, nations torn asunder, and from the pillars of Hercules to the distant Ganges the new religion belted the then known world. Learning was cherished, knowledge multiplied by noble universities. The vast empire of Islamism was radiant with the arts and sciences when darkness brooded over the rest of the world, where the Church held sway.

At length Christian fanaticism sought to try titles with Moslem fanaticism. The Crusades were organized, and poured their hordes of warriors and zealots over the lands swayed by the followers of Mahomet Peter the Hermit summoned the Christian nations to the conflict; but it was of no avail. "Rescue Jerusalem from the hands of the Infidels!" was the battlecry, to which army after army responded, only to melt

away with no results worth mentioning. Yet great good was accomplished indirectly, though not in the direction sought. Religiously the Crusades were a failure, but they brought the Crusaders in contact with Arabian learning and culture; and thus it was the infusion of new and better ideas which rolled away the Dark Ages, and set the world in the way of progress. It was the influence of Arabian ideas and Arabian culture which changed the apparent destiny of the world, and made possible the grand panorama of development during the succeeding cen-

progress in the Ohristian church; under the old order of things a black, rayless midnight of ignorance would have settled over the nations. That it did not is to he credit of Islamism

This knowledge cheers the Father of the Faithful, Mahomet. I have communed with him frequently. He knows that our faith, or what was our faith, though honestly entertained, was but a means to an and which none of us foresaw.

The Koran was a revelation, as much so as were the Christian Scriptures. The great central idea was the unity of God, and on this was based the superstructure of our religion. The ethics of the Koran excel the ethics of both the older revelations as we read them in the so called sacred books. Those "sacred books" are really very imperfect revelations. They have been mistranslated, interpolated and twisted by sects and sectarians to answer a special purpose, till they scarcely bear a semblance to the originals.

To put the matter to a practical test, place two communities side by side, one Christian and the other Mahometan, and I have no hesitation in avowing that for practical, pure, every-day morality, the Mahometan will far outstrip the Christian. And why? Because Christian theology has a solvent for sin, has "a fountain filled with blood," wherein the sinner may bathe, wash his sins away, and go straight to Paradise. Not so Mahometanism; measure for measure is its law, and every soul must pass over the terrible bridge, no wider than a scimetar's edge. There is no escape, no casting one's sins upon another, but a square facing of every one of them by every soul. Thus it is that Mahometanism teaches practical morality.

Son of the Occident, thy brother from the Land Beautiful would say more, but enough for now. Some future time we will commune again, when I shall have more to say of Mahomet, and the way of his successors, and explain more fully the scope and interest of the Revelation to the Sons of the Desert. Peace be with thee now and forever. HASSAN.

On the Sunday evening following I attended a séance at Mrs. Wm. H. Allen's. I took my seat near the cabinet, and laid the foregoing communication on a table by my side, in a roll. I expected my Arab friend would materialize sometime, though not that evening. Near the close I asked "Mego," the controlling spirit, if there had been any stranger in the cabinet. She replied:

"Yes: there is a strange spirit here looking on, and I guess he is learning how to materialize. He has got a funny dress, a queer thing on his head, and he is vellowish."

I remarked: "All right; I understand it." The séance closed; I put the roll in my pocket, keeping the whole matter a profound secret, to await results.

The next Sunday evening I attended again, putting the roll on the table as before, having kept my own counsels, so that if my expectations were realized there could be no claim that there was collusion, or that a previous knowledge on the part of Mrs. Allen had enabled her to play a part, and produce the manifestations. I meant there should be an absolute test—not because I had any suspicion regarding Mrs. Allen, for I have entire confidence in her honesty, but to stop the mouths of doubters. The séance opened. Several forms appeared, when "Mego," the control, exclaimed, "Oh! my; here is the spirit that was here last Sunday night! Such a dress as he has got on!"

The curtains parted, and there stood a full costumed Arab. There was a general exclamation of surprise at the wondrous, unexpected sight, and the query. "Who is it? Who is He turned, recognized me, and bowed; I stepped forward; he grasped my hand with an expression of pleasure at meeting me, and his success in materializing. One by one all the sitters came forward to obtain a clear and perfect view of the strange form and dress. He then reached out, took the roll, his communication, waved it before himself several times, evidently intending to indicate that it was his, than tapped me on the head with it, signifying that it came through my instrumentality.] then detailed the facts, the first disclosure I had made on the subject.

Putting all these details together, I cannot is this spirit that so persistently accompanies has been with me, dictated a communication, me?" It was written: "An Arab: your im- and finally materialized as I have described. pressions are correct." I then remarked: "He | The facts warrant the assertion that the manifestation was not of human or mundane origin. of any direct or volitional agency, either of the medium or myself. This full costumed Arab was seen by nearly a score of persons-and again on a later occasion, when he materialized in the presence of some thirty or more individuals. The Scriptures tell us of those in olden time who would not believe though one rose from the dead; even so, there are those like unto them in this generation, who seem to live in the past, and shun the living present. It is unfortunate that it is so, yet truth will in the end prevail, and error and untruth sink into an eternal tomb.
WILLIAM FOSTER, JR.

Providence, R. I., 16 Peace street.

A Bride's Experience on Her Wedding Trip.

To the Editors of the Banner of Light:

Prompted by the article which I read in your valuable paper of July 15th (signed by "L.") I, while visiting your city recently, called upon Mrs. M. A. Brown at her residence, No. 1098 Washington street, and had a surprising but most agreeable experience with that excellent medium. Knowing you are always ready to receive "facts," I will relate the circumstance to you. It is fair to suppose every wedding trip is fraught with interesting incidents, but I think mine is rather an exception.

I am myself a Spiritualist, but, strange as it may seem, I have chosen for a husband a Presbuterian deacon, and our wedding journey was to include, among other places, Boston, and my native city in Maine; so while in Boston I persuaded my husband to go with me to see Mrs. Brown; he was willing to gratify my curiosity, though of course believed nothing in such "nonsense." I had a satisfactory sitting, and as "Lulu," the control, was about leaving the medium, she all at once looked up again and gave me a perfect description of my father, who had been dead eight years, as standing by my side with a paper looking like a will in his hand. I said, "No-my father left no will, or papers of any kind; that is, none that we could find." Lulu said, "Wait and see where he is taking me." She then gave an accurate description of the old homestead and its surroundings, then said: "I am now in a barn, going up a rickety ladder on to a hay-mow, not much hay, but heaps of 'flopper's [meaning hen's] eggs, and plenty of cobwebs and dust; now over in that corner [designating the side of the barn] is a large, thick beam, and it has been sawed, and he is now taking out the front piece of the beam and in it is imbedded a tin box. He opens the box and takes out a will, a bankbook, and money. Now, Squaw, you can take that for what it is worth. I have given it to you just as your father has showed it to me; such a communication? After my father died

we - my two brothers and self-being his only heirs, and finding no will, sold the homestead and divided the proceeds; we supposed that must be all the property he left-though we thought he was worth more than just his home; so I said to "Lulu": "There must be a mistake about what you have told me, but I am on my way there, and if I find things as you say, you shall have a nice present." My husband scoffed at the idea, and begged me not to credit it for a moment.

We continued our journey, and on arriving in E-lost no time in calling upon the lady now living in what was once my home-ostensibly to see if the place had changed much. After chatting pleasantly awhile, I begged the privilege of going out into the old barn once more where I had had so many good times. She said, " Certainly you can, but you will find it a dusty place, for it is seldom ever used.' Sure enough, the place tallied with "Lulu's" description. We mounted the "rickety ladder," and while my husband, with the aid of a dark lantern, searched for the "beam," I picked up a great many eggs to carry to the house. At last he astonished me by saying: "A--, here is the beam, just as she said, and it has been sawed." Taking his kuife he picked out the board, and there was the "tin box." We quietly placed it in our satchel, and returned to the house, thanked the lady for the pleasure the visit had given us, and hastened back to our hotel. We eagerly opened the box, and found the will, a bank book and three hundred dollars in eagles. By the will the homestead was left to me; he had also property in the West, which was to be divided between us; also some very valuable land in E-, upon which stand some of the finest buildings in the city. As soon as we arrived home I consulted my lawer as to what steps to take first, and he wrote to the owner of these buildings concerning the land; they replied that the land was leased by them from Mr. - for so much, but that he died some little time ago; that he left heirs, but nothing was known of their whereabouts, and that the money and accrued interest were deposited in such a bank, waiting for them if they could be found.

Now, so far, everything I have done in looking up this matter has proved as correct as the land question, and I am convinced beyond a doubt that my father talked to me through that control.

I wish the "Psychical Research Committee" could have some such experience, and see how they would explain it. I was only too happy to fulfill my promise to "Lulu." My address you have, Messrs. Editors, and I am willing to answer any correspondence regarding this communication that I can-but for good and sufficient reasons I wish my name not to appear in print at present.

Wishing yourselves and the Cause in which you are faithful and devoted laborers success, I will sign myself. SUNSHINE.

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

October Magazines.

THE INDEPENDENT PULPIT.-D. R. Wallace has a thoughtful article entitled "John Stuart Mill on the Utility of Religion;" "Evolution from Individualism to Nationalism" is a contribution from the pen of Grace Danforth, M. D.; Herman Wettstein, in an able and forcible manner, replies to Rev. James Billings's article in the September Pulpit, in which the latter draws the line of demarcation between soul and no soul in the degree of intelligence that distinguishes man from the lower animals; E. Hannum gives a very interesting account of his experience with a ouljaboard; he affirms that the answers to questions manifest intelligence and often knowledge of events unknown to the sitters, and pertinently asks, "What is it that spells?" J. D. Shaw, Editor and Proprietor, Waco, Texas.

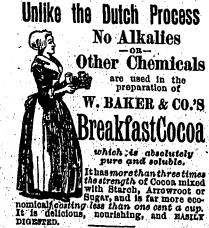
NEW ENGLAND MAGAZINE. - A fully illustrated escape the conclusion that a veritable Arab article upon the history and present life of Williams College is contributed by Prof. Leverett W. Spring, among whose graduates are many remarkable men; Sylvester Baxter, under the title of "Howell's Bos ton," writes in a delightful manner of the scenes the great novelist describes so well; James G. White-It was extraneous entirely, and independent ly contributes a timely paper on the "History of the Freedom of the Seas," in which he reviews the subject, from the old Greek and Roman days down to the present; "The Regicides in New England," by Frederick Hull Coggswell, relates chiefly to the adventures of Whalley and Goffe in Connecticut; of special interest to Connecticut people is Mrs. Clapham's "Colonial Neighbors," a description of the life of the old Woolsey family of Long Island a hundred years ago. Other excellent articles also appear, and the illustrations are particularly fine, the frontispiece being a portrait of William Dean Howells. Warren F. Kellogg, publisher, 5 Park Square, Boston.

THE ST. NICHOLAS (into which Wide Awake has been merged) opens with "The Story of a Grain of Wheat," told by W. S. Harwood, who describes its journey from the "seeder" to the dining-table; a funny story entitled "The Prince's Councilors" is related by Tudor Jenks in a delightfully entertaining manner; Eustace Rogers describes how the remains of Columbus were lost and found in an article on Santo Domingo and the Tomb of Columbus," which is as exciting as a fairy tale; all boys who are lovers of adventure will be charmed with the romantic story of "The Rajah of Sarawak," the son of an English clergyman who became an Eastern potentate; Jennie E. T. Dowe contributes "The Brave Hussar," a poem in which is narrated an act of heroism. There is a wealth of good things for the young, and older people will be equally interested. The Century Co., Union Square, New York.

A Wonderful Discovery—Catarrh and Con-sumption Cured.

There is good news for our readers who are victims of Lung Diseases, Catarrh, Bronchitis and Consumption, in the wonderful cures made by the new treatment known in Europe as the Andral-Broca Discovery. Write to the New Medical Advance, 67 East 6th street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease. ulars of your disease.

She (inquiringly)—"Married yet?" Ho (bitterly)—
"No." She (bitingly)—"How surprising!" Ho (suavely)—"Engaged yet?" She (delightedly)—"Yes." Ho
(revengefully)—"How surprising!"



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

Banner of Tight.

BOSTON, SATURDAY, OCTOBER 21, 1893.

How Old is this World?

Who knows, or can compute? The six thousand-year manikin solons who have pretended to be familiar with the whole story, are being blinded by the irrepressible blaze of light that is shed on the subject by the steadily advancing revelations of science. A hundred years ago, James Hutton, in his "Theory of the Earth," first made an attempt to formulate a chronology of creation, as the state of scientific knowledge then permitted. But since then it has made vast strides. Geologists have ascertained that the surface of the globe is constantly wearing away under the influence of water and wind. What is worn off is carried down to the sea or into hollows, where it is deposited and forms sedimentary rock.

Sir Archibald Gerkie, President of the British Association of Science, stated in an address at one of that Association's meetings that the stratified rocks attain an average thickness of a hundred thousand feet. The material of which they consist was all washed down from high planes, deposited and left to stratify. The surface of the land carried down as sediment in rivers, as shown by an inspection of their banks, has been reduced at the rate of a foot in seven hundred and thirty years; while in places where the land was more stubborn it has taken sixty-eight hundred years to lower the surface one foot. Of course the deposit is no more nor less than the denudation. So that while some of the sedimentary rocks have grown a foot in seven hundred and thirty years, others have taken sixty-eight hundred years to rise to that height. And the period of time required to build up one hundred thousand feet of sedimentary rock has varied according to locality from seventy-three million to six hundred and eighty million years. Therefore the active work of creation lasted for a cycle intermediate between these two figures; and the cycle varied with endless succession of periods of disturbance by volcanic force and glacial action, and the frequent submersion of dry land alternating with the emerging of continents out of the seas. These may have retarded, but could not have accelerated the growth of sedimentary rocks.

The fossils teach the steady uniformity with which the work of creation proceeded. No observable change has yet taken place in the forms of animal and vegetable life. While a few species have disappeared, not one new species has been evolved. The fauna and flora of ancient Egypt, as depicted on monuments eight or ten thousand years old, are identical with those found in that country to day; and shells, which inhabited our seas before the ice age, and grew in an ocean whose bed overlaid the Rocky Mountains, are precisely the same species that are found to-day in the Bay of Monterey, and the waters of the Chesapeake. It is evident that there has been no essential change in the conditions of life since these animals and these vegetables were first brought into being. Yet how vast the shortest period possible to assign to the gap that stretches from that remote epoch!

The prehistoric record of our planet is having its veil lifted little by little. The era preceding the age of civilized man has been painted. The preceding age remains to be sketched. when the forests made way for clumps of stunted larch and willow, incessant snowfalls covered the plains, glaciers crept down from the north, and gradually a vast sheet of ice half a mile thick drove mankind, with the mammoth and the reindeer, to those fortunate regions which escaped the agony of the last ice

age, when the ice melted at the tropics or receded to the pole, or dense tropical jungle grew up in the deserted morasses, when swamps steaming with tropical heat swarmed with uncouth batrachian and reptile life, trees of monstrous growth shed their shade over shiny pools and black ooze, and in the distance long mountain ranges whose fontanelle had not yet closed, poured a never-ceasing flood of lava down their sides. The materials for this page of the earth's history are accumu-

Prof. Virchow on Cremation.

It is with sincere satisfaction that we note the spread of the sentiment in favor of crema tion, and primarily and fundamentally on sanitary grounds, as it should properly be rested. It is really nothing serious that the churches oppose this purest and completest process of decomposition for human remains, for either calculated ends or doctrinal reasons; the great and conclusive fact in the case is that the practice of cremation is in the highest degree protective of the health and lives of the living, down, down through a long succession of generations.

Professor Virchow, than whom no man of science throughout the world ranks higher in attainments in the special lines to which he has devoted his life, recently published an article in a Berlin magazine on this subject, that bristles with facts of statement and reflections suggested by them, bearing with overwhelming weight. He says that among the things most to be considered is the treatmentof the bodies of persons who have died of contagious disease. Hundreds of proposals are offered to make the dead less dangerous to the living, but people still refuse to accept the only reliable remedy - the burning of the bodies. Medical men agree that no disinfectant will work with such absolute certainty as fire. Heat alone will destroy the germs of disease. The bedding and clothing of persons sick of a plague should be destroyed by fire, and also the bodies of the victims of the plague. All the arguments against cremation have been silenced. Persons who have once been present at a cremation must acknowledge that nothing can be more decent. Cremation, he says, does not by any means prohibit that the rites of religion should be observed: If we remember how the bodies of the cholera victims were treated at Hamburg, we must acknowledge that cremation would be a great and humane improvement. The poisoning of wells in the vicinity of graves will thereby be made impossible. No authority on this subject could be higher than his, and his words should be heeded with the seriousness they deserve. There is little doubt that cremation will come more and more into practice in our own country, which is not burdened with the yoke of custom and belief that holds down the free ideas of the populations of the Old World. The purification of the sources of water supply alone will be enough to turn the general sentiment into the right channel.

Spirit of the Press.

Ghosts of the Capitol.

The corridors of the Capitol swarm with ghosts, so declares Kate Field's Washington. They may not be visible to the ordinary man, but the Congressman whose eyes are open to much that his constituents may not perceive

much that his constituents may not perceive can see them plainly enough.

The principal member of this shadowy tribe is one whose appearance is misty. Indeed, it manifests itself most frequently by sound. It is known as the Ghost of a Show. Sometimes it appears in connection with a cardidacy for reflection, sometimes in relation to a favorite bill. It is not lacking in genial qualities, and has been known to inspire great deeds; but it is a tantalizing ghost, whose appearance generally operates as a Jonah.

Another ghost has a habit of stalking, gloomy and threatening, across prospects which a moment before seemed brilliant. It wears a cynical leer, and its presence is blighting. The apparition just spoken of disappears before it like day before darkness and leaves it a sole presence in an atmosphere of despair. It is known as the Ghost of the Broken Promise, and is one of the most overworked wraiths in the estabment. A man may survive its first appearance, but a second is prestread.

or the most overworked wraiths in the estab-ment. A man may survive its first appearance, but a second is pretty sure to be fatal. It resembles somewhat the conventional pictures of Justice, but the scales oscillate in a manner that shows very delicate adjustment; the sword is remarkably big and there is no bandage over the eyes. Stategmen have been known to get the eyes. Statesmen have been known to get prematurely gray trying to dodge this unwel-

come visitant Another vastly more amiable spectre is the chost of the Sweet By and By. It is Protean in its aspect and mendacious in its suggestion. It is most frequently seen by the younger members, and often comes with a push-cart full of bers, and often comes with a push-cart full of votes and bouquets, pausing now and then to clap its hands in such a way as to imitate the plaudits of a nation. When the older members see it, it is usually hazy. It breathes hopeful but indistinct words, whose general purpose seems to be the description of a tariff bill that will satisfy all classes, and a financial policy that works entire justice everywhere. Occasionally this ghost exhibits a railway ticket that works entire justice everywhere. Occasionally this ghost exhibits a railway ticket with the name of the member's home distinctly printed upon it and conspicuously deficient in the matter of a returning attachment. At

such times it is often displaced by the Ghost of a Show, which is met with unusual welcome.

The Ghost of a Smile is a very frequent visitant. It waits upon members who make humary appearance. morous speeches.

Practical Advice.

"Speaking of ghosts," said C. M. Convers at the Lindell, "I must say that they have treated me well. I owe all my prosperity to them. In 1866 my wife's father died, leaving, so far as we knew, no property. After his demise my wife declared that he frequently appeared to her, and always in the daytime. She was much frightened, and insisted upon moving into another house. We moved, but the apparition was not to be got rid of. She declared that it always looked as though it wanted to speak to was not to be got rid of. She declared that it always looked as though it wanted to speak to her, and I advised her to encourage it to unfold the secrets of its prison-house. One day it appeared to her as she was placing dinner on the table, and she mustered up courage to ask what it wanted. It replied that many years before death my wife's father had acquired several town lots in Philadelphia, which were now quite valuable, and that the deed to the same could be found in an old copy of 'Plutarch's Lives,' of which he was very fond. We hunted up the book, and, sure enough, there was the deed. My wife was the only heir, and the message from the dead was worth a cool \$20,000 to us. Now, I did not see the ghost, and do not know whether my wife saw it or simply imagined it. I cannot say whether the message was conveyed by word of mouth, or by sage was conveyed by word of mouth, or by some mysterious spirit telegraphy, but I do know that I found the deed as directed, and got possession of the property."—St. Louis Globe-Democrat.

The Ancient Denier Resort.

Every Eastern potentate of ancient times was so accustomed to the idea of being poisoned, that the most important functionary about the court was a taster, who tasted every dish and every glass of wine before it was set

dish and every glass of wine before it was set before the king.

Mohammed was always on his guard against poison; but, in spite of all his precautions, was once poisoned by a Jewish mistress, Zainab. She administered the poison in a leg of mutton, and, although it did not kill the prophet, he for many years suffered from its effects.

The Roman Empresses and Princesses, Theodosia, Julia Domna and Sabina and Aggrippina, were the most accomplished poisoners of their respective times. The last named was the first tutor of Nero in the art, and made him acquainted with not a few of its mysteries before he secured the services of Locusta.

After the death of James I. of England, the populace took the notion that he had been poi-

populace took the notion that he had been poisoned by a jealous woman at the instigation of Villiers. A quack doctor named Lamb was suspected of having furnished the fatal dose, and we literally tarm to learn the supplier of the supplier and was literally torn to pieces by a mob in Cheapside in broad daylight before the police could interfere —Exchange.

A Long While to Wait.

When an author writes anything, and has it accepted by one of the great magazines, he is always in a fever of excitement to see it in always in a fever of excitement to see it in print, and not infrequently gets sadly out of patience at the long time that intervenes between the acceptance and the publication of his work. It may help some such to know that one of the articles which appears in one of the January monthlies was accepted and paid for more than twenty years ago. Writers do not often realize that the perplexing question that confronts most editors of magazines, and even of daily and weekly papers for that matter, is not where to get stuff to fill up with, but what can best be left out in the crush for room. Many a contribution is turned away from editorial offices, not because it is not well worth torial offices, not because it is not well worth publication, but because there is so much ahead of it that the editor does not see any probability of being able to get it in. The simple fact is that in these days there are too many good writers for the number of good readers.—N. O. Picayune.

The Influence of the Republic.

Think of what the republic has done for humanity! When we started at the end of the last century, the statesmen of Europe shrugged their shoulders at the most dangerous political their shoulders at the most dangerous political experiment that was ever tried on a large scale. A government by the people, they declared, means a series of revolutions. It is great, it is glorious, but it is utopian, and will end in disaster. Central America and South America followed our example, until the whole Western hemisphere became Republican. France had ambittons, and after a series of struggles won a grand success. The idea was triumphant, and the time is not far distant when crowns will be placed on the shelf with the rest of the briga-brac.—New York Tele-

The English-speaking people wield the strongest power on every continent. They are the absolute masters of America and Australia; the greatest force in Europe, Asia and Africa. They dominate the world as no other people in history ever did.

CONSUMPTION CURED.

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

The Place of Spiritualism. [Continued from first page.]

a person can get out a license to injure his brother with impunity, the law which sanctions that license is abominable. Wherever it can be clearly shown that injury has been inflicted, penalty is sano; but to punish people who have committed no wrong because they do not belong to a privileged class, is an outrage upon human right and an insult to intelligence.

There are among Spiritualists a number of magnetic and other healers who do far more good and far less harm than a large percentage of regular M. Ds. These persons should be protected by law, not convicted of misdemeanor, fined and imprisoned because they do not cringe to tyranny. Class-legislation is unrepublican and un-American, and whoever favors it has not imbibed the spirit of American institutions.

There are certain questionable privileges resulting from organization, such as the ordination of ministers, etc., which appear to us rather dubious. The taxation of church prop erty is as just as the taxation of the homes of the people. In California church property is taxed like all other property, and all religious denominations thrive there. Liberal-minded people everywhere see the injustice of exempting property from taxation on the plea that it is used for religious purposes; therefore it should not be the object of those wno entertain this conviction to take advantage of an unjust law and get as many buildings of their own as they can erect free from taxes, but they should agitate for the repeal of unjust laws, and join in this work with free-thinkers, who are honestly seeking to lift a load from the shoulders of many who are unable as well as unwilling to carry it. Why should people be compelled to support a religious edifice? All religious edifices have the same right as secular buildings to exist, and a church has no more and no less right than a musical conservatory. Both may be useful, both may exert a beneficent influence, and both may be conducted in a business like manner. Why should one be taxed and the other not? Why should ministers of religion travel for one-half fare on trains and boats, when their salaries are often ample and their traveling necessities few.

We must, if we desire to stand well with the community, organize, if we organize at all, not with conviction, but for the purpose of stating our convictions and aiding in the general triumph of honor and fair dealing. A title or diploma is no evidence of spiritual growth. We cannot ordain ministers to preach, because the very people who ordain them cannot prophesy themselves, and certainly have no power to impart to others a gift they do not themselves possess. Apostolic succession may be a reality when we acknowledge those as successors of prophets and apostles who manifest prophetic and apostolic capabilities.

Spiritualism is a democratic revelation, and must be democratically accepted and disseminated. Let there be no self-appointed leaders, no blind leaders of the blind; but let there be just as much intelligent organic effort as will conduce to a better fellowship among all who are enjoying the blessing of an impartial revelation of the spirit, which is based upon the grand, simple truth of universal brotherhood. As seekers after light, we may all unite; but as pretentious claimants to a final revelation, we have no apology for existence.

For Brain and Nerve Food Use Morsford's Acid Phosphate.

Dr. O. WORTHLY, Lancaster, N. H., says: "I have used it in cases requiring brain and nerve food as a result of overwork, attended with exhaustion and loss of strength, with impaired direction with each result." digestion, with good results."

New Publication.

THE BOOK OF THE FAIR, Part Third, which has been received, is equal in every respect to the preceding installments of this elegant and superb publica-

Chapter the Fifth is concluded, and among its accompanying illustrations deserving of special mention are a scene in the interior of the Moorish palace, which conveys an idea of Oriental luxuriousness, and a view of the Alaskan village, with its row of tall columps decorated with curiously carved images.

In Chapter the Sixth the author gives a faithful description of the brilliant and impressive ceremonies attending the dedication in October, 1893, etc., and the opening of the Fair in Chicago by President Cleve land. This chapter is profusely illustrated with engravings of the flag-ships of the various nations that participated in the naval review, the Spanish cara

Chapter the Seventh deals with the Government and Administration departments, etc.

The most essential points of the Fair are, in the various numbers of this valuable work, presented in a manner for enduring remembrance. The Bancroft Co., Publishers, Auditorium Building, Chicago, Ill.

A Natural Food.

Conditions of the system arise build flesh—there is urgent need of arresting waste—assistance.

ing waste—assistance must come quickly, from natural food source.

Scott's Emulsion

is a condensation of the life of all foods-it is cod-liver oil reinforced, made easy of digestion, and almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

A DAUGHTER OF THE DRUIDS.

BY A. K. H.

Symbolism is in this book recognized as having been the language of the most ancient of earth's people. Everything to them had a spiritual significance, especially so the astronomical figures of the skies. The author endeavors, by means of a pleasing story, to reveal the veiled meaning of these star groupings as apprehended by the ancient Druids. The qualintness of some of its expressions, and frequent reference to the phrases, terms and customs of a very remote period, serve to make the book one of great interest to dilligent students,

CONTENTS.—Chap. 1. An Ancient Name. 2. Allied de Kymber. 3. Ursula's Lesson. 4. A Home Sibyl. 5. Hugh. 6. Finding the Key. 7. Yule-tide at Kymber. 8. What old sol Said. 9. Mutterlugs of the Storm. 10. Night in the Coombe. 11. A Witch Hunt. 12. A Belted Knight. 13. Flight. 14. The Old Cromlech. 15. Sainte Marle's. 16. Eaftranchisement. 12mo, cloth, pp. 300. Price \$1.25.

For saie by COLBY & RIOH.

MINISTERS TELL IT.

We Have our Pastors' Assurance of These Facts.

The Word of Ministers Taken as the Strongest Proof.

Persons Believe the Pastor Before Any One Else in the World.

There are no words so strong as those spoken by the true minister of the gospel. One knows and feels instinctively that such words come from the heart, and are prompted only by the earnest purpose of doing good to humanity.

We do not wonder, therefore, at the great influence with the public of the strong and ringing words of praise which the eminent divine, Rev. C. D. R. Meacham, gives that most wonderful of medicines, Dr. Greene's Nervura blood and nerve remedy. When he was run down in health, weak in nerves, prostrated in strength, and with his blood badly impaired, he was restored to sound and vigorous health by this marvelous health renewer.

Here are the exact facts in his own words:

"I am very glad to say in regard to Dr. Greene's great remedy that when my blood was badly impoverished by an old scrofula humor, and my nervous system was greatly impaired, Dr. Greene's medicine gave me wonderful relief.

"At the present time my health is as good as at any time in my life and my confidence in the Greene's

time in my life, and my confidence in Dr. Greene's remedy is constantly increasing.

REV. C. D. R. MEACHAM,

Pastor Baptist Church, Townshend, Vt. Doubtless the same heartfelt sympathy and great desire to see the sick made well inspired the Rev. Dr. J.W. Walker, Presiding Elder of the Methodist Church, Fort Dodge, Ia., to also recommend Dr. Greene's Nerv ura blood and nerve remedy to the sick and suffering. He, too, has used it himself; he, too, knows that it

"I have given Dr. Greene's Nervura blood and nerve remedy a fair test, and am free to say that I consider it rightly named. I have recommended its use to several.

REV. J. W. WALKER.

cures, that it is sure to make the sick well if they use

Presiding Elder, Fort Dodge, Ia. We have published the testimonials of vast numbers of people who were cured by the use of the great discovery, Dr. Greene's Nervura blood and perve remedy, but we take more pleasure in giving to the world Rev Mr. Meacham's own words and those of Rev. Mr. Walker in regard to the wonderful benefits they received from this valuable remedy, because we realize that the earnest words of a minister will have great weight with sufferers from disease, and everybody who reads to slip into advantages gained by compromises their convincing words in regard to the sure and remarkable curative powers of this medicine will lose no time in securing a bottle and thus obtain a cure.

Most people need a medicine to invigorate the blood, strengthen the nerves and start up a healthy action of the liver, kidneys and bowels. Be sure and use Dr. Greene's Nervura blood and nerve remedy. It is purely vegetable and perfectly harmless, and is kept by all druggists at \$1.00.

Its discoverer is the well-known Dr. Greene of 34 Temple Place, Boston, Mass., who gives consultation and advice free to the sick personally or by letter. The sick should use immediately Dr. Greene's Nervura blood and nerve remedy, for it is not only the best remedy ever discovered, but those using it have the privilege of consulting Dr. Greene, personally or by letter, concerning its effects, their health, etc. This fact alone guarantees the assurance of cure. If you need a medicine, do not fail to take this best of all remedies.

WORLD'S FAIR TEXT-BOOK Mental Therapeutics,

COMPRISING TWELVE LESSONS DELIVERED AT THE HEALTH COLLEGE, 8 SOUTH ADA

STREET, CHICAGO, BY W. J. COLVILLE. STREET, CHICAGO, BY W. J. COLVILLE. LESSON I—Statement of Being Relation of Man to Delty II—Prayer and Unction: A Study of Desire and Expectation. III—Faith: Its True Nature and Efficacy. IV—Chemicalization or Crisis. V—Divine and Human Will. VI—The Creative Work of Thought: Our Thoughts Build our Bodies. VII—Telepathy, or Thought: Transference and Hypnotism: with Practical Directions and Statement of Benefits. VIII—In ultion the True Educator. IX—Diagnosis. X—A Practical Lesson on the Most Direct Method of Spiritual Healing. XI—Concentration, its Development and Use: The Real Antidote to Hysteria. XII—Practical Illustrations of the Correspondences between Mental States and their Physical Expressions.

Leatherette, pp. 183, price 20 cents. Leatherette, pp. 139, price 50 cents. For sale by COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO 50 CENTS. A BOOK

WRITTEN BY THE

SPIRITS OF THE SO-CALLED DEAD, With their Own Materialized Hands, by the Process of

Independent State-Writing. Through MRS, LIZZIE S. GREEN and others as Mediums Compiled and arranged by C. G. HELLEBERG, late of Cincinnati, Ohio.

This work contains communications from the following exaited spirits: Swedenborg, Washington, Lincoln, Wilber-force, Garrison, Garfield, Horace Greeley, Thomas Palne, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madame Ehrenborg and others. Cloth, 12mo, with engravings. Price 50 cents, postage free. For sale by COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO \$1.00. BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of Ali Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KARDEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject. Cloth, price \$1.00.

For sale by COLBY & RICH.

PRICE REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth; Or, Light from the Shadow-Land. BY M. KARL.

This work may prove a beacon-light to many souls, tempest-tossed and struggling amidst the storms, the darkness and the confusions of earth life. It is hoped that it may bring to all into whose hands it may come higher, truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when right-ly viewed, in all his works and ways.

Cloth. Price 40 cents.

Cloth. Price 40 cents. For sale by COLBY & RICH.

Descriptive Mentality. BY HOLMES WHITTIER MERTON.

A concise and practical mothod of learning to read the character, habit and capacities of the mental faculties, from their definite signs in the head, the face and the hand. Requires only one-tent the study required by phrenology, and gives much better results. A complete description of the mental faculties and their cultivation. The alm has been to widen the general view of life, to teach a valuable art, and to present a new and interesting source of amusement, without making a cumbersome and tedious book.

One hundred and twenty pages, on heavy paper, clear type, leaded, illustrated by eighteen pages of photo-ongravings and half-tones, made by the author expressly for this book.

Faper, S0 cents; cloth, §1.00.

For sale by COLBY & RICH.

ARYAN SUN-MYTHS:

The Origin of Religions. BY SARAH E. TITCOMB.

The title explains its general object—that of tracing the sacred names, symbols and doctrines of the different religious systems that have arisen in Asia and Europe to the "sun" or "dawn" myths of the primitive Aryans. But it has a more particular aim, which is to show that in all times and in all lands where they have settled, or to which influence of their religious ideas have penetrated, the Indo-Germanic peoples have been the worshipers of "a crucified Savior," and reckoned "the sign of the Cross" among their religious symbols; and that Christianity and the attributes and actions of its Founder are but repetitions, in a transmuted and developed form, of the beliefs and traditions of Buddhism and other earlier religions.

Cloth, glit top. Price \$1.25.

For sale by Oolby & RIOH.

BANNER OF LIGHT:

Spiritual Philosophy.

ISSUED WEEKLY .

At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAO B. BIOH......BUAINESS MANAGER
LUTHER COLDY, }
JOHN W. DAY, }
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of Might PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-tific, tific EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events. The state of the secular events and secular events of SPIRITMENT, REPORTS ON SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. ***

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus on their respective Journals, and call attention to it editorially, will be entitled to a copy of the BARNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to thu office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 8 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Seeler, 23 Olinton Place. Philadelphia, Pa.-8. WHEELER & SONS, 472 North

Pittsburgh, Pa.—J. H. LOHMEYER, 10 Kirkpatrick st Cleveland, O.—THOMAS LEES, 105 Cross street. San Francisco, Cal.—J. K. COOPER, 746 Marketstreet Chicago, Ill.—CHAS. MACDONALD & CO., 35 Wash agton street; THE POST OFFICE NEWS CO., 101 Adams

Brattleboro', Vt .- E. J. CARPENTER, 2 Market Block. Providence, R. I.—WM. FOSTER, JR., 18 Peacestreet. Detroit, Mich.—SPIRITUALISTIC SALE AND CIR-ULATING LIBRARY, Fraternity Hall Office, 78 State st. Rochester, N. Y.—ALFRED JACKSON, Arcade Book-tore; WILLIAMSON & HIGBEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, 63 Pynchon street. Hartford, Ct.—E. M. SILL, 83 Trumbull street. Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Day Milwaukee, Wis.—OTTO A. SEVERANCE, 135 8th st. St. Louis, Mo.—E. T. JETT, 802 Olive street.

Grand Rapids, Mich.—MR. DAVIDSON, corner carl street and the Arcade. Luckets, Va.—STOUT BROS. & CO Portland, Ore.—W. E. JONES, 291 Alder street. Australian Book Depot.—W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE.

This work is one of the most dignified and thoughtful discussions of Psychical problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot full to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Fsychical phenomena. This volume embraces the subject matter found in Mr. Bavage's masterly series of papers which appeared in The Area during 1832, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine portrait of Mr. Savage.

Price, cloth, \$1.00; paper, 50 cents.

For sale by COLBY & RICH.

Price Reduced from \$1.50 to \$1.00.

Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man, thou shalt never die."

Edited and compiled by GILES B. STEBBINS, Detroit, Mich. These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own, land, and close with inspired volces from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching glimpsee of the future, and the wealth of the spirit catching glimpsee of the future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory—full, too, of a divine philosophy.

The best translations from a very wide range of literature, ancient and modern, all relating to a most important subject. From so many gems each reader will find some treasured favorite for hours when the weary heart reaches out toward the higher things of the immortal life.—Chicage Inter-Ocean.

Inter-Ocean.

Poems dear to all who look beyond this mortal life. It is a good service to gather them into this convenient form; an unusually good collection, and to manya drooping soul their music will bring refreshment.—Ohristian Register.

Fourth edition. 12mc, pp. 284. Frica \$1.00, postage free.
For sale by COLBY & RIOH.

EASY LESSONS IN SPIRITUAL SCIENCE

Especially for the Young. BY MYRA F. PAINE.

An extract from the introduction reads as follows: "Our only desire is to simplify some of the beautiful lessons which the toying spirit teachers have been bringing to humanity so that every child may comprehend them."

Famphiet, pp. 58. Price 10 cents; 12 copies, \$1.00.

For sale by COLDY & RICH. Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin, reatment and Oure. By GEO. DUTTON, A. B., M. D., Cloth, 60 pages. Price \$125.
For sale by COLEY & RICH.

BANNER OF LIGHT BOOKSTOKE. SPECIAL NOTION.

Gelby & Mich, Publishers and Booksellers, 9
Beaworth hirest (formerly Montgomery Place),
oever of Province Street, Hoston, Mass, keep
for all a dempite assertment of Spiritual, Progreasive, Reformatory and Miscellaneous Books,
as Whelesale and Retail.
Trans Casis.—Undersor Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sundent to fill the order, the balance must be paid (O.D. Orders for Books, to be sent by
Mail, must invariably beaccompanied by cash to the same until the fractional part of a dollar in postage tamps
—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.
Buscriptions to the HANNEN of Lour and orders for
our publications can be sent through the Purchasing Department of the American Express to. 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. Hame and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. turn canceled articles.

Newspapers sent to this office containing matter for ection, should be marked by a line drawn around the

Banner of Pight.

BOSTON, SATURDAY, OCTOBER 21, 1898. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, 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, 59 and 41 Chambers Street, New York.

> COLBY & RICH. PUBLISHERS AND PROPRIETORS.

er Colby, }......Banner Editors.

franc 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.

Another Progressive Step.

The American Board of Foreign Missions representing the Orthodox, Trinitarian Congregational churches of the country, closed the most important session it ever held, in the city of Worcester, last week. Like the Presbyterian Church in the cases of Drs. Briggs and Smyth. the Congregational Church is having a severe contest over the fact of evolution in religion and religious organizations. In the case of the Presbyterian Church, the old, the long-estab lished and concreted, the heart-faith and doced. The outcome of its action is not uncertain if evolution is a law of the universe of matter, mind and intelligent spirit.

The American Board, acting for the Congregational Churches, has shown the greater wisdom. The question focalized upon the return in time, become impregnated with the same of a missionary, the Rev. Mr. Noyes, to the spirit. Japan mission. Mr. Noyes is not a blind kitten, receiving dogmas in his milk from his would-be theological mother, but with open eyes and a manly brain is submitting his theological pabulum to his own reason and analysis. He is not a church puppet, but a man. He differs in opinion and faith from the Rev. Joseph Cook, et al. He sees clearly that the old, stereotyped nomenclature of "the heathen world" cannot be continued with propriety, as the law of evolution and the forces working through it have placed many of the old heathen peoples on a level with Christian nations in religious conceptions, science, philosophy and personal and social ethics. The voice of Japan-Mr. Noyes's own mission-at the World's Parliament of Religions at Chicago, was more potent, in every respect, than that of the supra-Orthodox representative of Christianity in the person of the Rev. Joseph Cook.

Mr. Noves has learned to reject the dogma that the soul of man at its transition from earth is hermetically and eternally scaled up; that one of its most essential attributes, the key to moral character, to wit, the free choice, is eliminated, and that all further growth or change in the spiritual nature is arrested; that as a completed piece of spiritual mechanism he enters heaven to mechanically sing eternally, or departs for hell to be forever shut in among its sulphurous vapors, and roasted in its fires. He has better conceptions of the nature of God, the character of his administration and the laws which govern the universe of matter and spirit. Hence he believes in progress; in a probation for the building of an eternal character after the death of the body. And, wisely or unwisely for his temporal interests, he voiced his belief. The Christian Japs agree with him, and so do the intelligent,

religious Buddhists. So do not the Rev. Joseph Cook and the Orthodox religious standstills of the Congregational churches. The issue was joined at Worcester last week, and the friends of Mr. Noyes and evolution won, and old Puritan Or- | The senior editor of this paper has had sittings thodoxy lost. The debate was spicy. It was young blood against old; common sense against | and feels to say that she is one among a comdogma; progress against stagnancy and death. The Rev. Dr. R. R. Meredith, in defending Mr. Noyes, carried the hearts of the large audience with him. He said that "he did not particu- Building, entrance at No. 81 Bosworth street. larly care about the Board-it was simply a piece of machinery whose usefulness, in the Smith, whose mediumship is in every respect opinion of many, was ended; he himself would | legitimate. This we know from personal sit like to break it in pieces." He criticised the tings with her. Her address is Vernon Cot-Managing Committee of the Board severely for tage, Crescent Beach, Revere, Mass. A trolley attempting to make doctrinal machines of mis- car from Boston stops at the door. For time of sionaries, and said: "The doctrine of future sittings in private, see ad. on our fifth page."

oyster shells. The churches do not believe that the ignorant heathen are condemned to eternal perdition. The doctrine is a libel upon

God. Wo don't believe it in the churches." irrepressible Joseph interjected, "Speak for yourself, John," and was Cooked by the stinging rejoinder: "I don't speak for you, sir,"

(which was vigorously applauded.) The key of the situation is largely financial, the question of annual contributions by the churches. Without the shekels, the sinews of war, the Board dies. It is already heavily in debt. The prudential committee keep it so. Several of the leading, progressive and most liberal of the churches have already taken ac-Board because of the narrow and assuming spirit of its committee - notably Plymouth Church of Brooklyn N. Y., and one of the oldest, wealthiest and largest contributing churches of Boston. The continued reign of means a greater diversion of contributions into other channels - and the death of the Board, with its old methods of evangelizing the world.

The ferment in the churches is general. It is confined to no sect, no location. It follows the usual course of all evolutionary progress, in that it has its sturdy opposers, and takes short, imperfect and careful steps. But these in their course swell into a grand march; for there are no backward steps, only an occasional seeming.

We uncover our souls in respect and honor before that great army of celestials who, on the spirit-side of life, have planned and are, in their own methods, carrying forward this great purposes of the Creator and God of all. The glory of their triumph will be a surprise and a joy to all in earth and heaven. The Cause is already moving with rapid strides-so rapid that our intelligence can hardly keep pace with it. It will be the fruition of Spiritualism and its angel mission—a unit religion, spiritual in character; and a unit race, bound in the ties of a Universal Brotherhood.

The Spirit Parliament.

The consensus of public opinion touching the results of the Parliament of Religions, recently held in Chicago-referred to editorially in THE BANNER for Oct. 7th—as found in the religious and secular press, inspires anew the hope that a broader and deeper spirit of tolerance is pervading the heart of the world. Toleration has been the one great need of the ages which have elapsed, as well as the age present. When a person is convinced, both in intellect and heart, that his right to the entertainment of a religious creed and the forms of worship which express it, exists only as he acknowledges the equal rights of all who differ with him intellectually in religious creed and its expression. then only is he prepared for the exercise of a true, loving charity as taught and exemplified in the life of the great Galilean, the founder of the Christian religion.

We are not of the opinion that the Chicago parliament has disclosed what our Christian friends call a "miracle." It has simply voiced a growth in the right direction-the upward movement of the race from a condition of religious selfishness, intolerance, bigotry and a purely earthly ambition. The better educated of all religious sects, from Brahmin to Christian, have met and publicly acknowledged the force of education and all that intellectual culture implies and has implied during its longfought battle with ignorance and its legitimate children of the brain and heart.

While the savages of the past would have used their war-clubs in defense of their fetish, and the zealots in opposition would have responded with the dungeon, thumb-screw and stake in defense of their fetish, the intellectual giants representing both ancestors have only used their tongues in decorous debate, disclosing to an anxious world the fact that education has enlightened and conquered the leaders. Pagan and Christian, with a fair prospect that the rank and file of discipleship in each will,

We doubt, even after this exhibition on the free soil and under the free Constitution of the American republic, whether a similar parliament with an equally favorable outcome could have been held in any other country of the world-Great Britain only excepted.

Any one at all familiar with the history of the world for the present century, and eape cially for the last half century, if unprejudiced, must admit the great influx of spiritual enlightenment which has increasingly charac terized the last five decades. This increasing spiritual wave has carried with it an increased intellectual force, and both give promise of greater results in the present and immediate

future. There is disclosed method, order, an increasing force, and behind it all an evident plan in all this procedure. It is not earth born: for the wisest and best of earth are confessedly incompetent to effect a moral revolution upon such an immense scale. If, united, they had the wisdom to devise a plan, they would not have the force to execute it, even though they could secure a unit heart-beat. We owe our gratitude and our thanks to the greater parliament of spirits on the hither shores of continuous life. They, earth-born, but now excarnate, have the wisdom to devise, the sympathetic heart to move, and the force to execute their loving purposes within the beneficent and comprehensive laws of the All-Father's universe. And under their continuous ministrations bigoted selfhood will yet uncrown itself and acknowledge that this later and greatest revolution of the ages had its rise and progress, as it will have its full fruition, in the great Spirit Parliament of the eternal realms.

Since THE BANNER'S notice of the advent of a new trance medium in our ranks through whom spirits of an exalted nature were voicing messages, she has been kept busily employed; her clientele will increase as this lady becomes more fully known to the public. occasionally the past year with this medium. ing list of mediums through whom "policy" alone has no part. This medium, Mrs. W. P. Thaxter, occupies Room No. 3 of the Banner There is another trance worker, Mrs. B. F

probation, as a question, is as dead as last year's Re-opening of the Banner Message Dopartment.

It gave us great pleasure to be able to state. as we did last week - that we had finally com-After the round of applause had ceased, the ploted our New Arrangements in regard to the continuation of the spiritual circles inaugu rated by a powerful Band of Spirits in the earliest days of THE BANNER's existence.

We at the same time announced that the publication of the messages received in private through Mrs. B. F. Smith's mediumship, and answers given by W. J. Colville, under this new arrangement, would be commenced with the conclusion of those obtained through Mrs. tion and diverted their contributions from the Longley's mediumship [which will occupy some six numbers more].

The statement thus made in THE BANNER has called out the subjoined vigorous and thoughtful endorsement from the Hon. Sidney old, bigoted ideas of the Joseph Cook school, Dean, to whose views, so cogently expressed, the attention of our readers is directed.

To the Editors of the Banner of Light:

Whatever step in the progress of the Cause THE BANNER takes is of the deepest interest to the spiritualistic public. It is not only the old pioneer and vigorous defender of the truth, but has kept its youthful vigor during all these long years of stalwart and faithful service for the Cause. The evident guidance of THE BAN-NER's course from the spirit side of life, and its array of exalted guides who have weekly ministered to its columns, the crowd of spirits of all classes who have been privileged to voice their personality and send loving messages to earth friends, have largely led in the long, conwork in harmony with the laws and loving | tinuous tests of the truth of spirit return and communion.

> The patrons of THE BANNER were pleased, in reading the announcement in the last issue of the paper, that the guides were still in command; that they had selected the philosophic, logical and versatile Colville, the medium whose brain is so wonderfully attuned to the touch of spirit fingers, as the medium for answering the multitude of perplexing questions which are constantly arising in the awakening intellects and hearts of this age. May a rich spiritual baptism upon his soul give him an abiding consecration for his work!

> And so, our good medium sister, Mrs. B. F. Smith, has been called by the spirit-world to follow in the illustrious line of Banner circle mediums, and send to afflicted human hearts the personal knowledge that their dead live. remember and still love them! This was a wise and happy choice. I have a somewhat extended acquaintance with trance mediumship and trance mediums, and while respecting and honoring all who use their gifts to aid humanity, there is no one in the range of my acquaintance so well fitted for the work. Mrs. Smith is well-known as an honest, true woman and medium, pure in her thoughts, purposes, speech and life, spiritual and devout of heart, unostentatious, charitable, and most delicately attuned in spirit and brain organism. There is no mistaking the character of her trance conditions. She seems, to the eye of a medical observer, to sink into the physical condition of a profound coma; her own spirit giving place, she temporarily ceases to be and to act herself, and another spirit individuality possesses and uses her organism. In the presence of this " miracle" doubts disappear and the spectator sits convinced. May her personal shrinking from this duty to which she has been called be overcome by the higher sense that she is serving a countless host of immortals struggling to reach their earth friends, and by the knowledge of the good she is permitted to do for humanity clothed and unclothed by a material

> And good, wise, loving FATHER PIERPONT. commenced is fully accomplished. With him are Spirits WHITE, BERRY, CONANT, BRITTAN, and a host of others more intent upon effectual service than even their co-workers in the mortal. I know that I voice the great satisfaction of the patrons and friends of THE BANNER at the new departure directed by its spirit guides.

> The list of medium servants of the Banner Circle Room is an honored one. There have been no mistakes of selection from first to last. It has been a trying position for each. With such a draft upon a sensitive's magnetism it is not strange that the physical system, and especially the nervous organism, should become disarranged and the body succumb to disease under the strain. It has been suggested by the wise spirits themselves that the health, comfort and continued usefulness of the mediums require more frequent changes and less length of continuous service by one.

It was, doubtless, for this reason that a radical change in the work of the Circle Room has been inaugurated and the labor divided. The two departments of "Questions and Answers" and "Individual Messages" should not have been laid upon one medium. It is like a university professor conducting two different classes in their studies - say chemistry and moral philosophy -- both in the same hour. The professor might stand up under the burden for a time, but his physical health would pay the penalty of his double service.

The second feature of the new departure is the substitution of the private scance for the public circle room. Any one conversant with circles where communications with excarnate friends are sought, knows the imperative importance of harmony, of a magnetism generated by a proper blending of the spirits and the magnetisms of the sitters, of a passive, receptive condition on the part of the participants, and of the quiet attention of all. The true sensitive-and who could be more sensitive than an excarnate spirit using a strange brain and vocal organs in the presence of a large company of mortals?-is seriously disturbed and often rendered powerless by things which to many appear insignificant. The success of the Banner circle in the past has shown the great force of the spirit band and the unseen multitude of co-workers who have from week to week thronged the Circle-Room. The private sitting now inaugurated does away with these very serious obstacles to grand results. and the friends of THE BANNER will heartily approve the change.

As a friend to THE BANNER, its editors, and the great work which the spirit-world is performing through it and them, I bid you God speed, and pray that each may have a long and vigorous life. Fraternally and sincerely, Boston, Oct, 11th, 1893. SIDNEY DEAN.

"The Blography of Satan," a work by K Graves, has reached a new edition—see announcement

All Right-But-?

It was extremely gratifying to read in the Pittsburgh (Penn.) Commercial Gazetie a full report of what is called, in scare lines, a sensational sermon by Rev. Dr. Sutherland of the Second Presbyterian Church of that city, on The Influence of the Departed upon their Friends Still Here," in which he freely admits the presence of invisible intelligences and their power of impressing and communioating with us, although, for policy's sake, he steps aside to denounce and condemn Spiritualism as "falsehood and fraud, with a grain or two of truth as a basis." If he had only paused to pick up and exhibit to his hearers that "grain or two." it would have been much more fair and satisfactory; and he certainly ought to have done so, as a professed lover of truth, and especially in view of the high importance deservedly attached by him to the doctrine of spirit presence, spirit impréssion and spirit communication.

Although the disclosures which were re ported in his Sunday sermon are in no sense new to those who are familiar with manifestations of a kindred character, they possess a special interest in being openly made and adhered to as thoroughly true by a Presbyterian clergyman of high standing in the pulpit of one of the populous and important cities of the Union. It signifies that Spiritualism is steadily and surely finding its way into the churches and the pulpits, and silently leavening the spirit of congregations and ministers, streaming the benign influence of its teaching over assemblies and individuals, the teachers and the taught together, and silently preparing the welcome way for the coming baptism of all troubled, sorrowful soul in the darkness of unmen alike in a knowledge of heavenly truth | necessary doubt and despair. It is a timely and a renovating power of genuine and lasting monition, and one much needed. The deep salvation. We are at all times intensely glad and abiding comfort given the human heart by to note these reports of new conviction, a knowledge of the objective evidence of conwhether those who make acknowledgment of it are unwilling to admit the reasonable claims | a lasting peace as the world can neither give of Spiritualism as the undeniable continent of the convincing manifestations or not. That is their own affair.

It is enough to say that in this public discourse Rev. Dr. Sutherland admits the facts which are conveyed by Spiritualism alone to the sense, and, through the sense, to the spirit of mortal men. He confessed openly that a sainted mother can come to one even in his slumbering hours; that there are times when we feel that we do know from what direction we are impressed, from those in the unseen world who are still bound to us by the golden chain of a deathless affection. He confesses he cannot believe that we are completely cut off from those whose memory we so foully cherish. He declares that no human reasoning can make him believe that his own sainted parents have entirely forgotten him or lost all interest in his welfare. "There are many things," he says, "teaching us and influencing us in this world, of which we know neither the origin nor how they do it." He declares that " know little of the possibilities of a spirit free from the limitations of the flesh." And he rightly says "there are marvelous instances of mental and spiritual quickening and manifestation that can be accounted for only on the principle that there is in this universe more than we see with the eyes of the body."

We cannot tell how close we are to the invisible world," says Rev. Dr. Sutherland. "We cannot measure or estimate aright the powers and possibilities of a spirit in the physical body. this house of clay-much less its powers and possibilities when freed from it at death." Then again he says, "we have no right to suppress truth, or to deal with it timidly because of its possible perversion by deluded or designing men. Men should study more earnestly and profoundly the great realities and possibilities of the spiritual life." All this is well. and we repeat that we rejoice to record it. But it would give us much more pleasure to the Spirit Chairman, still remains at his post, note that this preacher of the gospel, who counwith the pledge never to vacate it until the sels others in all seriousness not to suppress the truth, instead of suppressing it himself as he does in reference to Spiritualism, whose phenomena he openly admits to be so real, had come out with true moral courage and admitted that he found Spiritualism to be true, whether he saw fit to qualify his admission in any respect relating to the forms or instruments of manifestation. His great fear may easily be conceived to be that of the (inevitable) dissolution and disappearance of his theological dogma that supplies for him the substantials of present existence.

Healthy and Timely Judgment.

"A clergyman of the Church of England' criticises, in a communication to Light, the tian"; and it regards Spiritualism as "the lectures of Rev. Edward White, as containing grandest moral delusion of the age, and the dian extremely one-sided view of Spiritualism, and expresses a doubt whether he possesses any knowledge whatever of the phenomena and ascertained facts. It is, says he, describing the purport of the lectures referred to, "the old, time-worn cry of Danger! Danger! The devil everywhere and God nowhere! Snares and nitfalls on every side for weak and helpless man and no light, and help whatever to guide him in the darkness!" From the standpoint of Mr. White's own conclusions, and admitting the manifesting power to be exclusively evil, he insists that it would surely be in the interests and for the happiness of manderlie the phenomena, and over which it may be possible to gain control. For, he adds, it is surely a well-established fact that certain inable influences which were not induced by pinch for all time to come. spiritualistic practices.

He nevertheless maintains that this conclusion is both immoral and irrational, and entirely inconsistent with the character of God as revealed in Jesus Christ. We know, he proceeds, that most thoughtful men have a craying after some knowledge of the world beyond, and that, with the larger number of them, one scrap or fragment of objective evidence is of infinitely more value than all the dogmatic statements of the churches. The craving after certainty of another life is part of human nature. It is reasonable to suppose that God has not created a longing which He cannot or will not satisfy, and that thousands of human souls who cannot believe must be content to de-

spair. It is admitted, he says, that the link between the two worlds exists, and that certain peculiarly organized persons become the means by which intercourse can be established and the so called dead can communicate with the living. It is also most fully admitted by those intimately acquainted with the subject that evil is mixed up with good, and that the ignorant and frivolous communicate as well as the true and the good. Indeed, we could not conceive it to be otherwise. Is it, he asks, either moral from her late residence, No. 3 Hancook stree, or rational to conclude that the mediumistic Boston, at the ripe age of 87 years.

alft is but another snare for the weak and un. wary; that the earnest seeker in attempting to open the door imperils his life; and that, although the connecting link is naturally and organically provided, the evil element alone of the other world, under a thousand ounning disguises, is let loose upon the searching soul? Can there, he well inquires, be a conclusion more monstrous? Could the "Paganism" of which Mr. White speaks so contemptuously have conceived a doctrine more dark and deterrent? He asks the lecturer if he knows anything definitely of the spiritual results which the truths of Spiritualism have exercised upon certain minds! And he asserts that it would be a thing fatal to Christianity if we were to test the truth of any particular dogma by its practical result in the moral life!

"I know" [he adds] "personally of numbers of people to whom the truth of spirit-intercourse and the evidence of continued life beyond the grave have brought unspeakable comfort and consolation; who, confused and perplexed by the clamor of conflicting Christian preeds and religious beliefs, have found rest in the objective and clear evidence offered to the reason, and who by it have risen to a higher and nobler faith in God and hu nan duty.

I know of several hard-headed skeptics to whom Spiritualism has brought the full assurance of a life beyond, and with it the increased sense of a higher responsibility."

And this "clergyman of the Church of England" concludes his critical and thoroughly just commentary by appealing to all to be careful lest we put a stumbling-block in the way of some of our brethren, and, in the spirit of a mistaken conscientiousness, bar the path to fuller knowledge and progress, leaving many a tinuous life and unbroken intercourse, is such nor take away.

A Wail from Zion.

It is an unmitigated wail of despair, or what sounds very much like it, that goes up from the Herald of Gospel Liberty of Dayton, O., on "the growth of unbelief," this being distinctively stigmatized as the age of unbelief in its wofullest tones. Never, it feels obliged to admit, have unbelievers in Christendom been so large a proportion of this whole of the people; nor does there seem to be any suspension or diminution of the growth; converts to the opposition are apparently making faster than ever." And it grieves to have to say that the larger proportion of these unbelievers are actual or former church members, and almost wholly of the Protestant communions. It ought to know why, but it does n't; if Protestantism meant anything originally and did anything eventually, it dissolved the darkness of ecclesiastical superstition, emaucipated human reason, declared the sacredness of private judgment, and challenged an open investigation of truth. To denounce or to pityingly patronize those who so take its meaning is to discredit the Protestant claim.

But "one of the mightiest forms of unbelief. and perhaps also the most entrancing the world has ever seen," in the opinion of this saddened Herald of Gospel Liberty, is Spiritualism! And its chief accusation against Spiritualism on this score is that it claims "that the Holy Scriptures were full of testimonies from, and demonstrations of, departed spirits"; that they unfolded an ancient and a high form of Spiritualism"; that Abraham was a Spiritualist to whom angels literally appeared, and so were Jacob, Moses, Joshua, Gideon, Saul, and the prophets of the Old Testament." And it charges Spiritualism with readiness to accept the messages of the prophets as spiritualistic communications, and the miracles as credible, being wrought by the intervention of spirits; with receiving Christ as the chief medium of his age, and a son of God in the preëminent sense, working "miracles" with angelic aid, as did his apostles following him. This it alleges to be the "fascinating teaching of Spiritualism, by which hundreds of thousands have been won." And it feels so deeply grieved over the fact that it is "an easy thing for the biblelover and the Christ-follower to accept this new religion.''

This Herald of Gospel Liberty further bewails the fact that "the ultimate results of Spiritualism are a secondary place for prayer, the Scriptures, the Church, and the Christ of the New Testament." Indeed, it believes it "impossible for a person to accept Spiritualism and remain for any length of time a Chrisrect foe of Christ and his church." For which we suppose Spiritualists should be duly sorry, as no doubt they are. But what are they to do about it? If, as this same Herald says, "it was a sweet thought that the living might commune with their dead, and that the dead might come back in spirit-form to abide in companionship with the tarrying ones of earth." then why is it not natural and right to entertain it? Why do "the Scriptures, the Church, and the Christ of the New Testament" forbid men and women to entertain it, to cherish it, to become familiar with it? What is there wrong or even harmful in it? What, in short, is the trouble, kind to seek to ascertain the laws which un- unless it is that Spiritualism takes away the assumption of priest and preacher, and opens the heavens to all recipient mortals alike, without theologic intervention? There is where dividuals are subject to external and undesir- the shoe pinches, in fact, and will continue to

Mrs. Brigham's Lecture

At the Boston Spiritual Temple, Berkeley Hall, Sunday evening, Oct. 15th, was considered so important a production that Mr. Jacob Edson of this city—who had a verbatim report made-intends putting it in pamphlet-form for general circulation; but he has signified his desire to first have it appear in the columns of THE BANNER: Therefore this splendid address will be put in type for publication in our next

GEORGE A. BACON writes us from Washington, D. C., anent our new arrangement for the Message Department: "I am pleased to learn that you have secured the services of W. J. Colville and Mrs. B. F. Smith. You have now the strongest pair of mediums for their respective work that is obtainable. I sincerely wish that your efforts to meet the needs of the spiritual public will be correspondingly appreciated by them, and that THE BANNER will hereafter flourish as it justly deserves to."

Mrs. Amelia Bigelow, relict of the Rev. Andrew Bigelow, passed to spirit life Oct. 9th,

Dr. J. M. Peebles, writing to us upon sundry matters from San Antonio, Toxas, says 1 learn from a San Francisco correspondent that Dr. W. H. Terry of Australia has reached San Francisco half ill from a rough sea voyage, and ere this is probably in Chicago taking in the World's Fair. While Bro. Terry is a practicing physician, proprietor of a book and drug store, editor and proprietor of the Harbinger of Light-an ably conducted Spiritualist journal—he finds time to attend to the interests of the Progressive Lyceum and other matters connected with the dissemination of pure un- quarrelsome at times and sweet as honey at other adulterated Spiritualism. Without the least flattery it is but justice to say that Dr. Terry constitutes the working bone and sinew of Spiritualism in Melbourne, if not in Australia. And I sincerely hope that Spiritualists, from San Francisco to the wave-washed shores of our eastern cities, will give him a warm welcome and a most generous greeting. When he reaches San Antonio I intend to put him into the sunniest room in my Sanitarium, feed him upon hygienic food, cover his writing-desk with roses, let him listen to the music of my macking-bird and revel in my library of two thousand volumes, while together-with limbered tongues—we talk over the spiritualistic battles fought and victories won during my two lecture visits to the goodly land of far-away Australia. It is more than possible that I accompany him on his return to Victoria."

On our sixth page will be found the official report (by J. F. Snipes, its President) of the session of the New York Psychical Society for Oct. 11th. The practical views of Bro. Howell, therein embodied, are worthy the special attention of every reader of this number of THE BANNER.

Mr. Lambert Bigelow, a pronounced Spiritualist, passed to higher life from his home at Eastlake. Worcester, Mass., Oct. 12th. Mrs. Carrie E. S. Twing, assisted by Parker Pilisbury, officiated at his largelyattended funeral, which occurred at his late residence on the noon of Oct. 16th.

Dr. C. E. Watkins was at the Crawford House. Boston, Monday and Tuesday last, and gave séances with remarkable success, we understand. He will be in Boston on Monday and Tuesday next, and can be seen at Dr. H. B. Storer's office, No. 406 Shawmut

A correspondent writes that Miss Roxalana L Grosvenor, the veteran Spiritualist, is lying very seriously Ill at her residence, No. 227 Elm street, West

Read the advertisement (fifth page) headed "Inspirational Hymns," etc.

A Fine Reception

Was tendered Mr. and Mrs. C. P. Longley of Boston by Dr. and Mrs. Schlesinger, at their hospitable residence, 1 Polk street, San Francisco, Cal., on the evening of Saturday, Oct. 7th. The parlor, handsomely decorated with blooming flowers, presented a joyous scene as couple after couple arrived, until a happy assembly thronged the spacious apartment.

scene as couple after couple arrived, until a happy assembly thronged the spacious apariment.

Music, singing, speech making, the interchange of personal congratulation and reminiscences, and last but not least the serving of a bountiful collation, made up the order of exercises on that happy occasion.

Dr. Ravlin, a popular and eloquent lecturer of San Francisco, as chairman of the evening, made the opening address of welcome to Mr. and Mrs. Longley, and expressed himself as more than happy to an nounce that these two workers in the Spiritual Cause—the one as a singer and composer, the other as an inspirational and trance meditim—had come to settle for a time in San Francisco, and to unite with its workers in our ranks in dispensing the gospel of love and truth to needy souls. The Doctor was very eloquent in his remarks, not only in this opening address, but later in the evening while voicing the sentiments of Mrs. Schlesinger toward her guests, as she was too ill to speak for herself.

Other choice and earnest words of welcome and congratulation were expressed toward Mr. and Mis. Longley by the President of the San Francisco Society, Mr. Yeaw, Dr. T. B. Taylor, Mrs. Hendee—the ploneer medium of California—also her nephew. Dr. Hendee of Oregon, Dr. Temple, Wm. Emmette Coleman, Mr. Colby, and others. The beautiful compositions of Mrs. Tully and Mr. Rice.

The entire occasion was one replete with harmony and the best of good cheer, as Mrs. Longley pratefully acknowledged in her response to the many tokens and words of love and welcome that had been bestowed upon her and her companion. "Not as strangers in a strange land do we come," said Mrs. Longley, "for we feel the warmth of your greeting, and know that we are taken into your hearts, and may become of your own households. To this land of sunshine and flowers my heart has turned for years, and now the dream finds its reality, and the hope is fulfilled "Tho speaker paid a fitting tribute to the fidelity and labor of Mrs. Schlesinger, editor of the Carrier Dove.

A Pleasant Occasion.

Mrs. M. A. Brown celebrated the eighteenth anni versary of her control by Spirit "Lulu," on Wednesday evening, Oct. 11th, at her home, 1008 Washington street. Boston.

street, Boston.

The parlors were decorated with flowers, and filled with "Lulu"s" friends; many fine presents were bestowed on the spirit and the medium, and social converse, refreebments and the following exercises made a very enjoyable evening; Choice songs by Mrs. Clapp (notably "That Anthem Sweet"); remarks, Lulu Nona; readings by little Mildred Rich, Miss Incz Robbins; remarks, J. B. Hatch, Sr.; the reading of a letter from Paul D. Wallis; banjo solo, Willie Hersey; bone solo, Georgie Robbins; song, Dr. W. A. Hale; a word from "Blackberry"; reading, Mabel Robbins; remarks, Mr. J. A. Robbins, J. B. Hatch, Jr., Mrs. Pierce and Mrs. M. A. Pope.

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

Edgar W. Emerson has the following engagements for October and November: Saratoga Springs, N. Y., Oct. 22d and 20th; Hartford, Conu., Nov. 5th, 12th, 19th, 26th.

19th, 26th.

Mrs. Mary F. Lovering has returned from a trip to the World's Fair, Chicago. Her address is 140 Lexington street, East Boston, Mass.

W. J. Colville's work in Baltimore and Washington is increasing in interest and importance with every lecture. He speaks on Mondays, Tuesdays and Wednesdays in Hughes Hall, Washington, D. C., at 8 P. M., in Baltimore, Sundays, ii A. M., 4 and 8 P. M., and Thursdays, 8 P. M., in Raines Hall, Baltimore street. His class in mental science meets on Fridays and Saturdays, 3 P. M., in Phrenological Institute, 111 W. Franklin street.

Mrs. Ida P. A. Whitlock, we learn, accomplished

Mrs. Ida P. A. Whitlock, we learn, accomplished much good during her engagement in September with the First Spiritual Society of Buffalo, N. Y. We understand also that Mrs. Celia Nickerson is now speaking for the society.

mr. J. Frank Baxter continues his well-appreciated services in New York City; but with this week he will end his present engagement there, Friday evening, 20th inst., and Sunday forenoon and evening, 22d. On Sunday, the 20th, Mr. Baxter will locture in Lynn. The Sundays of November are secured for Washing ton, D. C. Address, for week evenings and a few Sundays in May and June, 1894, 181 Walnut street, Chelsea, Mass.

Chelsea, Mass.

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, Brookiya, 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 Bunday engagements, will please write immediately to her permanent address, P. O. Box 517, Chicago, Ill.

Do You Have Asthmat

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery that they are sending out free by mail large trial cases of Kola Compound to all sufferers from Asthma who send their name and address on a postal card. Write to them.

Paris dispatches announce that Marshal MacMahon, Duke of Magenta, and Ex-President of France, passed on, Oct. 17th.

Of the 863,000 teachers in this country, more than 20,000 are women. Woman proverbially can't throw a rock to hit a cow, but it is wholly safe to trust her when it comes to teaching young ideas how to shoot.

—Ex.

NEWSY NOTES AND PITHY POINTS.

The age is dull and mean. Men croep,
Not walk; with blood too pale and tame
To pay the debt they own to shame;
Buy oheap, sell dear; est, drink, and sleep
Down-pillowed, deaf to monning want;
Partitles forward. Pay titles for soul insurance: keep Bix days to Mammon, one to Cant.

-Whittier.

This is a land of "pure delight" where all are free to fight—with their tongues as well as their fists. Yet general peace prevails, notwithstanding. Greed is the "spake in the grass" that makes men and women

HIS 707H BIRTHDAY.—Luther Colby, editor of the BANNER OF LIGHT, celebrated his 70th birthday yesterday at the old Colby Homestead, near Bartlett's Corner, with the family of his nephew, William Colby, and his brother, Moses Colby, who is a veteran 40'er. Editor Colby is hale and hearty, and a picture of health.—Newburyport Daily News, Oct. 18th.

A locomotive engineer on the Great Western Railway, it is said, is a spiritual medium, and, being such recently, when an attempt was made to wreck his train, slowed down his engine, and thus prevented an appalling loss of life. The world calls it "premont tion," which but faintly gives the true idea. It was direct spirit intervention-nothing else-and he who gave the warning was probably a personal friend and guard of the said engineer whom he could impress.

Certain people's self esteem is so largely developed, that if they had an idea that they could safely go over Niagara Falls and come out on top, they would make the jump. This class finally wind up as did lately the slack wire pedeatrian, who by a misstep tumbled suddenly into eternity.

All bad people have their spirit friends, whom they can re-lie upon, as occasion requires.

A four-tined silver fork bearing the name of the old steamboat S. B. Bayard, which went out of service twenty years ago, was found in the stomach of a forty-pound catfish hauled out of the Mississippi at Louisiana, Mo., a few days ago. Where the fork has been for twenty years, and how long it has been serving as ballast in the catfish, are matters which have been submitted to the river folk for discussion.—Ex.

"Go away from home to hear news." The New Orleans Picayune jocularly asserts that "one hardly realizes the capacity of the New Englander for pie until he is told that Boston has a ple factory capable of turning out ten thousand pies a day, and that it is running at its full capacity all the time. Most of the work is done by machinery under the direction of ex-

The first time I read an excellent book (wrote Goldsmith) it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.

Remember Taileyrand's advice: "If you are in doubt whether to write a letter or not, don't." The advice applies to many doubts in life beside that of letter-writing.—Bulwer-Lytton.

How strange are the mutations of human life! The November Century will contain a timely article on Bismarck at Friedrichsruh," by Mrs. Eleonora Kinnicut of New York, wherein it is recorded that Bismarck told her that in 1845 his highest ambition was to become a good farmer, although he occasionally east a hungry eye upon the office of justice of the

Hicks—"I guess I'm square with Dix. I gave his boy a mouth organ last night." Mrs. Hicks—"But you are not square with me. Mrs. Dix sent him over here to spend the day."

More terrible railroad accidents have occurred in this country since our last issue. No matter where they are located: They kill almost everywhere. The hiring of cheap employés in responsible positions is, it is widely alleged, the principal cause.

> THE INTERNATIONAL BOAT RACE. Flashing in the sunlight And dashing o'er the seas. Shows the speed of the Pigilant VICTORY. In a spanking breeze.

Senator Morgan, it seems, having remarked that the Almighty had testified to his high appreciation of silver by admiring the ornamentation of Solomon's Temple, the attention of the Alabama Senator was called the Alaba ple, the attention of the Alabama Senator was called to the sixth and seventh chapters of the first book of Kings, wherein it is related that Solomon overlaid his temple with pure gold, within and without. Moreover the altar and the table were of gold, as well as the candlesticks and the basins and the spoons and the censers. It is likewise related in a subsequent chapter of the book of Kings that all King Solomon's drinking vessels were of gold and all the vessels of the house of the forest of Lebanon were of pure gold. None were of silver, as that metal was nothing accounted of in the days of Solomon. Senator Morgan should overhaul his Rible wore frequently easy the should overhaul his Bible more frequently, says the New York Sun.

The development of shape and decoration in china and glass is remarkable. It is the result partly of refinement of taste, but more the progressive reduction by new inventions in labor and fuel-saving methods which the pottery industry has achieved. Jones. McDuffee & Stratton have now on exhibition duplicates of many of the marvels on view in the World's Fair in English, French and German Exhibits.

He who "makes two blades of grass grow where only one grew before" is a benefactor to humanity, is an aphorism that most people to-day have no confidence in whatever. Is this why the farms in New Hampshire and Northern Massachusetts are about played out, which in past years produced good crops and sustained a happy and contented class of American citizens?

He who listens the most, Gets butter on his toast.

Here is the "strange cypher" telegram used by all the observatories in the world: " Exceeding beefsteak madroza deplorar bordoneria esliedo cristionor de melories valodron diafleria bedeviled dismantled biconcove dogmastisci flagrant hepsemates enturbian vacate usurer."

Fresh facts are coming up most every day to prove that not only is the present rate of fire insurance exorbitant, but that the general public are at last awakening to the idea that for years they have been contributing toward paying fancy salaries for Presidents, Secretaries. Treasurers, Directors and Clerks for the companies in which they are insured.

HATS OFFI-11 certainly does seem rather hard on poor Samuel Fox that he should be turned out of church for keeping his low-crowned hat on, as a religious scruple, when scores or hundreds of women, out of sheer vanity or foolery, are allowed to sit in the best places with floral or feathery structures on their heads which frequently completely blot out the view, or obstruct it with vibratory motions of silly sprays of artificial abominations.—Rev. John Page Hopps.

These remarks as truly hold good in America as England, brother-not only as to churches but our places of public entertainment, concerts, lectures and

Paul Sury of Jersey City has just committed suicide by shooting himself. He is, in the other world, already sorry, as he is obliged to take up his quarters among suicides, and undergo a long spell of purgatorial experience in consequence of his rash act.

The great storm along the Atlantic coast recently did immense damage, not only to shipping, but also to telegraph wires.

France and Russia have kissed, and now they are ready to kill.

Some one who very much doubts that excarnated intelligences have to sport aerial appliances in order to "get along," has expressed himself thusly:

What strikes me as the funniest Among some funny things, Is that the fallen angels Failed to use their wings."

Paris dispatches announce that Marshal MacMahon,

In Memorium.

finthered with the Angels.

At the age of fifty three years, Mus. Fannis Davis SMITH of Brandon, Vt., passed to the higher life Oct. 8th, 1803, of hemorrhage of the lungs-it being the termination of a three years' decline. Expecting her release, as her friends had been, at no distant day, her final sudden departure was yet a great shock to them and to the community in which she was so highly esteemed.

In the departure of this exceptionally gifted woman the community meets with an almost irreparable loss. She had identified herself thoroughly with the advanced thought and live issues which have so characterized the present age. A person of great brain power, a sensitive to the higher influences, she was, at the early age of sixteen, raised from a state of invalidism to a condition of health, and developed as an inspirational speaker of uncommon power and excellence.

Of commanding presence, with a voice of great flexibility and compass, she was confessedly for many years one of the queens of the platform. Her field of labor was largely in the State of Massachusetts during her early years of public speaking-though her services were sought to a large extent in the State of New York and in its great city, where her efforts were so highly appreciated as to cause to be extended to her repeated calls to settle there. Massachusetts, however, won more permanently her presence, where she was assoclated in reformatory work with Wendell Phillips.

more permanently her presence, where she was associated in reformatory work with Wendell Phillips, William Lloyd Garrison, Henry C. Wright and Rev. Adin Ballou. The anti-slavery cause, and every other great movement which had for its object the improvement and spiritual elevation of the masses, received her loyal and effective support. **O**

For some time she occupied the Unitarian pulpit, in conjunction with Mr. Ballou, at Hopedale, Mass., where her ministrations were as manna to those journeying through the world's wilderness. Some of her great efforts during her girlhood years are distinctly remembered and cherished by a number diving to day who were in attendance at her funeral.

In November, 1861, she was united in marriage to Dr. Ezra A. Smith, the Rev. Adin Ballou joining them in that sacred relation. During those thirty-two years every public work which received the support of one had also the hearty sympathy of the other. Until her health failed, some three years since, she ever responded to calls to present the established truths of Spiritualism, and to officiate on funeral occasions. Queenly and commanding as she ever was in public discourse, it was at the portals of the tomb that she was regal in her power. Her inspirations were such as to carry hope and consolation to the mourner's heart, and her invocations carried the soul into the higher realm of reverence and holy trust.

Mrs. Fannie Davis Smith will be held by thousands in sacred remembrance who were thus blessed by her ministrations. In social life she was especially winning and entertaining, of rare conversational powers, and always in the use of her common sense her companiship was something to prize. Tender of heart, having a nice sense of justice, of earnest convictions, and the courage to avow them, and intolerant withal of shams, she combined such excellencies as are seldom grouped in an individual. Nothing better can be a hardly be said of such an one than that she was a noble specimen of American womanhood.

Her funeral was held at h of golden October.

Passed to Spirit-Life, from his home on Cushing Avenue, Dorchester, Mass., Oct. 8th, John S. Hobbs, aged sixty-five years seven months and three days.

aged sixty-five years seven months and three days.

Mr. Hobbs was born in Camden, Me., where he lived until he was some twenty-two years of age; then coming to Boston he engaged in the commission business, etc. He leaves two brothers and one sister. The remains were removed to Camden for interment.

He became a Spiritualist in the early days of the movement, was a regular attendant at the Music Hall meetings, and was always interested in the Ladies' Aid Society of Boston, having been a member of that body. He possessed many sterling qualities, and was highly respected by a large circle of friends.

L. C. C.

Mrs. Fannie M. Marcy of Norwich, Conn. passed to spirit-life Saturday, Oct. 7th, from the home of Mr. Lewis Daniels, New London, where the funeral services were held Tuesday, Oct. 10th, at 11 o'clock A. M.

A. M.

Mrs Clara H. Banks officiated, speaking in eloquent words of the life and character of her whose body lay enrobed for burial.

Choice floral offerings expressed the love in which Mrs. Marcy was held by the "Lyceum," the "Helping Hunds" and triends. ing Hands" and friends.

The body was buried at Coventry. Conn., Mrs. Banks voicing, in choice language, her last benediction.

J. A. C.

RHODE ISLAND.

Providence.- The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday Oct. 15th, at 2:30 and 7:30 P. M. (Progressive School Oct. 15th, at 2:30 and 7:30 P.M. (Progressive School at 1 P.M.) Elder J. N. Sherman (Rumford, R. I.) spoke earnestly and well, and was followed by Mrs. Sarah E. Humes, who gave many recognized tests.

In the evening Dr. F. H. Roscoe of this city was the speaker. A song by Mrs. Lapham introduced the exercises. His remarks were intensely. Interesting to all, who gave him well-merited appliance, At the close Mr. W. B. H. Spencer (clairvoyant artist) and Dr. Roscoe combined in giving tests, etc.; all were identified.

fied.
Sunday, Oct. 22d, Mr. R. Andrus Titus will occupy our platform.
SARAH D. C. AMES, Sec'y. The Progressive Aid Society met Wednesday, Oct 11th, with Mrs. Goff. Mrs. Kate R. Stiles of Boston gave tests and an inspirational poem; Mrs. Whipple our President, an inspirational essay, and Mrs. Gor ton, and other members, spoke acceptably.

Mrs. M. L. Porter, Sec'y.

Elegant specimens just landed, adapted to wedding gifts, to wit: Dresden China Lamps,

Rich Vienna Gilded and Cut Vases,

Rich Vienna Glass Hocks, Rich Cut Crystal Glass Pieces,

Rich Cut Glass Table Services, Vienna Sorbet Cups and Plates (in satin lined

Jardinières (small sizes and largest), Old Blue Faience Clocks,

Fitzhugh Salad Sets, German Beer Tankards,

Paris Lamps and Shades, \$15 to \$110 each, Limoges China Bureau Sets.

Rogers American Statuary, English Parian Statuary, \$5 to \$50, Handsome China Pitchers, \$2 to \$20 each (over

600 kinds). Handsome China Chocolate Pots. Old Blue Delft Pieces, Ohina Candelabra, \$15 to \$90 pair,

Worcester Royal Vases, \$5 to \$125 each, Plant Pots and Pedestals, \$10 to \$150, Rich Entrée Plates (in morogco cases), Dinner Services (ordinary grades to the richest

decorations), in sets or parts of sets,

Course Sets, Fish, Entrée, Salad, etc. All prices marked in plain figures, and we are not undersold if we know it.

JONES, McDUFFEE & STRATTON,

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

More than usual interest was manifested by the public in the services at Army and Navy Hall, Sunday

public in the services at Army and Navy Hall, Sunday evening, the 8th.

After the very able discourse by the pastor, Mrs. H. S. Lake, on "The Mysteries and Meanings of Mediumship," and the usual psychometric tests given at its close. Mrs. Lake descended from the rostrum and hevited the members of the Alliance who wished to be publicly received therein to come forward, whereupon about thirty responded. In a few beautiful and appropriate remarks the pastor stated the object of the cremony, and proceeded to receive them individually into the spiritualistic fold. From a profusion of cludes flowers of various kinds which lay scattered on the desk by her side, Mrs. L., under a strong spiritual influence felt by all, particularly by the standing members surrounding her in a semicircle, selected some particular flower symbolical of the spiritual state of the individual, whose hand she then took in hers, and to whom she presented the blossom, accompanying the floral offering with beautifully-inspired and felicitous remarks. The members of the Alliance so received were not taken in rotation as they stood, but as the spirit of the pastor prompted, making the beautiful ceremony less stiff and formal than such usually are.

The membership of the Alliance is divided into four groups, the first consisting of skeptics who are not yet convinced of the continuity of life, but who wish to investigate the phenomenal proofs that Spiritualism offers, and so on up to group four, which is composed of those who not only aim to live the spiritual life, but who are willing to actively engage in the propagandism of tin all its phases.

It is proposed by Mrs. Lake to continue the above ceremony occasionally, and publicly receive, from time to time, those joining the Cleveland Spiritual Alliance. Application for membership may be made to the President, Mr. Thos. A. Black, or the pastor. Mrs. H. S. Lake, 310 Huntington street.

H. S. Lake, 319 Huntington street.

Baltimore, Md.-Henry Scharffetter writes us a letter on spiritual matters in that city, which will appear next week.

Wonderful Cures of Catarrh and Consump-tion by a New Discovery. Wonderful cures of Lung Diseases, Catarrh, Brouwonderful cures of Lung Diseases, Cataffil, Droi-chitis and Consumption, are made by the new treat-ment known in Europe as the Andral-Broca Discovery. If you are a sufferer you should write to the New Med-ical Advance, 67 East 6th street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists mosts at 1710 No. Broad street. President, Benj. P. Benner: Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chostnut street; Tressurer, James H. Marvin. Bervices at 10½ A.M and 7½ P.M. Lyceum at 2½ P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N 8th street.

From the Republic.

"Among the many advertised remedies for the cure of coughs and colds there are a great many that have no great merit. Having recently occasion to use something for the cure of a severe cold, inquiry was made among some well-known druggists in our city, and they were unanimous in the recommendation of Adamson's Botanic Cough Balsam, and say that it gives satisfaction in every case."

SPLENDID SPIRITUAL BOOK!

COLBY & RICH,

9 Bosworth Street, Boston,

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

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL,

By PROF. CARLYLE PETERSILEA,

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

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

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

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

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

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

Send in your orders to the publishers,

SPECIAL NOTICES.

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

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

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

& Rich. OHINA, GLASS AND LAMPS, Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

Price, 25 cents a Box, Five Boxes for \$1.00. Sent by mail, postpaid, on receipt of price. S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass. CARTER, CARTER & KILHAM, Wholsesle Agents. ***********************

ADVERTISEMENTS.

DR. ANDREW JACKSON DAVIS'

WILD

Cure Bilious Complaints, Sick Headache, Con-stipation, Acid Stomach, Indigestion, Wind and Pain in the Stomach, and relieve the system of its waste and useless debris.

Dr. A. W. Keyou,
(MAGNETIO.)

CHRONIC Cases a specialty. 337 Warren street, Roxbury.

Office hours 2 to 4. Other hours will visit the sick at their homes. Advice free. Letters answered. 1w° Oct. 21.

Mrs. E. M. Shirley,

I NSPIRATIONAL Speaker, Business, Test and Medical Medium, can be found at 889 Washington street, Boston: Will answer calls to speak. Gives private sittings daily. Oct. 21.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladies 250.,60c. and 81. Gentlemen 50c. and 81. 72 Williams street. Chelsea, Mass. Oct. 21.

Fred Crockett,

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

A STROLOGY.—Would You Know the
A Future! Accurate descriptions, important changes,
and advice free. Send date and hour of birth, with stamp.
No callers.
Oct. 14.
67 Revere street, Boston.

MRS. B. F. SMITH, TRANCE MEDIUM, bolds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms. \$1.00. Hours. from \$ A.M. to 6 F.M. tf Oct. 21. A MERICAN Health College, Fairmount, Cincinnati, O., teaches the Superior Vitapathic System and Double Graduates. All physicians to be successful should learn it.

W ANTED—A good Lady Medium to locate in Haverhill, Mass. Rooms free of charge. Inquire of Oct. 21.

No. 10 High street, Haverhill, Mass.

Oct. 21.

CLAIRVOYANT Diagnosis free. Send look
of patient's hair, one leading symptom, age, sex and
three 2 cent stamps. Hours 1 to 7 P. M. DR. CARPENTER,
80 Berkeley street, Boston, Mass. lw* Oct. 21.

SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers. RECEIVED FROM ENGLAND.

Raphael's Almanaci

The Prophetic Messenger and Weather Guide, FOR 1894.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HIEROGLYPHIO. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Fourth Year, 1894.

CONTENTS. CONTENTS.
Seventy Fourth Annual Address.
Monthly Calendar and Weather duide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Hreeding Table.
Astro Meteorologic Table.
Table of the Moon's Signs in 1894.
Symbols, Planets, Moons' Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.

Ready Reckoner and Wages Table.

Building and Income Tables.
Building and Income Tables.
Building and Income Tables.
Manure and Weather Tables, etc.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Good and Bad Harvests, etc.
Sizes of Tanks, etc.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
The British Empire, Foreign Food Imported, etc.
Religious Deuministions.
Railway Information.
Prime Ministers, Digesion and Nutrition Tables.
Yield of Wheat, The National Debt, etc.
Value of Minerals, Population, etc.
Agricultural Returns, etc., etc.
Where the Money Goes, Education, etc.
Postal Information.
Eclipses during 1894.
Best Periods during 1894 for observing the Planets.
General Predictions.
Periods in 1894 for gathering Medicinal Herbs.
List of Herbs Under Certain Planets.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1893.
Fulfilled Predictions in 1893.
Hints to Gardeners.
Legal and Commercial Notes.
Table for Farmers Abroad, etc.
Reviews, etc., etc.
For sale by COLENA & RICH

Price 85 cents, postage free.

NEW EDITION. THE

Biography of Satan;

A Historical Exposition of

The Devil and His Fiery Dominions.

Disclosing the Oriental origin of the belief in

A DEVIL AND FUTURE ENDLESS PUNISHMENT.

The Pagan Origin of the Scriptural Terms, Bottomiess Pit Lake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Devils, Everlasting Punishment, the Worm that Never Dieth, etc., etc., ALL EXPLAINED.

BY K. GRAVES.

pp. 123, with portrait of author. Cloth, 50 cents; paper 35 cents. For sale by COLBY & RICH. INSPIRATIONAL HYMNS

SONGS OF PROGRESS.

BY CLEMENTINA W. DINNING. With a Supplement by W. J. Colville. This collection numbers upwards of one hundred hymns, dapted to familiar tunes. The words only are given. No

music. pp. 100, bound in leatherette: price 25 cts.; \$2,50 per doz. For cale by COLBY & RIOH. Gleanings from the Rostrum.

BY A. B. FRENCH.

These "Gleanings" consist of twelve addresses, the first being a memorial one delivered at Lily Dale, upon William Danton. The two that follow are tinged with Orientalism, one being upon "Legends of Buddba," the other treating of "Mohammod; or, The Faith and Wars of Islam"; and that the two are marked with an ability historically correct and poetically beautiful need not be told. The remaining addresses are: "Joseph Smith and the Book of Mormon," viewed from a spiritual etandpoint; "Conflicts of Life," delivered before a graduating class at Clyde, O; "The Fower and Permanency of Ideas," The Unknown," Prybability of a Future Life," address at the Thirty-Seventh Anniversary of the Advent of Modorn Spiritualism, "The Exotism of Our Age," "What is Truth ?" the closing address being that delivered at Cardington, O., upon Decoration Day, 13mo, cloth, pp. 299. With Fortrait, "Rice 51.09; postage 10 cents. James Burns, 16 Southampton Row, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby 10 cents. For sale by COLBY & RICH.

Message Department.

The Meannes published from week to week from exampled individuals under the above heading are herefifter to be given in private, and reported as per data—as
our l'ublic Circle-Room has been permanently closed.

our Public Circle-Room has been permanently closed.

Letters of inquires proposed by inquirers—having practical learning upon human life in its departments of thought at our Counting-Room for answer.

Letter 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 evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no dectrine put forth by spirits in these calcumns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

Letters of inquiry in regard to this Department

** P Letters of inquiry in regard to this Department should be addressed exclusively to Colby & Rich.

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

Report of Public Séance held May 16th, 1893.

Spirit Invocation.
Oh! thou Spirit of all love, thou divine source of all bless ing, thou who art near unto thy human children and canst hear every cry of the heart and know every need of human nature, we call upon thee at this hour for a supply of spiritnal strength such as we may require for the quickening of our souls' impulses into new activity and expression. We reach out unto thee for more light that we may be warmed and invigorated, and that the deeper qualities of being may be stimulated into new growth along a higher line of action. Oh! we ask that we may be permitted to commune silently with angel ministers of peace and helpfulness who shall come to us from diviner worlds, bearing their tidings of great joy and bringing their influences of purity and of holiness with which to baptize our lives. May we who feel our weaknesses and know that we are in need of strength and essistance, receive that which we most require; may those who are sitting in the valley of darkness and ignorance be given the truth and knowledge which shall make them free; may those who are suffering from liss of the flesh be strength-ened and their magnetic energy increased so that a new live and condition of life may be theirs; and may all that helpful service which angels are allowed to give unto hu-mankind be dispensed in such broad and beautiful ways as will bring a conviction of its power unto mortals on earth who are ignorant concerning this great law and wonderful truth of the spirit. We ask this day that we may be uplifted to an atmosphere that is truly of the spirit, that we may come together in love and accord and sweet sympathy, feeling ourselves to be brothers and sisters, and knowing that we are thy children, and that we should receive from thee

consciousness of thy presence and power.
We offer all praise and thanksgiving for the blessings and the privileges which are ours. We know that the past has given of its bounty and richness to bless our lives, we know that the present is full of promise and full of achieve ment for human minds, and we feel that the future will bring the fruition of these promises, and that humanity will be more greatly blessed by the unfoldments and accomplishments which are to come. This day we praise thee and our gratitude ascends like the incense of the flowers, for we feel that all things are thine and that we are thy

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman we will attend to them. NIONS, Mr. Chairman. we will attend to them.

QUES.—[By F., Corfu, Greece.] In the spiritmessages given through your mediums, I observe
that children in the spirit-world grow in stature
and wisdom, while old people who have depurted
this life seem to recover their youth and strength.
How can we explain this? What is the criterion
of age in the spirit-world? If reincarnation is
to be admitted, I fail to see why a babn's spirit of age in the spirit-world? If reincarnation is to be admitted, I fail to see why a baby's spirit should require development and school going in the spirit-world any more than the spirit of the adult, the spirit of the baby having, perchance, passed through more previous incarnations than that of the adult, and being, in fact, the older and more experienced of the two.

Ans.-Possibly the infant that passes from the earthly form may have experienced various gradations of unfoldment and discipline ous gradations of unfoldment and discipline through different processes of growth, and yet if it enters the spirit-world as a child, appearing at first as a little helpless being, it would not be desirable, nor according to the law of nature, for it to remain in that condition. It would be like the promise, the possibility and the power of the rose, so beautiful to your sight, remaining enfolded within the bud, with its green calyx enclosing it. The expression of bloom and fragrance would never be known did the bud remain as a tiny form: but, feeldid the bud remain as a tiny form; but, feeling the inner power, and also the action upon it of external forces and conditions, the possibility within becomes active, and begins to express itself until the outer covering is burst asunder, and the inner powers reveal themselves.

So with the infant after it has passed to spirit-life, whether it be born upon the earth or any other planet. It has possibilities of inor any other planet. It has possibilities of in-tellect and energy folded up perchance from outward sight and knowledge as are the possi-bilities of bloom and perfume in the rosebud; but, under the action of spiritual law and en-vironment, and through the activity of the inner forces of that human entity, the child begins to develop its powers, to put forth that which is within, and thus growth naturally takes place. The child gradually becomes sen-sitive to external conditions, he puts forth his powers, begins to think, reason, and to unfold the mental abilities; youth takes the place of infancy, and youth expands into the fuller infancy, and youth expands into the fuller richness of mature thought, energy and power; and so the child becomes a man in stature, in grace and in expression, a beautiful example of spiritual or natural law in its divine work-

ings.
It is true that those who pass to the spirit life bowed down by the weight of experience and of time, after having outgrown the conditions of gross matter, begin to return, so to speak, to a stage of maturity in appearance as well as in thought and expression. That which well as in thought and expression. That which symbolized decay belonged to the earthly state; it was the result of material forces and conditions alone. The body became decrepit under the weight of years, but the spirit, belonging to eternity, could not thus grow infirm, and in the higher life can attain to its own condition, and gravitate to its own natural sphere.

There are influences in the spirit-world claiming to be thousands of years old (whether they have be reincarnated or not has nothing

they have be reincarnated or not has nothing they have be reincarnated or not has nothing to do with the question at present), and did their external appearance correspond with the appearance of the aged in mortal life, they would be bent in form, their brows would be whitened by the snows of time, and deep furrows and lines would mark their faces. On the contrary, these intelligences appear to be strong and active, erect, and filled with vitality as if they had drank from the spring of eternal youth; so brilliant and keen of intel lect are they and so vivacious, yet withal diglect are they and so vivacious, yet withal dig-nified and filled with wisdom and power. They can utilize their will power to almost any excan utilize their will power to almost any ex-tent in overcoming those conditions which on earth present great obstacles to you in the way of obtaining that which is for your conven-ience and welfare. They study the electrical currents and forces of Nature, and know how to subject them to their purpose; yet these in-telligences by no means consider themselves well developed or perfectly unfolded in power, in thought and in knowledge, but they are constantly studying and reaching out for a higher understanding of life and its laws.

If we could present to you a picture of the

growth and development, mentally and exter-nally, of a human spirit from its earliest stages of infancy up to mature manhood, it would indeed be a spectacle for your admiration and

little one upon going to the other life is taken in charge at once by competent teachers and guides, those who are tender and loving and faithful to the trust reposed in them; and and faithful to the trust reposed in them; and this little one receives the sweetest and purest conditions for the training of the mind and the care of the spirit, while all the time the processes of growth and unfoldment are going on within. Thus it is as natural for a human mind to develop in that spiritual atmosphere as it is for a rose to unfold its loveliness under the tender care of the florlet and it is also or

tiny sprig or offshoot to be the full-grown and well-unfolded plant that it becomes.

INDIVIDUAL MESSAGES.

William Field.

William Field.

I heard the good man talking about the children growing up like the flowers and the old men throwing off their withered covering and coming back to the strength of their youth like the forest tree, and I thought I'd just step forward and make myself known as one of the last, for I was an old man. I saw nearly ninety years pass along, and I held my place here in this life full of activity, and full of strength in one way. I got about and felt tolerably well, and it seemed to me that I had a good many things to be thankful for; I did.

[To the Chairman:] I was an old veteran; I belonged to the Grand Army. I just tell you, sir, it did me good to feel that I was one of the old soldiers that could take a hand in a battle if I was along in years, and just stand fast by my colors and to the cause of right and justice. Well, sir, I thought I would come back here and say a word. I heard a few days ago that one of our townspeople had come to this place. He said it was a good thing to do, and there was plenty of room for those who tried to come; so I thought I'd be one of that kind and get in here, because when I set about a thing I generally accomplished it.

I haven't been gone quite three years yet, but I've been growing since I went out. I've been throwing off some of the old covering that was worn out and taking on new conditions, and I feel well and strong.

I come to send greeting to my people. I knew a good many in Franklin, Mass., and I think they'll be interested to know that I've got along this way. Tell them old William Field is busy. I could n't be idde if I wanted to; there are so many things to do and to think of that I don't find a single idle minute.

to; there are so many things to do and to think of that I don't find a single idle minute.

I was a native of Deerfield, and the fields and streams of old Massachusetts are dear to me. I feel that I am a part, in one way, of this life, and it does me good to come back and see what's going on and try to take some hand

If any one wants to hear from me in a quiet way, I'll do my best to come. If I could have an instrument and set it going and work it just as I want, I'd like it; but if I can't, I'll do the best I can.

George A. Williams.

George A. Williams.

[To the Chairman:] Good afternoon, sir.
[Good afternoon.] My name is George A. Williams. I have a brother in Springfield, O., and a sister. Our parents are in the spirit world, and those are my nearest connections on this side. They have families of their own, and I feel very strongly attached to them. These are all the very near ones that I have on this side, though I hope some of my old friends remember me and have a kindly thought sometimes for one who has gone out of the body. The trouble with me is that those I used to know have not much of an idea of spiritual things or the other life. They cannot understand how it is that a man can die, turn cold and grow rigid, and yet be alive and well and busy in another world, concerning himself with every-day sort of things.

busy in another world, concerning himself with every-day sort of things.

Well, that is just the way it is, and I would like my friends to know that this spirit world is not any different or any more unnatural than this world here. I do not know, when you come to think of it, why it should be, for we are human beings with bodies to move about in and minds that think, and we need homes and something to busy ourselves with, to interest us and to take up our time as much as we did here. The trouble is we have such a vague notion of spirit that we seem to think substance is confined to this little world. I do not come to preach, but somehow we all kind of drift into it a little in such a place as this.

his.
I had a strange career. I did not sit down I had a strange career. I did not sit down in the shop and hammer away day after day, year in and year out, as some do, because they are adapted to it. I reckon I was n't adapted to anything of the sort. I was one of the roving kind, first in one place and then in another. I have been out to 'Frisco and down in Georgia, and made myself known in one place and another in the body but I have n't made

Georgia, and made myself known in one place and another in the body, but I have n't made myself known on this side since I went to spirit life because I could not.

I can say truly it was a sort of accident that sent me out of the body—not immediately, but I passed away from the effects of the accident. I thought I should be all right in a little while; I was only in a different way from what I are I thought I should be all right in a little while; I was, only in a different way from what I expected. When I found myself in the spirit-world and saw some of those good people that had died years before, I did not understand it at all. It took me quite a little while to get the true ring of the thing and to know just what this life is, and then I set about trying to reach back into the earthly condition to tell my friends what had barnened to me. It has reach back into the earthly condition to ten my friends what had happened to me. It has been a score of years since I first came to this place and tried to look in, and this is the only time I have said a word. I am much obliged, and I will help you if I can to pay you for this.

Jenuie F. Straw.

[Referring to the flowers on the table.] The lovely, beautiful flowers! They speak to us of all that is sweet and pure and good. Your flowers fade, but ours last until they convey the message to the human mind that it is as a flower to give continual strength and beauty and fragrance to the scale that they are the strength and beauty and fragrance to the soul that the spiritual

power is felt.

Oh! so many years have slipped away since I was here in the body, and yet every one has been filled with sunshine, with music, and with all the lovely things that help so much to make a spirit glad. I left—and yet I did not leave them really—so many dear ones on the earthly side, tender parents loving brothers and sisters and many friends who were dear to me; but the consolations of the spiritual life seemed to stream in upon them and give a thought and an atmosphere of the true blessing of eternal existence.

existence.

I was happy here, so happy with all the good things that I had, and I have been happy in my spirit home; first as one who had many things to learn—and yet there are many more things to acquire—and later on as one privileged to take care of little children, waifs who came drifting into the spirit-life without home, friends or kindred, yet with many friends to look after them, for all good spirits are friendly to the sad and needy.

I come back because I have long wished to

I come back because I have long wished to do so. Ever since your medium has been on this platform I have tried occasionally to make this platform I have tried occasionally to make use of her organism with which to voice a few spirit thoughts to the dear friends who still live on the mortal side. Changes have taken place since I went away. Some of those who were busy here with their affairs and associations have come to the higher life, and found the sweet, sweet home and the pleasant companionship and employments that interest them now; others have formed new ties and associations, have changed their business affairs and entered various other pursuits: but associations, have changed their business af-fairs and entered various other pursuits; but all are just as near and dear to me as in the long ago, and I have for each, whether in the spirit-life with me or toiling along the earthly way, a tender influence and blessing which I strive to express and to share with them. I have sometimes seen in the hearts of friends

I have sometimes seen in the hearts of friends here a strong desire for me or some dear one to come to The Banner Circle and say a word, give some token of my presence and affection, and I feel that it is a duty as well as a pleasure to come at this time and say that all the dear ones who have joined the innumerable throng on high are happy and well, and that they unite in wafting to dear ones on the earth an atmosphere and influence of peace and love which is like fragrant flowers full of incense. I lived in Unity, N. H. My father was Josiah Straw of that place. My name is Jennie F. Straw.

Ben Angell.

F. Straw.

[To the Chairman:] I have been thinking of coming to your meeting for quite a while, not as long as the young lady who has spoken to you, but a few years, and this is my first time. I look upon it as quite a triumph to be able to speak a way here a complete translation. the tender care of the florist, and it is also as natural for the spirit body of that little mentality to grow and attain its proper height and development as it is for the plant in your garden to put forth its powers, and grow from a your out a few years, and this is in y must time. I look upon it as quite a triumph to be able to speak. I was here a couple of weeks ago, and the first opening that was right den to put forth its powers, and grow from a look upon it as quite a triumph to be able to speak. I was here a couple of weeks ago, and to put forth its powers, and grow from a look upon it as quite a triumph to be able to speak. I was here a couple of weeks ago, and development as it is for the plant in your garden.

I was a rough spoken man. Sometimes I used strong language, and my people may think this is n't me because I don't do so now, but to life you I am healt in clock in that Inc. I has cliarge on the split side—told me I must remember I was suling a lady's tongue to speak with, and so try to keep my words as polished as possible, because, he said, "you are not ilke one of the rough, ignorant, undeveloped spirits who could not use any other language if they tried." So I'm on my good belawlor, with a business man, and lust a string to who could not use any other language if they tried. So I'm on my good belawlor, as an Astor, a Vanderbilt, or anything of that sort, but I had my own means, and I'm not bragging when I say if I found a poor soul that sort, but I had my own means, and I'm not bragging when I say if I found a poor soul that needed a dollar I liked to let him have it so be could know what a good square meal was liked the special of the special strength of the special str

on earth.

My home was in Attleboro', Mass., and a good part of the town know me. I'm not afraid to have any one try to find out who I was, what I did, or what my antecedents, as you call them, were. I will stand on my own merits or demerits, I don't care which, and I like to see every one else do the same.

I've got a heap of Spiritualism since I went out of the body, learning so many things by coming back in contact with mediums. You don't have any idea what I've learned, though in some things I have n't any more understanding or knowledge than a child.

I don't know as I've anything more to say—yes, I have; I bring my love to the folks at home. I'd like to have a quiet talk with Emma, and give her some ideas. The girl gets good ideas about life, and what is best to be done, but I think if I could talk with her I could give her some thoughts that would help her along somewhat. her along somewhat.

[To the Chairman:] I thank you for giving

me a hearing.

Mary A. Shaw.

It is about two years since I died. They said I died and went away from the body. I did leave the form, but I did not feel as if I was dead. I lived here sixty-two years, and had troubles and trials, though life gave me also many things that were pleasant. I would like to say to those who were left here: This earthly condition is not all there is of life. There are many things connected with it on this side that are sad and trying, but if we endeavor to make the best of them, we shall find on the other side that they have been good helpers to aid us to reach a higher state and a brighter home.

that we had and frong, but it we indeaver to color side that they have been good helpers to add us to reads a higher state and a brighter.

A wanted to come and bring my love, and to say I am well and strong and hoppy. I had any I am well and strong and hoppy. I had any I am well and strong and hoppy. I had any I am well and strong and hoppy. I had any I am well and strong and hoppy. I had any I am well and strong and hoppy. I had any I am well and strong and hoppy. I had any I am well still gare going on here somethers. I see that things are going on here somethers in a strange way. I see that changes are completely than they could here. None of us have I in a strange way. I see that changes are completely than they could here. None of us have I in a strange way. I see that changes are completely than they could here. None of us have I in a strange way. I see that changes are completely than they could have been presumed to the word where I live, they will side come to the word where I live, they will.

My bushand is Charles Shaw. I am Mary A. Shaw, and I lived in Springfeld, Mass.

Mary S. Jones.

To the Chairman I tried to come air, at your last meeting, but the door cloued, and I could not got in. Perhaps my children will, we want to be a strong to the strong on the hat I could to make my. I wanted to specify the well when the strong the

in the way of tests, and was well received. Mr. Price delivered an impromptu poem, and Mrs. Florence White closed with a few messages. The attendance continues very large, and the public interest is unabated and increasing. Mr. Howell's eloquent re marks, in part, were as follows:

The Spiritual Philosophy may be said to postulate the spiritual nature of man. We have in the past, and perhaps too often in the present, reversed the natural order of our being, and given expression to our materialistic conceptions by the observation: "I have a soul, I have a spirit," as though the soul or spirit were not the real I, but the bodily organization were the actual entity, and the soul or spirit a kind of shadowy appendage; whereas the real individual relationship is just the very opposite-I am a spirit, I am a soul, I simply have a body. It this postulate is a vital one, we should of course have some indication of its verity, for we have no right to make any proposition that cannot be supported by proof. We shall endeavor, therefore, to offer a few indications in the line of proof that suggest themselves to our mind just now in relation to man's essential psychic or spiritual na-

The first to which we would invite attention is the fact that, notwithstanding the continual changes that take place chemically in the human organism, we preserve our individual identity, and by means of our psychical engineering skill, can throw a bridge across the gulf of time. We know that we are individuals that have manifested as babes, as children, and men and women, and although three-score years and ten, even four-score years, may whiten our locks, we still remember ourselves as integral wholes; our individuality is complete, it has not suffered, notwithstanding the fact that every particle of the material with which we started on our earthly career has been disintegrated over and over again, and aggregated over and over again, and yave, during that period of time, possessed innumerable physical bodies while yet possessing our own individuality, which survives all these changes. If the spiritual basis of our being is so indicated, even underlying the very fundamental changes of our physiological structure, we have the indications and proof of man's spiritual essential being.

The next indication to which we would refer is that form of dream-land experience which transcends the preserve our individual identity, and by means of our

to whom they are sent. And so spirit communication, or telegraphic intelligence, comes in the form of raps, or signalis, and the message of life and immortality is brought to man thereby. Raps and table-tipping, however inumble and insignificant they may appear, are made snared and holy when our loved and lost use them as a means of communication, however, does not depond simply upon these methods, for boyond those you are aware there are other means of transmitting thought. Thought transferrence has been a demonstrated fact on the part of embodied individuals. Mr. Cumberland in a measure, and Mr. Bishop it particular, domonstrated the power of thought-transferrence most unmistakably, and if the mind still survives the change called death, what should linder thought-transferrence or spirit-telegraphy, or telepathy (to use a more fashionable term), as a means of communication between the disembodied mind and the embodied mentality? Mesmerlsm, or hypnotism as some are pleased to designate it, demonstrates the fact that mind in the body can communicate with mind in the body. Now trance mediumship is nothing more than hypnotism, induced under conditions that make favorable the manifestations of an unseen intelligence. The unseen intelligences are capable of proving beyond a shadow of doubt whom they are, and the evidences of Modern Spiritualism bring to our mind most forebly the fact that what is called the spiritual realm is no Puritanic locality, but a more thoroughly wide-awake world than the dream-land shadows in which we now live; and if our opponents, instead of offering attenuated theories which have not received ample demonstration, instead of giving us vague hypotheses, will offer us a few facts in support of their metaphysical theories, we shall appreciate their labors much more than we possibly can at present. For, despite all the possible claims of Oriental Theosophy; despite the fact that it has accomplished much good in the popularizing of Oriental literature; despite the theories it advances, the cla

Among those present on this occasion were Miss Linda Gilbert, the well-known philanthropist, distinguished as "The Prisoners' Friend," Prof. J. C. Wright, Hon. J. B. Gibbs, Mrs. L. O. Robertson, and others of the First Society, whose presence and interest are a source of great pleasure and help in our mu-

Passed to Spirit-Life,

From his home in Newtonville, Mass., Oct. 7th, William

Rendal, aged 70 years.

The funeral obsequies were conducted at his late residence at Newtonville on Wednesday, Oct. 11th. A large company of friends and relatives from Boston and vicinity manifested their sympathy for the bereaved family, and their high estimation of the truly noble character of the deceased, by their presence. As the massive body of our friend lay in the casket, amid the graceful arrangement of flowers, the genial expression of his features seemed natural as in life. Floral offerings from friends were in great variety and beauty.

The services were simple and direct, as became the character of the man. Dr. H. B. Storer of Boston read an appropriate poem, and prayer was offered by a Unitarian clergyman present. Dr. Storer, by the especial request of the deceased while in the mortal, then made the address. He emphasized the firm and unswerving conviction of our friend as to the continuance after death of that life which had brought him so much happiness on earth, amid conditions not less favorable to the development of all the graces of character or opportunities of usefulness. He paid an elequent tribute to the character of the man himself in all the relations of husband, father, grandfather, friend and citizen.

Oct. 1st, 1893, Everet A. Whitney, of Thornton, Mich., only on of Everet and Alice Whitney.

son of Everet and Alice Whitney.

The young man was a prominent worker in Order of K. O.

T. M., which Order attended in a body, taking charge of funeral, which was held in the Maccabee Temple in Thornton. This is the second son whom the bereaved parents have lost within one year. The services were conducted by the writer.

ANNA L. ROBINSON. ie writer. Port Huron, Mich.

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

SPIRITUALIST MEETINGS.

Albany, N. Y .- Spiritual meetings every Sunday from to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street. Buffalo, N. Y.-First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ F. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Bultimore, Md. – The Religio-Philosophical Society moets every Sunday at 11 A. M. and S. P. M. at Raines Hall, corner Baltimore street and Poet Office Avenue. Miss Es-tella Kapp, 1100 Clifton Place, Secretary.

Ohicage, III.—The First Society of Spiritualists meets t Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-or, Mrs. Corn L. V. Richmond. Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 1/2 o'clock, Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman. Colorado City, Col.—Meetings are held in Woodman

Hall, Sundays, at 2 o'clock.

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. O. Cox, Cor. Secretary.

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

Dubuque, Iowa.—Services are held every Sunday at 7½ P. M., and Thursdays at 7½ P. M. Lycoum Sunday, at 2½ P. M. Dr. O. G. W. Adams, President.

Grand Rands. Mich.—Spiritual Association, below

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., also Thursdays at 8 P. M., in Lincoln Hall, 64 Pearl street. L. D. Sanborn, Secretary, 205 North Lafayotte street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elke' Hall, Ionia street. Meetings Bundays, 10% A. M. and 7% F. M.; Thursdays, 3 F. M. and 8 F. M. Mrs. Eme F. Josselyn, President.

Josseyn, President.
Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 51 Lowell street, Sec'y.
Children's Lyceum meets Sundays, 12 M., in the same Hall.
T. J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec. Minneupolis, Minn.—Services are hold every Sunday, at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, hearing in Account of Bixth street. N. O. Wester-Held, President.

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

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2% and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

Norwich, Conn.—First Spiritual Union holds services n Grand Army Hall every Sunday at 114 and 7½ r. m. Chil-iren's Progressive Lycoum meets every Sunday at 114 a. m. n the same hall. Mrs. F. M. Marcy, Conductor.

Nashville, Tenn.—The First Spritualist Church holds monday for spirit communion at 8 p. M., and every Monday for spirit communion at 8 p. M., at 60½ Church street. Mediums with remarkable gifts officiate. C. H. Stock-oli, President.

New Orleans, La.—Association of Spiritualists meets overy Sunday, 7% r. M., at its hall, No. 59 Camp street. Geo. P. Benson, President. Oakland, Cal.—Mission Spiritualists meet every Sun-lay at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington treet.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 1% and 7% P. M. Progressive School at 1 P. M. Fortland, Mo.—The Spiritual Association, Mystic Hall, Monument Square; meetings at 2/5 and 7/5 r. M. Mediums and speakers wishing to visit Portland should communicate with H. C. Berry, 159 Oxford street.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-lay, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-or, Secretary.

or, Secretary.

Springfield, Mass.—The First Spiritualist Society.

Mrs. Mary S. Smith, President, 227 Pine street. T. M. Holcomb, Secretary, 13t Greenwood street. The First Spiritmailst Ladles' Aid Society. Mrs. T. M. Holcomb, President,
Mrs E. B. Wood, Secretary, Estern Av. nuc. Meetings in
the halt in Root's Block, corner Main and State streets, every
Sunday at 2 and 7 P. M. Sociables and entertainments Thursdays, atternoon and evening.

Springfield, III.—The Seciel, Wheeler and Secretary
Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield, III.—The Seciel Wheeler and Secretary

Springfield and Secretary

Springfield Secretary

Springfield Secretary

Springfield Secretary

Springfield Secretary

Springfield Secretary

Springfield Secretary

Secretary

Springfield Secretary

Springfi

days, afternoon and evening.

Springfield, Ill.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 78. F.M. in G. A. R. Hall, on 5th stroot, between Monroe and Adams. Roy. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 103 A. M. and 7% F. M. at Howard Hall, 3001 Olivo street. A welcome extended to all. M. S. Beckwith, President.

President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottish Hall, 103 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums and speakers always present. S. B. Whitchead, Socretary.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Goo. A. Fuller, M. D., President; anum Hall, 566 Main street. Goo. A. Fuller, M. D., President; Mrs. Goorgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Hewe, Tressnrer. Lectures at 2 and 7 P. M. Children's Progressive Lycoum at 12 M.

Penrls.

And quoted odes, and jowels five words long, That, on the stretched fore-fluger of all time, Sparkle forever."

No man can order his life, for it comes flowing over him from behind. The one secret of life and development is not to devise and plan, but to fall in with the forces at work-to do every moment's duty aright.

No action, whether foul or fair, Is ever done, but it leaves somewhere A record written by fingers ghostly, As a blessing or a curse; but mostly, In the greater weakness or greater strength Of the acts which follow it, till at length The wrongs of ages are redressed, And the justice of God made manifest.

God enters through a private door into every individual .- Emerson.

Midnight! the outpost of advancing day! The frontier town and citadel of night! The watershed of Time, from which the streams Of Yesterday and To morrow take their way, One to the land of promise and of light, One to the land of darkness and of dreams.

-[Longfellow.

What is it to be a gentleman? Is it to have lofty aims? to lead a pure life? to keep your honor virgin? to have the esteem of your fellow citizens and the love of your fireside? to bear good fortune meekly, to suffer evil with constancy, and through evil and good to maintain truth always? The man whose life exhibits these qualities is a gentleman, whatever his rank may be.—Thackeray.

True hope is swift, and files with swallows' wings, Kings it makes gods, and meaner creatures kings.

Banner Correspondence.

Louisiana.

NEW ORLEANS. - William Brodie, Secre tary, writes: "The New Orleans Association of Spiritualists is indeed fortunate in securing the services of Frank T. Ripley as speaker, singer and test medium. The audiences are increasing, and will soon tax the seating capacity of the hall. Mr. Ripley selects his own subject Sunday nights, and at the close of his discourse gives tests, consisting of messages and full names, which are almost invariably recognized. recognized.
On Wednesday nights written questions are

On Wednesday nights written questions are answered, and psychometric readings given. The interest manifested may be judged from the fact that over sixty people attend the week-night meetings.

Progress is the watchword in the Crescent City, and though not so demonstrative as in the East, owing to local conditions, the leaven of snight polity is working in many unlocked.

the East, owing to local conditions, the leaven of spirituality is working in many unlookedfor places. The tone of the press is always a
sure index, and many kind notices of the Assoclation's work appear from time to time in
both the Picayune and Times-Democrat.

New mediums are being unfolded for the
work, and it is expected that before long it will
not be necessary to send North and East at
great expense for speakers. Lately the Association has had an increase in its membership,
which encourages us to hope that much will be
accomplished.

The Ladies' Auxiliary is now actively at
work, and will give an entertainment on
Monday, Oct. 23d."

New York.

NEW YORK CITY .- "Observer" writes as follows: "Sunday afternoon, Oct. 8th, Carnegie Hall was, as usual, well filled, and the exercises were of a varied and highly interesting ercises were of a varied and highly interesting character. After the preliminary announcements by the President, Mr. Robertson, and music by the choir, led by Mr. J. F. Snipes, Mr. Theodore F. Price, who has just returned from the Psychical Congress at the World's Fair, delivered an entertaining address descriptive of his impressions of the Congress, and its effect on the standing of Spiritualism before the scientific world, where its phenomena have come to be recognized as one of the most startling revelations of the age, well founded upon indisputable facts.

Harlow Davis of London, Eng., the noted platform test medium, recently from California, then gave a series of most remarkable tests. Being a total stranger (with two excep-tions) to all present, his demonstrations to in-vestigators could not be otherwise than con-vincing in the highest degree, and were recognized in every instance.

Mr. Price and Mr. Davis have been engaged

for December by the spiritual society who hold their meetings at 102 Court street, Brooklyn. Mr. Price will deliver the discourses, after which Mr. Davis will give tests."

Maryland.

BALTIMORE. - A correspondent writes "The Religio-Philosophical Society resumed its meetings at Raine's Hall, corner of Baltiits meetings at Raine's Hall, corner of Baltimore street and Post-office Avenue, the first Sunday in September, our efficient President, Mr. Frank A. Everett, in the chair. Dr. John D. Roberts, the test medium who had been engaged for the month, opened the season most successfully. Though the weather was warm, the capacity of our large and commodious hall was taxed to its utmost, and many who were unable to gain admittance contented them selves with positions on the stairs. A large number of tests were given of a very satisfactory character, which were all readily recognized.

nized.

The following Sundays were equally successful, and many left the hall filled with gratitude for the consolation they had derived from the proof that had been given them that their dear departed ones still live.

In connection with our society we have a Children's Progressive Lyceum, which has steadily increased in numbers since it has resumed its sessions, and is also accomplishing a good work."

Pennsylvania.

PITTSBURGH.-John H. Lohmeyer, Secretary, writes: "F. A. Wiggin's lectures before tary, writes: "F. A. Wiggin's lectures before the First Church of Spiritualists in this city are well testing the interest felt by hundreds of Spiritualists. At every morning service a good-sized audience has been present so far this month, while in the evening our large hall is far too small to accommodate the hundreds who seek for admittance.

Sunday morning, Oct. 8th, Mr. Wiggin entertained and edited his hearers with a plain and vigorous statement of the claims of Modern Spiritualism.

Mr. Wiggin's tests are excellent, and they are attracting hundreds to our sessions. On Thursday evening of each week we hold a meeting, when the time is all devoted to giving tests.

We are to commence at once a series of conferences, mainly to bring to the front local mediumistic talent, of which we have a goodly share."

Minnesota.

MINNEAPOLIS .- A. O. Hoyt, Secretary of the Society, writes as follows: "It is with pleasure that I announce to the readers of the BANNER OF LIGHT the presence in this city of Mrs. Helen Stuart-Richings, who is filling an engagement under the auspices of the Society of Modern Spiritual Thought. Mrs. Richings is too well known to the societies in the East for any comments on her inspired work. She has done and is doing grand work for the Cause of Spiritualism, 'pure and undefiled.'

Mrs. S. Lillie was with us during September, and won a host of friends by her genial manner, as well as aroused the greatest interest by her powerful discourse on the philosophy and phenomena of Spiritualism.

The BANNER OF LIGHT will be found for sale at each of our meetings." the Society, writes as follows: "It is with

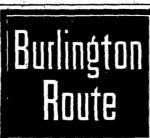
If You Have

Scrofula, Sores, Boils, or any other skin disease,

AYER'S SARSAPARILLA

the Superior Blood-Purifier and Spring Medicine. Cures others,

will cure you



BEST LINE CHICAGO AND ST LOUIS

ST PAUL **MINNEAPOLIS** SURELY CURED.

To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been per-manently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their expr's and post office address. T. A. Slocum, M.C., 183 Pearl St., New York. eowly

THE SICK ARE CURED AND SKEPTICS LEFT TO WONDER.

A LEADING Symptom is Not Required. Do not say a word about your ailments, but send a lock of your hair, age and five two-cent stamps, and receive a complete diagnesis of your disease. The most difficult cases are solicited, especially those having baffied the most eminent medical minds of our day. Cancers and internal tumors cured without the use of a knife. Eighteen years' practice, and success unparalleled. Address, with full name. A. J. SHIMP, M.D., Springfield, Mo., cor. Square and South Sts. Oct. 14.

STELLAR SCIENCE.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1864, Boston, Mass.

July 19.





PATENTS OBTAINED.
Thirty-dvo years' experience. Examinations and Reports free. Prompt attentions. Send Drawing and description to L. Baconn & Co., Atty's, Washington, D.C. Dec. 31.

B. 55 taow

0 52teow PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis. 5w* Oct. 14. FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, ago and sex, and I will send your clairvoyant diamosis of your disease free.

Address DR. O. E. BATDORF,
Apr. 15. 52w Mechanicsville, Iowa.

DARALVSIS CURED without medicine. Bheumatism, Spinal Diseases and Adabr. C. I. THACHER, & Central Music Hall, Chicago, July 1.

ASTONISHING OFFER. END three 2-cent stamps, look of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by apirit power. DR. A. B. DOBSON, San José, Cal. 18w*

CANCER PERMANENTLY CURED. No Paster. JNO. B. HARRIS, Fort Payne, Ala.

Mediums in Boston.

Dr. C. E. Watkins,

K Nown the world over as the Independent flate-Writer, will diagnose disease free of charge by his new and marvelous gift. If you are satisfied with your present decred on not send for a diagnosis, for you will not receive one. This ofter is only for those who are not satisfied with their present treatment. Sond leading symptom, age, name and sex, and two 2-cent stamps.

present treatment. Send leading symptom, age, name and sex, and two 2-cent stamps.

BR. C. E. WATKINS,

BOX 401, Ayer, Mass.

Will be in Boston office Monday and Tuesday of each weel at Room 5, in the Banner Building, 8½ Bosworth street Boston, from 10 A. M. until 3 P. M.

Oct. 14.

J. K. D. Conant,

Trance and Business Psychometrist.
SITTINGS daily from 10 A.M. to 4 P.M. Seances every
Sinday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Seances.
Oct. 21.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays, at 5 P. M.; Wednesdays at 5 P. M.; Wednesdays Sept. 16. tf GEORGE T. ALBRO, Manager.

Dr. J. R. Phelps,

DOLECTIO PHYSICIAN. Magnetic and Electric Treat Liments. Improved Vapor Baths. Specialist in Paralytic, Rheumatic, Maiarial, Scrothous and Nervous Diseases. Parlors 78 Borkeley street, Boston. Office hours, 9 to 5. Reference by permission, Dr. Chas. Main. 12w Aug. 5.

Miss A. Peabody,

BUSINESS, Testand Developing Medium. Sittingsdaily. Circles Sunday, Thursday evenings, and Tuesday atternoons at 3 o'clock. Six Developing Sittings for \$4.00. 36 Common street, near Tromont street, Boston. Oct. 21. Astrological Medium.

MRS. WEBB, from New York, can be consulted on all affairs of life. Business and health a specialty. 9 A.M. till 5 P. M., also Tuesday evenings. Sundays reserved. Shorttime only. 334 Columbus Ave., Boston. Readings, \$2. Oct. 7.

DR. JAMES R. COCKE

138 Huntington Avenue, Boston, Mass. Mrs. H. W. Cushman,

TEST, Business and Musical Medium. Circles Monday, 17:30 P. M., and Wednesday, 2:30 P. M., Six Questions An-swered, 81.00. 7 Walker street, Charlestown, Mass. Sopt. 23.

Osgood F. Stiles,

DEVELOPING, Business, Test and Medical Medium.
Obsession a specialty. Circle Tuesday ovenings at 7:30.
Thursday afternoons at 2:30. No. 76 Waltham utreet. Will hold circles Sunday evenings at 7:30.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Oct. 21.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 1. Winter street, Room 6, Boston. Oct. 21.

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

Mrs. W. P. Thaxter,

TRANCE MEDIUM, 8% Bosworth street, Boston (Banner of Light Building, Room No. 3). Diseases diagnosed. Spirit Messages given. Oct. 7. Mrs. A. Forrester,

TRANCE, Test and Business Medium. From 10 A. to 5 P. M. No. 181 Shawmut Avenue, up one flight. Oct. 21. Miss L. E. Smith,

TEST MEDIUM. Circles Tuesday and Thursday evenings at 8. 377 Northampton st., Boston, off Columbus Ave. lw* Mrs. Dr. Hibbard, MEDICAL MASSAGE, 175 Tremont street, Room 45, Bos ton. Hours 9 to 6. Female diseases a specialty.

Dr. Carrie M. Lovering, MAGNETIC Physician, controlled by the late Lemu Spear, Hotel Blackstone, Sulte 2, 423 Shawmut Ave. Oct. 14.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Sept. 23. MRS. ROBERTSON, Test and Business Medium. Sittings evenings, 6to 9 o'clock. Ladies 50 cts. Madison Place, off 1098 Washington street, Boston, Suite 21. Oct, 14.

CHANDLER, Business, Test ar M.R.S. M. A. CHANDIER, Business, Tool Bill.
Medical Medium, 66 Warrenton st., Boston. Private Sittingsdally. Séances Tuesday evenings and Friday afternoons.
Oct. 21. **DSYCHOMETRIC** and Business Reading, or

A six questions answered, 50 cents and two stamps, of MARGUERITE BURTON, 1472 Washington street, Boston. Oct. 14.

MASSAGE MRS. MARY E. FIELD, Oct. 21. Hotel Pelham, Room 410. lw* MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. 8w*

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 128 W. Brookline st., Suite I.

DR. JULIA M. CARPENTER, 2 Stanmore Jan. 7.

SOUL READING. OR PSYCHOMETRIC DELINEATION.

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANOE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cept stamps. Address, 1300 Main street, white Water, Walworth Co., Wis.

FREE TO THE SICK AND APPLICTED. Send 5 two-cent stamps, age, sex, handwriting and leading symptom. You will receive a correct diagnosis of your disease by Psychometric-Clairvoyant power free, and how to effect a cure. DR. E. A. READ, Box 133, San José, California.

BIBLE STORIES, No. 1.

The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Creation and the Fall. Three hundred stanzas, with an introduction and appendix sy Amanuensis. Compiled by James H. Young.
Fapor, pp. 180. Price 50 cents, postage 2 cents.
For sale by COLBY & RICH.

DHILOSOPHIO 1DEAS; or, The Spiritual Aspect Nature Presents to J. Wilmshurst. Papor, 151 pages. Price 35 cents. postage 4 cents. For sale by COLBY & RIOH.



Best Calf Shoe in the World for the Price.

Fine Calf Dress Shoes, \$3.50, \$4.00 and \$5.00. Fine Unit Dress Bloos, vices, vices,

Value.

Boys and Youths wear the \$2.00 and \$1.75 School Shoe.
For Ladies, \$3.00, \$2.50 and \$2.00 Shees. Best Dongola. W. L. Douglas Shoes are made of the best material, in all the latest styles, and sold by shoe dealers everywhere. Do You Wear Them?

W. L. Douglas' name and price is stamped on the bottom before they leave the factory, to protect you against high prices. Doing the largest advertised shoe business in the world we are contented with a small profit, knowing that the extra value put in W. L. Douglas Shors will give a continuous increase to our business. The dealer who sells you unstamped shoes makes the price to suit himself. He will charge you from \$4 to \$5 a pair for shoes of the same quality as W. L. Douglas \$3 Shoe. The stamped name and price eystem is the best for you, because it guarantees full value by the manufacturer, for the money paid, and saves thousands of dollars annually to those who wear W. L. Donglas Shoes.

If you wish to economize in your footwar it will pay you to examine W. L. Douglas Shoes when next in need. Sent by Mail, Postage Free, when dealers cannot supply you. Take no substitute. Send for Catalogue with full instructions hew to order by mail.

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

TREATS PATIENTS AT A DISTANCE, HOWEVER GREAT THE DISTANCE, WITH PHENOMENAL SUCCESS

The Worst Cases Invited. eand statement of case with \$1 for trial treatment.

DR. R. GREER, 127 La Salle Street, Chicago.

STRENGTH, VITALITY, MANHOOD.



W. H. PARKER, M. D., No. 4 Bulfinch st. BOSTON, MASS., chief consulting physician of the PEABODY MEDICAL INSTITUTE to whom PEABODY MEDICAL INSTITUTE, to whom was awarded the GOLD MEDAL by the NATIONAL MEDICAL ASSOCIATION for the PRIZE ESSAY on Exhausted Vitality, Atrophy, Nervous and Physical Debility, and all Diseases and Weakness of Man, CURES Consultation in person or by letter. Prospectus, with testimonials, FREE. Large book, THE SCIENCE OF LIFE, OR SELF-PRESERVATION, THE PRIZE ESSAY, 800 pp., 125 invaluable prescriptions, full glit, only \$1.00 by mail, double sealed, secure from observation. Feb 25.

ly Feb 25. TALIAN-CIN-ELIXIR A Sure Cure for all Liver, Kidney and Urlnary diseases, Unequalled for Femnile allments, Pamphlet, Free, M. M. REIS & CO., PHILADA, P.A. Sole U. S. Agents, Oct. 7. 13teow

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Beading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Dextor, Me. Oct. 14. SENT FREE.

RULES TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Beoks published and for sale by OOLBY & RIOH.

Sent free on application to COLBY & RIOH.

Adams & Co.'s Golden Pens.

THEY have been before the public for years; and are used by all the principal Merchants, Bankers, Mercantile Academies and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected, in preference to all others, for their remarkable Flexibility, Durability, Anti-Corrosiveness, Economy and Adaptation to the wants of all writers. They are universally admitted to be superior to steel, and by many preferred to the best gold pens.

BEWARE OF IMITATIONS. EVERY GENUINE PEN has stamped upon it

ADAMS & CO.'S COLDEN PEN.

No. 1. For General Use in Every Department. Large box, containing one gross, \$1.50.

No. 2. Extra fine points for Choice Penmanship. Large box, containing one gross, \$1.50.

These pens are sold for the benefit of the widow of the late John S. Adams.

For sale by COLBY & RICH.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable (ALL SUGAR-COATED) Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Renovator and Billousness and Blood Puriner. Cleanses the entire system from all Billousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Slide and Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lamencess, Numbness, Constituation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary aliments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various aliments of humanity.

PRIORS: Trial box, 25 ceitts—by mail, 30 cents; second size, 65.00; large bores, 51.00; six large boxes, 55.00.

For sale by COLBY & RICH.

Music New

Song and Chorus by F. M. PAINE,

"The Summer-Land." Price 25 cents.
For sale by COLBY & RICH.

How Nature Cures.

COMPRISING A New System of Hygiene;

ALSO The Natural Food of Man.

A statement of the principal arguments against the use of Bread, Cereals, Pulses, Potatoes and all other starch foods.

BY EMMET DENSMORE, M. D. Large 12mo, cloth, upwards of 400 pages. Price 82.00. For sale by COLBY & RICH.

NINTH EDITION-ILLUSTRATED. Helen Harlow's Vow. BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpfuss and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome.

Gloth, price \$1.25, nostage 16 cents.

For sale by COLBY & RICH.

RESEARCHES The Phenomena of Spiritualism.

BY WILLIAM CROOKES, F.R.S. A new edition of this valuable work (which has been out f print for some years) has just been issued. Price \$1.25, postage free. For sale by COLBY & RICH.

MARRIAGE AND DIVORCE; or, The Divorce Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control? the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "A Lotter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper, Id cents.

For sale by COLBY & RICH.

SPIRITUALISM DEFINED AND DEFEND-SED. Being an Introductory Lecture delivered in the Temperance Hall, Melbourne, Australia, by J. M. PEEBLES. Paper, 15 cents, postage free. For sale by COLBY & RICH.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. S1.00 per annum. Address MRS. JAMES A. BLISS, 1994 Wabash Avenue, Chicago, Ill.

THE LIGHT OF TRUTH. A Large Thirty-Bit Column Journal, published at Cincinnati, O., every Saturday, at \$1.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. C. C. STOWELL, Room 7, 206 Race street, Cincinnati, O.

READ "THE TWO WORLDS," edited by E. W. WALLIS. It is progressive, reformatory, popular, rigorous, outspoken, and ahead of the times. It deals rearressly with the "burning questions" of the day; advocates religious progress, etc. Postfree for 32 weeks for \$1.00; for \$4 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. NEW THOUGHT: A Monthly Magazine, 48 to 60 neatly printed octavo pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, \$1.00; six months, 50 cts.; sample coples, 10 cts. each. MOSES HULL & CO., Proprietors, 29 Chicago Terrace, Chicago, III.

THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, 53.00 a year, 51.50 for six months, Scentz per single copy. Address J. P. MEN-DUM, Investigator Office, Paice Memorial, Boston Rass

DIACNOSIS FREE. SEND two 2-ct. stamps, lock of hair, name in full, age and Ser; and I will give you a OLAIROVANT DIAGNOSIS AUGUST ACTURED BY A GLOSS J. O. BATDOBE, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1 m* Cot. 7.

New Nork Adbertisements.

Mrs. H. L. Woodhouse,

TEST Medium, No. 315 West 126th street, New York. Clair-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. For according to time required. Oct. 21.

DR. DUMONT C. DAKE, 231 West 42d Street, New York City, SPECIALIST for Nervous and Chronic Diseases. Complicated Cases Cured when other methods fail. Patients at a distance successfully treated. Send for Circular. July 8.

John Wm. Fletcher,

PSYCHIC MEDIUM, 268 W. 43d street, New York City. Endorsed by Prof. Wallace, Florence Marryat and the Spiritual Press. Sept. 23.

Emma Stowe, 107 WEST 108TH 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.

47 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 Mediums, hold Scances Sunday,
Wednesday and Friday evenings: Saturday at 2 o'clock.
23 West 14th street, New York. Sittings daily.
July 1.

MISS E. C. SILVESTER.

224 WEST 18TH STREET, New York City, Clairvoyant and Psychometrist. Private sittings daily, hours 10 A.M. to 5 P. M. Circle Priday, 8 P. M. 8w Oct. 14.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 310 West 26th street.

Oct. 14.

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

Glenora, Yates Co., N. Y.

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

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

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

Jan. 7.

RUPTURE A positive radical Cure at home. (Scaled) Book giving full particulars w. S. HIOE, Box 8, Smithville, Jeff. Co., N. Y. Jan. 14.

WAS ABRAHAM LINCOLN



A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. ilustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

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

Cloth, 12me, illustrated, pp. 264, \$1.50; Paper 75 cents.

75 cents. For sale by COLBY & RICH.

The Writing Planchette.

GOIENOE 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.

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

PLANCHETTS, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTIOE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

GARLAND'S

Vegetable Cough Drops. THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughis, Colds, Whooping Cough, Sore Throat, Hearseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, orany other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PUNIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, Ill.
Price, per box (ene-fourth pound), 25 cents, postage free.
For sale by COLBY & RIOH.

Das Gebaeude der Wahrheit.

VOM. REG.

Das Buch glebt Auskunft über Manches, was bisher noch in Dunkel gehült war, und beweist klar den Spruch, dass es mehr Dinge gebt zwischen Himmel und Erde, als unsere Schulzeisheit sich fräumen läzzi.
Für Vieles, das als übernatürlich selther betrachtet wurde, inneues Feld der Forschung eröffnet, welches ein Segen für die Meuschheit zu werden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode ist klar und vernunftgemäss, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemüth und Versand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es glebt uns mehr als die Roffnung, es glebt uns die Gewissholt eines ewigen Lebens und gewährt uns einen Blick in joiles gelstige Reich, welches wir das ewige nennen.

wige nennen. Preis 31.00. Rei COLBY & RIOH zu haben. cam WHERE IS MY DOG?

Or, Is Man Alone Immortal? BY REV. CHARLES JOSIAH ADAMS.

At its outset the author states his purpose to be: "To call attention to the fact that man possesses the physical faculties in common with the beast... To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to discuss whether there is any argument in favor of man's immortatity which may not give us hope for a future for our more humble brothern, who cannot speak for themselves."

Cioth, 12mo, pp. 202. Price \$1.60.

For sale by COLBY & RICH.

A History of Religions:

Being a Condensed Statement of the Results of Scientific Research and Philosophical Criticism. BY ELIZABETH E. EVANS.

12mo, paper covers, pp. 128. Price 25 cents.

Banner of Pight.

BOSTON, SATURDAY, OCTOBER 21, 1893.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Herkeley Hall, 4 Berkeley Street.—Lectures Bunday at 10% A.M. and 7% P.M. Mrs. Nollo J. T. Brigham, speaker for October, Wm. H. Banks, President; F. B. Woodbury, Sec'y, 189 Contre

atroct, Econury.

The Helping Hand Society of the Boston Spiritual Temple
moots Wednesdays at 3 Boylston Place at 2 \(\frac{2}{3} \) P. M. Business
meeting 4 P. M.; ten at 6 P. M.; public meeting 7 \(\frac{2}{3} \) P. M. Miss
Lucotte Wobster, President; Miss Nellie M. Benis, Boo'y. Lucette Wolster, Freshont; mass reines at the state of the First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Seciety: Sundays, 24 p. M. Lyuan O. Howe, trance speaker, during October. Sunday School at 11 A. M. Sociable Wednesdays at 7½ p. M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place. at 7% F. M. Dr. H. B. Storer, President, 408 Shawmut

Avenue.

The American Spiritualists' Association will hold meetings every Wednesday ovening at 7½ o'clock in the First Spiritual Tomple, 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'y, Unde Park Moss.

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

The Ladies' Lyceum Aid meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the even-

Eagle Hail, 616 Washington Street.—Sundays at Il A. M., 3½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Hathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 24 and 75 P. M. (75 P. M. meeting in Commercial Hall) Thursday at 23 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 104 A.M. and 2½ and 7½ 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 Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury.

Hollis Hall, corner Washington and Hollis rects.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; desday at 2% test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

Irving Hall, 1125 Washington Street.—Meetings Sundays; 10% A. M., developing circle; 2% and 8 P. M., speaking and tests. Mrs. O. A. Robbins, Conductor.

Chelsen - Pilgrim Hall.—Spiritual meetings every Sunday at 2¼ and 7½. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .-The services last Sunday morning opened with " Beckoning Hands," finely rendered by Miss Maude M. Davis, with accompaniment by Mr. W. H. Boyce. Mrs. Nellie J. T. Brigham was again welcomed as the

Neilie J. T. Brigham was again welcomed as the speaker, and prefaced her address with an invocation. Mr. George Cutter followed with a very fine song, entitled, "Shall You or shall I?"

Mrs. Brigham read several questions which had been presented, and then proceeded to answer them. "Is not immortality a law which necessitates the eternal justice of everything, God or no God?" was answered in the affirmative. When we pass out into the other life, said the speaker, in part, consciousness remains, for life in this great universe is indestructible. The materialist says that when death comes to us. life goes out like the light of a candle. But we affirm that the spirit lives on, and that death simply unlocks the door and sets it free.

"Has God anything more to do with us in the spirit world thau lie has here?" was answered in the negative. God cares for us everywhere—here and in the great hereafter.

great hereafter.

The power of clairvoyance was explained somewhat at length. The speaker said that some clairvoyants see spirity present; others go far away and describe them. We read in the Bible that at the crucifixion "the graves were opened, and the saints who were dead appeared to many," or, as we believe, were seen by those who possessed the gift of clairvoyance. In the days of Salem witchcraft, one of the charges made against witches was that they claimed to see the forms of those who were dead—another proof of clairvoyance.

voyance.
In regard to dreaming in spirit-life, the speaker declared such a thing possible.
Another question drew forth the answer that any one who firmly believes in eternal punishment, in the power or will of God to subject his children to unend ng torture, ought never to smile or be glad again. We have had our days when the brotherhood of man We have had our days when the brotherhood of man was hoped for, and now we begin to see the dawn of that day when our prayer shall be realized. A religion that does not elevate and bless humanity here and hereafter will soon be exceedingly unpopular, and the world shall yet rejoice in the glory of eternal truth.

Mrs. Brigham followed her lecture with improvisations full of beautiful thoughts, which were highly appreciated. The service closed with another song by Miss Davis, and a spiritual benediction by Mrs. Brigham

In the evening the hall was filled at an early hour,

In the evening the hall was filled at an early hour, and the services opened with a song by Miss Davis. Mrs. Brigham offered a sublime invocation, after which she announced as the subject of the evening's discourse, "The Altitude of Spiritualism."

The speaker said, in substance, that it is surprising to see how far Spiritualism has spread during the past forty-five years; it has reached every land upon earth. But we are to speak of its attitude. How high is it? We say as high as the intellectual and moral nature of man. But what is Spiritualism? We wish to answer briefly, first, that it is truth—the grandest is it? We say as hish as the intellectual and moral nature of man. But what is Spiritualism? We wish to auswer briefly, first, that it is truth—the grandest truth the world has ever known. It comes as a kind of blending of science, philosophy and religion, and in it you find the Christ principle. Spiritualism teaches that the spirit lives, though the body dies. The spirit keeps the body through its many physical changes (for we die daily), but when the spirit and body can no longer maintain their union, the freed spirit enters a new life. Men have been told that they shall lie in the grave until the resurrection, but the resurrection comes, we believe, when death dissolves the union between the material and the spiritual. Spiritualism teaches us of another world full of grandeur and spiritual beauty. Spiritualism teaches also that spirits return, but that they return in obedience to law.

There are some persons who believe in the truths of Spiritualism, but on account of its unpopularity they remain in the church, not daring to be true to their convictions, and are thus acting the part of the hypocrite. An ther may be a Spiritualist, but the teach ings of this Modern Revelation have no effect upon his life; he knows of spirit-return, but it does not make him any the better in the different relations of life. Bellef in phenomena does not always make a good Spiritualist. A man may believe in the existence of many of the planets, and yet not be an astronomer. We cannot measure the height of Spiritualism by these superficial believers.

Remember that spirits are men and women, and that we should aspire for that which is highest, purest and best if we would receive the best from the spiritual realms.

and best if we would receive the best from the spiritual realms.

The time is coming when the truth shall be offered freely; then the widest development will be given to childhood, the divinest purity to woman, the greatest unfoldment of the spiritual nature to man, and these things shall show the divine altitude of Spiritualism. It is a grander thing to spiritualize one man than to materialize an hundred spirits, for the phenomena are only the open door leading to sublimer heights.

We would have no creeds, for Spiritualism is divinely progressive, and in this progressive element the altitude of Spiritualism must be plainly revealed. The proof of spirit return that comes to us will bring us such light us has never been found in the faith of the church.

Several subjects were given for improvisations, which were ably treated by Mrs. Brigham's wonderful control. The service closed with a song and spiritual

POINTS.

The audiences Sunday were unesually large, and the answers to the several questions were attentively listened to. The music was especially fine. Thursday evening, Oct. 19th, Mrs. Brigham will speak in Odd Fellows Hall, Malden, and the following Thursday shalls negated to leadure in Outpay.

speak in Odd Fellows Hall, Malden, and the following Thursday she is engaged to lecture in Quincy.
Miss Maude M. Davis terminates her engagement with the present service, but Mr. George Cutter has been engaged to furnish music for future meetings during the month of October.

Mr. Jacob Edson is deeply interested in the spread of spiritual truth, furnishing a stenographer, if desired, to report lectures in full for publication.

Mrs. Brigham speaks again next Sunday.

F. A. HEATH.

The Helping Hand Society held its weekly meeting Wednesday, Oct. 11th, at 3 Boylston Place - Miss Lucette Webster, President, in chair.

In the evening an entertainment was enjoyed which consisted of remarks by Miss Webster, Mrs. Lille, Jacob Edson, Mrs. Waterhouse, Mr. Banke and Mrs. Cutter; songs, Mrs. Geo. Lowell Tracy, Mr. Cutter and Mr. Lillie. The meeting was harmonious and well attended.

N. M. BEMIS, Sec y.

First Spiritual Temple, corner of Exeter and Newbury Streets. - Music by Miss Hattie Dodge, with organ accompaniment, was choice and inspiring last Sunday.

inspiring last Sunday.

At 2:45 p. M. Lyman C. Howe spoke and improvised on six questions presented by the audience.

First: "Is Electricity Life? If so, Whence Cometh Intelligence?" Electricity, replied the speaker in part, is known only by what it does. It does not perform the functions of life, though closely allied to it in many of its relations. The world is an embodiment of life, associated with intelligence. We know of no limit to either, except in expression. The world shinks. All matter pulsates with varied forms of mo

tion, expressive of energy. Without motion energy is unknown, yet we caunct say that motion alone is energy or life. We know of nature only within the limitations of our finite heing and the range of its correspondences. Judged by those, we find life interpreted by conscious intelligence within organized forms, having capacities for indefinite modification and progressive evolution. There is a manifest purpose in all living structures. We can best determine this purpose by studying their capabilities and adaptations to use. In proportion to our knowledge of the meanings of life, as interpreted by the organic functions of body and soul, are we qualified to make a wise use of our solves.

life, as interpreted by the organic functions of body and soul, are we qualified to make a wise use of our solves.

When men believe "the chief end of man" is to adore God and serve him, and that the service consists in faith and fear and the prostitution of reason at the shrine of an Infinite tyrant, the healthful development of manhood and pure religious worship is impossible. To worship God acceptably and profitably is to use ourselves and our opportunities for the best development of which we are capable. To cultivate body and soul in harmonious relations with each other and with environments, is the highest service we can render our Creator.

Electricity is an agent for intelligence, the extent of which is as yet but little known. Man can use it as a motive power, an illuminating agent, and as a medium for the transfer of intelligence. Closely allied to the two worlds, and to the "Ether" of science, it is a powerful stimulant to the activities of life, a useful agent in the healing art and a dynamic medium in all the mutations of matter.

Second: "What is the significance of the Parliament of Religions?" In answer, the speaker said in substance: It is an expression of the evolution of a century culminating in the world-wide recognition of the aims and sentiments of Thomas Paine and—his copatriots in founding this Republic, and proclaimed, as best it could be, in the Declaration of Independence, and canonized in the Constitution. It is the fruiting of the brotherhood of man and the freedom of religious worship. It is the "good time coming" come!

Third: "Our present conflict and its immediate result to humanity." Conflicts mark the steps of progress. In their orises they represent the cumulative results of the years has made it conditioned by any the steps of the conditioned by any the steps of the steps of the steps of the steps of the protest to humanity will be what the growth of the years has made it conditioned by any

them.

The "immediate result to humanity" will be what The "immediate result to humanity" will be what the growth of the years has made it, conditioned by environments into which the products fail. It will, like all its predecessors, widen the range of human opportunity by fitting men to use it, and elevate the social and political standards by giving a new impetus to moral convictions and higher incentives to noble action.

A poem upon two or three of the questions, a short invocation, and an exquisite vocal rendering by Miss Dodge, accompanied by rare manipulations of the great organ, closed the session for the day, with announcements by Mr. Ayer, and a cordial invitation to all to attend the Wrdnesday night meetings, which are free to every one, and devoted to musik, social interchange, speeches, experiences and such mediumistic manifestations as the occasion brings forth.

Mr. Howe speaks next Sunday again at 2:45 P. M. All are invited free.

First Spiritual Temple Fraternity School met as usual last Sunday. The services opened with singing and readings.

The question of the hour elicited answers from Miss Hattle Dodge, Elmer Packard, A. E. Armstrong and our teachers.

We aim in our efforts to unfold our members spiritually in accordance with natural and spiritual laws.

Next Sunday and those following we shall have for lessons the facts presented in Carlyle Petersilea's story, "Wife. Mother, Spirit, Angel," which will be read and explained to the school.

No. 2 Fountain Square.

ALONZO DANFORTH.

Hollis Hall .- Monday evening, Oct. 9th, on the occasion of re-naming and dedicating this beautiful hall, formerly known as "Twilight Hall," a good.

occasion of re-naming and dedicating this beautiful hall, formerly known as "Twilight Hall," a good. sized audience was in attendance. The program was varied and interesting, consisting of organ and cornet duet, cornet solo by Miss Richards, songs and recitation by Mrs. French, singing by "Little Rosle" and her sister, and speaking by David Brown, Mrs. Whitlock, Lyman C. Howe and others. Mrs. Abbie N. Burnham made extended remarks in dedicating the new hall to the purposes of spiritual culture, and her utterances were truly inspiring.

Dancing from 10 to 12 closed the evening's exercises. Sunday the Society of Ethical and Spiritual Culture held most interesting meetings all day.

The developing class, at 11 A. M., was large, and proved exceedingly interesting.

At 2:30 the meeting opened with singing by the congregation, followed by a short talk from Prof. Kenyon on "Prayer." He believed in prayer, unceasing prayer, that moves us out into lines of activity for good to each other. Mrs. Wilkinson then gave many striking tests of spirit presence, after which Mrs. Abbie N. Burnham christened two beautiful children. Her thoughts embodied in inspiring speech will never be forgotten by the audience, whose hearts were deeply touched. Prof. Rimbach rendered a cornet solo, after which David Brown made some very feeling remarks, brought out by the occasion, demonstrating his belief in the continuity of life by some marked tests, as also did Mrs. Jennie Wilson Hill. The session closed with tests by a new medium, Mr. Harding.

The evening meeting opened with a song service led by Prof. Pierce. Prof. Kenyon spoke of the power of spirit to accomplish seeming impossibilities, like passing matter through matter, which he had seen demonstrated under absolute test conditions. He then gave some wouderful psychometric readings. Miss Lizzle Smith and Mrs. M. Adeline Wilkinson followed with tests, all recognized. Mrs. Shirley was inspired by Spirit Ed. Wheeler to give words of cheer and hope to his fellow mortals. Mrs. Davis, who for

DR. N. J. MORRIS, Sec'y. America Hall .- Very largely attended meetings

vere held at this hall last Sunday. Dr. Nelke spoke interestingly in the morning. In

the afternoon Mrs. Chandler addressed the audience. Her address was much appreciated. In the evening Dr. Nelke again spoke, and was the recipient of a fine bouquet of flowers as a token of regard, and in commemoration of his forty fourth birth-

day.

The mediums who assisted during the three meet

The mediums who assisted during the three meetings received the thanks of all present; the tests given through these instruments being indeed satisfactory. We had with us Miss A. Peabody, Mrs. J. Woods, Mrs. Fredericks, Mrs. E. M. Shirley, Mrs. Forrester, Mrs. Taylor (Cambridge), Dr. L. F. Thayer and others. The musical program at the morning's meeting was as follows: Miss Sadie B. Lamb, vocalist and planist, Mr. Julius Fredericks, zither virtuoso, Prof Forsyth, baritone, Dr. S. H. Nelke, baso. In the atternoon Miss Sadie B. Lamb, Herr Fredericks, Dr. S. H. Nelke, and Prof. Baumgartner, planist. At the evening session Miss Sadie B. Lamb, and Prof. Thurber, tenor.

ning session ariss saule B. Lamb, and Frot. Indirect, tenor.

Next Sunday evening we shall have with us Herr Julius Fredericks, zither virtuoso.

Miss A. Peabody and Dr. S. H. Nelke, Conductors.

The Banner of Light is for sale at the door, as well as at the residence of Dr. S. H. Nelke, 586 Tremont street.

Ragie Hall .- Wednesday afternoon, Oct. 11th, meeting well attended and full of interest. Invoca tion and remarks, Chairman: tests by Dr. C. E. Huot. Mr. Trask, Mrs. Mason; readings and tests, Mrs. M. A. Chase. Mrs. M. Knowles, Mr. E. H. Tuttle; bene-diction, Mrs. Poss.

A. Chase, Mrs. M. Knowles, Mr. E. H. Tuttle; benediction, Mrs. Foss.

Sunday, Oct. 15th, morning circle large and harmonious. Afternoon, invocation, Chairman; opening remarks, Dr. J. E. Ditson, subject, "The Spirit Body," This theme was handled in an able manner. Remarks by Mrs. M. E. Pierce; tests. Mrs. Shackley, Mrs. Dr. Bell; readings and tests, Mrs. J. K. D. Conant, Mrs. M. Knowles, Mr. E. H. Tuttle.

Evening, invocation, remarks and tests, Mrs. M. A. Chase; remarks and tests, Mrs. Dr. E. A. Roy. Mrs. A. Wilkins, Mrs. Howe; select reading, Miss Nettle Roy, which was well received; readings and tests, Mrs. M. Kuowles, Mr. E. H. Tuttle; mental questions answered by Mrs. Chase, Mr. Tuttle; musical selections, Mrs. Neille Carlton.

Meetings in this hall Sundays, 11 A. M., 2:30, 7:30; Wednesdays. 2:45.

Wednesdays. 2:45.
BANNER OF LIGHT always for sale. HARTWELL

The Ludies' Industrial Society met as usual Thursday, Oct. 12th, at Dwight Hall. Business meeting in the afternoon, with a circle at five; at six supper was served to a large number.

At 7:45—Mrs. Ida P. A. Whitlock, President, in chair—alter congregational singing we received food for thought from Mr. Lyman O. Howe, Prof. Kenyon, Mr. Jacob Edson, Mr. Richard Grieves (Haverishi), Mr. L. L. Whitlock; interspersed with music by Prof. Morris; tests, Mrs. Wilkins, Mrs. J. A. Davis, Mrs. Dowland (Lynn); recitation, Mrs. Piper; a poem and description by Mrs. Whitlock.

Oct. 19th our require dayses, and Oct. 28th we expect

description by Mrs. Whitlock.

Oct. 19th our regular dance, and Oct. 26th we expect
to have something of special interest as to mediumship. All welcome.

H. E. Jones, Sec'y.

Marmony Wall .- Our circle Tuesday, Oct. 10th, was of great interest generally. Mr. and Mrs. Trask, Dr. Huot, Mrs. Nutter, Mrs. Dade, Dr. Lathrop and others gave tests.

Mrs. Davis, Dr. Thomas, Mrs. Nutter, Bro. King, Mrs. Chase, Dr. Huot, Mrs. Hillard. Dr. Lathrop gave, proofs of the truth of Spiritualism. Mrs. Chandler-lialloy was present, but did not feel able to give anything, being affected deeply by the memory of her late brother's work as conductor of these meetings. We extend to her our deepest sympathy.

In the evening Mrs. Dr. Bell, Mrs. Davis, Mrs. Smith, Mrs. Cunningham, Miss Wheeler, Mrs. Jenole Hill, Mrs. Cunningham, Miss Wheeler, Mrs. Jenole Hill, Mrs. Piper and Dr. Lathrop made the meeting exceedingly interesting to the large audience.

Meetings on Tuesday and Thursday at 3 r. M. Lecture on "Soul Unfoldment" Friday from 3 to 5 r. M.

BANNER OF LIGHT for sale at all our meetings.

W. L. LATHROP, Conductor.

Abbotsford Hall (City Square, Charlestown) .-Meetings opened Sunday, Oct. 15th-Dr. E. M. Sanders, President and sole manager. Developing circle

uers, rresident and sole manager. Developing circle at 11 o'clock was very interesting. Mr. Grieves gave one of his logical, pithy talks on human existence and its attending environments.

Eloquent and able addresses were given afternoon and evening by Mrs. Sarah A. Byrnes; every one who is acquainted with this lady will understand what a feast Charlestown people have just enjoyed.

Mrs. Dr. Bell was present in the evening, and offered tests; Dr. Sanders gave many of his rapid readings—all being recognized.

Next Sunday Dr. H. B. Storer will occupy our ros-

Next Sunday Dr. H. B. Storer will occupy our ros-rum. He is one of our best speakers. Do not fail to hear bim.

hear bim.

BANNER OF LIGHT for sale at each meeting.

Home Rostrum meetings, held now Tuesday and
Thursday evenings, are interesting—being mostly of
the phenomena, under chairmanship of Dr. E. M.
Sanders, 21 Soley street.

C. B.

Irving Hall .- Mr. James Varcoe presided. These meetings are well-attended, and of a very interesting character. In the alternoon Mrs. Hersey and Mrs. O.

A. Robbins gave tests; Mr. Varcoe, a very interesting address on "Spiritualism and its Relation to the Conduct of Life, and is "Teachings Hereafter." The evening service was unusually interesting. Mrs. E. Davis presided at the plano, and gave a fine rendering of several solos from Beethoven and Mozart. Mr. Varcoe gave a reading, also sang "The Bexton." Mrs. Smith, Mrs. Roy and "Minnle" gave tests. Dr. Albroclosed the meetings with some interesting remarks on "The Responsibility of Mediums, and the Duty of those whom they Serve."

BANNER OF LIGHT for sale at the door.

THEODORE. character. In the alternoon Mrs. Hersey and Mrs. O.

The Children's Progressive Lyceum held its regular Sunday session Oct. 15th, at 514 Tremont street. The attendance of the scholars was better than at either of the two previous sessions held since

than at either of the two previous
the opening this fall.
The Assistant-Conductor, Mr. Wood, encouraged the members to come forward each Sunday to participate in the literary exercises.
The program on the 15th consisted of a song, Winnle Ireland; a recitation, Elsie Clark; plano solo, Helen Higgins; recitation, Eddie Hill; song, Millie Smith, and plane solo, Miss Pratt.
George S. Lang, Seo'y.

Commercial Hall .- Oct. 15th, 11 A.M., Dr. E. A. Blagden presided; Mrs. M. Irwin, Miss Digby, Mrs. A. Woodbury, Mrs. J. Woods, gave readings and

tests.
At 2:30 P. M., Dr. F. K. Brown, Dr. J. Huot, Mrs. E. C. Dickinson, Mrs. Josephine Stone, Miss Jennie Rhind, Dr. C. D. Fuller, Mrs. M. E. Soule, Miss A. J. Webster, Mr. A. Heath, Mrs. A. Woodbury and Dr. Smith participated in tests and readings.
At 7:30 P. M. Mrs. E. M. Shirley, Mrs. E. C. Dickinson, Dr. Huot, Miss A. J. Webster and Mrs. A. Woodbury gave psychometric delineations.
Test meeting every Thursday at 3 o'lclock P. M.
A. J. Webster.

The First Spiritualist Ladies' Aid Society met Oct. 13th, at its parlor, 1031 Washington street, Mrs. A. F. Butterfield presiding. Evening exercises Mrs. A. F. Butterfield presiding. Evening exercises consisted of music, songs by Mrs. A. W. Staples (Charlestown); reading and tests by Mrs. M. A. Brown; tests by Mrs. Shackley and Mrs. Roy; remarks by Prof. Kenyon, which were listened to with great attention. Next meeting Oct. 20th, at 4 P. M. E. D. MAYO, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meelings in Carnegie Music Hall Building, between 58th and 57th treets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President

Hinckerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualists Society meets each Sunday at II A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, Il4 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week 3 P. M.—doors close at 3 M—at 310 West 25th street. Mrs Mary C. Morrell, Conductor.

Carnegie Hall .- "Divine Providence" was the subject of Walter Howell's morning discourse last Sunday. He said in substance: All things that occur, sunday. He said in substance: All things that occur, when viewed from the individual standpoint, show Divine Providence to come of the unfolding forces of nature. A savant studying the vast growths and apparent waste of the carboniferous period might say, "Why all this lavishness and destruction? There is not nuch evidence of 'Divine Providence' here, but rather Divine Improvidence." Yet our warm homes in winter, our light and our power, upon which our civilization is built, come from the dusty diamonds formed by the ages out of the apparent prodigal waste of that early period.

Everything is cherished and disciplined for unfoldment into the highest it is capable of until the angelic comes forth from the human, and then are gathered up the experiences of past times and ages, when out of even the seeming evils and sins of that past come the dusty diamonds which produce the warmth, light and power of an exalted spirituality. Thus we see that all things work for good.

The afternoon meeting was the largest general meeting we have had in Carnegle Hall.

Col. S. P. Kase of Washington City gave a careful and interesting account of the way in which Spiritualism was brought through his instrumentality to President Lincoln's attention, and also of the first séance at Mrs. Laurie's, at which he met the President and Mrs. Lincoln.

Mr. Howell followed with very interesting remarks,

at Mrs. Laurie's, at which he met the President and Mrs. Lincoln.

Mr. Howell followed with very interesting remarks, drawn out by a portion of the narrative of the first speaker, upon the wonderful fact that has been learned through spiritual teachings, that all human life, once germinated, must go on to full maturity in the spiritual spheres if not in the material world.

Mrs. Henderson was greeted by the audience, and gave several telling and recognized tests.

Mrs. Jennie Patter appeared for the first time on our rostrum, being taken control of at the moment she was declining an invitation to give some test or message, and very pertinent remarks were made by her controlling spirit "Alice."

Mr. Harlow Davis, though weak from the effects of a severe illness, gave many fine tests. He is a remarkable sensitive, and is gaining friends in our midst.

markable sensitive, and is gaining friends in our midst.

Mr. Miller read a communication from Spirit Dr. Chapin, obtained by independent writing.

J. F. Snipes and Mrs. Morrison sang two beautiful duets in the afternoon and evening, which were highly appreciated by the large audience, which for two hours gave the closest attention to the very interesting program.

The evening lecture, upon "The Religious Element in Man," was an able, logical and philosophical presentation of the gradual unfoldment of this natural, inherent element, from its first appearance in the savage to its manifestation in the highest human spirit in mortal, and 'even in the angelic states. This devout sentiment of dependence upon a higher, allembracing and infinitely loving Father is the grandest, most ennobling of feelings when rightly held, but it leads to ignoble and base conditions if perveted.

The audience was a very sympathetic one, and at the conclusion tendered Mr. Howell a hearty vote of thanks for this and all his able and spiritual lectures during his engagement with the Society.

Mr. Howell goes from here to Newark, N. J., and

Mr. Howell goes from here to Newark, N. J., and Dr. F. L. H. Willis speaks for us the two remaining weeks of this month. He will receive a hearty we lcome from his many friends.

Knickerbocker Conservatory. - On Sunday Oct. 15th, Mr. J. Frank Baxter continued his valuable services in this city under the auspices of the New

services in this city under the auspices of the New Society of Ethical Spiritualists in Knickerbocker Conservatory, 44 West 14th street, a large audience attending. Miss Belle V. Cushman presided in her usual graceful way, giving necessary announcements and introducing the speaker.

Mr. Baxter's morning lecture on "The Facts and Philosophy of Modern Spiritualism" was scientific to a degree, and dealt largely with metaphysics. In the evening he dealt with Spiritualism practically, and trenchantly criticised the critics in a truly valuable lecture on "The Practical Benefits already derived directly from Modern Spiritualism." It was leugthy, but intensely interesting, holding the closest attention of all, and frequently eliciting well deserved applause. The Rev. D. W. Morehouse, who occupied Dr. Robert Coiller's pulpit in the morning, was a very attentive listener, as were his several friends.

A feature highly appreciated in Mr. Baxter's work is his music, and another interesting feature to all is the descriptive scance which usually supplements his evening lecture, atthough on this Sunday it was of necessity brief.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

MEETINGS IN MASSACHUSETTS.

Lynn.-At Cadet Hall, Oct. 15th, afternoon services opened with a song by Mrs. M. P. Johnson, Mrs. G. D. Morrill and Mr. Kelty; Mrs. R. S. Lillio, invocation; song; the guides of Mrs. Lillio then proceeded to consider subjects presented by persons in the audience, which were treated in an eloquent and masterly manner throughout. Evening, appropriate music by Mrs. Johnson, Mrs. Merrill and Mr. Kelty; invocation by Mrs. Lillio; her guides then answered questions by Mrs. Lillio; her guides then answered questions presented by the audience. Her remarks concerning each question were intensely interesting to all. She closed with a fine improvisation. Dr. Arthur Hodges then gave one of his convincing scances.

Next Sunday Mrs. Julia E. Davis and Dr. Arthur Hodges will occupy the platform at 2:30 and 7:30.

88 South Common street. T. H. B. JAMES.

The Children's Progressive Lyceum met at 12 M. in Providence Hall. Musical director, Mrs. J. P. Hayes; singing and responses by the conductor and school; after intermission for instruction of groups an interesting and program was given: Readings, Mrs. Grace Hines, Miss Amy Adams. Little Carrie Moore; musical reading, Mrs. A. S. Hines; readings, Mrs. J. P. Hayes, Mr. Leonard; remarks, Dr. Nickois, Mrs. E. I. Webster, Mr. Merrill, Mrs. Butler, Dr. Fernald, Mr. Emerson; song, conductor Troye.

MRS. A. S. Hines; Lyceum Sec'y.

Providence Hall (21 Market street).—The Spiritual Resterded opened with a song by Mrs. M. P. Johnson, Mrs. G.

Providence Hall (21 Market atreet).—The Spiritual Fraternity hold two interesting and well-attended meetings Oct. 15th. Afternoon, Mr. Milliken gave readings; Mrs. L. Butler furnished remarks and tests; Mrs. Webster closed the session with similar exer-

Evening exercises, invocation, Mrs. Webster; Mr. Milliken, address and recognized readings; Mrs. Butler, fine tests; Mrs. Webster, tests and readings. In our new quarters our numbers are rapidly increasing.

ing.
53 Lowell street, Lynn, Mass.

Melrose Highlands.-Mr. D. Evans Caswell ha announced by cafd a (free) series of spiritual services comprising nine lectures, to be held on Sunday mornings at his home in Melrose Highlands. The fourth one of these services occurred on Sunday, Oct. 15th, consisting of instrumental music by Miss Elizabeth C. Sanger, and a sermon by the guides of Mr. Caswell, on the subject, "The Light in the Desert, or the Secret of the Sphinx." The sermon was preceded by the reading of two original poems, one of which was inspired through Miss Sanger, on the text of the lecture; the other, entitled "Motherhood," was courtibuted by Mrs. Wood. The speaker graphically explained the suggestiveness of this Oriental riddle of the sphinx. Mau stands as the human or external agency of God; woman is the soul-force, and, being more closely related to the divine source of life, through motherhood, becomes the chief spiritualizing factor of the race. The necessity for the higher unfoldment of woman, so that she can serve in larger fields of thought and action, was urged by the guiding intelligences.

Next Sunday the guides of Mr. Caswell will speak on "The Bible as a Spiritual Text Book." comprising nine lectures, to be held on Sunday morn

Haverbill and Bradford .- Last Sunday, Edgar W. Emerson of Manchester, N. H., lectured and gave exercises in mediumship of a most interesting and convincing character before the Spiritual Union. In the evening he answered questions sent up from the audience. One of these was an inquiry into the comparative merits of the Psychical Researches of Rev. Minot J. Savage and his associates, and the developments of Spiritualism within the past forty five years. The answer of the controlling spirit to this que tion was a leading feature of the evening. The advice given was for all Spiritualists and investigators to hear Mr. Savage, who is to speak in this city upon psychic researches, on the 3d of November; but, he said, the personal experience of everybody, at their own homes, might be of more value to them than all Mr. Savage could say.

There was an entertainment by the Ladles' Social Union on Monday evening, which was attended by Mr. Emerson. Mrs. Kate R. Stiles is the speaker expected next Sunday.

E. P. H. convincing character before the Spiritual Union. In

Fitchburg.-Oct. 15th, Joseph D. Stiles (of Weymouth, Mass.) occupied the platform for the First Spiritualist Society. The afternoon services opened with a fine plano selection by Frost; Mr. Stiles's re-marks were of high interest, and a large number of tests and communications from spirit-friends were all In the evening the hall was packed to its utmost;

In the evening the hall was packed to its utmost; services opened with piano selection by Frost. Mr. Stiles then gave, in addition to other exercises, over one hundred tests and messages, nearly all being pronounced correct. Services closed with a piano selectiment by Mrs. Dr. K. M. Wentworth of New York., bunday, Oct. 22d, Mrs. Nettle Holt Harding of East Somerville, Mass., speaker and test medium, will be here.

DR. C. L. FOX, Scc'y.

Worcester .- C. Fannie Allyn was grandly eloquent, and her improvised poems full of poetic fire and beautiful imagery, on her occupancy of our plat-

Oct. 22d, Mrs. Carrie F. Loring will again minister

Oct. 22d, his. Oat. A. H. Woman's Auxiliary will meet at 48 Fountain street. Supper and sociable. Mediums invited.

MR. LAMBERT BIOELOW, a beloved member of our Association, passed suddenly to spirit-life, Oct. 12th. Mrs. Carrie E. S. Twing officiated at the services.

GEORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

New Bedford .- Last Sunday Mr. Oscar A. Edgerly continued his work in this city, calling out good idlences, who, by their close attention to the utter audiences, who, by their close attention to the utterances of the speaker, showed their just appreciation
of his efforts. "Is the Devil Responsible for Our Bad
Conduct?" and "The Innovations of the Nineteenth
Century," as themes, were ably treated—the latter lecture being a masterplece in the presentation of the
Spiritual Philosophy. The tests given at the close of
each audress were all recognized.

Last Wednesday evening, Bro. Edgerly held a parlor circle for the benefit of the society. Next Sunday
he will again be with us.

SEC'Y.

he will again be with us. Malden.-The First Spiritualist Society of Malden met last Sunday evening. Dr. J. P. Thorndyke o: Ashland, N. H., under control, gave a very able address, the subject of which was "Circumstances."

The doctor will lecture again next Sunday evening at Odd Fellows Hall.

Mrs. Neille J. T. Brigham is to lecture in this city at Odd Fellows Hall on Thursday evening for the benefit of the Ladles' Aid. This will undoubtedly prove a rare treat to all who are so fortunate as to be able to J. R. Snow.

Salem .- Oct. 8th our platform in Cate's Hall was ccupled by Mrs. Eugene Kimball of Lawrence. Mrs. Ida P. A. Whitlock of Boston was with us Oct. 15th Joseph D. Stiles of Weymouth is booked for our plat-form the 22d; E. Andrus Titus of South Abington the

20th.
The Progressive Lyceum meets every Sunday at 11:30, Mrs. John Libbey, Conductor; Mrs. Baker of Marbiehead, Assistant Conductor.
MRS. N. H. GARDINER, Sec'y.

Waltham .- Oct. 15th the platform at Shepherd Hall was occupied by Dr. Stiles of Boston with a lecture on Spiritualism, its teachings and its benefits; followed by tests; psychometric readings and tests by Mr. F. Atherton of East Saugus. Next Sunday evening Mr. Quimby of Everett, test, psychometric and inspirational medium, will officiate, assisted by Mrs. Atherton and other good talent.

East Saugus, Mass. F. M. ATHERTON, Sec'y.

Lawrence.-The First Spiritual Society held its second meeting of the season on Sunday, Oct. 8th, at 2 and 7 P. M., in Academy Hall, Saunders Block, 246 Essex street. Mrs. A. E. Cunningham gave two interesting lectures and many tests—all recognized.
Mrs. Nettle Holt Harding occupied the rostrum Oct.
15th. Dr. C. A. Stevens, Pres.

Brockton.—The Rev. Andrus Titus spoke for the First Spiritualist Ladies' Ald Society last Sunday evening. His able and earnest address was highly appreciated.

Next Sunday, on the occasion of our Harvest Festival, Mrs. R. S. Lillie is to be with us, as well as on the following Sunday.

REPORTER.

Chelsen .- The services Oct. 15th-day and even ing-were well attended, and interesting; and were participated in by Mrs. Buck, Mr. and Mrs. Ander-

son.—Dr. Franks will be there next Sunday.

OH10.

Oleveland .- Mrs. H. S. Lake has been delivering some ringing lectures on Nationalism before our Al-

liance the present month.

Sunday, Oct. 18th, twenty-eight persons were received as members into our society. The ceremony was original and interesting, each one receiving a personal message from the guides.

Oct. 18th (evening) her theme was the "Conflict of the Ages."

THOS. A. BLACK, Pres.

A Good Child

Is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is best infants food; so easily pre-pared that improper feeding is inexcusable. Grocers and Druggists.

Our

Cook Book

of seventy pages, full of choice receipts, covering the whole subject from Soup to Dessert, will be

Mailed Free

to any lady sending stamp and address to

CLEVELAND BAKING POWDER CO. 81 & 83 FULTON ST., NEW YORK.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Please mention this paper.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 1024 Bedford Avenue (near DeKalb Avenue), every sunday evening at 8 o'clock.

punusy evening at 8 o'clock.

Fraternity Rooms, corner Bodford Avenue and South Second Sireet.—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 every Wednesday evening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

102 Court Street .- The meeting held last Sunday evening by the Progressive Spiritualists was crowded. Services opened by singing, Mr. Gordon crowded. Services opened by singing, Mr. Gordon presiding at the piano. Mr. McDonaid, as President, introduced Mr. Theo. F. Price, who delivered an able lecture on "Ancient and Modern Spiritualism." Mr. Harlow Davis, the English platform medium, followed with tests. This gentleman is certainly a marvel of development. His tests are clear cut, and startling in the extreme. The services of these workers have been retained indefinitely. OWEN J. MELVILLE.

Jackson Hall (515 Fulton Street) .- Friday evening, Oct. 13th, Mr. E. J. Bowtell spoke for the Advance Spiritual Conference. His theme was "The Science of Religion," and was treated in an interest-

ing manner.
Mr. Webb (of New York) entertained the meeting for an hour on the Mahometan religion.

J. S. PESSENGER, Sec'y.

INDIANA.

Indiannpolis. - E. D. Smith writes: "I am very much interested in the camp that was started in Florida last winter, as I feel it will be a great good to many people all over our country—especially in the South. It may be interesting to your readers to receive additional information about it. The place was selected at DeLeon Springs, where is found a very large spring of fine medicated and mineral water; the grounds are about one hundred miles south of Jacksonville. A gentleman there gave twenty-five acres of land for our camp, and twenty-five acres for a fine park; the citizens raised money to build our auditorium; another gentleman gave forty acres; a senator gave fifteen; one party proposes to put up a fine hotel by the spring; some propose building winter homes.

The lots to be sold there are fifty feet front by two hundred deep; on l'almetto Avonue all are fine lots; the hummock ou that avenue is the most beautiful, and fine magnolia trees, palmetto, live oaks, mistietoe, etc., are found there; the avenue is one hundred feet wide. Our ground is half a mile from this wonderful spring, which boils up in the centre; its waters are very curative.

Already the railroad guides are speaking in glowing people all over our country-especially in the South.

curative.

Already the railroad guides are speaking in glowing terms of our Society locating there.

Mr. and Mrs. Lillie, Hon. A. B. French and some of our best talent are engaged for this winter. There will be cheap excursion rates on railroads and boats from New York, Boston, Philadelphia—tickets lasting three months."

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 Diarrbœa. Twenty-five cents a bottle.

CONNECTICUT.

Hartford.-Good audiences, afternoon and even-Smith: speaking by Mrs. Storrs: tests by "Chinna-Wanna," given in her peculiarly pleasing manner; psychometric readings by Mrs. Dowd; and appropriate remarks by Mr Hayward, interspersed with spiritual music from Mr. Buutin.

Through the month of November we are to have with us that wonderful trest medium, Edgar W. Emerson, and hope for a revival.

J. W. STORRS.

Norwich.-Sunday, Oct. 15th, the Children's Progressive Lyceum held memorial services in Grand

Army Hall, for Mrs. Fannie M. Marcy, their beloved conductor.

Her chair was covered with flowers and green leaves, and the desk and platform were prettily decorated with floral offerings by the children and older

orated with floral otherings of the services, making members.

Mrs. F. H. Spalding conducted the services, making remarks fitting the life and labor of Mrs. Marcy in our society. Appropriate readings and remarks were made by the members, and the musical selections arranged by Mrs. M. W. Beebe were in keeping with the occasion and well rendered.

Mrs. J. A. Chapkan.

PENNSYLVANIA.

Philadelphia.-We (the First Association) now meet in a new hall at 1710 N. Broad street, having consolidated with the Columbia Avenue Society, and removed to more pleasant quarters. Dr. George A. Fuller is with us this month, and is giving a series of grand lectures to large and appreciative audiences

morning and evening.

He is an earnest worker in the Cause and a thorough, ideal and model Spiritualist.

George C. Day is President, B. P. Benner Vice-President.

F. H. MORRILI, Sec'y.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Bealy, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great-skin cure, CUTICURA AS SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatost of humor remediates. This is strong language.

SOAP, an oxquisito skin purifler and beautifler, and CUTICURA Resolvent, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonals. Curicura Remedies of potentials. Curicura Remedies of potentials. Curicura Remedies of potentials. Curicura Remedies of potentials. Curicura Remedies of modern times. Sold overywhere.

Potter Drug and Ohem. Corp., Boston.

20-"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and olly skin cured by Curioura Soar. WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Outleurs Anti-Paia Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

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

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