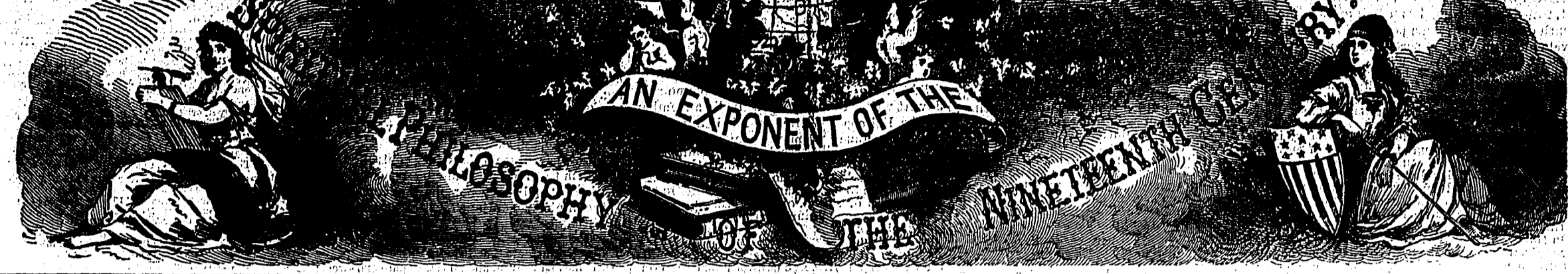


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# BANNER OF LIGHT.



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## UNTIL ETERNITY.

BY IDA CROW.

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

He pulls your hair, nor does he care  
How much the pain may be.  
He waves his hands like fairy wands,  
And jumps and crows with glee;  
He loudly weeps, then gently sleeps  
Upon 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 roam  
Upon a distant shore.  
Ah! 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 furrow plow;  
Though life's rude shocks bring silver locks  
To crown his noble 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.

UPON the uneven surface of this earth, at an elevation which is nearer that region where the clouds create their fantastic shapes and gorgeous 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 their bodies.

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 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 hers 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 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 glorious!" "What dazzling brightness surrounds those children!" "What is that powerful but 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 become so etherealized and spiritually developed.

We hear it said by that company of angels, "What a beautiful sight to see such children

come into our higher state, and have the privilege of witnessing their first ecstasies of delight"; "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.

### "DEVILIOLOGY."

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 you wish." I would vary this somewhat, and say that the music it may be made to utter is modulated according to the strings which may 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 same, yesterday, to-day and to-morrow—there ever has been and is a wide divergence of views as to its scope, teachings and meanings, all because the violin has differently-keyed strings. Among the majority of Christians it has been held impious to submit the instrument or its music to the province of reason or criticism, and those who have presumed to do so have been denounced as atheists, infidels and perverse blasphemers. Yet there 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 representative of God—having received such an abundance of grace that dogmas and authority were indisputable. Curious, isn'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 to believe they are disciples of the pious Tertullian who could escape from the dilemma of his position only by exclaiming "Credo, quia impossibile 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 through the religious sentiment hold the mass 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 speak of Devilology. The devil is the most important personage in evangelical religion, and commences his pranks even at the opening of this 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 frequently comes in as a factor, frequently over-matching and outwitting God, also outgeneraling 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 selfishness and ambition, but unsuccessfully. I will not stop to criticize 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 the first two are sometimes translated demon.

There is no uniformity of translation, devil and demon being used indiscriminately, the 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 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 *daimon*. 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 migrations, and especially during the captivity, came in contact with this current opinion, absorbing 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 Gentile mythology demons were middle powers between the sovereign God and mortal man, who performed the office of mediators and executors 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, some 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 a "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 acceptance of the word. *Daimon* and *daimonion* are synonymous. If we turn to I. Cor. 20, we will see an instance of mis-translation, which in the common version reads: "But say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that you should have fellowship with devils." The revised (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 in the passage quoted, we have the real meaning of the apostle, demons, or deified human spirits. He deprecates sacrificing to or worshipping deified human spirits, having no reference to an independent devil.

I might quote many such passages, where the prejudices of the translators and their desire to uphold a dogmatic theory warped their better sense, but in which both Kneeland and 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 present 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 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 did 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 positions I have assumed. Indeed, if he had stopped to argue, his vital forces would have waned, and his medial powers been of no avail. It is related that in a certain place he was utterly powerless, because of the unbelief of the people. This would have happened often 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, pious 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 unequalled. In fact, the two lines in which "drums and trappings" occur, he

says, is the best thing ever said in English. It is taken from the "Urn Burial." There are thousands of gems scattered among old books unknown to nearly all readers of the day. Here is the one referred to:

"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 trappings of three conquests; what prince can promise such duration 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 Shakespeare, 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 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 do not envy the temper of crows and daws, nor 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 warm blood and calendar days, and feel I do anticipate the vices of age; the world is to me but a dream, or mock show, and we all therein but pantalons and anticks."

## 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 naturally 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 necessary 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 all-powerful. 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 ripper endeavors will fail. The time may now be ripe for successful organic effort among Spiritualists, 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 inopportune, character of the doubtless honest but mistaken

persons who have undertaken to officially represent it. The speaker cited the Unitarians, 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 and proper where it can be clearly shown that 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 community, 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 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 better fellowship among all who are enjoying the blessing of an impartial revelation of the spirit, which rests on the grand but simple truth 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 delusion.

OCULUS.

[Testimony for the Phenomena.]

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 Spiritualists. I have seen independent slate writing. Mr. Kellar and Mr. Hermann, the magicians, may criticize 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 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 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 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 two other persons. I have seen a naked hand without an arm to its production, before me. In the presence of five persons I have seen unexpectedly right colors 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 experiences, in New York Sun.

ADDITIONAL KNOWLEDGE.—Cholly Summerboard.—What is the matter, Mr. Grayneck? You look dreadfully tired and worried. Farmer Grayneck: "I'm all out of patience, tryin' to make the old bird caw give down." Cholly: "Down? Why, good gracious! I never knew before that crows produced down; always supposed it was plucked from poultry. By Jove! That's a good one on me, isn't it?"—Brooklyn Life.

If Spiritualism is the truth, why then should any one reticent 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 prophet of it, and the only one needed.



# 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 history if they should some time partake of the 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 councils.

Most Indian tribes are dying out. The semi-civilization which they have been compelled to adopt does not 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 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 sons, in many instances, to Paris to be educated, and are a thrifty, wealthy and remarkably intelligent set of men. All other Indian communities are decreasing in number, but the Five 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. 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 to go to her funeral. It 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.—Ez.

## 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 snap 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 purposes.

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 let 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 poor use a finer coal, or some fine with the regular furnace coal. The coal for the cook-stove 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. The grate of a soft coal breaks so easily that the size in which it is delivered to the housekeeper does not make so much difference; 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 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—the 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 not in the least mind having 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. (Don'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, on the whole, a newspaper paragraph is brim a plain parenthesis is to him, and it is nothing more.

## A New Cure for Asthma.

A medical scientist last reports positive cure for Asthma in the *Kola*, a plant on the Congo River, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1104 Broadway, New York, are sending out large trial cases of Kola Compound, and the trial case is free. 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 hollyhocks, and sweet-pea vines, and honey-suckle's spray;  
Petunias lift her pale sweet face to rose's queenly sight,  
And dahlias stand with dignity up to the fence's height.  
How radiant gladiolus smile, in their accustomed place,  
And the lily lends her fragrance still, with her resplendent grace.  
The gay sunflowers and heliotropes turn to the sunny side,  
While wavy ferns and hydrangeas choose in the shade to bide;  
Brave marigolds and buttercups have with nasturtiums 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 changeable tides it is an ever-changing sign.  
Look how the light canoe 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, enshrined in silvery spray,  
As autumn winds and silent sails steal slowly up the bay.  
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 sacred sod.

But come again along the shore when the tide begins to rise,  
And autumn lights with glowing torch her camp-fires 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 starlit skies,  
How well thy tree and simple art with beautiful nature vies!  
But lo! from out the quivering light, to our enraptured eyes,  
A vision comes, a vaporous mass, that seems to fall and rise—  
It is—the Indian fleet, with greeting, shout and yell,  
Their plying oars and birch canoes all wreathed in immortal.

"It is our harvest moon," they say; "we bring the pale-face peace;  
In our bright hunting-ground beyond all strife and vengeance cease."  
See how they come! Tecumseh great, and Masasoi 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 see—  
Reaching into the wondrous night in vast immensity.  
Past wrongs are all forgiven now, and in deep cadence fall  
Voices like many waters—"The Great Spirit loves us all."  
Now the lights and shadows change—a thin veil falls once more,  
The glimmering sea shines through the mist, and now the dream is o'er.  
Onset, Mass.

## 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 words, the advance of civilization, religious 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 winter'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 caliment, 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 anxious 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 ordered 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 emissary 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.  
The General Assembly preceding this little

event was composed of men more advanced than those who had been present at previous sessions, and had passed an enabling act for the liberties of the people, which gave them the right "to sign away," as it was then called—that is, they could go to the town clerk, and by paying a fee make a declaration of withdrawal from the legalized church (which act was looked upon by the glee as extremely disgraceful), and have their names enrolled as parishioners of some other church in the parish where they lived. This act freed them from all church taxes, except such amounts as they saw fit to subscribe.

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 necessity, if you wished to evade paying tithes to the Presbyterian Church, that your name appear as a parishioner of some other church, regardless of what your belief was.

Hot Springs, Ark. L. S. ALLARD.

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

We are still going forward under the direction 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 enthusiasm.

The versatility of her mediumship and the brilliancy of her oratory are a source of surprise.

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 workmen, who received her with unbounded enthusiasm.

She goes to Anderson, Ind., for the month of November. During her absence, our esteemed and able old-time worker, Mrs. P. O. Hyzer, supplemented by test mediums, Harry Archer and Maggie Gaul, 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, T. ROS. A. BLACK.

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 consul must be at least forty-three years old, and must have held the office of quaestor, aedile and praetor. 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 the 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, though surrounded with much greater state.

## November Magazines.

ST. NICHOLAS.—"Rikki-Tikki-Tavi" is the title of the first of a series of tales of India, contributed by Rudyard Kipling. "Rikki-Tikki-Tavi" is the name 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 Palisades," 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 York.

WORTHINGTON'S MAGAZINE.—Those who are specially interested in the welfare of the Indian will read with satisfaction John H. Whitson's article on "The Ramona Indian School" at Santa Fe, 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 Hawaiian Life," which is beautifully illustrated; more than the usual amount of fiction appears, interspersed with poems, and the departments are full of interest. A. D. Worthington & Co., publishers, Hartford, Conn.

THE MAGAZINE OF ART opens with "Sculpture of the Year: Royal Academy, Salons of the Champs Elysees and Champ de Mars," by Claude Phillips, accompanied with eight fine illustrations, that representing a bust of Sir Frederic Leighton, Bart., P. R. A., sculptured by T. Brock, R. A., being especially good; "Carols of the Year—October," by Algernon Charles 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 Chronicle 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.

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## EASY LESSONS IN SPIRITUAL SCIENCE.

Especially for the Young.  
BY MYRA F. PAINE.

An extract from the introduction reads as follows: "Our desire is to simplify some of the beautiful lessons which the loving spirit teachers have been bringing to humanity so that every child may comprehend them."  
Pamphlet, pp. 32. Price 10 cents; 12 copies, \$1.00. For sale by COLBY & RICH.

## EVERYBODY KNOWS HIM.

## A Prominent Member of the Maine Legislature.

## What He Says Will Ring Over the Whole Land.

## As the Trumpet Toned 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 him, 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 excepting 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 certify to."

"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."

"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 of 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."



HON. JOHN 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 December. 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, inquiring 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.

## Angel Whisperings

FOR THE SEARCHERS AFTER TRUTH.  
BY HATTIE J. RAY.

The Poems contained in this volume are indeed Angel Whisperings, and are calculated to elevate the thoughts and bring sunshine into the hearts of its readers.  
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THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

## ISSUED WEEKLY

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Publishers and Proprietors.

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## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 4, 1893.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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

## 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 abhorrence and earning fat dividends for their proprietors through an excess of advertising patronage, have been relegated 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 readers.

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 lifts 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 thoughtful 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 Christian faith the difficulties which men feel are

rather postponed than met and solved. It is easy to throw over a question into the supernatural 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 conjoined with the words 'miracle' and 'supernatural,' and referred everything to an unseen Power, 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 infallibility, 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 infallible Bible has gone; the divine institution of Sunday has gone; the insistence 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 people 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 mysteries."

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 matters.

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 crowd 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 Territory was hemmed in. After the civil war was ended the visible scheme developed for getting all the tribes and remnants of tribes out of these new young Territories, and compressing 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 liberal 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. Inter-marriage 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 half 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 are 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 described as New England annexed to Kansas in comparison. The country they occupy has great resources in coal, petroleum, natural gas, lead, zinc and marble, and white communities 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 race distinction in the creation and composition of States. It is a question whether the pop-

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 untoward 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 acceptance 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 evening 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 legs, being an oval-shaped pointer; on this the young women lightly rested their fingers. For persons, 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. Upoff! this the machine started off without waiting for his question, and spelled out the following reply to his remark: "Friend Edison 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 previous. The writer then asked the spirit if he found things, after leaving the body, anything as he expected, and was answered that he found them "much better." To the inquiry whether he would return here to live if 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 headquarters 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 much-boasted 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."

The speaker declared that the condition of Syria was morally far superior to that of America. "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 truth is, 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 wages paid by the missionary to his groom or cook. They treat their parishioners 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 to a higher one, out of present influences and surroundings, is to take the shortest path possible from what he sees as evil to what he believes to be good. In the pointedly brief injunction of the prophet, let him at once cease to do evil, 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 synonymous with continual repentance; as if being good, after having willfully or ignorantly been evil, was impossible without being at the same time miserable. What is repentance, and what is the work it is fitted to do? Certainly not to disqualify us for just what we regret not 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, strike at once into some act of goodness, no matter where, that is likely to occupy the thought and banish needless lamentings. Let

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

Activity in the right direction is sincerely recommended as a specific for the cure of all diseases arising from former activity in a wrong direction. A practical, working repentance is far more efficacious and sensible both than feeling sorrowful to no purpose. Men mistake when they postpone conscience, as some do. A tender conscience need not be a sickly one. 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 Religions.

In his address before the Parliament of Religions at Chicago, Col. Higginson observed that this was not after all the first American parliament of religions, 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 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 religions.

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 all.

During the interval between these two great symbolic acts, the world of thought was revolutionized by modern science, and the very fact of religion, the very existence of a divine power, was for a time questioned. Science rose, like the aged Ahrim in the Arabian story, and filled the sky. Then, more powerful than the Ahrim, 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 itself 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 eloquent address before his Boston congregation, entitled "The White City," Rev. M. J. Savage summed up a fine portrait 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 changed our point of view. We do not look for God any more away off in the skies. . . . I would have you, then, think of this White City as a revelation of 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 Mr. 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 Bowditch street, Boston.

The answer of the control as to the practical realities of the higher life: and the message of Spirit J. H. W. Tooley concerning heredity and its heritages (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 E. 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 oils, 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, Chicago, and many other famous exhibitions. 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 Bedford three hundred thousand cases of sewing machine oil 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 Colorado 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 an enthusiastic 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 afternoon. 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 Saturday at our office. Mrs. Brigham is well known to the friends in New York and New England, and deserves success everywhere.

## 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 collaborator 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 surrender of the relations so long sustained to his people, and sundry speculations are indulged in respecting his future intentions. The separation will not actually take place till next May. His reported complaint is of the atrophy of his congregation, which he is unable to convert into desired enthusiasm. Can it be possible that his liberality of sentiment, and fearlessness of antiquated 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 a noble occupant of one of her pulpits, as well as a man 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 courageous worker. 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 of the school board, and has been especially efficient in his services as secretary of the Hebrew Benevolent Society.

## A Season's Dreadful Slaughter.

The destruction of human life by the railroad disasters at the West 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 employees and of the train. These horrors have of late been accumulating with too horrible a fast. All the fault cannot in justice and reason be laid upon the helpless employees of the roads. It, of course, is their first and last duty to exercise the utmost care in running 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 whatsoever.

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 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 Mayoralty, 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 cradle 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's 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 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 not see why women cannot and do not think as sanely and wholesomely as men. In fact, I think they do 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 "Columbus 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 assassin.

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 "dazzling world-finder" for whom the final day had been 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. "Box 401."

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., Box 401."

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 18th street, Denver, Col.

"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. 30th, 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 elsewhere of spiritual veterans, since passed on, or still on earth awaiting their guardian in the skies.

In the reign of Louis XVI. the hats of the ladies were two feet high and four wide. What?

## MEETINGS IN BROOKLYN.

musio will bring refreshment.—*Christian Register*, 17th Feb.  
Fourth edition. 12mo, pp. 284. Price \$1.00, postage in-  
cluded. For sale by COLBY & RICH.





Banner of Light.

BOSTON, SATURDAY, NOVEMBER 4, 1893.

MEETINGS IN BOSTON.

**Boston Spiritual Temple, Berkeley Hall, 4**  
Berkley Street. Lectures Sunday at 10 A.M. and 7 P.M. Mr. Wm. H. Banks, President; F. B. Woodbury, Sec'y; 180 Centre Street, Roxbury.

**The Wednesday Evening of the Boston Spiritual Temple**  
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month. The exercises closed with a song by Mr. Cutter.

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

Mrs. A. D. Briggs was with us Sunday morning. A large audience gathered in to listen to the lecture delivered by her on Berkeley Hall by Mrs. Brigham the previous evening.

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

Mr. George R. Cutter is obliged to close his engagement with the Temple for the present, but will stay for us again sometime during the winter.

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

The **Helping Hand Society** held its regular weekly meeting Wednesday, Oct. 26th, at 8 Boylston Place. Miss Webster, President, in chair.

At 6 o'clock a lavender tea was enjoyed in the banquet hall by a goodly number, after which there was a very interesting conference, the subject being "The Conflict of the Ages." The opening address was by Dr. H. B. Storer was a suggestive one. Remarks by Mrs. N. J. Willis, Mrs. R. S. Lillie, Mrs. Kate R. Stiles, Mr. Titchell and Mr. Haskell. Tests were given by Mr. Titchell of London, Eng. Songs by Miss Bailey, Mr. Cutter and Mr. Lillie. N. M. Davis, Sec'y.

**First Spiritual Temple, corner of Exeter and Newbury Streets.**—Lynan C. Howe closed his engagement at the First Spiritual Temple with a lecture on "What Shall We Do to Be Saved?" He said substantially: Spiritualism interprets everything new, extends the significance of all the wise sayings of the past and puts a new voice into the present. The medium of the new is the old, and the old is the new. Heretofore spiritual remedies have been administered for the benefit of God; but what can we add 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 save no man. Spiritualism applies the remedy to the need, and as all needs differ as 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 worshiper, 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 anything is "besetting him," 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. Makes home so attractive that nothing can allure the young from their sacred duties.

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. Jounie L. Howe was vigorously and ably illustrated the truths which were accepted as correct. Both the evening meetings and the Sunday lectures improve in representative numbers.

**First Spiritual Temple Fraternity School.**—Our service 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.

**Harmony Hall.**—On Tuesday, Oct. 24th, the attendance on 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 afternoon 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 a lecture was pronounced more than usually good. The subject given by the 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 "Muselets," through Mrs. Hughes, and the evening "Muselets," through Mrs. Nutter, Mr. 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. Wilkes improvised a beautiful poem. "Wild Rose" gave notice that she would hold a reception in about four weeks for her "Muselets" in this hall.

Meetings Tuesday and Thursday at 3 P.M. Lecture on Friday from 3 to 6 P.M. BANNER OF LIGHT for sale at all our meetings.

**Hollis Hall (789 Washington Street).**—Tuesday afternoon, Oct. 24th, the Indian Peace Council held every month at the full of the moon—was convened, the medium 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. a good power and harmony. At 2:30 David Brown, medium, read and tested, 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 extraordinary tests; Mr. Sanders of Georgia spoke at length of his experiences. Dr. Toothaker gave recognized tests.

Evening meeting was quite largely attended and great interest was manifested. Mrs. Abbie Burnham opened the meeting in a twenty-minute talk, which was exceedingly interesting and practical; song Mrs. Rockwell; Mrs. Taylor (Charlestown), Mr. Hardy, Mrs. Davis, Mr. Harvey, gave tests and counsels; Mrs. Wilkins, 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 Lyceum.**—An interesting session was held Oct. 29th at 514 Tremont Street. The number of scholars in the march, in comparison with that of the previous Sunday, shows that the attendance 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 Daisy Huford and Little Mildred Rich (some two years of age) in recitations; Miss Genevieve, piano solo; Miss Louise Horner, song, and encore; Mr. Coulter, recitation; Mrs. W. H. Davis, 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 widow woman who the Spiritualists of Onset were building, and which they intend to dedicate 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 said that the 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.

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

The afternoon service was interesting. Mrs. 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 very well received, and which the speaker gave a number of excellent tests.

**Home Rostrom.**—All who visit these meetings at 21 Boylston Street, Charlestown, Tuesday and Thursday evenings, are speaking in praise of the harmony and results.

**America Hall.**—Without a doubt the meetings conducted at this hall, by Miss A. Peabody and Dr. H. N. Noyes, 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. Noyes are very much appreciated by the audience.

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 piano, and also read some of the poems most acceptably. Miss Marie Rogers entertained the audience

with a vocal selection, which was well received. Mrs. Howe delighted all with a new version of "Home Sweet Home." Our famous "Little Lullaby" by Mrs. Wm. H. Banks will be the protest next and nearly every Sunday. Next Sunday we expect more talent.

The following mediums were present: Mrs. J. A. Woodbury, Mrs. A. D. Briggs, Mrs. O. H. Heath, Dr. Allen Toothaker, Dr. Willis, Mr. Campbell, Dr. Thayer, Miss George Hughes. An always welcome visitor is our good sister, Mrs. Piper.

The BANNER OF LIGHT is always for sale at each session, as well as at the new residence of Dr. H. B. Noyes, 58 Tremont Street, opposite his former address, where he will be pleased to take yearly, semi-annual or trial subscriptions.

**Engle Hall.**—Wednesday afternoon, Oct. 26th, an enjoyable meeting; excellent remarks, tests and readings, Dr. C. E. Hunt, 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. Hughes.

Sunday, Oct. 29th. The morning circle was harmonious and successful. Afternoon meeting, Miss A. Hanson, invocation, remarks, tests and readings; fine tests and readings, Dr. Wm. Franks, Dr. C. E. Hunt, Mr. E. H. Tuttle, Mrs. M. Knowles, Mrs. E. W. Campbell. Evening invocation, 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.

Meetings Sunday, 11 A.M., 2:30, 7:30; also Wednesday afternoons, 2:45.

The BANNER OF LIGHT for sale at each session.

**Commercial Hall.**—11 o'clock A.M. Mr. E. H. Littlefield and Mrs. A. Woodbury, readings; Mrs. Irwin, spirit-descriptions; Miss Digby sang under control; Dr. E. A. Blackden made remarks.

2:30 P.M., Dr. E. A. Blackden, remarks; Mrs. Woodbury, readings; Dr. B. L. Beal of Berkeley Hall 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. Quill and Mrs. H. Howe, interesting remarks; Mrs. W. S. Butler, Dr. C. D. Fuller, Mrs. J. Stone, gave readings and spiritual delineations; Mr. C. D. Gridley assisted with satisfactory results. The meetings throughout the day were well attended, the mediums giving convincing proofs of spirit return.

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**The First Spiritual Ladies' Aid Society.**—This season opens with our society auspiciously. 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 were the lines of the Secretary, Mrs. Mayo, and hope for her speedy recovery. Mrs. A. F. Butterfield has brought several bouquets of hand-some cut flowers recently from Onset to decorate the place. Mrs. Barnes, Fenton, relates her experience with the spirit world. Chicago and its liquors. Meetings every Friday. Sec'y PRO TEM.

**The Ladies' Industrial Society met** as usual at Dwight Hall Thursday afternoon and evening. Good attendance of members at business meeting. Circle and supper brought out a goodly company. Evening meeting called to order by President; after Congress, Mrs. Wm. Franks, Dr. C. E. Hunt, Mrs. Kate R. Stiles after her long absence; remarks and tests, Mr. Tallow, Mrs. Chase, Mrs. Butler, Mrs. Whitlock, and others; song, Mrs. Sylvester; recitation, Mrs. Wm. Franks.

Nov. 2d the Nolan family are expected, also Mr. Foster. Roy's dance is in order. All are welcome. H. E. JON ES.

**MEETINGS IN NEW YORK.**

**The First Society of Spiritualists** holds its meetings at 14 West 14th Street, New York, every Wednesday and Sunday, 10 A.M. and 7 P.M. Henry J. Newton, President.

**The Ethical Spiritualists' Society** meets each Sunday at 11 A.M. and 8 P.M. Mrs. Helen Temple Brigham, Secretary.

**New York Psychical Society, Spencer Hall, 114 West 14th Street.**—Wednesday evening, Oct. 26th, a very interesting and successful meeting. The evening was opened by a reading of the "Banner of Light" by Mrs. Wm. Franks, Dr. C. E. Hunt, 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. Hughes.

2:30 P.M., Dr. E. A. Blackden, remarks; Mrs. Woodbury, readings; Dr. B. L. Beal of Berkeley Hall delivered a short lecture; also gave two descriptive tests; Dr. C. D. Fuller, psychometric readings; Miss Annie Hanson, Mrs. Dickinson, readings and tests.

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Meetings Sunday, 11 A.M., 2:30, 7:30; also Wednesday afternoons, 2:45.

**Carnegie Hall.**—Dr. Fred L. H. Willis spoke last Sunday morning upon the subject of "Love."

"God is Love," said a sage of old, but he forgot to reverse the words and say as well, "Love is God." In the contact with material things, and in the ignorance of the spiritual world, some of us are 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 good 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 thought, an 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 warmly welcomed after his prolonged stay 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 wonderful accuracy. In Canada, and also gave some excellent tests. She will be with us next Sunday afternoon, when she will give tests by reading from photographs presented.

Mr. Newton promises to give us later this season a stereoscopic view of life in crystals, and show us how wonders that can be brought to human vision by such aids.

The writer was unable to be present during the evening of the 26th, but the spirit of the lecture, but has no hesitation 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. 26th, there was a large audience, as usual, including many interested strangers. The President called attention to the report of Mr. Walter Howell's address before the Society, as published in the BANNER