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NO. 9.

UNTIL ETERNITY.

RY IDA CROW.

A cunning mite, in robes of white,
All lace embroidered o'er;
With tiny fect, so dimpled sweet,
That never pressed the floor;
With wreather siniles, and baby wiles,
With mischief brimming o'er—
Ahl no; ah! no, it is not so,
You surely, surely do not know
My baby.

My baby.

He pulls your hair, nor does he care How much the pain may he. He waves his hands like fairy wands, And jumps and crows with glee;
He loudly weeps, then gently sleeps U pon his mother's knee—
Ah! no; ah! no. it is not so,
You surely, surely cannot know
My baby.

A sailor brave, who rules the wave,
Nor fears the ocean's roar,
He 's kind and true, with eyes of blue,
That twinkle evermore.
He loves his home, though he may roan
Upon a distant shore,
Ahi yes; ah! yes, come now, confess,
Unless you knew, how could you guess,
My baby?

Though winds may tan this bearded man.

And time may furrows plow;
And time may furrows plow;
Though life's rude shocks bring silver locks
To crown lifs hoble brow;
Though years may go and come, I know
He'll still remain as now.
On land or sea he'll ever be,
From time until eternity,
My baby.

Written for the Banner of Light. "COME UP HIGHER."

> A TRUE STORY. BY MRS. W. P. G. HAYWARD.

PON the uneven surface of this earth, at an elevation which is nearer that region where the clouds create their fantastic value colorings than the seashore, was built a home, within whose walls was to be found more love than wealth, because of three lovely children, left in quick succession to the welcoming care of the parents to whom they were given as precious charges.

As time passed on and the prattlings of infancy changed into more mature expression, there were discovered in the two elder those talents which if developed would gladden their own lives and those who loved them best. One day the eldest daughter was called for by the angel of change, and soon after her little brother, sixteen months her junior. The cause of their demise or removal was said to be diphtheria: it could not be expected that the material vision could discover the truth. that their spirits had become too ethereal for

We will now leave that home for a time-for it is too well known by every dweller upon earth what such darkness is-and follow the children. We follow not with sorrow but pleasure, because we know that of all of God's angels the highest and best are those appointed to take on their loving breast children into their new life. When we again behold them, while they are more radiant, something keeps them back in their progression. We find them joined by another spirit in whose aura we read that she passed from earth's life at an advanced age, and was accidentally drowned; that at the time when she awakened into her new life she had not given up her earthly loves and interests; so when allowed her choice she preferred to help those whom she loved on earth-in this way obtaining spiritual advancement. Many, very many times, she watched over the fevered brows and aching throats of those little children, while their own mamma slept, whose mother she was, and who at times felt her presence, though fear and prejudice did their work too well for that presence to be really known. We know now why she is so constantly with those children, and that here was among the first sweet welcomes with which they were greeted.

As we draw near this interesting group we hear the sweet girl-spirit say: "Come, grandma, come up higher! where all is so bright; then we may gain strength to help papa and mamma more. Come, brother dear." On they advance, until the children pause to watch those of their own age who are being taught by their spiritual teachers and masters a lesson in the knowledge of flowers (both spiritual and material thought produces the flowers). and the questions from whence come their beautiful colorings and their perfume, remain an unanswered mystery no longer! Then they pass on, still on, gaining in brightness as they advance. They pause again; this time older members of spirit life are being instructed, and having explained to them those invisible forces which at all times control all life, whether spiritual or physical.

Yet on, on, grandma and brother." says the sweet child. Oh! how beautiful they all grow, and how exultant! See that company of angels leave their various occupations and behold with exclamations of delight our approaching little band. Listen: they murmur, "How glo-"What dazzling brightness surrounds soft light that illumines us all, proceeding from that sweet child?" Yes, even older angels may watch such development with surprise and gladness that it can be so; even the third spirit has become young and sweet again, and lost her earthly appearance of age. "Look," they exclaim still further, as they observe "how that young girl's soul expands as she listens for the first time to that beautiful heavenly music." Hark! her voice has joined theirs, and soars even into sweeter cadences! What joy is hers; what happiness is shown by her soul being thus fed. Her brother's spirit blends in harmony with hers while they be-

come so etherealized and spiritually developed. We hear it said by that company of angels, "What a beautiful sight to see such children the first two are sometimes translated demon. In which "drums and tramplings" occur, he acter of the doubtless honest but mistaken prophet of it, and the only one needed.

come into our higher state, and have the privi- There is no uniformity of translation, devil says, is the best thing ever said in English. It persons who have undertaken to officially replege of witnessing their first ecstasics of de- and demon being used figliscriminately, the is taken from the "Urn Burial." There are resent it. The speaker cited the Unitarians. light"; "now they are to be given another uplifting"-watch! What grand coloring is now displayed, such as an artist in the body struggles all his life to express, but cannot. How lovely is that young girl in her appreciation for her brother's sake, and how he grows. Let us join in chanting our joys until heaven resounds and a faint echo may reach our sad earth.

Now there is the approach of a messenger with an anxious look. Our little band turn, and fade, and follow down-down, until they are in touch with their loved but suffering parents, for to them the cloud has not been lifted yet, the darkness still overcasts them they continue to grieve, and in their sorrow would have their children back into earth life with them, forgetting in their misery how foot-sore all must become, and weary of their burden before the end is reached!

The dear children, together with their grandmother, try to comfort those stricken souls who love them so, but it is hard for the higher spiritual influence to penetrate such materialism; yet where desire is great, and love even greater—as with these children—their parents soon realize the influence about them and lift their heads. In their turn they listen, until they know they feel a touch, and hear a voice saying: "Do not grieve, papa and mamma, but come up higher! Come up higher and be with us-for believe the truth, we are not dead!"

Original Essays.

"DEVILOLOGY."

BY WILLIAM FOSTER, JR.

Some one-I suppose he must have been a very wicked man-once said: "The Bible is like an old violin-you can play any tune on it be used. Though to many minds it is the inspired word of God, a rescript from his mind. if not penned by his fingers-infallible, the strings. Among the majority of Christians it to an independent devil. re ever have been warring sects, each having its peculiar dogma claimed to be the very essence of the revelation-the very sublimation of all God's utterances. So it has been going on these centuries "under the light of the Gospel"; as the religious kaleidoscope has turned it has brought us a succession of bigoted leaders, each with a new batch of dogmas, each demanding recognition and obedience as a repsentative of God - having received such an abundance of grace that dogmas and authority were indisputable. Curious, is n't it, that the Infallible Word of an Infallible God should germinate as it has, producing innumerable sects and multitudinous creeds and systems of faith—a jargon of inconsistencies—forcing one tullian who could escape from the dilemma of his position only by exclaiming "Credo, quia impossible est"-" I believe because it is impossible"? That there has been this divergence, this latitudinous sweep of dogmas, would seem to be a justification for our doubting the revelation as well as the integrity of the dogmas.

The above paragraphs were suggested by a train of thought I fell into recently on the Hell and Devilology of the Orthodox churches. These systems both are of pagan origin. Sacred days, forms, ceremonies, vestments are adaptations from it, the "sacred record" being tortured, mistranslated and interpolated to give color to the gigantic scheme, and sitions I have assumed. Indeed, if he had through the religious sentiment hold the mass stopped to argue, his vital forces would have of the people in the shackles of creed and dogma.

I shall not have space to consider these two branches of theology, and therefore will only of the people. This would have happened speak of Devilology. The devil is the most important personage in evangelical religion, and commences his pranks even at the opening of the grand drama which Genesis sets forth. As a snake he wiggled into the Garden of Eden, and plied Mother Eve so seductively that she ate an apple, committing a great sin, at once swerving Adam from the perpendicular, by inducing him to partake, thus baptizing the race in sin for all time, dooming it, men, women and children, to the everlasting flames of an eternal brimstone hell. So all along the narrative called the Old Testament, the devil frethose children!" "What is that powerful but | quently comes in as a factor, frequently overmatching and outwitting God, also outgeneral ing his servants.

When we pass to the New Testament, the record, as it stands, brings to view other phases of Devilology. Early in the life of Jesus the devil appears on the scene, taking him up into an exceeding high mountain, then to a lofty pinnacle of the temple, striving to allure him to forsake his mission by appeals to his selfish ness and ambition, but unsuccessfully, I will not stop to criticise; the statements made. though they are open to it on all sides. I pass to the demoniac realm.

There are three Greek words used in the New Testament, daimon, daimonion and diabolos, each being frequently translated devil, though

former when the term carries the idea of a personality, to make weight in the mind of the reader of a being artful and malevolent, always | Here is the one referred to: bent on mischief, operating on a line to thwart God's purposes: An eye to upholding the creed. I have before me four copies of the New Testament: the King James version, the revision of 1881, Alexander Campbell's translation, and Abner Kneeland's. The first three use the words demon and devil, while Kneeland's uses the generic word demon. To arrive at the truth of the matter, we need to know the current of opinion among the ancients. Knowing this we should remember that the Jews in their migra tions, and especially during the captivity, came in contact with this current opinion, absorb ing more or less of it. Hence their language and terms are to be measured by the ideas then in vogue. What these were we find in the poets, where we have the heathen or Gentile idea. According to Gentilé mythology demons were middle powers between the sovereign God and mortal man, who performed the office of mediators and executioners of the Divine purposes. They were intermediaries, souls of departed men, in a measure deified for their good deeds and heroic actions. There were Zeus and Jupiter, supreme deities, and scores of lesser deities, once men, but exalted to the sphere of the Supreme. With this idea of those once men becoming agents of this Supreme, in the lapse of time came the idea of "possession" in disease, but in no instance in the New Testament is there a passage which warrants the popular one of a devil. Demon is the term to be defined in accordance with popular opinion. The word daimonion occurs about sixty times, and in no case can be properly translated devil in the common acceptation of the word Daimon and daimonion are synonymous. If we turn to I. Cor. 20, we will see an instance of mistranslation, which in the common version reads: "But Lsay that the things which the Gentiles sacrifice, they sacrifice to devils, and you wish." I would vary this somewhat, and not to God; and I would not that you should say that the music it may be made to utter is have fellowship with devils." The revised modulated according to the strings which may (1881) edition uses the word devils, but in a side note indicates that the Greek is demons. Kneeland and Campbell both translated the word demons, and by substituting that word same, yesterday, to-day and to-morrow-there in the passage quoted, we have the real meanever has been and is a wide divergence of ing of the apostle, demons, or deified human views as to its scope, teachings and meanings, spirits. He deprecates sacrificing to or worshipall because the violin has differently keyed ing delified human spirits, having no reference has been held impious to submit the instru- I might quote many such passages, where the

ment or its music to the province of reason or prejudices of the translators and their desire criticism, and those who have presumed to do | to uphold a dogmatic theory warped their betso have been denounced as atheists, infidels ter sense, but in which both Kneeland and and perverse blasphemers. Yet there ever Campbell follow the plain obvious meaning of the text. To properly understand the language of any age we must know its idiom, the cult of the people, and sometimes the physical characteristics of the country. The pres ent is no criterion of the past, for if we seek to know the past we must in our analysis use the measuring rod of the period we are examining.

In the New Testament times diseased persons were supposed to be "possessed," especially lunatics and epileptics, not only by the Greeks, but by the Romans as well, and also by neighboring nations. The notion of possession by a devil is the after-thought of a later day, when Christianity was eclipsed by churchianity, and dogma became the alpha and omega of religion. The Jews had no knowledge of to believe they are disciples of the pious Ter- physiology or pathology, but having come in contact during their captivity with the Persian mythology, assimilated to their own crude ideas the good and evil principle, from the latter coming the malevolent influences inflicting disease. Jesus, of course, came in contact with this particular notion as to the nature of disease. He dld not stop to make any philosophical disquisitions or physiological arguments, for outside of these he had enough to do to war against the falsities and wickedness of his stiff-necked brethren. That-he healed and did the work of his mission without any attempt to combat the idea of "possession," does not in the least militate against the powaned, and his medial powers; been of no avail. It is related that in a certain place he was utterly powerless, because of the unbelief oftener if he had stirred up opposition by the denial of possessions.

It is a noteworthy fact that in the numerous passages I might quote, implying demoniacal possession, there is not a word that can be construed as antagonizing Modern Spiritualism, or a warning to avoid it. The devil-theorists like Prof. Mahan have a weak foundation for their argument, having put it on a quagmire

rather than a hard-pan. There are two more words, diabolical and

Satan, which our Orthodox friends have in their arsenal, which may be profitably talked about, but I have already used more space than I ought. Perhaps I will take up this Devilology science at some future time, with comments on the course of our good, plous sectarians who have been: Bible translators and builders of theological turnpikes.

GEMS OF LITERATURE.

I propose to give, once in a while, a short example of style from some of the little-read writers of the past as they are encountered in desultory readings. They might be entitled Literary Gems." De Quincy refers us to one by Sir Thomas Browne, and declares that the following is unsurpassed in the English language if not unequaled. In fact, the two lines

thousands of gems scattered among old books unknown to nearly all readers of the day. "Now since these dead bones have already

outlasted the living ones of Methuselah, and, in a yard, under ground and thin walls of clay, outworn all the strong and spacious buildings above it, and quietly rested under the drums and tramplings of three conquests; what prince can promise such diuturnity unto his relics? Time, which antiquates antiquities and makes dust of all things, hath yet spared these minor monuments. . . .

What time the persons of these ossuaries entered the famous nations of the dead, and slept with princes and counsellors, might admit a wide solution."

And thus for page after page does this old writer pursue his majestic march. I advise such of my readers as love fine literature to get possession of Sir Thomas Browne's "Religio Medici" and "Urn Burial." He was a contemporary of the later days of Bacon, was born several years prior to the decease of Shakspeare, and died on his birthday just after he had passed his seventy-seventh year. In his "Religio Medici" he says that astrology had assured him he should outlive a jubilee.

By the way, here is a verified prediction I have unearthed, never having seen it anywhere else mentioned. Obstinate skepticism would make even a greater wonder of it by insisting that the prediction caused the fulfillment! Little did the author think when, a young man, he jokingly alluded to the prediction he would outlive a jubilee, that he would do so. By the way, it would be curious if we were to get a census of those who died on days memorable to them. It is notorious that many of the most impassioned observers of the Fourth of July and proper where it can be clearly shown that have died on that day. The case of two or three of our early Presidents is notorious. Those who have never read the works of this writer will be constantly delighted and surprised at coming on passages of splendid diction. In the part just alluded to he says: "I the numerous and weary days of our fathers before the flood. If there be any truth in astrology I may outlive a jubilee; as yet I have not seen one revolution of Saturn, nor hath my pulse beat thirty years, and yet, excepting one, have seen the ashes of and left underground all the kings of Europe. Methinks I have outlived myself, and I begin to be weary of the sun. I have shaken hands with delight in my but pantaloons and anticks. HOLT.

ORGANIZATION FOR SPIRITUALISTS.

A good deal of the real philosophy of the subject, to my thinking, was expressed and elucidated in the inspirational address delivered by W. J. Colville in Chicago, reported in the BANNER for Oct. 21st. I refer especially to the subject of organization for Spiritualists. Conservatism, said he, always organizes more efficiently than liberalism. Why? Because the conservative intellect is natually timid, retiring, and hesitating, when alone; it relies for support on much companionship, and reverences the dignity of numbers and precedent. On the contrary, the liberal, or progressive, intellect is constitutionally courageous, fearless. individualistic, capable of taking a pioneer position and of doing successfully the arduous work attached to it.

He compared conservative and progressive tendencies to the centripetal and centrifugal actions of universal force, both equally neces sary to the order of the universe. Reforms always originate in centrifugal impulses. The search for more light is revolutionary. With every new discovery there is greater power placed in the hands of the people, unless it can be confined to the confraternities which are at the very core of ecclesiastical and civil despotisms. The spiritual revelation of to-day is democratic in the fullest sense of the term.

Aristocracy is nowhere to be any longer allpowerful. The people are to become free, and their emancipation is to be effected by machinery constructed and operated by spiritual power. Spiritualism cannot dictate to any one what he shall or shall not believe. Truth is revealed, not accepted under command or dictation. Truths do not, like errors, oppose each other; they never collide; they are various, yet they harmonize; they cannot disagree. They are like colors, emanating from the pure. glowing centre, which is absolute truth and perfect white. All their rays will finally be traced to a common centre, the universal fount of wisdom whence they all alike spring.

Any organization of Spiritualists, said the speaker, must be on the basis of the known and demonstrated. Any attempt to confine, restrict or dogmatize must inevitably prove suicidal for permanent organization. Because immature or premature attempts have hitherto proved abortive, it may not prove that riper endeavors will fail. The time may now be ripe for successful organic effort among Spiritual ists, but not on the basis of old measures, and past failures, and old mistakes duplicated. All experiences, even the most depressing, are valuable, but after passing the point of actual service are to be regarded as of no value.

Spiritual teachings are not arbitrary substitutes for other dogmas which they displace. Spiritualism needs no priests, but it requires prophets as its interpreters; and the failure of its attempted organizations has been mainly due to the priestly, yet most unprophetic, char-

containing within their denomination as a religious body men and women of the widest diversity of thought, yet all united in a common, helpful ministry. On ethical questions, he said, there is far less liability to produce discord than on theological grounds, for the reason that conduct can be dealt with far more easily than speculation.

The recognized argument, and indeed the urgent one, for organization being the need of self protection before all else, the speaker admitted the most effective way to secure that protection was for Spiritualists to speak out their sentiments, and demand their common rights. If, he said, there are in the United States to day several millions of intelligent people who are sure that the central claim of Spiritualism is true, why should any of them hesitate to say so? If they would all bravely voice their conviction, the stupid and tyrannical laws threatened and enacted to restrain and punish the exercise of clairvoyance and similar gifts would become an impossibility.

Tyrannical legislation, insisted the speaker, is an outgrowth of apathy on the part of liberal-minded and well-informed people, since no State in the American Union can support and maintain a law against the will of its citizens. There are certain legal questions now before the public demanding earnest consideration, the most important of which is the common right of persons to benefit their fellows without a license or diploma. No reasonable people object to pharmacy laws that restrict the sale of poisons; and laws condemning medical malpractice are justifiable; but in the courts there should be no discrimination between offenders who hold licenses or diplomas and those who do not. Penalty is right injury has been inflicted; but to punish people who have done no wrong, but on the contrary good, because they do not belong to a privileged class, is an outrage upon human right, and an insult to intelligence.

If we desire to stand well with the commudo not envy the temper of crows and daws, nor nity, said the speaker, we must organize-if we organize at all-not to slip into advantages gained by compromises with conviction, but for the purpose of stating our convictions and assisting in the triumph of honor and fair dealing. A title or a diploma is no evidence of spiritual growth. Spiritualism is a democratic revelation, to be democratically accepted and disseminated. There should be just as much intelligent organic effort as will conduce to a warm blood and canicular days, and feel I do better fellowship among all who are enjoying anticipate the vices of age; the world is to me the blessing of an impartial revelation of the but a dream, or mock show, and we all therein spirit, which rests on the grand but simple of universal brotherhood.

> Organization on the old and worn line is out of the question; it is wholly out of harmony with the innate character of Spiritualism itself. To undertake to unite, concentrate and solidify the various elements for the purpose of imposing dogmatism, exercising authority and power, magnifying profession or practice, and enlarging worldly importance, would, I think, prove a fatal mistake and a hollow delu-Occulus.

Testimony for the Phenomens.

It is my belief that nearly everything has been done which Spiritualists claim to have been done—that is to say, I believe in the possibility of all of the phenomena claimed by the Spiritualists. I have seen what to my mind, was an indisputable manifestation of nearly every phase of phenomena claimed by Spiritu-alists. I have seen independent slate writing. Mr. Kellar and Mr. Hermann, the magicians, may criticise this phenomenon as they see fit, but I undertake to say that it is absolutely impossible for them to imitate it or produce anything like it under the same conditions. If they thing like it under the same conditions. If they will come here, and allow me to take my own slates, and put them down on that table, one on top of the other, a piece of slate pencil between the two, the slates held together with my hand on top—if they will write on those slates while I am holding them there I will give them one thousand dollars. But they must not touch them I have seen slate writing. give them one thousand dollars. But they must, not touch them. I have seen slate-writing done under such conditions. Once the writing, was over the name of my father, and another time over the signature of a deceased sister of my wife. There were two separate hand-writings. My father had been dead for about thirty years, and died a long distance from the place where this phenomenon presented itself. My wife's sister had been dead fifteen years, and it was utterly impossible for the medium in this case to have known the name of either. Then case to have known the name of either. Then I have seen a hand produced in the broad sunlight, without the aid of a cabinet, in a room containing five windows, the blinds being open. On that occasion I was sitting at a table with On that occasion I was sitting at a table with two other persons. I have seen a naked hand without an arm to it produced before me. In the presence of five persons I have seen unexpectedly right close by my side, without any cabinet, or any preparation, or any idea that there was going to be anything like that phenomenon presented while we were sitting at a table—I have seen the form of a human being slowly shape itself from a sort of etherized substance of lightish color until it took on the form of a person, with a body, limbs and head, finally disappearing with the rapidity of lightning.

I have seen that done five times—once in the evening when the light was sufficiently bright to read a newspaper.—From Judge Dailey's ex-periences, in New York Sun.

ADDITIONAL KNOWLEDGE - Cholly Summerboard

"What is the matter, Mr. Grayneck? You look
dweadrully tired and worried." Farmer Grayneck"I'm all out o' patience tryin' to make the old bringdle cow give down." Cholly—"Down? Why, good
gwaclous! I never knew before that cows produced
down; always supposed it was plucked from poultry.
By Jove! That's a good one on me, is n't it?"—Brooktum Life.

If Sniritualism is the truth, why then should any one reluct at its presentation? Why assail it with anger and greet its teachers with epithets? It instructs us to do faithfully what is set before us as duty. in every relation of our daily life, and that is the

Bunner Correspondence.

New York. NEW YORK CITY.—John Hazelrigg writes, NEW YORK CITY.—John Hazelrigg writes, Oct. 20th: "Surely the latter half of the nineteenth century has been a period of marvelous development in matters pertaining both to the physical and the psychical plane. A multitude of obstinate materialists have but slowly accepted these seemingly hyperphysical unfoldments, but the ploneers in the civilization of truth are not to be deterred in their labor of removing the obstacles which have darkened the light for centuries. The veil of mystery is slowly lifting, and through the science of Spiritualism we are being taught the conditions necessary for spiritual communication and soul-development. People are becoming alive to the importance of the issue, as attested by the ever-increasing number of regular visitants to the circle.

to the importance of the issue, as attested by the ever-increasing number of regular visitants to the circle.

On the evening of the 24th inst. I visited a seance given by Mrs. M. E. Williams, and the manifestations were of such a marvelous nature, despite the humidity of the atmosphere, that I feel impelled to give an account of them. This medium is so well and favorably known that I doubt not a goodly number of your readers have already witnessed some of the remarkable phenomena which individualize her meetings. With singular felicity she gave some wonderful clairvoyant tests before entering the cabinet, calling the family names, and enumerating with facility departed friends of strangers who were there for the first time. The correctness of these tests was gracefully acknowledged in each instance.

The appearance of Priscilla, who always comes to bless the circle, was the first manifestation, quickly followed by the Cary Sisters, Alice and Phobe, who invariably appear together. Mr. Cushman, the cabinet guide, informed us that these were ministering spirits who frequented private circles as well, aiding with their helpful influence the development of family communion with their loved ones, thus carrying into the spirit world that affectionate vein of human sympathy which characterized their writings while on the earth plane."

Other spirits, also, manifested to the satisfaction of those present. "The writer had waited patiently for some test, nor was he disappointed, for his dear old mother at last came to him in the familiar form, bent with age and rheumatism as in life, and calling him by a name unfamiliar to his acquaintances in New York—a loving proof which admits not of dissimulation.

One of the pleasantest manifestations of spirit power given during the avening was the

simulation.
One of the pleasantest manifestations of spirit-power given during the evening was the presentation by 'Bright Eyes,' the little familiar spirit of the medium, of flowers to people sitting in the circle and remote from the cabinet. These were taken from off the table near the curtains, and dropped into the laps of the recipients, the little sprite remaining invisible to the group of wondering spectators. Afterward she materialized in full view of the audience, and, with a laugh of delight over the mysticism she had produced, vanished behind the folds of drapery."

In all about twenty-five different form-materializations took place during the séance. Our correspondent adds: "The intellectual character of Mrs. Williams's séances has a logical attraction for a clientéle in harmony with the philosophic as well as the devotional phase of spiritualistic phenomena. The light of wisdom and soul-illumination reflected through her band does not fail to find mentalities eager for its assimilation. Mr. Holland's pearls of thought are not cast before swine, whilst the wholesome advice and the kindly influence diffused by Mr. Cushman find earnest receivers in wholesome advice and the kindly influence dif-fused by Mr. Cushman find earnest receivers in those conscientious inquirers seeking for the divinity within them, intelligent minds which have expanded beyond the narrow boundaries of bigotry and sophistic religionism. 'Bright Eyes,' with the happy faculty of ingratiating herself into the hearts of all attendants, is an indispensable factor, in these communions herself into the hearts of all attendants, is an indispensable factor in these communions. Her childish precocity is as drops of dew which sparkle on the blossoms of thought vouchsafed by her spiritual compeers. Is it any wonder these scances are frequented by people of the highest intelligence? People famous alike in philosophy and affairs of state, the doctor of medicine as well as the metaphysician, the psychologist with the physicist, and the representatives of the arts and belles-lettres, sit side by side with their more simple, though just as by side with their more simple, though just as earnest brothers, all honest investigators of this

earnest brothers, all honest investigators of this new enlightenment which is rapidly revolutionizing spiritual thought.

I was strangely impressed with these intellectual surroundings. No more fitting tribute could have been paid to the culture, the refinement, or the personal magnetism of Mrs. Williams as a woman and a medium. It is this atmosphere of thought and intelligence which is destined to, and must, perforce, attract the attention and facilitate the conversion of a hesitating and skeptical humanity."

WATERTOWN .- C. H. Mattison writes: "Mr. Thomas Grimshaw of Onset, Mass., has been with us this month, and has given excellent satisfaction. We consider him one of the best speakers that ever visited this city. His lectures are not considered radical, but are deep and eloquent, and the way his guides handle the subjects presented to them by the audiences convinces people of their superior ability. His psychometric readings also are very interesting and correct. I cannot speak in any higher praise of him and his mediumship than to call attention to the fact that the large audience that assembled to greet him on his first Sunday was followed by equally large congregations throughout his engagement here. It was with deep regret that we learned of the illness of Mrs. Grimshaw, which necessitated his return to Onset, and we hope for her speedy restoration to perfect health.

This city has been experiencing quite a sensation. About two miles out of town stands an old wooden house similar to the one in which the rappings occurred at Hydesville. The people living there are not Spiritualists, but claim to have heard raps, by which intelligent replies were given to questions which they propounded. The faily papers called at the been with us this month, and has given excel-

ligent replies were given to questions which they propounded. The daily papers called at-tention to the affair, and it has created considtention to the arrair, and it has created considerable excitement, owing to which, no doubt, the phenomena have now ceased. We have the promise, however, from the family residing there, that if they occur again a few of us Spiritualists may hold a circle there to investigate

the matter.
The following mediums have been engaged The following mediums have been engaged for this season: November, Mrs. Carrie E. S. Twing; December, Mrs. Ada Foye; January and February, Mrs. Twing; March, Oscar A. Edgerly. We have April open, and desire to fill it with some good materializing, slate-writing or test medium. Address F. N. Fitch or C. H. Mattison."

Louisiana.

MONROE, OUACHITA PARISH. - O. C. Casional, under date of Oct. 13th, writes: "It is really amusing to see the strained efforts made by so-called scientific men to explain the simple fact of spirit-power and manifesta-tion. If these gentlemen would conduct their experiments in a common sense way, and eliminate from their minds all scientific clap-trap,

they would arrive at the truth much sooner than they otherwise will.

The question is: What moves the table on the Oulja-board, in one instance, and what moves the hand in automatic writing, in the

other?
With a desire to solve the problem which has been the leading question with all mankind ever since the advent of man upon this earth, 'If a man die, shall he live again?' I commenced with a Ouija-board about a year ago to investigate the phenomena of Spiritualism.

My wife and daughter manipulated the heard and I works down the latters designed.

board, and I wrote down the letters designated by the pointer or table. As soon as the table began to spell we asked thousands of ques-tions, which were answered satisfactorily, and

rapped on the board three times. We then established the regulation code of signals: One rap for 'no,' two raps for 'do n't know,' three raps for 'yes,' and proceeded with our investigations in this manner. All this was done by lamp-light.

After a time a suggestion was made to put a slate and pencil under the table. This we did, and soon writing was heard, then raps were given to notify us it was finished. On removing the slate, a well-written sentence with name subscribed was found on the slate. I knew positively that none of us did it. Now who or what did write it? The writer said that a soul or spirit did it who died at such a time, in such a place, of such a disease.

This continued, until one night we were asked by 'the slate' which we would rather have: sittings with the Ouija-board and slate or independent writing? Of course we said independent writing? Then put the board away and don't ever use it again,' was the message given. We did so, and prepared a place with paper and pencils for the use of the invisible intelligences and for our benefit. We received many, many communications. A great many they carried away, after we had read them, many we burned and a few we kept.

One day I put an autograph album on the

Nept. One day I put an autograph album on the table in my bed-room, and asked the invisible operators to write their names therein. Twenty-seven have complied so far, some with very pretty sentiments, others with only their auto-

graphs. My daughter has what the girls call a 'friendship's ladder, on the rungs of which spirit-friends have tied bows of ribbon, and my wife has a lock of hair by request brought to her by a spirit who said he got it out of the family Bible, where it had been placed by his mother

efore his death.
We receive communications every day, and when we retire at night we obtain them by means of the raps.

I have only told you a part of the many won-

derful things that occur, and the question, Who does the spelling on the Ouija board? is solved to my entire satisfaction."

District of Columbia.

WASHINGTON .- W. H. Burr writes: "The fact that President Lincoln and his wife had private séances at the White House, with the medium Nettie Colburn (afterward Mrs. Maynard of White Plains, N. Y.), in 1862 and 1863, is too well attested to admit of a doubt. At one of those séances Gen. Daniel E. Sickels was present, and he is now living. Mr. and Mrs. Lincoln also attended séances elsewhere in Washington—notably at the house of Mr. Laurie, a government clerk, whose daughter, now dead, was a remarkable medium for physical manifestations. At one of those séances Mr. Lincoln, Mr. Somes, Col. Kase (now living in Philadelphia) and a soldier, all sat on the piano together, and were lifted when Miss Laurie touched the instrument. Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some 'invisible power.' Mr. Somes remarked: 'When I have related to my acquaintances, Mr. President, that which I have experienced to-night, they will say, "You were psychologized, and as a matter of fact you did not see what you fancied you saw." Mr. Lincoln replied: 'You should bring such a person here, and when the piano seems to rise have him slim blim foly under the leg. and he private séances at the White House, with the

Mr. Lincoln replied: 'You should bring such a person here, and when the piano seems to rise have him slip his foot under the leg, and be convinced by the weight of evidence resting upon his understanding.'

The knowledge of séances at the White House was carefully guarded from publicity. Young Robert Lincoln was not likely to know anything about them, nor even the President's private secretary. But certain Spiritualists knew that Mr. Lincoln attended séances. My esteemed friend, George A. Bacon, of the Agricultural Department, assured me that he was esteemed friend, George A. Bacon, of the Agri cultural Department, assured me that he was aware of the fact. The late Warren Chase, in a letter to an editor, reproduced on page 263 of 'Was Abraham Lincoln a Spiritualist?' speak-ing of Mrs. Nettie Colburn-Maynard, says: 'She stopped where I did in Washington, and I knew she was sent for by President Lincoln; and as I knew him well I knew he was a Spirit-ualist.'"

Maryland.

BALTIMORE.-Henry Scharffetter writes as follows: "The highest aim of all Christian denominations has been for many years the accomplishment of a universal religion, and it appears as if the spirit of liberal and progress-ive thought is pervading all systems of religion and beginning to bear its spiritual fruit.

and beginning to bear its spiritual fruit.

The nineteenth century has been and is to-day a period of the most rapid progress in the development of the human race. Science in all its branches has thrown wide open the doors of knowledge, which shall give man the key to unlock all so-called mysteries of life. The power of progressive thought is sweeping into human minds with an undeniable effect;

Please find encl into human minds with an undeniable effect; and the Parliament of Religions is the first outcome of this universal thought wave of human progress. Generations in the future will point to that cosmopolitan assemblage as the climax of religious dissension and the glorious beginning of a universal brotherhood of man. The underlying principle of all existing systems of religion of all nations is the worship of the Supreme Being, and the brotherhood of man. All rituals, rites and ceremonies of today will be cast aside as useless, and be replaced by the coming religion of love.

Over a hundred years ago Thomas Paine, one of the founders and originators of the Declaration of Independence, was proclaimed an inficlimax of religious dissension and the glorious

of the founders and originators of the Declara-tion of Independence, was proclaimed an infi-del by the ignorant and bigoted, because he declared without fear that 'The world is my country, to do good is my religion.' To-day Thomas Paine stands forth peerless as a pio-neer of free-thought and the universal broth-erhood of man, and is immortalized as a mighty benefactor of the human race." benefactor of the human race.

Massachusetts.

SPRINGFIELD.-M. W. Lyman writes, Oct. 5th: "Meetings opened Oct. 1st in this city, Prof. W. F. Peck being the speaker.

Bro. Peck, who has been engaged by the Spiritualists as resident lecturer, will be with us most of the time during the season. He is well liked, his discourses being full of instructive thought, and he is a man well fitted to build up a society.

The meetings are held in the Spiritualists'

Hall, corner of Main and State streets, every Sunday, at 2 and 7:30 p. M. Strangers are

always welcome.

A Children's Lyceum flourished here last season, but has not commenced as yet this fall. The First Spiritualist Ladies' Aid Society hold Sociables at their hall, corner of Main and state streets, every Thursday. The ladies meet in the afternoon; supper is served at six o'clock for all, followed usually by an entertainment of music, readings, etc., in the evening.

W. F. Peck is conducting classes in elocution

and dramatic art, and much talent has been

Pennsylvania.

ALLEGHANY CITY .- A. H. Rodkey, Secretary, informs us that the First Association of Spiritualists of that city dedicated its hall on West Diamond street, Sunday afternoon. on West Diamond street, Sunday afternoon, Oct. 1st. "The platform was handsomely decorated with flowers, and the stars and stripes were draped effectively on the wall back of the speaker's chair. The exercises consisted of addresses by Rev. Mr. Andrews, a Universalist clergyman; Dr. James of Pittsburgh, Dr. Pettiman, Mrs. Demorest, a clairvoyant, Mr. Knight of Indianapolis, and Mr. Bell, President of the Association. The declaration of principles was read by the Secretary, Mr. A. H. Rodkey. The occasion was a great success, and we are sure to prosper."

PHILADELPHIA.-George A. Fuller, M.D. writes: "The first two Sundays of September I occupied the platform at Parkland Campbegan to spell we asked thousands of questions, which were answered satisfactorily, and many in a way totally unexpected by any of us. All three of us were in our normal state.

After a while the little table manifested a strong desire to go under the board. We yielded to the influence, and it did go underneath. I asked if it wanted to be covered up. The table

who were anxious to hear the truths of our Spiritual Philosophy.

Every Sunday the platform is beautifully decorated with palms and out-flowers, certainly adding a very attractive feature to the meetings.

I bid a heartfelt good-by to the hosts of friends I have in this city and hasten to New England, where my work lies during the coming season."

ing season.'

California.

BAKERSFIELD.—The veteran Solomon W. Jewett writes that he was originally a member of the Episcopal church at Middlebury, Vt.

Jewett writes that he was originally a member of the Episcopal church at Middlebury, Vt., and gave annual payments many years to St. Steven's; but while a resident at Rutland Rev. Mr. — of the Established Church there for bade his partaking of the sacrament, as it appeared more to be the cause of his belief in the communion of saints, or the return of spirit-friends that communed with him from the higher side of life.

He (J.) forwards an extract from The Church Record of Oakland to the effect that a committee there reports: "We cannot resist the conviction that, on the whole, if we are to judge by practical results, the spiritual life of our church has fallen for the last twelve months below that of most years of its history."

Mr. Jewett also says that, according to his observation during the last and present year, there has been a falling record of attendance at many of the Orthodox churches in several States in this Union.

"Sunday," Oct. 15th, he writes, "a fine day in a fine church building as to architecture—at this county seat of Kern—twenty-one male members, including self and the pastor—were all there found, though the opposite sex was better represented. The Sabbath school here and in some other cities is better represented by the boys and girls, and one reason for this is that they march in uniform order around the aisles of this and other congregations on Sundays, which attracts little children there to join in this company, while fine music lsgiven—but it can be easily seen that for this innovation in Orthodox customs they are indebted to the hint given by our Children's Lyceums. My prediction is that divers of these different denominations, ranked as 'Orthodox,' will be closed up before many years shall pass, while a practical acknowledgment of the return and control of angels will increase in different parts of this universe we now inhabit. Let The Banner wave."

New Jersey.

KEYPORT.—"M. B. T.," in renewing subscription, writes: "I see by a recent number of THE BANNER the intimation that Rev. Samof The Banner the intimation that Rev. Samuel Watson has re-connected himself with the Methodist Church. I am now reading his 'Religion of Spiritualism,' and am at a loss to understand his action, if the report be true, Have you learned his motives for such a step? Has he in anywise recanted any of the views heretofore held by him concerning Spiritualism? or has the church accepted him with his views unchanged? It will interest many to see this report concerning so prominent a man as Mr. Watson explained." [We would say to our friend that in this connection we are "as much at sea" as himself. The information was given us by a Southern correspondent, and we have since heard nothing further; will some reader of The Banner in that section please give us more light as to this report?—Eds.]

Rhode Island.

PROVIDENCE.-William G. Wood writes as follows regarding one of Mrs. William H. Allen's materializing séances which he recently attended: "A friend, late of Cranston, R. I., by the name of David Bucklin, and my sister, Harriet E. Wood, manifested. I played on the harmonica, and 'Billy the Bootblack' whistled, harmonica, and 'Billy the Bootblack' whistled, keeping time with my music. A beautiful Indian girl came from the cabinet, and danced to the tune I played. While dancing she materialized a white rosebud on the top of my head, and also materialized flowers for the company by passing her hands over the carpet.

Other manifestations took place of a very satisfactory character, and the séance was a great success."

Connecticut.

DANIELSONVILLE .- W. D. Wood writes: 'I wish to express my appreciation of the grand story by Prof. Petersilea: 'Wife, Mother, Spirit, Angel.' It is one of the most interesting I have ever read, so clearly does it present the phllosophy of spirit-communion. The many facts in relation to spirits and spirit-life are priceless gems, for they convey a knowledge that is worth possessing. I bespeak for the book a large spice.

Please find enclosed the amount to renew my subscription. I would no sooner think of going without The Banner than I would without necessary clothing. To me it is a valuable paper—the best of them all."

Kentucky.

LOUISVILLE .- W. Ruby writes: "I am very busy in healing the sick here at my home, and at times cannot attend to all. If a good lady medium would come here I would give her a good home—if she desires it—and do all in my power to help her along. 1 know a good test or slate-writing medium can do well here. Let any one write to me and I will gladly give all information."

Illinois.

CHICAGO.-Alfred Weldon writes: "I take six spiritual papers and magazines, and some of them I prize very highly; but if I could afford to take but one, that one would be the dear Banner of Light, which gave me spiritual food and knowledge before any of the others had an existence."

afford to take but one, that one would be the dear Banner of Light, which gave me spiritual food and knowledge before any of the others had an existence.

All infections of the blood are removed by Ayer's Sarsaparilla. Sold by all druggists.

George William Curfis on Death and Cremation.

"Blackness and knolling bells, weepers, and hopeless scraps of. Scripture, these are the heavy stones that we roll against the sepulchers in which lie those whom you have baptized in his name, who came to abolish death. Why should you not conspire with nature to keep death beautiful, nor dare, when the soul has soared, to dishonor by the emblems of decay the temple it has consecrated and honored. Lay it reverently, and pleasantly accompanied in the earth, and there leave it forever, nor know of skulls or cross-bones. Nor shall willows weep for a tree that is greener—nor a broken column symbolize, a work completed—nor inverted flame a pure fire ascending. Better than all, burn it with incense at morning—so shall the mortal ending be not unworthy the soul, nor without significance of the soul's condition.

London Truth calls attention to a peculiar advertisement, as follows:

Alady at Blackheath, advertising for two servants, appends the following. Initis: "Such as fear God would be greatly valued. Ecclesiates axii: 13." The text referred to is that which says. "Fear God and keep his commanding, to the is the whole duty of work is an important branch of morning—so shall the mortal ending be not unworthy the soul, nor without significance of the soul's condition, graveyards and cemeterles, how silent and solemn soever, treasure the dearest dust in accred urns, so holding in your homes forever those who have not forfeited by death the rights of home."—Nile Notes of a Howadji.

London Truth calls attention to a peculiar advertisement, as follows:

A lady at Blackheath, advertising for two servants, appends the following links: "Such as fear God would be greatly valued. Ecclesiastes xii: 13." The text referred to is that which says.

A lady at Blackheath, advertising for two servants, appends the following hints: "Such as fear God would be greatly valued. Ecclesiastes xii: 13." The text referred to is that which says, "Fear God and keep his commandments, for this is the whole duty of man." We fancy, however, that even in the most religious households a good deal more than this is included in the whole duty of servants.

Good News-Wonderful Cures of Catarrh and

Observations by the Way. To the Editors of the Banner of Light:

I wrote last while at Genesco, Ill., and gave something of our spiritual work and experience in that bustling little town. The minister there, who has before been mentioned as a rapidly-developing inspirational speaker and automatic writing medium, has very good reason to believe that one of the principal members of his band is Elizabeth Barrett Browning. At all events, the spirit claiming that identity is a charming intelligence, whose teachings are of a high order, and whose influence is pure and exalted.

While at Geneseo this spirit controlled my organism to give the following poem (in connection with a lengthy personal communication to the minister mentioned, which he gratefully accepted):

· TO "WHITE ROSE."

Dear one of earth, to thee I gladly sing Of home and heaven, and all things pure and sweet From shining hills of glory oft I bring A crown of roses rare to lay before thy feet. Though thorns of sorrow pierce thy tender heart

When thou dost seek for light upon thy way, Still shalt thou, dear, in patience bear thy part, While climbing heavenward toward the brighter day Roses and lilles, tender bud and bloom,

Thy guardian angels bear to give thee peace, And stars of glory shine through all gloom, To guide thee on where troublings ever cease. The rose of heavenly beauty hath no thorn, Celestial glory has no darkening night; Thy mounting spirit, though with anguish torn, Shall scale in triumph Truth's divinest height. Remember, dear, the Master bore his cross, And wore the crown of thorns with patience mild;

His saintly spirit counted life no loss, But in its anguish still with gladness smiled. and thus through sorrow, pain and human woe, Through persecution's path, he gained the goal Of victory and peace o'er all below. And won Life's triumph of a matchless soul!

We left Geneseo Sunday, Oct. 1st, and reached San Francisco, Cal., the following Friday—after a most interesting and pleasant trip over mountain and stream, through fertile prairies and desert wastes.

At the hospitable home of Dr. and Mrs. Schlesinger we found comfortable quarters and friendly hearts awaiting our coming, and here we are sojourning at the present time. On the very first evening of our arrival, my beloved guide, Spirit John Pierpont, came to give greeting and utter instructive words to the members of Dr. Schlesinger's circle. On the following evening Mr. Longley and myself were tendered a reception by our host and hostess and their numerous friends, a report of which has appeared in THE BANNER.

Sunday, Oct. 8th, we held afternoon service

Sunday, Oct. 8th, we held afternoon service at Trestle Glen Camp-Meeting—Mr. C. singing some of his spiritual compositions, and "Father" Pierpont lecturing through his medium upon "The Life of the Spirit" to a large and intelligent audience. On Tuesday evening, Oct. 17th, I again served as his instrument to voice a practical lecture upon "Truth."

Much interest is manifested in our Cause in San Francisco, and many mediums are busy in their chosen fields of work. The Carrier Dove—a quarterly—and The Pacific Coast Spiritualist, a weekly publication, are doing good service. Their faithful editor, Mrs. Julia Schlesinger, has been untiring in her labors for the Cause, and much of its prominence and advancement upon this coast is due to her. Dr. Schlesinger is one of the most remarkable

for the Cause, and much of its prominence and advancement upon this coast is due to her. Dr. Schlesinger is one of the most remarkable mediums I have ever seen.

The Progressive Spiritualist Society opened its regular season of work on Sunday, Oct. 15th, in its new and handsome hall, with seating capacity for about eight hundred, and with ventilating and acoustic properties well night perfect. The program for the entire day and evening was a most entertaining and instructive one. Morning and afternoon Dr. Ravlin and myself officiated, followed by tests from various reliable mediums, and Mr. Longley sang at intervals. In the evening Dr. Joseph Rodes Buchanan gave a highly instructive discourse, which was followed by good tests from Dr. Temple and Mrs. Shriner. Orchestral music by the band, and baritone solos by Mr. Sandy, one of the most talented vocalists in the city, made up the musical part of the exercises. The receipts from the morning collection and the admittance fees of the ensuing session were very large, and proved most gratifying to the management.

the management.

At the close of the morning service a lady approached, and, handing me a copy of the BANNER OF LIGHT of ten years ago, requested BANNER OF LIGHT of ten years ago, requested me to read from its sixth page a spirit message given through my organism in the Free Circle-Room in November, 1883. It was a message from a young man, Fred Weatherbee, to his parents in San Francisco. The lady told me she was the mother; that in this message her son had alluded to matters talked of between herself and him before his death, and unknown to others. She said she was a Quaker at the time, but some friend sent her the message, and it was that which brought her into the light. Of course it was very pleasant to me to receive such assurances of the value of past labors in this strange land.

receive such assurances of the value of past labors in this strange land.

Perhaps my many friends who read The Banner will be interested to know that my husband and I have been engaged to work on Sundays with Dr. Ravlin for the above Society for the coming six months. Mr. Longley will sing, and I will lecture and answer questions under the influence of my guides. Dr. Ravlin is one of the ablest lecturers in the field, and a nower wherever he goes. We shall be started.

1 Polk street, San Francisco, Cal., Oct. 20th, 1893.

CONSUMPTION CURED.

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

SPIRITUALIST MEETINGS.

Albany, N. Y .- Spiritual meetings every Sunday from to 8, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street. Buffalo, N. W.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 24 and 74 P. M. Honry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prespect Avenue.

Haltimore, Md. — The Roligio-Philosophical Society meets every Sunday at 11 A.M. and 8 r. M. at Raines Half, corner Baltimore street and Post Office Avenue. Miss Es-tella Kapp, 1100 Clifton Place, Secretary.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Ayende, every Sunday at 10% A. M. and 7% F. M. Speaker, 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. Oleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7% o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

invited. Thomas A. Black, Chairman.

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

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

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

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

Everett, Mins.—Society Hall Sulvitual prescipes at

Everett, Mins. - Society Hall, Spiritual meetings at 2½ and 7½ P. M. Dr. O. F. Stiles, Conductor.

23 and 13 P. M. Dr. O. F. Stiles, Conductor.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10 ½ A. M. and 7 ½ P. M., also Thursdays at 8 P. M., in Lincoin Hall, 64 Pearl street. L. D. Sanborn. Secretary, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hal, Ionia street. Meetings Bundays, 10 ½ A. M. and 7 ½ P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Josselyn, President.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 63 Lowell street, Sec'y.

Children's Lyceum meets Sundays, 12 M., in the same Hall.

T. J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.

Milwanker, Wis.—Public meetings every Sunday in Fraternity Hall, 218 Grand Ave., at 2½ and 7½ P. M. Secretary, H. O. Nick, 213 Lloyd street. Lecturer for November, W. J. Colville.

Minnenpolis, Minn.—Services are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Westerfield, President. New Bedford, Mass.—First Spiritnalist Society meets Sundays, 2½ and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 114 and 74 F. M. Children's Progressive Lycoum meets every Sunday at 114 A. M. In the same hall. Mrs. F. M. Marcy, Conductor.

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

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 6024 Church Street. Mediums with remarkable gifts officiate. C. H. Stock-eil, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President. Oakiand, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

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

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Commbia Hail, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Portland, Me.—The Spiritual Association, Mystic Hail, Monument Square; meetings at 2½ and 7½ P. M. Mediums and speakers wishing to visit Portland should communicate with H. C. Berry, 189 Oxford street.

with H. C. Berry, 189 Oxford street.

Springfield. Mass.—The First Spiritualist Society—
Mrs. J. P. Smith, President (Pine street), T. M. Holcomb,
Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2
and 7½ P. M.

The Ladies' Aid Society—Mrs. H. G. Holcomb, President
(14 Howard street). «Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening. Strangers cordially welcomed.

Ing. Strangers cordially welcomed.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7½ P. M. in G. A. R. Hall, on 6th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis. Mo.—Spiritual Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

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

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 568 Main street. Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Howe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 3101 North Broadstreet, Philadelphia; Australia, Mr. Webster, 5 Peck-ville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Middelinan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato: Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. G. Robsen, French Correspondent, 186 Rye Hill, Newcastle-on-Tyne.

ROBERT COOPER, Pres.,

2 Manchester street, Brighton, Eng

Passed to Spirit-Life,

From Fitchburg, Mass., Oct. 21st, Lucy J., wife of Stephen

From Fitchburg, Mass., Oct. 21st, Lucy J., wife of Stephen W. Dudley, aged 62 years and 7 months.

She was a modest, unassuming, patient woman; a faithful wife and devoted mother, whose kingdom was her home. In this loved home the angels were gladly welcomed, and their ministry brought strength and cheer.

The silent messenger came suddenly, and as he released the spirit left the seal of heavenly peace upon the face. So bright were her hopes of the unseen life, and so quickly did she realize the change, that ere the day of burfal she gave token of her presence and of her joy in the change through a dear sister medium (Mrs. Cato).

The funeral took place from her late home, Tuesday A. M., the service being conducted by the Rev. Mr. Albion (Universalist) and the writer. A great profusion of floral tributes from loving friends made beautiful the spot where the body rested, and mourning hearts found sweet peace.

Juliette Yeaw.

Oct. 14th, Mrs. Addie F. Smith, wife of Cant Elmer H.

Oct. 14th, Mrs. Addie F. Smith, wife of Capt. Eimer H.

Oct. 14th, Mrs. Addie F. Smith, wife of Capt. Eimer H. Smith, of Springfield, Mass., aged 32 years.

She was a loving wife and mother; of a genial nature and excellent qualities. This beloved spirit has new gone forth from the mortal to enjoy the peaceful rest of the Home Beyond.

She leaves a mother, husband and child, to follow the throng innumerable; and "some day" the angels will bear them to be with her in their Father's house on high.

Words were spoken at the services by the Rev. Mr. Trask.

From Bingham, Me., Sept. 28th, Ans 1 Holloway, aged

nearly 81 years.

Bro. Holloway was one of the pioneer Spiritualists of Maine, and has been a subscriber and reader of the Banner of Light for over thirty years—from which he derived great comfort and consolation. With the exception of the last two seasons he has been a regular attendant at the Madison Camp-Meeting. His good name and most precious memories remain as a rich legacy to his aged companion, two sons and two daughters.

At his own request the writer attended the funeral of Bro. Holloway, which occurred at his late home in Bingham, Sunday, Oct. 1st. It was largely attended by relatives, friends and noighbors. His remains were interred in Solon.

solon.

May the angel-world shed the dews of love upon the sortowing ones and give them peace in that blessed truth which sustained him in life and supported him in the hour of death.

Dr. H. F. Merrill.

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

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Re-

"One ob de penalties ob greatness," said Uncle Eben, "is ter be specially conspicuous ebery time yer makes a fool ob yourself."—Washington Star.

Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S BreakfastCocoa

which is absolutely pure and soluble. It has more than threatimes the strength of Occa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and BASILY DIGESTER.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass, event was composed of men more advanced

than, those who had been present at previous

drawal from the legalized church (which act

was looked upon by the elect as extremely dis-

graceful), and have their names enrolled as

parishioners of some other church in the par-

from all church taxes, except such amounts as

The aforesaid sale so disgusted my father

and some others present that they went

through the ordeal of "signing away" to the

Methodist Church. The law made it a neces-

sity, if you wished to evade paving tithes to

the Presbyterian Church, that your name ap-

pear as a parishioner of some other church, re-

Mrs. H. S. Lake in Cleveland, O.

We are still going forward under the direc-

tion of our gifted lecturer, Mrs. H. S. Lake.

She is doing an amount and quality of work

which cannot be surpassed. Our audiences

continue to increase in numbers and enthusi-

The versatility of her mediumship and the

enthusiasm.
She goes to Anderson, Ind., for the month of

The most honorable office in the Roman

Republic was that of consul, so history says.

There were always two elected every year, one

each from the patricians and plebeians. The

L. S. ALLARD.

they saw fit to subscribe.

gardless of what your belief was.

Hot Springs, Ark.

Spirit of the Press.

"We Took Everything."

Speaking of the proposition now on foot regarding "Indian Statehood," a New York daily journal remarks:

These Indians are a magnificent remnant of the aboriginals who once owned this continent, and it would be one of the curiosities of his tory if they should some time partake of the general suffrage, and be represented by fulblooded red men in both Houses of Congress.

general suffrage and be represented by full-blooded red men in both Houses of Congress.

Something over two hundred years ago, or about six generations, we were dependent upon their race for even a slender foothold on these shores. They soon saw, however, that what was wanted was not a part, but the whole, and then they sharpened their tomahawks. Fate, evolution, manifest destiny was against them, and now they occupy only a few thousand square miles, while the rest of the continent is in the hands of the grasping pale-faces. They gave us a little, and we took everything. Now their race is scattered, a few hundreds here and a few thousands there; and we run their "native" country without allowing them a word in its counsels.

Most Indian tribes are dying out. The semicivilization which they have been compelled to adopt does n't agree with them, and they are becoming extinct. They want woods, but there are few forests left: they want lakes and rivers, but the supply of fish is giving out. Their chief dependence for food was the buffalo, but some years ago, when we had an Indian war on our hands, the government offered a bounty of twenty-five cents for every dead buffalo, hoping thereby to destroy the Indian's commis-

of twenty-five cents for every dead buffalo, hoping thereby to destroy the Indian's commishoping thereby to destroy the Indian's commissary, and, as a consequence, millions of these noble brutes were killed. Thirty years ago the Pacific trains were sometimes delayed for hours by herds of these creatures, numbering hundreds of thousands, but to-day you may roam over the great plains and not find a single one.

The peculiarity of the Five Nations is that they have taken to agriculture, have enormous farms send their gons in many increases.

they have taken to agriculture, have enormous farms, send their sons, in many instances, to Paris to be educated, and are a thrify, wealthy and remarkably intelligent set of mens. All other Indian communities are decreasing in number, but the Rive Nations, probably because they have assumed the habits of civilization, are steadily on the increase.

She Knew She would Die.

A short time ago Mrs. Thomas J. Jeffries of Butte City, Mont., was killed at a railroad crossing while out driving. Many of the friends of the deceased lady now recall a presentiment, she had of her approaching death and in the manner she met it. Only a few days before her death she called on several of her neighbors and told them she had an indescribable feeling of impending danger, and that she knew she would soon die.

Her friends tried to persuade her that there was nothing to fear from such a presentiment, and urged her to dismiss the matter from her mind. She would not be dissuaded, however, and requested the friend to whom she was talking to interest herself in the child when she was dead; also named certain of her neighbors whom she desired to prepare her body for burial. In fact, she made all suggestions for her funeral and the care of the child she would leave motherless.

A day or two before the fatal accident Mrs.

she would leave motherless.

A day or two before the fatal accident Mrs. Jeffries was out buggy-riding with a party. During the drive they had occasion to cross a railroad track. A train was approaching from the distance, and, although so far away that there was no danger, the lady thought the accident she so vividly expected was about to overtake her, and nearly fainted in consequence. When all danger had passed, her attention was called to the evident absurdity of her fears, but she simply maintained that the time had not yet arrived, and that sooner or later her presentiment would prove true.

As a further evidence of the lady's strange power to forecast and receive premonitions of impending calamities, it is related by one of her friends that some time ago she had a vivid dream of a funeral passing her door. She asked some one as to whose funeral it was. The answer, as she heard it in her dream, was that the dead person was her sister. Mrs. Jeffries felt that the dream portended something unfortunate, but was hardly prepared for the telegram which she received the next day, telling of the death of her sister, which occurred at her home in the East.—Ex.

The Best Coal to Buy.

When coal is the fuel of the household there is less care in getting the winter supply, writes Maria Parloa in a valuable article on "Opening the Winter Home" in the Ladies' Home Journal. Still there are many things to consider. Coal is a mineralized vegetation, of which there are many varieties. The two kinds most in use are anthracite and bituminous. The anthracite is the most thoroughly mineralized of all the varieties, and burns without flame. Good anthracite will contain upward of ninety per cent. of carbon. It will be hard, brittle, black and lustrous. Coal that has a brownish, dull look, and that will scale off, will be unsatisfactory—not burning well, nor giving the proper amount of heat. This is what is termed slaty coal. There is great waste, because of the large proportion which is not combustible, and it is unwise to buy at any price this kind of coal for household pur-

The anthracite coals are known by the ashes as white ash or red ash coal. The red ash burns more freely than the other, leaving but few cinders. If the chimneys do not have a good draught the red ash is desirable; or white and red may be mixed, as one would mix soft and hard wood. The red ash is always the more expensive. If the furnace has a good draught get large coal but if the draught is draught get large coal, but if the draught is poor use a finer coal, or some fine with the regular furnace coal. The coal for the cookstove should be rather fine. Grates and heating stoves will take coal of a larger size; but as it is not always convenient to get these sizes, consider the cooking range before the other stoves or the grates. Soit coal breaks other stoves or the grates. Soit doal breaks so easily that the size in which it is delivered to the housekeeper does not make so much dif-ference; still it should not be in such large pieces that it will be necessary to break them.

Saved by the Pencil Blue.

A writer in the Baltimore American [remarks an exchange] is tempted to tell a story at the expense of a gifted lady who began a few years

an exchange is tempted to tell a story at the expense of a gifted lady who began a few years ago a career as a society reporter. Every week her copy went to the editor beautifully written and faultless, considered as copy from the printer's point of view; but any little suggestion she wanted to make she ran along with the article in the following fashion:

"Mr. and Mrs. Brown-Smythe gave on Monday an elegant blue dinner of fourteen covers. (For goodness' sake spell the name Smy—last week it went in Smi, and she was as mad as hops about it.) Mrs. Indigo Blueblood has sent out cards for a ball, at which she will introduce into society her lovely daughter. (This is all right. This Mrs. Blueblood has some sense, and does n't in the least mind seeing her name in print. It's the other Mrs. Blueblood we had the fuss with.) Mrs. Uptown gives a pink tea as soon as Lent is over. (Do n't stick her down at the tail end of the column, whatever you do. I want to please her, anyhow, because last week she just went in as one of the many others.)"

If it had not been for the discriminating editorial blue pencil, that fashion and society column would have been very delicious reading on Sunday morning—since a printer follows copy, and a parenthesis on the paragraph's brim a plain parenthesis is to him, and it is nothing more.

A New Cure for Asthma.

C Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river. West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co. 1148 Broadway. New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

IN MEMORY-A TRIBUTE TO ONSET BAY GROVE.

The cottage gardens stand in line, in gorgeous bright array, With hollyhooks, and sweet-pea vines, and honeysuokle's spray; Petunia lifts her pale sweet face to rose's queenly

. alghta ... And dahlia stands with dignity up to the fence's

How radiant gladiolas smile, in their accustomed place. And the 'llly lends her fragrance still, with her re-

splendent grace. The gay sunflowers and heliotropes turn to the

sunny side, While wavy ferns and hydrangeas choose in the shade Brave marigolds and buttercups have with nastur-

tiums vied, These summer days as to the trees, the whispering winds confide; And other plants of modest bloom, whose names I

Cannot tell. Grow wild about the grassy slopes, and through the

glades as well. Now comes to view the shining beach, marked by the

sea weed's line, Which shows to changeful tides it is an ever change-

Look how the light cance and skiff dance nimbly o'er the wave, A motion lithe as long ago they to the red man gave.

See Wicket Island, clear in view, enfringed in silvery brilliancy of her oratory are a source of surspray. As autumn winds and silent sails steal slowly up the In addition to the work for our Alliance, Mrs. Lake is speaking for the Populist party at different points. Oct. 21st, in this city, she addressed an audience of at least twelve hundred workingmen, who received her with unbounded

'And now, as waning summer pales, a stillness falls , around And summer glories fall askance, as arrows to the

ground; A gold-flecked leaf from rustling oak, a needle from the pine, Are loving tributes nature gives—in fitness of design;

For long ago the native chief, with bow and feathers, trod

These very bluffs, and woods and hills to him were sa cred sod.

But come again along the shore when the tide begins to rise, And autumn lights with glowing torch her camp-fire in the skies.

Or else when restful twilight comes, and the round, red harvest moon. Majestically rides o'er the bay, or o'er the still lagoon

Oh! what a rapturous scene! how glint in glorious silvery sheen

The lapping waves, the shimmering path that light the way between!

Oh! peaceful grove of Onset Bay, under thy star-lit skies, How well thy free and simple art with beauteous na

ture vies! But lo! from out the quivering light, to our enrap tured eyes,

each from the patricians and plebeians. The consul must be at least forty-three years old, and must have held the office of questor, edile and prator. The consuls were the heads of the Republic, discharging all public functions, such as receiving ambassadors or assembling the senate. Their insignia were those of a king except a crown. They were always attended each by twelve lictors or servants, bearing the boxes or bundles of rods with an ax in the centre. The year was named after them, and any laws passed at their recommendation also went by their names. They commanded the armies of the Republic, and when both were with the same army they commanded on alternate days. Under the Emperors the office became an empty honor, vision comes, a vaporous mass, that seems to fall and rise-

It is-it is the Indian fleet, with greeting, shout and Their plying oars and birch canoes all wreathed in

immortelle. It is our harvest moon," they say; "we bring the pale-face peace;

n our bright hunting ground beyond all strife and vengeance cease." See how they come! Tecumseh great, and Masasoit

grand, Powhatan and Samoset too, now step forth on the

strand; And there is faithful Blackhawk, with the pappoose of his love,

King Phillip, and the Sem'nole brave-all from the shores above.

And still they come! a mighty host, far as the eye can Reaching into the wondrous night in vast immensity.

Past wrongs are all forgiven now, and in deep cadence Voices like many waters-" The Great Spirit loves us

Now the lights and shadows change—a thin veil falls once more. The glimmering sea shines through the mist, and now N. E. D. the dream is o'er.

(*This poem was specially written for and recited by Mlss Neille E. Dashiell of Washington, D. C., in the course of the exercises at the Harvest Festival at Onset for '93. It was received with great favor by the people, and is here reproduced, at the request of many of our patrons.—Eds.)

A Theologic Reminiscence. To the Editors of the Banner of Light:

The following incident, which occurred during my early life, will somewhat illustrate the pace at which "the world moves," or, in other tured by T. Brock, R. A., being especially good; words, the advance of civilization, religious "Carols of the Year—October," by Algernon Charles freedom and toleration.

When a very small boy, living in the old Bay State, there was a law compelling every man to pay tithes to the parish Presbyterian preacher. All citizens, no matter what their religious belief was, were enrolled by the town clerk upon the Presbyterian tithes-book, and compelled to pay tribute to Calvinism, the lawful Church of State, for which tax they must sell the last knife and fork and mouthful of food in the house to satisfy a Christian(?) preacher's love of pomp and pride, even though the helpless wife and children of the derelict were, in consequence, turned naked and destitute into the street, to beg, steal or starve.

My father once took me to a sale of this kind, in the parish of North Brookfield, Worcester County. The tithes were due the Rev. Dr. T.

S. The delinquent, one Zeph Dodge, an old "custom shoemaker and cobbler," was much given to his cups, and as a result neglected both tithes and family to some extent, but he had a most excellent and industrious though feeble wife and several little children. It was in the fall of the year, and the poor woman had the spring before secured a pig, which she had cared for and fed through the season until it would weigh eighty or one hundred pounds. This she had intended to convert into her win ter's supply of pork for herself and little ones. But the Christian (?) law must be enforced, the edict had gone forth, the tithes collector was on hand, "armed and equipped as the law directs" for carrying out a great Christian duty, and after going through the shell of a house and finding no raiment, furniture or food that would pay any one to carry away, he searched around until he found the pig in a little pen back of the house. The auxious woman came out crying and told her tale of woe-how she had striven to raise and fatten the pig, as her only hope for food of that kind during the long cold winter; but her distress and tears were of no avail; the inexorable Christian law must be enforced to the letter. The sale began, and the excise officer oried the pig for some time before any man bid, but at length some one of the church-members present plucked up courage and started the bidding. My father and two other men present made up a purse and bid the full amount demanded by the em issary of the church, took a receipt in full, and informed the persecuted woman that the pig was hers, for which kindness they were fully paid by her joy and gratitude.

of a very interesting mongoose, whose adventures are told in Mr. Kipling's own inimitable and charming manner. "Tom Sawyer Abroad" is a most fascinating serial by Mark Twain, the first installment of which appears in this number; George W. Cable writes entertainingly of New Orleans, and his article is finely illustrated; "The Children of the Plaisance," by Clara Doty Bates, is delightful, as well as instructive; these with other articles and stories, interspersed with poems, make up the table of contents of this truly unrivaled number. The Century Co., Union Square, New

Emperors the office became an empty honor though surrounded with much greater state.

November Magazines.

the first of a series of tales of India, contributed by

Rudyard Kipling. "Rikki-Tikki-Tavi" is the name

ST. NICHOLAS .- "Rikki-Tikki-Tavi" is the title of

WORTHINGTON'S MAGAZINE.-Those who are spe cially interested in the welfare of the Indian will read with satisfaction John H. Whitson's article on "The Ramona Indian School" at Santa Fé, New Mexico. The aptness and intelligence displayed by these dusky pupils will surprise some, and the marked improvement manifested after a very short period of training is most encouraging. C. T. Rodgers, M. D. contributes his third paper entitled "Random Notes on Hawalian Life," which is beautifully illustrated; more than the usual amount of fiction appears, inter spersed with poems, and the departments are full of interest. A. D. Worthington & Co., publishers, Hart-

THE MAGAZINE OF ART opens with "Sculpture o the Year: Royal Academy, Salons of the Champs Ely sées and Champ de Mars." by Claude Phillips, accom panied with eight fine illustrations, that representing a bust of Sir Frederic Leighton, Bart., P. R. A., sculp-Swinburne, is illustrated by W. E. F. Britten; an interesting sketch of "An Art Teacher: the Late F. W. Moody," is contributed by Owen Gibbons; Garnet Smith writes a charming article descriptive of the work of "Jules Breton: Painter of Peasants." accompanied with five beautiful illustrations of the artist's paintings; The Life of John Ruskin," by M. H. Spielmann, is illustrated with "The Scala Monument, Verona," drawn by Professor Ruskin: "Our Illustrated Note Book" is especially worthy of notice in this number. "The Chronicie of Art" and "American Art Notes are of great interest, as are other articles not mentioned here which also appear. Cassell Publishing Co., 104 and 106 Fourth Ave., New York.

UNIVERSITY EXTENSION, a monthly journal devoted to the interests of popular education, has been received: Published by the American Society for the Extension of University Teaching, Philadelphia.

WE CANNOT SPARE

healthy flesh - nature never burdens the body with too much sound flesh. Loss of flesh usually indicates poor assimilation, which causes the loss of the best that's in food, the fat-forming element.

of pure cod liver oil with hypophosphites contains the very essence of all foods. In no other form can so much nutrition be taken and assimilated. Its range of usefulness has no limitation where weakness exists.

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EASY LESSONS IN SPIRITUAL SCIENCE. Especially for the Young. BY MYBA F. PAINE.

Informed the persecuted woman that the pig
was hers, for which kindness they were fully
paid by her joy and gratitude.

The General Assembly preceding this little

An extract from the introduction reads as follows: "Our
only desires to simplify some of the beautiful lessons which
the loving spite teachers have been pringing to humanity
so that every child may comprehend them."

Emphlet, pp. 88. Pricel follows: 12 copies, \$1.00.

For sale by CQLEN & FIGURE.

EVERYBODY KNOWS HIM.

sessions, and had passed an enabling act for the liberties of the people, which gave them A Prominent Member of the Maine the right "to sign away," as it was then called -that is, they could go to the town clerk, and Legislature. by paying a fee make declaration of with-

What He Says Will Ring Over the Whole Land,

ish where they lived. This act freed them As the Trumpet Tongued Utterances of One of Our Great Men.

> The word of Hon. John R. Prescott, formerly a prominent member of the Maine legislature, is all powerful.

> Mr. Prescott lives at Rome, Me. Everybody knows nim, everybody respects him and everybody believes what he says. And it is an interesting story which he tells and an

eloquent tribute which he pays. "Thirty-two years ago," he says, "I was attacked with neuralgia in my face and head, mostly confined to the right side. There was not often a day or an hour that I was not suffering with that terrible severe pain, so severe a great many times that for several days and nights I could not sleep or take any food ex-

cepting a little gruel. "My nerves were terribly affected and I grew weak and feeble, as my many friends in the state of Maine, and more particularly in Kennebec County, will cer-

"About five years ago I was taken with what the physicians claim to be a liver and kidney trouble, a soreness over the right kidney; so much so that I could not bear to be rubbed.

"My bowels were very much constipated, could not urinate freely, and suffered severe pain at such times. "My troubles increased very much, and for the past six months I could not get up from my bed in the morning and dress me before I would be in pain in my

back and bowels. " I would often be forced to drop down and rest me, and many times be in such pain that I would cry like a child and ask why I could not die.

She goes to Anderson, Ind., for the month of November. During her absence, our esteemed and able old time worker, Mrs. F. O. Hyzer, supplemented by test mediums Harry Archer and Maggie Gaule, will be with us, so that our Alliance will continue to be well cared for until our pastor returns in December.

We are highly pleased to see The Banner keep steadily on its way, always maintaining its high standard of literary excellence.

Fraternally, Thos. A. Black. "I have used for the neuralgia all the liniments I have ever seen advertised for the cure of that disease, and for my nerves and kidney and liver trouble I have taken so many remedies that they are too numerous to mention.

"I have been treated by the leading physicians o Maine, have also been to Massachusetts to be treated by physicians in Boston, and from all I have received very little benefit. One eminent physician said that I could not be cured, and many physicians examined me and refused to treat me.

" I had given up taking medicine.



R. PRESCOTT, OF MAINE.

"About the middle of December, 1892, my wife had been reading some of the testimonials of Dr. Greene's Nervura blood and nerve remedy. She told me she wanted me to try one bottle of the Nervura.

"I said to her I had taken all the medicine I should. She sent to A. P. Cram, the druggist at Mt. Vernon, and bought one bottle of the Nervura, and said she

wanted me to give it a fair trial. "I commenced taking it about the 25th of Decemher. When I had taken it about two weeks the pain left me entirely from my back and bowels, and I can urinate freely without pain and the neuralgia troubles

me but very little. I gained in weight in the month of January twelve and one-half pounds. I am sixty-seven years old and can work now every day, while before taking Dr. Greene's Nervura blood and nerve remedy I could not

do any labor excepting a few chores. "I hope that any one who is suffering from any trouble with the nerves or liver or kidneys will give Dr. Greene's Nervura blood and nerve remedy a fair

trial. I know that they will get relief. "I can truly say that I thank God that such a medicine as Dr. Greene's Nervura blood and nerve remedy was created, and I still thank Him that I was induced

to take this wonderful medicine. "I write this without any solicitation." The cure of so prominent and widely known a public man as the Hon. John R. Prescott has created an immense stir throughout the entire State of Maine. His friends and acquaintances are surprised, nay, amazed, at his cure, for they had long looked upon his recovery as hopeless. People are calling on him from New

Sharon, Mercer, Belgrade, Mt. Vernon and Rome, and

people are writing him from all over the country, in-

quiring about the remarkable facts of this cure by this

truly wonderful health-giver, Dr. Greene's Nervura

blood and nerve remedy.

It is purely vegetable and harmless, and all druggists sell it for \$1. We would add also that it is the discovery and prescription of a well-known physician, Dr. Greene of 34 Temple Place, Boston, Mass., who can be consulted free, personally or by letter.

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The Poems contained in this volume are indeed Angel Whisperings, and are calculated to clevate the thoughts and bring sunshine into the hearts of its readers.

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of Light, and either carry in stock or will order the Spir itual and Reformatory Works which are published and for sale by COLBY & RIGH:

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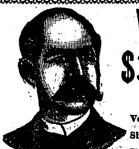
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Evolution in the Secular Press.

Among the many marked examples of progressive intellectual emancipation characteristic of the evolutionary progress of this age, the secular press stands prominent. Its best issues are emulating the leading thinkers of the Church in freedom of examination and boldness of expression. In fact, the secular daily press is unconsciously being forced to take a higher position, and to cultivate a broader field than that occupied by its predecessors of even a quarter century ago. Mere partisan journals, existing for the purposes of announcing a party shibboleth and earning fat dividends for their proprietors through an excess of advertising patronage, have been rel egated to the rear in journalism because advertising patronage is conditioned upon circulation, and circulation is largely based upon the popular demand as to the quality of the pabulum daily offered to its subscribers and

With an influence greater than that of the purely sectarian pulpits with their limited audiences, ministered to but one day, or two hours in each week, the secular daily press, in its proprietorship, has come to understand, through the sensitive nerve of material profit and loss, that the most thoroughly trained, progressive and best brain forces of the age, joined to sound moral and ethical ideas, must be called to the editorship and to fill the positions of editorial writers if the particular secular.journal is to succeed, either in politics or finance. Evolutionary forces are disclosed through these very questions which involve mental and moral growth and financial and business methods.

We are led to this analysis of the position of the successful secular press by reading the editorial utterances of a leading, and apparently most prosperous journal, to wit, the Boston daily Herald. It grapples with profound questions touching the departments of human life and its relationships, with a candor and frankness only excelled by its courage, and a fairness only restricted by its knowledge of facts, It analyzes and sifts the claims and pretensions of religious sectaries, the dogmatic assumptions of so-called scientists, the philosophies and methods of would be social reformers, with the same independence and fearlessness manifested in criticising partisan political utterances and acts of the party with which it is in nearest accord.

In a recent editorial entitled "Christianity Under Law," it discusses with great ability the claims of Christianity under its present creeds, forms and methods, to be the only true religious system, and the position and work of science in analyzing and bringing it to the supreme test of universal law. It is, in part, a review of an article in the October number of The New World, by Dr. Edward H. Hall, on "The New Unitarianism.". While Dr. Hall manifests the progressive liberal spirit, and meets the approval of his critic, yet the latter goes more directly into the pith of the whole subject, and presents it as a trained journalist is expected to do.

We make extended quotations from the editorial referred to, as showing the progressive thought of advanced secular journalists:

"It cannot escape the observation of every thought ful person that the demand for truth in religion is making great encroachments upon Christianity, as it has been heretofore understood. There are plenty of problems in any statement of religion which are left unsolved, and in the most orthodox statements of the

rather postponed than met and solved. It is easy to throw over a question into the ampernatural world because one does not understand it, and cannot give it adequate expression in the terms of natural law, and the old apologetic forms of Christianity, in which men conjured with the words ! miracle ! and 'supernatural. and referred everything to an unseen l'ower, have lost their meaning in the new conditions in which religious questions present themselves."

In speaking of the true field of scientific inquiry, and of the reforms in creedal ideas and practice already accomplished, the writer says:

"The true field for the scientific method deals with the question of the amount of infallibility that can be traced in Christianity, and the whole tendency of the methods of scientific thought is to reduce this infailibility, as far as possible, to the lowest terms. This is the meaning of biblical criticism, of historical inquiry into the origin of the Christian church and of the methods of its organization, of the searching of all institutions to see whether their traditions are based on facts or conjectures. The infa'lible Bible has gone; the divine institution of Sunday has gone; the insist ence that church going is essential to moral character-long one of the cardinal principles of Puritanism -is fast going out of fashion; and the intelligent peo ple in all our towns and cities are demanding that the searching light of investigation shall be turned upon a great many subjects from which the light of day has been religiously turned off in other ages. The scientific method, with all its gains in the material world, has undertaken to deal with the truths of Christianity for which many have claimed a supernatural origin, and it is now pressing this kind of investigation into the very heart of what are called the Christian mys-

Most aptly and tersely put are the facts touching the great drift of the age into liberal thinking, the supremacy of law in all things, and the discarding of the supernatural in religious mat-

If the accomplished writer had taken a still wider view of the situation and sought the cause of this manifest drift into new thinking and belief, this progressive evolution out of old dogmatic forms, he would have found in spiritual laws and spirit procedure a subject of the deepest interest to his readers, and one in which thousands of the most intelligent among them, including members of the Christian churches, are enjoying a practical interest.

An Indian State.

In the recent mad rush of settlers into the Indian Territory, six millions of acres were covered in one day by a motley crew of settlers, land speculators and adventurers. The last Indian appropriation bill authorizes the President to appoint three commissioners, at a yearly salary of five thousand dollars each, to negotiate with five civilized tribes of the Indian Territory for the extinguishment of Indian or tribal title, and to take the necessary steps for its erection into a State or States: The agreements made to be submitted to Congress for its ratification. But in coming to any agreement. various elements are likely to be in conflict. and numerous objections and difficulties are to be reconciled.

Jefferson, while President, first conceived the idea of an Indian State or community. The first step was the removal of the Indians then in powerful tribes from the States east of the Mississippi to the wilderness lying beyond that river. The process was a slow one, and to hasten it Congress passed an act in 1830 offering the Indians, as an inducement, a patent, or white man's title, which could not be taken from them. By treaty, also, they were guaranteed the right to make governments after the white man's model, conditioned only that they should conform to the Constitution of the United States.

Missouri and Arkansas soon began to crowll the "Indian State" beyond their further borders. Kansas and Nebraska jostled the petty tribes from north of the Ohio River. The other Territories crowded up likewise with their white settlers. At last the Indian Terri. tory was hemmed in. After the civil war was ended the visible scheme developed for getting all the tribes and remnants of tribes out of w young Territories. and them into a space where they could be more readily handled. The next step was a plan to get possession of the coveted Indian Territory itself for white occupancy or ownership. That was a plain intimation that there was no room in the Territory for any more tribes. Next followed the Creek, purchase and the opening of Oklahoma, set apart for the Cheyennes and Arapahoes. And now the opening of the Cherokee strip.

Five civilized and a dozen other smaller tribes are crowded in on the east. The pressure on them is to force them to sell their coveted land, where they have more than they need, or, where they do not, to consent to hold it in severalty so as to be able to sell it as white men do. They will then have to come in as a State, and thus come into competition with the whites, with the result very far from doubtful. Indian title records would soon be a reminiscence only. Oklahoma, with a white population of one hundred and fifty thousand. is at present desirous of taking these five civilized and the dozen other half-civilized tribes into a State of which its white settlers are a part, the Indians all told not numbering over one hundred thousand. They speak twenty different languages, come of widely-differing stocks, and are bound by no common ties of union. The Oklahoma legislators would make short work with them by the machinery of taxation. Is that the little scheme?

The five civilized tribes have each an American form of government, considered superior to that of New Mexico and not much behind that of the Territories. And they are described as rapidly becoming homogeneous. Intermarriage with the whites will very soon make a full blooded Indian a scarce article. English is the language used by law in their schools. Once subject these half breeds and full bloods, who are all small farmers and stock-raisers, to an invasion of eager, covetous, rushing frontiersmen, and they would go down out of sight before the wave in paupers' graves. They clearly need and are entitled to protection.

The Cherokees have so far relinquished nine million acres, and still retain five millions, over half of which is rocky, unfit for tillage and poor for pasturage. What is left them is degreat resources in coal, petroleum, natural gas, have grown up there, such as are found in United States mining settlements, the Nations at present holding these lands as common national inheritance.

The real question is whether the Indian Territory, as it now exists, shall be divided in two. Two States, each of the size of Ohio, could be made out of it. If we are to have a new State that shall be distinctly Indian, then it will have to be admitted that we are to tolerate Ohristian faith the difficulties which men feel are tion of States. It is a question whether the pop. thought and banish needless lamentings. Let serves success everywhere.

ulation of the different States shall be as nearly homogeneous as possible, or shall they exist as a discordant, unlike, unrelated group of peoples, whose variant languages, characters, habits, traditions and interests would naturally tend to divorce rather than to union. It would at least seem, all motives in the case aside, to be premature to hasten the erection of a State under conditions so untoyard and wholly unnatural. Nothing but greed explains the haste, and that means the Indian's pauperism and end.

Proof Undeniable.

An article in the Waco, Texas, Independent Pulpit, entitled "What is it that Spells?" attests the true liberality of spirit that governs that enterprising publication, and challenges the sincere respect of fair minded readers for its accentance to its hospitable columns. If the editor of the Independent Pulpit were not possessed of a truly liberal spirit himself, he would not have given it the benefit of the merited publicity he has done.

The writer of the article says that about the first of last December, while making an even ing visit at a neighbor's, two young women interested the company with what is called a weja (ouija) board." It had the letters of the alphabet, in capitals, arranged on it in two curved lines, the words Yes and No on the opposite top corners, the nine digits and a cypher underneath the curved lines, and at the foot Good by. On the large board was placed a small board standing on three short less, being an oval-shaped pointer; on this the young women lightly rested their fingers. It was, of course, Planchette in effect.

Being asked to direct some question to the board by them, he remarked to them that they must be careful to push the pointer to the right letters. Upon this the machine started off without waiting for his prestion, and spelled out the following reply to his remark: "Friend Edson is a sad doubter still." One of the ladies operating the machine, who was his niece, asked who it was that said that, and was promptly informed, the person answering having had his obituary, written by the questioner, recorded in The Pulpit the spring pre-The writer then asked the spirit if he all. found things, after leaving the body, anything as he expected, and was answered that he could, he answered that, with all the mistakes

of life, he would not. The name of the writer's father was next spelled, who had died forty-six years before; then the names of two of his wife's cousins; and after that a number more, with messages accompanying them. What he would like to have the readers of The Pulpit answer is " what spells out" these sentences if not the persons giving their names? Some were from persons whose names no one present knew. Some gave facts not known to any one present, that were afterward proved true.

The correspondent of our Texas contemporary will find a full answer to his question in the revelations of Spiritualism.

A Missionary Story from a Native.

Now this about American missionaries reads queerly enough. A native of Syria, Mr. Anton Haddad, said in a speech at Moslem beadquarters in New York that American missionaries should be kept at home and subjected to moral treatment themselves. "Stop sending to us your missionaries," said this Syrian. "The only fruits of their work so far to be seen is the appearance among my countrymen of certain vices never known before, and which are the regular accompaniment of your muchboasted Christian civilization. Keep your money, wasted for their support; or, better, use it to buy bread for the thousands of men, women and children who are starving in your very midst for the want of Christian charity."

ica. "We know nothing," said he, "of lynchings, suicides, robberies and assassinations. The principal aims of Christian missionaries in Syria seem to be money and comfort. The means of carrying on a luxurious life are obtained from credulous Christians under various pretexts, one of these being the necessity of maintaining a great number of high-salaried teachers. The truffirs, that there is no class. of people so ill paid as these teachers. They hardly get enough for the necessities of life. from ten to twelve dollars a month, which is far less than the mages paid by the missionary to his groom or cook. They treat their parish loners with the greatest contempt, do not call. on their sick, or take any interest in their moral or spiritual well-being. No wonder that they do not gain the love and confidence of my countrymen," .In the past sixty years, said Mr. Haddad, not a single Mussulman or Druse in Syria has been converted to Christianity by the American missionaries.

This is coming right down to fact, where we always want to be. This missionary business, in Syria at least, would seem to be a soft thing.

Action Instead of Sorrowing.

An always timely suggestion for one who is restless and discontented in his present condition, and would fain take some step that would help him up top higher one, out of present influences and surrounding, is, to take the shortest cub possible from what he sees as evil to what he believes to be good. In the pointedly ford three hundred thousand cases of sewing machine brief injunction of the prophet, let him at once cease to do eyil, and learn, to do good. Not sit down and sorrow over his past, puzzling his thought to discover whether his repentance is sincere, and if it is likely to be of any avail; but go forth instantly in action, perform some worthy deed, help some poor fellow mortal who needs help, and drive away gnawing remorse, that greedy tyrant of the soul, by actual service that will occupy the attention.

Some people take righteousness to be synony mous with continual repentance; as if being good, after having willfully or ignorantly been evil, was impossible without being at the same scribed as New England annexed to Kansas in | time miserable. What is repentance, and what comparison. The country they occupy has is the work it is fitted to do? Certainly not to disqualify us for just what we regret not lead, zinc and marble, and white communities | having done and confess that we wish to do. Then why hesitate, lingering over vain regrets and aimless griefs? If it had been better for us to do differently in the past, why not turn and do so now? Are the conditions changed and the circumstances different? Then take them as they are now; only get out of the wasting mood of regret for wrong doing by getting into the healthy mood of right-doing.

Without thinking much or at all about it,

reflection accompany the act, or, if not, then let it come afterward. A stain cannot be washed away without doing something toward it; mere idle lamentation over it is as foolish as it is of no account.

Activity in the right direction is sincerely facommended as a specific for the cure of all tificase arising from former activity in a wrong direction. A practical, working repentance is far more efficacious and sensible both than when they poultice conscience, as some do. A. If instead of cultivating a despondent mood they were to begin and do a positively good deed the difference would prove to be wonderful.

The Sympathy of Religious.

In his address before the Parliament of Rethis was not after all the first American parliament of religious, the first one being coincident with the very foundation of this government, and accepted in illustration of its workings. When the Constitution of the United States was adopted by the Convention in 1788, and a commemorative procession of five thousand people took place in Philadelphia, then the of the school board, and has been especially efficient seat of government, a place in the triumphal march was assigned to the clergy, and the Jewish rabbi of the city walked between two Christian ministers, to show that the new republic was founded on religious toleration—that was the first American parliament of religious.

Col. Higginson said it seemed strange that no historical painter, up to this time, has selected that fine incident for a theme. It should have been perpetuated in art, like the landing of the Pilgrims, or Washington crossing the Delaware. And side by side with it might well be painted the twin event which occurred nearly a hundred years later, when in 1875 Ismael Pasha, then Khedive of Egypt, a Mohammedan country, celebrating by a procession of two hundred thousand people the obsequies of his beloved and only daughter, placed the Mohammedan priests and Christian missionaries together in the procession, on the avowed ground that they served the same God and that he desired for his daughter's soul the prayers of

During the interval between these two great symbolic acts, the world of thought was revofound them "much better." To the inquiry lutionized by modern science, and the very whether he would return here to live if he fact of religion, the very existence of a divine power, was for a time questioned. Science rose, like the caged Afreet in the Arabian story, and filled the sky. Then, more powerful than the Afreet, it accepted its own limitations and achieved its greatest triumph in voluntarily reducing its claims. Supposed by many to have dethroned religion forever, it now offers to dethrone inself and to yield place to imaginative aspiration-a world outside of science-as its superior. This was done when Prof. Tyndall, at the close of his Belfast address, uttered the memorable statement that religion belongs not to the knowing powers of man, but to his creative powers. If creative imagination is to be the standard, the humblest individual thinker may retain the essence of religion, and may have not only one but all of these vast faiths at his side. Each of them alone is partial, limited, unsatisfying; among them all there is sympathy.

> At the close of an elequent address before his Boston congregation, entitled "The White City," Rev. M. J. Savage summed up a fine portraiture of the World's Fair-just closed -by the following (among other sentences alike replete with the spirit of the age):

"I have spoken to poor purpose this morning if I have made you think of the White City only as a great display. I wish you to think of it rather as a revelation of what is in man. John's city was to come down from God out of heaven. Our White City springs from the heart of humanity, from the mud and the dust, and reaches toward heaven. We have any more away off in the skies.... I would have The speaker declared that the condition of you, then, think of this White City as a revelation of Syria was morally far superior to that of Amer- what is in man, of a revelation of what is in God as manifested through man."

> As THE BANNER will soon commence on its sixth page Answers to Questions (forwarded to this office for the purpose,) by the spiritual guides of MB. W. J. COLVILLE—to be regularly continued-it behooves the friends on the mundane sphere of life to send their queries in at their earliest convenience, addressed to Colby & Rich, 9 Bosworth street, Boston.

The answer of the control as to the practical realities of the higher life; and the message of Spirit J. H. W. Toohey concerning heredity and its beritages (sixth page), are worthy of thoughtful perusal.

The "Banner Correspondence" this week (second page) will be found (as to contents) to be of varied and special interest.

The finest display of oils at the World's Fair, and the best ever made at any exposition, was that of Mr. William F. Nye, of New Bedford, Mass., who has been awarded a medal and diploma by the judges of the Columbia Exposition. The absolute purity of these olls, their non-drying and enduring properties under extremes of heat and cold their brilliancy, and freedom from matter that will form a residuum in time-keepers, etc., have already won for Mr. Nye medals at Paris, Vienna, Philadelphia, Chanx de Fonds and many other famous expositions. The extent of Mr. Nye's business may be imagined when it is stated that aside from his immense sale of watch oils, bicycle oils and lubricating oils for machinery of various kinds, during the last twenty years he has shipped from New Bedoll alone.

Mrs. L. L. Bedell of Denver, Col.-formerly known to THE BANNER's readers as Mrs. E. A. Wells, materializing medium, of New York City-called at our office on Tuesday last. She left her home in Colo rado as a delegate to the Spiritualist Convention in Chicago; attended the World's Fair; made a brief tour to the Eastward, and was at the time of her visit to us on her way back to Denver, to which city we wish her-in these days of railroad accidents-a pleasant and safe return. While at our office she bore en-thusiastic witness to the good service being done in Denver by the "Woman's Spiritualist Progressive Workers," a society whose members have put their hands to the plow of progress with no intention of 'looking back."

LYMAN C. HOWE.—This able lecturer upon spiritualistic subjects closed his successful engagement at the First Spiritual Temple (Newbury and Exeter streets), this city, of which Mr. M. S. Ayer is Chairman, last Sunday atternoon. Spiritualist societies should keep Bro. Howe constantly employed in sowing the good seed everywhere. We recently had a pleasant interview with him at THE BANNER office.

MRS. NELLIE J. T. BRIGHAM-who has been edifying Boston Spiritualists in her addresses of late before the Spiritual Temple Society which worships in the Berkeley Hall-made us a pleasant call last Satstrike at once into some act of goodness, no urday at our office. Mrs. Brigham is well known to race distinction in the creation and composi- matter where, that is likely to occupy the the friends in New York and New England, and de-

Rabbi Schindler to Leave Us.

The regret at the (proposed) dissolution of his connection with Temple Adath Israel in Boston by Rev. Dr. Solomon Schindler'is sincere and universal. He will be greatly missed in Boston, where he has for many years been an intelligent, liberal, and active couperator in work for the largest public good. For nearly twenty years he has directed the spiritual welfare of the congregation to which he ministered. Many reasons are given for his sundering of the relations so long sustained to his people, and sundry specfeeling sorrowful to no purpose. Men mistake ulations are indulged in respecting his future intentions. The separation will not actually take place tender conscience need not be a sickly one. till next May. His reported complaint is of the spathy of his congregation, which he is unable to convert into desired enthusiasm. Can it be possible that his liberality of sentiment, and fearlessness of aptiquated customs, have too widely divided him from the conservative portion of his flock? In Dr. Schindler's retirement all will unite in saying that Boston will lose an able occupant of one of her pulpits, as well as ligions at Chicago, Col. Higginson observed that a men of an interesting and strong personality. He is a broad humanitarian and liberal as well as vigorous thinker, and an earnest disciple of the universal religion of the future; a man of very high literary attainments, and a versatile and couragrous writer. He has produced a number of works of decided mark and instructive value, besides being a popular and prolific lecturer. As a citizen he ranks with those most esteemed. He has been unanimously elected a member in his services as secretary of the Hebrew Benevolent 8 ciety.

A Season's Dreadful Slaughter.

The destruction of human life by the railroad disasters at the West that have rapidly followed one another. challenges a loud expression of its condemnation by the voice of public sentiment, and provokes a demand for locating the responsibility where it rightly belongs. It is high time that the guilt be fastened upon other responsible parties than the overworked railroad employes on and off the trains. These horrors have of late been accumulating much, too horribly fast. All the fault cannot in justice and reason be laid upon the helpless employés of the roads. It, of course, is their first and last duty to exercise the utmost care in rnpning the trains, and while they are justly and most naturally held directly amenable for the occurrence of these terrible collisions, the corporations that employ them are by no means to be absolved from responsibility, inasmuch as all the haste, uncertainty and irregularity occurring is owing primarily to their management, and especially to their notorious miscalculation in employing an insufficient number of men on the different roads, and thus greatly overworking those upon whom is finally put the enlarged burden. Public opinion is really the judgment bar before which these railroad corporations must be brought, and the account to which they are held cannot be too rigid in view of the dreadful occurrences of the past season.

Mayor Harrison's Death Predicted.

In this era when the secular reportorial imagination is so vivid that his present-day narratives often require the after endorsement which time brings to truth, it is not easy to divide the reliable story from the baseless "scoop"; we therefore give the following for what it is worth, premising, however, that it was printed as a Special Dispatch by the Boston Journal, a most conservative paper in all matters whatso ever:

"Chicago, Oct. 30th.—Several of Mayor Harrison's friends at the Illinois Club have recalled an incident just previous to his late election, in which his death

just previous to his late election, in which his death was predicted.

One day he visited a fortune-teller, and had his fortune told by palmistry. The woman told him, it is said, that he would again be Mayor of Chicago, and that, too, in the supreme moment of his glory, and further, that he would again become engaged to be married, and that his new term of Mayoraity, and his preparations for the marriage, would cause his death. The details of the future were left vague. The central thoughts, however, were another term as Mayor, another marriage and death; and the prediction made a profound impression on Mr. Harrison's mind.

He thought of it constantly, and spoke of it frequently to his companions. The Southern superstitions that attended the dead Mayor's cradie were present at the fatal shooting, and in his latest consciousness he doubtless regarded the act of his assassin as the hand of fate."

Novelist Howells on Woman Suffrage. Commenting on the World's Fair to an interviewer

in New York, Howells, the novelist, spoke cursorily of the woman's building, and then touched on the subject of woman suffrage, which he did not think all women wanted. "Certainly," said he, "I believe in women having the suffrage. I don't see why they changed our point of view. We do not look for God are not just as well prepared for it as nine-tenths of the men. Woman's influence would be a valuable power if it could be felt in politics. Perhaps our women are not as conversant with political issues as English women, for in England politics are social. Here politics are extra social. At dinner in England women sit down and talk politics just as men do. But they have the thing all in a nutshell there, it is so small and easily handled. Here it is all on such a vast scale you can't make politics a social affair. But I do u't see why women cannot and do not think as sanely and wholesomely as men. In fact, I think they do so now; the defect in their minds is a matter of training, not a defect of nature."

A Mournful Close.

The great and successful World's Fair at Chicago was closed Oct. 30th-as by Act of Congress-but there was nothing of gladness and congratulation in the White City at this final act. The date, by official program, was to have been observed as a "Columhus memorial day." but when it arrived the great city of Chicago was in mourning, its chief magistrate-Carter H. Harrison, Mayor-lying dead at his residence, a victim to the revolver of an unbalanced

This bloody event has been so fully detailed by the daily press that no attempt is here given at its recitation. In consequence of the sad occurrence the officials of the exposition unanimously decided to close the Fair without any of the exercises and festivities which had been planned; and respectful memories of the slain Mayor occupied the place of those of the 'dauntless world-finder" for whom the final day had beën named.

Dr. Addison D. Crabtree, whose card may be seen on page five to-day, has been long and favorably known as a successful healer of the sick at a distance. He is consulted far and wide on all diseases, and has the reputation of curing where others fail. Apply in person, or by letter.

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

Owing to sickness at home, Dr. C. E. Watkins informs us that he is compelled to postpone his visits. to Boston for the present; until further notice all correspondence for him must be addressed, "Ayer, Mass.,

THE BEACON, the third number of which has been received, is a new weekly journal devoted to the diffusion of higher thought, and to psychic phenomena. Published by The Beacon Co., 1117 15th street, Den-

"A Shaker Centennial," by S. W., next week.

J. M. W. Yerrington, the well-known stenographer and court reporter, passed to spirit-life from his home on Tudor street, Chelsea, Mass., Oct. 80th, his decease proceeding from a complication of diseases. He leaves a widow, two daughters and a son. Mr. Yerrington has occasionally, in past years, done most excellent work in his specialty for THE BANNER in reporting the addresses at Music Hall and elsowhere of spiritual veterans, since passed on, or still on earth awaiting their guerdon in the skies.

In the reign of Louis XVI, the hats of the ladies were two feet high and four wide. Whew!

NEWSY NOTES AND PITHY POINTS.

- A little theft, a small deceit,
 Too often leads to more.
 Tis hard at first, but tempts the feet
 As through an open door.
 Just as the broadest rivers run
 From small and distant springs,
 The greatest crimes that men have done
 Have come from little things,

It is proposed to celebrate at Palne Memorial Hall, this city, next January, in connection with the usual ceremonies on the anniversary of Thomas Paine's birth, the centenary of his great work, "The Age of Reason." which was issued Jan. 27th. 1794.

Is it any wonder that when money buys legislation for private advantage our national elections have become gigautic auction sales, at which the honors and emoluments of the Republic are sold to the highest bidder.—Ex.

It is announced that Col. Ingersoll will lecture in the Boston Theatre, Sunday evening, Nov. 12th.

A well-known geologist has computed the earth's age on the basis of experiments made on the effect of heat and pressure on certain rocks. He concludes that the earth's age as a planet is 24,000,000 years.

Judging from the rapidity with which he galloned across the continent, the Archduke Franz Frederick intends to write a book about the United States.

The temple of Ypsambul in Nubia is cut from a solid rock and its entrance is guarded by four statues, each sixty five feet high, twenty-five feet across the shoulders, the face seven feet long, the ears over three feet in size.

Two or three geranium leaves added to crab apple felly will give it a delicious flavor.

Minister-"Good morning, Janet. I am sorry to hear you did not like my preaching on Sunday. What was the reason?" Janet-"I had three verra guid, reasons, sir. Firstly, ye read yer sermon; secondly, ye didna read it weel; and thirdly, it wasna worth readin at a'!"—Tit Bits.

The "regular" students of a Weslevan University in Connecticut have "qualled" before the incoming tide of female scholars; the friends of coeducation could name quadrupeds to whom said males could be compared, in their jealous action.

Dr. Briggs's complaints being dismissed by the New York Presbytery, and the action of the General Assembly endorsed (practically), the grand "heretic " stands before the world on his own great merits. What will be his next step?

Never affect or assume a particular character, for it will never fit you, but probably give you ridicule; but leave it to your conduct, your virtues, your morals and your manners to give you one.

The Paccination Inquirer (Eng.) prints this forcible extract at the head of its title page. Although framed for readers in England, it is equally applicable in justice to the law makers of America. How do the medical bigots in New York, who are now, on the basis of a filmsy panic, enforcing "will ye nil ye" the compulsory vaccination law existing in that city, enjoy the reading of these outspoken words by Prof. New

"Against the body of a healthy man Parliament has no right of assault whatever under pretense of the Public Health; nor any the more against the body of a healthy infant. To forbid perfect health is a tyrannical wickedness, just as much as to forbid chastity or sobriety. No law-giver can have the right. The law is an unendurable usurpation, and creates the right of resistance.—Emeritus Prof. F. W. Newman."

Probably the most profitable venture at the World's Pair was the Ferris Wheel. Though it was not ready until two months after the Fair opened it paid for itself nearly twice over. It carried more than a million people at fifty cents each, and recently car ried forty-five thousand in one day.

A conservative young man has wound up his life be-fore it was unreeled. We expect old men to be con-servative, but when a nation's young men are so, its funeral bell is already rung.—Henry Ward Baecher.

It is commonly said that Lord Baltimore made religious freedom the basis of his colony of Maryland. The freedom, however, was limited to those professing to believe in Jesus Christ, accompanied by a proviso that any person who denied the Trinity should be punished with death. Maryland, therefore, was no place for Jews, and the vigorous exclusion of all professors of the Jewish faith was maintained for a long time after the war of independence.

During a large part of the Seven-Years' War, Frederick the Great carried an ounce of corrosive sublimate in his pocket to use in case of hopeless disaster. On one or two occasions, it is said, he came near swallowing it.

Pittsburgh, Pa., had a fire loss of over \$1.250,000 Oct.

[THEIR PECULIAR QUALITY.]—First Train Robber—: Funny thing about these here air ships." Sea and Train Robber—: What's funny about 'em?" First Train Robber—: Why, if the inventors ever succeed in holdin' 'em up, we can't. See? "—Indianap cits Joseph

Herbert Spencer, the distinguished philosopher, though not seriously ill, is growing feebler, and his invalidism is becoming chronic. He is confined to the house in London most of the time, and does little writing. His malady makes him exceedingly nervous, irritable, and eccentric in many ways. His family and friends humor him most indulgently, and occasionally he rewards them with flashes of good humor

I'll leave all this mighty sarching 'tel I reach th' other side;
I'll treat all men as brothers while on this airth I bide,
An'let "love" be my motto 'tel I enter in th' door
Of that great Religious Parl'ment where creeds don't
count no more.
—Minnie A. Snell.

A London correspondent of a leading New York journal writes that the popular crusade against the slaughter of birds for their plumage has been resumed in London. Even The Times has turned its editorial thunders against the feminine vanity which gratifies itself at the expense of such cruelty.

On Saturday afternoon and evening, Nov. 4th, at the Columbia Theatre, Pauline Hall will present to each lady and child holding a reserved seat a handsome doll from the cart she brings on in the role of Amadee, the peddler. This will be a unique feature of the performance, and one highly appreciated by the little folks.

A DISTINCTION.—"Would you like to read the newspaper?" "No, thank you. I haven't my glasses, and I cannot see without them." "Heaveus, that's strange! The more glasses I use the less I can see."—Schalk.

The rumor that Rabbl Schindler is to become an editor has an alluring sound. The Rabbi has a ready pen, and is eminently a man of soher sense.

He (thoughtfully)-" When a man marries twice. which wile does he take when he gets to heaven?"
She (who loves him, dreamily) - "Neither; a man who marries twice does n't go to heaven."

The cause of death by lightning is the sudden absorption of the electric current. When a thundercloud which is highly charged with positive electricity hangs over any certain place, the earth beneath it be comes abnormally charged with the negative electric current, and a man, animal or other object standing or lying directly beneath also partakes of the lastmentioned influence.

The total receipts of the World's Fair, at Ohicagowhich closed Oct. 80th—are estimated at \$28,400,000.

The bill for an elevated road is abandoned. It is the end of rapid transit in this city for several years, so the daily papers say. But we hope not. If Boston capitalists would oftener invest their funds at home instead of abroad it would be, in the long run, better for all concerned.

Now that the New York papers have begun to chronicle the names of the fashionable people who attend church in that city on Sundays, together with descriptions of the clothes they wear, it is tolerably safe to predict a revival of church-going in that great metropolis of vanity.

MEETINGS IN MASSACHUSETTS.

Lynn, Cades Hall .- Last Sunday, Oct. 20th, Mr. J. Frank Baxter spoke for the First Society. Very large and enthusiastic audiences were out both afterlarge and entiminatic audiences were out both afternoon and evening, that of the evening crowding the capacious hall, notwithstanding the seats were closely packed. Mr. Baxter has always been popular among those in Lynn interested in liberal, and spiritual thought and reform, and his audiences were by no means disappointed with his grand lectures, excellent music, most appropriate opening and closing, poems, and spirit descriptions. Accurate, maryelous, impressive and convincing. Nothing but praise was to be heard on every hand, even skeptics and non-believers according to him honor and applause. All will look for his coming on Sunday, Dec. 10th, his next appointment in Lynn, with great delight and expectation.

The Hon Sidney Dean, that able and eloquent exponent of the Spiritual Philosophy, will be the speaker for next Sunday, November 5th.

Saganone:

[The synopses of Mr. Baxter's lectures will appear next week, being unavoidably delayed from lack of space.—Eds. B. of L.]

The Spiritual Fraternity held two interesting meet-

The Spiritual Fraternity held two interesting meetings on Sunday.

In the afternoon Mr. L. D. Milliken offered the in-In the afternoon Mr. L. D. Milliken offered the invocation, followed by a few pointed remarks, and several readings. Mrs. I. M. Shackley of Bostou gave some fine readings and tests, and Mrs. Webster tests and readings for nearly every person present. In the evening, after singing by the audience, Mrs. Webster volted a fine invocation, and Mr. Southwick read a poem in an acceptable manner. After singing, Mr. Millikin gave some fine tests and readings, and Mrs. Webster a large number of tests.

Next Sunday afternoon local mediums will participate in tests. In the evening by special request Mrs. Webster will give all the time to her little control "Sunbeam"

The avenings of Nov. 12th and 18th A. F. Tiedele will

"Sunbeam"

The evenings of Nov. 12th and 19th A. E. Tisdale will occupy our platform.

MRS. E. B. MERRILL.

53 Lowell street.

The Children's Progressive Lyceum met, as usual, in Providence Hall, on Market street, at 12 m. Singing and responsive reading by Conquetor and school. ing and responsive reading, by conquotor and sonou, instruction of groups, and intermission, after which the following interesting program was given—musical director, Mrs. J. P. Hayes: readings, Alice Peabody, Murtie Merrill, Flossie Merrill, Gracie Hines, Annie Martin, Mrs. A. S. Hines, Mrs. E. B. Merrill; song, Miss Amy Adams; remarks, Dr. Furbush; I. A. Pierce, Mrs. Shackley, Mrs. Webster, Mrs. Hayes, Dr. Fernald.

MRS. A. S. HINES, Lyceum Sec'y.

Bleirose Highlands. - Mr. D. Evans Caswell's subject for the discourse of Sunday, Oct. 28th, was entitled "Buddha, the Torch of the East?" The musical

titled "Buddha, the Torch of the East." The musical numbers of the service were rendered by Miss Elizabeth C. Sauger. Mrs. Wood of Stoffenan furnished a poem on the text of the morning's lecture.

Mr. Caswell'a guides briefly summarized the salient features of the earth-life of Buddha, the Messiah of the East. The discourse covered points of resemblance between the teachings of Jesus and those of Buddha. The analogy thus furnished established the universality which stamps these twin systems of religious thought. Buddha and Jesus are representative lights of the Christ-sphere. They do not antagonize, but they are bound to each other by that immortal tether which unives in interior communion beings who devote their lives to the building up of God's kingdom on earth. Buddha symbolizes fire; Jesus, the soul's peace. Mr. Caswell also read excerpts from the writings of Buddha. ELIZABETH O. SANGER. Services next Sunday, as usual. These exercises, which are public, are held at the home of Mr. Cas-

Maiden.-Sunday evening, Oct. 29th, Mrs. C. Fannie Allyn addressed the First Spiritualist Society in her usual elequent style on subjects handed to her from the audience—closing with an inspirational poem. Prof. J. W. Kenyon also addressed the people, and was followed by Mr. Osgood F. Stiles, who gave a few tests.

On Sunday evening, Nov. 5th. 1893, the lecturer will be Mrs. Emma Miner, who will give tests after the

The Ladies' Aid will have a mystery sale of envelopes, an entertainment, a short lecture, and tests by Mr. F. A. Wiggin, at Odd Fellows Hall, on Thursday evening, Nov. 9th.

J. R. S.

Fitchburg .- Oct. 22d Nettie Holt Harding of East Somerville officiated for the First Spiritualist Society both afternoon and evening. Large audiences listened with close attention to the speaker's able and eloquent addresses, followed by tests and spirit de-

occiptions.
Oct. 29th a parlor meeting was held at the home of Mrs. 8. 8. Applin at 7 P. M; local speakers and test mediums, with good music, gave a most interesting and profitable service.
Next Sunday, Nov. 5th, F. A. Wiggin of Salem, Mass., will occupy the platform.

DR. C. L. Fox, Sec'y. Worcester .- Mrs. Emma Miner gave us some interesting discourses and correct readings Oct. 29th.

Nov. 5th Mrs. Hattie C. Mason will give addresses and tests.
Nov. 3d, at 3 P. M., business meeting of the Woman's

Nov. 30, at 3 P. M., Dusiness meeting of the woman's Auxiliary at 7 Mason street.

Our Lyceum holds very instructive and entertaining sessions. Old and young participate heartly in the exercises.

GEORGIA D. FULLER, Cor. Sec. y.

7 Mason street.

New Bedford.-Sunday, Oct. 29th, Mr. Oscar A. Edgerly closed his engagement with the First Spiritualist Society of this city. Good audiences attended both services, and were well repaid for so doing.

Mr. Edgerly has made many friends during his stay
with us. We consider societies fortunate indeed
who have secured his services.

Next Sunday the gifted test medium, Mrs. Carrie F.
Loring of East Braintree, will occupy our platform.

SEC'Y.

Newburypers.—Oct. 29th Mr. Joseph D. Stiles, the noted test medium from Weymouth, was with us. He was met by a fine audience and was at his best. His remarks and poems were well received, and the tests given by "Swift Arrow" (Mr. Stiles's Indian control) were readily recognized. Mr. Stiles will be with us again in December.

N. xt Sunday Mr. E. Andrus Titus of Abington Station is our speaker.

F. H. F.

Everett (Society Hall, Everett Square) .-- Oct. 29th well attended meetings were held, afternoon and evening. The following named participated in reevening. The following names: passing the following marks and tests: Mrs. Shirley, Dr. Quimby, Mrs. Buck, Mr. Adams (Lynn), Mrs. Brown, Dr. Stiles. Musical selections, Miss Locko.

Meetings in this hall regulariy on Sundays. 2:30 and 7:30.

O. F. STILES, Conductor.

Chelsen.-Oct. 29th, morning circle; 2:30 P. M., tests Mr. and Mrs. Anderson and Mrs. Slight. Evening, Dr. Franks gave readings, Mrs. Anderson tests, Mr. Anderson tests and readings. Music by Mr. and Mrs. Anderson and Master Turner.

W. Anderson, Chairman.

Lycoum Ladies' Aid Association. Dwight Hall, Boston.

To the Editors of the Banner of Light: The readers of the Banner may not be fully aware that another society has been formed in the good city of Buston for the 'propagation of spiritual truth and the good work of refleving suffering humanity. It is an auxiliary to the Children's Progressive Lyceum, which has such a strong hold upon the intelligent public, and is doing a vast amount of good. Mrs. Maggie F. Butler is President, which is a sufficient puarantee of its success. The other officers are Mrs. Woods. Secretary, Mrs. Sarah H. Frost, Treasurer. At their last regular meeting, on Wednesday afternoon and evening, quite a large audience was present, yet not so many as the objects and real worth of the society demand, and all are urged to give a portion of their time to the Lyceum Ladies' Aid.

The afternoon was devoted to business; supper served at 6:30; after which an hour was passed in so cial enjoyment, and all present seemed to have a good time and were made heartily welcome.

The evening's literary entertainment opened with a plano solo by Mrs. Sarah H. Frost; a very fine rectation was given by Lulu Smith; Dr. C. E. Huot gave several tests, and illustrated the power of the spiritworld to catch the thoughts of different persons in the audience as they were thrown out unconsciously. His readings were very well understood and appreciated.

The prominent speech of the evening was made by good city of Buston for the propagation of spiritual

the audience as they were throughout the readings were very well understood and appreciated.

The prominent speech of the evening was made by the President, Mrs. Butler. After giving several tests, which were well recognized, she said that every Wednesday evening was to be given to the spirit world, and some medium will be placed upon the platform who shall help us to come nearer in communion with those who have gone before, and thus bring us nearer the great Supreme Intelligence who holds, as it were, all these instruments in the hollow of his hand. Her remarks in regard to the order to be maintained at these meetings should receive the heartly approval of all. Little Eddie sang several of his interesting characteristic songs, which were heartly applauded.

Special talent is engaged for the next session, and it is predicted for the Lyceum Ladies' Aid a glorious future and deserved popularity.

Remember the meetings are held every Wednesday afternoon and evening at Dwight Hall, 514 Tremont street.

F. A. HEATH.

Beware of too much good staying in your hand. It will fast corrupt and breed worms. Pay it away quickly in some sort.—Emerson.

A SPLENDID SPIRITUAL BOOK!

WIFE, MOTHER, SPIRIT, ANGEL.

By PROF. CARLYLE PETERSILEA.

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

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

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

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

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

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

Send in your orders to the publishers, as above.

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 closed his engagement at Baltimore, Md., Oct. 29th, and officiates for the Spir-itual Conference in Philadelphia for November. Has a few dates unfilled for '94. Address box 607, Birming-

Mrs. T U. Reynolds is engaged in Troy, N. Y., with the society of which she is pastor; begins engagement at Glen Falls Nov. 1st. Has a few open dates through the season. Address 1637 6th Avenue, Troy.

G. W. Kates and wife will speak and give tests in Dubique, Ia., during November, in Pittsburgh, Pa., month of December. Would like engagements near Philadelphia. Pa., for January, and enroute West for February. Address as per route or Manitou, Col.

Abble N. Burnham spoke in Boston Oct. 15th and 16th. Will answer calls to lecture. Address Station

A Boston Mass.

A. Boston, Mass Bishop A. Beals speaks at Stockton, Cal., the month of November. Can be addressed there for en gagements for the winter months.

gagements for the winter months.

Dr. Geo. A. Fuller, having closed a two-months' engagement in Philadelphia and vicinity, has returned to New England, and will lecture in the following places during the month of November: 5th, Duxbury, Mass.; 12th, Portland, Me; 13th, Brockton, Mass.; and 26th, Lynn, Mass. The Doctor has some open dates in January, February and April, '94. For particulars address him at his home, 7 Mason street, Worcester, Mass.

W. I. Celville is now in Chicago W.

Mass.

W. J Colville is now in Chicago, Ali, lecturing at Health College, 8 South Ada street (West Side), and in Athenœum. Thirty-first street (South Side), and wednesdays. Thursdays and Fridays. On Sundays he speaks for the Spiritualist Society in Milwaukee, Wis., at 2:30 and 7:30 P.M.

Wis., at 2:30 and 7:30 P.M.

J. Frank Baxter is the speaker the Simdays of this month before the First Association of Spiritualists in Washington, D. C. His respective Sundays in December will be in Brockton, Lynn, Springfield (two Sundays) and Bath, Me. He can always best be addressed at 181 Walnut street, Chelsea, Mass.

Mrs. E. M. Shirley spoke acceptably in Everett, Mass., Oct. 20th. Address at present 18 Dover street, Boston,

Boston,
Mr. A. B. Tatlow, the English platform test medium, etc., who has been working of late with good success ip New York and Brooklyn, madra pleasant call at our office Friday, Oct. 23th.

A Pitiable Sight

It is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gall Borden Eagle Brand Condensed Milk. The most successful and nourishing infant food:

A Valuable Work.

One of the very best books extant for the enlightenment of those seeking knowledge of Modern Spiritualism, its Phenomena and its Philosophy, is the grand work entitled

"IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF MRS. J, H, CONANT,"

Who was a public medium at the BANNER or LIGHT office for nineteen years. Even the new generation of Spiritualists who are more or less familiar with the phenom-

ena, but have never read this book, will gain additional information by its perusal It is for sale at the Banner of Light Bookstore. Price \$1.25, postage 12 cents.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLDY & RIGH, Publishers.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weeking Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory. Hall, Hedford Avenue, corner of Fulton Street.—Sundays II A. M. and IK P. M. W. J. Rand, Secretary.

Rand, Scoretary.

Spiritual Meetings are beld in Mrs. Dr. Blake's parlors. 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at a o'clock

Fraterity Rooms, corner Bedford Avenue and South Second Mirect.—Services held under the auspices of "Beacon I ight Ladics' Aid." Meeting Sunday evenings, 716 o'clock, Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meetwat 1710 No. Broad street. President, Benj. P. Benner: Vice-President, James Marior; Beeretary, Frank H. Morrili, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10½ A.M and 7½ P.M. Lyceum at 2½ P.M. Spiritual Conference Association meets at the northeast corner of 6th and Spring Garden streats every Sunday at 25, P. M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11½ A.M. 7½ P.M. Speaker for November, J. Frank Baxter. M.C. Edson, Pres. Second. Society.—"Seekers after Splittual Truth"—meets every Sunday, 7½ P.M., at the Temple, 425 G street, N.W., opposite Pension Office. Wm. C. Scribner, Chairman Business Committee.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Beligion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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cents.

RELIGIO-PRILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE TRUTH-SEEKER. Published weekly in New York.
Single copy, 5 cents.

THE THEOSOFHIST. Monthly. Published in India. Single copy. Weekly in Single copy.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 80 cents.

LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

NEW THOUGHT. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Price 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

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The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Olairvoyant Examinations Free. Ad dress DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition. July 1!

Andrew Jackson Davis's medical office hours from 8 A. M. to 4 P. M., Tuesdays, Thursdays and Saturdays, at 63 Warren Avenue, Boston. No new patients treated by mail. Visitors will please not expect attention before or after the time above mentioned. Nov. 4.

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

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

Bend for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

ADVERTISEMENTS.

Dr. Charles W. Main, Jr.,

THE only Natural Physician in this country or Europe who examines free of charge at the office without annoying the patient with a long list of questions. Will also tell hew his medicines will, work before and after taking without asking any questions. Will also answer any business question that only requires five minutes time free. Office 368% Tremont street. Boston. Iw Nov. 4. Dr. Ira Chandler,

OF SO, DUXBURY, will be at \$3 Dala street, leads off of warren street, Boston, Mass., Thursday, Nov. 8th. from 9:30 till 12 o'clock, from 12:30 till 2; dv receive patients. Also once in two weeks on Thursdays, same hours, until further retice. Mrs. M. T. Longley,

PORMERLY of the BANNER OF LIGHT, will diagnose and prescribe for disease and give spiritual delineations and advice by mail. Terms 81.00. Address at 1 Polk street, San Francisco, Cal. 4w Nov. 4. Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 24 Columbus Avenue, Suite 8, Boston. Will answer calls for platform work. Will ANSW. 1.

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our Public Circle-Room has been permanently closed.

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The labould be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life boyond the characteristics of their earthy lives—whether of good or evilt that those who pass from the mundane sphere in an underveloped condition, oventually progress to a higher state of existence. We sek the reasor to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they preceive—no more.

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Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley. Report of Public Seance held May 26th, 1893.

Spirit Invocation.

Thou Supreine Over-Soul, thou Divine Intelligence, permeating the entire universe with love and light and wisdom, quickening all forms into animation and activity, we turn. to thee; we send out to thee our aspirations, and our songs of praise ari-e as incense from the human soul in recognition of thy work and thy law. We are dumbly conscious of our weakness and of our blindness to spiritual things, and we ask that the scales may be removed from our eyes, that a conception of truth and a new knowledge may come to us, and that loftler thoughts may be ours and greater attain-ments possible in the coming time. We are groping onward, stumbling over the obstacles and into the pitfalls in our pathway of progress, and gaining our lessons day by day by the hard lines of adversity and experience; and we ask that we may be strengthened in our march, that it may prove to be an onward and upward one, and that as we advance from year to year we shall leave behind us the ignorance, folly and passion of the past and present and only reach onward to self-conquest, to higher attainment and grander endeavor for the soul's welfare, the mind's expansion and the best good of our external lives.

Bring unto us this hour, we ask, the companionship of angels, that we may be lifted in thought by their pure influ ence and example; may we be bathed in their atmosphere of love and gain a new comprehension of the peace, the loveliness and the perfection of that life which is beyond, and which all may yet find in their as pirations and in their search for higher things. We ask for thy bles ing to be with each one now and forevermore.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—We will now give attention to your questions, Mr. Chairman. QUES.—[By E. J. P., Torrington, Conn.] What effect does the tobacco habit have on spiritual development, both in and out of the body?

Ans.—Whatever tends to debilitate the bodily faculties, or in any way impede their action and development, will have a corresponding effect upon the spiritual qualities, no doubt; but the use of a narcotic may not affect the spiritual body so much perhaps as it will entail upon the spiritual faculties a habit or an enslavement from which the spirit mentality will have to free itself sometime in the future. If you contract a habit which you know to be unworthy of your highest self, or your spiritual nature, and continue day after day to exercise that habit, you are forging around yourself a chain from which sometime, if not now, you will desire to be freed.

The effects of habit follow a spirit into the other life, just as surely as they encroach upon him here, and when one becomes a victim to a perverted appetite which he indulges to his own injury, he will find, as a mentality apart from the body, that the old craving returns to him. We know that some spirits declare this is not so; but nevertheless from observation we know it to be a fact that many spirits are retarded in their advancement, and growth by Ans.-Whatever tends to debilitate the bod-

we know it to be a fact that many spirits are retarded in their advancement and growth by the very conditions arising about them from the old habits and old indulgences of the phys-

the old habits and old indulgences of the physical life.

It is best always to keep the mind in as clear a condition as possible, and always to give the spiritual faculties the very best opportunity and circumstances for their development and expression. It is likewise best to have the physical body made up of as pure elements and forces as can be obtained by way of food, drink and invigorating air. Whatever you partake of or inhale into the system becomes a part of the elements and forces of the physical body. If these are corrupting, then the body is impure; if they are of a healthy and life-giving character, they will not only stimulate the forces and organs of the body into natural action, but will supply them with proper nutriment. Then your systems become a temple of pure matter, which is capable of generating a refined atmosphere or magnetic quality which assists in building up a spirit body of a like refined nature.

assists in dunding up a spirit body of a like refined nature.

Thinking people of sense will at once, upon viewing this question, concede all that we have said, and those who believe in the existence of spirits and spirit bodies will therefore not desire to indulge in any habit or appetite that is injurious, or that retards the growth and ad-vancement of the spiritual faculties, or of the external nature.

Q.-[By the same.] Who makes the better medium—the thinking or the unthinking person? A .- That depends upon what you call the better medium. Perhaps one who is not accustomed to the exercise of thought may be used as an unconscious instrument by spirit, intelligences who can voice or in some manner express their desire through that organism, and perchance the mind that is vacant of individualized thought may be able to reflect that vidualized thought may be able to reflect that which the spirit has to give with exact fidelity. On the other hand, there may be a medium for the spirit-world who has an intelligent mind which he is accustomed to use, and, finding that the organism of that medium is adapted to their needs and uses, other intelligences will approach and operate upon his mentality in order to express their thought and desire to the mortal world. The mind of the medium may be stimulated by the inspirations and the magnetic forces of the operating spirits, so

may be stimulated by the inspirations and the magnetic forces of the operating spirits, so that it is quickened into action along new lines of thought and expression which it might never have had were it not for the influence of these external intelligences.

We are not prepared to say that the medium who is ignorant, who does not exercise his mental qualities, who is content to walk along the earthly way as a mere machine, is the better medium for the enlightenment of the people, although such a one may be able to give ter medium for the enlightenment of the people, although such a one may be able to give undoubted evidences of spirit identity. We believe that every individual on earth, whether a medium or not, is placed here to develop his own individual character and mentality, and that such a one should be given opportunity and conditions for the unfoldment of his intellectual powers. We encourage every medium to learn all he can of life and its forces, its laws and its conditions, to study and to think, to exercise the mental qualities that they may expand, and there need be no fear but what intelligences from the other life will be able to exert an influence upon them that be able to exert an influence upon them that will be recognized and understood by investi-

gating minds on earth. gating minds on earth.

No higher work, no grander employment can an intelligent spirit find than to come in contact with a mediumistic organism, and, by the exercise of his magnetic and intellectual powers, stimulate into growth and activity the mental powers of the instrument. It is better than creating something for one's self to assist another in creating or developing an individuality and an intellect. The artist, Mr. Chairman, may delight to depict upon canvas a land scape that will engage your attention and scape that will engage your attention and please your eye; but the true artist will more fully delight to bring his powers to bear by way of attention, advice and training upon the slumbering talents of another soul, and by his example, and influence draw forth from that each the hidden forces which will arring into

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man life on earth, and draw forth those expressions of power which proclaim to the world that another poet is born. As the controlling intelligence of this circle and the guide of this medium, I take pleasure, Mr. Chairman, in giving to you and the public something from my own life and thought by way of advice and instruction; but I very much more delight in exercising my inspirations and my influence upon my medium, to quicken into thought and notivity the hidden powers and abilities of her soul, that they may spring forth into individualized expression and assist in the growth of her womanhood and intellect. Therefore we say that the best medium is he who is conscientious, who is faithful to his work, who desires to express the truth, and the truth only, according to the dictates of the spiritual intelligences who love humanity; and whether he ligences who love humanity; and whether he is conscious or unconscious of what is taking place when the spirit world is exercising its power upon him, whether he is ignorant or has knowledge concerning the great world of activities. tivity and the intellectual powers of life, if he be faithful and desires to learn and to grow in spiritual things, the best possible results will be given through that organism, and a mental and moral growth will proceed with that medium in spite of adverse environments upon the physical side.

INDIVIDUAL MESSAGES.

Controlling Spirit, for Thomas Burns.

Mr. Chairman, before we give place to those spirits who desire to communicate personally, we wish to say that there is an elderly gentle-man present who has been an attendant at these circles several times during the last few months. He wishes to reach his friends in Holyoke, Mass., and to give them knowledge of his present life and of his anxiety to make known to them his power to return and com-

municate.

This spirit lived on earth more than four-score years. He had an extended experience, some of which he tells us has been "rough and hard to bear," as he expresses it; but altogether the discipline has been for the good of his soul. He desires to express his gratitude and joy at this life he finds on the spirit-side.

The spirit gives the name of Thomas Burns. The spirit gives the name of Inomas Burns. He wishes especially to find means to communicate with his son—or his boy, as he says. He would like to have his son seek for a medium in private through whom the old gentleman could come and communicate conderning matters connected with material life.

We get the name of R. S. Burns, which probable helpong to the son.

ably belongs to the son.

Eugene A. Hoffman.

[To the Chairman:] I have been advised to visit your office if I would come into communication with my dear friends on earth.

munication with my dear friends on earth.

I was a young man, and I passed out of earthly life with certain longings and desires which referred more especially to occupations and environments of the material; yet there was in my spirit a light, if I may so express it, that seemed to illuminate my pathway into the higher life. I did not go out in darkness, nor press onward through deep shadows; for as my eyes opened upon the spiritual life, freed from all scales and the mists of temporal things, I beheld sweet faces smiling upon me, and beautiful forms hastoning to give me welcome to the bright home. And, sir, as I discovered the meaning of the word home as applied to the spiritual life, there came to me a sense of comfort, of warmth and of joy such as sense of comfort, of warmth and of joy such as I had never realized on earth, although the delights of home were mine, the comforts of pa rental ministration and care, and all the beau-tiful things that arise from the conditions of such a life. The spiritual sensation is so deep, so marked, so abiding, that I cannot liken it to any realization of these things that we have while encompassed by the flesh.
I would tell my loved ones that I am happy

I would tell my loved ones that I am happy and well, strong and active in the spiritual world, possessed of every faculty, and having the opportunity to exercise these faculties to the full. I would assure them that I am a student in the school of law and of religious and moral philosophy in that other life. We do not study religion there along theological lines, and after the precepts of ecclesiasticism; we study it as it applies to human life and construction. and after the precepts of ecclesiasticism; we study it as it applies to human life and conduct, being the outgrowth of the soul in its expansion and endeavor to obtain greater light and understanding. Perhaps my dear friends would not comprehend our methods of training and of research did I seek to define and describe them, so I will simply say I am a student seeking daily for more light and knowledge, that I may become fitted to dispense the truth unto other souls.

My father, sir, is E. A. Hoffman His home is

My father, sir, is E. A. Hoffman His home is in Chelsea Square, New York. llow me to add that as I listen to the music of the spheres, its harmonies ring through my soul with uplifting power, and I turn in thought to the music of old Trinity, and wonder why it cannot reach something of the melody of the spheres, and give new meaning to the tones that ring out upon the silent Sabbath air. Perhaps it may come by and by, this diviner inspiration of music that reaches from the spirit world to earth, and be caught up and sent out through the religious service of the age as an appeal to human souls that will thrill them with a new force, and bear them up from the valleys of material things to the mountain-tops of aspiration and of spiritual growth. I am, sir, Eugere A. Hoffman. I send my deep love and tender consolation to the dear ones of the earthly life.

Hon. Henry Clark.

[To the Chairman:] If I were to give you my ater residence on earth I should say Keysville, Va. Although a native of the North, and feelva. Although a native of the North, and feeling at home in, this section of the country, yet certain of my powers and energies were employed and exercised in the South, and I have friendly ties and associations calling my thought and memory back to that point. During an experience on earth which was calculated to draw out whatever there might have been with me I was privileged to voice the thought or in me, I was privileged to voice the thought'or sentiment of my fellow-townsmen, and I-tried to express their needs and desires as best I

could when the opportunity was given me.

I feel that it is a duty I owe my old friends to come back from the spirit-life, and add my testimony to the truth of communion between the

timony to the truth of communion between the two worlds. I thought it might work useful results if I should announce myself here where I am unknown, and make the assertion that I, as a living man, cherish the memories of the past life, and that I hold in regard the many friends that I left on this mortal side.

As for the spirit-world, I enjoy it. It is large, and full of liberty. We can exercise our thought without trembling, and make ourselves understood as individuals, and we can work, too. There is plenty to do, and the man who is the most busy I believe is the happiest.

I hope my friends will study this thing, and try to understand what it is to learn of their spirit friends concerning the other life to which they are going, and if I can do anything to add a thought or give a word that will help any old a thought or give a word that will help any old friend along in the investigation, I shall be

happy to do my part. I am Henry Clark, sometimes called the Hon. Henry Clark.

Mary E. Lent.

I saw so many others coming along, looking into this place, and some of them trying to get close enough to say a word, that I thought I would like to come, too, and tell those I left at home that I am well and atrong. The old shadows have passed away, there is no weakness with me, and I am happy in the spirit-world. world.

Thomas was the first to meet me. I saw his dear face so clearly when I awoke on the other side of life, and it seemed just as natural and real as if I had gone to sleep here and remained in the old life. He took me to the good friends that were waiting there in the spirit-home, and it made me feel rested all at once. It example and influence draw forth from that soul the hidden forces which will spring into life and find power of expression also. The poet in the spirit-world who sings in measured a new composition to the world, but his greatest foy is to touch gently by his influence and ministration the hidden forces of another hu

think every day is brighter and happier than the one before.

I went to the spirit world from Jersey City, and I want to say to the good friends on Cottage street: I sometimes come and take a look around the old places, which seem very natural. I want you to think of your friends who have gone on to the other life as young and well and full of power, and able to get about here and there and know what is taking place.

I send my love; all the dear ones on our side send much love also, and we will do all we can to make the way pleasant for those here.

My name is Mary E. Lent.

[To the Chairman:] I want to say, sir, that

[To the Chairman:] I want to say, sir, that it is not quite a year since I went away, and I thought I would like to come back before the anniversary came around to send greeting to the folks at home.

Eli Hatch.

[To the Chairman:] Generations have come on to this stage of being since I went out of the body, sir, and I do not know as there is any one here who will care to hear about me and mine; but I just thought it was time I said a word, for I think you ought to know that those of the past generation live and have thought and intelligence just as much as those of the present day. Now if you keep hearing from those who have gone out within two or three years or months, as it happens, you might believe that those who went away long years ago have been blotted out of existence, or have gone so far beyond the stars that they cannot ago have been blotted out of existence, or have gone so far beyond the stars that they cannot get back; so I thought I'd come and remove that mistake if you have happened to make it.

I think I shall be known in the vicinity of where I once lived, and that when my name is mentioned to the good people they will say:

"Oh! yes; he used to be in these parts. He was a man of activity and business life, and he and his people were well known around here."

That will get folks to thinking, and I like to have people think, for there is nothing so good for human growth as that. I found that out here. I found it out still more fully on the other side of life, and I have been doing a good other side of life, and I have been doing a good bit of thinking all the years I have been over

I was a wire manufacturer, and of course I came in contact with a good many people. Some I have met on the other side, and some I Some I have met on the other side, and some I have loss all trace of. I have kept my individuality, and I am not growing old, but I am young and strong and active as far as my energies are concerned, and I am glad to be able to

gies are concerned, and I am glad to be able to make this report.

Well, I was known in my day in Spencer, Mass., and around there, Although I know changes have taken place on this side among those who remain here, and some have come over to my side of life. I still feel an interest in the old place, and it will do me good to come here and speak of it.

My name, sir, is Eli Hatch, and I am much obliged to you for letting an old pilgrim in.

Francis W. Shattuck.

[To the Chairman:] Your post-office seems to be a place for strangers from here and there and everywhere, so I make bold to step forward and place my message before you, asking that it may be sent to Mrs. Hattie Shattuck of Hyde Park. I want to tell her that I will do what I can to help her along over the way of life in material affairs, and I think that I can use an influence that will be helpful in these things.

I am glad I am out of the body, for some reasons. A man can see more clearly the spirit-ual part of his nature there than he can here, and he can understand things connected with this life and his people better than he could when he was in the flesh. I can see some things more clearly and understand them better than I could on this side, and so I am just moving along, doing the best I can, wishing I had done better, and hoping to do still better

as I go along.

I thought I'd like to come here and say a I thought I'd like to come here and say a few words, send my love to my friends, and tell them this change called death is a good thing and nothing to be afraid of. We get just what we work for over there. We don't get all the best things of life when we first go, but that is because we don't deserve them. We see something of the beautiful things around us that others enjoy; we say we must have a part of them, and we go to work to get them, but not after the manner of earth, crowding and using some one else to get the good, things. If we did that we would be sent lower; but by making our own lives shine, the beautiful things look as if they belong to us, and somehow we get them kind of naturally. and somehow we get them kind of naturally.

I will not take up any more of your time.

just stepped in to give a few words.

My name, sir, is Francis W. Shattuck. You can call me Frank if you like.

A. W. Elmer.

[To the Chairman:] I am here, sir, to report myself as A. W. Elmer, and I hail from Spring-field of this State. I feel as if it might be doing we have no such storms in the spirit-world field of this State. I feel as if it might be doing a good turn to some who have known me in

a good turn to some who have known me in past life to step in here and say something, because it certainly will do them good to think over the subject of spirit-communication, and to have their minds exercised in regard to it.

My son Charles is with me here to-day, and he sends greeting not only to the good friends in Springfield, but also to others in Hartford, Conn. He is not an idle man: He feels strong in the spirit world, and although he would like to have lived on earth to carry out his plans, and also to discharge duties and attend to associations connected with his life, yet he feels that he is now free to develop that mechanical that he is now free to develop that mechanical skill and talent which was within in new lines of manifestation. He is interested in reaching a young man on this side of life who is trying to perfect a useful machine; and I think that, between the one on earth with his original ideas, and my boy in the spirit-world with his new thought and power, something may be accomplished after a while that will prove useful to the needy.

I am proud to say that we are all well, and

I am proud to say that we are all well, and doing as nearly right as we know how. As the gentleman before me said, we are trying to make our lives shine, so that we may be fitted for the companionship of those higher souls that have gained great light, and that are working always for the benefit of their fellow-

beings.

That is all I have got to say, sir. I feel thankful that I could come in this way.

Report of Public Scance held June 2d, 1893. QUESTIONS AND ANSWERS.

Ques.—[By "Inquirer."] Will the spirit present tell me wherein Marie Bashkirtseff, the young Russian artist, differed from other phople—that is, explain her extraordinary genius, or define her spiritual side? Marie Bashkirtseff died young in Paris, in 1884, and wrote a journal which is published in several languages. Ans.—The young woman mentioned was undoubtedly a medium, who unquestionably pos-

doubtedly a medium, who unquestionably possessed a nervous organization attuned to such a measure that it could be played upon by unseen intelligences of varying degrees of talent. We think if she had been surrounded by friends who understood the law of spirit control and operation, and who studied mediumship in order to bring about the very best results, there would have been displayed less of an erratic quality and more of a high, philosophical nature, as well as that marked talent which was shown through her agency. If she which was shown through her agency. If she herself had understood the power that at times came over her, no doubt she would have come into direct communication with those unseen attendants, and thus have left something more important to the world than she has given.

We explain, Mr. Chairman, the exalted de-

Important to the world than she has given. We explain, Mr. Chairman, the exalted degree of talent and the varying expression of the same which was displayed by this young Russian by asserting that she was the agent of unseen attendants of the spirit-world, who expressed themselves in their particular line through her instrumentality because of her peculiar and delicate organization and temperament.

body, hunger and thirst, in the spirit-land?
Will you please give the answers definitely, so
that they can be relied upon absolutely as facts
of every-day life and experience in the spiritworld, as earnest and sincero inquirers have,
with myself, united to ask you these questions,
and we desire replies on which we can rest?

A .- We can give to our friend facts from our

A.—We can give to our friend facts from our personal experience in the spirit-world, and we assure him that, to every sense of observation and feeling that we possess, the spirit-world is a distinct and real place of abode, just as much as this planet is to you.

The spirit-world that is a counterpart of this earth, moves in space along with your planet, and were one to stand upon another planet in your solar system, with apparatus suificiently powerful to enable him to view this earth, he would, perchance, also perceive that spirit-body of light which travels with you through space. Some of your astronomical scientists have come to the conclusion that the various planets of your solar system are dual; that another planet not so material as the one visible in the heavens, accompanies each one in its march. We affirm this to be true, and that the accompanying planet, or etherealized appearing body, is the spirit-planet belonging to that bright one with which it is seen.

Now, friend, if the spirit-planet belonging to that bright one with which it is seen.

Now, friend, if the spirit world is a distinct body, as is the planet earth, it must of necestity have its various conditions for supporting life, and also be under the operation of certain laws somewhat analogous to those which govern the earth. We assert that this is so, and that this world of light has its various objects, for to us life on the spirit planet is objective as well as subjective, and the inhabitants of that world have their various needs, which are supplied according to spiritual law.

There are spirits who really feel the need of

world have their various needs, which are supplied according to spiritual law.

There are spirits who really feel the need of repose very much like that which you seek when wearled with toil. You enter your private room, and lie down to rest, and in the spirit world those who need repose seek and find it, although the slumber which comes to a spirit who is not invested with the material body is more of a pregnetic nature than plys. body is more of a magnetic nature than physical. It induces a dreamy condition, and the individual is not entirely oblivious to his surroundings and conditions, but he seems to be roundings and conditions, but he seems to be lifted out of himself, away from the spirit-form which is his, and for a time to have the ascendency over it. Others do not seem to feel the need of entering such a slumberous condition; but when they are weary and overtaxed because of the great pressure of mental labor, or because of the faithful fulfillment of special duties, they turn their attention to entirely new scenes and occupations, giving those organs of the brain which have parted with their magnetic forces a complete rest from activity.

gans of the brain which have parted with their magnetic forces a complete rest from activity, and employing other organs and elements in the new line of thought or labor, and thus they recuperate their forces just as fully as does the man who sinks into a refreshing sleep.

There are individuals in our world who positively require food in order to supply their bodies with the elements and the nerve force to maintain a proper equilibrium of power, but the food is not like that of which you partake here; it is not such a gross substance. Animal food is never partaken of, as far as we know, nor is there any kind of vegetable growth that finds its development beneath the soil, such as various vegetable tubers; but fruits that grow upon the vine in the sunshine and are sweetvarious vegetable tubers; but fruits that grow upon the vine in the sunshine and are sweetened into a sugary substance by the light, moisture and atmosphere, are used as food by the spirit who feels the craying of which we speak. This food does not produce waste mater as does that of this planet, if we can so express ourself; and remember, friend, we are dependent upon your words, terms and symbols in our description of these things of the spiritific. These forms of food dissolve, so to speak. it life. These forms of food dissolve, so to speak as they are taken into the mouth, and supply the system with a sort of sugary substance which it requires, the waste matter being eliminated by passing out through the surface

of the body.

There are other spirit intelligences who do not feel the need of this objective food of which we have spoken, but they are supplied with nutriment, that the various forces of the system may be continually recuperated, and this nutriment is derived from the atmosphere.

this nutriment is derived from the atmosphere. Perhaps we can give you an idea of it.

You have sometimes undoubtedly inhaled the rich odor of fruit and flower when you were craving food, but had no means at hand by which to supply what your system demanded. You came into a room laden with the odor of flowers or fruit, which you inhaled. You felt filled, as it were, and the appetite which you had was gone. That is the way the spirits of whom we last spoke gather their nutriment from the atmosphere. They inhale the fragrance of the flowers, they breathe in the fresh invigorating air, which supply them with magnetic elements and elecsupply them with magnetic elements and elec-trical forces that act as a stimulus to the sys-

as you encounter upon the earth. Devastation, as produced by climatic changes, eruptions or whirlwinds, is unknown; but the moisture that is supplied to give new power and beauty to the vegetation and floral displays comes as a gentle mist through which the light shines, golden in hue, and which brings no discomfort

golden in hue, and which brings no discomfort to any individual or object that is there.

Our world is of course lighted, in part by the same sun that lights your earth, and also by a spiritual sun. The light is never wholly withdrawn from our world, for it is continually turning to either the light of that sun or to the light of yours. When we get the light of your sun it is as night would be to you—that is, the full beauty and strength of the light is withdrawn, and a mellow radiance takes its place which produces a magnetic condition of repose for plants and for such individuals as require its power.

repose for plants and for such individuals as require its power.

We might, perhaps, delineate to you many things concerning the spiritual world in which we live, the employment followed by various individuals, the objective forms of existence, the subjective conditions that bring out into startling distinctness sometimes the very thought of the individual and place it before him, so that he is obliged to study and to gain an understanding of it, but we have not the time to do so to day, for there are many spirits standing about anxious to make their presence known.

INDIVIDUAL MESSAGES.

Maj. William McKee Dunn.

[To the Chairman:] Possibly, my good sir, I shall not be expected to make myself known here at your office, for I doubt much if my people and friends have a positive idea of this great work which the spirit-world is pursuing affording a mann of communication has great work which the spirit-world is pursuing in affording a means of communication between it and this earth. I have been listening with interest to the remarks of your guide, and I can realize how very strange all that he says must seem to many of you who are here; yet it is so true that the spirit-world is a real world, a place of activity, and so natural, that it seems to one who steps into it as if he had only been removed from one portion of this planet to another that is quite as real as that which he left. which he left.

Our Grand Army of the Republic and the en the nation have been paying observance to its annual Memorial Day; and I have been attracted back even more forcibly because of the associations of that day and the memories which it revives of work well done and victories gained for the cause of truth and right. Perhaps that is why I come here to day more nearly into contact with external life than I have done before. These memories and assoolations are very dear to me, and it seems as it those who have known me in the past and those who have known me in the past and some of those dear ones who have mourned my departure, feeling that I had been cut off from a career that might have been extended and useful, might be comforted by a word from me. That is why I seek to communicate through a brain that is foreign to me. I do not understand the law that I am making use of at this very moment; I do not comprehend how it is that a brain and a tongue not my complete that the color my thought; but I

but at Fortress Monroe, at Portland, Mo., and

but at Fortress Monroe, at Portland, Me., and wherever a dear friend can be found. I take interest and pride in my family. I desire to have happiness, prosperity and all good things that are bright and beautiful come to each life, and whatever influence I can use to bring about such conditions I shall be only too pleased to exercise.

Now, my good sir, I will not take up any more of your time. I feel that when I went out of the body I was not as well prepared to understand the new life as I was to take hold of affairs and meet even dangers on this side; but I have been learning and growing, and although the change seemed somewhat sudden to me, and it took me some time to realize it all, yet I am satisfied it was all for the best.

I am, sir, Maj. Wm. McKee Dunn.

Casper Whiteman. [To the Chairman:] How do you do, sir?

[To the Chairman:] How do you do, sir? [How do you do?]

I would be a very old man if I was here. I 'm not an old man now, and I never expect to be, for instead of growing aged in the other life, I 've been getting stronger, and I feel as if God is good and the whole world is bright and full of glorious things. I 've been sort of calculating on coming here for a good while, and a few times I 've come along this way, expecting to say a word; but this is the first time I 've done so, and I 'm glad to be able to make myself understood this day.

I thought I would come and send a good word to my son and those who are here that know about me, and perhaps it would make them think of the world yonder that is full of active life and full of friends that have gone from the body. Through death they have found life eternal, and that is a grand thing to find, because it gives such conditions for enjoyment and also for work, of which we have a plenty.

I had a son Davis Whiteman, and he is up at

I had a son, Davis Whiteman, and he is up at St. Davids Station, I believe, in Pennsylvania, on the Pennsylvania road. I want to tell him that mother sends her love and is doing well, and she feels real happy and young in the spirit world—not old and tired out, but active and well. She has been a busy woman in her day, full of energy, and all these powers have come back to her on the spirit-side. So I know

it is a good thing to be there and to take hold of that life.

Now, sir, I will tell you that my name is Casper Whiteman, and I am much obliged to you for letting me in.

Mrs. M. F. Beebe.

Mrs. M. F. Beebe.

I had such a strange, fluttering feeling when I went out of the body, and it all seemed so dark for a minute or two; then it was all light, and I saw beautiful faces looking at me, and white hands holding out sweet flowers, which I took and which gave me strength. I felt ever so much better then, and ever since that I have had no unpleasant feeling. Though they said here that I was dead, I do not feel like one dead; I feel happy and full of strength. I like to come back and look after those who are left on this side; I like to see how they are getting along, and I try to help them when I can.

I would like to have all the friends and neighbors know that spirits are those who have passed through death and found life in another world. Their friends are with them there, and they can come back here, watch over those they care for, help them in their trials and with the difficulties that arise, and also try to make them understand something of the life to come.

Lead my love to all at home. Tell them I

also try to make them understand something of the life to come.

I send my love to all at home. Tell them I feel this is a good life. I am happy in it because it is good, and I shall be happier when all those I love have joined me in pleasant homes on the spirit side.

I lived in Wilbraham, Mass. I know they will remember me there, and I hope they will believe I have come to bring them my love.

I am Mrs. M. F. Beebe.

Carrie Burgess.

My friends live in Milwaukee, but I know of

my friends live in Milwaukee, but I know of no other way to come into communication with this world than by coming here.

My people are not Spiritualists. They live in accordance with the church teachings, and subscribe to its creeds. They do not know how Kittie and I can come to them, and wish so much, as we do, that they could see us standing by, or feel the touch of our hands; but I know they cannot understand this and so I

Ing by, or feel the touch of our hands; but I know they cannot understand this, and so I have been trying to come, to them more intelligently, that perhaps some little word might reach them that would give them an idea of the great life beyond the grave.

I feit very badly before I went away. I seemed to have a filling up sensation, and it was go hard to catch my breath I was glad to go, although I did not know that I should meet good friends on the other side. I had no idea what kind of a life I should find, but I saw Unclé John and Kittle, and other dear friends Littie, and other dear friend I had known before I passed away, and it all seemed so natural that I had no thought of fear or anything unpleasant.

All the spirit-friends join me in sending love to our dear ones, and we hope the time will come when the scales will drop from their eyes and they will be able to see and understand clearly the great and beautiful life that is beyond the grave.

My name is Carrie Burgess.

John Miller.

About four years ago I passed out of the clay into the spirit world. What a change was that, To me it seemed a change indeed! I had been to different places on this side of life; I had seen various people, watched their customs, been interested in their manner of living. When I stepped into the spirit world I also say individual spirits, human beings like myself, and when I began to realize it was the spiritworld, and that I had gone through the valley and the shadow which almost all seem to dread, I felt that I had made a change indeed.

Vienna, Austria. It matters not, I presume, where a man may be when his summons comes, whether here in the States, or across the watters, he finds his own, and gravitates to his true position in that other life, from which I come to day.

I have had a curiosity and an interest in

seeking audience with friends on earth through some such avenue as this, and I am gratified at being here this day, and sending out what you

being here this day, and sending out what you may call a magnetic wave in the direction of my New York friends, hoping that it will be received and made use of in some way that will establish a line of communication between them and myself of a private nature.

Our people were known in New York. My father, Peter Miller, had many friends there. He is in the spirit world now. I have met him, and many others, too, who went on before I did; and I tell you it does make a man (or a woman either, as for that) feel good when he realizes that death has been passed like a dreaded event, and he has met those who went before. before.

This is an occasion of rejoicing to me just to This is an occasion of rejoicing to me just to have the opportunity of saying these few words, and announcing myself as well and strong and busy. I have a good many things to do, some things connected with the past to be made over, and other things connected with the past and present to be fulfilled and wrought out, before I am satisfied with the work.

I am John Miller.

Charles Cohn.

I do not come back as an old man; I was not that when I went away. I did not feel at first that I had lived out my allotted time, and I was a little dissatisfied with the change that came to me. I felt that my place was here, and that my attractions and duties were here; but I have been getting over that and making up my mind to be satisfied with the life that now is.

My place was on Main street in Greenfield, Mass., and I was very well known in the town during the many years of business life I passed

things arranged altogother to my satisfaction, and so the thought of them comes to me now and then in the spirit-world, and I have no way to put them off there. I thought if I could come somestime and in some way where I would be able to talk them over with my dear ones, I might be able to do them some good. Then I would like to tell them of the spirit-world, its conditions and all that I have found there. It seems very strange and wonderful to me, and though I talk it over with those there, yet I would like to talk also with some that are on this side, and that know nothing of that other life.

life. I am Charles Cohn.

John H. W. Toohey.

John H. W. Toohey.

I greet you, Mr. Chairman, and the good friends who are present. Your Spirit-President allows me to come, and I feel that it is a good time for me to speak once again through such means as this, for during the last winter and spring I have come into direct contact with the minds of some of my former associates, and I have sensed them asking mentally concerning the outlook of those reforms that they are interested in, and wondering if I have given up those matters that occupied my time and engaged my thought when here. No, indeed! I have not dropped one concern that was mine here. I hold on to the live issues of the day, and bring what little influence I have to bear upon them, for I feel that even the weight of a feather will make a difference in tipping the scales when there is enough piled on to almost weight he required amount. I am giving my influence in favor of the progressive life for the human race, and I hope it will have some good effect.

Now, in regard to the laws of health, if you

gressive life for the human race, and I hope it will have some good effect.

Now, in regard to the laws of health, if you men and women would only study the laws of your physical beings; if you would only live as Nature dictates (and she is always correct and true when we follow her guidance), you would be spared the pains and ills and weaknesses that come upon you week after week; and I know that hundreds would have been spared much sickness, if not death, during the last winter had they lived in accordance with those laws. I know a good many people called me a crank, but that only helped me to grow strong in my convictions and in my position; and no doubt many will think I am a crank still, but that is because I am true to my nature. I comfort myself with the thought that any man who clings closely to his ideas of right and to principle will be very apt to be called just such names by the thoughtless called just such names by the thoughtless

caned just such names by the thoughtless crowd.

I have felt to tell my friends, who sometimes get a little discouraged because the world does not move along faster, that they need not fear. Man is growing, and a higher standard of justice is sure to maintain by and by. I also feel that in matters of health humanity is getting experience. It has suffered long, and will suffer still; it will see many of its children die for want of proper care and thought; but it is good for it to learn its lessons through just such a discipline, and by and by you need not fear the pestilence, epidemics or anything of that sort, because you will understand how to live above them, and how to maintain health and happiness in spite of adverse climatic or other material conditions.

I think my friends here in Boston, and round about, will not be averse to giving a word in

I think my friends here in Boston, and round about, will not be averse to giving a word in response to me. Tell them that John is trying to do his best, and if he can help any of them he will gladly do so. Perhaps sometime there may come a brighter gleam into the mind of some poor unfortunate creature that has been wrestling with those terrible conditions, inherited and acquired, that may be caught from the mind of a worker like myself. I believe in the law of heredity, and I think human beings ought to study it, to try to understand it, and to bring the best quality of mental and moral power to bear to overcome the adverse conditions superinduced by the law of heredity. A man may inherit the taint of scrofula from his sire, or some impurity of the mind from the same source, and he may also inherit a tendency to pure-living, a grand and beautiful character, from some ancestor. He ought, therefore, to try to study and understand himself and to learn just what preclivities are his therefore, to try to study and understand him-self, and to learn just what proclivities are his, that he may overcome the evil with that which is higher, under the light and guidance of

truth. Well, Mr. Chairman, I am John H. W. Toohey.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 6.—William Ellery Channing; Donald W. Bain; Ben Elder; Hattle Clark; James C. Converse; Sarah E. Toncoy; John Fulford.

June 9.—Charles Struby; Benjamin Flanders; Lucy K. Bentley; Edward L. Baker; Charles Ide; Sarah B. Seymour; Daniel Saunders.

Verification of a Spirit Message. In the report of the public séance held March

21st and published July 8th, there is a message from Moses Gage, which we recognize as coming from my father, the first husband of Mrs. S. S. Applin. We always called him by his middle name, which was Merrill, but others

his middle name, which was Merrill, but others called him by the first. He was a deacon of the First Baptist Church of Fitchburg for many years before passing to the higher life. Of the change he speaks of as coming into our atmosphere we know nothing about, but the phraseology was characteristic of him when he wished to impress a thought strongly upon one. We are very grateful for this short message from him, and that the way is open for the loved ones who have passed on to return to counsel and direct us.

May The Banner continue to wave as in

May THE BANNER continue to wave as in the past.

MRS. E. S. LORING.

Onset, Mass., Sept. 17th, 1893.

To the Liberal-Minded.

As the "BANNER of LIGHT Establishment' is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order

to stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

: New Publications.

A GENERAL OUTLINE OF CIVIL GOVERNMENT in the United States, Counties, Townships, Cities and Towns. By Clarence D. Higby, Ph. D. Cloth, pp. 130. Published by Lee & Shepard, 10 Milk street, Boston, Mass. While the alm has been to secure brevity, the sub-

jects considered are treated in a sufficiently comprehensive manner to be of especial value to those whose time for their study is necessarily limited. While in tended to be used as a text-book by teachers and pupils, the information it contains should be possessed by all who take an interest in public affairs.

RECEIVED: The Baccalaureate Sermon of the Mas sachusetts Institute of Technology, delivered by Rev. E. Winchester Donald, D. D., at Trinity Church. Beacon Press, 1 Somerset street, Boston.

THE ELEVENTH ANNUAL REPORT of the Trustees of the Soldiers' Home in Massachusetts, at Chelsea for the year ending June 30th, 1803.

THE CYCLOPEDIC REVIEW OF CURRENT HISTORY, published by Garretson, Cox & Co., Buffalo,

THE ANNUAL STATISTICS OF MANUFACTURES 1892, from Horaco G. Wadlin, Chief of the Massachu setts Bureau of Statistics of Labor,

THE OLD FARMERS' ALMANAC for 1894, by Robert B. Thomas. Published by William Ware & Co., Boston, Mass.

The Stage and the Pulpit.

An interview was recently obtained the same day by a noted journalist of a leading divine and an actress of conceded ability and popularity. Both noticed the journalist obe suffering from a cold and cough, and in extending heir sympathics both happened to mention the same and well-known remedy—Adamson's Balsam. The moral is abvious.

The Kind of

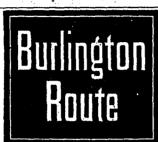
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ASTONISHING OFFER. END three 2-cent stamps, look of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Oct. 14.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings dally. Ladies 25c., 50c. and \$1. Gentlemen 50c. and \$1. 72 Williams street, Cholsea, Mass.

THE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, ago and sex, and I will send you a clairvoyant diagnosis of your disease free.

Address DH. O. E. HATDOHF, Apr. 15. 52w Mechanicaville, Iowa.

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CANDER PERMANENTLY CURED. No CANDER Haife. No Poison. No Plaster. JNO. B. HAERIS, Fort Payne, Ala. Oct. 7.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 60 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address Dexter, Me. Oct. 23.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings dally, Fridays, Saturdays and Sundays recepted at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from \$2 a. M. to 6 P. M. tf* Oct.21. A MERICAN Health College, Fairmount, Cincinnati, O, teaches the Superior Vitapathic System and Double Graduates. All physicians to be successful should learn it. Oct. 21.

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Song and Chorus by F. M. PAINE, "The Summer-Land." Price 25 cents. For sale by COLBY & RICH.

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55 RUTLAND STREET, Boston. Scances Sundays Thursdays and Saturdays, at 2:30 P. M.; Wednesdays at 8 P. M.
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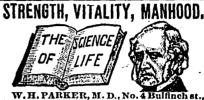
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and dance. M. Adeline Wilkinson, President.

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Boston Spiritual Temple, Berkeley Hall. The morning service opened with a song, "Angels Ever Bright and Fair," very finely rendered by Mr. George B. Cutier, with plane accompaniment by Mr-William H. Boyce, followed with an invocation by Mrs. Nellie J. T. Brigham, who was the speaker for the day. After a cornet solo by Mr. Boyce, Mrs. Brig-

the day. After a cornet solo by Mr. Boyce, Mrs. Brigham proceeded to read and answer briefly the many questions presented by the audience.

The first question was the oft-repeated one relative to the personality of God, which has been fully answered by Mrs. Brigham in previous lectures, but this thought was added: The germs of life are within all nature, and we find an Everlasting Spirit that controls all, the Boul of atoms, a marvelous intelligence which brings into harmony all the apparent tumult of nature, giving us "good in everything."

To the question, "Should we have charity for one who, knowing the right, persists in doing wrong?" the following reply was given: Yes, we should have the greatest charity for all, yet it is better for the wrong doer to suffer the penalty of his wrong-doing, as he must. Justice will be given us by Nature or Nature's God, and the end will be for our grand.

You ask, "Can common sense be trusted in religious matters?" and we reply, Yes; but we must remember that its decisions are not final. Common sense can be educated, and it is generally to be trusted in all religious matters.

The condition of peace in womanhood and wrangling

that its decisions are not final. Common sense can be educated, and it is generally to be trusted in all religious matters.

The condition of peace in womanhood and wrangling among men was spoken of. The speaker said that the gentieness of woman may be found in some degree among men, and the storner sex should cultivate this sweet quality. There should be a unity of spirit and perfect harmony, then we should have a religion that would make the world better.

Another question, "Where is the piety that inspired people in the good old church times of long ago? Is not the substitution of light and soulless music proof of our degeneracy in religious fervor?" was answered in substance as follows: The plety of the past is one to be remembered for its purity. But let us recall to your mind some things connected with that piety: Take, as an example, Dr. Watte's old hymn," Hark from the tombs a doleful sound," etc. Do you care to remember the awful doctrines taught in those old hymns? It is better to sing. "Nearer, my God, to Thee."

Do departed spirits remain in earthly surroundings, or is there another transformation at some future time 'over there'?" etc. The speaker said in part: Our spirit-friends are spiritually environed; they have the aspiritual body when they go out of the natural body; then the spirit body has a spirit-world which it inhabits, and this spirit-world is one of immensity, an aura surrounding all the planets. The spirit will return to earth and visit the loved ones and familiar places until the dear ones have all been reinited in that spirit-lend are all gathered into the spirit-world, what need is there to return? Somewhere out in that region of light there are homes for us all vory much like those of earth.

of light there are homes for us all very much like those

of right there are nomes for us all very much like those of earth.

We dive once, and that once is forever. When we enter the spirit land the pains and aches of earth are left behind; the blind see, the deaf hear perfectly, and the old and lame are in the full vigor of life. Friends long passed over come about, and life in the spirits found to be real. The spirit-mother will watch-over the little ones left behind, but she cannot always prevent the ill treatment given them by those who have the care of them.

"Are we as mediums thoroughly understood?"

"No," replied the speaker. "You do not understand yourselves, and cannot expect the world at large to understand fully your mediumship. Too much stress is placed upon the word "control." The mediums should keep their heaven born gift carefully, seek for the best, do their work well, and fear not the misunderstandings of those who would criticlies them."

At the close of her remarks Mrs. Brigham gave a

is placed upon the word "control." The mediums should keep their heaven born gift carefully, seek for the best, do their work well, and fear not the misunderstandings of those who would criticise them."

At the close of her remarks Mrs. Brigham gave a poem upon "The home coming of the soul," and "How shall we know the faces of those we loved on earth?" answering the questions fully.

At the evening assiston Mr. Cutter opened the service with a new rentering of "Nearer, My God. to Thee," which was followed by an invocation by Mrs. Brigham. By earnest request Mr. George B. Cutter, the vocalist, favored the audience with "Watchman, Tell Us of the Night."

Mrs. Brigham then announced as her subject, "The Light of Spiritualism as Given us by the Watchman from the Heights Beyond." We should consider, said the speaker, in substance, whether we are progressing in spirituality as we ought, and realize whether we are becoming better, more truthful and loving. There are some people who, by nature, are always looking into the shadows. They close in upon themselves; everything in the world looks dark, and to them it would be a boon to die and be forgotten. There are others who look always upon the beautiful in life. Their hearts are attuned to Nature, and everything dark is looked upon as preceding the coming dawn. Nature will give these the bright star of hope always. When we rightly understand life we shall find it full of blessing.

Theology teaches that the world was cursed at the fall of man, but we believe that there is no curse in the world that has not within its kernel a blessing. The Infinite takes care of all of his creation, from the most minute insect to the grandest work of his hand. Theology teaches that the world, and you will find that the labor will be to them a blessing, Give your children something to do, and you will find that the labor will be to them a blessing, Give your children something to an anotal not beauty. Ward Beecher took his flight to a better land, it was his wish that no crape be placed

month. The exercises closed with a song by Mr. Cuttor,

The lecture of Mrs. Brigham upon "The Altitude of Spiritualism." printed in pamphlet form, was distributed through the andlence, every one seeming auxilies to obtain a copy.

Roy. E. Andrus Titus was with us Sunday morning. A large audience gathered to listen to the last lecture to be given in Berkeley Hall by Mrs. Brigham the present season.

Mr. J. Frank Baxter was also present at the morning service. He spoke in Lynn in the afternoon and evening.

evening. Mr. George B. Cutter is obliged to close his engage

MIT. George H. Cutter is chilged to close his engage ment with the Temple for the present, but will slug for us again sometime during the winter.

Dr. H. B. Storer was present in the evening and spoke in hearty commendation of the work done by Mrs. Brigham, and especially of the lecture of the evening.

The Helping Hand Society hold its regular weekly meeting Wednesday. Oct 58th, at a Regulator Place. meeting Wednesday, Oct. 25th. at 8 Boylston Place-Miss Webster, President, in chair.

-Miss Webster, President, in chair.

At 6 o'clock a lavender tea was enjoyed in the bauquet hall by a goodly number, after which there was a very interesting conference, the subject being "The Conflict of the Ages." The opening address by Dr. H. B. Storer was instructive. Remarks by Mrs. N. J. Willis, Mrs. R. S. Lulle, Mrs. Kate R. Stilles, Mrs. Twitchell and Mr. Haskell. Tests were given by Mr. Tatlow of London, Eng. Songs by Miss Bailey, Mr. Cutter and Mr. Lillie.

N. M. Bemis, Seo'y.

First Spiritual Temple, corner of Exeter and Nowbury Streets.-Lyman C. Howe closed his engagement at the First Spiritual Temple with a

and Newbury Streets.—Lyman C. Howe closed his engagement at the Pirst Spiritual Temple with a lecture on "What Shall We Do to Be Saved?" He said substantially: Spiritualism interprets everything pnew, extends the significance of all the wise sayings of the past and puts a new voice into the present life. All remedies should be adapted to the needs of the patient. Heretofore spiritual remedies have been administered for the benefit of God; but what can we add to or take from the Infinite? What does God need at our hands? In the new light salvation is for the benefit of man—God can take care of Himself.

Spirituallym applies the remedy to the need, and as all needs differ is the characters of the patients differ, no arbitrary remedy will suffice. Every specific must be adapted to the individual to whom it is applied. As no one was ever in danger of eternal misery, no salvation from hell torments in another world is necessary. The specific which Jesus prescribed for the rich man might not apply to any other rich man. If riches were his master and he a Mammonworshiper, it might; but if he uses his wealth for the good of humanity, the more he possesses the more self saving he becomes. What saves one may damn another, and vice versa.

If appetite be the "hesetting sin," riches may have no part in the case. It then becomes a question of self-restraint, and the associations which sustain moral resolution. Home is the center of salvation. Make homes so attractive that nothing can allure the young from their sacred charms.

The lecture closed with an improvised poem, followed by a choice musical selection by Miss Dodge.

Next Sunday afternoon A. E. Tisdale speaks at the Temple. He is an able exponent of the Spiritual Philosophy, and should be heard by all progressive thinkers.

At the Wednesday evening meeting last week there was a liberal variety of thought and a lively interest manifested. Jenne Rehind spoke vigorously for prac-

At the Wednesday evening meeting last week there was a liberal variety of thought and a lively interest manifested. Jenule Rhind spoke vigorously for practical illustration of the truths we enjoy, and gave several life-readings to the point, which were accepted as correct. Both the evening meetings and the Sunday lectures improve in representative numbers.

Com.

First Spiritual Temple Fraternity School.- Our ser vice last Sunday was well attended. The subject of the previous Sunday was continued.

Next Sunday is our "Circle Service" in which the School alone has the preference in the exercises. All persons who wish are invited to be present, but punctuality and quiet are enjoined upon all, as conditions are required to perfect truthful communion with the world of spirits.

ALONZO DANFORTH. 2 Fountain Square.

Harmony Hall .- On Tuesday, Oct. 24th, the at lendance at our circle was large. Mrs. Wilkins, Mrs. Hill, Mrs. Hughes, Dr. Huot, Mr. Anderson, Dr. La throp and others gave grand tests and proofs.

Thursday aftergoon Dr. Thomas Mrs. C. A. Smith, Mrs. Hill, Mrs. Nutter, Mrs. Hughes and "Wild Rose," through Dr. Lathrop, gave a grand complement of tests and counsels.

On Friday afternoon the lecture was pronounced more than usually good. The subject given by the guide was "The Economy of Soul-Nature in Conditions."

guide was "The Economy of Soul-Nature in Conditions."

Sunday morning we held a grand circle, larger than that of last Sunday. Mrs. Nutter, Mrs. Hughes, Mrs. Collier, Mrs. Fogg, Dr. Lathrop and others gave tests and counsels. Much power was manifest.

In the afternoon "Mineola," through Mrs. Hughes, opened the meeting and gave grand tests. Bro. Martin presided and gave tests. Mrs. Hill, Mrs. Nutter, Mrs. Dr. Fields, Dr. Huot and Dr. Lathrop were excellent in tests and good words.

In the evening the test conditions were superb. Dr. Huot, Mrs. Hughes, Mrs. Nutter, Mrs. Smith and Dr. Lathrop gave tests. Mrs. Dr. Wildes improvised a beautiful poem. "Wild Rose" gave notice that she would hold a reception in about four weeks for her "Rosebud," in this hall.

Meetings Tuesday and Thursday at 3 P. M. Lecture on Friday from 3 to 5 P. M.

BANNER OF LIGHT for sale at all our meetings.

W. L. LATHROF. Conductor.

Hollis Hall (789 Washington Street) .-Tuesday afternoon, Oct. 24th, the Indian Peace Council—held every month at the full of the moon—was

cil-held every month at the full of the moon—was convened, the mediums yielding to the control of the spirit-Indians for the day.

Sunday, Oct. 29th, the meetings were harmonious and largely attended. Developing circle at 11 A. M., good power and harmony. At 2:30 David Brown made pertinent remarks and gave excellent tests; Mrs. Cunningham spoke for a few moments eloquently, then followed with tests. Mrs. Jane Wilson Hill gave excellent tests; a new medium, Mrs. L. E. D. Davis, gave several marked tests.

Mrs. Wilkinson (President) then gave some extraordinary tests; Mr. Sanders of Georgia spoke at length of his experiences. Dr. Toothaker gave recognized tests.

ognized tests.

Evening meeting was quite largely attended and great interest was manifested; Mrs. Abbie Burnham

great interest was manifested; Mrs. Abbie Burnham opened the meeting in a twenty-minutes' talk, which was exceedingly interesting and practical; song, Mrs. Rockwell; Mrs. Taylor (Charlestown), Mr. Hardy, Mrs. Davis, Mr. Hersey, gave tests—all recognized; Mrs. Wilkinson, remarkable description of spirits.

The Friday evening socials are gaining in interest and attendance.

Dancing from 8:30 to 11:30 every Friday evening.

N. J. Morris, Sec'y.

Children's Progressive Lycoum. - An interesting session was held Oct. 20th at 514 Tremont street The number of scholars in the march, in comparison with that of the previous Sunday, shows that the av tendance is steadily on the increase.

tendance is steadily on the increase.

The first number on the program was a recitation by Mat Sullivan, one of the Lyceum's youngest scholars; he was followed by Dalsy Huford and Little Mildred Rich (some two years of age) in recitations; Miss Genie Bowen, plane solo; Miss Louise Horner, song, and encore; Mr. Coule of the Lyceum Orchestra then favored us with a mandolin solo; his efforts are always well received.

Mr. Young of Onset followed, and made a short speech, telling of a wigwam which the Spiritualists of Onset were building, and which they intend to dedicate in December.

Onset were building, and which they intend to deal cate in December.

Mrs. W. S. Butler, was the next speaker, and the subject of her remarks was the Fair in aid of a building for Spiritualists. She says that her subject will be the same every Sunday until the Fair opens.

Mrs. Waterhouse followed with a few remarks, and after her came Mrs. Brigham, the Berkeley Hall speaker for the past month. She delivered an inspirational poem on the "Fair,"

The exercises ended with remarks from Mrs. Loring and Conductor J. B. Hatch, Jr.

GEORGE S. LANG, Sec'y.

Abbotsford Hall (City Square, Charlestown). The developing circle at 11 A. M., Oct. 29th, was at tended by an harmonious audience; many new med ums are coming out in a most satisfactory manner.

ums are coming out in a most satisfactory manner.

The afternoon service was interesting—Mra. Kate.
R Stiles occupying the platform. The speaker gave
us a discourse which was of an elevating nature. Dr.
Sanders (Chairman) presented a few psychometric
readings in his usual genial way; Mrs. Stiles then
gave a number of truly excellent tests.
At the evening session several questions were prepared by the audience, and after a praise service and
invocation, the speaker answered them in a very satisfactory manner. Dr. Sanders followed with his readings, which were readily recognized; after which the
speaker gave a number of excellent tests.

BANNER OF LIGHT on sale at each meeting.

Home Rostrum.—All who yisit these meetings at 21

Home Rostrum —All who visit these meetings at 21 Soley street. Charlestown, Tuesday and Thursday evenings, are speaking in praise of the harmony and results.

O. B.

America Hall .- Without a doubt the meetings conducted at this hall by Miss A. Peabody and Dr. S. H. Nolke are doing a grand work; tests that prove the fact of spirit-life and return are given through the agency of the good mediums who assist at each session; the short addresses through the mediumship of Dr. Nelke are very much appreciated.

Sunday afternoon we listened to Mrs. C. F. Loring of East Braintree. The musical exercises were excellent. As usual Miss Sadie B. Lamb presided at the plane, and also rendered vocal selections most acceptably. Miss Marie Rogers entertained the audience

with a vocal selection, which was well received. Mrs. Case delighted all with a new version of "Home, Bweet Home." Our famous "Little Addie." the boy vocalist, sang and recited. He will be present next and nearly every Standay. Next Sunday we expect more talent.

The following mediums were present: Mrs. J. A. Woods, Miss A. Peabody, Dr. S. H. Nelke, Mrs. Forrester, Mrs. J. Predericks, Mrs. Ott. Bro. Heath, Dr. Alien Toothaker, Dr. Willis, Mr. Cappel, Dr. Thayer, Miss Georgie Hughes. An always welcome visitor is our good slater, Mrs. Piper.

The Banner of Light is always for sale at each session, as well as at the new residence of Dr. S. H. Nelke, 587 Tremont street, opposite his former address, where he will be pleased to take yearly, sent annual or trial subscriptions.

Engle Hall .- Wednesday afternoon, Oct. 25th, an enjoyable meeting; excellent remarks, tests and readtogs, Dr. C. E. Huot, Mr. Littlefield, Mr. E. H. Tuttle Mrs. A. Wilkins, Mrs. M. Knowles, Mrs. M. A. Chase, Mrs. E. L. Soule, Mrs. E. A. Taylor, Mrs. G. M. Hushes.

Mrs. E. L. Soule, Mrs. E. A. Taylor, Mrs. G. M. Hudhes.
Sunday, Oct. 20th. The morning circle was harmonious and successful. Afternoon meeting. Miss A. Hanson. invocation, remarks, tests and readings; fluctests and readings, Dr. Wm. Franks, Dr. C. E. Huot, Mr. E. H. Tuttle. Mrs. M. Knowles, Mrs. E. F. Taylor; mental questions answered by Mr. C. W. Cappel. Evening. iuvocation, inspirational poem, Chairman; remarks, Mrs. Waterhouse; recognized readings and tests, Dr. A. Toothaker, Mrs. Dr. E. A. Roy, Mrs. A. Wilkins, Mrs. M. Knowles, Mrs. J. W. Hill, Mr. E. H. Tuttle. The meetings throughout the day were well attended. the mediums giving convincing proofs of spirit return.

attended. the medium giving spirit return.
Meelings Sundays, 11 A. M., 2:30, 7:30; also Wednesday afternoons, 2:45.
The Banner of Light for sale at each session.
HARTWELL.

Commercial Hall.-11 o'clock A. M. Mr. E. H. Littlefield and Mrs. A. Woodbury, readings; Mrs. Irwin, spirit descriptions; Miss Digby sang under

Irwin, spirit-descriptions; Miss Digby saug under control; Dr. E. A. Blackden made remarks.
2:30 P. M., Dr. R. A. Blackden, remarks; Mrs. Woodbury, readings; Rey. S. L. Beal of Brockton delivered a short lecture; also gave two descriptive tests; Dr. C. D. Fuller, psychometric readings; Miss Annie Hanson, Mrs. Dickinson, readings and tests.
7:30 P. M. Mr. A. H. Quiut and Mrs. Howe, interesting remarks; Miss A. J. Webster, impersonations and tests; Mrs. W. S. Butler, Dr. C. D. Fuller, Mrs. J. Stone, gave readings and spiritual delineations; Mr. C. D. Gridiey assisted with satisfactory results. Lieut. Thera satig the "Last Call"; Mr. Walter Holroyd of England made remarks. A. J. Webster.

The First Spiritualist Ladies' Aid Society .-This season opens with our society auspiciously. Seven propositions for membership have been recent-Seven propositions for membership have been recently received. A well-attended circle was held Friday, Oct. 27th, and the usual interesting services in the evening. All regret the illness of the Secretary, Mrs. Mayo, and hope for her speedy recovery. Mrs. A. F. Butterfield has brought several bouquets of handsome cut flowers recently from Onset to decorate the platform. Mrs. Barnes, Fresident, relates her experience with Spiritualists in Chicago to all inquirers.

Meetings every Friday. All invited.

Sec'y Pro Tem.

The Ludies' Industrial Society met, as usual at Dwight Hall Thursday afternoon and evening Good attendance of members at business meeting. Good attendance of members at business meeting. Circle and supper brought out a goodly company, Evening meeting called to order by President; after congregational singing we were pleased to hear from Mrs. Kate R Stiles after her long absence; remarks and tests, Mr. Tatlow. Mrs. Chase, Mrs. Butler, Mrs. Whitlock, and othera; song, Mrs. Sylvester; recitation, Lulu Smith.

Nov. 2d the Noian family are expected, also Mr. Foster. Nov. 9th a dance is in order. All are welcome.

H. E. Jones.

MEETINGS IN NEW YORK.

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

Heisten.

Knickerbocker Hall, 44 West 14th Strent.—
The Ethical Spiritualists Society meets each Sunday at il A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychickil Society, Spencer Hall, 114 West 14th street, near Sixth Avehue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and oxcellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Moeting on Friday of each week 3 p. v.—doors close at 34-at 310 West 28th street. Mrs Mary C. Morrell, Conductor.

Carnegie Hall .- Dr. Fred L. H. Willis spoke last Sunday morning upon the subject of " Love." "God is Love," said a saga of old, but he forgot to

"God is Love," said a sage of old, but he forget to reverse the words and say as well, "Love is God." In the contact with material things, and, in the ignorance of imperfect development, some can see only falsely, and the word love only suggests things that are licentious; but in all things pure, in all things holy, love is the life, and means the attraction and desire of one to bless and benefit another, and, broadly, all others. Perverted and degraded, it is of all things the basest.

Dr. Willis's discourse was poetic and beautiful in the extreme, beginning and ending with an exquisite porm. No abstract can do justice to the beautiful thoughts expressed.

The afternoon meeting was a success, and every seat was occupied. Our worthy President, Mr. H. J. Newton, presided to day for the first time this season, and was cordially welcomed after his prolonged stay at his summer home.

Mrs. Tingley, who has not often appeared upon

at his summer home.

Mrs. Tingley, who has not often appeared upon our platform in recent years, gave several very fine psychometric readings from handkerchiefs with won derful accuracy, giving dates and events in the past and describing very vividly the faces of those who had passed on. Mrs. M. E. Williams followed with good words and many tests, all telling and to the point, and some of them the finest and most convincing I have ever heard in a public hall. Mrs. Williams's medium ship has always been remarkable, but is constantly unfolding into greater.perfection, and her sincerity and honesty are apparent to all.

Mrs. Florence White, in her gentle, refined way, gave comfort and evidence of, spirit-return to quite a number.

comfort and britanalym, respectively and the good she has accomplished in Canada, and also gave some excellent tests. She will be with us next Sunday aftermoon, when she will give tests by reading from photographs presented.

noon, when she will give tests by reading from photographs presented.

The President promises to give us later this season stereoption views of life in crystals, and show us the wonders that can be brought to human vision by such aids.

The writer was unable to be present during the evening, and therefore cannot speak of the lecture, but has no healtation in assuming it was full of grand and noble truths. The Doctor's ministrations have been very highly appreciated by large audiences.

That veteran toiler, Lyman C. Howe, speaks for us next Sunday, and the remaining Sundays in November.

The New York Psychical Society, 114 West 14th Street.—Wednesday evening, Oct. 25th, there was a large audience, as usual, including many interested strangers. The President called attention to his report of Mr. Walter Howell's able address before the Society, as published in the BANNER OF LIGHT of

Oct. 21st. Mr. Kempster, artist, related some experiences in Mr. Kempster, artist, related some experiences in the development of his own mediumship. After receiving promises which were not fulfilled, he become discouraged, and discontinued his submission; but he found that the practical results to him were more than ever abridged, until he' resumed his willingness to oblige his invisible friends.

Mr. Wilson Macdonald discoursed upon various topics, among them the erection of a memorial temple to Modern Spiritualism. Mrs. Florence White followed with extended remarks and brief tests.

Among others constant in attendance are Mrs. Moore, a strong rapping medium, Mrs. Stern (mother of Minole Paliner), Mrs. Wakeman, trance and business medium, et al.

of Mindie Paliner), Mrs. Wakeman, trance and business medium, et al.

Mrs. Jennie Potter (102 East 26th street), formerly of Boston, a genial lady and excellent medium, promises to attend and assist next week.

New York City at present is a Mecca for many new mediums of more or less experience. The respers are many, but the field is large and promising to all honest and unselfish workers.

J. F. S.

and unsolish workers.... J. F. S.

Muteresting Scance.—An instructive and entertaining meeting was held Sunday evening, Oct. 20th by Harlow Davis, the platform test medium, at 245 by Harlow Davis, the platform test mealum at 240 East 14th street. This was the first of a series of meetings which it is proposed to hold every Sunday evening at the above address. Some startling tests were given, and fully recognized by the recipients. He is doing a grand work, which is fully appreciated in this city. I cheerfully recommend him to all seekers after Truth.

DRY ALLEN J. CAMPBELL.

ors after Truth.

DR. ALLEN J. CAMPBELL.

Another correspondent informs us that Harlow Davis, platform test medium, and Theo. F. Price, inspirational speaker, will hold public meetings for the elucidation and demonstration of psychic phenomena every Sunday evening during the winter at 215 East 14th street.

Mr. Titus Merritt is a regular attendant at Mrs. Williams's Saturday atternoon scances, and is prepared to receive orders for the BANNER OF LIGHT, or any other spiritual literature desired. Mr. Merritt's long and able connection with the Cause of Spiritualism speaks for itself, and this new feature at the se ances will enable visitors to order any paper, book or periodical without inconvenience.

and the figure of

WISCONSIN.

Milwankes.-Mrs. Ada Foye, who lectured and gave tests for our society during October, brought excellent satisfaction to all who attended the meetings. Her lectures were bright and to the point. Her lectures were bright and to the point. Her losts were beyond quibble or doubt, and were invariably acknowledged as correct. The demonstrations of sprit power were marvelous, especially to those who had nover seen anything of the kind. The rappings, the meeting of the kind. The rappings, the meeting were all correct and reading acknowledged. The wident honesty and genuineness of all the manifestations, of the intelligence conveyed and confirmed by se many witnesses, had a decided effect, and established in the minds of all the firm conclusion that Mrs. Foyo was a medium of great power and excellence. The unanimous verdict of the people was that no one had given better satisfaction to the Spiritualists and to the people of Milwaukee than Mrs. Ada Foyo.

Mr. W. J. Colville will serve our society during November. Lectures every Sunday at 2:30 and 7:30 P. M. at Braternity Hall, 216 Grand avenue. Dr. H. T. Stauley has been engaged for December.

Our society would be pleased to hear from speakers and mediums who are passing this way, with a view to securing their services.

It is proposed to organize a State Association of the Spiritualists of Wisconsin. Our society secret the Spiritualists of Pisconsin. Our society secret the Oliving committee to correspond with the officers are requested to send in their addresses at their earliest convenience to H. C. Nick. 213 Lloyd street. gave tests for our society during October, brought ex-cellent satisfaction to all who attended the meetings.

COLORADO.

Colorado Springs .- Mr. and Mrs. G. W. Kates have served us here with great acceptation for several months, but leave us now for most of the winter. We

have served us here with great acceptation for several months, but leave us now for most of the winter. We are loth to part with them, but other calls seem to bring requirements that they cannot well deny. We shall be publicly lethargic while they are away, but have planned of hold sogial and conference meetings in their absence. The lectures by the controls of Mrs. Kates have embraced a wide range of thought upon subjects presented by the auditors. Notably eloquent was a discussion by spirit Denton upon "The Perpetuity of Our Nation." He extolled the growing liberalism, and showed that planted too firmly in the governmental structure is the principle of freedom for any religion, church or party to destroy. He paid a tribute to woman's usefulness, and prophesied a grauder future than the past could possibily have dreamed of. Spiritualists should pursue their labor of love courageously, even as the spirits do with vigor and devotion.

Mrs. Kates as a test medium is excellent.

The lectures by Mr. Kates are always logical and carnest, and he is as much admired in his inspirational flights as his wife's utterances in her trance state. His lecture upon "The Congress of Religions" shows what wondrous strides theology is making, and foretells grand possibilities. The fruitage of that Congress must surely sweeten and energize future generations.

Commending Brother and Sister Kates to spirit guidance and earthly good cheer, we trust that ministering powers may not forsake us as a society, but send us capable medial help.

Field.

RHODE ISLAND.

Providence.- The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday, Oct. 20th, at 2:30 and 7:30 P. M. (Progressive School Oct. 20th, at 2:30 and 7:30 P. M. (Progressive School at 1 P. M.) Dr. C. H. Harding of Boston spoke to large and appreciative audiences. The lecture subjects for the day were "The Changes in Life," and "Snadows of the Future." He is an eloquent exponent of our Philosophy. Both lectures followed by tests.

The month of November Mrs. Ida P. A. Whitlock will be with us.

BARAH D. C. AMES, Sec'y.

50 Daboll street.

The Progressive Aid Society met Wednesday, Oct.
25th, with Mrs. Luscumb. An interesting conference
was held in the evening, many home mediums taking
part. Mrs. M. L. Porter, Sec'y.

Pawtucket.-The Spiritual Association will hold its regular Sunday evening meetings in Clan Fraser Hall, No. 6 Park Place. Mrs. A. S. Hazard will ad-

dress the Association Sunday evening, Nov. 5th. Any speaker wishing engagements can address Mrs. ESTHER D. SMYTH, Cor. Sec'y. 15 Church street.

MARYLAND.

Bultimore.-W. J. Colville's closing lectures Sunday, Oct. 20th, were very largely attended, especially at 8 P. M., when Raine's Hall was crowded to its ut most capacity by a most intelligent audience. Subjects of vital present day interest were ably handled in answer to questions from the audience. The morning discourse on "Genius" was greatly enjoyed by all who heard it.

Wm. Miller writes: "We, as a society, are getting along well with the Hall Fund. Our party this year will be given on the 17th of November, and hold two or three evenings."

Henry Scharffetter writes: "The Psychical Society meets every Sunday at 8 P. M. at Newton Academy Hall, 1120 W. Baltimore street, Mrs. Rachel Walcott permaient speaker. Truth our motto."

CALIFORNIA

San Francisco .- A correspondent writes: "A grand success was the musical and literary entertainment tendered to Mr. and Mrs. Longley of Boston, under the auspices of the Society of Progressive Spiritualists, at National Guard Hall (Ellis street, near Polk), Friday evening, Oct. 20th, 1893. Prof. Robinson (in charge of orchestra), Mr. S. I. Saudy, Dr. Tom Hill, Miss Peterson, Mrs. Butler, and Chas. F. Graber's banjo, mandolin and guitar club, participated; refreshments; then dancing—happily shared in by a merry company—brought 'good-night.'"

CONNECTICUT.

Hartford .- We removed Oct. 29th to Good Will Hall, and the revival that we looked for when Edgar W. Emerson would be here (through November W. Emerson would be here through November, commenced at once. We had an enthusiastic meeting. Dr. Bullsrd, Mr. Merriam, Mr. Hatch, Mrs. Storrs, Bro. Pitkin, Bro. Smith and Mr. Dowd participated in the services. The audience to-day speaks encouragingly for Mr. Emerson's coming.

J. W. Storns.

Letter from Onset. To the Editors of the Banner of Light:

Another beautiful Sunday has been vouchsafed us, and the people turned out on masse to listen to the speaker of the day, A. B. Brown. He spoke more in detail upon the same subject as last Sunday. "Mau in his Antiquity" is a theme to which he has given a great deal of study, and the people of Ouset are fortunate in having among their number one who can set before them good, substantial mental food. It is to be hoped that Mr. Brown will not retire from the field upon which he has entered, for it evidently is the sphere to which he belongs.

sphere to which he belongs."

The Conference Meeting in the evening was well attended, and there was no dearth of interest among those who were present. Hrs. Thompson makes a graceful presiding officer, and fills the position to the satisfaction of all. The subject for conference was "Mental Science." Next Sunday evening it will be Man's Responsibility."

For the Children.—A movement is on foot to provide semi monthy entertainments for the children here, through the winter. We have no suitable hall for Lyceum exercises, which is the principal reason for their discontinuance. A Christmas festival will probably be held, however, and "Santa Claus" in person will doubtless fill the hearts of the little ones with cheer.

cheer.

Peace and Harmony.—It probably will be gratifying to your many readers to know that though beautiful. Onset may be buried in snow, there will be beneath the frosty garment a warm current of fraternal love which will bind all hearts together in peace and harmony. Yes, brothers and sisters everywhere. "We will hold the fort,"

D. N. F.

For Headache and Indigestion Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indugence there, I have to pay the penalty. It divides the penalty with me. Indeed, it is an indispensable article to me."

The deceptions which the two sexes play off upon each other bring as many ill-sorted couples into the bonds of Hymen as ever could be done by the arbitrary pairing of a legal match-maker.—Byron.

For Over Fifty Years

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

Absolutely the Best.

It is richest in pure cream of tartar : It is strongest in wholesome leavening power:

It has the best keeping qualities and is the most economical; It contains no alum, ammonia or

other deleterious substance; All the ingredients used are published on the label.

Clevelands **Baking Powder**

(From The Saturday Mail, Buffalo, N. Y , Oct. 21st.) Celia M. Nickerson Severely Scores a Reporter.

EDITOR SATURDAY MAIL-In the Buffalo Enquirer of Oct. 13th I read the attempt of a young reporter to foist upon the public a sensational story misrepresenting Mrs. Stoddard-Gray and her son, DeWitt Hough, of New York City, who have been holding materializing séances in this city for the past two weeks.

It is not my purpose to try to substantiate the claims of materializing mediums that I re-quest a hearing through your columns, but in the interest of truth I claim a right to be heard. quest a hearing through your columns, but in the interest of truth I claim a right to be heard. In the first place there is scarcely a word of truth in the article. There were thirty persons present at the scance. There were inne of that company who had no respect for themselves nor others, who by jeering remarks and coarse laughter disturbed the harmony of the scance to that extent that the usual successful manifestations were denied us. But the others—twenty-one intelligent men and women who understood the law governing psychic relations—were not disappointed in the results.

Now the reporter represents Mrs. Chase as "trying to catch the spirit of her mother," exclaiming, "Ma has grown a mustache in the spirit land," etc.

Now I was present at the scance, and I, with twenty others, can affirm, upon oath, if necessary, that Mrs. Chase did not go to the cabinet during the evening, was not called to greet the spirit of her mother, nor any spirit, but on the contrary expressed great disappointment because she did not have an opportunity to "grab a spirit" and make trouble for Mrs. Gray. Neither did the "Billy Smith" mentioned nor any of their party touch the medium, or any form that game out of the cabinet.

a spirt" and make trouble for Mrs. Gray. Neither did the "Billy Smith" mentioned nor any of their party touch the medium, or any form that came out of the cabinet.

After a while the medium walked out of the cabinet in a normal condition. Mrs. Gray merely announced to them all, "The medium has come out of the trance, we shall not get any more manifestations for you to night. The 'force' has been expended with very good results, but there has been an element in the circle that the spirits could not or would not overcome. We have done the best we could for you with the conditions you have furnished us, and we can do no more." At that point the reporter rose up, and in a very disrespectful manner denounced Mrs. Gray as a fake and a fraud, and demanded the dollar he had paid at the door, and the rest of his party applauded the unmanity act, creating quite a confusion, it is true, but no one screamed or wrung his hands, no tears were shed, neither were there any frightened ones—unless the "rowdies" themselves were afraid of their own disgraceful actions.

themselves were afraid of their own disgraceful actions.

The reporter, in giving names of parties of
his clique, neglected to mention the name of
their leader, a young Miss, who, like many
another young egotist, having learned a little
think they "know it all," accosted Mrs. Gray
with an impudent air and the remark, "I knew
they would n't dare to come out if I was
there."

Mrs. Heafford, the lady who keeps the house

Mrs. Heafford, the lady who keeps the house Mrs. Heafford, the lady who keeps the house in which the scance was held, very quietly requested the disturbers to leave, and the party of nine, discomfited, withdrew from the house. It was a well-known fact to all present that Mrs. Gray and son were to leave Buffalo the next morning, he to visit the Fair at Chicago and she to take the 9 A. M. train for New York City. They took their respective trains, as they had planned, without fear or compulsion, but no doubt feeling quite convinced that it is but no doubt feeling quite convinced that it is useless to "cast pearls before swine."

Yours for the truth. CELIA M. NICKERSON 2261 Metcalfe St., Lecturer for the Spiritualists of Buffalo.

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