

Written for the Banner of Light. THE TWO INTERPRETERS. BY MARY WOODWARD WEATHERBEE.

Two men looked out upon the world one day-A world rechristened with the breath of June-And both were learned, both were wise In all that learning's self implies; And both were teachers of the true, As if they rightly could construe The great God purpose, and His will convey.

One looked, and wept, for he could only see, A blight where others saw the fairest flower. "Alas!" the theologian said.

- "From touch of sin the world seems dead, And God's great end seems incomplete, By Satan destined to defeat. And few elected for the joys to be.'
- The man of wisdom smiled, for, to his eyes, A light seemed shining from a hidden shrine; And from a convoluted shell. As from the key-board's mighty swell, He caught within the harmonious whole The secrets of the Infinite Soul, And all was good and marvelously wise.

" I find no place for theologic creeds, Nor on dear Nature's page such word as sin. Grieve not," he said, "oh! brother mine, As if God's work were not divine; For in Creation's spiral sweep From good to greater good, we keep The way God purposes as best our needs

"Just as the tiny seed shall come to flower, From roots that stretch out through the noxious slime, Man's life, though clogged through deep decay, Must come to bloom in some far day; For evil, rightly understood, Is but an undeveloped good, While Love Eternal rules the changing hour."

The Spiritual Rostrum.

THE ALTITUDE OF SPIRITUALISM.

A Lecture Delivered before the Spiritual Temple Society, in Berkeley Mall, Boston, Mass., Sunday Evening, Oct. 15th; 1893,

BY MRS. NELLIE J. T. BRICHAM.

[Specially Reported for the Banner of Light.]

INVOCATION.

H, thou Eternal Spirit; thou one God of all nations and of all life; away from the mists of superstition, away from dark forebodings of fear, out into the clear light of a diviner aspiration we would come to pray to thee. We would leave our patrowness and selfishness; we would remember that they are of the earththat thou art God, and that we are thine! We would lay our hands in thine, oh God, and pray that we may be led-that we may be brave and strong and wise to follow. We come to thee asking that the light we know thou givest out to the wide land, on the mountains, on the glimmering sea, on the wide plains and in the valleys and mountain gorges-the light may shine on us here. Freely and purely it shines by day, and in a thousand ways by night: But, oh! our Father, it is often night-night starless and despairing, not beforgotten us, not cause thou art far : us, but because when cast down in our ignorance and blindness looking at the shadows at our feet we see not the light. Oht thou who sendest the angels of wind and sunshine over the gentle warmth that stirs the heart of the rose, thou that seudest the angels to a thousand flowers of nature, send thine angels to thy children in their need and sorrow. Let thy light minister unto them if it be thy will, oh! Father. Do thou give them such light that in the valley and shadow of death it shall be morning, and the grave shall be a thing of the past. Let it shine in on their doubts and questions and difficulties until the answer comes bright and clear. as it comes to all who patiently wait for reply; and always aspiring and seeking for truth, oh, Soul of Truth! we would love thee and trust thee and obey thee, and follow thee wherever thou shalt lead, now and forever. Amen.

It presents to you evidence, scientific and certain, and beller, if you have not investigated, amounts to absolutely gives to you a religion so simple and so pure that if you listen to it, if you think of it for a moment, you will recog russing Inisks that have no corn in them. But if you have nize it as the religion of Christ, or the Christ-principle; you will recognize it as the heart of all that is best, noblest and purest that this world has ever known.

There are people who-think they know all about this Spiritualism, but who describe only one point of this triangle and neglect the others. But we tell you that it is a subject so fine and grand that it is like a diamond-it must be exposed to God's light, and you will find then a thousand radiant sparkles radiating from it, rays of beauty answering to your questioning glances. Therefore, "Seek, and ye shall find;" "Ask, and ye shall receive;" "Knock, and it shall be opened unto you." It is the old promise and the old command, side by side, that we give you tonight.

Spiritualism is that which first and foremost proves the existence of spirit. Starting with that, it teaches you that the physical body is not the man, but that the physical body is only an outer covering: All that holds these particles of matter together in the form of a body is the unseen spirit that is living in it for a time. Year after year you maintain your physical personality; year after year you are recognized by your friends and companions, photographed and described, and remembered physically; but what is it that keeps this body through all the physical changes? One man thinks that with every breath that you draw. in every moment of waking or sleeping, you are casting off worn-out particles of the material, atoms that are no longer needed, that are given off in your respiration and in nature's various and wonderful mechapical ways; and all your hunger, all your thirst and all your anhelation are simply to keep this wonderful, fluctuating body for the spirit to live in a little longer. But that which keeps the shape of the house, that which keeps the shape of the human form which we call the body, is the spirit that is lodged in it, that is living in it a little while. When that spirit goes, what happens? Immediately na ture commences her mysterious and perfectly natural process of disintegration. She has held, by spiritual law, these particles together to form a dwelling-place or shell for the spirit to live in until it has attained a certain experience and education. When it is no longer possible for the spirit and body to retain their union, the spirit retires, and at once that mysterious and natural divorce takes place which disunites these particles. How rapidly, in the ordinary processes, they hasten back to find their way into other forms, to reach to the roots of crimson clover and grasses green, to whiten the petals of the lily and to crimson the leaves of the rose, to rush with the rippling brook, to sing in the winds, and to climb into the branches of the great trees, for God takés care that by and by nature shall weave these scattered threads into a new woof, and clothe some other spirit in this great world that shall tarry here after we are gone.

But where will you be then? Not in your graves; they are not even yours. And yet this phrase is so common; over and over again this unquestioned falsehood has been spoken, and men have been told that they shall lie down in the dreamless sleep of their graves to wait for some great

comes to you with force-reasonable, logical and physical. | gated it? Do you not know that your belief or your untiothing? It is less than a shadow, it is less than the dry, experimented, if you have sought earnestly, then your remarks may have some propriety, they may have some weight, they may have some reason and sense.

But what else does Spiritualism teach? It teaches that God is an Infinite Spirit, full of Jife and light and goodness, and that the heart of all religion lies in the Ten Commandments and in the Golden Rule. Having said these things to those who do not believe, we add, "Seek, investigate, and learn for yourselves what these things mean."

But, friends, turning from this great world of questioners and unbelievers, this world of those who think, and yet who have not learned this truth, the world to which we would so gladly bring the light, and to which we know the light is coming sooner or later, we turn our attention to the millions of Spiritualists. There are many questions to be asked in this connection which we cannot consider tonight, and many answers to be given which are beyond our present powers; but some of them, and the most import ant, we would gladly touch upon.

We ask of one man who represents Spiritualism, or is supposed to do so, "What is Spiritualism to you? What has it done for you?" He replies, "Well, I have investigated, and I have received messages from my loved ones, but Spiritualism is very unpopular, and I do not like to be known in public as a Spiritualist; so I hold my place in the church, I am recognized there as one of them, and yet, at the same time, Spiritualism is a truth to me." My friend, do you repeat the words of a creed with your lips while your heart is away from it? Do you say, "I believe in the resurrection of the body," when in your heart and in your soul you know it is not true, as there is no reason in it? Do you utter these things which you do not mean, and yet in the privacy of your home you are a Spiritualist, and say, '1 am waiting until it becomes popular, for I must hold my position in society"? What is your place in society, man, if you are a hypocrite? The real society has measured you it understands your spiritual altitude, and its respect is just in proportion to that. Knowing these things, we tell you, if you have a truth, and you go to the world with the truth, though outwardly you may be condemned, yet deep down in the hearts of the people there is a perfect respect which belongs to you, and which nothing can take from

Another says, "I am a Spiritualist, and I am not ashamed to own it." Yes, but have you time for spiritual religion in your life? Does it make you better? Are you a better man, a better husband, a better father or son? Are you a better friend, a better politician, a better citizen? Is your social life cleaner because of this glorious heaven in your belief?

Another man says: "I believe and know certain things, and because I believe and know them I am a Spiritualist. But does that knowledge make him a Spiritualist? Suppose some woman should hold in her hand a book in which she expresses an interest. We say to her: "Will you kindly tell us what book this is that you are so interested in?" and she replies: "It is a cooking book." "But have

tigator shall have the most favorable opportunities; shall have the doors thrown open to him, shall have the light, and the time is coming when the truth shall be given freely and purely.

Come, every one that thirsteth, and drink of the water of life freely, for it is thine. Oh, glorious altitude 1. Oh, beautiful growth of God! Haste the time, which is surely coming, when the truer Spiritualism shall teach humanity to rise out of all selfishness. It shall come to childhood and say ; "Thou shalt be guarded and made wise thou hast a right to life, a right to home, a right to culture, a right to the deepest and grandest development, a right to know the truth." It shall come to woman and

"By "this glorious truth that we teach, among all 88 V : nations and ages and all people, let us help you out of the state of childhood in which you have so long continued. into this divine condition of the soul." It shall come to man and say: "Learn to obtain victory over the selfishness of your nature, and to unfold more completely the spiritual qualities of your being, for herein lies one of the grandest works of Spiritualism.'

And then over all its benediction is given, its blessing rises, altogether a most glorious pyramid of love and truth. These things shall reveal to us the divine altitude of Spiritualism. Is it not the greatest miracle that can be presented that Spiritualism reveals its best and its divinest meanings?

As we have said before, we say again, that it is a grander thing to spiritualize one man or one woman than it is to materialize a hundred spirits, and Spiritualism waits to do these things. Do not misunderstand, friends, for a moment, that we depreciate the phenomena. There is a glory and a beauty in phenomena, in the slightest rap that tells us that the heavens are watching over us; there is a glory and beauty in the message that comes to us from some particular friend, a message that proves that to die. as you call it, is yet to live on; there is a glory and a beauty in that which speaks face to face with us in the old true likeness that we knew. But oh! friends, the phenomena of Spiritualism are not all. They lead to something; they are the door; they are the gate; they are the path, but they are not the end of the journey by any means. We will enter by the door, we will pass through the gate in our investigations, but we shall find light all along the way and the glory of growing tall and grand spiritually and morally as we advance; and this is the blessed work of Spiritualism.

"Will you have a creed?" one asks. "No; we shall not have a creed." Spiritualism is expansive and divinely progressive. It cannot stand still; it cannot be fettered. It does not say to the world, "You know all the truth today, you shall léarn nothing to-morrow;" but it says, 'To-morrow you shall be wiser." Still it gives most freely. All heaven is telling us that it is more blessed to give than to receive, and by giving we make ourselves the more ready to receive.

It is not in the vast number of people who may believe or who do believe in Spiritualism that its power shall lie, but it is in the upward growth and spirituality of the people that its divine altitude shall be shown and realized. Oh! Theology, you teach immortal life; but you say that it is by faith alone we can receive it. You ask us to accept you .tried the recipes in your own home and obtained the proof served on faith. What kind of proof is that? But if to day we find that which reveals the truth: if to day we find that spirits can return as Moses and Elias did, as the beautiful angel came back to John on the Isle of Patmos; if we find that they can return as of old the great Teacher came back, again we say: "Let not your hearts be troubled, in my Father's house are many mansions. I go to prepare a place for you." This is the proof that comes to day, that can come to you, your neighbor and your friend; that can come through public mediumship, or mediumship in your own home-circle, carefully and prayerfully sought after, and it will bring you such light as never shone on your pathway before.



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LECTURE.

F you search in the very latest encyclopedias for the meaning of the word Spiritualism, and for all the information that can be given to you there, you may be surprised to learn how rapidly this subject has spread-how deep a hold it has taken on the interests and attention of the people in so short a time.

Starting with a little stir of excitement, spreading and deepening in interest, it has covered the States, it has reached across the sea, it has touched far-off islands, and now there is no land on which the sun shines, where there is intelligence, culture and information, where this subject of Spiritualism is not known; no land where it does not describe the thought of the people, where it does not carry the spirit of its power, at least to a certain extent.

But we do not stand before you to night to tell you of its spread, to tell you of its breadth, to tell you how large an area it covers, but rather to tell you of its altitude, which is simply as great as the minds and moral natures of those people who represent it.

But before we speak to you of the great altitude of this subject itself, suppose we tell you what Spiritualism is, answering the very widely-asked question as clearly as we may under existing circumstances at this time. Some say, "What is Spiritualism, if it is not a mere delusion or fancy, something which seizes the attention of the people for a time, only to die out? What is it, if it is not incredulity, insanity and immorality-if it is not that which defeats all religious belief, that which stands before the world as an infringer and a wrong-doer?" We see many, and doubtless there are some here to-night, in whose minds these opinions have found lodgment, and courteously and carefully we would reach out to the intelligence of these people, to their thought and attention, and strive to tell them briefly what Spiritualism is.

You will expect us, of course, to say that it is true, and we begin with that. But we ask you to answer in your own minds this question: Since Spiritualism has spread so far, since its believers are numbered by millions now, if it is an error, is it not the greatest and most dangerous error that threatens the nineteenth century? And if it is true, It? Spiritualism teaches the truth in such a way that is it not the grandest truth that the world has ever re ceived or that it may receive? Now, in either case, whether it is right or wrong, whether it is true or false, if you do not know what it is, if you have not investigated it, then, in all conscience, you ought to do so; if it is an error, you ought to know it; and to strive to cast it aside for yourself it teach? It teaches that in the return of the spirits they and others; if it is true, you ought to know it, but you are | come always through law. They do not come in vague. not able to get near the truth if you shut it out of your | uncertain ways, but as naturally as a person might send a

and wonderful awakening, when the dead shall rise

There are two resurrections: One is material; it is but decay, and then growth expressed in some other form; the other resurrection comes when the heart is still, when the breath has ceased, when all recollection is gone from us, when the lips are pallid, and the blood has grown cold; then, like the mists that steal up from the river, like the fragrance that breathes out of the heart of the rose, we enter the boundless realms of consciousness and life and growth. This is what Spiritualism teaches you: That life is never so perfectly and truly life as when you say, "My friend is dead." Dead! Oh! that word, parent of human ignorance and blindness! Life, the child of the light and soul-life, is the true term. Life! that word belongs to those whom you call dead; and that is the first thing that Spiritualism teaches.

Then it teaches you that in the spirit world, the boundless infinite, endless stretch of worlds, one might say, where there is grade above grade, level above level, as far as thought can reach or aspiration maintain its way-there in that realm we find our Father's house of many mansions, for this is what it means. Jesus knew that when he taught the people to follow him but a little way. They have had eighteen hundred years of education, and they are just learning to welcome this truth. But another time he said : "There are many things I would tell you, but ye cannot bear them." Theology assumes that everything has been told. It forgets this sentence, which we should like to italicize and stamp upon their memories: "There are many things I would tell you, but ye cannot bear them."

Humanity is growing: Can you not bear that knowledge now? Mind and thought, spread your pinions, and see if you cannot soar aloft a little in this clear ether of grander understanding! Jesus taught his followers that he was going from them, yet would not leave them comfortless. A person about to explore some dark labyrinth or deep cave is cautioned by a friend, who says: "Do not go; it is dark in there." But the man who goes calls back and says: "Do not fear; I can see; I have a light. Take you this little cord, hold it in your hand, unwind it as I go, and I will wind it up again and come back to you."

You who stand here in the darkness feel that those who go from you are going into the dark labyrinth of the hereafter, but there is no river to cross, there is no grim boatman to ferry them over; those who go, go into the light; but they have left in your hands a slender cord. Never a little child goes from a loving parent's arms, never a father or a mother, never a sister or a brother, never a wife or husband, never a loved friend that does not leave in our hand a silver cord that is never lost-as they travel on and on through space. Remember, it never breaks; there is ever a connection, and they can always return to us.

Jesus said to his friends : "I will come again, and receive you unto myself. In my Father's house are many mansions." You believe that in theology, but can you prove those who receive it know it. They do not surmise, they do not believe, they do not guess, but they know with all the deep consciousness of a firm conviction; they have seen and they have evidence, and this is that which gives Spiritualism a part of its divine altitude. What else does

satisfactory results?" "Oh! no," she replies; "I do not know anything of cooking except by reading these recipes." All the reading of recipes in the world will never make a good cook; and it is equally true that all the reading of the Bible in the world will never make a good Christian, and all the belief in spiritual phenomena will never make a good Spiritualist: They are only the lower steps to the temple-not the great room within, lighted by divine light.

A man points to the heavens, and says: "I love to watch the rising of the sun and the moon; I love to gaze through the telescope at the stars, at the planets, at the moons of Jupiter." Well, friend, do you understand any thing about star distances? Have you searched, as Kepler searched, long and patiently, and made discoveries? He says: "No, I do not know much about these things other than what I have told you. I am interested in certain constellations, but beyond that I do not go." Well, that man is just about as much of an astronomer as some people are Spiritualists. They vie with each other in sending to the press to have published the most marvelous stories of spiritual phenomena, but their Spiritualism has no root. It is only a kind of air plant, a parasite, a growth that springs from the tree, and if we were to measure the altitude of Spiritualism by such belief, we should say that it was only a few inches high.

There are also those who enter Spiritualism purely on the ground of selfishness. There are mediums who, time after time, are sought by professed Spiritualists for selfish reasons. If you could compare these mediums' experiences you would be astonished and disgusted, if you are a Spiritualist, to know the questions that/ are asked them. When we read of old and familiar biblical experiences, we sometimes imagine this same curse of a common selfish curiosity, was in, the world long ago, and t is as manifest to day as it was then. Over and over again the same questions are asked, questions that relate to business prospects, to journeys, to matrimonial affairs. But, thank God, we do not measure the altitude of Spiritualism by such as these. Remember that spirits are men and women, and when you seek them, try, by your lofty aspirations, to attract to yourselves from the other world only the purest, sweetest, holiest and wisest intelligences that can come into your atmosphere.

There are men and women to whom Spiritualism is merely the presentation of phenomena. They are seeking for what they call tests. This is natural; but why is it that, in circles where mediumship is exhibited, you will find that the great questioning public-the investigators who want to know these truths-have the least opportunity for witnessing the manifestations? Why is it that those who believe the most, those who are already convinced, those in whose minds there is no doubt, take up the most prominent and the best places, while those who desire light are placed the furthest from it? Is that right? Certainly not and yet is it not true?

Friends, we believe in charity. It is a glorious mantle, which is said to cover a multitude of sins. What we as Spiritualists want is that charity which covers the medium. the Spiritualist, and the investigator, and we shall never see how high Spiritualism can be until we see just and fair conditions for all earnest and sincere investigators. The time is coming when honest and faithful mediumship, however manifested (and it is manifested in the greatest pos-

[From the Cleveland Leader.] The Conflict of the Ages.

The Spiritual Alliance held services. Sunday evening [Oct. 15th], the address by the pastor, Mrs. H. S. Lake, being upon the topic, "The Conflict of the Ages." "There is." said she, "throughout the universe, so far as we can explore, an unceasing conflict between what may be denominated the lower and the higher forms of being. No one knows why this is so, nor exactly what will be the outcome. We may reasonably presume, however, as we watch the unfoldment of simple organisms into those more complex, that nature is bringing something forward toward perfection.

All races, in every age, through their conflict with environment, have eliminated an element which has been taken up by succeeding ages and races, necessitating thereby a higher expression. In other words, the effort to express, however rudely and imperfectly, what struggled within, has given birth to a new quality of matter. Stone age, bronze age, press age, steam age, the conflicts of the races, which have lived in these, have become the harmonies which have indicated the advance of mankind.

Discord, crime, war, disease-these are the spirit's protest against its environment—an effort, however imperfect and unworthy, to learn the law of adjustment. Could you, glancing backward with the eye of the spirit, perceive prehistoric man as he struggled with climate, soil, circumstance, thereby unfolding his spiritual power, you would discern the meaning of later conflicts, and recognize how the conditions have developed by which it has become possible for the present age to produce the iron horse, the telegraph, the electric light; conflict with environment created power-and power begets expression.

This is called an age of peace; but the statement is untrue. That is not peace which is maintained by armies and navies and the great inventions of war. This expression is an indication that peace does not possess the present age. At last, however, when electricity shall have been outstripped in its marvelous manifestations by the mighty power of thought, when spirit shall have subjugated matter, and men and women have come to realize that the highest achievement of the soul is in service to others, the conflicts that now confuse the moral sense will clear away and the age of liberty and love will really dawn upon the world."

PEN PORTRAIT OF PAINE .- Thomas Paine, in his person, says Clio Rickman, was about five feet ten inches high; and rather athletic; he was broad shouldered, and latterly stooped a little. His eve, of which the painter could hardly convey the exquisite meaning, was full, brilliant, and sinlives. Hence, when you ask the question, "What is it?" we feel we ought to give you as careful an answer as possible. In the first place, it comes to you as a kind of trinity; it

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BANNER OF LIGHT.

OCTOBER 28, 1898.

Øriginal Story.

FROM AGE TO AGE.

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

CHAPTER VI-CONTINUED. My words seemed to touch the inner spring of her heart. I prayed fervently that the spirit would come down and save her; she in a weak voice asked to be shown the way, and to err no more.

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From one word to another a reconciliation took place between us, that saw no interruption during the remainder of my life.

I may here remark that any religion-it makes little difference whether its idol is Buddha or Mahomet—which inculcates better principles into the feverish minds of men, works for their good.

It will be seen in this existence that I became a better man after my conversion than before that event had taken place. It was not that I believed in bliss eternal that I became better, it was because I acted better. Creeds are only good as far as they teach us to act in the right direction.

One day while praying that I might do to others as I would be done by, I saw how seldom I followed the precept. This caused me to practice self-denial to such an extent that long before my death I was obliged to work from daylight until dark that I might support my family, and lend a helping hand to the very poor that filled the neighborhood.

This new-found religion transformed my wife and me into new beings. It was because we were becoming thoroughly unselfish. I no longer felt unconcerned about the welfare of its gilded drawing-rooms to an aerial dwelling my neighbor; his happiness became my happi- in the vast fields of space, illuminated with a ness, and his sorrows mine.

To lift up a fallen human being was the height of my earthly ambition. What a glorious life was mine. Everything that went awry was taken to the Lord to be rectified, everything that was good was attributed to him.

At night, after my day's work was done, my wife and I would visit the poor families in the vicinity, and preach or speak words of cheer to help them in the hard journey through life. Sometimes the relating of my experience as a proprietor of an ale-house would cause a drunkard to reform, or a gambler who had long since been deaf to the cry of his hungry children to seek God's house, and there become awakened to his sinfulness.

It was while visiting a person almost entirely captive to the cravings of drink, and the excitement of the gambling-table, that I contracted a severe cold, which matured into consumption, and resulted in my death.

Death to most people takes a forbidding form, but to me it was the only road to heaven. I had no misgivings as 1 lay upon the bed that was to witness the flight of my soul. Old death was already in my feet, and creeping slowly toward the seat of my life, yet I feared not his approach.

The good brothers that brought about my conversion, and many others, stood about my bedside to watch me pass away. The familiar songs were sung, and between the end of one and the beginning of another the mournful sobbing of my wife and children could be heard.

Slowly my eyesight failed me, the faces became more indistinct, the songs they were singing had a far-away sound, as if they had fancy, but a fact positive that could not be asleft me, and gone to sing across the street. 1 sailed or disputed. tried to say, "I am going," but no answer was made. The singing had become so faint that I retire, some one knocked loudly at my door. heard it only when the voices raised higher than usual. A stillness most profound now reigned. My body possessed a peculiar fluidic feeling. I moved, the earth had faded away, and I was again in the land of spirits.

| out the use of spoken language. Our thoughts were transmitted to one another's mind by fluidic penetration. Although I had left the body, my spirit was not yet entirely free from the influence of matter. The remembrance of what I had suffered during life often returned to my mind, as if by contrast to make me more fully appreciate my new situation.

I had been exposed during life to malevolence and a thousand perplexities more painful than real misfortune, and the impressions that had been left on my mind were not yet entirely erased. I still feared the troubles that had so often visited me on earth, and trembled, even in my paradise, for fear I should awake on earth and find my bliss but a happy dream. It was not long before the whole truth dawned on me, and henceforth I knew no trouble. I could not help but conclude that if men would think less of trivial, worldly matters and inquire into the reality of the spirit-world, what a comfort the conviction of its existence would give them in the dark hour of adversity. How clear it would then be that the earth was but the battle ground--the laurels came with death.

What were earth's pleasures compared with what I then enjoyed? Could I compare a splen did festival where the richest attires are exposed, to a meeting of good spirits resplendent with a brilliancy that mortal eyes could not withstand? Could I compare a palace with profusion of blended colors, that would make the rainbow pall?

I could not compare the melodious strains of earthly music to the liquid harmony that made my very soul vibrate. I cannot compare earth with its never-found happiness to a place of all joy I

Everything about me breathed love, confidence, sincerity. It was neither a perpetual concert, an everlasting festival, nor an eternal sanctimonious contemplation. It was motion, life, activity. Every spirit had his mission, and that was to make others happy, and happiness reigned supreme.

It must not be thought that this was the most blissful spiritual life one receives. It is only as near felicity as we are capable of receiving. As we grow in power, so we grow in appreciation. Should a spiritual existence be given us, far in advance of what the soul is capable of enjoying, it will readily be seen that not only the surrounding scenes but the harmony of intercourse would be disturbed and we would find ourselves surrounded by beings so much further in advance of our condition that the apparent contrast must tend to make us unhappy.

> CONCLUSION. It is plain that one by one, Every fault must be o'ercome Ere you reach God's shore. Conquer now, or come again

To repeat the very same Trials had before. The last existence has been verified. A peculiar circumstance brought before me a proof

that when I went back to a former life it was. not imaginary, or the product of disordered One night a while ago, as I was about to

As it was in the dead of the winter and the weather extremely cold, I hastened to learn what was wanted of me. On opening the door. a man advanced in years stood before me in a pitiable condition, begging that he be allowed to stay for the night where it was warm, as he had lost his way between New Utrecht and Brooklyn while traveling in the deep snow on

The profession of a physician enabled me to alleviate much suffering. I never failed to respond to a call, even though I know no monotary recompense would be forthcoming. The greater half of my patients have never given

tary recomponse would be forthooming. The greater half of my patients have never given means a penny, simply because they could not, or means a penny, simply because they could not, or the season, with Mrs. Carrie F. Loring as speaker, and Rev. 8. L. Beal, Rev. Andrus Titus and May Beannell Pepper followed in the order named, Rev. M. Liest Solution in the second time this fail. The orphani parentless, the drunkard desplased, were all of my flock, to be helped, obsered and comforted, for I ever feith a symplathy with any one that was troubled, no matter whether the cause be through his own indisoretion or otherwise. I will no doubt see this earth at least another time before it fades forever from my sight. Then to what planet, system or cluster of stars my wandering spirit will take its way I know not. We are like a grain of dust in the whirlpool of mighty forces over which a Divine hand ever holds control. It was at first my intention to write out the present life in full that the work might be

present life in full that the work might be complete, but I deferred it from time to time until it is now too late to make the attempt. The peculiar sensation so often felt before is now swiftly coursing through my veins, and l feel that my last hours are very near.

I will deposit these writings in a secluded spot, beneath the floor of this old house that has given me shelter many years, and trust old Time's meddlesome fingers will deal gently until they fall into intelligent hands.

We have thus lived before, and will yet live again : When we conquer all evil we conquer all pain; We 're better each life as we 're born and we die. And by virtue in life is the soul lifted high. THE END.

Spiritnalist Meetings

NEW YORK.

Brooklyn .- At the memorial services held Sept. 23d, 1893, by the Progressive Spiritual Conference, in commemoration of our beloved Bro. WM. C. BOWENone of the early Presidents of the Conference, who has recently passed to the Higher Life-the following resolutions, presented by Bro. Chas. R. Miller, were unanimously adopted :

resolutions, presented by Bro. Chas. R. Miller, were unanimously adopted: Wherea, The life and services of our ascended brother, Wm.C. Bowen, are intimately and honorably associated with the Cause of Modern Spiritualism, of which for more than twenty years he was an earnest advocate; and Wherea, A life so complexously marked by devotion to duty, and to humanitarian and educational work for the benefit of his fellowmen, deserves recognition from his co-workers and friends; therefore be it *Resolved*. That we rejoice to know that the passage to spiritual mon flucts it for the second second second work with the second second second second second and important earliers but on the contrary the real or spiritual man fluds all his powers enlarged and intensi-fied, and through medlumistic instrumentalities he can continue the work of human enlightenment that the state called death has left unfinished. Having passed to the im-mortal world, with what jay and exaltation must our as-condon bother have learned and realized the great good that his earth-work has accomplished in advocating the greatest truth mankind can ever know-that life is contin-uous and immortal; that there is a spirit-world, which what joy and oxing the great good that his earth-work has accomplished in advocating the greatest truth mankind can ever know-that life is contin-uous and immortal; that there is a spirit-world, that conserve is a spirit-world, which what is the wortal is do the greating are of continual occurrence between the inhabitants of the visible and the invisible worlds, the mortal and spiritual spiritual on the dear of a state and loving greeting are of existence. *Resolveet*. That we tender fraternal greetings and loving sympathy to the widow and son of our friend and co work-er. WitLLIAM C. Bowers, compariality the mortal inder the share of duty called him to fight for liberty and union moder the starty flag, or on a wider, if not more perilous field of con-flict, in combating the creeds and dogmas which so darkly cloud a

to flict, in combating the creeds and dogmas which so darking the completely ensisted which so darking the creeds and dogmas which so darking the sound completely ensiste which so darking the sound completely ensiste which so darking the sound completely ensiste the consciences of men.
Revolved, That the memorial trib ite be placed on our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records, and a copy sent to the wildow and son our records and analy cases are placed in the platform was profusely decord admines and fly and could watch the process understandingly, and not here there is a condition when the fly and been captivated by Bro. Bowers as thanked in the cute of the letters he opens it the table, aseas of the truths when an interesting poem given through his hand, under the influence of our ascended brother and friend, entities flow our for Me?"
During the evening the Misses Bowman sang with pathos "Some Sweet Day By-sand By." Miss Lizzie and the solution for the poet of his genial qualities of heart, high intellectual and spiritual attainmeuts, and for his wonderful manifestation, and for the moment for this fealess and eloquent advocacy of the truths with and the solute the solution form the poet of the texters in the sounderful manifestation, and for the moment for his

feature of the Club are the occasional dinners at the . Valley llouse."

Breckten.--"Frank Donaldson" says, under date of Oct. 18th: "The First Spiritualist Ladies' Ald So-clety opened its meetings on the 17th of September

MARYLAND.

Baltimore .- Our two societies here have been quite fortunate in securing for October two of our finest speakers in the field, Messrs. W. J. Colville and G. Beckwith Ewell, M. D.

Inest speakers in the heid, he systs. W. J. Colvine and G. Beckwith Ewell, M. D. The latter gentleman is ministering spiritual food to the Psychic Society, a little band of true and earnest workers, with Mrs. Rachel Walcott as permanent speaker, and Mr. Fred Fickey as President. Dr. Ewell is giving beautiful discourses and psychometric readings with impromptu poems at the close of the addresses. Although not long in the field, our brother has very remarkable medial powers, and any society is to be congratulated that secures his services. I cannot refrain from mentioning the outpouring of spirit-power, which occurred at a private gathering of friends at Mrs. Walcott's home one night recent-ly. Through Dr. Ewell's mediumship, Spirit Rev. Alexander MoArthur of Scotlaud gave utterance to some grand and beautiful truths in relation to finance and organization. Following this indefatiga-ble worker, Spirit Achsa Sprague took control and spoke in glowing terms of the untiring and faithful work of Mrs. Walcott. The next spirit was a Soctch lass, who delighted us with her sweet manner. Bhe improvised for each one a little poem, exquisitely charming in its Scotch dialect. Starlight, Dr. Kwell's Indian control, concluded this very remarkable de-imonstration of spirit power with a beautiful benedic-tion. Before concluding my report, I wish to pay my trib-

Before concluding my report, I wish to pay my trib-before concluding my report, I wish to pay my trib-ute to the guides of Mr. W. J. Colville, who are doing such a grand work. HENRY SCHARFFETTER.

Investigating and Interviewing a Psychical Physician.

To the Editors of the Banner of Light:

Calling at the country house of that growing and wonderful psychic physician, Dr. C. E. Watkins, by way of introduction I informed him I wished to interview him in regard to the wonderful work attributed to him, providing he had no objections. "Not the least in the world," he said.

"Anything I can do to assist you in the matter," remarked the Doctor, "I will gladly-the only re-striction being a statement of facts and simple truth. Perhaps it would be well for you to commence investigation in my den, where you can see the process in operation, as I have a number of cases to examine. But do not ask me any questions while I am engaged in the reading."

We adjourned to a cosy, quiet little room; an ordinary table (bare) was drawn up in the centre. On

this were placed a number of slates, writing material, etc., together with several letters, some of which were fresh from the mail, and still unonened. Before proceeding the Doctor explained his process-name, age, sex and leading symptoms required. This mat-

New Publications.

THE VICTORIOUS UNION. By Oliver Optic. Cloth, illustrated, pp. 301. Published by Leo & Shepard, 10 Milk street, Boston, Mass. This volume, while not an historical narrative, pre-sents incidents which conform to that period of the late civil war in which the scenes are laid. The hero is a brave, patriotic lad who served in the navy during that crisis, and the narration of his many thrilling adventures will be read with absorbing interest by the youth of this country, for whom it is especially intended.

WOODIE THORPE'S PILORIMAGE, AND OTHER STORIES. By J. T. Trowbridge. Cloth, il-lustrated, pp. 260. Published by Lee & Shep-ard, 10 Milk street, Boston, Mass. These stories for boys are not only fascinating in

character but also convey many valuable lessons, as Mr. Trowbridge is a standard writer whose books are always beneficial. This interesting volume is the third in the "Toby Trafford Series."

AMERICAN BOYS AFLOAT; OR, CRUISING IN THE ORIENT. BY Oliver Optic. Cloth, il-lustrated, pp. 343. Published by Lee & Shep-ard, 10 Milk street, Boston, Mass.

A continuation of the travels and adventures of Louis Belgrave is presented in this volume, which is the fifth of the "All-Over-the-World Series," On board the steam yacht The Guardian Mother, the hero voyages, and much information, which contains a generous amount of geographical and historical matter, is condensed in the story.

No fictitious certificates, but solid facts, testify the marvelous cures by Ayer's Sarsaparilla.

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

LINT UF OFINITUALINT LEUTUKENS, EST If there are any errors in this List, we wish those most interestical to inform us. MRS. N. K. ANDROS, Deiton, Wis. MRS. N. C. ALLEES, Barton Landing, YL. W. H. ANDREWS, M. D., Codar Falls, Ia. C. PANIE ALLYN, Stoncham, Mass. JARES M. C. ALLEES, Patron Landing, YL. W. H. ANDREWS, M. D., Codar Falls, Ia. C. PANIE ALLYN, Stoncham, Mass. JARES M. ALLYN, Stoncham, Mass. MRS. N. ALOYT, LOCK Buy 689, Cringeo, Mass. MRS. NALOUT, LOCK Buy 689, Cringeo, Mass. MRS. NULLEJ, T. BRIGHAM, Colerain, Mass. MRS. ALLEY, 812 SO. Washington A., Soranton, Pa. G. H. BRODKS, 35 Lawrence street, Eighn, H. MRS. A. P. BALLOU, 1021 Market street, Choleso, Mass. MRS. A. B. BULLENE, Belver, Col. MRS. BUNNOAY, Konsas City, Mo. MRS. ADNY B. BURNINAM, Statilo A., Boston, Mass. MRS. BULLES, BALON, 1021 Market street, Choleso, Mass. MRS. BULLES, BAL, BOH, Then, S. Child, MICH. REV. S. L. BEAL, BOOLES, Eagle Park, Providence, R. I. HEN, J. BUNNEA, 437 N. SH street, Providence, R. I. BENJ, P. BUNNEA, 437 N. SH street, Providence, R. I. BENJ, P. BUNNEA, 457 N. SH street, Providence, R. I. BENJ, B. BUNNEA, 457 N. SH street, Providence, R. I. BENJ, B. BUNNEA, 457 N. SH street, Providence, R. I. DENJ, MESCONF, 198 Washington street, Boston, Mass. MRS. CALRES, Corper, MSS. MRS. COREN, Hyde Park, Mass. MRS. CALLES, S. BARDOT, MRS. MRS. COREN, Hyde Park, Mass. MRS. COREN, Hyde Park, Mass. MRS. COREN, Hyde Park, Mass. M

How satisfactory a change was this from my usual life on earth. No more work and worry about material wants; no more sleepless nights; no more dread of sickness; no more favors to be asked; no refusals to meet.

What oplate is there so quieting as death? what ointment so soothing? what balm so grateful?

It settles disputes and calms disturbances. It leaves no one part to long survive the others, for it lays its hand all over us at once. The nettled memory, the aching heart, the wounded spirit yield to it. Then the feeble factor of the human mind called hope resigns its ill-filled office, and accomplishes the longattempted exit, giving room to reality; then our airy speculations vanish.

Death calls, and finds us clinging to emptiness, looking forward to disappointments, waiting for failures. He finds us weak, way-worn and weary. Yet we sue to linger a little longer, and it is in wisdom and mercy that he lays his hand upon us, ending an existence that has been, even at best, but a partial success.

Thus death was a charitable visitor to me, and is to many others. We, being put here for a purpose, must live out our lives; but we need not fear death, or dread his arrival. What we have been determines what we are to be in the world of spirits. If we have done the best we could here, our hereafter will not be miserable. But if we have been good to ourselves only, then we can contemplate a hereafter in which we must depend on other palladiums of success.

Although I underwent a degree of suffering during my illness, I did not experience what is called agony; death came to me like a quiet sleep, without a struggle, almost without my knowledge that it had taken place.

At the moment of passing away I felt a slight shock as if something had given away, and then immediately I was no more. As I gradually revived, I found myself surrounded by friends, some of whom had been dead many years. I felt as if I was endowed with new sight, and became dazed by the celestial splendor unfolded to my gaze.

The realization of my condition and what had just happened became known to me. The body that so long had been an incumbrance was laid aside; I was free. What a pleasant sensation to feel-myself gliding through space! How happy I felt to be severed from the flesh! An unspeakable sensation of perfect bliss peryaded my whole being. The presence of good fast in friendship and a benefit to my kind, souls whom I had loved and who had left the gave me neither money, property nor power, earth before me, filled me with joy. We greet | yet I was strong in heart, rich in spirit, and ed one another as if we were meeting after a enjoyed at times a flood light of contentment long journey. What seemed more strange to that compensated for all my struggle with adme was that we understood each other with- versity.

this darl: night. I did not like to take a total stranger into my house, but fearing he might, as he said, perish in the snow, should he try to find his way, I permitted him to enter and partake of my humble fare. All this happened oddly enough, as you will see by what follows.

When he had eaten and drank sufficiently to comfort him, he drew forth his pipe, and having lighted it fell to talking about his misfortunes. From what he said I learned he was an Englishman. The more he talked about the old country, as he called it, the more interested l became, for I soon perceived he must be a descendant of myself when I lived before. Questioning him closely, I found the son that was born to me in England had married and become a father of several children. One of these in

turn had married, and this stranger was his son. In other words, he was my great-grandson, and yet having been born again I was no relation to him.

It would have profited me little to have gone into an explanation about the peculiar relationship that had existed between us; he would perhaps have called me mad; therefore I said nothing about this positive confirmation, but allowed him to depart the following day.

My lives have stood before me, one by one; My lives have stood before me, one by one; each existence saw me better, less animal, more like my Creator; and now as I feel my present pilgrimage ebbing to its close, I can truthfully say my present life—that is, since I was a young man—has been penceful and un-perturbed. I have devoted it exclusively to the benefit of my fellowman and my own moral and intellectual advancement, placing the moral in the ascendency, as great intellect-ual capacity is many times found associated with low moral character, while positive igno-rance may shelter a warm heart and sterling in art, literature and science, and yet in hon-esty, virtue and truthfulness be entitled to take rank after many a poor illiterate peasant. I have learned that reason was no idle gift of nature, that my complex inclinations were for use and not abuse, and to be true, just and faithful in small things that great difficulties each existence saw me better, less animal,

faithful in small things that great difficulties and temptations could more readily be subdued and overcome. My latter strivings to be loving to my family,

tend the content of the

Buffalo.-Mrs. Ida P. A. Whitlock writes: "Dur ing the month of September it was my privilege and pleasure to speak for the First Spiritualist Society of this city.

The meetings were held in a commodious hall, and

The meetings were held in a commodious hall, and the large audiences which gathered Sunday after Sun-day showed the strong interest that is taken in the truths that Spiritualism presents. I was very much impressed with the interest mani-fested by young people, many of whom came to me after the meetings and said they were earnestly seek-ing light, by forming a circle for the development of the meduimstic gifts which different ones had learned they possessed. Nearly all of the officers are young in years as well as work, the older ones giving their wealth of experience to aid in furthering the Cause. My visit and work were very pleasant, and I look upon the month as profitable to myself at least. - if was a stranger among strangers, but the cordiality with which I was greeted, and the many efforts made to enterian me, broke down the barriers, and we were no longer, atrangers, but friends. Mrs. Cella M. Nickerson is to be with the society the next two months, and with her kindly ministra-tions the work will be carried on and good results achieved."

MASSACHUSETTS.

Lynn.-W. S. Gove, under date of Oct. 16th, writes: 'There never was so much interest manifested in. Spiritualism as at the present time, and it is a fact not to be denied that many of the seekers after truth are members of churches. There certainly never was a time when so many good things were offered in the

a time when so many good things were offered in the way of spiritual food. We have had Mrs. Butler, the children from the Lyceum, and Mrs. Lillie, that stanch and able expo-nent of the Spiritual Philosophy. Later on we are to have the services of Edgar W. Emerson, Geo. A. Ful-ler, and many others, who will be duly announced. The outlook for Spiritualism in Lynn was never brighter. Frobably nothing has given the Cause such an im-petus for years as the advent among us of Dr. Arthur

Lake Plensant.-Mrs. M. V. Lincoln writes of the various changes taking place: "Mr. Henry has charge of the grounds. Mr. Jackson and family move. to Lexington in November. Mrs. A. A. Jackson and family move, to Lexington in November. Mrs. A. A. Jackson and daughter have gone to Chicago for the winter. Mr. and Mrs. John Bacon spend the coming season in Boston. Mr. and Mrs. Steele have left for California. The heatth-giving qualities of the pines and the efficacy of the noted waters of "Jacob's well" in cases of rheumatism and kidney diseases have induced those who have been benefited to purchase homes here. A Stay-Over Club has been organized, and officers have been elected for the ensuing year. A please n

Being but human, I became absorbed in my interest in this wonderful manifestation, and for the moment forgot the restriction, and asked a question. The Doctor started as though touched by an electric spark, and one of the most singular scances of my life was at an end. Although I urged him to proceed, he de clined. In answer to my apology he said that I had kept quiet much longer than he expected I could, and he had, in fact, forgotten my presence. We then adjourned to the library, and I was in-formed that any questions I cared to ask he would try to answer.

We then adjourned to the library, and I was in-formed that any questions I cared to ask he would try to answer. "Now, Doctor, can you tell me how is this wonder-ful work produced?" "Psychic force, backed by intelligence, is the only answer I can give, for I do not know just how it is done or how the force is applied; but of course I have a theory in regard to the matter." "But," said I, " what proof have I that these read-ings are correct?" "Not the least in the world, in regard to these par-ticular cases; but here are a few leiters from parties whose cases have been submitted to my guides in the same manner. You can book them over, if you like, and judge of the accuracy of the reading. You are not, however, at liberty to use any of the names that you may find within." The Doctor then handed me a pile containing two or three hundred leiters, and left me to peruse them while he walked out and took in a fresh supply of oxygen. After an hour's hard reading, I concluded that I

while he walked out and took in a iresh supply or oxygen. After an hour's hard reading, I concluded that I had gathered sufficient evidence to establish proof of the truth of accuracy, for the letters all affirmed the various stages of improvement, from those who *think* they feel better from one week's treatment to those who *know* they have not been so well in twenty years. I found no single letter complaining of want of atten-tion or lack of proper understanding of their particu-lar cases.

I found no single letter complaining of want of atten-tion or lack of proper understanding of their particu-lar cases. On the Doctor's return I asked how it was that he had no fallures on record. He said: "A case that my guides consider out of their reach is desirable." "Doctor, to what do you attribute your success in these hard chronic cases that I see you handle?" "To a close study and thorough understanding of each case," said the Doctor, "before treating; then, too, I make my own remedies, trusting to no one." The Doctor tells me that the only criticism he meets is in regard to his prices, which to some seem rather high. This, I find by inquiring, is offset in a manner of his own: Those that can afford to pay are expected to do so, while those who are unable to pay receive their treatment free of charge, and call him blessed. I also find that this man is the same Chas, E. Wat-kins of independent-slate-writing fame who so thor-oughly astonlabed the Rev. Joseph Cook and his col-leagues in the Epes Shargent investigation. Having withstood their ironelad test conditions, it is no won der to me that so many marvel at the exhibition of power and intelligent force that takes place in his presence. When asked if he ever gave "scances," he smilingly said: "Otten to my patients, but rarely to others."

Seldom one meets a man whose heart is more in his work than that of the genial doctor; and if my time brings me to a bed of sickness, I hope the Psychical Physician will be near at hand. BANKS.

* In the Pacific region there is an American Arabia, Persia, Palestine, Tartary. For a million of square miles the aspect of nature is altogether Asiatic, and then, on the coast, it abruptly approximates the European. Europe and Asia are here pressed into contact. Man, also, in these various abodes, will undergo modification; and since, under like circumstances, human nature, is always the same, the habits and ideas of the Old World will reappear in the New. The arts of Eastern life, the picturesque Orientalism of Arabia, will be reproduced in our interior sandy desert, the love-songs of Persia in the dells and glades of Sonora, and the religious aspirations of Palestine in the similar scenery of New Mexico,"-PROF. J. W. DRAPER.

 MIRB. J. K. H. J. AOKSON, J. OS ALROEDS, "Grand Bapids.
 BURB. J. B. J. J. A. JOSCALYN, Santa Cruz, Cal.
 MIRB. J. B. H. J. AOKSON, J. OS ALROEDS, Cal.
 MIRB. J. M. JOSCALYN, Santa Cruz, Cal.
 MIRB. J. M. JOSON, T. J. Lobanoni, M. S.
 M. K. KIMALJ, Lobanoni, M. H.
 J. W. KENYON, S. Godar street, Somerville, Mass."
 G. F. KRILOGO, East Trumbuli, Ashtabula Co. O.
 MIRB. A. R. K. KIMALJ, Lobanoni, M. H.
 J. W. KENYON, S. Godar street, Somerville, Mass."
 G. W. KARNYON, G. Coldar street, Somerville, Mass.
 W. KARNYON, G. Carde BANNY, KATES, Manitou, Col.
 H. K. KING, J. J. Toroton street, Molroso, Mass.
 M. G. Carde BANNY KATES, Manitou, Col.
 H. K. K. LOGAN, HIST East 20th street, Goston, Mass.
 M. M. B. Stall, J. H. Toroton street, Boston, Mass.
 M. M. B. Stall, J. H. Toroton street, Boston, Mass.
 M. M. B. Stall, J. K. Hornon, Eurot, Hyde Fark, Mass.
 M. M. B. Stall, J. K. Hornon, Eurot, Hyde Fark, Mass.
 M. M. B. Stall, J. K. Hornon, Eurot, Hyde Fark, Mass.
 M. M. L. JATHROP, H. Taylor street, Boston, Mass.
 M. B. GARHIE E. LOUING, BOX 24, Weilesley Hills, Mass.
 M. B. CARHIE E. LOUING, BOX 24, Scielley Hills, Mass.
 M. M. L. KATHROP, K. MASS, HUGA Street, Joneel, Mass.
 M. M. L. MANDER, Scielley Hills, Mass.
 M. M. L. KATHROP, K. WASK, Randolon, Bass.
 M. M. L. KATHROP, K. WASK, Randolon, Bass.
 M. M. MARK, M. S. MIRIS, Conton Road, London, Eng.
 H. J. MORGER, 24 Osnabulyn Hat, East Burnardin, Oak.
 M. M. M. M. K. M. M. M. M. MANNES, M. M. M. M. M. M. • Will also attend funerals, A. Set & Shields

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OCTOBER 28, 1898.

BANNER OF LIGHT.

CONSOLATION.

[This poem, by Rey. Washington Gladden, is only one of the many signs to be met with on every hand of the tremendous pressure which nineteenth century inquiry is exerting upon the hitherto fixed limits of dogma and creed .-- EDS. B. OF L.].

In the bitter waves of woe, Beaten and to seed about By the sullen winds that blow From the desolate shores of doubt, Where the anchors that faith has cast Aro dragging in the gale, I am quietly holding fast To the things that cannot fail ! I know that right is right, That it is not good to lie; That it is a sober mind; I know that generous deeds Some sure reward shall find; That the rulers must obey, That the fulers must obey, That the givers shall increase; I nthe darkest night of the year, When the stars have all gone out, That faith is better than doubt. And angle better than gone out, That the full better than doubt. And is better than doubt. And is better than doubt. And is better than doubt. And lierce though the angels hide, I know that truth and right Have the universe on their side;

- Have the universe on their side; And that somewhere beyond the stars Is a love that is better than fate. When the night unlocks her bars I shall see him—and I will wait.

Tributes to the Banner of Light and its Veteran Editor.

N Thursday, Oct. 12th, at the close of his lecture in Baltimore, Md., W. J. Colville uttered the following words of tribute to the BANNER OF LIGHT and its venerable editor-in-chief:

This day is the seventy ninth anniversary of birth into his present earthly expression of Luther Colby, senior editor of the BANNER OF LIGHT, the oldest journal in the world devoted to the advocacy of Modern Spiritualism. In the career of Mr. Colby we have an instance of untiring energy, quenchless earnestness, and fearless yet temperate advocacy of heartfelt conviction. The paper he so wisely conducts has always been distinguished for its sterling excellence, its brave advocacy of important aspects of truth before they became popular, and its unflinching devotion to the interests of a broad, comprehensive Spiritualism.

In the early days of THE BANNER'S history it gave its readers a weekly feast from the lips of Henry Ward Beecher, whose beautiful discourses delivered in Plymouth Church, Brooklyn, were specially reported for its columns. Since that time it has always been far in the lead of all other spiritualistic papers in the richness, variety and reliability of its contents. Other papers have had a more or less ephemeral history-they have done a short-lived work and vanished-while the stately BANNER has been steadily floating in the breeze, superior alike to the ravages of fire and water, and the vicissitudes of the changing seasons. Its veteran editor has never through weakness, weariness, or from any cause whatever, flinched from his post. His efforts are continuous through the heat of summer and the cold of winter; only very rarely does he permit himself the relaxation afforded by a brief vacation, and then he usually visits Onset, or some other resort of active workers in the spiritual vineyard, where his genial countenance and kindly words are an inspiration to all with whom he comes in contact.

Though lacking but one year of eighty, Mr. Colby is as vigorous as a man in early prime; the amount of work he accomplishes is amazing, and never through his long editorial career was he a more brilliant writer than he is today. His words are always to the point; they are invariably on the side of truth and justice, and though occasionally severe upon hypocrisy, they are always tempered with clemency and abounding in brotherly love.

Though in many respects a "self mortality," the memories of the past are pleasant, and the prospect of the future glorious to you. While the snows of many winters have whitened your locks, the flowers of eternal spring keep the heart youthful.

Long may the good BANNER be the light of the world, and faithful Luther Colby its lifeinspiring soul.

I am, as ever, fraternally yours, WALTER HOWELL. 258 West 55th street; New York City, Oct. 11th, 1893.

Biographical.

Decease of Lucy Stone, the Pioneer Worker for Woman Suffrage; Educational and Reformatory Services in Other Fields.

FRS. LUCY STONE BLACKWELL passed to spirit-life at her home at Pope's Hill, Dorchester, Mass., Oct. 18th. Her demise was not unexpected; for forty-eight hours she had been gradually sinking, and she expired without a struggle. Her husband and one child. Alice Stone Blackwell, survive her.

Lucy Stone [wife of H. B. Blackwell], the promoter of the American Women's Suffrage Association, editor of the Woman's Journal, lecturer, and one of the pioneers in the abolition movement, was born in West Brookfield, Mass., Aug. 13th, 1818. Her father, a farmer, was a man of property, a rigid sectarian of the Puriman of property, a rigid sectarian of the Puri-tan school; her mother was well educated, and possessed a fund of good sense. The girl was studious, and from her early youth desired to equal, and excel, if possible, her brothers in knowledge. With a view to that end she de-termined to achieve a college education. It is told that one of her ambitions was to acquire a knowledge of the Greek tongue, in order that she might ascertain if the texts of the Bible re-lating to women were accurately translated. The only college that would onen its doors to lating to women were accurately translated. The only college that would open its doors to her was that at Oberlin, O. She matriculated, and after a course of unremitting study, grad-uated in 1847 with honor. In the same year of her graduation she gave her first lecture on Woman's Rights at her brother's church in Gardner. She became a lecturer for the Messachusetts Anti Shercer

brother's church in Gardner. She became a lecturer for the Massachusetts Anti-Slavery Society in 1848, and traveled extensively in the New England States, the West and Canada. Of her struggles for knowledge, it is recorded by the press that she "had to earn the money" for her college course "herself. She picked ber-ries and chestnuts, and sold them to buy books. For years she taught district schoole art drained ries and chestnuts, and sold them to buy books. For years she taught district schools, studying and teaching alternately. She soon became known as a successful teacher. Once she was engaged to teach a winter school which had been broken up by the big boys throwing the master headforemost out of the window into a deep snowdrift. As a rule, women were not thought competent to teach the winter term of school because them the big boys were rethought competent to teach the winter term of school, because then the big boys were re-leased from farm-work, and were able to at-tend. In a few days she had this difficult school in perfect order, and the big boys who had made the trouble became her most de-voted lieutenants, yet she received only a frac-tion of the salary paid to her unsuccessful pred-ecessor. At the low wages received by women teachers, it took her until she was twenty-five to earn the money to carry her to Oberlinteachers, it took her until she was twenty-five to earn the money to carry her to Oberlin-then the only college in the country that ad-mitted women. Crossing Lake Erie from Buf-falo to Cleveland, she could not afford a state-room, but slept on deck on a pile of grain-sacks, among horses and freight, with a few other women who, like herself, could only pay for a 'deck passage.' deck passage.

"At Oberlin she earned her way by teaching in the preparatory department of the college and by doing housework in the ladies' board-ing hall at three cents an hour. Most of the students were poor, and the college furnished them board at one dollar a week. But she could not afford even this small sum, and durcould not afford even this small sum, and dur-ing most of her course she cooked her food in her own room, boarding herself at a cost of less than fifty cents a week. She had only one new dress during her college course, a cheap print, and she did not go home once during the four years; but she thoroughly enjoyed her college life, and found time also for good

emancipation, and invited her to be one of the speakers. The president of the college and some of the professors were invited to speak. some of the professors were invited to speak. She gave her address among the rest, and thought nothing of it. The next day she was summoned before the ladies' board. They rep-resented to her that it was unwomanly and un-scriptural for her to speak in public. The pres-ident's wife said: 'Did you not feel yourself very much out of place up there on the plat-form among all those men? Were you not em-barrassed and frightened?' 'Why, no, Mrs. Mahan, 'she answered. 'Those men were Pres-ident Mahan and my professors, whom I meet ident Mahan and my professors, whom I meet every day in the classroom. I was not afraid of them at all!' She was allowed to go, with an admonition. "She traveled over a large part of the United States. In most of the towns where she lec-tured no woman had ever spoken in public be-States. In most of the towns where she lec-tured no woman had ever spoken in public be-fore, and curiosity attracted immense au li-ences. The speaker was a great surprise to them. The general idea of a woman's rights advocate on the part of those who had never seen one was a tall, gaunt, angular woman, with aggressive manners, a masculine air and a strident voice, scolding at the men. Instead, they found a tiny woman, with quiet, unas-suming manners, a winning presence and the sweetest voice ever possessed by a public speaker. This voice became celebrated. It was so musical and delicious that persons who had once heard her lecture, hearing her utter a few words years afterward, on a railroad car or in a stage coach, where it was too dark to recognize faces, would at once exclaim unhesi-tatingly: 'That is Luoy Stone!''' She was married to Henry B. Blackwell on May 1st, 1855. She looked upon the loss of a woman's name at marriage as a symbol of the loss of her legal personality and personal rights, and therefore with the full consent of Mr loss of her legal personality and personal rights, and therefore, with the full consent of Mr. Blackwell, she decided to keep her maiden Blackwell, she decided to keep her maiden name. A few years after her mariage, while she had her domicile in New Jersey, she declined to pay the taxes assessed upon her property, alleging that, as women had no volce in the election of rulers, the government had no right to impose "taxation without representa-tion," and she published a pamphlet in defense of her position. In 1869 she was instrumental in forming the Woman's Suffrage Association, and in the fol-lowing year became co-editor of the Woman's Journal. From 1872 to the present time she has been the principal editor, with her husband and daughter as associates. and daughter as associates. In 1867 and 1882 she again lectured in the West in behalf of Women Suffrage amend-ments, and she has held various offices in the local State and National Woman Suffrage Aslocal State and National Woman Suffrage As-sociations. She has never ceased her endeav-ors in the face of all difficulties, never lost hope, never been dismayed or disheartened by defeat. She had faith in what she advocated, and went to the next sphere of being in the full belief in the justness of her cause, and that the seeds of reform sown during her life-work would ripen at no distant day into a glorious harvest!

Original Essay.

A PAIR OF CRANKS. BY DELTA

It was pleasant to note that the spirit of tolerance which pervaded the Chicago Religious Parliament held the vast audience in respectful attention while a Mohammedan glorified polygamy, and exalted the social and society life of Turkey and other Mohammedan countries where woman is a civil, social and political cypher, a harem denizen, trained only to cater to man's desires. This respectful attention was all the more marked and extraordinary in view of the laws of every civilized country which, in honoring woman, has made the polygamous practice a penal offense, to be tried and punished by the State.

One educated, refined but indignant American woman could have driven that advocate from the platform in disgrace, and torn his argument into unpatchable tatters. But thanks to her education, her sense of propriety, and her nobility of nature, she refrained, and permitted the Mohammedan to gild his old sepulohre with the tinsel of oratory, and hide his system of legalized lust under platitudes, without interruption.

The patience and courtesy of the Parliament were also apparent under the infliction of the Rev. Joseph Cook's egotism and superlative bigotry. This was a Parliament of all the prominent religions of the world. Learned men set forth each system, its character, philosophy and age, with a most commendable spirit of candor and charity. And each disciple of his faith was respected and helped in its presentation by a great magnetic wave which swept over and pervaded all hearts, inspiring a spirit of generous toleration hitherto unknown among religious sects.

Then our Boston creedal friend took the platform. The world was all wrong. Men and women were all sinners. There was only one form of right; one religion, and one form of its expression; one road to salvation here and hereafter for each individual of the race; one gate to that road-and he might have added, one gate-keeper, and he a Boston clergyman of the Simon-pure, Puritan, Orthodox, Trinitarian school of thinking and faith-who shall be nameless.

How comforting, how inspiring, and how loving, broad and charitable his religious philosophy! On the eternal side of existence an implacable Deity, an avenger, full of wrath, and proclaiming: "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." On the earth-side a countless host of men and women, accepting existence because it was forced upon them, of different localities, races and heredities; receiving existence under a curse for which they were not responsible, and tainted in all their natures; limited in their perceptions, reasoning and other powers; all subjects of this Deity; all possessing a religious instinct, and seeking to voice it according to their mental and moral light, and yet all wrong, and consequently all subjects of the supreme and eternal vengeance, save the handful who accept by faith the dogmas propounded by the Rev. Joseph Cook and his fellow disciples!

"Come to us. We know it all. We alone are right. The universal Deity is with us and has commissioned us to proclaim the fact. Unless each individual of the race gives up his religion, silences his reason, ceases his search after God by natural, scientific or reasoning methods, according to his light, and accepts the dictum that he is a foul sinner, exercises a faith in our creeds and dogmas, and flies the flag of "Her first public speech was made during her college course. The colored people got up a celebration of the anniversary of West Indian deformation of the anniversary of West Indian

Wonderful Story. Subscribed to by one of New York's Most Prominent Justices. Here is the Whole Matter Exactly as It Happened: State of New York, County of Washington.] 88.

HIS AFFIDAVIT.

It Will Make People Believe His

Lucien Rodd of Whitehall, N. Y., being by me duly sworn, deposes and says that some years ago he suffered very greatly with insompla, nervous prostration. and his body was covered with sores, causing him great pain and annoyance. That his head was so covered with sores that he was hardly able to comb or even brush his hair, so great was the pain it occasioned. That he consulted the local physicians without successful result; that he took quantities of medicine with no benefit whatever; that physicians told him his disease was incurable, and he had come to the same conclusion himself, and had made up his mind to go to a hospital and await death.

That just about this time he learned about Dr. Greene's Nervura blood and nerve remedy, which he began to use. That this remedy entirely relieved and cured him, healed and dried up his sores, enabled him to sleep soundly and comfortably, and restored him to his ordinary vigor and vitality-in short, made a sound and well man of him, so that he was fully able to work at his occupation, and has done so since that time. That he attributes his recovery to Dr. Greene's Nervura blood and nerve remedy, as it restored him when



everybody and everything else had falled and he had

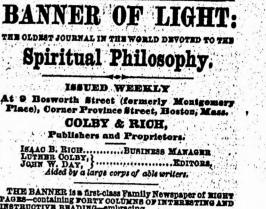
been given over to go to the hospital and die. Mr. Rodd makes this statement voluntarily and cheerfully out of sincere gratitude for what the remedy has wrought for him. LUCIEN RODD. Subscribed and sworn to before me this 15th day of January, A. D. 1893, and I certify the affiant to be a credible and reliable person, whose statements may be accepted with confidence and implicitly relied upon, having known him personally for the last twenty-five years, and that I have no interest, direct or indirect. immediate or remote, in this matter.

HON. WILLIAM H. TEFFT, Notary Public in and for said County and State, re-siding at Whitehall, where this deposition was taken and executed SEAL and executed.

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BY C. P. LONGLEY. We will Meet You in the Morning. Little Birdie's Gone to



8

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Though he dislikes ovations in his honor, and will accept of no testimonial, we can surely show our appreciation of his noble, self-denying efforts by clubbing together to support THE BANNER as it has never been supported before. When your present speaker landed in Boston fifteen years ago at eighteen years of age, alone among strangers-though already known to the English public as an inspirational speaker for two full years-he found in Mr. Colby and the BANNER OF LIGHT firm, constant, powerful friends, and it is a source of deep gratification to remember that through these fifteen years, with all the changes they have brought, the friendship formed in 1878 has strengthened and increased and goes on increasing. To know Mr. Colby is to respect and admire him, for his heart is as true as steel, and his generous hand is ever outstretched to help all who are in need of assistance. In his prolonged usefulness we have a striking illustration that a hoary head may be a crown of glory, and that with increasing years added experience and larger means for usefulness may come.

Commending to you all the BANNER OF LIGHT as the oldest, wisest and most truly representative paper devoted to the Spiritual Philosophy on earth, we sincerely hope that whatever other publications you may find helpful, you will never omit from your subscription-list and reading-table the leader of them all. ·

As the years pass rapidly away, may it be the happy portion of every one of us to be able to look back with joy upon the past, and with still greater joy to the yet more blissful future.

A Kind Word from Bro. Howell.

DEAR FRIEND COLBY-I noted a reference in THE BANNER to the anniversary of your birthday on Oct. 12th, and resolved in my mind to write you a line, wishing you many happy

Birthdays are milestones on the highway of life, reminding us each year that the eternal goal is nearer, and our earthly pilgrimage so much shorter as we pass them one by one. As the editor of the BANNER OF LIGHT, and therefore the bringer of "glad tidings of im-

Perfumes went entirely out of fashion in France during the epoch of the great Revolution. They were brought back into vogue by the Empress Josephine, and have never since lost their hold upon society.

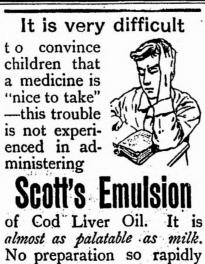
Good News for Sufferers-Catarrh and Con-

of an eternal hell of anguish will be executed upon him."

Oh, Joseph! Joseph! Your namesake of old had a coat of many colors, and was cast into a pit, to be sold as a slave by his natural brothers. You wear an Orthodox coat of one color, and it is red, signifying carnage, and not love nor peace, and you take the platform before a parliament of the world's religions, and by your bigotry and exclusiveness teach the representatives of the world to hate your conceived Orthodox God and the Christianity which you claim to represent as the only religious truth!

And yet the Parliament was tolerant under the infliction of this tornado of sound and of Orthodox assumptions. It heard, and passed our Boston Boanerges, as it did the polygamous Mohammedan, over to history, giving them both the courtesy of silence; for were they not, par excellence, the "cranks" among that great multitude of philosophers and religionists of the brain and heart? In the great onward movement characterizing this day and age, there is little fear that sensible, civilized socie ties will go backward to degrading polygamy, or to Puritan Orthodoxy, with its bigotry and intolerance.

Brother Joseph does not seem to be aware of it, but his system of religious Orthodoxy is fast dying out, as an old order not adapted to the mentality, sociality, heart-culture, or charity and broad tolerance of this enlightened age. It is well that he gave an exhibition of his views upon that platform, for as a fossil he has embalmed himself (and his co-religionists), and thus given future scientists, philosophers and religionists a fitting subject for their examina tion and analysis.



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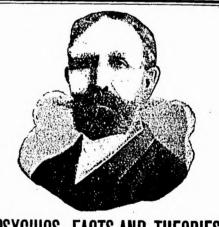
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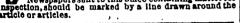
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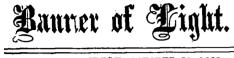
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The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL one in respect to the present discourse, it is away. They are not especially in the skies subscribers at 50 cents for 3 months.

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

Sermon, Science and Truth.

In his baccalaureate sermon to the graduating class of young men from the Massachusetts Institute of Technology, delivered at the end of last May in Trinity Church, Boston, the Rev. Dr. Donald made an ingenious attempt to establish a natural union, or marriage, between religion and science, illustrating it most conveniently by the fact of the Institute and Trinity Church having on that particular occasion come into close and conceded relations. The sermon, brief as it is, is an excellent one in itself, and contains some timely and impress-

pulpit ready to accept truth even on the basis of such tests in every instance? Is it yet will- origin when the, race, was in its childhood ing, we would ask, to do so in the case of Spiritualism? Alas, no!

It is a love of the truth in one field of endeavor, says Dr. Donald, which fits a man to usl light from above, emerges from the conlove it everywhere; and right here, he thinks, "is a chance for the men of science and the usher in the religion of humanity, which will men of religion (who are they, pray?) cordially | call out all the divine attributes of the human to clasp hands, recognizing that each is in soul. "Then will the two worlds blend in search of truth, each anxious to display the value and necessity of truth, each determined that nothing shall pass unquestioned" (would that this were so !). It is necessary at this point to reour to a strict definition of the term truth, or else all the talk about it becomes rhetoric

and vain fustian.

Spiritualism, for example, presents its ascertained facts, supported by the same sort of evidence that sustains all truth-that of the senses, to human investigation, submitting its tests confidently and candidly. But how is it- played, and the visible tendency to a more humet by the pulpit, that professes such singular enthusiasm and catholicity in the search for truth "everywhere"? Still more, how is it met by "the men of science"? It is needless to expect a satisfying response.

pulpit discourse, "there is an identity of purpose which keeps the man of science and the man of religion at their work; that purpose is the service of our fellows." If it were indeed heaven. What is coming to be known as the so, then their fellows would most gratefully acknowledge a benefit which they do not now recognize. "There is no conception of truth," he adds. "too lofty to be translated into the vernacular of the multitude." If that is so, then it is so in order that "the multitude" may become the free recipients of truth to their benefit and blessing. But then how happens it that this same multitude becomes suddenly unfitted to the reception of truth through such direct and distinct proofs as are more than abundantly supported by the phenomena of Spiritualism? Why is it that, when it comes to an investigation of this grand truth for humanity, "the multitude" suddenly become fools, insane, ignorant, idiotic, incapable of either appreciating or transmitting testimony? And if they are thus incapable in respect to the truth of Spiritualism as attested by its constantly multiplying proofs, then they are wholly and at all times incapable; and all such praise of their capacity from the pulpit is as strictly demagogical as if it were uttered on the platform of party politics; it is really no

better nor worse. Aside from this special consideration, however, which has to be admitted to be the main man of science and his work in this modern but has been concealed, he claims to be one the common capital. Every man who is eliciting and applying force is increasing the general power. To furnish humanity with new tools wherewith to work richer results: to remove every obstacle to the freest play of all man's powers; to lessen danger and wear and waste; to increase safety and health and skill; to give ignorance and weakness a chance; to make everything that is helpful and pleasant plentiful-that, says this preacher, is the purpose of those who are imagining and executing the astonishing things which signalize our day.

The comforts and conveniences of life, which strip toil of its harshness and multiply our personal force, may be the instruments of spiritual culture, as, indeed, thousands are ties, States, are its vassals. Two or three ready to testify they have found them to be. It ought to be so clear that no one need miss it, that the men who bridge the stream and plan the house, who mine the coal and forge this broad and impressive statement of our the steel, who compel the electrical force to great American orator, that it contains truth turn a wheel or to blaze in light or to weld that reveals itself more and more vividly to all guests. Sorry we could n't have been present iron bars, are the servants of the people, and are furnishing them with the conditions under | care. The courts are called courts of justice, which fullest vitality is possible. Just as truth unites by a real instead of an artificial bond all lovers of the truth, so does obedience to the law of service make brothers of those him. Theoretically the mechanic or day la who serve, whatever be the sort of service given. When the noblest vision of the perfect his month's wages, can resort to the courts to man comes to all, then will the earth be prepared to receive the New Jerusalem which hangs in the heavens over us, ready to descend when earth and man are fitted for its coming.

ance; but as for "indubitable tests," is the remote past, venerable with age, and prolific pulpit ready to accept truth even on the basis with gods; oreeds and dogmas, which had their state: It can have no relations with religions formulated by clerics to serve selfish ends and greed for power, As mankind, through spiritdition of religious slavery, Spiritualism will close communion, and the respiendent light of the upper spheres beckon the children of men onward forevermore to new fields of light and progress."

"What is Heaven?"

A recent symposium in the Boston Globe on the above question brought out the views of a number of the local clergy, some of which were of more than ordinary interest by reason of the broadening character of religious thought dismane and less dogmatic estimate of the soul of man and the hereafter. For example, Rev. Chas. A. Dickinson says, "nobody knows where or what is beaven. All scriptural allusions to it are for the most part figurative. The most Again, says Dr. Donald, in his fair dream of that we can gather from these figures is that heaven is complete and eternal soul satisfaction. If either of the two worlds is the shadow, it is the earth; if either is the substance, it is psychio sense gives us, perhaps, some hint of the spiritual possibilities of our natures. I believe that heaven begins with us now and here. It must be a subjective experience before it can be an objective reality. I believe heaven hereafter, as here, is to be a place of congenial friendships and employments."

Rabbi Solomon Schindler answers the ques tion by saying that heaven "is an idea. The conception of a state of happiness and of perfection. Imagination is limitless: it defies impossibilities. It is as imaginable that in a future existence we may enjoy a 'dolce far niente' as it is imaginable that we will be held to reach out for a still higher form of evolution. We may express ourselves as being more inclined to favor either the one or the other of the many conjectures that are brought forth concerning a future existence, but there we should stop. We should neither affirm nor deny what we are powerless to prove or disprove."

Rev. John Worcester (Swedenborgian) says neither the good nor the evil of the spiritual world is far away; both good and evil spiritual things exist in the mind of every man. And so the heavens, even the highest, are not far none the less agreeable to read what its nor in the deep; they are simply within. Even thoughtfully eloquent author has to say of the the God of heaven is present within, the inmost life itself, from which life comes forth to world. Every man who is discovering what is, all outer forms both good and evil. There is no other heaven than that composed of the who is serving his fellows; every man who is | inner planes of human minds, opened and manfinding new uses for old material is adding to | ifested and organized in communities, with the delightful life from God which they are capable of receiving presented to the sense in corresponding forms of beauty.

Laws to Serve Justice First of All.

Wrote Wendell Phillips to George Q. Holyoake of England; "Wealth, with you, governs; but its power is, I suppose, somewhat masked, counterveiled or checked by other forces. With us it rules, bare, naked, shameless, undisguised. Our incorporated wealth, often wielded by a single hand, is fearful with direct, and still more with indirect power. We have single men who wield four hundred million dollars, so shaped that towns, coupunited railways (one president) will subject a State to their will.

The New York Voice remarks in reference to who have investigated the subject with any yet, in the vast majority of cases, the poor man is precluded from resort to them to secure justice because of the expense it involves to borer, whose employer keeps back from him compel payment, but practically he cannot. Wendell Phillips well and truly said-"The labor of yesterday, capital, is protected sa credly; not so the labor of to-day. Therefore The Voice righteously calls for some plan according to which justice shall be dispensed free. The fault is with the laws as they stand: to arraign them is right: it is they that are to be corrected, or no sort of remedy will avail. Once see and point out the source of existing evil, and it ought not to be difficult to know where to apply the remedy, if not how it is to be done. A critic like Wendell Phillips did good work in attacking this body of flagrant injustice and burning wrong. But it remains for the people. who are the ultimate source and authority of all legislation in this country, to apply the only adequate corrective with the full strength of their hand. Let' them first develop and then organize such as powerful sentiment as shall compel reform in our legislative methods, so that while the applicants for monopoly, special license and privilege, like trusts and medical tyranny, are refused the boon they demand, the plain, honest people may be sure of their rights on all occasions.

Wonderful Experiences.

The senior editor of THE BANNER Las had unsolicited interviews of into with two remarkable spirit mediums, who recently called at our hotel for consultation with us-as they lacked faith in their spiritual gifts; their experiences, however, have been wouderful in giving tests of the presence of excarnated individuals-mentioning names accurately which they have never before heard of, etc. One of the gentlemen has the gift of facial mediumship, whereby his countenance assumes a resemblance to that of the spirit communicating when in the flesh; the friend of a spirit so manifesting-who incidentally came in contact with one of the psychics alluded to-told the medium after the séance that it was an astounding evidence of spirit communion. All the while the said medium declared that he was not a medium, and knew nothing whatever of the circumstances related to him by the person whom the spirit had interviewed.

The other gentleman, without being aware of his exceedingly wonderful powers, gave us some remarkable experiences in the healing line in a private way, which had occurred in his presence, the while persevering in his asseverations that he "knew nothing about it!" -that if he could do any good to suffering mortals, however, "if there was anything in it," he was perfectly willing to allow the use of his physical instrumentality for the purpose. He still declared lack of faith, and said that the inquiries he had repeatedly made in regard to his said to be mediumship through different mediums, had given him no satisfactory evidence that excarnated medical individuals (as was asserted) had anything to do with the facts as exhibited. He appealed to us to unravel the mystery, if possible.

Having interviewed the gentleman under discussion on several previous occasions-who does not wish to be known to the public, at least at present-we came to the conclusion that he possessed remarkable healing powers. Not feeling well, we asked him to practically test the question at issue. Acceding to our request, he said in a doubting manner: "If benefit my friend, I am perfectly willing to allow it to be done, in so far as I am individually concerned." This treatment took place in the space of half an hour, when our friend, bidding us good night, retired.

Now for the result. It can be briefly given: After he left us we fell into a quiet slumber, and did not awaken until past midnight, feeling as well as we ever were in the whole course of our life! Every pain in our physical system had ceased, our strength had fully returned, and we were, as a matter of course-notwithstanding our past experiences in the mediumistic healing line-astounded at the outcome. Who, under the peculiar circumstances of the case, can explain either of the instances above alluded to, save on the spiritual hypothesis?

For The latest issue of the Progressive Thinker announces the gratifying intelligence that our personal friend, HON. A. B. FRENCH of Clyde, O., has become one of the editors of that paper. Bro. French is a firm Spiritualist and a whole-souled man, who as an able lecturer and astute writer is well known to the community at large. We therefore congratulate Mr. Francis on his new acquisition in the editorial sanctum.

ET On our third page will be found a menorial and biographical sketch regarding the late Mrs. Lucy Stone-Blackwell. The obsequies of this earnest and pioneer champion of woman's rights occurred at the Church of the Disciples, West Brookline street and Warren Avenue, Boston, Saturday, Oct. 21st.

We learn that Mr. and Mrs. George A. Bacon of Washington, D. C., celebrated the thirty-sixth anniversary of their wedding, Oct. 14th, with quite a company of invited

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TIMELY TOPICS.

A Division of Opinions on Spiritualism .-The churches and their ministers are at total disagreement on the explanations which they severally regard as adequate to a dissipation of the true meaning of the spiritual phenomena. Many of them try to dispose of the matter by saying that "the devil" is responsible for them, Bome, like Rev. Mr. McMurray. of Duluth, are quite willing to allow the existence of a plurality of "devils" as the authors of these demonstrations. But one devil or many devils, the explanations still fail to explain. If depraved evil spirits can communicate directly with mortals, why cannot good aud developed spirits also? Is evil to be superior in its power to good, not only here but hereafter? What entitles the former to all the desirable privileges? In the wise and beneficent economy of God, does his love for his earthly creatures go no further than to allow missionaries of evil, unprogressed and blind intelligences, to enjoy a monopoly of work among those who need and crave the assistance of the best and highest? It cannot possibly be. It is the grossest of mputations on the goodness of the All Father to credit him with a desire to copperate in the work of deceiving, misleading, debasing and destroying his dependent creatures by letting looso on them only dark influences, and taking away from the good ones the priceless gift of freedom to return.

Economic Equality is to be the watchword and signal gun of the future. That alone will avail to put an end to the economic tyranny exercised by the few over the many by reason of superior wealth. Political equality is the accepted remedy for political tyr-anny, and economic equality is the only remedy for economic tyranny. Economic equality should furnish the basis for political equality, or else the latter has no meaning. The industrial system of a nation, like its political system, should be a government of the people, by the people, for the people. That is a tyrannical power which men exercise, without responsibility, over both individuals and communities, through superior wealth; and no political tyranny ever endured is so inconsistent with all democratic principle, or so offensive to all men who entertain a sense of self respect.

"All Vaccinate!" is the next "call" in the dance which the "Regulars" and their backers are leading for the free (?) citizens of New York City. The daily papers of Gotham announce that the President of the Board of Health "declares that he is 'going to see that every person in this city is vaccinated." there is any power outside of myself that can This is a stupendous task when it is considered that there are close to two million souls in New York.... The work will necessarily take considerable time, and can only be done by house to house visitation"; and they record that much opposition is being met by the "operators" who are enforcing the law. When it is remembered that the opinion of the public is very largely divided as to vaccination - many believing (as THE BANNER has always declared) that it is a pestiferous, unsafe and disease disseminating practice, instead of a public benefit, why should "the vaccinated," who are safe, according to their own story, begrudge to the doubters their freedom of choice in the matter?

> In the Light of these "supernormal" phenomena, now so prevalent everywhere, men see (who will thoughtfully look) that the soul receives and transmits its thoughts, hears voices, describes character, prophesies, writes, paints and speaks when the body is inactive and the external senses are all locked in profound sleep or stupor, as if dead. It is a complete refutation of the materialistic theory that mind is a correlation of forces. These facts prove the truth of Swedenborg's assertion, that all men have spiritual eyes, spiritual ears and spiritual smell; and by implication these spiritual organs, in embryonic form in most cases, clearly point to a more ethereal state of existence for the human family, where they will not need the gross organs of sense which are adapted to our environments in this world. They point to such a home for man as truly as the embryonic wings, feet and eyes of the butterfly in the chrysalis point to the upper air and light which it will enjoy.

> A Victory has been gained in the appointment (officially) of the Rev. Mr. Noyes to the Japan mission by the American Board. It indicates a clear triumph of the progressives at the Worcester (Mass.) meeting, and the decadence of the influence and power of the old fossils who have so long ruled in the Congregational missionary work. Continuous probation, in both states of existence, means a continuous life under natural law, and is a partial acknowledgment of the philosophy of Spiritualism. The next step of these old Calvinistic fossils will be a stride. They can neither stand still nor go backwi

ive thoughts for the benefit of those to whom it was specially addressed.

The subject of the discourse was most prop erly the nobleness and thorough satisfaction of a correct discharge of duty. The vital point to which it was directed is the stability of truth. That is the beacon-light that is shining for all.

"Like all too many men who have served their fellows faithfully and skillfully in the field of mechanical art," said the preacher, "we know nothing of him (Hiram of Tyre) save that he did his work well. Nothing better, however, could be known of any man." That work was what King Solomon sought to have done in the building of the Temple at Jerusalem. Hiram was selected because he knew how to do what he was asked to do, and for no other reason. As it is said of him in the Book of Kings, he was "cunning to work all works in brass." Dr. Donald describes Solomon's choice of him as "a picturesque and interesting illustration of the possibility of an intelligent and cordial union of the men of mechanical art with the men of institu tional religion."

Possible enough, it is true; and no doubt picturesque; but-to us-it is related only in fancy, to "point a moral and adorn a tale." There is no particular need of straining a point so far as to try to teach faithfulness to ordinary, every-day duty by the necessary help of institutional religion, and thus conjoining science and religion as one in aim and spirit.

It was the preacher's purpose, on the occasion of this discourse to a graduating body of young students of science, to impress them with the fact that there is no inherent antagonism between the men who study material forces and the men who study spiritual forces. His main argument is that the natures of men who have thrown their force into all the fields of human enterprise are identical, having the same elemental conceptions of what it is to be a man and of what is involved in being a man. All men have their life-work to do under certain inexorable conditions. The elemental imperatives of life cannot be driven from any legitimate field of human activity. Under all that he may do in any field of occupation lies the question of what the man himself becomes. Identity of natures, not diversity of pursuits, determines whether there can be any inherent antagonism between the men who stand for science and the men who stand for spiritual forces in the world.

It is the function of the man of mechanical art to discover what is; to wrest from ignorance knowledge of the properties of matter; to explore the subtle play of forces; to separate, combine, apply, transmit, transmute, regulate, and master them to secure special results."An absolute condition of such work is that the worker must be unremitting in his | fied the world. fidelity to what really is. Guesswork is ruled out if it cannot be reduced to certainty. Everyed by indubitable tests.

Spiritualism and Other Religions.

There were some thoughts in the address of Mr. B. B. Hill of Philadelphia at the Cassadaga Conference, reported in THE BANNER of Oct. 7th, on the subject of the relation of Spiritualism to other religions, that touch the marrow of the matter so closely as to deserve repetition to impress their meaning on the minds of all readers. He observed that according to the general acceptation of the term, religion is an acquirement in human experience, and therefore must be separated from those noble qualities in human nature which are named love, hope, charity, justice, and in fact reason itself, since these are innate, and not acquired. Man did not invent these, but he did invent the various creedal religions that have had an existence. As fast as these religious fallacies are laid bare, man is left free to receive the light and inspiration from the great fountain of spiritual truth, unmixed with the dregs of out-worn systems.

It is reasonable to assume, by reason of the light of the nineteenth century showing the necessity for religious evolution, that all religions are delusive and misleading if accepted as finalities. Quoting Dr. Lyman Abbott: "Evolution and redemption are only two words for the same thing, or, in other words, redemption is evolution in the spiritual realm." All religions have been stepping-stones and landmarks as humanity has struggled up through the process of religious evolution; the error is in accepting religious fallacies as ultimates. Now what relation does Spiritualism bear to these religions? Spiritualism is the root of all religions. The unshapely religious growth which we see is due to the fact that theology has engrafted upon the tree of ancient Spiritualism the pernicious fruit of its creeds, dogmas and tenets." The Spiritualism of this planet is as old as man; but for two thousand years, or thereabout, the authorities in religious matters have been able to smother it, and the knowledge of spirit intercourse between the two worlds, until about forty-five years ago, when the spirit rap broke the spell and electri-

To-day Spiritualism is with us in greater power and usefulness than ever before, and where the cry is for a demonstration support- operates as a search-light to detect and dissipate the fallacies of error. It throws its elec-This is all true enough in the pulpit atter. I tric rays upon the mists and mysticism of the reliable as possible.

Dr. Willis in New York.

The First Society of Spiritualists in New York City, of which H. J. Newton, Esq., is President, has been enjoying the ministrations of our old friend and able correspondent, DR. F. L. H. WILLIS, of Glenora, N. Y. Last Sunday his inspirational discourse was a marvelous utterance, and highly gratified the large audience present.

Next Sunday, Oct. 29th, DR. WILLIS will give the closing address of his present engagement. Let the denizens of Gotham, Spiritualists and non-Spiritualists, attend, and see to it that the full benefit of his eloquently stated views on that occasion is gained and assimilated by them.

Correspondents

In every part of the country are requested to keep THE BANNER readers posted in regard to spiritual meetings; phenomenal facts, and all else of importance to the Cause which every true Spiritualist has at heart.

ROP OUR LIST OF SPIRITUALIST LECTURERS will be found on page two. Any one perceiving errors therein will confer a great favor by informing us of the needed changes-as we wish to make the Directory as complete and

on the interesting occasion.

For The story "From Age to Age," which has been holding THE BANNER's first page for some weeks past, finds conclusion in the present issue. A truly fine conception of be found in this final installment.

ET Annie Lord Chamberlain writes us, Oct. 22d: "I think you have made a wise selection of mediums to answer questions and to give messages for THE BANNER. They have my best wishes."

Miss Josephine Webster, who is located at 81% Bosworth street (Banner of Light Building), Boston, is widely spoken of as representing public trance mediumship-in its test, business and medical phases -in a highly satisfactory manner. As a platform worker for the Cause she combines in her development the giving of readily recognized evidences of spirit presence and identity, with inspirational lectures and improvised poems upon subjects given by the audience.

TT Annie Lord-Chamberlain writes us, from her ome at Mattapan, Mass., returning thanks to all who have aided her financially. "Since my last report," she says, "I have been remembered by other kind friends, to whom I am deeply grateful. Subjoined are the names, and amount sent: Mr. C. H. Hastings, \$1.00; F. S. Harrington, \$1.00," Parties desiring to further aid Mrs. Chamberlain can send to her directly, at above address.

Mr. and Mrs. Whitlock's advertisement ap pears on another page. Mrs. W. has an enviable reputation as a medium and lecturer, and Mr. Whitlook's experiments with mediums have been very large. He is well qualified to instruct those desiring to know of the phenomena or the facts of spirit communlon.

"EASY LESSONS IN SPIRITUAL SCIENCE," by Myra F. Paine, has reached its second edition, being still in marked demand. Its authoress has changed her address to Lily Dale, N. Y.; she holds herself in readiness to answer calls to lecture or attend funerals.

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

W. T. Stead (who, by the way, is' deeply interested in spiritualistic inquiry,) has in view the establishment of a new daily in England. He proposes that one hundred thousand persons subscribe twenty-six shillings each for one year. Before the first issue of the first number of the paper he will accord to each subscriber a one pound debenture bond, bearing five per cent. interest, in case he shall circulate one hun dred thousand copies of his daily, and ten per cent. in case he shall circulate two hundred thousand or more, Mr. Stead is ready to take twenty of these bonds.

At Trenton, N. J., Oct. 19th, the battle monument was dedicated in memory of Washington's victory The pomp and splendor of the affair were impressive Governors of many States participated, and an imposing military display was one of its features,

out loss of grip upon their followers.

The " holy " men throughout Morocco are preaching a war of extermination against all so-called infidels-Christian infidels!-and drclaring especially that no quarter should be given under any circumstances death, its office, its process, and results, will to Spanlards captured in battle. Rollgious (?) wars seem to be on the tapls nearly all round the compass -on paper at present, but physical force will result. If America escapes, it will be because its people as a general thing are more intelligent than the masses who come to us from other nations. We must keep the danger signals hoisted on American soil, if our freedom is to be maintained.

> The Problem of Life (for October) opens with an eloquent and powerful inspirational address given recently by W. J. Colville in Chicago, and is followed by "Suggestive Sayings on Timely Topics"; "Electro Homeopathy" receives the warm endorsement of the editor; "Onesimus Templeton," a psychical romance, is continued; and other interesting articles not mentioned here appear. Edited by W. J. Colville. Published by Edward Lovell, 146 and 148 Worth street, New York.

One of our most accomplished correspondents writes to the senior editor encouraging words, going to show that the ablest advocates of the Spiritualist Cause still appreciate the work of the BANNER OF LIGHT. The correspondent, in a private note, remarks: "Health, peace, yigor and prosperity be yours, my old and true friend! Power to your pen and courage to your heart is the best wish of your comrade in toil."

In Memoriam.

To the Editors of the Banner of Light:

LAMBERT BIGELOW passed to the higher life Oct. 12th, 1893, from his home in Shrewsbury, Mass. Having personally known him for many years, I wish to testify to his gentleness of character, true spirituality and nobility of soul. His business life, successful eareer and honorable dealings with his fellowmen are known and greatly respected by the large circle of friends with whom he has been associated; but his inner life was only understood by those who had the honor and privilege of being brought into his social and domestic atmosphere.

and domestic atmosphere. His love and fidelity to those who preceded him "over the river" were touching and genuine. He was ever ready to open the door of his heart wherever and whenever they could signal their presence. Not only was he loyal in his affections, but brave in avowing his belief in spirit-return; and in a courageous way he would take his opponents by the hand, and earnestly strive to bring them 'into the light that made earthly life so bright for himi. 'Again, his was such a thank-ful soull any little favor bestowed was lovingly ro-celved and appreciated. He was always careful in his daily life that he imposed no extra. burden of service to himself upon any one. His home at Shrewsbury was indeed an earthly paradise, and we feel assured that in joining the loved ones beyond the vell he has another home with them where joy, peace and abid-ing love are his for all eternity. The services at the home were fittingly observed by his relatives, and a large concourse of friends. 'His valued friends, Carrie E, S, Twing and Parker Pilis-bury, were eloquent in their remarks. Mrs. Twing, knowing Mr. Bigelow so well, volced all her ascended friend could have impressed her to say. Surely those presect must have feit with us that the angel-world was very near, for her words, so beautifully spoken, seemed to bring the loved one so close that we could almost hear him say, "All is well." THEODORE. His love and fidelity to those who preceded him

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The best way to avoid scalp diseases, hair falling out and premature baldness, is to use the best preventive known for that purpose-Hall's Hair Renewer.

OCTOBER 28. 1898.

BANNER OF LIGHT.

NEWSY NOTES AND PITHY POINTS.

AUTUMN.

Full now upon the yellow fields The mellow hare of Autumn rests; The harvest now its fullness yields, And all the needs of man are blest.

- To him who in the springtime drew To him who in the springting each His furrow in the early morn, And labored on, the long day through, Comes now the promised gill of corn. -J. W. Coolidge.

The International yacht races cost \$250,000, "They were worth it," says the average man, who saw them all through the newspapers at an outside cost of perhaps twenty five cents.

"My little boy, have you no better way to spend this beautiful Sabbath alternoon than by standing in front of the gate idling away your time?" Boy-"I aint idling away my time. There's a young man in-side with my sister who is paying me sixpence an hour to watch for pa."

CHICKEN CROQUETTES .-- One four pound chicken. one small onion, one bay leaf, one pair of sweetbreads, four whole cloves, one sprig of parsley. Clean and singe the chicken. Put it on to cook in boiling water; add the onion, bay leaf, cloves and parsley. Cover and simmer gently until the meat is very tender.

Good looks, to be permanent, must begin on the in-side.-Ram's Horn.

The New York Ledger says that to make "big" soap-bubbles, in which children take so much delight. the experimenter must select a piece of white Castile soap about the size of a wainut: Out it up into a cup of warm water and then add a teaspoonful of glycerine. Stir well and blow from a small pipe. To make pink bubbles, add a few drops of strawberry juice; and to make yellow ones, put in a little orange juice.

"The curfew tolls the knell of parting day,"

- And now my Sal has slyly stole away. "The lowing herd winds slowly o'er the lea,"
- And I am left, no more my spouse to see.

"The plowman homeward plods his weary way,"

- While she, I fear, has surely gone astray,
- " Leaving the world to darkness and to me,"
- Which is a shame, as every one can see. L. C.

On another page we publish the prospectus of the BANNER OF LIGHT. It has been published each week almost consecutively for more than thirty-six years; and is the oldest periodical in the world devoted to the matter of Spiritualism. Its publishers are honorable and reliable business men, as the world goes. As a newspaper it is a perfect model of neaturess and pro-priety; for there is no one who better understands how to "get up" a recherché paper than does Brother Luther Colby.—The Spirit of Truth, Hot Springs, Ark.

Common dry salt cleans marble thoroughly without injuring the surface.

Preacher (arriving drenched)—""What shall I do, Mrs. McGregor? I am wet through and through." Old Scotch woman—"Get into the pulpit as sune as ye can. Ye'll be dhry eno' there."—London Freeye can. thinker.

How truly, remarks the Independent Pulpit (Waco Tex.), that "the human family wastes too much time in building arsenals and forts for the destruction of its own members."

In the fall a fuller smokehouse rises on the farmer's

- land; In the fall the colored fiddler fiddles to the dancing
- band; In the fail a livelier sunset gives the failing leaf its
- hue; In the fall a young man's fancy sadly turns to "hand" notes due. Atlanta Constitution.

There is a strange fascination in city life which has always existed, and which leads many who are under its spell to prefer poverty and privation in the city to independence and comfort in the country.

A person supposed to be a disciple of Herr Most landed in San Francisco the other day, and the police, seeing blood in his eye, gathered him in. In his gripsack, among other trifles, were found thirteen sticks of dynamite, a can of giant powder, several coils of tuse and other bric à-brac.

Boar's Head Hotel, the famous old New Hampshire beach hostelry, was burned Oct. 23d.

A boxer once said to the co. That he was quite sure he could tho. Other scrapper for "stuff," But none called his bluff, As of money they wished not to do.

The most curious animal in the world is the Orni thorynchus paradoxus of Australia. It is shaped like an otter, has fur like a beaver. is web-footed like a swan, has a bill like a duck, a tail like a fox, is amphibious, and lays eggs.

MEETINGS IN MASSACHUSETTS. Haverbill and Bradford.-Mrs. Emma Miner of Olinton was the speaker before the Spiritual Union

last Sunday, it being her first visit to this city. Her inspirational addresses; followed by exercises in me-diumship, werw listened to with interest by good-sized audiences.— The speaker and test medium bext Sun-day will be Miss Nettle Holt Harding of East Somer-ville. E. P. H. The Ladies' Spiritual Union, which was organized

a year ago for the purpose of working for the good o a year ago for the purpose of working for the good of the cause of truth, held its annual meeting Oct, 10th, at which the following officers were elected: Mrs. J. P. Cate, President; Mrs. L. E. Smith, Vice-President; Mrs. Neille Hayward, Secretary; Miss Hattle Strobg, Treasurer; Directors, Mrs. M. A. Hill, Mrs. E. K. Bur-bank, Mrs. Lydia Sneiling, Mrs. S. J. Blake, Mrs. Neille Austin. Mrs. S. J. Blake, was elected Trustee in place of Mrs. M. A. Hill, whose term expired; the two other Trustees being Mrs. M. P. H. Davis and Mrs. J. P. Cate.

other Trustees being Mrs. M. P. H. Davis and Mrs. J. P. Cate. We held an anniversary supper at Red Men's Hall Monday, the 16th, about seventy-five being present. Brother Edgar W. Emerson was with us, and after the supper an entertainment was given, the following program being presented: Organ solo, Mr. Williams; remarks, the President, Mrs. Dr. Cate; song, "The Lullaby," Miss Esther Hunt; recitation, "The Baby," little Marian Hunt, who was encored, and in response recited "The Dolles"; song, "Dream Faces," Miss Esther Hunt. Brother Emerson then made some very appropriate remarks, and "Sunshine" came and volced messages from the loved ones in spirit-life to the many anxious

from the present. The Boclety is in a prosperous condition, and the members start out this year much encouraged by what has been accomplished in the past. NELLIE HAYWARD, Seo'y.

Lynn .- At Cadet Hall, 28 Market street, Sunday afternoon, Oct. 22d, services opened with song by Mrs. Johnson and Mrs. Merrill; invocation, Dr. Ar, thur Hodges; song, Mrs. Johnson; Mrs. J. K. D. Co-nant gave fine remarks, tests and readings; song, Dr. Hodges then gave his experience in the spiritual field, followed by forothic and convincing tests and messages from spirit friends. Mrs. Julia E. Davis gave a number of tests, recognized in every case. Evening, the hall was packed. Services opened with song, Mrs. Johnson; Mrs. Davis's control de-scribed a number of spirit friends present and gave messages from them to their friends; song; Dr. Hodges gave one of his convincing seances of an hour's duration; his utferances were to the point, and siways warrant recognition. Next Sunday Mr. J. Frank Baxter will lecture, sing and give tests at 2:30 and 7:30. & So. Common street. THOS. H. B. JAMES. Ladies' Aid Society.-On Wednesday evening, Oct. Mrs. Johnson and Mrs. Merrill; invocation, Dr. Ar.

Ladies' Aid Society .- On Wednesday evening, Oct. 18th, this Society was entertained by Mr. L. L. Whitlock with an illustrated lecture upon independent lock with an inustrated lecture upon independent drawings, slate writings, etc. The stereopticon views were very distinct, representing slates and drawings, most of which he has received in his own personal in-vestigations, which have been large and varied. Mrs. Whitlock followed with psychometric read-ings and clairvoyant delineations, and Dr. Arthur Hodges also gave tests. MRS. M. C. CHASE, Pres.

Malden .- The Ladies' Aid of the First Malden Spiritualist Society held its meeting at Odd Fellows Hall, on Thursday evening, Oct. 19th, and Mrs. Nellie

Hall, on Thursday evening, Oct. 19th, and Mrs. Nellie J. T. Brigham gave an address on subjects taken from the audience. She closed with an inspirational poem. All present highly appreciated the efforts of this talented speaker. On Sunday evening, 22d, Dr. J. P. Thorndyke again addressed the audience under control. During the evening the Doctor read Dickens's very spiritual gam, "The Child's Dream of a Star," accompanied by Mr. Will Potter on the autoharp. Next Sunday evening Mrs. C. Fannie Allyn will rive an address, to be followed by fests from the well-known medium, Mr. Osgood F. Stiles. JOHN R. SNOW.

Melrose Highlands .- Mr. D. Evans Caswell held the fifth service of his series at his home on Sunday morning, Oct. 22d. Instrumental music was furnished

morning, Oct. 22d. Instrumental music was furnished by Miss Elizabeth C. Sanger; Mrs. Wood contributed an original poem written for the service. The subject of the lecture was, "The Bible as a Spiritual Text Book." The guiding intelligence, through the organism of Mr. Caswell, clearly showed the analogy between the phenomena recorded in the Bible and the spiritualistic manifestations; and eluci-dated the truths contained in the several citations made as harmonious with the revelations of spiritual-istic teachings.

istic teachings. The subject of next Sunday's address as announced is "Buddha, the Torch of the East." Newburyport.-Sunday, Oct. 15th, Mrs. Emma

Miner of Clinton was with us. Her remarks, followed by tests, were well received. On Monday evening she gave us, a benefit test circle, and quite a goodly sum was realized to help along the Cause of Spirit

unitsm in our midst. Also, a construction of Born-Sunday, Oct. 22d, Mrs. A. E. Cunningham (of Bos-ton), test medium, gave a short lecture, followed by tests, warnings, and advice to persons in the audi

Sunday, Oct. 29th, Mr. Joseph D. Stlles the wonder-Sunday, Oct. 29th, Mr. Joseph D. Stlles the wonder-ful test medium from Weymouth, will give tests. A large attendance is assured. November 5th Rev. Andrus Titus is to be with us, F. H. F.

1893 November. 1893 Su. Mo. | Tu. | We. | Th. | Fri. |Sat. 2 3 1 4 8 9 10 11 5 6 7 12 | 13 | 14 | 15 | 16 | 17 | 18 19 20 21 22 23 24 25 26 27 28 29 30

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 55th and 57th Streets, on Seventh Avenue; entrance on 57th street. Ser-vices Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.-the Ethical Spiritualists Society meets each Sunday a ll A. M. and 8 P. M. Mrs. Holen Temple Brigham, speaker New York Psychical Society, Spencer Hall, 114 West lith street, near Sixth Avenue, Sixth year. Every Wednes-day ovening, 8 o'clock. Appropriate congregational number representative speakers and occleant test mediums. The investigating public especially invited. J. F. Baipes, Pres. Soul Communion Meeting on Friday of each week, 3 p. M.--doors close at 35 -- at 310 West 28th street. Mrs Mary C. Morrell, Conductor.

The New York Psychical Society (114 West Fourteenth street) had a large and interested audi-ence as usual on Wednesday evening, Oct. 18th. Mr. George H. Jones, brother of the Libutenant-Governor of New York, addressed the:meeting. Paraphrasing Gov. Hill's famous saying, "I am a Democrat," he declared, "I am a Spiritualist." When he began the investigation many present were not horn, and the question was. "Where were you?" We know but little, comparatively, of the faws of being. No man ever saw force, only its effects. We have reason to think that it always existed, as whatever has begin-ning must have an end. When and how was man, the highest type of all forms of life, evolved from the vege-table, the mineral, the animal, the gascous or nebu-lous condition? While we lack much light still on such subjects, we have some information of a positive character. The opinions of today are often altered by the facts of to-morrow. Belonging to an orthodox church, nothing is required but faith, but we need evi-dence. After forty years' investigation the proofs of the continuity of human existence cannot be denied. Telepathy explains much of the powers of the human soul while in the body, as shown by the wonderful experiences of such men as editor Stend of London. Mrs. K. M. Tingley, in illustration of thought-trans-ferrence between mortals and immortals, stated that last fail, while at her desk in New York, the thought occurred to her that perhaps she could get a message for a lady friend in Stockbridge, Mass., who had lately lost her mother. Closing her eyes she heard the fol-lowing: "Tell my daughter that I have just been there (time noted); that I saw her take out a dress that belonged to me from the second bureau drawer, and cry over if, and replace if. I give her this as a test of my presence," Upon inquiry the lady repiled that at that very hour she *was* so occupied, exactly as stated. Fourteenth street) had a large and interested audi ence as usual on Wednesday evening, Oct. 18th. Mr.

that at that very nour and not so occurred, and stated. Mrs. Morrison of the First Society and the Presi-dent rendered a duet, called "Whisperings of Hope." after which the evening was devoted to many individ-ual tests of spirit company through the trance me-diumship of Mrs. Florence White, several strangers arising and acknowledging their accuracy as to names, relationship, manner of death and personal reference. J. F. S.

Knickerbocker Conservatory. - Sunday, Oct. 22d, Mr. J. Frank Baxter concluded his successful work in New York under the auspices of the New So

ciety. His service was gratuitous, and most thank-ily received by the President. Mr. Baxter was fully received by the President. Mr. Baxter was aided by Madam J. H. Tuttle, well known in Brook lyn musical circles, and Prof. Chas. Griffin, late of the Lillan Russell Opera Trolipe, and now of the Knickerboeker Conservatory faculty. The whole was Knickerbocker Conservatory faculty. The whole was a most enjoyable affair, and aided materially, of course, the society's exchequer. Mr. Baxter has the good will and God-speed of all as he leaves us for labors in other fields. Next Sunday, the 20th, the desk is to be occupied by home falent-Miss Belle Cushman and others in the morning, and Mr. Chas. J. Rose, et al., in the even ing.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court streat every Batarday evening, at 9 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bodford A vonne, corner of Fulton Street.-Sundays II A. K. and 74 P. M. W. J. Rand, Socretary.

Rand, Secretary. Bilettnal Moetings are hold in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DoKalb Avenue), every Sunday evenius at A "clock Fraternity Rooms, corner Bedford Avenue and Bonth Second Sirred. – Services held under the suspices of "Beacon Likht Ladies' Ald." Meetings Sunday evenings, 740 o'clock. Good speakers and mediums. Mrs. Kate Schroe-der. President, 142 Union Avenue.

The Advance Spiritual Conference meets every Wednesday evening at Jackson Hall, 515 Fulton street. Good apoukers and mediums. Herbert L. Whitney, Chairman.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benj. P. Benner: Vice-Prosident, James Marior; Socretary, Frank H. Morrill, 221 Obestnut street; Treasurer, James H. Marvin. Services at 10% A. M and 7% P. M. Lyceum at 2% P. M.

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

MEETINGS IN WASHINGTON, D.C. First Society. Metzerott Hall, 12th Street, be we a E and F.-Every Sunday, 115 A.M., 75 P.M. Speakerfor November, J. Frank Baxter, M. O. Edson, Pres Second Society-" Scekers after Spiritual Truth "-meets every Sunday, 7% P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Wm. C. Scribner, Chairman Business Committee.

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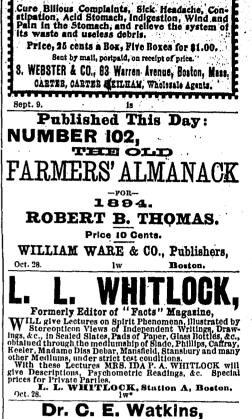
By PROF. CARLYLE PETERSILEA,

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

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

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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



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K NOWN the world over as the Independent Slate-Writer, will diagnose disease free of charge by his new and marvelous gift. If you are satisfied with your present doc-tor do not send for a diagnosit, for you will not receive one. This offer is only for those who are not satisfied with their present treatment. Send leading symptom, age, name and sex, and two 2-cent stamps. BR. C. E. WATKINS, Hox 401, Ayer, Mass. Will be in Boston Monday of each week at the Crawford House, from 10 A. M. until 3 F. M. Oct. 14.

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Address DR. GEO. A. SCOTT, 842 Broadway, N. Y. Oity. Oct. 28. 4teow

MAGNETIST. DR. S. BARKER PRATT, 88 Boylston street, Boston. Oct. 28. 2w*

Dr. Carrie M. Lovering, MAGNETIC Physician, controlled by the late Lenuel Spear, Hotel Blackstone, Suite 2, 423 Shawmut Ave.

A STROLOGY.-- Most fortunate dates for all purposes, life writings, advice, etc.; full descrip-tions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston. Mass. Oct. 21.

Oct. 21. A STROLOGY.--Would You Know the Future! Accurate descriptions A Future 1 Accurate descriptions, important changes, and advice /rec. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Oct. 21. 67 Revere street, Boston. MRS. ROBERTSON, Test and Business Me-Madison Place, off 1098 Washington street, Boston, Suite 21. Oct. 28. 200

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for 812.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

220, Mr. J. Frank Batter concluded nis successful work in New York under the auspices of the New So-clety of Ethical Spiritualists, before intelligent and appreciative audiences. A very noticeable feature during Mr. Baxter's engagement has been the large number of young people in attendance, and the en-thusiasm they have manifested. The lecture last Sunday morning on "Phenomena; their Uses and Abuses," was a masterly production, a timely offering, and was tellingly delivered. Many considered it Mr. Baxter's best effort here. In the evening, before a very large and expectant audience, he gave a lecture on "Spiritualism's Part and Place in the Affairs of Men and in the Ethics of Nations," which was listened to with great interest. It was historical, educational and practical, and rivet-ed the attention of all present till Mr. Baxter closed, when a prolonged and earnest applause demonstrated the great pleasure of the house. Mr. Baxter's singing and poem readings have been very pleasing, and the scances which supplemented each day's work have been remarkable. These medi unistic evidences of spirit presence and communica-tion usually filed out an hour replate with delinea tilons, descriptions and identifications. On Friday evening, Oct. 20th, Mr. Baxter gave an entertainment in the New York Knickerbocker Com servatory for the benefit of the Ethical Spiritualists' Society. His service was gracuitous, and most thanks fully received by the President. Mr. Baxter was

Letter from Onset.

To the Editors of the Banner of Light:

We have opened the winter season quite auspiclously. Sunday afternoon, Oct. 22d, A. B. Brown, a resident of Onset, delivered a lecture upon " Prehis toric America, or Man in his Autiquity." He is well versed in the subject he treated, and for an bour and a quarter closely held the attention of the audi-ence. So well were his remarks received that he was invited to continue his theme next Sunday. Mr. Brown has been a close student of geology, and the history of man in connection with Π_{i} and what he has to say upon this theme is well worth listening to.

upon this theme is well worth instaining to. Conference.—The evening bit the 22d was devoted to a conference, which Mirs. Mary Thompson presided over. She is a well-known locturer upon Spiritualism, and as an inspirational speaker has been noted in the past. She bas inaugurated these meetings, thinking it necessary that the people here should have a place wherefie, at least once a week, they can meet for socia-bility and the interchange of thought. There was a good attendance, and quite a number of the friends participated in the exercises. A quartet furnished music, which served to enliven the whole. The Ordert Winner Co. Workers are at last organ.

music, which served to enliven the whole. The Oniset Wigwam Co Workers are at last organ-ized under the law of the Commonwealth. We now are in active working order. The contract for build-ing has been given to a weil-known builder, and it is expected that by New Year's time it will be dedicated to the use of the Indian. Much credit is due Mrs. Weston, who has come forward and liberally donated so much of "the wampum" necessary to carry on the enterprise. The utmost harmony has prevailed from first to last, and the "long-feit want" is now to be supplied. D. N. F.

1

supplied. I. Supplied D. N. F. Mrs. Mary E. Thompson writes in much the same vein as above, and adds: "I am requested to an-nounce the decease of Mrs. Caroline A. Weeks, wife of Asahel Weeks, who passed to the higher life Oct. 18th. The unseen messengers found her ready to join them, and a pleasant smile rested upon her fea-tures. Forty years had they lived together in pleas ant companionship; it was hard to part, but a knowl-edge of her. presence and a reunion in the better life makes death but a joyous transition. Remarks by the writer."

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

Dr. G. C. Beckwith Ewell of New York is speaking for the Psychic Society of Baltimore for October. Will fill an engagement with the Spiritual Conference of Philadelphia for November, and would like week-evening engagements in violnity. Has a few open dates for season of '03 and '94. Address box 607, Bir-mingham, Cont.

aates for season. of '93 and '94. Address box 607, Bir-mingham, Conu. Mra. Ada Foye, inspirational lecturer and platform test medium, is engaged during October in Milwau-kee, Wis.; November in Clucinnati, O.; December in Watertown, N. Y.; January and Föbruary at Conserv-atory Hall, Brooklyn, N. Y.; March in Boston, Mass., at Berkeley Hall; April in Lynn, Mass.; May in Clin-clinati, O. Societies desiring her services during week evenings, in the vicinity of her Sunday engage-ments, will please write immediately to her perma-nent address, P. O. Box 517, Chicago, Ill. , "W. J. Colville's concluding lectures in Baltimore, Md., will be given in Balne's Hall, Sunday, Oct. 20th, at 4 and 8 P. M., after which he returns at once to Chicago, where his work commences at Health Col-lego, 8 South Ada street, Wednesday, Nov. 154, S P. M. On Sundays, Nov. 5th, 12th, 19th and 20th, he will speak in Milwaukee, Wis, for the Spiritualist Society of that city. Any societies or responsible persons desiring his services in December are requested to write to him immediately. Address 8 South' Ada street, Chicago. Mr. J. Frank Baxter returned from New York this weak cond on Sunday and the four such as the street with the street of t

Mr. J. Frank Baxter returned from New York this week, and on Sunday next, 29th inst., will serve the Spiritualists of Lynn, afternoon and evening, in Cadet Hall. The Sundays of November will be devoted to work for the First Society of Spiritualists in Washing-ton, D. C. Permanent address, 181 Walnut street, Choisea, Mass.

Choisea, Mass. T. Grimshaw is lecturing and giving tests during October for the Spiritualists of Watertown, N. Y. Has been compelled through unavoidable circumstances to cancel his engagement for November in the West, and will return to Massachusetts. May be addressed Box 112; Onset, Mass.

Lawrence.- By an arrangement made, the two Spiritualist societies here are working together very harmoniously-holding well attended meetings.

F. H. F.

harmoniously—holding well attended meetings. The Academy Hall (one of the largest in the city) has been engaged for the season. Sunday, Oct. 15th, Mrs. Nettle Holt Harding gave two lectures and many remarkable tests. Sunday, Oct. 26th, Mrs. S. A. Byrnes delivered two instructive lectures which were greatly appreciated. After the evening lecture Mr. James Bloomfield gave psychometric readings and tests. Sunday, Oct. 29th, Mrs. N. J. Willis will occupy the rostrum. Dit. C. A. STEVENS, Pres.

Worcester .- Mrs. Carrie F. Loring, our speaker Oct. 22d, has won a host of friends in this city by her womanly bearing and sterling worth as a speaker and medium. The services held on above date were in memory of those disembodied ones who have left the shadows of earth for the radiant spheres of spirit ex istence. Beautiful flowers and melodious song, united with the speaker's tender enunciations, made us feel

that heaven was very near. Oct. 29th Mrs. Emma Miner will speak for us and give readings. GRORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

Springfield .- Our audiences are increasing under the ministration of Prof. W. F. Peck, whose lectures the ministration of Prof. W. F. Peck, whose lectures are instructive and well delivered. Sunday, Oct. 15th, his subject, "The Reign of Law in Nature," was handled from a scientific standpolit. Last Sunday (22d) he spoke on "Evolution and Immortality," in a manner very convincing to his hearer. Our Sunday afternoon conferences are developing considerable ability among local talent. T. M. HOLCOMB, Sec'y.

North Scituate .- On Sunday, Oct. 22d, Dr. F. H Roscoe of Providence, R. I., gave one of his excellent lectures in the afternoon upon I. Cor., xil., 1-9-11; in lectures in the atternoon upon 1. Cor., xii., 1-9-11; in the evening he answered questions to the number of thirty five sent up by the audience. His remarks were forcible and eloquent, and were frequently appliqued. He was assisted by W. B. Hillare Spencer of the same city. M. C. MORRIS, See'y. -

New Bedford,-Last Sunday Mr. Oscar A. Edger ly was again the speaker for the First Spiritual Soci ety. Two interesting dissertations were given, each supplemented by tests of the most conclusive and pos-litive character. Mr. Edgerly holds a patior circle for the benefit of the Society on Thursday evening, Oct. 20th, and will on next Sunday close his present en gagement in this city. SEC'Y.

Everett .- At Society Hall (Everett Square) Sun day, Oct. 22d, well-attended meetings were held after noon and evening; the following named narticipated in noon and evening; the lonowing names participates in remarks, readings and tests: Mrs. Buck, Dr. Quimby, Mr. Hail, Dr. Stiles, Mrs. Dr. Bell, Mrs. Masou. Mu-sleal selections, Miss Locke. Meetings in this hall regularly on Sundays at 2:30 and 7:30. O. F. SILES, Conductor.

Chelsen .- Oct. 22d the developing circle was well attended; in the evening Mrs. Vornbrock, Mr. Ander son and Dr. Franks participated in remarks, readings tests, etc. Dr. Franks next Sunday.

W. ANDERSON, Chairman.

A German Egyptolologist endeavors to prove that Benjamin Franklin was not the deviser but merely the rediscoverer of the lightning conductor, as he claims that he has abundant testimony that the an clent Egyptians used a form of this useful instrument for protecting their temples against discharges of at mospheric electricity.

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ing Carnegie Hall, First Society of Spiritualists. -Sunday, Oct. 22d, Dr. F. L. H. Willis lectured. The theme for the morning's discourse was, " The Salutary Effects of Discipline upon Human Character.' The address was a most notable one, and very consoling to those passing through the deep waters of adversity. Dr. Willis showed that all our trials and afflictions were, through angel ministry, made to outwork the Divine purpose, and by them the highest and eternal welfare of those who suffer is attained.

"Sweet are the uses of adversity," for though it sometimes well nigh breaks the heart, from thence, as

Sweet are the ites of adversing, the though it solutions the sense of the index of adversing, the theorem is a sense of the index of a sense of the index of t

RHODE ISLAND.

Providence.- The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday, Oct. 22d, at 2:30 and 7:30 P. M. (Progressive School ati p.M.) Mr. E. Andrus Titus occupied our plat-form; the audiences were large and appreciative, Mr. Titus is an eloquent and enrest exponent of Spiritu-alism, and carries conviction to the hearts of the

alism, and carries conviction to the Louis and people. Sunday, Oct. 29th, Dr. C. H. Harding of Boston, Mass., will be with us. SARAH D. C. AMES, See'y. The Propressive Aid Society met Wednesday after-noon and evening, Oct. 18th, at Columbia Hall. The conference was largely attended. Mrs. Kate R. Stiles gave a short address, followed by fine tests. Mrs. M. L. PORTER, See'y.

CONNECTICUT.

Willimnntic .- We have here appreciative audiences, and a united band of workers. Our lecture season commenced Oct. 15th with Mrs. Clara H. Banks as speaker for three Sundays—by whom the best satas speaker for inree sundays-by whom the best sat-isfaction is always given. I may say she is a favorite in Willimantic. She stands in the front rank with the speakers on the spiritual rostrum. She teaches real *Amorican* Spiritualism, which seems to sult *this* locality best. So long as we have yet enough in *our* Spiritualism for investigation and improvement, we will stand by it until a brighter star shall illuminate our vision. GEO. W. BURNHAM.

Norwich .-- Mrs. J. A. Chapman, in the course of a business note, informs us that the Spiritualist meetings at Norwich begin Sunday, Nov. 5th.

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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

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

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

July 1.

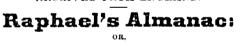
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Comprising a Variety of Usoful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC.

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

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BANNER OF LIGHT.

Message Department.

The Messages published from week to week from xeurnated individuals under the above heading are here-fiter to be given in private, and roported as per datos-as ur Public Circle-Room has been permanently closed.

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

At our Counting Room for answer. The fit 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 charac-teristics of their carthy lives-whether of good or ovil; that those who pass from the mundane sphere in an unde-veloped condition, eventually progress to a bigher state of calkforce. We ask the reamer to receive no doctrine put forth by spirits in these columns that does not compet with his or her reason. All express as much of Truth as they perceive-no more.

they precive-in indic. The sour earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. to this Department to this Department bould be addressed exclusively to COLBY & RICH.

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

Report of Public Séance held May 19th, 1893. Spirit Invocation.

Out through the shadows and gloom of earthly trial and experience, oh: Divine Spirit, thou dost lead the human soul onward in its search for light. Through the fires of tribulation and pain the inner life is purged of its grossness and becomes purified and refined as pure gold. We know that sometimes that which is painful and severe to the soul steking for an understanding of life is given in answer to its prayers and its outreachings, and the sunshine of prosperity is withheld while the storm seems to beat upon the defenseless head; yet, oh! thou Infinite One, if we can read thy lessons aright and come to comprehend thy law, we shall learn that it is only through great effort and the struggling onward, the outreaching and the upreaching through pain and sorrow and care that the spirit can develop its best powers and grow strong in character to endure and to meet all things.

We desire at this time to gather these lessons for our own information. We ask that we may learn to read rightly those laws which are written upon the universe by the Almighty Hand of power and wisdom, and having learned to read, may we come to know how best to apply our efforts and to put forth our energies for the expansion of the inner nature and the mental qualities of each one. We desire at this time to gather instruction from individual spirits who have had experience, who know the secrets of the eternal world, who have passed onward through trial and suffering, not cast down because of the discipline, but only grown stronger and wiser and better because of it, and who have now gained the higher courts. May we who are here grop-ing amid the shadows, feeling the smart and pain of external conditions, be brought en rapport with those souls that we may receive from their atmosphere of purity and peace such influences as will bless our lives; and as we walk along the valleys and roadways, may we give forth to our fellow. creatures a sympathy and kindly feeling which shall be as the fragrance of flowers to the weary traveler-something to refresh and give joy.

We ask thy blessing, and we seek the blessing of pure an gels to be with us all.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - If you have ques-tions, Mr. Chairman, we will attend to them.

tions, Mr. Chairman, we will attend to them. QUES.-[By F., Corfu, Greece.] How is it that the spirits that press forward with messages through your mediums are always those who have lived and died in America? Surely the spirits of those who have departed this life in other parts of the world, knowing that your widely-spread journal is perused by persons of all nationalities, might sometimes try to ap-proach their friends through the channel of your mediums. mediums.

Ans .- Naturally it is very much easier for and the light of the second se municated through mediums who have been employed in the BANNER OF LIGHT establishment; but our friends must remember that we

have no time for making experiments. It may be an easy matter for a spirit to con-trol the medium at first hand, and communi-cate without delay, but where one spirit intelligence can do this ninety-nine out of a hun-dred cannot. A spirit can control a medium very much better the second time that he attempts to do so than he can the first, and per-haps after half an hour or an hour's control he haps after half an hour or an hour's control he may be enabled to give a communication quite correctly; but, as we have said, we have no time for such experiments and delays. We must select from those present such as can dis-patch their business at once, even if they do not accomplish all that they would like. There-fore, at this circle we always assist such intel-ligences to come as are likely to make use of the medium's organism intelligently and with-out failure. A spirit may come to day, and be A snirit may come unable to control the medium, but another day that same intelligence may find the conditions is tright for his approach and expression. Consequently we must have this order of things in our Circle Room in order that the work may be accomplished as speedily and as well as possible. Should a spirit from France or Germany, or some other foreign country, succeed in communicating in his native tongue through our medium, his matter would be lost to the world for want of an interpreter, or a stenographer familiar with his language.

William Farnsworth.

William Farnsworth. I lived a good many years on the earth, and I brought up a big family of children—larger than any in town, and I feel that I have many inter-ests here on the earthly side as well as many in the associations of the past that come to me in myspirit home; and then, sir, I haves o many things over there to take up my time and thought that I feel happy and just like saying "Bless the Lord for all his mercies!" The life of the spirit is so broad and free it gives every opportunity needful to a human being to ex-pand his powers and express that which is within him. When I look back at the past and think of

When I look back at the past and think of its tribulations and all that it brought to mine and to me, I feel that we had been going through a sort of a shadowy passage, which was flecked with sunshine and pleasant places,

was necked with sunshine and pleasant places, but which was only a leading way into broader fields of knowledge and work. I come here to give my love and my respects to all those in the old place that remember the old man, and tell them that life is good and life is sweet for human souls after they pass through death. I lived in Washington, N. H. My name, sir,

is William Farnsworth.

Edwin C. Prindle.

[To the Chairman:] I lived a long time, too, on this earth, longer than I wished to, for my days and nights were made miserable by the wearing, tearing condition of the body. I tell you what it is, my friend, when you get to be full of pain and weakness, and there seems to be no hear of gotting strength life gats to be

full of pain and weakness, and there seems to be no hope of getting strength, life gets to be a burden after awhile, and it got so with me. I went out willingly, and I did, not find my-self in a dark condition on the other side. I found there just about such a natural place as you would find if you were to go home among your own people that you had not seen for a long time. Then I had got rid of the old body with its infirmities, and I felt like straight-ening myself up and crying, "Hallelujahl" It is all good, though I do not know but if I had stayed here longer I would have got a better experience and been happier in the spirit-world. However, I stayed plenty long enough. I don't know what brings me back here just

I do n't know what brings me back here just I do n't know what brings me back here just exactly, but I was told by some of the good preachers over yonder that I would feel better, I would be lifted out of some of the clouds if I would come back here and say a little, and I would get a chance to tell those that have known me that I am plotding along very well. Sometimes there are mists and clouds and shadows and raindrops, but after all there 's plenty of warm sunshine and strength to make you feel smart and full of life.

you feel smart and full of life. I shall be known in Roxbury, Conn. I am not known around these parts, but perhaps some of the old neighbors will prick up their ears a little and want to hear more of this truth if I tell them there's a natural life on the other side, and that man gets just what he lives for. If he lives for sin and thethings of the flesh, he will get thorns and thistles when he goes out, but because he has not sown anything better; but if he lives for spiritual things, for greater righteousness, he will find fruit that is sweet and pleasant to the taste, because he has sown good seed. We farmers know what we can look for according to the seed we sow. Sometimes the crops fail, and we do not reap a good har-yest, but if we sow corn we do not find thistles instead of the rich, sweet stalks. Even if the corn crop does prove to be a failure, it is true to its nature, and this is as we find things to be on the spirit side. My name, sir, is Edwin C. Prindle, and I

hope I can do a good turn for you sometime.

John English.

[To the Chairman:] I hope I am not trespassing. [Not at all.] Well, I shall not take much of your time, but I would be made very

passing. [Not at all.] Well, I shall not take much of your time, but I would be made very happy by sending a few words to my children and friends. My people and friends live in East Boston, and I have been trying to speak to them in some way of this kind almost ever since I went from the body. I found things very queer, and a great many things I could not understand at all at first when I went into the other life; but after I be-gan to comprehend them and realized just what kind of a life it was, I wanted to get back to the good folks here and tell them about it, and have them get a knowledge of these things as much as they can before they go out of the form. I would like to come quietly, and have a good talk, and I hope I shall be able to come somewhere near by before a great while. I am looking forward to that, and if I do get the chance I shall have something to say in re-gard to the spirit life, as well as concerning things belonging to my past life. I send love home to the children, and to all that care to hear from me. Tell them this is a good cupitry. It is full of brieft things and

full of work, too. That is good for a man, for it brings out those qualities that need develop-ment, and I do not know what we would be without it. I hope my people will live so that when their time comes to go to the other life, they will be ready and willing and not afraid to step manfully forward, and take hold of whatever comes, because whatever comes will be for their good. I lived on Paris street, East Boston. My name is John English. L have been trying to get to my son William

I would like her to know that the dear little ones that go out of the body, and that are so mourned by their earthly parents, are taken care of in the spirit world, and given pleasant surroundings filled with beautiful objects, so that their minds and natures may be oultivat ed for their best unfoldment. If she could feel that this is a truth I think it would chase the that their minds and natures may be oultivat ed for their best unfoldment. If she could feel that their minds and natures may be oultivat ed for their best unfoldment. If she could feel that their minds and natures may be oultivat ed for their best unfoldment. If she could feel that their minds and i all our friends could only know what death brings to the weary, pain-stricken soul, I am sure it would make their lives brighter, for they would have something beautiful to look forward to—a reinion with the dear ones gone before. I am Luoy Holt. Mary Messenger. [To the Chairman:] Kind sir, if you will take a few words from a mother, I feel that you will be blessed in your work. My name is Mary Messenger, and I have a daughter living in Bridgeport, Conn., who is passing through deep waters, and not finding on this side the strength and comfort which

Mary Messenger. [To the Chairman:] Kind sir, if you will take a few words from a mother, I feel that you will be blessed in your work. My name is Mary Messenger, and I have a daughter living in Bridgeport, Conn., who is passing through deep waters, and not finding on this side the strength and comfort which she reaches out for and craves, and which she needs in these lonely hours. I come as a mother from the spirit world to say to that child: Oh my dear one, be strong, be full of courage to do your work and duy. I know it presses hard upon you; I know that you feel yourself hedged in by unpleasant conditions, and that at times you feel you cannot bear the strain; but I can look a little more clearly into the future, and I see that the clouds will pass away, and that the hedge in conditions will be overcome. Perhaps not at once, I think not during this year will the brightness come; but after a little while something more of beauty and of peace will dawn upon your life. I have heard the cry of your spirit. "How long, how long shall these things be!" I have tried to bring consolation and encour-agement. I would like to havé the influence from the spirit-world felt as a sustaining power, and father and I are doing all we can to make that power felt and understood. My daughter knows something of spirit-re-

power, and father and I are doing all we can to make that power felt and understood. My daughter knows something of spirit-re-turn. She has found a little comfort in that which she could not derive from other sources, and I have been convinced if I could come and speak she would learn of my doing so, and per-haps gather a new strength to go on with her work. I know it is hard, but she knows, too, that mother had to pass through many trials before the day of release and relief from suf-fering and pain came. I do not think she will have to wait until death comes, for it seems to me, as I look at things, that a strength and a relief will be given her while she remains on earth; but even if they should not, I can as-sure my child that the blessed sense of release and freedom which comes to an emancipated and freedom which comes to an emancipated spirit when it passes on to the other life is full compensation for the trials and the sorrows of past days.

Report of Public Séance held May 23d, 1893. INDIVIDUAL MESSAGES.

Ellen Harrod.

[To the Chairman :] They say you let in col-ored persons just the same as white ones. [Just the same.] They told me to come right along and make the lady speak just as I wanted

to. I've been thinking for a good while that per-haps I ought to come in this way and tell my friends I'm all right in the spirit-world. I've been finding out a good many things in this life that I did n't know here. I'm pretty happy most of the time, but once in a while there comes over me a strange feeling all through my head just as I had the last few weeks I was here, and they told me if I would come to this place and speak, or make the lady speak, I'd

head just as I had the last few weeks I was here, and they told me if I would come to this place and speak, or make the lady speak, I'd get rid of that and feel better. I had some trouble, and it made my head all queer and confused. I did n't just know what I was doing, and I suppose that's why I went out of the body. They did n't know whether it was an accident or whether I got in the way of the cars. I think I did, but I can't tell my-self, because when I try to look back over that time I have the strange feeling come in my head, and so they told me to come here. I do n't know much about your ways, and I can't talk like some of the good people that come here that have been so well learned, but I thought if I could come and tell the folks in Newton that I'm alive, and that we do n't die because the body does, I would feel better. I want to say that I have no hard feelings against any one at all, and I'm just glad I'm in the spirit world, for its a bright place, and give us to understand what life really is. I do n't go out to service now, but I 've been in a sort of training school or hosnital and

I do n't go out to service now, but I 've been in a sort of training school or hospital, and I 've been getting help from those that had charge so that I can give a little help to some people that come all used up. I like it, and it I send love home to the children, and to an that care to hear from me. Tell them this is a good country. It is full of bright things, and full of work, too. That is good for a man, for the balance out those qualities that need develop-to home and the send to be able to do more and the send to be able to do more webs out of my head I shall be able to do more

we find it, and it gives new energy and strength to a human being. We come with greetings and regards for all, no matter whether they knew us or not. We give out this light freely, with the desire to make all realize that there is a grand future life for the progressive human 8011

Melzer Hunt of our town is here, too. He lived a good while—threescore years and ten on this side. He comes here with some of the good folk, and would like to have his name remembered to those good people of his who are traveling along the earthly by-ways, and nearing the unseen shore.

Ing the unseen shore. It is good to send back a word from the spirit-world even if it startles those here, be-cause it seems so strange to hear from the dead—it is good because it calls attention to that which is coming, that which is beyond, and which is abiding for the human race. I am Martin Sampson.

Nellie M. Browning.

Like all who come I have an errand and a message. I have an errand of love to my dear ones who are here in the mortal. I would say that I would like to have them know that death brought no darkness to me and no sor-row only that which naturally comes at leav-ing the loved ones on the earthly side. I wished so much to tell my husband that I was those heside him and that a sizen from a

I wished so much to tell my husband that I was close beside him, and that, arisen from a bed of pain, my spirit felt strengthened and full of new life and courage because of the sunshine and the flowers and the sweet fra-grance and tender love of the spirit-world which I had entered. Yet I had my duties, my cares and my loves here. I would have stayed on the mortal side in my home-life at-tending to the wants and the comforts of my own; but it could not be, and I was taken to the spirit life, there to meet kindly faces that smiled a welcome which breathed new life and strength into my exhausted being. The new life was so good that I wished so much that all my friends of earth could know and realize it as it had come to me.

my friends of earth could know and realize it as it had come to me. I wish to say that I have my dear little babe with me, and oh! he is growing to be a beauti-ful child, full of life and sweetness, full of spiritual grace and beauty. I am so happy to know that the little bud blighted here is not forever blasted, but that, transplanted in spiritual loveliness to the other world, it is un-folding just as a human blossom would unfold here in all those little pleasant ways and signs of intelligence which we love to watch in the children as they grow month after month on the earthly side.

children as they grow month after month on the earthly side. I come to-day with my child, breathing my love and sympathy for the dear ones here, and telling them there is no death but only change --change out of the chill and darkness into the light of a summer day. So I feel that if they can know of this and realize that there are homes over there that are natural and full of com-fort, in which we take our peace, and in which we find our work, it may help them to hear the we find our work, it may help them to bear the burdens on this side until they pass over to the other life. I see that changes will take the other life. I see that changes will take place. I know that it will be so, and it is for the best; for every experience which will come to the loved ones will be for their growth and unfoldment, and help to prepare them for the other life. My husband is William Browning of North-field Farms, Mass. I am Nellie M. Browning.

Maria Hall.

Maria Hall. My name is Maria Hall, and my friends and what relatives there are on this side of life live in Buffalo. N. Y. Some of my friends have been interesting themselves in Spiritualism, and they have been talking of forming circles among themselves after the heated term is over. I hope they will do so in the fall, for 1 am sure they will be able to get light and knowledge from the spirit-world to reward their patience and persever-

dom, and how it is cared for by the great Ore ator of all.

I am, or was, from Berlin, Vt. sir. I love the green hills of that State, and I get a refreshing draught sometimes in coming back to them. Not but what we get a refreshing at-mosphere where I am, but, as I said before, old associations are strong, they do me good, and the hills of the Green Mountain State are dear to me. I am Daniel Chandler.

Henry M. Shreve.

Honry M. Shreve. [To the Chairman:] If you will kindly regis-ter me as Henry M. Shreve of St. Louis, Mo., 1 will esteem it a favor. I am here to day with a friend of the Rogers family, and we are interested in looking over the records made by some of the returning spirits who have been to this place to an-nounce themselves. It gives us much informa-tion regarding the work that is being done by those who are called disembodied. I do not like that word, because we are not without bodies; we have forms that are adapted to our use mentally and materially. I supply the use mentally and materially. I supply the word material because none other in your lanword material because none other in your lan-guage seems to express what I mean, for we have substantial bodies that are made up of elements absorbed from the atmosphere and our surroundings that give out forces and gases which can be utilized in the forma-tion of substance. It is through these bodies that we are able to express ourselves; so I do not call myself a disembodied spirit, but a spirit intelligence that comes here to your meeting with the hope of expressing a thought that may be taken up by some friend and be

meeting with the nope of expressing a thought that may be taken up by some friend and be suggestive of new ideas to him. My wife Lydia is here with me to-day, and she sends greeting to the good friends in this part of the country, as well as to others in va-rious places. We both desire to express our gratification at this continued life of conscious-ness and activity which we have goined and ness and activity which we have gained, and which is open to all individuals as far as we

We thought it was about time some of us returned and gave something that would assure the world we had not been silenced, and that death in reality had not overtaken us. I do not feel that death has overtaken me, because I never felt more full of life and vitality than I do at this present time. If any of our fiends wish to hear from us privately it will be pleas-ing to us to answer any call made, and we will do our part to enter into communication with those who are here.

Agues Brown.

Agnes Brown. [To the Chairman:] Your dear kind Spirit-President tells me I may speak to day. This is not the first time I have given a little of my spirit-influence and much of my love in this way to the dear parents left on earth, but if I could I would give them greeting every day; I would give them expressions of love and sym-pathy that their hearts might be cheered as they journey on over the pathways of this mortal life. My father has seen many changes in life

mortal life. My father has seen many changes in life, and he has had many experiences. Some of them have been hard to bear, and some of the trials have been very severe to the dear ones. I know that when I was taken from the body it seemed as if there was a great shadow over them; but the clear spiritual light was theirs, and it gave them strength in many hours of pain. It has brought me close to them even when they could not receive a word from me. pain. It has brought me close to them even when they could not receive a word from me, for I know the influence has been felt, the for 1 know the induced has been felt, the magnetic atmosphere has been sensed, and they have felt uplifted and refreshed by the fragrance of the flowers I have brought. I bring to day beautiful snowy lilies that are full of rich odors, and I waft the sweet incense to the dear ones of earth, believing it will be received and give a little more strength and course so that they may press on will the courage, so that they may press on until the call shall come for them to pass to their spirithome.

I have a beautiful home in the world of light. I have sweet music there that I so loved when here, and flowers grow around me. My home is sweet and fair, and ready for the dear ones when they shall come to find the rest and peace which they need, and for which they reach out. reach out.

reach out. I come to day with Annie, and she also sends her love to my people and to hers. She is a bright spirit, full of life and sunshine, and she has grown so beautiful in the spirit world. We are often together, and enjoy each other's companionship. My people used to live in Shelbina, Mo., but

My people used to live in Shelbina, Mo., but they are now in California, and I send my af-fection to them in Santa Ana. I know it will be received, for they read your paper, Mr. Chairman, and delight to gather spiritual food from its pages. It gives them strength, and I believe I shall be able to go to them with a new strength—not with a new love, for that is always theirs, but with a fresh power to ex-press that love.

Q.-[By J. F. H., Somerville, Mass.] Is not he so-called Christian science treatment, or ine so-called Unristian science treatment, or mind-healing, etc., similar to that employed by magnetic healers 9

A .-- We think so. In our opinion that power exercised by Christian scientists and mental healers, which afforts to the sick and suffering healers, which allorts to the sick and suffering a degree of health and strength that enables them to overcome disease of mind and body, is the magnetic force of the healer imparting its stimulating powers to the depressed nature or organism of the patient. It is, no doubt, the same line of work as that followed by the spir-itualistic magnetic healer who intelligently imparts to his patient the vital forces which his organism generates and also something of imparts to inspatient the vital forces which his organism generates, and also something of the vital magnetism supplied to him by his spiritual attendants. To our mind, the forces used in mental healing and Christian science, by which the healer comes in contact with a by which the healer comes in contact with a diseased person in order to treat him, is a branch of the tree of spiritualistic power with which the entire universe is filled, and which may be supplied to all susceptible individuals. It does not matter to us under what name this work is carried on, if it is accomplished with good results for the uplifting or strength-ening of those who are weak and depressed: we do not care whether it is called mental healing. Christian science or spiritual mernet healing, Christian science or spiritual magnetism.

INDIVIDUAL MESSAGES.

Daniel Corwin.

I am informed that all are welcome here. have attempted to communicate in some such way as this at other times and in other places, but somehow I have always just stopped short of accomplishing my desire. It seems to be like everything else: One cannot run any kind of a machine without trouble and trial, and I find that we cannot take hold of a medium and make him or her respond to our thought without practice. [To the Chairman:] I am very happy to be

[To the Chairman:] I am very happy to be able to express a few words to day to my friends. My home was in Middletown, N. Y. I was very well known, my good sir, in the place by my connection with the public treas-iny and with other departments, and it seems to me that some of my good friends of the old time, or some of those who are very near to me in affection and sympathy may learn of my-return. I trust they will be pleased to feel that there is a connecting link between earth and the spirit-world, between those who live in bodies of clay and those who have passed from the flesh into the eternal life of the spirit. I come to send greeting to my friends and to

I come to send greating to my friends and to assure them that all things are well with me. I feel active and full of freshfilife and vigor. I have no desire to take up the old conditions, I say of them: Let the dead past bury the dead. I am concerning myself with the living issues of the present, and looking forward to other unfoldments and experiences of the com-

I am Daniel Corwin.

. I have been trying to get to my son William, and give him some advice in regard to matters on this side. I could not do so, much as I wanted to, though I have once in awhile given I think. As I said, I would like to come back in a private way, and say something to make things understood.

Earnest Lee.

I was a young fellow when I went out of the body. When I found myself drifting on the other side of life, I thought I was too young to go through such a change; but I've quite turned over things in my mind now, and I feel it is all right.

turned over things in my mind now, and I feel it is all right. I'm satisfied that I've got into a very good place, but I tell you they just took right hold of me and made me go to school, if I was grown up, and set me to work to learn things I did not know about before. I've been pretty busy all along that line trying to make something of myself—so as not to be ashamed of myself, be-cause I had bright fellows all around me that seemed to know a great deal. I want to say that the boys are all right. We are all right, every one of us, if we did go out in that way. Tom and John and the rest are getting along firstrate, and we have n't any complaint to make on that head. I thought I'd like to have the people know all this, and I've been looking around here and there to find a place that I might slip in and say something to them. I've been told about these circles and meetings, and how you people talk with the dead, and I've been just sculling around to see where I could find an

culling around to see where I could find an open way.

My name is Earnest Lee, and I come from Foint St. Charles. That's not far from Mon-treal, in Canada. You have better advantages down this way for hearing from the splrit-world than they do up there, and so I was told to come here and perhaps I'd get a show. I'm very glad to have it, and I thank you very much.

Lucy Holt.

I was just turning away, though I was a lit-tle disappointed, having tried to come many times, but without success, thinking it was the men's day, when the guard here told me to step forward, and I should have the privilege

of speaking. My friends live in Providence, R. I., and I lived there, too, when I was in the mortal form; but time has passed, years have gone by since I was with them here, and I suppose my

good. I wish to tell Mr. Sproul that I'm doing well, and I want him to tell all my friends so, that

My name is Ellen Harrod.

Henry Tileston.

[To the Chairman:] I give you greeting. I eel that it is a rare privilege accorded a spiritintelligence to come to such a place as this and manifest his presence, because I realize fully that there are thousands of spirit-intelligences that there are thousands of spirit-intelligences who would give all they possess, if need be, just to make themselves known to their loved ones on the earthly side. When one out of so many is thus favored, it seems to him a rare privilege. I appreciate this opportunity, and I would like to have my friends on this side know that I have come to your public room to speak to them of spiritual things. My demise was sudden. I cannot say that I felt prepared to pass into the great eternity; I cannot say that everything concerning my life was adjusted as I would have it, had I re-alized the summons would come so soon. I

life was adjusted as I would have it, had I re-alized the summons would come so soon. I had not lived half a century on earth when I passed from this world, and as I look at my mortal conditions it seems as if only a few years had been given me, yet they were years of experience, of energy, of thought in many directions, all of which have served me in mak-ing up the sum and substance of the best in my spiritual life. I cannot tell you, sir, just how long it is since I went away-two or three years perhaps. It

I went away-two or three years perhaps. It was just before the holiday season, when the Christmas-tide with its life and gladness ap-pears. Time has passed so rapidly with me in the other world that I have kept no record of

its flight. Every day brings something new to study and experience, and I feel that life is one continuous round of surprises and employments.

I passed away at Lakewood, N. J. 1 send greeting to friends in that place, in New York City and in this quarter of the country. I feel that I have magnetic ties in various sections binding me to earth to an extent because o associations with dear ones of this life, and associations with dear ones of this life, and I have also many pleasant associations which hold me to the spirit world. So I do not regret that I passed out of the body, though perhaps if I had had my choice I would have lingered here for a score of years longer to deal with practical things of the earthly life. However, I find that there are practical things in the spirit-world, and I am quite sat-isfied with them. We find there that we have made mistakes; we look back upon our fail-ures, and we have regrets that we have not

made mistakes; we look back upon our fail-ures, and we have regrets that we have not done thus and so or that we did things which, in a clearer light, look weak and mean to us. These things come before us in the spirit-life as shadows which we have to meet; but it does a man good to meet shadows and clouds just as much as it does to meet prosperity, and when regret comes to an arisen spirit it makes him wish to do right and be strong in order to counterbalance the weaknesses and errors in his former career. So with the storms of spirit-life, as well as the sunshine. 1 am satisfied, and I feel that all things are for the best. My name, sir, is Henry Tileston.

ance in this line.

ance in this line. Abram is here with me to day, and he joins me in sending greeting and love to those here. We are very anxious to have our dear friends on this side know of the great truth of spirit-communication. Samuel wishes that I would say a word for him, too, and let the friends know that he is active and conscious, that he has recovered from the old conditions which has recovered from the old conditions which troubled his head when here, and that he is as full of life as he was in his most energetic days. Each one in the spirit world has his own affairs to attend to, his employments and duties. We are by no means idle. There is just as much for every one to do there as there is for you all to do here. Some of the duties are like many which you have here, and many do not correspond with yours at all; but there is neath for all to do, and there is a satisfac. is plenty for all to do, and there is a satisfac-tion and joy in the thought that we can do something useful, and bring out the best pow-ers of our natures, as we could not do in any other way. other way.

I want my friends to feel that the love and message do not come from myself alone, but that they are from all the dear ones who have passed away, and whose bodies have long since gone to dust. The immortal part is well and strong, and full of intelligence, and it is that which feels the affection and the memory, and sends out greeting from the eternal world.

Dea. Daniel Chandler.

[To the Chairman:] I trust I find you well, sir. I am very well indeed myself. I never felt better, and I cannot say that I was a man of weakness when here. I was able to do my work; and attend to the duties of the offices with which my good townspeople favored me, discharging them to the best of my ability. As I lock back to the nest there come to me

with which my good townspeople havored me, discharging them to the best of my ability. As I look back to the past there come to me strange thoughts. It seems not exactly like a dream, but like the memory of far off ages that return to one after he has been busily employed in other occupations amid other scenes; yet it pleases me to return in thought to the olden time, and to refer to the associations with good people on this earthly shore. I do not call myself nor am I called Deacon Chandler now. The old connections and titles in that line are left with the mortal, and I have a new field of religious thought and associa-tion very different from that in which I was concerned here. I find life broad and free, sir, and I learn that all human beings belong to one great family. Well, that is very good, and I take kindly to the idea. I feel that the uni-versal love of the Father embraces every child of humanity, wherever it may be, whether here in the slums, out in some far off field of space, or in the spiritual world where I find many of my kithe and king.

in the slums, out in some far off field of space, or in the spiritual world where I find many of my kith and kin. We are all one great broth-erhood, and it is good to realize that the Divine Love encompasses each one. My friends on earth may complain a little at my talking in this place, but I want them to know something of the great, broad light that is around me. I should be ashamed if I could not bloom out under its cheering rays. Why, we take a tender plant, and we give it the ut-most care. We temper the sunlight to it so it will not be withered up, and then we adjust the light so that it will get enough to give it strength. That is the way souls are taken care of in the spirit-world. The light is tempered so that they may not receive too much at first since I was with them here, and I suppose my name is more like a memory now than any-thing else. Yet I love my friends who are here on earth, and I think they remember me with affection. I would like them to know I come back from the unseen world, bringing them so much of sympathy and kindly feeling. I have tried to reach my dear friend Eva many times, to make her. Ilfe sweeter with pleasant thoughts, for she has had hard experi-ences. Changes have come to her since we were girls together, and I know that life often seems more trying than pleasant to her. I would like her to know of the spirit-world, and

My father is C. G. Brown. Tell him a brighter day will soon come. I am Agnes Brown.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 26. - Thomas Burns; Eugene A. Hoffman; Henry Clark; Mary E. Lent; Ell Hatch; Francis W. Shattuck; A. W. Elmer. June 2.-Major William McKee Dunn; Casper Whiteman; Mrs. M. F. Beebe; Carrie Burgess; John Miller; Charles Cohn; John H. W. Toohey.

Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is Astma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail to sufference sufferers.

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.

5 to 5, and 7 to 9 P. N., at G. A. H. Hall, 51 Green street, Buffalo, N. T. -First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 64 Prospect Avenue. Baltimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Es-tella Kapp, 1100 Clifton Place, Secretary. Obtaces III - The Nirth Society of Spiritualists meets

Ohicago, Ili.-The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 194 A. M. and 7% P. M. Speak-er, Mrs. Cora 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 ovening meetings free at Army and Navy Hall, at 1% o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Detroit, Mich.-Fraternity Hall: Mrs. Minnie Carpen-ter gives lectures and tests Sundays at 2% P. M.

Dubuque, Iowa-Services are held every Sunday at 7% r.M., and Thursdays at 7% r.M. Lyceum Sunday, at 2% r.M. Dr. O. G. W. Adams, President.

Grand Rapids, Mich.-Spiritual Association holds public meetings overy Sunday at 10% A. M. and 7% P. M., also Thursdays at 8 P. M.; In Lincoln Hall, 64 Pearl street. L. D. Sanborn. Secretary, 205 North Lafayetto street.

Grand Rapids, Mich.-Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P.M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Eme F; Jossolyn, President.

Jossolyn, President.
 Lynn, Mass.-Bpiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, See³Y.
 Children's Lyccum meets Sundays, 12 M., in the same Hall.
 T. J. Troye, Conductor; Mrs. A. S. Hinos, 203 Broadway, Sec.
 Minn-Rervices no hold sever Sunday

Minnenpolis, Minn-Revices are hold every Sunday at 2% and 1% P. M. in the "K. of P." Hall, Masonio Temple, Hennepin Avenue, corner of Sixth street. N. O. Wester-field, President.

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 a Grand Army Hall every Sunday at 1% and 7% P. M. Chil-iren's Progressive Lyceum meets every Sunday at 11% A. M. a the same hall. Mrs. F. M. Marcy, Conductor.

In the same hall. Mrs. F. M. Marcy, Conductor. **Providence**, **H.** I. --The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% F. M. Progressive School at Ir.M. **Portland**, **Mc.**--The Spiritual Association, Mystio Hall, Monument Square; meetings at 2% and 7% F.M. Mediums and speakers wishing to visit Portland should communicate with H. C. Berry, 189 Oxford street. **Springeled. Mass.**-The First Spirituality Society

with H. C. Berry, 169 Oxford street. Spring Geld, Mass.—The First Spiritualist Scolety.— Mrs. J. F. Smith, President (Pino street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 72 F. M. *The Ladies' Aid Society*—Mrs. H. G. Holcomb, President (Greenwood street). Sociables at hall in Foot's Block, cor-ner Main and State streets, Thursdays, afternoon and even-ing. Strangers cordially welcomed. Worcester, Mass.—Association of Spiritualists, Arcas-num Hall,666 Main street. Geo. A. Fuller, M. D., President Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Bmith, Secretary; Edgar P. Hewe, Irresure. Lectures at 2 and 7 F. M. Children's Progress-ive Sycaume at 12 M.

X

OCTOBER 28, 1898.

BANNER OF LIGHT.



California.

SAN JOSE .- "A Subscriber" writes: "This city, justly named the Garden City of the Paolfic Coast-surrounded as it is by fruit or-

olty, justly named the Garden City of the Pa-olfic Coast-surrounded as it is by fruit or-ohards, berry and vegetable farms, or ranches, as we call them-has about twenty-five thou-sand population, and is located midway of the famous Santa Clara Valley, fifty miles south of San Francisco, eight miles from south end of the Bay of San Francisco. and twenty-six miles from the ocean. The olimate of this val-ley varies from semi-tropical to temperate. But a short journey away is the famous Lick Observatory, and Leland Stanford, Jr., Uni-versity at Palo Alto. During the fruit season it is a thriving town, and during the winter a resort for tourists. Flowers bloom the year round, and the trees are always clothed with foliage. Spiritualism is flourishing here and steadily gaining ground. We have a chartered society, which has the right to ordain lecturers as rev-erends, and there are several small societies that meet regularly at private houses. During October we have with us Bishop A. Beals, who has been doing good work throughout the State for some time. We have several good lecturers residing here, among whom are Mrs. Downer-Stone, Nettie Pease-Fox and Mrs. E. L. Watson, and nearly all phases of mediumship are represented. The latest addition to the ranks of our local medi-ums is that good old veteran worker, Mrs. H. N. Read, who intende making her home here. She was in Los Angeles some time, where she accomplished much good for our Cause She is well known in the East and West, especially in New York City, where she was a public me-dium for over twenty years. Her many friends will no doubt be glad to know that, in spite of her seventy one years, she is in good health, and, in connection with her son (who is a fine psychometric-clairvoyant physician), is giving close attention to medical treatment and de veloping. This month Oakland has a camp-meeting, and reports from there show that grace inter

close attention to instant has a camp-meeting, well and reports from there show that great inter-est is being taken in the Cause. January 1st, 1894, our mid-winter fair opens in San Francisco.

in San Francisco. Those from the East who visit California

and its environments. Several weeks can be spent here with profit, and our Eastern friends may be sure of a warm welcome from the San Joseans."

New York.

BUFFALO.-J. W. Dennis writes: "The spiritual affairs in Buffalo are in a good condition. Mrs. Celia M. Nickerson is engaged as speaker for us during the months of October

speaker for us during the months of October and November, and so far she has drawn audi-ences that have filled our hall to overflowing. She is a good test medium, as well as a success-ful lecturer, and has been engaged by our So-ciety for a continuous year from April, 1894. Mrs. Stoddard-Gray, and her son, DeWitt Hough, of New York City, have been here for several weeks, doing a good work at their ma-terializing séances, which have been one con-tinued success from beginning to end. An au-dience of from twenty-five to thirty people have been present each night, who have will ingly testified to the genuineness of the mani-festations.

Our finances are in a good condition; we are out of debt; we have a good organization; we have the spirit-world behind us, and we fear not."

Ohio.

CLEVELAND .- A correspondent, writing of the good work being accomplished in that city, informs us: "Mrs. Nellie Babcock Smill, of 144 Ontario street, delivered an eloquent\in-spirational address on 'Ifappiness,' one San-day evening recently. At its close she gave clear and convincing platform tests which were readily recognized."

October Magazines.

THE ATLANTIC MONTHLY begins a promising three part story by Mrs. Elizabeth Cavazza; Edith M. Thomas writes entertainingly of "The Undertime of the Year"; Capt Mahan, the celebrated critic in naval history, gives his views on "The Isthmus and Sea Power"; that really novel and striking tale of South-ern mountain life, "His Vanished Star." by Charles Egbert Craddock, is continued by an installment of surpassing interest; "The Tilden Trust, and why it Failed?" is considered thoughtfully by James L. High; John Hall Ingham's "Tone Symbols" are in-



"Glad Tidings of Immortality."

The LY executed lithographs bearing the above title bave been received by us. The size is 22½28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left band, while in her right is a scroll inscribed with the words "Message of Love." Ovor her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forevor." From above a ray of light radiates over the entire form. Vignette like-nesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lille and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings lillustrative of the Spiritual Philosophy. Price 60 cents.

deed delicate in execution and subtle in meaning; other articles, poems, reviews, the Contributors' Club. etc., are harmoniously marshaled in this excellent number. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE COSMOPOLITAN opens with an interesting historical article, entitled "Some Rejected Princesses," from the pen of Eleanor Lewis; "Old Newport," around which cluster so many associations, is contributed by Osmond Tiffany; "Notes of Ancient Rome" is by Rodolfo Lanciani, a new contributor to this magazine; other valuable articles not mentioned here appear, interspersed with complete stories by popular writers, and poems, one of which is by E. E. Hale, and one by Louise C. Moulton; the departments are full of interest. Published at 6th Avenue and 11th street, New York.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.--In the series of "Race Studies," by Felix L. Oswald, M. D., the Italian character is depicted; under the head of "How to Study Strangers," bal anced temperaments are treated, and the article is fully illustrated; Charlotte Fowler Wells contributes three brief phrenological-blographical sketch es: other papers of value appear, and the departments contain much of general interest. Fowler & Wells Co., Publishers, 27 East 21st street, New York.

THE HUMANITARIAN.-Sir Spencer Wells, Bart., F. R. C. S., contributes a thoughtful paper on "Cremation"; which is followed by "The Multiplication of the Unfit," from the pen of the editor; "Poisoning the Wells," by the Rev. Canon Browne, relates to the wise selection of books; "The Industrial Position of Women" is dealt with in an able manner by Miss E. A. Holyoake; other papers of general interest make up the table of contents of this most excellent number. Published in London, and by the Caulon Press, 20 Vesey street, New York.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH opens with an article entitled "The Sacredness and Dignity of Motherhood"; Jennie Chand ler contributes her eighth paper on "Hygiene for Women"; under "Topics of the Month" a plea is made for eating more fruit and nuts. Published at 46 East 21st street, New York.

THE CALIFORNIA REVIEW, which makes its first appearance this month, opens with an interesting paper on "The Kindergarten, Its-Bearings upon Orime, Pauperism and Insanity," by Mrs. Sarah B. Cooper; Cecil Smith, a blind student at the State University, writes of the "Mental Habits of the Blind"; "The Quakers," by a Quaker, describes some doctrines, customs and peculiarities of this sect; other articles and several short stories appear, and there is also a Children's Department, in which are to be found articles and stories that cannot fail to please and entertain the little ones. Published by California Review Co., Central Bank Building, Oakland, Cal.

THE COMING DAY. - "Use Your Reason" is a thoughtful sermonette spoken at Oroydon by the edltor. He affirms that "one of the most prevalent delusions is that people, as a rule, use their reason,' when they act oftener from impulse, self-interest, feeling, tradition, prejudice, partial knowledge, etc.; "The Coming Day for Ireland" follows; cremation is strongly advocated in an article entitled "Cholera and Cremation." Henrietta St., Covent Garden, London: Williams & Norgate.

OUR LITTLE ONES AND THE NURSERY IS full of bright and fascinating stories in verse and prose, fully illustrated, that will delight the hearts of the little people. The frontispiece is a charming picture of "Some One's Little Daughter." The Russell Publish: ing Co., 196 Summer street, Boston.

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Then he will know ALL, and have achieved victory not only over mental and physical disease, and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become a conscious co-worker with Je-hovah. ALL have the Divine Secret within; only prepare yeur Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price \$1.00 per year. ST. LOUIS MAGAZINE, 2819 OLIVE ST., BT. LOUIS MAGAZINE, BT. LOUIS, MO. oow



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their mediumstic gate mays, and a total and the departed to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." "Glies B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a scilable person, under whose touch on a drast trial the disk swung to and fro, and the second time was done still more readily." "Trice 10.0, security packed in box and sent by mail post-paid. Full directions. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.- Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & RIOH. "The UNTriting Planchette.

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BANNER OF LIGHT.

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BOSTON, SATURDAY, OCTOBER 28, 1893.

Personal Recollections of Ole Bull.

BY DB. F. L. H. WILLIS.

To the Editors of the Banner of Light:

I think it was in the fall of 1808 that I first met Ole Bull. I had many times listened to the magic of his music, and felt my soul thrill and vibrate to the power of his genius; but it had never been my privilege to come into personal relations with him until then.

I was engaged in the practice of my profession in New York City. Having taken a severe cold, I was called to him professionally. I gave him several magnetic treatments, which brought me very closely in sympathy with his nature. 1 was charmed, fascinated with the personality thus revealed to me. His nature seemed to me as simple, as fresh and guileless as a child's, as tender and loving as a woman's, and yet strong and manly withal.

He was keenly alive to the spiritual. I do not hesitate to affirm that he was a true Spiritualist, because he told me that he believed in an inspiration that comes directly to the aspiring mind from the world of spirit. Never until I met and conversed with him did I realize how truly genius stands at some one of the portals to the higher life, and by the power of its own attraction draws down the life and light of that diviner sphere.

His music moved me as no mortal music ever moved me before or since. It was not merely exquisite, not merely grand-it was inspired ! It lives in my memory to this day. Never did genius more truly express itself in sound.

His figure was magnificent. It was tall, stately, commanding and graceful as the pines of his beloved Norway. His face possessed a rugged beauty, and beamed with kindly beneficence.

As he stood before his audiences he seemed to lose all thought of everything but his instrument. His very soul seemed to pass into his violin, as he held it so tenderly beneath his chin, and upon which at times he reclined his cheek half caressingly. The magic tones that he evolved seemed to be telling you of all the beautiful things you had ever dreamed of, and letting you into the lovely secrets that lie hidden in the heart of nature: the beauty enshrined in the flowers, the grandeur of the mountains, the starry splendor of the nightseason, the majesty of oceans, the magnificence of the dawn.

In some of his more delicate passages he looked as if he was listening to harmonies not heard by the common ear, and endeavoring to translate them through his instrument to the crowd before him.

I have seen his audiences so carried beyond the present that many answered back the marvelous tones with joyful, exultant exclamations, and then the whole audience would break out into enthusiastic cheers. Then the old man would pause, and look like one who had suddenly come back to life and consciousneas,

sciousness to become absorbed in the divine and universal.

break out into enthusiastic cheers. Then the old man would pause, and look like one who had suddenly come back to life and conscious-ness. Thus ever does true genius lose its self-con-sciousness to become absorbed in the divine and universal. All that can be known of men of genius is of deep interest, and it is especially interesting to know of their childhood. Ole Bull's childhood was marked with the same precocity that made the childhood of Mozart so famous. His fami-ly were all musicians, but not public perform-ars. His mother and her brother were particu-larly fond of music, especially of the violin. The uncle was very fond of his little nephew, and used to amuse himself often with experi-ments to test his great sensitiveness to sound: When he was but three years old they would put him into the case of a violoncello, and hire bim with candy and swaetmeats tormain the torma in the experi-ments to test his great sensitiveness to sound: When he was but three years old they would put him into the case of a violoncello, and hire bim with candy and swaetmeats tormain the torma mode of oright; and it also teaches them that they have the in with candy and swaetmeats tormain three sto sound: When he was but three years old they would put him into the case of a violoncello, and hire deep interest, and it is especially interesting to know of their childhood. Ole Bull's childhood was marked with the same precocity that made the childhood of Mozart so famous. His family were all musicians, but not public performers. His mother and her brother were particularly fond of music, especially of the violin. They had a passion for old instruments, and owned a rare and valuable collection of them. The uncle was very fond of his little nephew. and used to amuse himself often with experiments to test his great sensitiveness to sound :

put him into the case of a violoncello, and hire him with candy and sweetmeats to remain there while it was played upon. For a short time the little fellow would be quiet; but soon the excitement of the music would overcome him; he would beat time, and his eyes would gleam and flash with the intensity of his feeling. He could bear the confinement but a few moments, and when free would give expression to his enthusiasm in the wildest manner. When he reached home he would seize two sticks and begin imitations of what he had heard, and it was noted that he seemed to be hearing the music while playing on his stringless instrument.

Inspirational. His art came from a higher source than that of the trained artists, and the cause. How of us shall live to see Spiritualism become popular, sud then many of tusing the tool of the shall live to see Spiritualism become popular, sud then many of tusing the tool of the shall live to see Spiritualism become popular, sud then many of tusing the tool of the shall live to see Spiritualism become popular, sud then many of tusing the tool of the shall live to see Spiritualism become popular, sud then many of tusing tool dare not come popular, sud then many of tusing tool dare not provide the polar of the shall show who dare not provide the polar of the shall show who dare not come popular, sud then many of tusing tool dare not come popular, sud then many of tusing tool dare not provide the polar of the polar in the highest positions among us, dealed the provide the polar of the shall philosophy. The Mother's Prayer," can be ever forget it. The pathos, the tenderness, the love that only a mother's heart can know, were expressed with a power and a beauty that hushed his vast audiences to a breathless, almost painful silence born of intense sympathy with the outgushing, outspeaking melody that lifted the soul into a serener, purer atmosphere. Great musicians, like great poets, are great teachers, and have a power to wield that they too often fail to comprehend.

too often fail to comprehend.

MEETINGS IN BOSTON.

MERTINGS IN BUSIUN. Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.-Lectures Sunday at 10% A. M. and 7% P. M. Mrs. Nellie J. T. Brigham, speaker for October. Wm. H. Banks, Prosident; F. B. Woodbury, Sec'y, 189 Centre meets Wodnesdays at 3 Boylston Place at 2% P. M. Business meeting 4 P. M.; ten at 8 P. M.; public meeting 7% P. M. Business meeting 4 P. M.; ten at 8 P. M.; public meeting 7% P. M. Business meeting 4 P. M.; ten at 8 P. M.; public meeting 7% P. M. Miss Lucetit Websiter, President; Miss Nellis M. Benins, Sec'y. First Spiritual Temple, corner Newbury and Exeter Streets.-Bipiritual Fraternity Society; Sun-days, 2% P. M. Lyman C. Howo, trance speaker, during October. Bunday School at 11 A. M. Sociable Wednesdays at 7% P. M. Other meetings announced from platform. Seals free. All are welcome. The Veteran Spiritualists' Union meets the first

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No.3 Boylston Place, at 7% P.M. Dr. H. B. Storer, President, 406 Shawmut Avenue Avenue

Avenue. The American Spiritunlists' Association will, hold meetings every Wednesday evening at 7% o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more per-fect development of mediumship. Investigators are espe-cially invited. All are welcome. P. O. Marsh, Gen'l Sec'y, Hyde Park, Mass. Ohildren's Progressive Lycoum meets every Sun-day morning in Rod Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor. The Lodies' Lyceum Aid meets every Wednesday. Business meeting at 4 P.M. Suppor at 6. Entertainment in the even-ing.

Eagle Hall, 616 Washington Street.-Sundays at 1 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Futtle, Conductor.

Rathbone Hall, 604 Washington Street, cor ner of Kneeland,-Spiritual meetings every Sunday a 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer cial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. ciai Hall) Thursday at 24 P.M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meet-ings are held every Sunday at 11 A. M., 25, and 75, 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 25 and 75 P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-ductors.

The Ladies' Industrial Society meets every Thurs day afternoon and evening at Dwight Hall, 514 Tremon street. Jda P. A. Whitlock, President; H. E. Jones, Secre tary, 19 Oak Grove Terrace, Roxbury.

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

Irving Hall, 1125 Washington Street.-Meeting: Sundays; 10½ A. M., developing circle; 2½ and 8 P. M., speak ing and tests. Mrs. O. A. Robbins, Conductor.

Ing and tests. Ars. O. A. Robbins, Conductor. First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.-Business meetings Fridays, at 4 P. M.; Tea at 6 P. M.; Social meeting at 7% P. M. Pub-lic Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President; Mrs. E. D. Mayo, Secretary.

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

Chelsen — Pilgrim Hall.—Spiritual meetings every Sunday at 2% and 7%. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall. The services opened last Sunday morning with a song by George B. Cutter of Somerville, " Joy Cometh in the Morning," with piano accompaniment by Mr. W. H. Boyce,

Mrs. Nellie J. T. Brigham was the speaker for the

alism teaches mortals to unfold their spiritual natures, to do right; and it also teaches them that they have their own salvation to work out. Jesus taught the pure doctrines of Christianity, the sum and substance of which are embodied in the word "Love"—love of neighbor and all humanity. And we receive the same teachings from the spirit-world. Therefore, we say there is no marked difference be tween Christianity and Spiritualism when they are properly understood. Honest spiritual mediums are, or should be, busy in helping the comfortless and benefiting humanity; and under many a creed we find hidden this pure doctrine of helpfulness. inder many a creed we find hidden this pure doctrine of helpfulness. "Is it a truth that whatever is is richt?" To which the following answer was given: Everything is right when we consider its environments and sur-roundings. A bud is right as a bud, but not as a rose; the blossom is right, but it is not the end. Therefore, in whatever comes to us we may find something beau titul and bright, for even our sorrows are for our best good. Looking back over our lives, and considering the circumstances connected therewith, we shall see that whatever happened to us was for the best. Yet we would not say that wrong, per se, is right. Another asked, "Do our thoughts originate in the brain?" The speaker said, in answer: "Back of the tired brain is the living, potent entity, from which all thoughte emanates, and the brain is the operating power which gives them outward form or expression. A man may have a high appreciation of poetry, yet his brain may not permit him to write a single rhythmical line; but in the great hereafter our thoughts will be given clear and adequate expression. Our education begins here, an i goes on throughout eternity. To the last question, "If there is a Spiritual Con-gress controlling the affairs of nations, as taught by Andrew Jackson Davis, what is that Congress doing?" The answer, in brief, was: Judging from the slow progress made we might think nothing was being done; but the nation is learning its lessons every day, and the spirit-guides are aiding the people of this na-tion at all times. Several subjects were given for improvisations, among them. "Gratitude." and "The poetry of Mintion at all times. Several subjects were given for improvisations, among them, "Gratitude," and "The Poetry of Mu-sic," which were considered at length, Mrs. Brigham closing with a fine inspirational poem in memory of that champion of woman, Mrs. Lucy Stone. The ser-vices closed with another song by Mr. Cutter. The evening session opened with the "Sweet By-and-By," led by Mr. Cutter, all present joining most heartily in the music. After a sublime invocation by Mrs. Brigham. Mr. Cutter, by request, sang "The Model Church," which was received with hearty ap-plause. plause. Mrs. Brigham announced as the topic for her dis-course "I Believe in the Communion of Saints." She said, substantially: The question in connection with this subject is, Do the saints hold communion as of old, and is there any meaning in the phrase? We shall try to show you just how those words are adapted to our present condition. Lesus, come to present the new gospal and to fulfill plause try to show you just how those words are adapted to our present condition. Jesus came to preach the new gospel and to fulfill the prophecy, and the end of the world was supposed to be near. William Miller years ago predicted the end of the world in 1643, with the second coming of Christ. His prophecy proved a failure, and as the peo-ple came to study more, they began to break away from the old theology, until the question "If a man die, shall he live again?" came to be the one vital ques-tion of the hour. Science came forward and declared the the hom. Science came for ward and declared that when the machinery of the physical body stopped the end came. Then the doctrine of theology faught that "whosever believeth and is baptized shall be saved," and theology said further that you must have faith in, order to obtain salvation. Thus science and religion could not agree; but just when the shadow of doubt was darkest in the minds of the people, Spirit-ualism came to shed its light upon the night of Igno-rance and uncertainty. How did it come? Not to the wise men of earth, but in an humble home, and to two children, at Hydesville, in the form of raps; as you well know. The neaker here gave a vivid desorbition of the well know. The speaker here gave a vivid description of the first scance held by those children and their mother in their home, adding that it is the most natural thing in the world that love is immortal, and that the fami-the home-dircle and in the land beyond. This was no successful in psy-the home-dircle and in the land beyond. This was one of the first truths given at this memorable scance. Still the story of the past is true: "He came to his own, and they received him not." So Spiritualism is not accepted by the theology of the present hour. Theology cannot harm us, however; but there is dan-ger in our greed for miracles, and the person who

POINTS.

with a benediction by Mrs. Brigham. **POINTS.** The interest in the meetings of the Boston Spiritual Temple is on the increase, as was manifest by the presence of three reporters, who were taking notes of Mrs. Brigham's eloquent discourses for the presence on Bunday forenoon, and were warmly welcomed. Mrs. Lillie speaks in Brockton Sunday afternoon and evening during the present month. She is engaged at Berkeley Hall during November and December. The music furnished by Mr. George B. Cutter was most heartily applauded. He will furnish music for next Sunday, and will be followed by Mr. John T. Lillie, who will supply the music during the engage-ment of Mrs. Lillie gent audience showing the popularity of Mrs. Brig-ham has engagements this week. Thursday evening in Quiney, and, Friday evening in Cambridge. She spoke in St. George's Hall. Cambridge, Iast Friday evening, to a large audience, taking for her subject, "Be thou faithful unto death, and I will give thee a crown of life.". The Treasurer, Mr. Hebron Libby, is giving good satisfaction in the management of the financial ac-counts. He is the right man for the place. The BANNER OF LIGHT has a large sale at this hal; the society offers its hearty thanks to its scolor editor, Mr. Luther Colby, for the generous space given weekly in its columns for our reports. *F. A. HEATH. The Helping Hand Society* held its regular weekly meeting Woneded out out its the day the place be place.

The Helping Hand Society held its regular weekly meeting Wednesday, Oct. 18th, at 3 Boylston Place

-Miss Webster, President, in chair.

-Miss Webster, Fresident, in chair. In the evening the Society tendered a reception to Mrs. Neille J. T. Brigham, which was largely attend-ed and enjoyed by all. During the evening an enjoy-able entertainment was given, Gönålsting of congrega-tional singing; an opening address, Mrs. R. S. Lille; remarks, Dr. Magoon, Mrs. Carrie F, Loring, Mr. Banks and Mr. Edson; song by Mr. Lille. By spe-cial request Miss Webster gave a recitation; "Flags at Hail Mast."

at Hail Mast." Mrs. Brigham interestingly related some of her early experiences in mediumship. N. M. BEMIS, Sec'y.

First Spiritual Temple, corner of Excter and Newbury Streets. - The attendance is quite regular, and the musical attractions are of a high order-Miss Hattle Dodge furnishing the vocal ac

order-Miss Hattle Dodge furnishing the vocal ac-companiment to the grand melody of the great organ. At 2:45 P. M. last Sunday Lyman C. Howe spoke on "The Uses of Mediumship." Some of the points pre-sented were that the possibilities of perversion are equal to the possibilities of attainment. We are in the habit of speaking of vice and disease as unnat-ural; but one is as natural as the other. There is no panacea for evil. Wherever there is growth there are abnormal accompaniments. No religion or great reform has ever been without attendant follies. It is no evidence against Christianity that its evolution has been marked by cruelities and stained with blood. The law holds in every department of nature-In indi-viduals as well as In nations and ecclesiastical bodies. In mediumship the constitutional carpying with it the crude and discordant expressions inherent in every constitution. The process that could eliminate these would paralyze all action and stop all growth. The uses of mediumship are not impaired by the abuses; but rather measured and interpreted by the contrasts and coördinations.

contrasts and coördinations. The initial use of mediumship is to establish inter-change between incarnate and excarnate human be-logs, and rob death of its sting, and it carries with it the development and education of the individual. The larger use of mediumship consists in develop-ing and multiplying focal centres which act as mag-nels to invite spiritual coöperation; and as they mul-tiply and increase in power, the sympathy radiates from circle to circle, until the whole atmosphere be-comes a receptacle of spiritual influence, and the heal-ing balm of heavenly love radiates to every dark abode and illuminates the valley of despair. The lecture occupied about fifty minutes, and closed with a poem, followed by an invocation in rhyme. An exquisite vocal rendering by Miss Dodge accompa-nied the great organ voice. Mr. A yer announced Mr. Howe's last lecture for next Sunday 2 :45 P. M., the wednesday evening meeting, and Lyceum, readings, etc., at 1 A. M., Sunday. The last Wednesday evening meeting was full of in-terest and instruction. Dr. Brown elaborated the law of spirit-healing, and the application of Spiritualism to the practical problems of life. He claimed that dif-ferent cases required different treatments. A disease that was purely physical would yield to magnetism, but one whose cause was spiritual would require a spiritual remedy. Mr. Grieves of Haverbill related experience illustrative of the law of mediumship. Mr. Jones thought Spiritualism furnished a remedy for ali lins in the knywledge of nature and epirit power. The experience illustrative of the law of mediumship. Mr. Jones thought Spiritualism furnished a remedy for all ills in the knowledge of nature and spirit power. The Chairman, Mr. Dunham, thought in seeking counsel through a medium, we should use perfect frankness, and tell him all we know about the case; then the spirit could more readily follow up the clue, and tell us much that we did NOT know. But if we kept our own mind sealed up, it acted as a barrier to the best mediumistic revealed to the sealer and tell interest by fine vocal and instrumental music. At the Lyceum Sunday all were edified and in-structed by readings from "Mary Anne Carew," by Carlyle Petersilea, and comments and discussions thereon. These Lyceum meetings are carried on in a spirit of broad, practical humanitarian helpfulness, progress-lye thought and fraternal fellowship, extending a generous and kindly sympathy to all true workers in other associations. Next Sunday closes Mr. Howe's engagement at the Temple. Common service of the spiritual Temple Fraternity School.—Last thought Spiritualism furnished a remedy for a

Miss A. Peabody, Mrs. A. M. Ott (a new medium, whose guides gave positive and clear testa). Mrs. Predericks, Mrs. Forrester, Dr. S. H. Nelke, Dr. O. L. Wills, Dr. Allen Toothaker, Dr. James Magoon, Mrs. Hughes, Mrs. Taylor (Charlestowu) and many other mediums. Mrs. Bagloy, the well known inspirational speaker and test medium, gave, in the atternoon, good words of cheer and excellent tests. At the evening meeting we had with us Mrs. A. Howe, whose tests were remarkably distinct and pre-cise.

Howe, whose tests were remarkably distinct and pre-cise. During the meetings Herr Fredericks gave some fine solos on the zither. Miss Sadie B. Lamb rendered vocal selections, and Dr. S. H. Nelke assisted in sing-ing. Miss Maria. Ropers, a soprano of high order, sang most acceptably, "Ave Maria." by Luzzl. She will be with us again soon. Miss -Piper. the reader, gave one of her selections, which was highly appre-clated. We expect to have present next Sunday a string quartet and two zither players. These meetings are conducted by Miss A. Peabody and Dr. S. H: Nelke. The BANNER OF LIGHT is for sale at the meetings, also at the residence of Dr. S. H. Nelke, S86 Tremont street.

Harmony Hall .- On Tuesday, Oct; 17th, the circle was well attended and enjoyable. Mrs. Wil-

kins, Dr. Huot, Mrs. Nutter, Mrs. Hughes, Dr. Lathrop and other mediums participated.

unop and other meaning participated. On Thursday afternoon Dr. Hunt gave grand tests, and Dr. Thomas, Mrs. Hughes, Mrs. Jennie Hill, Mrs. Smithi, Mrs. Nutter and Dr. Lathrop abounding evi-dence of spirit return. On Friday afternoon the lecture on "Soul Unfold-ment," was pronounced very interesting and profit-able.

Suntay morning, the circle was very harmonious. Mrs. Nutter, Mrs. Hughes, Mrs. Collier, Mrs. Chase, Mrs. Hill, Dr. Lathrop, Bro. Martin and others gave fine tests.

Mrs. Hill, Dr. Lathrop, Bro. Martin and others gave fine tests. In the afternoon Mrs. Chase; Mrs. Nutter. Mrs. C. A. Smith, Mrs. Collier, Mrs. Hughes, Mrs. Hill, Mrs. Shirley, Dr. Huot and Dr. Lathrop presented convinc-ing evidence of spirit-power. In the evening Dr. Huot, Mrs. Hughes, Mrs. Nutter, Mrs. Piper, Mrs. Buck and "Wild Rose," through Dr. Lathrop, made the meeting a grand one. Meetings Tuesday and Thursday at 3 F. M. Lecture on Friday from 3 to 5 F. M. The BANNER OF LIGHT for sale at all our meetings. W. L. LATHROP, Conductor.

Engle Hall .- Wednesday afternoon, Oct. 18th, good meeting; invocation, Chairman; excellent re-

a good meeting; invocation, Chairman; excellent re-marks and tests, Mrs. I. E. Downing; recognized tests and readings, Dr. C. E. Huot, Miss A. Hanson, Mrs. M. Knowles, Mrs. M. A. Chase, Mrs. J. Fredericks, Mrs. Woodbury, Mr. E. H. Tuttle. Sunday, Oct. 22d, the morning circle was one of in-terest. Afternoon meeting opened by Miss A. Hanson, invocation. remarks and readings; excellent tests and readings, Dr. Wm. Franks, Dr. A. Toothaker, Mr. E. H. Tuttle, Mrs. M. Knowles; remarks and visions, Miss J. Rhind. Evening, invocation, remarks, read-ings, tests, Chairman; Mrs. M. Knowles gave correct tests and readings; Mrs. I. E. Downing rendered re-marks, gave a fine poem, and tests which were very convincing. The sessions were of a nature to give satisfaction to all. Musical selections, Mrs. Nellie Carleton.

Carleton. Meetings in this ball Sundays, 11 A. M., 2:30, 7:30; lso Wednesday afternoons, 2:45. The BANNER OF LIGHT for sale at each session. also

HARTWELL.

Abbotsford Hall (City Square, Charlestown).-Meetings Oct. 22d were unusually interesting. Devel oping circle at 11 A. M. was well attended, and of in terest.

terest. The afternoon address was given by our veteran brother and whole-souled worker, Dr. H. B. Storer of Boston; his address was decidedly of great value to all who heard it. The service closed with psycho-metric readings by Dr. Sanders, Chairman. The evening service was appreciated by all, the speaker giving to his hearers some of the most inter-esting facts pertaining to this life and the life beyond. Dr. Sanders then presented several readings, which were readily recognized. Charles Abbott and E. Pierce concluded the exercises with songs (plano ac-companiments.)

The Bonner of Light Source and the exercises with songs (plano ac-companiments.) Mrs. Kate R. Stiles, inspirational speaker and test medium, will occupy our platform next Sunday after-noon and evening. *The Home Rostrum* is still proving a success. Tues-day and Thursday evenings at 7:30. The Banner of Light is on sale at each meeting at Abbotsford Hall. C. B.

Hollis Hall .- The Society of Ethical and Spiritual Culture met Sunday, Oct. 22d, Mrs. M. Adeline Wilkinson presiding. The developing class was Wilkinson presiding. The developing class was largely attended, and great harmony and power were feit. At 2:30 the meeting oneend with organ solo; David Brown, invocation, followed by remarks and tests; cornet solo, Prof. Rimbach; Jennie Wilson Hill then gave encouraging words and good tests; Mrs. I. E. Downing, many convincing tests; song, Mrs. French; Mrs. L. E. D. Davis and Mrs. Hughes, tests, closing the afternoon session. Evening, organ selection and song service; Mrs. Hanson, Mrs. Jennie Wilson Hill gave remarks and fine tests; Mrs. M. A. Wilkinson gave fifteen or twenty tests in about ten minutes, all recognized. Prof. Kenyon presented some excellent psychometric readings. Mr. Tati ov of England, a fine psychometrist, then exhibited his powers in reading articles; Mrs. L. E. D. Davis closed the evening meeting with marked tests. N. J. MORBIS, Sec'y.

tendance, which have increased in size and manneed interest. Dr. Ewell's opening lecture was on "Spiritualism; a Religion, a Science and a Philosophy." The second was on the subject, "Examine Yourselves whether ye be in the Faith. Prove Your Own Selves." The third was on subjects given by the audience, "The Life Beyond the Grave," and "Bellef and Knowl-edge," which called forth a most foreible presentation of spiritual truth. An improvisation on "The Coming Age," which followed, was received with enthusiastic expressions of appreciation. The doctor always closes his lectures with improvisation, psychometric read-ings or tests, which always give evident satisfaction. SOUTHBON.

The First Spiritualist Ladics' Aid Society met Oct. 20th at Ladies' Aid Parlors, 1081 Washington street. Opening remarks by the President, Mrs. A. E

OCTOBER 28, 1898.

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Rooms 205, 206, 207 Pelham Building, corner Tremont and Boylston streets, Boston. Oct. 28.

0H10.

Cleveland .- Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, goes to Anderson, Ind., dur-ing November to fill an engagement made some time since. During her absence from this city the rostrum will be occupied by Mrs. F. O. Hyzer of Ravenna, O., one of the very ablest and best known of our platform

one of the very ablest and solve and solve and speakers. The first two Sundays Mr. Harry W. Archer of Cin-chnati, the well known medium, will follow the lec-ture with spirit tests, and Miss Maggie Gaule of Balti-more the last two Sundays. This is Miss G.'s first ap-pearance here, and a revival at that time is expected. Thos. LEES.

Toledo .- Mr. Coulson Turnbull [so writes a corre-

spondent] lectured in Clark's Hall Sunday, Oct. 15th,

on "The Signs of the Times" and "The Coming Re-

ligion." The attendance was good, and interest is

Information. The attendance was good, and interest is increasing. Mr. Turnbull will receive calls within a radius of 100 miles of Toledo for inspirational lectures, funeral calls, etc. He can be addressed through the General Delivery at present.

A Novelty

To some people who are not at present familiar with its value, but our friends have been using it for 30 years and regard the Gall Borden Earle Brand Condensed Milk as a household necessity. Sold by Grocers and Drangelist

MARYLAND.

Baltimore .- The Psychical Society has opened its

neetings for the season under the most favorable au-

spices, in a new and commodious hall. The pastor is Mrs. R. Walcott, but Dr. G. C. Beckwith Ewell of New York City was engaged for the opening month of October. Unusually large audiences have been in at-tendance, which have increased in size and manifest

Druggists.

When he was five years old his uncle gave him a little violin. It was very small, and made of bright yellow wood. In after years he said he never came so near the joys of heaven as when he first drew his bow across that little violin.

To the astonishment of every one, although he had never been taught a note of music, he immediately played correctly pieces that he had heard.

Some would be professor desired to teach the child. He must be made a musician according to rules. So his father hired a competent teacher, and the little fellow took his first lesson. He was told how to handle the bow, how to place the violin, and how to practice. But he could do nothing by rule. He was pronounced a stupid little dolt. He was coaxed and reproved until his sensitive nature was wrought up to the highest pitch of excitement, and he broke into frenzied screams.

At last he was allowed to have his own way. Genius triumphed, and he was left to pursue his own course. Soon his music became purely



Food raised with Cleveland's baking powder has no bitter taste, put is sweet and keeps sweet and fresh.

First Spiritual Temple Fraternity School.-Last Sunday showed an increase in numbers of attendants. After the usual singing and reading, we were given for our morning lesson the experience in the world of spirits of the principal character in Prof. Petersilea's

The lesson will be continued next Sunday, and we shall find very many valuable thoughts that must be-come facts to us as we proceed with the narration of this spirit's experience. We invite all to share with us our interpretation of a very instructive communication from the world of spirits. No 2 Fountain Statute.

No. 2 Fountain Square.

The Children's Progressive Lyceum held its regular session Sunday, Oct. 22d, at 514 Tremont street. The Assistant Conductor, Mr. Wood, inaugu-rated a series of talks upon the religions of the world from ancient to modern times. He commenced to day with Buddhism, which topid will be continued next

with Buddhism, which, topic, will be continued next-week. The literary exercises were as follows: Recitations-Oarl Leo Root, Mat. Sullivan, Eddie Hill, Helen Hig-gins, Willie Sheidon and Miss Flossie Butler; Mr. Schaller, one of the orchestra members, contributed a violin solo; he way followed by Mrs. W. S. Butler, who has recently returned from the World's Fair. The theme of her remarks was the fair to be held the week before Ohristmas in ald of a building for Spirit-ualists. Remarks by the Conductor, J. B. Hatoh, Jr., closed the exercises. GEO. 8-LANG, Sec Yo.-The Lineur Laudies Aid Association met as usual at

The Lyceum Ladies' Aid Association met as usual at Dwight Hall. Mrs; M. A. Brown (our new Vice-President) presided at the meeting, and with the aid of 'Lulu" made some very interesting remarks,

The entertainment consisted of plano solo, Miss Blanche Huston; song, Miss Louise Horner; recita-tion, Helen Higgins; song, Winnie Ireland; plano duet, Mrs. Frost and Harold Frost; remarks by our Conduc-tor, J. B. Hatch, Jr.; tests, Dr. Huot. We invite all interested in the children to visit us any Wednesday evening. OARMIE L. HATCH.

14 15

Commercial Hall .- 11 A. M., services opened by Dr. E. A. Blagden; Dr. Huot, Miss Annie Hanson Mrs. J. Woods, Mrs. A. Woodbury, psychometric

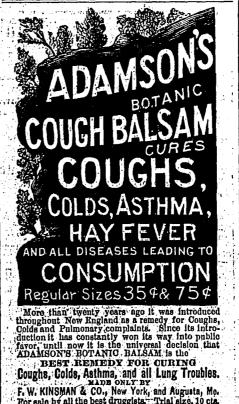
Mrs. J. Woods, Mrs. A. Woodbury, psychometric readings; Mrs. M. Erwin, 'descriptive tests. 2:30 P. M., Dr. Huöt, Mrs. E. O. Dickinson, Mrs. A. Woodbury, readings and tests; Mrs. M. E. Soule, Miss Annie Hanson, tests, 7:30, Mr. A. H. Qullit opened meeting; Mrs. E. C. Dickinson, Mrs. E. M. Shirley, Miss Josephine Web-ster, Miss Annie Hapson, Mr. B. H. Littlefield, read-logs and tests. Dr. Smith was no successful in psy-chometric readings as to elicit. marked approval from the audience. Mr. James Bolin gave acceptable mu-sical selections. Psychometric meeting every Thursday in Rathbone Hall, at 2:45 P. M.

Barnes, followed by song, Miss Amanda Bailey; remarks, Mr. Tailman, Mr. Haskell; tests, Mrs. Banby, to marks, Mr. Tailman, Mr. Haskell; tests, Mrs. Shack-ley, Mrs. Kate R. Stiles and Mrs. M. A. Brown. Mrs. Getrude Hanson sang several songs and presided at the plano. Session was interesting and largely at-tended. Next meeting will take place Oct. 27th at 4 P. M. and 7:30. Supper at 6 o'clock. E. D. MAYO, Seo'y.

The Ladies' Industrial Society met Thursday, Oct. 19th, at Dwight Hall. Well-attended business meeting at 4; large number at supper. Our regular monthly dance was largely patronized; Maud Jud-kins and Mabel Colby, two little misses, gave fancy dances much enjoyed by all; an instrumental duet by two young ladies from Chelsea was well rendered. Oct. 26th, our usual meeting; Nov. 2d we expect the Nolan family, also Mr. Foster, and many others. All welcome. H. E. JONES, Sed y. 19 Oak Group Terrace. All welcome. 19 Oak Grove Terrace.

Irving Hall .- Mrs. Robbins presided Oct. 22d. Both afternoon and evening showed an increased interest and attendance. Mrs. Smith, Mrs. Hersey and Mr. Varco gave excellent tests and readings. The music rendered by Miss Daiton of Chelsea was very fine. Mrs. Robbins's control "Minule" gave a won-derful reading during the evening, showing the mar-velous power of spirit control. BANNER OF LIGHT for sale at the door. THEODORE.

"Mamma," said five-year old Nina, just returned from Sunday-school, "I do n't like the disciples; I think they were slily!" "The dreadful child," said mamma to papa. "What does she mean?" "What makes you think so, Nina?" asked papa. "Why," replied Nina, "our lesson to-day said they went through a cornfield on Sunday and pulled each oth-er's ears,"



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