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NO.

Literary Pepartment.

"BERTHA LEE;"

MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER,

Author of "Dora Moore," "Country Neighbors," Etc., Etc.

CHAPTER V.-CONTINUED.

There came a day when my little brother and and hymns, won't you, Betsey?" myself were very much delighted because the house was full of carpenters, and we had plenty of blocks to make baby houses, and pretty shavings to pile up in heaps, and the pictures from the old wall paper to cut out, and the pounding of hammers, and whistling and singing of the men, all afforded fine sport for us.

You are going to have a new mother," said the head carpenter to us one day-he was a white-headed, pleasant looking old man, and he put his hand on my head as he spoke, and said: "God bless you, my darlings, and incline her heart unto you."

She was a tall, stately woman, and I shrunk away from her. No wonder she did not take a fancy to me, for I was a pale, sickly-looking child, inheriting a nervous temperament and a hasty temper. Not so with my brother; he was bright, joyous and healthy; and when I ran away and hid myself, and refused to say "Mother," insisting upon it that my mother was in the picture up stairs, Willie kissed her, and took the sugar plums which I said I did not want. He was at once installed as her favorite, and justly so; she seemed pleased to

have him by her side, and took great pains to dress him tastefully. On the other hand, I was kept out of sight as

much as possible; the excuse being that I was not well, and needed quiet. She brought with her a domestic who seemed to be completely subservient to her will; indeed, my stepmother was one of those strong, imperious natures, requiring perfect submission from those who would live at peace with her. Toward those who would yield their will to hers, she was genial as a summer day; but the least impatience of restraint, the budding of rebellion, was met with the sternest resistance; and she possessed a wonderful facility in torturing those who did not please her.

She had been in the family a few weeks, when some of her relatives came to visit us. I remember well how fretful I had been all day, owing, perhaps, to a headache, which, during the hottest hours, seemed almost insupportable. I needed a very forbearing nurse, and no doubt taxed the patience of my mother, who never had had the care of the children. I could n't eat the supper provided for me, and petulantly teased for some custards which were prepared for my mother's guests. "Take

"she is too naughty a child to stay with us." "Come along," said Betsey, as she went up stairs. My sleeping room was in the third

the child to bed," said my mother, sternly,

"Send Willie, too," I said.

"No. Willie is going to sit up and see the company."

"I do n't want to go alone," I said, and began to cry.

"I'll go too, Sissy," said my brother, "only do n't cry.'

"No, you are not going now, Willie," said my mother; "run into the other room and see the ladies."

He hesitated, and looked as if he would rather have gone with me. "Obey me," said my mother, with a shade of sternness which Willie's disposition would not allow him to resist. "Now, Betsey take that child to her room, and let me hear no more from her to-night."

Why, Mrs. Lee, you never saw such a little scare-crow as that child is; she's afraid of her own shadow. You could n't hire her to go into a dark room by herself, and her aunt told me that she had never been to bed alone.

"Then it is high time that she was taught better; take her to her room, and shut the door when you come out;" and turning to me, she added, "if I hear a word from you I shall come up myself; and it will go hard with you if I am found in your room to-night."

Her look and voice made me tremble; but in my dread of the solitude, I asked if Willie might come soon.

"No, not to-night; I'll find another place for him, and teach you not to be so timid.'

If a thunder clap had broken over my head I could not have been more startled; and at this distance of time the agony those words caused me comes back to my heart more vividly than almost any other sorrow of my childhood. I was too frightened to shed tears, but stood still, unable to move.

"Go, child; why do you wait?"

I did not stir from my place; her anger, awful as it was, seemed not so bad as a night of solitude.

"Take her up, Betsey, and if she resists I will find a way to make her go by herself." Betsey's presence, even for a little while, was some comfort, and I lay passive in her

arms. She undressed me, and I said, to pro-

long the time, "You'll hear me say my prayers

"No, I can't stop—you can say 'em by yourself just as well. It will make no difference any way: 'taint likely God will hear naughty children's prayers."

"Betsey, don't you think there is something in the dark over there?"

"La! no, child; it's nothing but one of your

frocks. There's nothing troubles good chil-That was cold comfort, for I had been told

that I was a bad child, till I sincerely believed there was n't a naughtier child in the place; but somehow when I tried the hardest to be good I failed. I always had a headache, or my limbs ached, or my teeth troubled me, or my poor feet were swollen with chilblains-some physical suffering that made me irritable and peevish-so that no one had patience with me but Willie, who always tried to act the part of comforter. Betsey hurried down stairs, and I was left alone. There was no one in the story in which I slept, nor in the rooms below. The servants were in the basement, my mother and her friends in the parlor, and my father in Boston. I thought he might perhaps have befriended me if he were at home, though I had some doubt on that point, for he appeared to yield his own wishes to my mother's will. It grew quite dark, and the room was peopled with all sorts of creatures peering at me from every corner; my head ached very hard, and my face was burning hot. I drew the bedclothes over my face, shut my eyes, and kept saying, "Now I lay me down to sleep." The heat was insufferable, and I breathed with difficulty; so once in a while I would raise the clothes to admit a little air, and then venture to peep out to see if those horrible faces were still peering at me, or were coming near. For awhile there was perfect stillness, but suddenly there was a rumbling noise in the chimney close to my head; my hearing was sharpened, and I listened closely; there was no mistakethere was the noise again; a beating against the sides of the chimney, as if some one were descending. I remembered my mother's pitiless face, and dared not cry out. "God won't hear naughty children," Betsey had said, so there was no use in praying. My fever heat passed away, and was succeeded by an icy coldness. For a moment all was still, and then a sudden noise, a faint cry of distress, and a sound as of something falling from the chimney upon the hearth, then a fluttering as of wings. I could bear no more, but rushed from my bed down the first flight of stairs; further I did not venture; for if my mother should send me back, what would become of me? One flight of stairs led to the hall door, and turned at the first landing, so that I could secrete myself from the view of any one coming in or going out; here I could hear voices, and felt safe, but I was deathly cold, and shivered in my nightgown as if I had an ague fit. The clock struck eleven, and I was still there, leaning my head against the balusters, when Cousin Joe came down stairs, and taking me in his arms. whispered to me not to say a word, but carried me back to my room, and covering me with the blankets, said, "Yes, yes-no, no; never mind. Joe is here, he'll stay;" and taking a chair he leaned his head upon the foot of the bed, and said. "There, lie still; Joe will stay and take care of Sissy.'

"Joe," I asked, in an earnest whisper, "has the bad black man come down the chimney?'

"Yes, yes-no, no, Sissy, it is only the chimnev swallows: the little birdies have lost their mothers-great many birdies lose their mothers, and fall. Go to sleep now, and say what she used to sing:

Husb, my dear; lie still and slumber; Holy angels guard thy bed.'

How soothing were those words. I put out my hand for Joe to take, and as he held it I fell asleep. When I awoke the next morning the sun was shining in my room, and I rubbed my eyes, and thought, "How glad I am it was a dream;" but when I looked for Willie he was not by my side, and then I remembered all the events of the night. Soon Willie came running in, and singing-

"Get up, little Sissy; the sun is so bright." "I do n't want to get up," I said.

"But mother says get up, and come to break fast. I like mother, Sisy; she gave me custards and cake last night, and I slept with her and she kissed me."

"I don't like her a bit," I said. "I hate her, and I wish I was buried up in the ground, close to my mother. I won't call her mother any more."

"Oh! you ugly child to talk so," said Betsey, who caught the last word. "You had better mind her, anyway, and come down, or you'll catch it."

"Yes, Sissy, do come," said Willie.

I tried to rise, but my feet had no sooner touched the floor than I fainted. When I came to myself my mother was rubbing me, and looking a little frightened. The dootor was sent for, who said that I had the scarlet fever, and must be very carefully watched, for my temperament was such he feared it would go very hard with me. During the sickness which followed, I had all proper care and attention from my mother; there was little tenderness, and no love; but there was no neglect. I took my medicine from my father or Joe. My mother had taken a great dislike to the latter, and wished to exclude him from the room, but I pleaded so earnestly with my father for Joe that he was allowed to stay. Willie was sent away for fear of contagion, and Charlie's mother would not let him come. I should have had many lonely hours if Joe had not been there; for a few days, when the fever was at its height, he would come down at midnight, and ask my father, "Does she breathe yet?" "Will she die, uncle?" and the reply was, "No, Joe, we hope she will not die; the doctor thinks he can oure her; go back to bed." But he never would go unless they promised, him that if I grew worse he should be called. He was tender and gentle with me as any mother with an infant: and it was an odd sight to see that strange-looking, half-idiot boy, smoothing a sick girl's pillow, combing her hair, feeding her with gruel, and, as I got better, even playing baby-house with me, and dressing the dolls. It was a long time after I was convalescent before I was able to go to school, and during that period my mother said little or nothing to me, allowing me to have my own way when it did not clash with her wishes. This letting alone system did very well; but there was all the time a longing for something which I could not define. I was too young to know that it was my own mother's warm, loving heart that I needed, and her bosom to rest upon. As I grew stronger, one day toward spring my mother said to Betsey:

I have not forgotten that I have got to cure that child of her foolish fears. She is well enough now, and I mean to begin this very night; you may put a little bed for Willie in your room, and Bertha may sleep alone for the present."

I was playing with my dolls in the kitchen chamber, and heard the remark. I ran out and found Joe, who was piling wood in the wood-house, and said, "Joe, I wish I had died with the fever."

He dropped his armful of wood, and, sitting

down on a large log, drew me close to his side. "Then Joe would die too."

"Would you, Joe, certain true?"

"Yes, Joe would."

I 'm afraid, Joe—I 'm so afraid I 'd rather die!'' Joe laughed, and rubbed his hands. "Yes, yes-no, no! Joe will fix it-Sissy keep still!" and he jumped up and went to his work, laughing, and saying, "Joe will fix it, Joe will fix

With this assurance I went to bed at my mother's command, without any complaint; and as soon as the house was still Joe made his appearance, and wrapping himself in a blanket slept upon the floor. It was so for some nights, and I think my mother was rather disappointed at my non-resistance. But alas! Joe had the unfortunate habit of snoring, and Betsey was one of those nervous, tea-drinking old maids that could never sleep unless her bed-quilt was squared, her pillow a certain height, her door locked, and the house still On this night she was awakened by the snoring. and. iumping up, full of indignation at this disturbance, she hastened into my room, with the intention, probably, of giving me a severe ninch, when she stumbled over poor Joe. Her sharp, shrill scream awakened the household. and my mother came up to know the cause. Poor Joe was banished to his little kitchen chamber, and was hereafter to be locked in at

Oh! those dreary nights that followed. Even now as I write, memory stirs the bitter waters in my soul. I often laid awake till after midnight, listening for every sound, and fancying that I saw strange faces in my chamber. The severe discipline only increased my timidity, and made me turn from a darkened room and a lonely house with terror. The effect was soon evident in the loss of health; I grew pale and thin, and so weak that I could with difficulty ascend the two flights of stairs to my bed-room. Children seldom complain unless they suffer actual pain, and I received the severe reproofs of my mother for my listlessness and neglect, with an indifference that angered her exceedingly. At last the brain began to tell the story of over-excited nerves, in severe and protracted headaches - those blinding, crushing headaches that prostrate the whole system, and leave the sufferer a passive object of pity to the hardest heart.

I well remember one of them. I sat in a dark room, in my little chair, leaning my head upon the couch. My mother came in, and seeing me thus, said:

"The doctor orders an emetic for these headaches, and you had better take one this afternoon. I must attend the meeting of the 'Maternal Association' myself, but Mrs. Towle will take care of you."

I made no reply, for I had found resistance to her will vain, but I longed to plead for a little rest, first, a little delay, till my father came home to watch beside me. Mrs. Towle was a washer-woman, who came to our house once a washer woman, who came to our house once a afforded a complete test of the character and week to do the family washing, and was their capacity of the leading counsel. at her task; but at my mother's request she remained liter her work was done, and acted as nurse. At first I felt unwilling to have her [Continued on second page.]

Biographical.

(From The Conglomerate, Middletown, N. Y.) LUTHER R. MARSH,

Our Most Notable Contributor.

An acquaintance, embracing a period of more than twenty years of business and social relations, resulting in a continued and almost daily intercourse, enables the present writer to speak with some knowledge and authority as to the character, actions and personality of the distinguished lawyer, student, philosopher and Conglomerate contributor, whose name heads this article.

The subject of this sketch made his advent into this world on the fourth day of April, 1813, at the village of Pompey, Onondaga County, New York. He comes from old Connecticut stock, which is another bond of union between him and the Conglomerate's editor. His father was Luther Marsh, who settled at Pompey, and was afterwards appointed High Sherift of the County. His mother was Emma Rawson, a descendent of Edward Rawson, who came from England to Massachusetts Bay in 1637, and held various distinguished offices of the The subject of this sketch made his advent and held various distinguished offices of the time, among others being Secretary of the colony for forty-eight consecutive years. It would seem as if our Mr. Marsh was entitled to his long and healthful years of life by virtue of

His early youth was passed on the heights of Pompey, where, as another has written, "a good inherited constitution was confirmed by refreshing breezes and athletic sports, in which the young Pompeian exhibited much dexterity. He was a great walker; when not more than ten and twelve years of age he used to take frequent strolls to visit relatives in the neighboring towns and counties."

The village of Pompey seems to have been unusually fortunate in the character of her inhabitants and among the assembles of young.

habitants, and among the associates of young Marsh's boyhood there were many whose names have become well known and respected in the country at large. Among them may be mentioned Horatio Seymour, twice Governor of this State: Charles Mason, afterward Commissioner of Patents, and also Chief Justice of Iowa; Charles B. Sedgwick, afterward to become one of the leading lawyers of this State; Henry W. Sloeum, destined to be one of the most efficient Major-Generals of our civil war; Lucien Birdseye, afterward Supreme Court Lucies and many others when the limits of

Justice, and many others whom the limits of space will not permit us to mention.

At fourteen years the boy Marsh for further instruction was sent to the military academy conducted by Captain Partridge at Middletown, Conn., where he had the advantage of competent instructors, and was equally fortunate in his companions. Among the profes sors were Truman B. Ransom, afterwards killed at the head of his regiment at the storming of Chapultepec in the Mexican war. Among the students were George Geddes; T. Henry Seymour, afterwards Governor of Connecticut; Horatio Seymour, again; Edward H. Seeley; Charles Tracy and William A. Beach, all destined to become prominent lawyers.

After some commercial experience, gained

in the general store of Mr. West, young Marsh adopted the law as his life's business profession and occupation, entering upon his new career as a student in the office of a distinguished lawyer, Freeborn G. Jewett, afterwards Supreme Court Justice. Later he was associated as student in another office with George F. Comstock, who was to become one of our most efficient and respected jurists, for many years sitting in the Court of Appeals. From there he went to Utica, that once great centre of legal luminaries. In 1836 he made a business connection with the distinguished Henry R. Storrs in New York City, returning on Mr. Storrs's death to Utica for a time. While locat-Storrs's death to Utica for a time. While located there he spent two winters making abstracts of the titles for the land required for the roadbed and dépôts of the Erie railway from Bing hamton to Lake Erie, and trying causes for the appraisement of damages in which the parties could not agree; as a writer says: "in some of these causes the young lawyer was subjected to a severe order! heaving most of the local

lawyers in combination against him.' Returning to New York, about 1844, Mr. Marsh entered into business with Oscar W. Sturtevant, an attorney of activity and large practice. About this time the great Daniel Webster entered into a business partnership with Mr. Marsh, which continued until his return to the Senate in 1845. Mr. Marsh always

During the following years and until his virtual retirement, Mr. Marsh continued the practice of his profession in the City of New

ork. When fairly established in practice he married Miss Jennie E. Stewart, daughter of that famous jury advocate and anti-slavery Boanerges, Alvan Stewart.
The foregoing statements are derived from

various sources of information, and largely from an article in the work entitled "The Encyclopiedia of Contemporary Biography of New

first personal acquaintance and business relations with Mr. Marsh began over thirty years ago, and continued with short breaks, occasioned by the war and other matters, for at least twenty years. During this time I was, naturally, in almost daily personal contact with him, and had most abundant oppor-tunity of observing him and his methods in the office and in the courts. As clerk or as partner there were few lawsuits in which I did not bear some part, either in preparation or on trial, and few appeals in which I did not assist to some extent either in the preliminary investigation, and preparation of points, or the presentation of the argument. So my experience entitles me to speak with some authority as my feelings do con amore. In the conduct of an extensive law business carried on by sev eral partners, there is of necessity a division of labor, and in ours the preparation of cases, trials and arguments, were more particularly in the hands of Mr. Marsh, who availed himself of such aid as he supposed I could give him in this department of the business. I should hesitate to say at this late day how many these oc-casions were, but can state that the cases we were engaged in together were many in num-ber, varied in importance, very frequently in-volved large pecuniary and other interests, and

Ar. Marsh never failed to meet the most stringent and exacting requirements of that test. He was indefatigable in the preliminary labor of study and preparation, and would work at a case at home and in the office, until I, with

my slighter experience and greater egotism, sometimes thought it must be worn threadbare. The merit of such devoted labor and applica-

The merit of such devoted labor and application is shown by the result.

To lose a case in those days was so exceptional, that, looking back on the by-gone years, I cannot recall a single one, which we expected to win, that was lost. Can you, Brother Marsh? If so, let me know the title, and when tried. We can speak of these things as of past history; we are not "in it" any longer. Lest I may be accused of blowing my own horn, I will say that my part in these trials and arguments chiefly consisted in keeping quiet and looking



LUTHER R. MARSH.

on. The burden rested upon and was borne, by the senior counsel. For some occult reason he seemed to want me there, and I went.

Apart from his strictly professional labors, Mr. Marsh has been called upon on many conspicuous occasions to deliver addresses of commemoration or welcome. A list of these would fill a column in our paper. Notable amount memoration or welcome. A list of these would fill a column in our paper. Notable among them are those before the Union League Club on many occasions, and before the Society of the Army of the l'otomac. Middletowners have occasion to remember two of his addresses delivered in this city, for public and charitable purposes: the one on the "Alphabet" and the other on "Daniel Webster"—part of both of which were afterward printed in this paper. Among other of the benefactions of Mr. Marsh should be mentioned his active interest and

should be mentioned his active interest and successful work in having established new and extensive public parks in and adjacent to the city of New York.

His articles on the Parks of different cities, published in this paper, are a mine of information on this subject, and show how thoroughly

the author investigates and understands every matter on which he intends to state facts or

matter on which he intends to state facts or express opinion. Some weak and self-sufficient critics of Mr. Marsh's spiritual belief may well consider this fact before they ventilate their ignorant and ill-considered ideas as to that belief. Several years ago Mr. Marsh, possessing the right, earned by years of faithful and honorable labor, retired from the active business of life. For reasons sufficient to himself he adopted our city as his future home. He has become our city as his future home. He has become a familiar personage in our midst. The editor of this paper felt warranted in asking him for an occasional contribution. He most willingly complied. complied. For a period of two years and a half he has contributed to our columns the weekly average of a page. In variety of subject, in interest of matter, in useful information, in graceful style and effective rhetoric, these conributions are equal to any magazine literature in the country. Apart from their intrinsic excellence, the labor of producing them was very considerable. It is no slight task to write a solid page of The Conglomerate every week, and that our accomplished contributor should have continued to do so for such a length of time, and on so many and so varied themes, entitles him not only to our personal gratitude but to that of all our intelligent and cultivated readers. If these articles were put in book form they would make two octavo volumes of five entertained the highest veneration for Mr. Webster, which was evidenced by his notable address delivered in the Middletown Casino, some two years ago, and largely reproduced in The Conglomerate.

The Conglomerate.

Ar. Marsh always they would have volumes of they would be worth to all such readers what such volumes would address delivered in the Middletown Casino, and business relations with Mr. Marsh, these contributions were a perpetual surprise ance and business relations with Mr. Marsh, these contributions were a perpetual surprise to us. We confess we were not aware of the author's extended acquaintance with notable people and events, nor his study and knowledge

of general literature.

Perhaps a semi-biographical article on our distinguished friend would be considered incomplete without some reference to his religious or "spiritual" belief. Without expressing lous or "spiritual" belief. Without expressing an opinion as to which we confess our incompetency, we think that those who meer at and pity Mr. Marsh for his delusions, as they call them, had better show some grounds for their own belief, if they have any belief on the subject of immortality and spiritual life. There is no egotism like that of complete ignorance; and the severest critics of Mr. Marsh and his belief are those who, if asked to define their own, would certainly find great difficulty in so doing. When certainly find great difficulty in so doing. When they can write an argument against his belief, or meet the statements he makes in its favor, as vigorously, as logically and as effectively as he presents his claims and his views, they will be entitled to more respect than is at present accorded them.

THE JUDGE.

AS BABES BENEATH THE MOTHER'S HEART STILL PENT.

As babes beneath the mother's heart still pent Eyes have where is no light, ears where no sound, But lie, in darkness and in silence bound,

But lie, in darkness and in silence bound, Waiting the term of that imprisonment—
So, Lord, may we, albeit enmeshed and wound in these strait toils wherein our life is spent, Our larger bondage, rest not uncontent. While Time, thy warder, paces his just round. For in our bosoms dinly we discern. Patient of thraildom and the yoke of earth, Still mightier powers and still without employ. Not here, not here, O Love and sacred Joy! But in the freedom of a largen birth Your uses and your meanings we shall learn.

—E. N., in The Conservator.

Mrs. Jabber (to Mr. Jabber)-"Are you aware that

"BERTHA LEE." [Continued from first page]

with me, but when I became much exhausted, and lay my head upon the pillow, with my eyes closed as in sleep, she came near me, and smoothing my hair, and laying the quilt care- set off with a white collar and black bow. He fully over me, she whispered to herself, "Poor little lamb! What would her blessed mother (for we had been playing hard), and curled all say? I don't know about leaving sick ohilsay? I don't know about leaving slok children at home, to go to them sewing meetings | smart, and work, go to sea, fight battles, make and praying circles—seems to me that aint the the right kind of religion; but I suppose we girls ought to be good and pretty, and make poor folks don't know nothing;" and she sat | nice cake and pies, and keep house." down in her chair, and took up a stocking which she was knitting for one of her boys.

warmed toward the poor, worn woman who I said nothing, but kept playing with the hay was having a hard struggle with life. After some minutes I turned toward her.

"Mrs. Towle, did you know my mother?"

"Know your mother? Why, la! child, I knowed her ever since she was born; and when she died it seemed to me I felt as bad as I did when my own darter Jennie was laid in the grave. She was a pretty creatur when she was married-you'll never be as handsome as she, and then she always had a smile and a kind word for every one. When the minister read and prayed at Jennie's funeral, he repeated a nice varse of poetry, something like this:

'The angels are waiting to welcome her home.' And sure as I'm here those words came right into my mind the minute I heard that your mother was dead.

"Mrs. Towle," I said, as I looked earnestly at her, "do you believe my mother knows anything about her children now?"

The poor woman laid down her knitting, and her eves filled with tears as she said:

"Why, darling, I ain't certain on that point; sometimes it seems all dark and dreary beyond the grave, and then again there's a streak of light way through the dark valley to a bright world beyond. Sometimes I think it is Jennie that puts such pleasant dreams into my mind nights when I'm very tired, and they rest me so sweetly. She comes and leads me to a pleasant seat amid flowers, and trees, and brooks, and when I'm resting she says: 'Now, mother, you needn't wash any more; God will feed and clothe the little ones, and give you rest. and after that dream I go to sleep again, and have peace till morning. I'll say a piece of poetry to you that Jennie copied for me to read before she died. She said: 'Mother, you must think I am saying it to you when I am

'Do I forget? Oh! no; For memory's golden chain Shall bind my heart to the hearts below, Till they meet to touch again.'

I say it over and over sometimes when I'm washing, and it's a great comfort to me; but I never saw Jennie as plain as Mrs. Foster saw her children. Ye see she had buried four children, one after another, and her heart was most broken; but what made it harder to bear was the doctrine that the minister preached. He believed that little children were lost; that they went right away to the wicked place where bad spirits dwell. Now, ye see, this made Mrs. Foster e'enamost crazy, and she could n't work days nor sleep nights. At last, one night, after she had wept and wept till she had no more tears to shed, she laid down and tried to sleep. It may be she did sleep; most folks think she did, but I don't know; at any rate, she says that she saw a beautiful angel clothed in white enter her room, leading her four little children. These children were smiling and happy, and came to their mother's bedside, and stood a moment with their angel ble than usual. As he lifted me from the carguide, as if to assure her of their happiness. and then vanished. Mrs. Foster was comforted, and did not mourn for her children after this visit. There now, darling, you are pale and weak; shut your eyes, and I'll sing one of like very much to see." Jennie's songs to you, and may be you 'll sleep."

> CHAPTER VI "COUSIN JOE."

NOTER passed; my headaches conting ued, and our family physician frankly acknowledged that he had no confidence in the power of drugs in my case. 'Send her to a farm-house in the country,'

will do more for her than my skill."

Wise man and good doctor! you little thought that in after years, when your powdered head gaze. Few little girls can keep quiet at such a should be lying low in the graveyard on the sight, and I jumped up, clapping my hands, and hill, and your gold-headed cane laid away as an exclaiming, "Oh! I'm so glad! I'm so glad! old family relic, that the little pale child whose strange headache puzzled you so much, should live to bless your memory, and thank you from the bottom of her heart for that simple prescription.

Now it happened that Charlie Herbert had an uncle that lived about two miles from Oldbury, on a large farm. Our families had been long acquainted, and I had often visited there with Charlie. Thither my father resolved to send me for the summer. My mother seemed rather pleased than otherwise, though she said | tions of pleasure, and Willie asked: I should get such rude ways that her task would be very hard on my return. Willie was Sisy? He's my little brother, and I am going to come out once a week, and Charlie said. with a little pomposity in his manner. "he rather thought he should farm it a little during the summer, and should be there often."

It was a large, rambling old house, with a great many rooms, and odd corners and cupboards, and a garret that Charlie and I were every day, and sometimes he would remain for lie, I'll carry you to bed; she won't mind now a week at a time. We fed the chickens, and where you sleep!" the two big cats, and the three little kittens, and the cosset lamb, and gave them all names. We had a swing in the barn, and another, made of an old grape-vine, suspended from two trees down by the brook; and we had a playhouse on some rocks by the pond, and another for rainy days in the high barn where there

was plenty of hay. It was wonderful how fast I gained my health without rhubarb or senna, or even sulphur and

molasses. Charlie one day, as we sat together on the doorstep eating our bread and milk; "and if you gold piece, and said, 'From my son Willie. should stay here a long while, perhaps you would look as pretty as Bell Ruby.

"Oh! no, Charlie, I shall never be as pretty as Bell Ruby, because she has such bright eyes

and red cheeks:"

"I do n't like to play with her very well." said Charlie, "because she always wants her seen him thus, and now, perhaps from having

own way all the time." "And you want yours, Charlie, and so that

makes trouble." Well, Bertha, it comes natural to boys to want their own way, and they like girls that

are not always wishing to direct them." the boys they should direct," I said.

"Now I'll tell you just my notion about on the hay in the barn, and I remember he had worn, and it made him look almost like a man, buttoned up so nicely with brass buttons, and had taken off his cap, and his hair was moist, roads, and keep the world in motion; and

."Oh! dear," I said to myself, "I am neither good nor pretty, and I don't think I should Here, then, was sympathy; and my heart | like to be cooking all day, like Betsey," and so and no doubt looking very sedate.

"What makes you look so solemn, Bertha? Your face is as long, as mine was when Mr. Page gave me three pages of sums in Federal money last night, and, to tell the truth, I can't

do one of them." "But I can," I said, brightening up. have done every one, and got them right, too.' "Hurrah!" said Charlie; "then you can show me. I'll run and get uncle's slate, and you'll do them for me, won't you, Bertha.

"I'll show you, Charlie, and then you can do them yourself. But-but, Charlie, that will be directing you. Girls should n't be smarter than boys, you know."

"Pshaw, Bertha, I was only talking of girls in general. I did n't mean you. You do n't seem like anybody else to me. We've always been together so much that we don't care who goes ahead. Now, you see, you are a better scholar than I am. You always get above me

in spelling.'

"I should n't if you would only listen to me when I whisper to you how to spell the words." "Catch me going up in that way! That's trading on borrowed capital, as your father would say. No; I like to have you get up to the head. You always look prettier there, because your little pale cheeks grow so bright, and you look straight down on the floor, so funny! But Bell Ruby, when she gets up holds her curly head so high, and looks all round, as if she wanted every one to see how smart she is. I believe, after all, I do n't like these handshow off." And he bounded away into the house, leaving, as he always did, an opiate for any pain he might have inflicted.

He worked hard at his sums, but it was a long time before he could see into decimals, and once or twice he said it was of no use to try; hunted eggs, and I carried my apron and he his | Barnes was kind to her, that her heart wa cap full into the house, and they gave us each a huge slice of gingerbread and a glass of milk. Then we went down to the brook, and crossed over on the narrow board bridge. Now it was his turn to lead, and he laughed to see me Bible, that hardened their hearts, and would n't he could pull me out. When we came back he wanted me to try and walk alone.

"Hold your head up, and look straight ahead, and walk on as if you were afraid of nothing. That's the way I'm going through the world.'

Encouraged by him, I had no fear. And thus we spent the summer. I was pronounced very much improved when I went home in September to go to school again; and the doctor said that he should try the same method with other patients.

It was a mild autumn evening when my father came for me, and be was much pleased at my improvement, but he seemed less sociariage, and set me down in the hall, he whis-

"Go up very still into your mother's room. You will find something there that you will

His manner excited curiosity, and I could not wait even to take my bonnet off, but ran up stairs, and opened the door of my mother's room. It was darkened, so that I could see nothing distinctly at first, but I heard a low crooning sound as of one hushing a baby to sleep. My eyes opened wide then, and I soon perceived an old woman seated in a low chair in the corner, with a bundle of flannel in her name my next boy-Prince Beelzebub. You're he said; "perhaps a milk diet and fresh air lap. "What is it? What is it?" I asked eagerly. The old woman laid aside the covering, and a baby, a "real live baby," met my May 1 touch him?" The noise disturbed my

mother, and she raised herself slightly: "Is that Bertha? Do be more quiet. It is just as I expected—you have grown very hoydenish!"

'There, run away now," said the nurse, "and

to-morrow I will show you his little feet." I went to seek Willie and Joe. After a search I found them in Joe's chamber. Willie was not well, and Joe was telling him stories. They both welcomed me with noisy demonstra-

"Have you seen the baby? Aren't you glad, to give him all my playthings!"

'He's the sweetest little baby I ever saw." I exclaimed, "and to-morrow I am going to see his little darling feet; the nurse says he has as many toes as I have. Joe, are n't you glad there's a little baby in the house?"

"Yes, yes-no, no, Bertha; Joe don't like never tired of exploring. Charlie came nearly | babies—not such babies—nohow! Come, Wil-

I followed, and, to my great delight, found two single beds in my room-one for Willie, and another for myself. I sat down by Willie, and told him stories till he fell asleep, Joe, meanwhile, rocking himself to and fro in a low chair. "Joe," said I, after Willie fell asleep, 'do you remember when I was a baby?"

"No, no-yes, yes-Joe remembers it all. Oh! how pretty she looked when she said, 'Joseph, dear, you may say sister!' Joe was sick then, and he cried-good crying, not bad; and Joe "Why, Bertha, you are growing fat," said remembers, too, when Willie came—great joy -she happy as an angel; and uncle gave Joe a Joe!

> I looked at Joe, and wondered what kind of a baby he could have been, he looked now so much like a little, withered, bent old man. For the first time in my life it occurred to me that he was not like other people. I had always lived away from him for some time, I could see that he was peculiar. The next time Mrs. Towle came to wash I asked her to tell me all

about Joe. "Why, you see," said she, "Joe was n't always as he is now, Bertha. He was one of the "But I think if the girls are smarter than brightest, prettiest little bables I ever laid my eyes on. His mother and your mother were

these matters," said Charlie. We were sitting said, and I guess there was some truth in it, that, when a girl, she had a sort of attachment I could n't help thinking she would be a real on his new spencer; it was the first he had to your father-at any rate, she was brought up with him, and maybe she was kinder disappointed when he married another; but your mother never had the least mite of jealousy about it, but loved Miss Mary dearly, and she felt sad enough about the marriage. You see, Mary married a man very much beneath herhis habits were not good, and he was rough and overbearing. It's just the way with these poor girls that are disappointed-they are hardly ever happy when they do marry. I suppose they keep thinking 'what might have been' and when a man finds out he isn't the idol of his wife, he's apt to be like an off ox-terribly contrary and stubborn. Then, he was jealous of his wife, who never gave him the least cause in the world; and I'd sooner jump right into the flery furnace of Nebuchadnezzar, even is the angel of the Lord were n't there, than to live with one of these jealous men. I suppose Mary had a terrible time of it, hardly ever daring to step her foot out of doors; and when she came to see your mother she was like a poor little trembling lamb, half dead with the cold that needed shelter and love. Your father never said much to her, and never went to her house, for Barnes-that's Mary's husbandhated him, as bad men always hate the good.

At last Mary's child was born, and a nice big boy it was. I nursed Mrs. Barnes, and a more meek, gentle soul I never saw. For a day or two Barnes seemed almost kind, and proud to have a boy; but one day, when I said, 'Are n't you going to name the baby, Mrs. Barnes? she looked up very mild and sweet-spoken to her husband, and said, 'If you please, I should like to call him Charles, for my father.

If devils have eyes-and I guess they have and that's the way folks get such awful wicked ones sometimes-I do believe that Barnes showed where his came from then. He glared on his poor, little, pale wife worse than any tiger on a lamb. 'Yes, that's what you want, do ye? Women are apt to call their brats after their fathers, and you're no exception, I see! Go to h- with your young one!' and he dashed out of the room, slamming the door after him. Poor Mrs. Barnes lay back on her pillow just like one dying. It was a long time before l some girls best, for they are always wanting to could revive her; and when she did come to life, I was almost sorry I'd done anything to restore her: it would have been better if she'd gone to heaven then. She wore such a look of anguish that my heart ached. Ye see, Charles was your father's name, but the poor little woman never thought of it then; for she was but I was patient, and he conquered. Then we so happy that she'd got a nice baby, and that filled with thanks to God.

Now Barnes's Christian name was Jotham nothing but Jotham; that's the name of one of them wicked kings we read about in the tremble so; but he put his arms round me, and serve the Lord. Now, Mrs. Barnes had too told me he was strong, and if I should fall in much regard for her child to burden it with such a name, 'cause its father was so unfortunate. I do think mothers do very wrong to give such ugly names to their children, when there's pretty ones enough. It don't cost nothing to name a child, and it's just as cheap to give 'em two names as one. I'm a poor woman, and haint got much else to give my children, so I give 'em plenty of pretty names. There's Mary Angelina, and George Washington, and Alma Julietta, and Jefferson Frankin. They'll not reproach me when they grow up, for not giving 'em nice names. To be sure, aint quite so proud as my neighbor, Mrs Jones; she's got a big sounding name, I tell you. She said she found it in the Bible, and I guess the minister thought she was smarter at finding Bible names than he was, for, as sure as the world, I saw him laugh at the corners of his mouth when he christened it 'King Ahasuerus.' Mrs. Jones always gives both names. I asked her once if she did n't know there was a bigger name yet in the Bible.

'La's, no,' said she, 'if there is, I'll have i

for the next one. 'Why, Beelzebub,' said I, 'prince of the

powers of the air.' 'Well, I'm much obleeged to ye, Mrs. Towle for telling me, said she; 'that's jest what I'll

sure it's in the Bible, are you?' said she. 'Yes,' said I, 'I'll spell it out for you when your next boy comes along.' But, as I was telling you, when poor Mrs. Barnes came to herself, she said, meekly, 'Mrs. Towle, I 'll call my boy Jotham; perhaps it will please Mr. Barnes; I never liked the name very well, but it will not make much difference, anyway; we'll love you just as well, won't we, baby? she said, as she laid her hand on the little round

face, nestled so close to her bosom. 'It aint for me to decide, Mrs. Barnes.' said; 'but perhaps you can find some pretty name beside Charles. There's "Andrew Jackson." my man thinks he's the smartest President we have ever had, and then there's "Na poleon Bonaparte," as knows what fighting is.' She did n't answer me, but only just smiled a little, and shut her eyes, as if she wanted to sleep. The next thing I knew that nice great baby was christened—'Jotham!' I could have cried, and I did say that no good would come of it; that if they gave the child that name some misfortune would happen. But the child grew beautifully, as I've seen grape vines tied to crooked poles, and Mrs. Barnes took a world of comfort in him. There was n't any baby about that had such embroidered frocks, and such pretty pink and white blankets and shawls, and such tasty caps—all its mother's taste, for Barnes wasn't worth much money, and was very stingy with what little she had. But Mary Barnes had a deal of taste in her fingers, and she would make one dollar go as far as some folks would ten.

You know your mother lost her first baby. and she took wonderfully to 'Joe,' and used to go every day to see him, and would have been glad to have had the baby and its mother with her all the time, but Barnes would n't let Mary bring the baby to your house. But your mother had such pretty, winning ways with her, that even he, ugly as he was to almost everybody else, used to be very civil to her, and when she was in the house it seemed as if the devil in

him stepped one side. About the time Mrs. Barnes weaned little Joe she seemed to run down; she grew thin and evening at Quinoy, and requested her to be pale, and very weak, and would go about in a present and make herself known. She came dreamy, feeble sort of a way, that made me in the evening, giving me a beautiful message, afraid she was going into a consumption, I got | and, in answer to the question if she had been some roots from the woods, and made her at any place that day where she could commusyrups, and your mother sent her cordials and | nicate with me, she immediately said, yes, she wines, but nothing seemed to do her any good. had materialized and presented herself before She did n't complain any, and when anybody me. asked her how she was, she would say, "Very Mrs Burbeck of Plymouth was the medium well, I thank you," in such a sweet, gentle way through whom I received the last-named test, that you could n't think she was sick like other and I did not converse with her until after the

their clothes slowly, and with stops between. angel soon. She did n't seem to think herself that she was going to die, but she clung closer and closer to her little boy, and seldom let him be out of her sight a moment. Her husband did not appear to observe the change in his wife, but one day when your mother said to him, 'Mr. Barnes, I am afraid Mary is not long for this world, his reply was, 'If she is sick, why don't she have a doctor? I've said nothing against her having a doctor, and accordingly, more from regard to your mother than sympathy for his wife, he asked the doctor to call.

'What is your opinion of Mary?' said your mother to the doctor.

'A case beyond my skill, or that of any human being,' he said.

'Shall we tell her of her danger?' she asked. 'Danger!' said the doctor, with a peculiar emphasis, 'an angel near heaven is in no dan-

'But her child, doctor?'

'Pray that it may go with her,' and the doctor rapped on his gold snuff-box, and took a pinch, then bade your mother 'Good morning.' [To be continued.]

Spiritual Phenomena.

Materializing Seance with Mrs. Elsie Reynoids.

To the Editor of the Banner of Light:

The fact that Mrs. Reynolds is now in Chicago, affording Spiritualists another opportunity of testing the phenomena of materialization, reminds me of some private séances which a few friends had with her in July, at Minneapolis, and again at the camp-grounds of the Twin City Park Spiritualists' Association.

Mrs. Revnolds was not at all well, and the excessive heat was overpowering; yet in spite of these hard conditions, forms came forth from the cabinet and talked, to the pleasure of all who were present. The controls gave some remarkable evidence of their power. Mr. Monroe, her chief cabinet operator, was not satisfied with the conditions nor the results, but that was his criticism, not our own.

This séance was at the home of Mrs. Helen Stuart-Richings, and several prominent Spiritualists of Minneapolis, St. Paul and Chicago, were present. When the hostess invited us to partake of refreshments, the table at which we were all seated was moved by spirit-power, and loud raps, in answer to questions, were heard by every one.

Again, at the Camp, under test conditions, grand results were obtained. At this séance Mrs. Willard Hull was present, and she confessed that the phenomena were certainly genuine and baffled all science.

At other séances forms came forth as far as the open door, about ten feet from the cabinet, and gazed at the moon; others materialized and dematerialized, while the medium was still in her normal condition, sitting in her chair outside the cabinet, in sight of all: others gave evidence of their identity to the sitters, while the cabinet spirits went through their usual program of singing songs, floating through the air and discoursing on their favorite themes. Mr. Munroe and Effie stood in sight of all, and sung beautifully.

Mrs. Reynolds guarantees only the phenomeia, and surely an investigator can see enough of the phenomena at her séances to satisfy him of the grand truths of materialization. "Azur," the guide of Allan Campbell, also came, or at least some one who bore his likeness, and stood forth in the clear light in his usual simple attire. His photograph is to be had of Mr. C. H. Horine, Union Stock Yards, Chicago, with a full description of his personality and a brief narrative of his life.

Mrs. Reynolds may be found at 324 West WHITE ROSE. Madison street, Chicago.

Sennce with Mr. G. V. Cordingly. To the Editor of the Banner of Light:

It was my privilege, a few evenings since, to attend a séance held by that excellent test medium, Mr. G. V. Cordingly, at 126 Chandler street, this city.

During the first hour the manifestations occurred in the dark, and we received the most friends, who patted us upon the head and hands, and removed rings from the fingers of one sitter and placed them upon those of another. A small music box was taken up, and other. A small music box was taken up, and gued from its facts.—Two Worlds, Eng. nearly every one was rapped upon the head with it. During all this time the hands of the medium were securely held by persons sitting upon either side.

At the close of the dark séance, "Maggie' came and gave very interesting communications to every one in the circle.

On another occasion it was the pleasure of myself and wife to have a sitting for slate writ ing with Mr. Cordingly. The slates were examined and found to be perfectly clean. A bit of pencil was placed upon the slate, and the writing occurred in full gaslight. One spirit wrote a message while the slate was held on top of my head, purporting to come from my father, and it was indeed in his clear-out chirography.

The tests given by Mr. Cordingly ought to convince those receiving them of the truth of spirit-return, however skeptical they may be Boston, Mass. F. A. HEATH.

Convincing Tests of Spirit Presence. To the Editor of the Banner of Light:

I attended the opening materializing séance of the season at Mrs. Crane's, 80 West Concord street, Boston, on Sunday, the 9th inst. I was pleased to note how readily the forms came to their friends, and what surprised me the most was to see so many male forms materialize. This being the first public seance ever given by Mrs. Crane, the spirit-work through her mediumship seemed marvelous. My friends from spirit-land came, gave their names, and conversed with me about the friends on this side.

I also received a double test on this occasion. When talking with my materialized wife I told her I should attend a spiritual meeting that

diseased people, only laying saide the body meeting, consequently she could not have

great friends, just like sisters. I've heard it gradually, as one, when they are tired, lay off known that I had attended a scance that afternoon. Thus were proven to mo the genuincress of two manifestations beyond a doubt. WM. G. PHESCOTT.

Quincy, Mass., Sept. 10th, 1894.

Seauces with Mrs. L. A. Roberts. To the Editor of the Banner of Light:

Mrs. L. A. Roberts holds materializing scances at No. 324 Madison street, Chicago, 111. Before Mrs. Roberts enters the cabinet, which is simply two cambric ourtains, and while she is sitting on the outside, a sweet little child appears, by parting the curtains, its form and features are easily distinguished by all sitters present. Last Friday evening, also on Monday evening, a baby looking about one month old came and parted the curtains, and all saw it; the light in the room is bright enough for any one present to see any object. Adult forms come out seven or eight feet from the cabinet, talk, and show marks of affection and demonstrate their joy on being recognized by their friends; under favorable conditions, forms materialize and dematerialize right in front of the sitters; at no time is the room so dark as to make it impossible to tell the time by a watch.

I have seen a number of materializations; but those of Mrs. Roberts bid fair to eclipse many now before the public. Mr. and Mrs. Roberts will not hold circles unfavorable to sitters, and all money is returned if the sitters are not satisfied, and no circle held. Since they have started their séances in this citythey have held them about six weeks-no one has expressed anything but perfect satisfac-

Should any of your readers visit Chicago, they would do well to engage a sitting at Mrs. Roberts's parlors. PROF. W. E. BENT. Sept. 11th.

September Magazines.

TAYLOR'S FASHION MAGAZINE - Although only five numbers of this periodical have been issued, there is sufficient evidence in its favor to recommend it to the ladies who are looking for the latest styles. The current number has many colored plates and a large variety of reading matter. The Taylor Publishing Company, 103 West 14th street, New York.

THE LADIES' HOME JOURNAL. - Marjorle Richardson opens the last number with a pretty story, "The Gathering of the Winterbournes." J. Harry Adams describes "The Mantel and the Fireplace." Octave Thanet has a sketch, "Miss Maria's Fiftieth." "Pomona's Travels," by Frank R. Stockton, are laid in Scotland, and close the series. Harriet Ogden Morrison gives a page of "Artistic Piano Covers." Bok continues his "Problems of Young Men" with great success, and answers vital questions very acceptably. The fashion department could not be improved in any particular. Every lady should have this magazine. The Curtis Publishing Co., Philadelphia, Pa.

THE KINDERGARTEN NEWS .- The opening article is by W. S. Monroe, and is entitled "Henry Barnard and Kindergarten Literature." Mr. Barnard's portrait precedes the article. Miss Lucy Wheelock's Party is described by one of the guests. The Asbury Park meetings of the National Educational Association are reported at length. The progress of the movement shows that rapid advancement is being made in all parts of the country. Milton Bradley Co., Springfield, Mass.

THE ST. LOUIS MAGAZINE.-The current number opens with a story, "Nan," by Cheshire Argyle. This is followed by another, "A Woman of Ideas," by E. B. B. "At Mrs. Farnham's" is by Francis M. Livingston. "Eisle" is by Hester Gray. "The Timely Topics" and other departments contain some golden truths if one may regard good sound advice such. Eminent writers contribute to the magazine, which now compares favorably with any similar publication in this country. T. J. Gilmore, publisher, 2819 Olive street, St. Louis, Mo.

THE COMING DAY .- The current number opens with 'Mr. Gladstone on Heresy and Schism;" "Mr. Le Gallienne on the Eternal Life;" "Holiday Glimpses." follows, and then comes a variety of reading, closing with "Hawthorne's Buds," which are some excerpts from the great philosopher and novelist. Williams & Norgate, London.

AMERICAN FEDERATIONIST. Official magazine of the American Federation of Labor. 14 Clinton Place, New York.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-AZINE, James Vick's Sons, Rochester, N. Y. An In-TRA MURAL VIEW, descriptive of the elegant building of the Ladies' Home Journal, 421-427 Arch street, Philadelphia, THE INDEPENDENT PULPIT, J. D. Shaw, editor and proprietor, Waco, Texas.

Spiritualism, if it is to be the coming religion, must fear no investigation. If Spiritualism is to be the religion of science, for which positive assurance of the presence of our spirit tions, it must submit to a searching and rea-

TALKS WITH MOTHERS .- No. 2. FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and solentists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

For convalencement, consumnities, dyspan-

ongest expectations.

For convaloscents, consumptives, dyspeptics and the aged, Mellin's Food is also of incalculable value. It is a food, not a medicine, and the system receives the nourishment it demands for its daily needs. For those severely ill Mellin's Food will sustain the failing strength and promote a speeedy recovery when convalescence has been established.



Perfect Substitute for Mother's Milk. SEND for our book "The Care and Feeding of Infants," mailed free to any address. DOLIBER-GOODALE CO., BOSTON, MASS.

Banner of **Bight**.

BOSTON, SATURDAY, SEPTEMBER 29, 1894.

Origin and Destiny.

A paper with the above title was read by Meredith B. Little before the Psychical Society at Glens Falls, New York. It is the latest production of the author since "The Lost Atlantis." of which we gave a report in these columns, to the profound gratification of all readers. The chief value of the paper, says its author, lies in the novel manner in which the subject is treated. He attempts no more than to call attention to an occasional milestone along the great highway of human development and progress, without the introduction of evidence of facts asserted or conclusions arrived at in the treatment of the subject, which is: "WHENCE CAME I? WHAT AM I? WHITHER AM I GOING?" Well and truly does the author say at the start, that the wonderful discoveries made by the scientists in the world of matter during the past fifty years, coupled with the opening of intelligent communication with the world of spirit, are rapidly changing the trend of intellectual thought as to the past, the present and the future of the great universe of which man, as an entity, forms the most important part. Long revered traditions are fading away before demonstrated facts. Hence the man who thinks to-day is not the man who thought yesterday, nor will he be the thinking man of to-morrow.

WHENCE CAME I? I am the child of two worlds: the world of the material and the world of spirit. Nature is my mother; my father is the Infinite. My father gave me my conscious entity as a spirit; my mother, Nature, clothed it with a material expression. Back, far back in the past, my mother, Nature, began her process of developing my physical expression. All was a process of evolution. Long after the planet Neptune's birth our own material world was born into existence. Decay follows birth, and disintegrated particles of rock formed the conditions for the birth of plant-life, and the lichen, the simplest form of existence in the vegetable kingdom, was produced; to be followed by finer forms and structures fed from the lichen's decay. Through this process the vegetable kingdom became refined, and flowers, seeds and fruits appeared. Nature had completed her enormous vegetable deposits in the oil and coal measures, and had sealed them down with surface deposits of everlasting rock, awaiting the necessities of her developing child. The life of the plant, through the food process, entered into the life of the animal kingdom. By a similar process Nature performed her work in the kingdom of animal life, till at length she brought forth her child, an erect, perfectly in the world of matter I have left behind me. formed human being.

While man was passing through the varied stages that brought him up to his perfected physical condition, other processes of a psychical nature were at work within him. There came at length an impulse, a desire for the discernment of the Infinite Father. At first it was a God with a human form. Later on he felt the inspiring influences of the angel-world, whose teachings he recognized as directions from an anthropomorphic Jehovah. The psychic phenomena were mistaken for oracles from Jehovah. Then followed the liberal and broadening influence of the Greek and Roman philosophy, preparing man for a higher conception of the Infinite. Then Jesus of Nazareth appeared as an inspired medium, teaching a higher spirituality and a more perfect conception of a Supreme Intelligence. His teachings, as well as his character, appear to have been in part misunderstood and perverted from their true intent. A mammoth religious s spiritual nature of the Infinite, and the maituality taught by Jesus was made to fit a materialistic philosophy, man being yet in his spiritual infancy.

Evolutionary development gradually enlarged the spiritual capacity as well as broadened the intellectual powers of the growing man child, along all lines, and in time another revelator came. Emanuel Swedenborg outlined a spiritual philosophy somewhat beyond that taught by Jesus, the conditions of spirit-life being more clearly defined, more natural, progressive and spiritual. His conception of the Absolute was greater and more spiritual; Deity lost all human semblance: it was an approach toward infinite law, infinite wisdom and infinite love. But Swedenborg's visions of the angel-world represented the spiritual man as subject to many of the conditions of a material universe. The psychical nature of man, in time, demanded a higher revelation; he had become more spiritualized. A poor, uneducated lad in Poughkeepsle, bound to the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground to the angel-world world had become more spiritualized. A poor, uneducated lad in Poughkeepsle, bound to the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground to the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground to the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground the complete of the spiritual ground the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground the cobbler's bench by his necessities, felt the inspiring touch of the angel-world represented the spiritual ground the cobbler's bench by his necessities, felt the inspiring touch of the angel-world ground the cobbler's bench when the cobbler's bench when the devent a sure discovered the talk disease can be cured that disease can be intellectual powers of the growing man child, necessities, felt the inspiring touch of the angelworld, and Andrew Jackson Davis became the next revelator. It was about the same time that spirit-power made its onslaught on the forces of materialism in the little Methodist He then turned reformer, and studied the botanic home at Hydesville. The conception of an In- system, the physiomedial system, the water-cure sysfinitude all wisdom, all goodness, all love, is a possibility to the higher aspirations of wpure soul, now unable to conceive of another life, in which all the conditions, all the expressions of ling the good and rejecting the bad from all systems. a ponderable existence, have no longer a place.

WHAT AM I? It is scientifically ascertained that all of the original elements that compose the physical body of a man are exactly the same as are found in the composition of the and Homeopaths. earth, the planets, the sun and the stars, differing only in proportions and combinations. Hence man is physically a part of the great universe of Nature. A soul-germ attracted to a protoplasm, became united with it; life was developed; and, the life-principle once established, no catastrophe to the protoplasm could destroy the soul-life and subsequent spirit-development. You can destroy the material expression, but you cannot kill the soul after its first manifestation of life-force in the objective world, however weak or simple the expression. In the early days of his existence man's material form was exactly similar to that of all animals at the same stage of development; the species is yet undiscernible. The development of species gradually became manifest in the prominence of a cranium. At last, having passed through the various stages of development, physical and mental development, he became the concentration of the survival of the fittest of all the varied forms of physical life that Mother Nature has produced in all the un-

plex machine she has ever constructed, and no ingenuity will ever produce anything approach. To the Editor of the Banner of Light The Southern Spiritual Association ing it in delicacy or complexity.

He has harnessed the forces of Nature, annihilated distance, and weighed, measured and dissected every ponderable object in the vast universe, irrespective of its incomprehensible distance. The development of his psychical nature has kept pace with his physical and mental progress. The superstitions and spectral dreams of the ages' have ceased to leave an imprint. Hope has given way to fact, and faith has surrendered to knowledge. He is conscious of the possession of transcendental powers, through which he is enabled to comprehend a world of spirit, and to recognize the ponderable world of objective forms as only a perishable physical expression of the underlying eternal principle of spirit. The dead line between the world of matter and the world of soul is obliterated. There is no death. In perfected man is concentrated the magnetism of all the lives that have gone before him. He is as much superior to the ideal gods of yesterday as the man of to-morrow will be superior to our conception of the gods of to-day.

WHITHER AM I GOING? I am going home to such conditions as the aspirations and acts of my physical life have prepared me for in the world of effects; home to such surroundings as will exactly fit the condition of my soul-for there can be no misfits in a sphere of harmony, in a world of spirit; home toward the partially attainable perfection of my father, the Infinite. The child of Nature longs for the Summer Land. The infant of the material has matured as the son of the Absolute. The drama of material life is about to terminate. The physical constitution loses its proper adjustment, its equilibrium; the harmony of its sensitive conditions cannot be restored, and the spirit is being forced out of it. There is an inward drawing of the life-impulses toward a common center. The physical expression, the gift of Mother Nature, is dead.

Hark, a note of music, soft and gentle; consciousness is returning. The spirit recognizes the sweet melody of the Summer-Land. I am not dead. Light, soft and subdued, steals over my vision. Banks of the beautiful flowers I loved surround me; their rich and delicate perfume rises in ever-changing waves of color and in rhythms of harmony. Beyond lies a landscape of endless variety and enchanting beauty. Yet all my surroundings are more real, more beautiful, purer, grander than they ever were in their objective manifestations in the material world. I am surrounded by my loved ones, by my friends of earth-life, and by dear souls of a past age. I come in contact with spirits whose condition is the opposite of what it apparently was in the world of human ity. I am in a new world of activities and progression, a hundred times more intense than

Harnessed Women!

The manner in which women in the lower classes in Europe are treated has excited the attention of a Baltimore clergyman, who has given his views to The Sun. The lack of respect and appreciation was bad enough; but the reverend gentleman's last sight which he saw aroused his indignation and touched his sympathy greatly-two women harnessed like horses, dragging a load of lumber through one of the principal streets! In his opinion, thinking men ought to be stirred to act against such wrongs perpetrated upon women.

The Reviewer.

How to Get Well, and How to Keep Well.

This is the very appropriate title of a book which has been laid on our desk. It is from the pen of Dr. T. A. Bland, and is the best of all his books. Dr been constructed upon misconception of the Bland is an all round reformer, hence this is a reform medical work. He writes for the people, hence this jority of the civilized world still continued to is a popular family physician and guide to health. It worship an anthropomorphic deity. The spir- is all that its title implies. It tells its readers in plain words how to cure the various diseases, and how to keep from getting sick again. His remedies are non poisonous medicines, and water, magnetism, diet, rest, mental influences, etc. Poisonous drugs he discards entirely.

"Medicine will aid the vital forces to rid the system of disease," he says. "Poisons do not aid the vital forces to cure disease, but instead they oppose them,

The author began his medical career as an Allo path, over forty years ago. He soon lost faith in that system, and he says he found that the most eminent physicians of that school had no faith in the soundness of its theory, or the virtues of its remedies.

tem and the eclectic system. Eclecticism is simply medical independence. An eclectic is one who uses his best judgment in choos-Dr. Bland is an Eclectic. He is the President of the Eclectic Medical Society of the District of Columbia, and has been for many years. As the head of that highly respectable society, which was chartered by special act of Congress, he has successfully fought the various medical monopoly bills of the Allopaths

The last bill gives the Eclectics an equal share in the monopoly, but they opposed that. In a speech before the Senate Committee, Dr. Bland said:

ore the Senate Committee, Dr. Bland said:

"If the bill now before you gave the society I represent an exclusive monopoly of the practice of medicine in this city and district, we should still oppose its passage. We are opposed to all monopoly on principle. We believe in the right of the people to employ any physician of any school, or refuse to employ any, but trust to nature. Any restriction of the liberty of the people in this matter is a violation of the principles upon which this Republic is based."

The bill did not pass. Earnest, thoughtful, progressive people will be delighted with this work, and to such it will prove a book of great practical value.

It is gotten up in handsome style, good type, fine paper, superb binding, has as a frontispiece an excellent portra t of the author. It is issued by The Plymouth Publishing Co., Bos-

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overcomes weakness. Hood's Pills are the best after-dinner pills, assist counted mone of the past. He is the most com- direction, cure headache. 25c, a box.

Magnotia Bluff, Fla

The Southern Spiritual Association having been organized under the laws of Florida, with A. Gaston of Meadville, Pa, as President; O. J. Johnson of Minne-

Meadville, Pa, as President; O. J. Johnson of Minneapolis, Minn., Vice-President; Dr. E. C. Hyde of Lily Dale, N. Y., Treasurer; A. B. Gaston, Meadville, Pa, Secretary, and Prof H. D. Barrett, Chairman; and, having filed articles of incorporation, wishes to give or state to the liberal-minded readers of the spiritual press some of the chief reasons influencing them in the final selection of Magnolia Bluff, on Pensacola Bay, as the permanent location of said organization for their mid winter camp-meeting.

Recognizing the desirability and growing need of establishing a winter camp for the presentation of our phenomena and philosophy to the Southern people, as well as a point where those at the North who wished to escape the rigors of our northern climate, could find congenial associations and surroundings; with this object in view, the directors of the recently organized Association have, during the past two winters, made extensive prospecting tours throughout the South, more especially in the State of Florida, and are a unit in finally deciding that this is the most beautiful and the most desirable location in all the South for such a camp or resort.

more especially in the State of Florida, and are a unit in finally deciding that this is the most beautiful and the most desirable location in all the South for such a camp or resort.

Parties owning Magnolia Bluff have donated to the Association twenty acres of land; also given at a low figure an option on one thousand tobs, pledging also to furnish a well of pure water, with appliances for pumpling it on the grounds, and two thousand dollars in eash toward the erection of a commodious hotel. This they have already contracted to do as soon as the Association begins its work of improvements.

When the Association shall have received its charter, (which will be about Oct. 15th), the railroad over whose lines this point is reached is pledged to build a side track, station and dock, at the grounds; it is to run frequent low-rate excursions from North and West as well as from surrounding cities and towns. Through these excursions we expect to realize a revenue that will aid us financially in carrying on the work and prove a guarantee for future success.

One of the most important and attractive features of the location is the established fact of its wonderful healthfulness, the cilimate in this respect being unrivalled. This may be accounted for by the absence of marsh lands with their malarial tendencies, and the purity of the water, so pronounced, after careful chemical analysis.

As to the unsurpassed beauty of location and grounds, the entire Board is of one mind. The bluff rises eighty feet above the bay, a fine sheet of water, from three to five miles wide and thirty miles long, land-locked and safe, with first-class facilities for boating and fishing, as it abounds in some of the finest of the finny tribe ever caught with hook or net. Across the bay, on the main land, still in its native wildness, a variety of game, such as deer and wild turkey, awalis the sportsman. Breathing in the invigorating salt air will prove an especially important factor in the long list of attractions.

A thorough and careful inves

litteen thousand inhabitants reveals the fact that a winter can be spent in Pensacola, or at our Camp, quite as cheaply as in the North, board, rents, furnture and groceries being on a par with Northern prices. The Binff, or Magnolia Camp, by which title it will in the future be known, is about one mile from the city limits and three miles from its post-office, being made easily accessible by rail or carriage; and for those preferring headquarters in Pensacola, ar rangements are being made in the way of reasonable rates for entertainment and transportation to and from the Camp.

It is the purpose of the Directors to erect about

from the Camp.

It is the purpose of the Directors to erect about twenty cottages and a fifty-room hotel in time for the opening of next winter's meeting.

Mr. A. B. Gaston, the Secretary, who has the mat ter of building and general work in charge, can be addressed at Pensacola by those desiring further information.

Vice-President O. J. Johnson has been authorized by the Directors to dispose of the stock of the Association, and in this capacity will visit many leading

ation, and in this capacity will visit many leading cities and towns. He will be pleased to correspond

with those desiring to make investment.

Having organized upon a sound financial basis, we shall endeavor to make it pay investors a fair dividend upon their investments, believing this will in may detract from the spiritual work, which is the primal object of the movement.

Pensacola, Fla., Sept. 15th.

Onset. Mass.

To Editor of the Banner of Light: Our thanks are due and are given Mrs. Helen M Wood, whose untiring efforts made our Harvest Moon Festival a grand success. In placing all the arrangements of the Festival and the entire responsibility in her hands, the Directors must have felt assured of the financial success of the undertaking. Her sweet and lovable disposition wins for her the friendship of all.

We earnestly hope she will be with us many more years to carry on her labor of love in the interests of our grand old Onset Bay.

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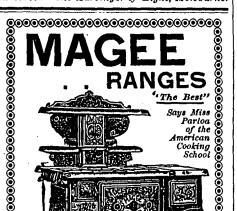
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Another Ghost Bfory.

In some "Further Recollections of a Happy Life," by the late Marianne North, occurs the following narrative of an apparition, communicated to her in January, 1860, by Captain Russell, who was in command of a merchant steamer in which that lady and her father, at that time a member of the House of Commons, made the voyage from Cadiz to England:

"When a cabin boy sailing on his first voyage, he was one stormy night ordered aloft for some work among the rigging. And up there, amid the whistling of the storm, he saw, as he thought, his father's face looking wistfully at him between the shrouds. Young Russell was naturally frightened, and when he came down he told the captain what he had seen, who advised him to make a note of time and date. When at home again, months afterwards, the oircumstance of that night having almost faded from his memory, his mother was one day ed from his memory, his mother was one day unpacking the box when she exclaimed: "Why, Jack, what made you write down these dates here? That was the night and the hour when your father died, and his last words were a message to you!"
"The old recurring story, so often told! but

"The old recurring story, so often told! but in this case the witness was an undoubtedly honest man, and he fully believed it." And why not? What more natural than that the departing spirit should be drawn toward the son who claimed his last earthly thoughts, and should succeed in making himself visible to the survivor?— The Harbinger of Light, Melbourne.



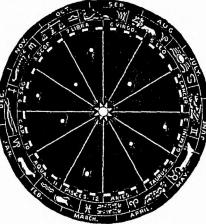
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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 29, 1894. 188UED EVERY THURSDAY MORNING FOR THE WEEL ENDING AT DATE.

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their continued patronage, The Banner's a heaven all men is going to bel says D. D. M. publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from of sex is going to give them a monopoly in the he public at large. Colby & Rich.

THE BANNER will give its readers next week a verbatim report-made especially for our columns of a fine lecture delivered at Onset Bay Camp, Aug. 26th, by the Guides and virtues are simply for some man. If that of Mrs. Cora L. V. Richmond. This powerful address has for its title:

"The Future of Spiritualism: Its Influence upon Human Life Socially and Religiously."

The Problem of Evil.

A meeting of the Unitarian Club, not long since, was addressed in Boston by Mr. John Fiske, who adopted as the text for his essay the words of the serpent to the mother of mankind: "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." He recognized at the start the helpless and hopeless bewilderment all theologians had been thrown into by the problem of the existence of evil. Almost all philosophy had proceeded on the assumption that wrong and pain are irreconcilable with the theory that the world was created and is ruled by a being all powerful and all benevolent. How could such a being permit the misery we see to encompass us on all sides? The leaders of thought, in their effort to throw this problem off, had been forced to resort to almost every imaginable device.

The grand lesson, however, taught by all our scientific discovery and progress, is that of the unity of nature. All the things that we can see or know in the course of our life in this world are so intimately bound together that nothing could be left out without reducing the whole marvelous scheme to chaos. A single principle of life animates the universe, and whatever we note in it, whether good or bad, is an indispensable part of the stupendous scheme. We would fain leave out the misery, the pain, the wickedness; but if there were no such thing as evil, how could there be such a thing as goodness? Or, on the other hand, if we had never known anything but goodness, how could we distinguish it from evil?

This proceeds from the law of, the human mind; for just as we could not recognize physical pleasure if we had never felt physical pain, so we could not recognize what is morally good without knowing what is morally evil. In a painless, sinless world, human conduct might possess more outward marks of perfection than were ever dreamed of by saint, but the moral element would be lacking; the goodness would have no more significance in our conscious life than that load of atmosphere which we are always carrying about with us. We are thus brought to a striking conclusion—that in a happy world there must be sorrow and pain, and in a moral world the knowledge of evil is indispensable. The stern necessity for this inheres in the innermost constitution of the human soul. It is part and parcel of the universe. The alternative is clear—a world with sin and suffering, and a world in which conscious life does not involve contrast.

We do not find that evil has been "interpolated" into the universe from without, but, on the contrary, that it is an indispensable part of the dramatic whole. God is the creator of evil; and diabolism is forever excluded from the eternal scheme of things. Ormuzd and Ahriman have had their day, and perished along with the doctrine of special creations amount: "Sympathy," \$5.00.

and other fancies of the untutored mind. Clear- Good Advice for any Congregation. ly, then, for strong and resolute men and Golby & Rich, Publishers and Booksellers. 9
Hos corth atreet (formerly Montgomery Place), former of Prevince Street, Boston, Mass, keep for a stea complete assortment of Epiritual, Progressive, Effermatory and Miscellaneous Blocks at Wholesale and Ectail.

TRANK OASH.—Orders for Blocks, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sumfeient to fill the order, the balsance must be paid C. C. D. Orders for Blocks, to be sent by Kall, must invariably be accompanied by cash to the namount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postago stamps to the sale of Blocks on commission respectfully declined. Any Book published in England or America (notout of print) will be sent by mail or express.

Subscriptions to the Hanner of Light and orders for women an Eden of primitive innocence would verse. Could we raise the veil that enshrouds the eternal truth, we should see that behind nature's cruellest works there are secret springs

of divinest tenderness and love. Morality comes upon the scene when there is offered an alternative of leading better lives or worse lives. Just as, up to this point, the creature's actions have been determined by the pursuit of pleasure and avoidance of pain, so now they begin to be partially determined by the pursuit of goodness and avoidance of evils. Conscience is generated, to play a part analogous to the sense of pain in the lower stages of life and keep us from wrong doing. To the mere love of life-which is the conservative force that keeps the entire animal world in existence—there was added a germ which is nothing more nor less than the yearnings after the highest possible completeness of spiritual life. When this stage is reached, we have at length the man, the creature different in kind from all other creatures, and fit for an everlasting life of progress, for a closer and closer communion with God in beatitude that shall endure forever.

In all this wonderful evolution it is manifest that a large portion of the realm of evil is simply the lower state of living, as looked at from a higher state. Its existence is purely relative. Still, in a process of perpetual spiritual evolution, it must be there. Its absence would mean stagnation, quiescence, unprogressiveness; for the moment we exercise choice between one course of action and another; we recognize the difference between better and worse; we foreshadow the whole contrast be: tween good and bad. In the process of spiritual evolution, therefore, evil must needs be present, though doubtless evanescent; and destined, as evolution approaches its goal, and the divine element comes nearer to realization, to lapse into a mere memory, in which the shadowed past shall serve as a background for the realized glory of the present.

All Out of Common Sense.

We note with sincere satisfaction the editorial communication in the Gardiner (Me.) Reporter-Journal, signed "D. D. M.", on the discovery recently made by a Baptist minister that there are no women "in heaven." So he is alleged to have stated in a recent sermon, or preachment. He likewise made the self-satisfying assertion that nowhere in the Bible is there anything said about women angels, or of women as being the possessors of souls. He unblushingly declared that "women were for While thanking its regular subscribers for man and men were for God." How lonesome There is nothing to approach such stuff as that but the Mohammedan idea that women have no souls. Men now have much the best of it in this world, he says, and if the mere accident next, it really is too much. "I hope that minister has no wife yet," he aptly observes; "if he has n't, he will have to go it alone after this. What a modest soul he must be, that he can believe that the chief end of women's beauty, intellect, patience, and other charms is true, and women were created merely for men, women have no moral responsibility more than animals, and should have no more exacted of them." And that is where he thinks the principle all the way.

she who lets it live to drag out days of pain yet found support of some sort from the Bible, t is pretty sure to make its appearance in these days of sensational ministers. He speaks the plain truth when he says that the pulpit is no place for sensationalism, and that so far as it enters the good influence of religion dies. Well may he give expression to his wonder that people can go a second time where they hear such folly preached. And if they do stay away, then our ministers wonder why the churches are becoming more and more empty every success ive Sunday.

Why not combine to administer to these blatant hee-haws the rebuke they invite by their asinine flap doodle? This minister, now, evidently thought to attract attention to his otherwise stupid pulpit utterances by mouthing words without meaning. Instead of leading others to pay more serious heed to his speech, it only excites their silent contempt.

The Infinite Spiral.

All advance in the world is demonstratedly not in a straight line. He who said that "a spiral runs from the earth to the stars," stated at once a materially evolutionary and uplifting moral principle.

Let us, of course, do all we can, and then let us rest and trust. Even if the world is going in a way we cannot approve, we may believe it is only taking a circuit, and will come out right after all, because of our belief in The Great First Cause, and that he has something to say in the matter. Some of the finest lessons in the world are to be learned of those who are disabled by sickness; their very incapacity, sweetly and nobly borne, preaches. We need not be whirling through other spheres of supposed important activity, but may only stand and wait," ready to obey orders; to do what we can, cultivating the sweetest and highest graces of patience and trust. Nor need men dread the approach of death-the decease of the body. To die is not to suffer, but rather to be relieved. We have a perfect right to trust that that power which watched over us when we were born, and saw to it when we came here that we came into arms of expectancy and loving preparation, will see to it that, when we take the next step up and on, we shall be equally well looked out for. This trust in God, and in the meaning and outcome of human life, we have full and perfect warrant for cherishing to-day in the light of all the advance of the wider truth that has come to the world of man.

ANNIE LORD CHAMBERLAIN. -Since last report we have received, for the benefit of this invalld and veteran medium, the following

THE BANNER chronicles elsewhere that the Temple Adath Israel, in Boston-which for so many years was so ably presided over by the progressive and liberal Rabbi Schindler-has just settled upon his successor. In this connection it is well to consider for the benefit of that congregation, or any other (Christian or Jowish) some of the practical advice given by Rabbi Schindler before his retiracy:

In his latest uddress (we think) before the Temple Adath Israel, on "Looking Forward," he (Rabbi S.) told his people that he could not make a future for them by predicting it, nor could an arbitrary Providence, independently of their actions, lead them to either congregational prosperity or congregational deterioration. He told them that they were the only responsible ones for what the future might bring

Every religion, he said, can be divided into two parts, which in their nature are different, though they are related to each other, and in some degree depend upon each other; they are not interchangeable, nor must either of them be allowed to represent the whole. The one part is called theology; the other part ethics. It is incorrect to call theology religion, and still more incorrect when, speaking of religion, we mean at one time its theology, and at another time our conduct toward others. Theology refers solely to our relation to God; it formulates a certain conception of the Divinity. The ethical department of religion treats of our relationship to the universe, tells us how to behave toward others in order that all may lead a life of happiness.

In theology people do not stand upon common ground; it is all conjecture on the one hand, and all sentiment on the other. The relation in which we place ourselves to God depends, upon our conception of him, and that conception comes to us not through personal observation, but through outside influence over which we rarely have control.

Life is in Thinking, and so Health.

There can be no serious dispute that man's wrong consciousness and false thinking are responsible for his disorderly externals, which are but their legitimate expression. Dis-ease is to be accounted but a correction, kindly meant, and deprived of its sting if accepted as such with gratitude. We are simply bidden to return from our wanderings into the "far country": to come up out of our physical, or sensuous, consciousness into the higher one of soul-consciousness, where the former is held in orderly subjection. If we search diligently for the cause of our suffering, we shall generally find it to be in perverted life.

We may often change things common and unclean into objects and states of beauty and elevation by the power of thought. It is in our power to make ideals in perfection that shall be present and active. Only let us think what is good. Thus only goodness forms our environment, and we become related in all directions only to what is good, and there receive only messages of the good in return. We no longer recognize or know abnormity, and in time it vanishes and disappears from our consciousness altogether, and so no longer has an existence for us. Out of discords proceed harmony, as if they were only its prelude; and then appears God as infinite and perfect Love, beneficent Law and Intelligence. And so heaven, that is, harmony, is brought as a possible condition into this present life of ours. We are incarnations of the divinity, and so are we to believe those about us are the possessors of a similar spark of the divine.

The Mad-Dog Mania.

We are told by the New York Sun that this is the only summer which has passed of recent years without a series of mad-dog scares run-Mohammedans are more consistent, carrying | ning pretty well through the months of July and August, and that this is due mainly to the And yet women live, he reflects. But if that adoption of the sensible rules governing dogs is all life is for women, then she who drowns in European cities. This first year of the her infant daughter is a better woman than enforcement of a thoroughly good system in connection with the dog question has shown and misery. If there is any folly that has not the practical efficiency of the plan of abolishing dog-catchers altogether. Every man, says The Sun, with a practical knowledge about dogs, knows that the most patient and amiable animal in the world can be driven into fits or rendered intractable by being closely muzzled and deprived of all exercise during the most trying time of the year. The terror brought about by the dog-catchers was so general that the ownership of a dog involved perpetual wrangling and trouble, and most people sought to compromise matters by shutting the dogs up in their flats or houses, or keeping them muzzled all the time. This year the dogs have run about New York unrestrained, have been able to seek shady spots, and have not been harassed by chains and muzzles, and as a result there was an absolute disappearance of the hydrophobia scare, which was formerly such a marked feature of the summer news.

The Divine Gravitation.

Reference is made on our sixth page, by the guides of W. J. Colville, to the action of certain "mischievous" intelligences acting upon a medium-and the advice given in the premises by Mr. C.'s inspirers is practical and to the point. THE BANNER, while acknowledging properly adored it is supposed that a Jap is smitten that such intelligences have a being in the dead. This procedure makes war unnecessary, as the spirit-world-in obedience to the great law by which all classes of humanity find entrance into it at physical decease—has always held that there is a divine gravitation in that realm, which tends to "draw up" spiritually the denizens of that higher realm of being, just as terrestrial gravitation tends to draw mortals downward to the face of the earth physically and structurally. This order of spirit intelligence on returning and manifesting, has never been treated otherwise than kindly by us, nor plotters of mischief they may be made to become most trusted supporters. Yet the developing medium should at all times be in a positive state to them, which is not necessarily one of unkindness, but does mean one of constant care for himself or herself.

Bro. J. F. Snipes's Psychical Society reopens it meetings at Spencer Hall, New York City, Wednesday evening, Oct. 3d. He also announces that a communion circle for spiritual development and personal tests is held every day evening. Mrs. Mary Wakeman and others,

Mrs. M. A. Chandler has returned from Onset to her apartments, 66 Warrenton street, Boston. She is a reliable business, test and medical medium, and has, as she deserves, large patronage.

NEWSY NOTES AND PITHY POINTS.

THE MORTAL VEIL.

The flow'ry hedgerow gemmed with diamond spray, Refreched with Nature's baim, the falling dew, Reveals a symbol two-fold, like a ray.

Of Truth and Wisdom from the realms of blue; For are not flow'rets emblemes of the Pure?

Does not the diamond express the Chaste?

And both combine in silence to secure at thought of Home, to where all mortals haste: The dew, high Angel's Teaching, which impels. Humanity toward a nobler goal, Snapping the chains of subtle worldly spells To free from coils the Germ Divine—the Soul; Happy indeed the Seeker, who can trace Behind the Veil, the Loving Father's Face.

—E. A. T., in Medium and Daybreak. THE MORTAL VEIL.

BAN FRANCISCO, Sept. 24th .- The steamer City of Rio Janeiro, which arrived to-day, brings news of a destructive storm, which raged in the Akita and Itate prefectures in Japan Aug. 25th and 26th, and which was followed by great floods. Over three hundred persons were drowned, and more than fifteen thou and houses were destroyed.

Only about eighty-seven million dollars' worth of property, an exchange remarks, was destroyed by fire in America up to the end of August this year showing, as compared with last year, a decrease of nearly twenty-five millions of dollars. But even with this reduction of loss for eight months, the total fire losses for 1804 are pretty sure to foot up at least one hundred and twenty-five millions. No other country in the world suffers any such annual waste of its sub stance by fire.

Ezeta, the Salvadorean refugee, has been set at liberty at San Francisco from the trumped-up charges of political enemies outside our country, and the author ity of the United States over its own dominions has been—as it always should be-vindicated!

With his yellow jacket already gone, Mr. Chang has now been called upon to deliver up his three-syed peacock feather, and it begins to be apparent that unless the cruel war is brought to a speedy end the Viceroy will be reduced to his collar-button, his queue and a barrel with both heads knocked out .-Lowell Citizen

colussal globe in the Government Building at the World's Fair to the South Park Commissioners for \$10. It will be removed to the German Building in Jackson Park, where it will remain as a permanent attraction. The globe, which is twenty feet in diameter, and is covered with statistical information, cost the Government \$13,000.

Sometime since thousands of people in Philadelphia, New York and Boston, visited the Peary expewatched the little Spanish burros (donkeys) from the Pacific slope, as they reflectively munched their raward decks, and listened to the fretful whines of the heat-burdened Arctic dogs. Now all is changed; after a series of disasters the burros are dead, the dogs are dispersed, and the returning expedition has arrived at St. John, Newfoundland, on its homeward way: All but Lieut. l'eary and two companions, who have resolutely decided to remain at Falcon Harbor. North Greenland, for another year-hoping for good luck "in the spring." Mrs. Peary, the wife of the bold explorer, returns with the party, bringing with her little "Miss Annigito Peary," who was born to her in these icy regions about a year ago.

Mamma—"What was the sermon about this morning, Willie? Willie—"Well, I guess it was tellin' about cash-boys." Mamma—"What did the minister say about them?" Willie—"Nothin', but his text was: 'All the days of my appointed time will I wait, till my change come.' "—Chicago Inter-Ocean.

Cotton is no longer King-Sugar wears the crown.

The World's Food Fair opens in the Mechanics' Building, Boston, Monday, Oct. 1st, and continues until the 27th of the month. The indications are that the affair will be the greatest event of recent days. The space is all taken, and by a class of exhibitors unlike any gathering on this continent since exhibitions began. Several unique displays will be made, and many departments will be introduced to add in-

AN ALIAS FOR "MUD."—Editor's Son—" Papa, what do the letters 's-1-n-ne-d,' spell?" Editor—" Well, my boy, reverse 'em, and they spell the name of the merchant who refuses to advertise 'during the dull causent." Parketers 'during the dull season.' "-Printer's Ink.

Sirius, the fixed star, now in the ascendant, is com

puted to be 100,000,000,000 of miles distant from the sun. A lady will wear a high hat at the play,
A Brownie would never do that!
The man just behind her unkind things will say—
A Brownie would never do that!
Still it's no excuse for his making a row

Out after each act for a cocktail or so—
A Brownie would never do that!

—Palmer Cox, in McClure's Magazine for Oct.

Nine Japanese and twelve Chinese warships engaged in battle at the mouth of the Yalu River on the 17th inst. The Chinese lost four ships, with some 1500 men killed or drowned; the Japanese lost none. though their fleet sustained considerable injury. The naval power of China seems now to have gone the disastrous way of her army in Corea.

The speech of Hon, William S. Linton of Michigan before the Committee of the Whole, of the United States House of Representatives, has been received Mr. Linton's argument is that "Our public school system, the bulwark of this country, non-sectarian and non-partisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race, and they should not be forced hereafter to attend sectarian schools."

. There is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, soul, character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it.— Channing.

The Japanese must go. That is, if Chinese imprecations avail. It is said that the Chinese of New York, with the intent of aiding their country in its struggle against Japan, have resurrected a god, once a man, supposed to have great power over the enemies of his worshipers. In times of war this god is brought out of his retirement, and set up with his feet in a dish of peanut oil to be worshiped. Every time he is Japanese will, sooner or later, be stricken from the

She had a voice like a siren, and when she sang: Mid play sure, sand palaces, though beam a Rome, Be it avers oh wum buil there snow play sly comband so on, to the conclusion, there was n't a dry eye in the room,—London Tit-Bits.

Rev. Charles Fleischer, the new rabbi of the congregation Adath Israel, was duly installed Saturday and Sunday, Sept. 22d and 23d. He is said to be a very bright young man of thirty years, and came from Philadelphia, where his parents now reside. In a recent should it be by any one: Since from being interview the new rabbl expressed himself in favor of more universal intermingling of his people with the world at large.

True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
'Earnest to make others free,
—John Boyle O'Reilly.

The Prince of Wales, in the role of a prophet, predicts that by another century, if not sooner, the Republican spirit will take possession of the whole of Europe, and monarchies will become things of the past; that the people will be drawn into great confederations, one of which will be the "Republic of the Monday afternoon at 2:30 o'clook, at 145 West, Gauls," comprising England, France, Italy, Spain and Fourth street. "Regular public circle every Frither asserts that the British nation is practically of the same stock as the French. The view is certainly original. The Paris Figaro is authority for the statement.

The Pacific Coast Company's elevator at Portland. Ore., was destroyed by fire on Sept. 23d. Three men are supposed to have lost their lives. A total fire loss of \$2,000,000 was inflicted.

By the thoroughly appreciated courtesy of The Conglomerate, Middletown, N. Y., we are able to present to our readers on the first page of the present issue a brief blographic sketch of the Hon. Luther R. Marsh, illustrated by an excellent likeness of this gentleman -who has ever been a valued contributor to the Bannen of Light. Concerning this pio-

ture the Middletown editor says: "The plate from which this portrait is presented to our readers is what is known as a half-tone, and was engraved on copper by the Franklin Engraving Company of Boston, from a photograph made by Osterhout of this city. Mr. Marsh knew nothing about our procuring this engraving, and the first he will know of the arist and a super he opens this week's Conits existence is when he opens this week's Con-glomerate."

L. Latourrette writes from Jonesboro, Ark, to renew subscription: "I cannot be without THE BANNER"-adding that much interest is being aroused in materialization in Jonesboro; there are several Spiritualists there. but as yet no Society.

The reader's attention is specially called to the graphic and delicate picturing of childlife contained in the installment of "BERTHA LEE" printed in THE BANNER the present week.

Attention is called to the announcement made by Mrs. W. P. Thaxter, on our fifth page.

THE PROBLEM OF LIFE .- The September issue of this interesting and truth-searching magazine opens with "The Science of Satisfaction," an address by W. J. Colville at Greenacre and Onset, in August last. "Newest of the Sciences" follows. "Summer Lectures at Greenacre" are reported quite fully The editorial comment is timely and instructive. All of Mr. Colville's friends will turn directly to the spiritual romance, "With One Accord," to be continued through succeeding numbers. If the first installment Collector Russell sold at Ohlcago, Ill., Sept. 22d, the is any criterion, the story is sure to gratify hosts of readers. Published by H. E. Saunders, 352 Ogden Avenue, Chicago.

E. N. Pickering, President of the Chicago Spiritual Union, commends very highly Dr. George W. Carpender, who is about to journey to the Pacific coast for a period of much-needed rest and recuperation. The doctor, he says, is a regular physician of much ability, a clairvoyant of very clear perception in the location and diagnosing of disease, a medium of a dition ship at the wharves of their respective cities, highly inspirational development, and a Spiritualist of the truest type and most sympathetic feelings. He will make engagements to lecture on spiritual or scientific tions or pensively swayed their talls along the for- subjects, and may be addressed at his residence, 1146 Greenshaw street, Chicago.

For additional editorial matter see

How the Spiritual Work Goes On. To the Editor of the Banner of Light:

I do not believe it would be possible in any other city than Boston, to leave a street like Washington. with all its rushing, surging tide of business life-at the very time when that tide is at its flood, between the hours of three and five in the afternoon -and ascending one or two flights of stairs to find a hall in which a Spiritualist meeting was being beid! Yet that can be done here on at least four working day afternoons of every week. On some days three meetings, within almost a stone's throw of each other, are simultaneously carried on. On Sundays there are eight halls in the same street in each of which three meetings are held.

It has been my pleasure to address the audiences n Montgomery Hall on the last two Sunday evenings. The meetings here are conducted by Dr. Nelke, and owing to the recent severe sickness of the doctor, have only been carried on for, I believe, the last five weeks. Yet in spite of that circumstance, and no extra attraction advertised, at the hour of commencing every seat was occupied. It is a special teature of this hall that it appears to be largely attended by skeptics, and every test has to be driven home by the most positive demonstration of its accuracy. This demonstration given, however, each evidence of spirit return is openly and to all appearance joyfully ac-E. J. BOWTELI. knowledged.

Healing by Laying on of Hands. To the Editor of the Banner of Light:

Dr. Dumont C. Dake of New York City is unexpectedly prolonging his stay with us. A number of years ago I had two or three severe falls, and have since

ago 1 had two or three severe falls, and have since been suffering from a complication of diseases. Nothing seemed to help me. Since being treated magnetically by Dr. Dake I feel like a new woman. He has relieved me of pain, and put me on the road to health.

Others well known to the public bear testimony to Dr. Dake's wonderful skill and the benefit derived from his magnetic healing power, among them Dr. Abbie K. M. Heath, and the noted mediums Mrs. Maud Lord Drake and Mrs. M. W. Leslie. Mrs. Farrall, the well-known proprietor of the Oceau House, Nantasket Beach, is loud in her praise of Dr. Dake. M. A. PENNIMAN.

Cambridgeport, Mass., Sept. 24th, 1894.

To Voters who are Spiritualists:

By vote of the Directors of the MASSACHUSETTS STATE ASSOCIATION OF SPIRITUALISTS, at a meeting held in Boston, Sept. 18th, 1894, I was instructed ing field in Boston, Sept. 18th, 1891, I was instructed to issue this earnest appeal to Spiritualistic voters in in this State, to look up the record of all candidates for office—especially Senators and Representatives—concerning the position they occupied regarding medical legislation last year.

Be on your guard; for it is believed that an endeavor will be made to amend the present medical law, and make it still more offensive to all liberty-loving citizens. Be sure and vote only for men who will be true to medical freedom.

zens. Be sure sur voca to medical freedom.
FRANCIS B. WOODBURY, Sec'y.

Great Work Being Accomplished by Dr. C. E. Watkins.

On all sides wonderful ourse made by Dr. C. E. WATKINS are reported. His gift as a medium is well known; he having the full confidence of the public, and they knowing his spiritual powers never to have been surpassed as a medium, naturally take his medicines with full belief that they will benefit them. This may have a great deal to do with his success as a physician.

The Doctor does not believe in desire his

The Doctor does not believe in dosing his patients, giving but little medicine, and that of the purest, and prepared by himself for each special case.

His past great work in the spiritual cause

His past great work in the spiritual cause evidently does not equal the grand work which he is now accomplishing. He has a large and extensive practice, which is rapidly growing, and this large practice has not been built up through sensational advertising, but by his modest card in the Banner of Light, and a similar one in the Light of Truth—being all he has ever done in advertising.

May he live for many years yet, and be the instrument of bringing health to the sick.

Good for Your Constitution.—The effect of Dr. Andrew Jackson Davis's Altera-TIVE COMPOUND, as a constitutional remedy, rests unquestionably in its power of eliminating specific poison from the blood and in its tonic power, increasing the proportion of red corpuscles in impoverished blood, thus enabling the system to throw off disease.

Catarrhal Deafness.

Those who suffer from Catarrhal Deafness (and their name is legion) will be glad to learn that a definite cure has been discovered, and they can avail themselves of the test of three months' treatment Fires by applying to the Home Medicating Co., Cincinnati, C. Bee their advertisement headed "Free—11 years without hearing." out hearing."

The works of Quintillian were revived by being discovered under a heap of rubbish in an Italian monastery. Those of Tacitus were found in a monastery in Westphalla, where they were being used as fuel by the cook.

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

BreakfastCocoa It has moreth an three times

the strength of Cocca mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASLY Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Corticelli Silk.



This last award is from the California International Exposition, 1894. Corticelli Slik has been a winner of Prize Medals for 56 years on account of excellence. Prudent purchasers will save time, money and mental friction, by selecting this brand. The engraving shows Corticelli Slik, Button-Role Twist and Worsted Roll Braid, matching in color, as sold by leading dealers. NONOTUCK SILK CO., 18 Summer St., Boston, Mass.

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MEETINGS IN BOSTON.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at 11 A. M. Lecture by Lyman C. Howe, trance speaker, at 2½ p.m. Addingsday evenings, at 7½, sociable and conference. Other meetings announced from the platform. Public meetings free to all.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ p. M.; also Wednesdays at 3 p. M. E. Tuttle, Conductor.

Rathbane, Hall, 634 Washington

Hathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 24 and 73, P. M. (74, P. M. meeting in Commercial Hall) Thursday at 24 P. M. N. P. Smith, Chairman. America Hall, 724 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Trement street. Ida P. A. Whitlock, President. The Home Rostrum (21 Soley street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Banders, President.

Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 5 o'clock. W. B. Hall, Conductor.

Elysian Hall, 880 Washington Street.—Meeliags are held every Sunday at 11 a. M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½ and 7½ P. M.; Friday at 2½, and 8 turday 7½ P. M. W. L. Lathrop, Conductor. Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A. M., 2½ and 7½ P. M., and every Tuesday and Thursday at 3 P. M., Under the auspices of the United Spiritualists of America. Chas. E. Tobey. Sec'y.

Hollis Hall, 789 Washington 8 reet.—[Society of Ethical Spiritual Culture, Bible Spiritualists.] Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 2% and 7% P. M. Mrs. M. A. Wilkinson, President. Garfield Halt, 1125 Washington Street, corner of Dover.—Spiritual meetings every Sunday at 10½ A. M., 2½ and 7½ P. M. Good mediums in attendance. Musical selections by Mrs. Cooper. Dr. O. F. Stiles and wife, Con-

Montgomery Hall, 735 Washington Street, one Flight —Sundays at 11 A. M., 2½ and 7½ P. M. At 32 Milford street Wednesdays and Saturdays, 8 P. M., Thursdays, 3 P. M. Dr. S. H. Nelke, Conductor.

Berkeley Hall: Officers, Members, and Friends of

the Spiritual Temple Society of Berkeley Hall: Time has marked another year on the dial, and another season's work is before us. Our platform in the other season's work is before us. Our platform in the past has appealed to thinking men and women. The eloquent inspirations voiced by our speakers have pened up new lines of investigation and research to nany. Those who were in distress and those who orrowed have been comforted by the practical teachings of angel ministry, the positive truth of the importality of soul, and a continuation of active processive life after earth's trials, conquests, defeats advictories are over. Thus many have been led tarer to the truth, and consequently out into the lift.

This society has in the past, and will endeavor to in th future, through various media, establish intelli-gat communication between friends in the spirit-rums and earth-life. We endeavor to illustrate the plosophy with positive facts proved by the phenom-

hrough this combination we have achieved in the på splendid success, not only spiritually, but finan-

hrough this combination we have achieved in the pa splendid success, not only spiritually, but financity.

Iring the past year two of our stanchest supportenave entered spirit life—Mr. Jacob Edson and Mr. Elmith. Honest, conscientious, upright, these fearleshampious of the Truth are no more with us in theody. May the remembrance of their practical exchifeation of true Spiritualism dwell with us, a livt inspiration. Sister King, a constant attendant at a services, an interested worker with us, has also past "within the veil."

Olefficient President, Wm. H. Banks, by his applicon to the duties of our chief executive officer, achied great success last season: Thoroughly versin practical business methods, assisted by such wellown workers as James H. Lewis, Chairman of the ture Committee, and the faithful "watch-dog" of til reasury, Mr. Hebron Libby. All are invited to ask to make our gatherings in 1894 and 1895 a great cess.

Weall attempt in the future as in the past to secure iberkeley Hall platform the best talent, and as in that all morning sessions will be free to every one, eming sessions, admission ten cents.

Theogram for 1894-51 as follows: Ostober, Mrs. Clara Banks. Mrs. May Pepper will be present one Sundan this month; November, Prof. J. Clegg Wrighbeember, Mrs. R. S. Lillie; January, Edgar W. Elson; February, J. Frank Baxter; March, Mrs. AFyoye; April, Mrs. A. H. Luther; May, Prof. J. Clegright.

Manominent mediums will be introduced during the sea, Announcement of time of exercises will be mad usual in the Banner of Linght.

The Hing Hand—the Social Society auxiliary to the Tem Society—will meet as usual at 3 Boylston Playn Wednesday of each week. The first businesseting will be Wednesday, Oct. 3d, at 4 p. Mrs. Ol H. Banks will lecture at Berkeley Hall, Sunday, (7th, at 10:30 and 7:30 p. M.

Francis B. Woodbrux, Sec'y.

Engle II, 616 Washington Street.—On Wednesday.

Engle II, 616 Washington Street. - On Wednesde ernoon, Sept. 19th, invocation and remarks, Mn E. Buck; remarks, tests and readings, Dr. J. T. Cos. Dr. C. E. Huot, Mrs. M. Knowles, Mrs. B. Roson, Mrs. J. E. Nutter, Mrs. M. E. Caldahan. A firendered song (under control) by four distinct volums. E. M. Brown of Watertown; Mr. G. V. Cordi gave remarks and improvised poems on subjects in the audience; also gave tests and readings.

on subjects in the audience; also gave tests and readings.
Sunday, Sead, the morning circle was one of the best of the Sh.
Afternoon no solo, Mr. H. C. Grimes; invocation, remarkit tests, Dr. J. T. Coombs: remarks, Mrs. M. E. Be; remarks and tests, Mrs. S. E. Buok, Mrs. Ajkins; tests and readings, Mrs. J. E. Woods, Mrs. C. Calahan, Mrs. B. Robertson, Dr. C. E. Huoc; Cyremarks and tests, Chairman.
Evening, SiMrs. Cariton, Mrs. Cleveland, Mrs. Bearles; involvand remarks, Mrs. S. E. Buok; re

marks, Mrs. M. E. Pierce, Mr. E. H. Tuttle; tests and readings, Mrs. Dr. Bell, Mrs. J. P. Downing, Mrs. M. Knowles, Mrs. A. Wilkins, Mr. Tuttle.

The meetings throughout the day were well attended, Meetings Bundays, 11 A. M., 2:30 and 7:30 P. M.; Wednesday afternoons at 2:45

Do n's forget the BANNER OF LIGHT, which is for sale each session.

Elysiam Entl.-Tuesday, Sept. 18th, at 2:80 and 7:30, our circles were interesting; Mrs. Rich, Mr. Hersey, Little "Delight" and "Wild Rose" gave satisfactory tests and readings.

factory tests and readings.

Thursday at 2:30 and 7:30 the mediums who assisted us were Mrs. Fredericks, Mrs. Wilkins, Little "Delight" and Mr. Lathrop.

Friday at 2:30 and Saturday at 7:30, circles well attended; Mrs. M. K. Dowland. Mrs. Hatch Mrs. Clarke, Mrs. Quimby, Little "Delight" and Mr. Lathrop participated in tests and readings.

Sunday, Sept. 23d, 11 A. M. Morning circle passed pleasantly in listening to "Wild Rose" through Mr. Lathrop; also private mediums.

At 2:30 and 7:30 the mediums were Mrs. Chandler-Balley, Mrs. Bell, Mrs. Wilkins, Dr. White, Dr. Mathews, Mrs. Buck, "Little Delight" and Mr. Lathrop. Meetings Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30 and Saturday at 7:30.

Banner of Light always for sale.

W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.

We enjoyed a spiritual feast at our developing circle in the morning session on Sunday last, many mediums for the first time going under control.

The hall was well filled afternoon and evening, and The hall was well filled afternoon and evening, and well at eloquent words and fine tests from speakers and mediums. Chairman Eben Cobb entertained the audience in the evening by a discourse upon "The Nervous Mechanism of the Eye, and the Optical Workings of its Parts," in connection with spirit vision. The following were with us during the day: Mrs. M. A. Chandler, David Brown. Mrs. A. Howe, Miss A. Peabody, Mr. and Mrs. W. Anderson, Mrs. W. Burt, Mrs. Cella Davis, Mr. Hardy, Mrs. A. Waterhouse, Mrs. A. Forrester, Mr. F. A. Heath, Miss Smith, Mrs. Lovering, Mrs. Bell, Father Locke.

Music by Mrs. Lovering, Mrs. Searles, Mr. Baxter and others.

and others.

The BANNER OF LIGHT always on sale at this Hall.

First Spiritual Temple, Corner Exeter and Newbury Streets.—The services for the season of 1894-5 will begin Sunday. Oct. 7th. Mr. Lyman C. Howe, trance speaker, will occupy the platform dur-

Many will remember the instructive lectures given by Mr. Howe from this platform in the early part of last season. He is a most impressive speaker, and convinces inquirers of the truths of the principles which he enunciates.

Montgomery Wall, 735 Washington Street. The meetings at this hall are patronized greatly by the Investigator, and many turn from the old to the new, and are added to the fold of Spiritualists. Dr. S. H. Neike is doing a remarkable work, and is rewarded by an increasing patronage. His assistants are of the best. We had with us Sept. 23d Mr. Haynes, Mr. E. J. Bowtell, Mrs. J. A. Woods, Dr. Davis, Mr. C. W. Quimby, Wm. S. Gates, Miss C. W. Knox, Mrs. J. Fredericks, Mrs. C. H. Clarke, Mrs. A. M. Ott and Mr. Quint. A great treat was given to all present by having with us Dr. C. L. Willis, of 384 Main street, Charlestown. Excellent music was furnished by Miss Sadie B. Lamb. assisted by the wonderful boy vocalist, "Little Eddie." The Bannen of Light for sale at the meetings, and at Dr. S. H. Neike's, 32 Milford street.

James Higgins. investigator, and many turn from the old to the new,

Rathbone Hall, 694 Washington Street, Corner Kuceland .- Thursday, Sept. 20th, 2:45 P.M., N. P. Smith, the Chairman, made remarks; Mrs. L. P. Hardee, Mrs. C. H. Clark, Madam See, New York, improvised and gave tests; George V. Cordingly of St. Louis gave tests, and will speak for the last time Thursday, 27th, 2:45 P. M.; Mrs. E. A. Hill sang in several voices and different languages; N. P. Smith, psychometric readings; Mrs. Mary F. Lovering, accompanied by Mrs. Eben Cobb, sang solos.

Commercial Hall.—Sunday, Sept. 23d, 11 A. M., test meeting. Mr. E. A. Blackden, remarks; Mrs. A. Woodbury, Mrs. Bessie Calahan, N. P. Smith, tests and readings.

2:30 P. M. Mrs. A. W. Staples's niece sang; N. P. Smith, Chairman, made remarks and gave psychometric readings; Madam See, address and readings; Mrs. Florence Sullivan and Mrs. Bessie Calahan, tests. N. P. Smith, the Chairman, made remarks; Mrs. L.

7:30 p. m., Mrs. Nellie Sawtelle saug; N. P. Smith, Mrs. C. H. Clark, Mrs. E. C. Dickinson, psychometric

eadings. The Banner of Light for sale. N. P. Smith, Chairman.

The Children's Progressive Lyceum held its session in Dwight Hall Sunday, Sept. 23d. Besides the regular officers, Mr. Falls, ex-Conductor, and Mr. the regular officers, Mr. Falls, ex-Conductor, and Mr. Butler occupied seats on the platform. The usual exercises ushered in the session. The day's lesson, "Spirit Communion." was explained by the Conductor, Mr. Woods, assisted by Dr. Root. Following the Banner March, songs were rendered by Miss Louise Horner and Eddie Ransom; recitations, by Ethel Foster, Helen Higgins, Justine McNaughton. Alice Iroland and Mark Abrams. Remarks by Mr. Falls, Mr. Elmer Packard and Mrs. W. S. Butler.
Next Sabbath we celebrate "Harvest Sunday." Come one and all, Spiritualists of Boston, and bring your children for just one Sunday, and we feel sure it will not be the last one. Our school is increasing every week, and we hope soon to be obliged to seek larger quarters.

The Home Bostrum, (Sanders Hall, 21 Soley street, Charlestown, Dr. E. M. Sanders, President.) -The meeting of the 18th was attended with good re-The meeting of the 18th was attended with good results. Invocation and remarks, Mrs. Staples; Mr. Kelly, Mr. Shed, Mr. Quimby, remarks; Chairman, remarks and readings. Mrs. Carlton, organist.

The entertainment of the 20th was well attended, and a fine program was listened to.

Sunday evening, 23d, praise service; poem, by Mrs. Williams; remarks, Mr. Kelly, Mr. Armstrong, Mr. Lowe; Chairman, remarks and correct psychometric readings. Miss Anna Flint, organist.

C. B.

Gardeld Hall (1125 Washington street, corner of Dover).—The meetings of Sept. 23d were well attended, with interest manifested. The morning service opened with invocation and address by Dr. O. F. Stiles; the following speakers and mediums took part during the day: Mrs. Woodworth, Mrs. Dr. C. D. Bell, Mr. Quimby, Mr. Bowtell, Mrs. C. Bailey, Dr. C. E. Huot. Meetings in this hall every Sunday at 10:30 A. M., 2:30 and 7:30 P. M. Musical selections by Mrs. Cooper.

poper. BANNER OF LIGHT always for sale. Mrs. O. F. STILES, Conductor.

The Ladies' Spiritualistic Industrial Society will meet Thursday, Oct. 4th, at Dwight Hall, 514 Tremont street, at 4 P. M.; supper at 6—as by order of adjournment.

H. E. Jones, Sec'y. 19 Oak Grove Terrace, Roxbury.

FURS AND CLOAKS.

Our stock of RICH FURS and CLOAKS, comprising the very choicest novelties, is now ready for inspection.

The assortment of SEAL JACKETS and CAPES, BLACK PERSIAN, MOIRE PERSIAN, RUSSIAN SA-BLE, ERMINE, MARTEN and all fashionable furs cannot be excelled.

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A LADIES' TAILORING DEPART-MENT, conducted by Mr. E.C. LEON-ARD, is opened, where the finest fabrics will be shown.



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

Mrs. E. Cutler of Philadelphia, Pa., trance medium and psychometric reader, will make engagements with societies in Massachusetts, or near by; will help build up those organizations in weak conditions by giving benefits. Will engage on liberal terms. Ad dress 303 Colder House, Essex street, Lawrence, Mass.

G W. Kates and wife will lecture in Pittsburgh, Pa., during October. Have open dates for following months. Permanent address, Maultoui Col.
Societies wishing the services of A. E. Tisdale for the month of November. 94, 81st the lecture season of '95, may address him at 547 Black street, New London, Conn.

Mrs. M. W. Leslie, speaker and platform test medium, has open dates for November. Terms suited to conditions of societies.

A correspondent informs us that Mrs. M. E. Wheel-

A correspondent informs us that Mrs. M. E. Wheeler, speaker and platform test medium, will accept calls for work wherever desired. She can be addressed for engagements at No. 12 Spring street, Belfast, Me. "White Rose" (Rev. J. C. F. Grumbine) is engaged until Jan. 16th. Eastern Societies wishing his services for spring and summer months will address him Geneseo, Itlinois. Societies in Indiana, Illinois and Ohio can procure his services at reasonable rates for week night meetings. Aside from his medial gifts he gives elocutionary entertainments and teaches classes in spiritual and occult science,

and occult science. Mrs. May S. Pepper's engagements are as follows: Sept. 30th, Stoughton; Oct. 7th, Fitchburg; 14th, Han-son; 2tst, Berkeley Hall, Boston; 28th, New Bed-ford; November, Duxbury and Haverhill; December, Springfield, Stoughton, Fitchburg and Malden. All dates taken until May, 1895.

dates taken until May, 1805.

Mr. J. Frank Baxter will lecture in Bath on Sunday next, Sept. 30th, and will remain to serve Maine, as per previous announcement, the succeeding week. The first two Sundays of October he will speak in Cadet Hall. Lynn; and the last two of that month, with those of November, in Chicago, Ill. (week evenings in that vicinity open). En route, Willoughby and Milan, O., will be visited by Mr. Baxter. On his return he will meet his engagements, through December, in Somersworth, N. H., and in Brockton and Lynn, Mass. E. C. Bowtell lectured in Unity Hall. 724 Washing-E. C. Bowtell lectured in Unity Hall, 724 Washington street, Boston, on Thursday evening, Sept. 20th; he speaks there again on the 27th inst., and in Lowell, Mass., Sept. 30th.

A correspondent writes: "Mrs. J. Cole Blake, located at 1024 Bedford Avenue, Brooklyn. N. Y., has returned from her summer vacation, and is now ready for engagements as a platform test medium. Mrs. Blake is one of the pioneer mediums, and societies will do well to engage her."

I. Pace, Sec'y, writes us from Allegheny City, Pa.:
"We have with us this month J. P. Thorndyke of
Boston, who is doing a good work; his delineations of
character are highly appreciated."

Notice.

I desire to inform my patrons and the public generally, that I shall resume my sittings Oct. 1st. Those who have awaited me the past few weeks, I sincerely thank, and will be pleased to meet them on and after above date. See advertisement on 7th page.

MRS. W. P. THANTER. Room 3, 81/2 Bosworth street, Boston, Sept. 25th, 1894

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The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt.

We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the discussions of the second of the second

der the circumstances.

INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter.

2. One spirit only should be questioned at a

2. One spine only time.

3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.
Address all letters to LUTHER COLBY, BAN-NER OF LIGHT, 9 Bosworth street, Boston,

Correspondents forwarding "sealed letters" must also enclose their own addresses and names on an outside separate slip, otherwise

SPECIAL NOTICES.

we are unable to return their answers.

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

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

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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Sept. 29.

Fred W. Tabor,

Materializing Medium, late of San Francisco, I S now located at 519 Shawmut Avenue, Boston, Mass. Scances every Monday, Wednesday and Friday evening, at 8. Sept. 29.

TREE Diagnosis from lock of hair when one loading symptom tagiven; also age, sex and three 2-cent stamps. Medicines suitable for the case \$2.00 by express. DR. CARPENTER, 80 Berkeley street, Boston, Mass. Sopt. 29.

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Sept. 29. 4w*

I. M. VIERGE has resumed Electric and Magnetic Treatment the rooms, Suite 5, Hotel Osborne, Cushing Avenue, Upham's Corner, Dorchester.

Sept. 29.

D. R. CARPENTER, 80 Berkeley street, Boscould not live. Mr. and Mrs. L. C. Kendall, 3 Belmont Square, East Boston.



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The unnumbered letters of gratitude, the kind words, the warm hand-clasps, the many testimonials of sick beds forsaken, depressed spirits revived, vices discontinued, of physical and moral strength regained, prove that the work of the Spirit is not to be measured by puny human standards of judgment, prove that simple things—the things from which we expect the least, in which we put the least ambition or worldly desire, may be those which will yield the 'hundred-fold' of real blessing."

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SPIRIT Message Department.

SPHCIAL NOTICH. The Spirit Messages published from week to week under the above heading are reported verbatim by Missida E. SFALDING, an expert stenographer.

Cyclestions proportioned by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answor. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of oxitence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

LUTHER COLHY, Chairman.

SPIRIT-MESSAGES,



MRS. B. F. SMITH.

Report of Séance held June 22d, 1894.

Spirit Invocation.
Oh! thou Divine Spirit, in whom we live and move and have our being, give unto us this hour some new inspiration that shall stimulate our minds to loftler thought and fill ou spirits with a higher aspiration for all things lovely and pure. We a-k for the spiritual gifts of charity and love, and may our souls be imbued with the desire to so live here on earth that when we enter the life immortal we shall not be compelled to look back with regret and sorrow at unkind acts we ought never to have committed, or to neglected op portunities for doing good unto our fellow-creatures.

Thou Infinite One, we desire to come into communion with those high and boly intelligences from relestial sphere: who are seeking to uplift and benefit mankind, with those benignant souls who are laboring for the advancement of the human race. May thy ministers of peace and mercy bear consolation and hope to those who sit in the darkness of ignorance and error; may returning spirits be given the power to-day to communicate with their mourning friends on earth, sending forth messages freighted with helpful in fluences that may be felt and realized. Baptize each sou anew with thy holy spirit this hour, our Father, and may we do thy service by faithfully performing our duty as it ap peals to us from day to day. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

James Mason.

[To the Chairman:] It is very pleasant to feel we have a kind invitation extended to us, not only mentally by our friends, but by your good Spirit-President, the Rev. John Pierpont, that puzzled me. to speak here when the conditions are favorable and there is an opportunity.

to the fact of spirit-communion. I realized a great deal more of these things than I was able appear in due order on our sixth page:

| Manual Continued to Lacky at The Banks Offices, through the mediumship of Mrs. B. F. Smith; they will appear in due order on our sixth page: to express. It was a great pleasure to me to com mune silently with those who had passed on a little before me. Before I crossed the portal called death, I was able to behold them, and to realize more than ever what active entities we are after the spirit takes its flight from earth.

I have often asked myself why so many people who believe their spirit friends are around them, are so afraid that some mortal will find it out? I call them moral cowards. We come to do them good, to bring them comfort and knowledge. If they are afraid of being deceived, we ask them not to turn away, but to place. He was an earnest reader and investiinvestigate the claims of Spiritualism honestly, and with the reason with which they are en-

I would tell those who take the Bible as their guide, that when they have taken away the testimony contained therein relating to the return of spirits, they have taken away the very foundation of Christianity.

I am, indeed, pleased that I have been given a few moments in which to converse upon the earth-plane. There is a large assembly of immortals present to-day, and my prayer goes forth that a larger number of mortals may learn of their ability to communicate with them, then I feel there will be more heavens

here below. James Nason, Farmington, Ill.

Mary A. Moore.

[To the Chairman:] As we come into your Circle-Room and behold so many spirits, among them many of our friends and neighbors in spirit-life, we feel that we are welcome. I think, sir, we enjoy companionship more than of Albany, N. Y. We were school and classwhen upon the earth plane, and there are indeed but few mortals who do not like to have some one to care for and some one to care for them. The desire for congenial society is never lost by the spirit, and the law of attraction brings us together. We find that there is no

such thing as chance. Through the operations of law I have been brought here to day, and through the kindness of your good Spirit President I am permitted to send a few words to Montgomery, Ala., where some of my friends still dwell. George is in the flesh, and takes delight in seeking to gain all the knowledge possible. At the best one can attain but little in this direction on the earth-plane for life is so short, and the advanced spirits of the celestial spheres teach us that we shall never reach the end of learning. It is progression through a never-ending eternity.

My name is Mary A. Moore. I have never controlled a medium before. I have a distant relative, George Moore, in

Montgomery.

William S. Arnold.

[To the Chairman:]. My head was n't just right when I passed away, and I have much the same feelings that I had then, but I'll be ingham's Dye and appear tidy.

all right in a minute. Once I was prospered. and had considerable means; but reverses came thick and fast, until my brain was affected. I lost a part of my material life-I have no memory of it; but I am all right now. What a comfort it is to know that such worriments as I had affect only the material form.

I can't tell you how long it is since I passed to the higher life, as you reckon time, and it does not matter. I feel that I have made some progress, and have also aided some other spirits.

It is a great privilege to be permitted to return here to voice our thoughts through the instrumentality of this medium. I am pleased to announce my presence to-day to the good friends in Providence, R. I., and to say that I am perfectly satisfied with what was done

My name is William S. Arnold.

Winifred Meanes.

I was young when I passed away, and had a great deal to live for. I would not have thought it possible then that I could have returned after entering the spirit-world, and spoken through the organism of another; but to-day I am happy that I am privileged so to do. I do not know how much weight my words may have with some one, but hope they may serve to arouse thought on the subject of spirit-communion in the mind of some friend or acquaintance, for I believe that not a message is given here but what works for good.

I was not eighteen when I was called higher. A cold developed into a diphtheretic trouble, that ended my life on the material plane. In the spirit-world I am happy to find the physical conditions of heat and cold have no effect upon us only when we are controlling a medium, and sickness of the body is unknown.

I am very happy in my spirit home, yet take great pleasure in visiting my friends. My name was Winifred, but mother called

me Winnie. Sometimes Frank would call me "Fred," to tease me, then I would call him "Fanny." I don't forget the old times, and their memory is very sweet to me.

I lived in Richmond, Va., and my name is Winifred Meanes.

Capt. Richard Freeman.

When living here upon the earth-plane I little thought I could return in this way after I died, although I did believe in my heart that could not be far away. Now all these things | er have reference to abuses of psychic power is all about us while in the mortal form. When our eyes grow dim to material scenes we behold our own arisen ones coming with extended hands to greet us.

I followed the sea, and sometimes when the sky grew dark as the storm gathered, I felt that | the Being who dispensed the sunlight would check the raging elements. I have no memory of ever feeling frightened when upon the water, for I had utter confidence in the power of the Father of all to guide and guard his children.

I followed the sea from my early years, and gained the title of Captain. My name is Richard Freeman, and I was well known in Provincetown. Harwich and places near by, so I feel sure there are a few yet left who will remem-

While in the mortal form I never could believe (for I could see no comfort in it) that that great Being termed God would punish his children world without end for the mistakes they might make-it was wholly unreasonable. Now I find that the still small voice of the spirit was speaking to me when I communed seemingly in this way with myself, and that those who had passed on were trying to impress me with a true understanding of those questions

Spirit Messages.

ble and there is an opportunity.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles,

June 22 [Continued]. -- Thomas Ga Chick; Georgie Draper. June 29.—Martha A. Coberley; David Dale; James Woodworth; Charlotte Colson; Dr. Beck; John Pierpont.

Verifications of Spirit Messages.

At this late date I wish to acknowledge the communication from my father, FREDERICK W. Coffin, published in The Banner of June

As the message stated, he lived many years in Ashland, Ohio, and for many years he and my mother were the only Spiritualists in that gator, and for thirty years or more looked forward eagerly to the weekly coming of the BANNER OF LIGHT. It was always his desire that when he passed to the higher life he might be able to communicate with his friends through the Message Department of that jour-nal. He believed, like many others, that the good accomplished through messages received in that way was inestimable.

That the good BANNER may continue to bring joy to sorrowing hearts many years in the future, as it has in the past, is the earnest wish of MRS. E. L. MCILRATH. McMinnville, Tenn., Sept. 15th, 1894.

It is with a grateful heart that I thank the publishers and the medium of the BANNER OF LIGHT for the communication from my dar ling grandchild, Lottie Wood, in which she refers to my husband and sop, Frank Goward, and which appeared in the issue of Aug. 25th. The message is recognized, and we hope to hear from them often.

201 Summer street, Lowell, Mass., Sept. 3d, 1894.

I noticed in a copy of THE BANNER of April 7th, 1894, a message from Dr. Cornell Smith of Albany, N. 1. We were school and classes mates at Cambridge, Mass., and the communication is recognized by me as coming from my old friend. "Memory is a book, and it is never closed entirely," was a common and favorite expression of his in this life.

DR. J. B. BALDWIN.

Denver, Col., Aug. 24th, 1894.

ANDROMEDA.

The smooth worn coin and threadbare classic phrase Of Grecian myths that did beguile my youth, Beguile me not as in the olden days:

I think more grief and beauty dwells with truth. Andromeds, in jetters by the sea,
Star-pale with anguish till young Perseus came, Less moves me with anguish till young Perseus came, The slim girl figure fettered to dark shame. The slim girl figure fettered to dark shame. Trailing her wystchedness from street to street. See where she plasses—neither wife nor maid. How all mere fiction crumbles at her feet! Here is woe's self, and not the mask of woe:

A legend's shadow shall not move you so!

THOMAS BAILEY ALDRICH.

"But this is rhyme, sir," said the long haired caller in astonishment, "and not blank verse." "I spoke of it as 'blank' verse, sir," replied the editor, handing the manuscript back, "to save your feelings. It was n't the word I really had in my mind."—Chicago

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buck-

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Leonard Harper, Cleveland ().] Please give a brief exposition of the following verses of Scripture, more particularly upon witchcraft:

Deuteronomy, xviii.. 10-12: (10) "There shall not be found among you any that usem ulvination or an observer of times, or an enchanter, or a witch. (11) Or a charmer, or a consulter of familiar spritts, or a wizard or necromancer. (12) For all that do these things are an abomination to the Lord."

Ans.—There are two distinct interpretations ordinarily placed upon these words; the first is that every sort of communion with individual spirits is expressly forbidden in Holy Writ. This, as you all know, is the strictly orthodox position; the other is that though the Bi ble does forbid such communion, the prohibition is not binding to-day, any more than are such Lentical injunctions as "thou shalt not shave the corners of thy beard"; "thou shalt wear a blue thread in thy garment," and many other commands which are no part of the moral law properly so called. Our interpretation those who had preceded me to the better land is that the words quoted by our questionare made plain to me, and I find that heaven | and spiritual gifts only: that the condemnation contained in the text does not apply in any sense to the useful and benevolent exercise of spiritual endowments; but only too cruel, lascivious and otherwise degrading misuses of certain magical or occult possibilities within the range of human action.

> However much the burning or drowning or old women on charge of witchcraft, two hundred or three hundred years ago, may be lamented to-day, it must ever be borne in mind that even in the darkest days of oppression, no one was condemned without at least a pretence of a trial, and when the evidence against the alleged culprit was considered sufficient to doom her to death, the charges brought against her were that she had injured cattle and blight ed crops, or, in the worst cases, poisoned human beings.

The hypnotic processes of to-day, are in some cases of extreme perversion, allied to ancient witchcraft, such as the Bible condemns; but while stringent laws may be reasonably enforced against conscienceless malpractice, no reasonable person can logically object to the healing of the sick and the consolation of the distressed through rightful employment of psychic agency. A witch really means a poisoner; a necromancer is one who practices divination with a dead body, and as to the general custom of divining in more innocent ways, and regarding special seasons, the objection to this was based on the fear and superstition it often engendered. When aggressive selfishness is completely outgrown, many customs will be harm less which are still prejudicial to society, and as all literal commandments are given with reference to immediate time and place, though the spirit of legislation is changeless, its outward form is subject to continual modification.

The intention of those old law-givers was to secure peace and order to society. They often erred in judgment, and it would be fanatical on our part to recommend strict adherence to all their precepts; but their intention was unquestionably to conserve the good of the largest number in the community. In astrological almanacs to day, where the observance of times is a striking feature, a glaring fallacy is met when people are indiscriminately told that certain days and years are good for buying and others for selling, as the one process involves the other, and there could be no buyer without a seller, and vice yersa. If an individual nativity is cast and a personal horoscope is made suggestively instructive to its possessor, it is quite reasonable to conclude that when it is best for a person to buy, it is best for another to sell, and were mutual rights and welfare always regarded, there would be no objection whatever to a practical application of the theory of astrology.

But as yet human character has not sufficiently freed itself from regardlessness of others' weal to be safely entrusted with very much occult knowledge; such information is therefore wisely and purposely withheld from the masses till the time arrives when the people will have grown to use all power entrusted to them wisely.

An "abomination to the Lord" is a cruel, unjust act done for self-gratification or aggrandizement, whereby another is injured. Though black magic, attempts at malicious mesmerising, and all arts of that character. deserve rebuke, it is 'neither fair nor historical that people apply it relentlessly to persons cause trials for witchcraft became cruel farces. Ultimately speaking the use of any faculty is the best preventive of misuse.

Q.—[By J. Emmer, Jr., Washington, D. C.] Will you kindly inform us what is best for us to do in the following case? We have in our family four mediums: myself and wife (materializing) and brother and sister (trance mediums). Myself and wife reside in a house in which, since we have occupied it, we have had a great many séances. We are now annoyed by a spirit who claims to be earthbound, and who says he lost his life in this house. He also claims that he will drive off our controls; he is very stubborn; will listen to nothing, and threatens to do us all the harm in his power. He is a stranger to us. We have had some trouble in our circle, such as abrupt breaking up of a séance by my wife being taken from the cabinet and thrown into a five hours' trance. Articles brought into our house by our spirit fiends are taken away and hidden, and in fact everything goes wrong with us; and he himself claims to be responsible for it. Our controls are three brothers, four sisters, a father, a reclaimed spirit, two friends, two Indians—"Big Ragle" and "White Fawn"—and others, whom we did not know in life, but who claim to have known us, and who have verified the truth of what they

loss of our guides by this spirit, who insist that he is satisfied with his condition, and only intends to do us harm. What can we do? Please try at once to give us counsel.

A .- Though it is not within our usual province to dear with personal inquiries, the matter in question is of so general a character that we gladly offer a few suggestions which we trust may prove helpful to the inquirer, whose experiences, though not very general, are by no means solitary. From the standpoint of mental solonce the cure is obvious, and the treatment needed is to turn the tables upon the intrusive spirit, who has no rightful claim to produce disturbances.

We know of several cases where circles have been broken up and much havoc caused from a similar source, and such experiences are often cited as one of the dangers attaching to Spiritualism. But here a great mistake is made; for it is not the intellectual admission that Spiritualism is true, nor is it the permission granted to spirit-friends to communicate which occasions the disorder, but the lack of sufficient individuality on the part of the sitters. Posi tive and negative mental attributes are harped upon frequently but blindly, as most people think the only successful mediumistic condition to be that of unreasoning passivity. Active mental assertion is often the royal key which unlocks the treasure house of spirit. Nothing can be more positive and directly vo litional than the confident anticipation of enjoying the communion most desired; therefore to render your spirit-friends the conditions most favorable for manifestation, make yourselves negative at will to those with whom you desire to commingle, and thereby render yourselves positive toward those under whose control you refuse to place yourselves.

We advise the family who sent in this question to refuse absolutely to acknowledge the power of the earthbound influence who annoys them so much, for spirits often read thoughts, and are aware of mental attributes which afford them ingress. Undeveloped influences are not dangerous but powerless, unless your own fear, or other emotion of your own, supplies them with a pabulum for use to your detriment. Place your trust implicitly in the higher powers; and we advise you to invite a medium who is unusually well-balanced into your circle, to convey a silent power to attract and hold a mantle of protection around vou. Undeveloped spirits can be educated; they are not driven forth as outcasts to be exorcised, but are helped forward by contact with higher states than their own. You can help the intruder if you realize your power to do so, not his to injure you.

Q.—(By J. F. B., Wilmington, Vt.) What is natural law and what are the mutable and immutable laws? What is the difference between them?

A. - We understand by natural law that changeless order of events which is universally manifest and recognized by all philosophers and observers, as for instance the persistence with which types are evolved perpetually and exclusively from their respective typal germs. The changeless law of nature is not of man's ordaining; therefore man cannot alter it, but the mutable laws of human contrivance which vary incessantly with the changing moods of legislators or a populace, these cannot have relation to immutable law, which is directly opposite. So far as man can make laws he can unmake them, for there is no structure conceived in the human mind and wrought out by human ingenuity that cannot be removed by the power that established it. but that law which is divine and universal, not being made by man, successfully defies human power to break it.

Simple natural theism takes its stand upon this self-evident postulate: Chemistry may teach how to combine any properties necessary to produce a result, even to a living, breathing organism; but even should this stupendous feat be accomplished, the law of nature is undisturbed, for the same ingredients, the same have called it "stern reality," with much better and relative proportions, would have to be present in the organism created in the laboratory as in there is nothing truer than the lesson which the authe form gestated in the ordinary way. There thor teaches-advanced higher life in the spirit world is not a genuine or even an alleged spiritual phenomenon, no matter how wonderful, that contravenes natural law, for if any combination of elements is effected by direct act of will in any instance, the combination to produce the result is of nature's ordering.

Freedom has one limit; you can do whatever you please if you only know how to bring it about in the only way permitted by nature.

If a law is part of the entirety of nature's law it cannot be set aside, but if a law can be

law it cannot be set aside, but if a law can be evaded or set at naught successfully, then, instead of being a part of the immutable order of the universe, it proves itself to be only a device of man to meet a temporary necessity. Laws of belief are precarious in their tenure and hurtful in their results. Science does not properly deal with human opinions, but with the irreversible order of nature which can be studied, known and used, but not varied.

Q.—[By Seeker.] Will the Controlling Intelligence please state the most successful way for developing a attomatic writing; and inform que who can only write thoughts which pass through his mind, whether has any prospect of developing independent writing?

A.—Automatic writing is a phase of mediumbin which can be said friends on earth and friends in spirit, by quietly permitting the unseen message-giver to use their hands without their offering any resistance. Tolend one's hand to an outside influence to communicate as it pleases. Most in five and the accordance with the desire—often experiments and the desire—often experiments and prometry in the interest of the seed of the seed of the interest of the seed of the see

people are altogether too anxious and excitable with regard to mental messages; they fear they wore removed it the Crematory at Fores lis and automay prove incorrect, and try to help them out lected to the process of incineration. by their own reasonings, with the result that to include simple clairvoyance under the head | they fail to receive anything definite or coheof witchcraft. The evil effect of such a law is | rent. The most successful way to develop automatic writing is simply to let it develop itwhom they individually dislike, and from that self, and by this we mean place no barrier or restriction of any kind in the way of its production.

Take paper and pencil whenever you feel least liable to interruption, and when you are in your quietest frame. Let the pencil transcribe whatever it will, and though at first you may get much that amounts to but very little in the way of characteristic intelligence, by persistently following out the practice you will soon discover that important messages are coming. Frequently you will be mentally impressed with what you write; but that only proves that you are of the mental temperament, as only very physical persons are the subjects of purely automatical results. Let the thought flow as it will; welcome whatever comes, and judge solely by results. You will find, no doubt, in many instances that distant friends who are thinking strongly of you at the time will convey tidings by this method.

say. Now, dear Bannan, we are threstened with a Our teaching is that it is always a mistake to try to force any phase of mediumship, as spontanelty is an important mark of reliability, and a leading characteristic of most genuine communications. A generally quiet and receptive, but at the same time aspirational frame of mind, is most conducive to the best and speedlest results. If persisted in faithfully, the messages themselves will contain directions for further development, if such information is demanded by you.

> Written for the Banner of Light. MY DARLING'S FACE.

My darling's face! My darling's face! It is the face of joy to me; It shines through every darksome place, It lifts the veil that I may see.

May see the auchor hope has turned, May see the bliss of love-lit eyes; My darling's face, of thee I've learned The promise sure of grandest prize. Beyond all fashion mortal knows. Beyond all tides that worldly run,

Shall grow the love thy sweet face shows, Shall ripen what time has begun. I dwell anear the shifting light That falls across thy changing dreams;

No glow of sunset's colors bright Can rival sweets where thy face gleams Thou art the joy of all my heart: No troubled waters floweth in When I. secure with thee apart.

March victor o'er the ways of sin. Oh, darling face, in golden cloud I pant beside the upward way; Hallow the hours that now enshroud With visions of thy brighter day.

Rockland, Me. AUGUSTA ADAMS.

New Publications.

CORRUPTIONS IN THE NEW TESTAMENT. By H. L. Hastings. Second Edition. Cloth, pp. 95. Boston: H. L. Hastings. It is considerable for an author of the high standing

in the religious world like Mr. Hastings to acknowledge what we have long maintained, "corruptions in the New Testament." And he goes on and shows up the 'corruptions" so honestly and faithfully, that the candid reader cannot deny his clearly pronounced statements. There is a good deal of interesting reading not touching errors of Holy Writ. Mr. Hastings has a way to please and not offend even those who do not agree with him in many of his religious expressions. He never tries to force a thought of his own in a distasteful manner.

JOAN, THE MEDIUM; or, The Inspired Heroine of Orleans. By Moses Hull. Cloth, pp. 102. Chicago: Moses Hull & Co.

The author discovered over thirty years ago that prominent people renowned in history had mediumistic power; and now Mr. Hull takes the notable Joan of Arc, and shows conclusively that five hundred vears ago she was in the possession of that power, which, were she alive to-day, would place her in the front rank of what we call to-day mediums. The book has not been written as a history of the Maid of Orleans: but has for its leading idea to bring up her mediumship, her communion with spirits, and her devoted life. Without her, France to-day would have been in worse condition than Ireland. The book can be had at THE BANNER office.

BORN AGAIN: or, The Romance of a Dual Life. By D. N. Ford. Cloth, pp. 356. Published by the Succanesset Press, Falmouth, Mass.

This is a well written, interesting story, info which many characters are introduced. Mr. Ford has interwoven a clairvoyant incident, which is one of the everyday occurrences met with in spiritualistic atmospheres. The story is romantic in parts, and readable throughout, with quite a little of the sensa tional element to please all thus inclined. The several parts and characters are exceedingly well connected, and, taken as a whole, the book deserves wide circulation. Many a leisure moment can be made profitable by a careful perusal.

In Distance and in Dream. By M. F. Sweetser. Cloth, pp. 43. Boston: Joseph Knight Company.

This admirable story, told in a most attractive manner, exemplifies immortality in the fullest degree. A thorough digestion of the subject-matter will prove helpful as well as healthful to every person fortunate enough to become the possessor of the work. The title does not do justice to the material following. There is nothing of dream in the book. Mr. Sweetser could The book is fascinating throughout. It is clear in ex pression, clean in tone, heart-lifting and soul-refrest ing to us who believe that spirits know fully all the transpires on earth when the breath leaves the teement of clay and becomes life forevermore.

Ayer's Sarsaparilla contains no harmful ingrediess, and is the best blood purifier.

IN MEMORIAM.

From his home, on Huntington Avenue, Roslindale, ept. 17th, 1894 MR. W. E. FRBNOH, aged 77 years.

Passed to Spirit-Li

From his home, in Lynn, Mass., Aug. 23d Free W. Rey-nolds, aged 54 years 6 months and 4 days. Another loved pirit has laid aside the stained vest-ments and has gone on its way, impatiev be a dweller with angels, triumphant and free. He well the long days of stekness, and when he reached twer of change a beacon-light shone beyond—the face qs mother, who came to take the loved one to her spirit Pi Our brother leaves a wife, well know Spiritualists, a son and two daughters.

MRS. 1. DOWLAND.

From his home, in Fairfax, Vt., Aug., Frank Smith,

God 18 years.

aged 18 years.

He was as young man with noble qualified many friends.

He was an earnest and enthusiastic bell in Spiritualism, and seemed happiest when conversing it the subject.

The funeral services were held at 15 mo of his father. Keyes Smith (who has been a strong itualist for more than thirty years). Mr. Lucius Col. of Manchester Depot officialed. Many beautiful for bures were tendered as the last loving act of his malends.

Mr. C. Gillette.

From Wickford, R.I., Sept. 6th, 1817s. Mary A. Nich. ols, aged 56 years.

[Oblivary Notices not over twensis in length 4 is pub-lished gravitously. When exceeding number, twenty cents for each additional line will be chargen words on an exe-age make a line. No poetry admitted the above heading.)

WRITING PLANCHE for sale by Colby & Rich. Price 60 cents.

Bunner Correspondence.

Our friends in every part of the country are carnestly invited to forward brief letters items of local news, etc., for use in this departmont.

- Illinois.

CHICAGO .- "Secretary" writes: "The Chicago Spiritual Union was organized Thursday evening, Sept. 13th. Similar unions ought to be formed in all the larger cities and towns, as a much needed assistance to the Cause. Its purposes are to maintain premises where its members, media and visitors may meet and exnembers, media and visitors may meet and ex-change ideas; to provide a place for meetings, library and reading room; to form an objective point where information may be collected upon all spiritual matters, inquiries made and re-plies sent by mail or otherwise; to assist suf-fering and sorrowing humanity in all material and spiritual ways

and spiritual ways.

The Union occupies a similar place to Christian Unions and Associations, though somewhat more comprehensive in the extent and what more comprehensive in the extent and variety of its work. Its basis of organization, as directed by the spirit-bands, is entirely dual in its nature. Its officers, ten in number, are equally divided among the sexes, an equal number of ladies and gentlemen being elected to each position, and thereby establishing a perfectly balanced body.

The officers chosen for the ensuing year are: Mr. E. N. Pickering and Mrs. Mary C. Lyman, Presidents; Dr. Robert Green, Mrs. Nellie L. Phillips, Dr. William T. Parker and Mrs. N. H. Pierce, Vice-Presidents; Prof. A. D. Clarke and Mrs. Sarah E. Bromwell, Treasurers; and Mr. Fred Phillips and Mrs. Susan M. Bumstead, Secretaries.

Secretaries.
The admission fee is placed at one dollar, and the membership fee at one dollar per year, and any well disposed person is eligible as a member. The articles of association are only velve in number, and very brief and simple in

form.

The office of the Union is located for the present at 464 West Randolph street, Chicago, where Mr. E. N. Pickering, President Chicago Spiritual Union, will be in charge and may be addressed. Correspondence and information on all spiritual matters requested, in order to furnish suitable information to inquirers, who will of course enclose stamps for prompt who will, of course, enclose stamps for prompt attention and reply. Persons who may desire to contribute to the work and objects of the Union may remit as above, and all contributions will be promptly and gratefully acknowledged and carefully appended for the good of the Cause.

A part of the work of the Union is to help the worthy, needy unfortunates, of which there will be a sorrowful amount this winter, and for which contributions of all household kinds are solicited, and will be carefully and

kinds are solicited, and will be carefully and judiciously distributed.

It is quite time that every one learned that there is something to do beside to know the truth of a future life. There is plenty to do all about us. Extend the light, help the needy, relieve the sick and comfort the sorrowing. Get out of your apathy and work for the Cause. To do good is our religion."

District of Columbia.

WASHINGTON.—"S. O. A." writes of Mrs. Anna M. Jaquess: "This admirable lady and medium has recently returned from Europe to medium has recently returned from Europe to Washington, where it is her purpose to establish herself for the present. Her addresses in the trance state, given before the Society of Progressive Spiritualists here last season, attracted especial attention.

It is not an easy effort the attempt to give full justice to so refined and spirituelle an exponent of the higher verities of unending life in and beyond the material worlds.

What more beautiful messengers between the earth and the upper spheres has this world of weary men and women had the past few years than the trance media have been?

weary men and women had the past few years than the trance media have been?

This lady is most reliable in her medial powers, and is unwearingly and carefully walking the way of earth's benefactors and the light-bearers of higher spheres; and now, when the evident design of the lofty intelligences is assuredly manifested toward the path of laborious public work for her upon the rostrum, and in class instruction, it is but just that some appreciative pen should introduce this superior medium to her possible pupils and friends.

Mrs. Jaquess is of Huguenot race on the paternal side (of a family driven by civil dissensions to find a home in this new country), and of old English blood on the maternal side. She has lived many years in Europe, and has seen the 'cities and customs of many people.'

Faultlessly accurate in detail and exact in

Faultlessly accurate in detail and exact in reference and results, are the matters of personal, business and political interest which her friends have received through her, rescuing many from error and disaster. No one could fail to enjoy the enthusiastic analysis and criticism upon our present national and international situations. She tional situations through her organism. She is not only a ready speaker, but great benefit has been received by individuals from advice upon personal affairs."

Ohio.

WAYNESVILLE .- Miss Lucy Myer writes: "I am a medium of twenty-seven years' experience, my phases being chiefly automatic writing, clairvoyance and psychometry, by means of which I have given numberless mes-sages and readings. I have received no re-muneration for my work hitherto, except the sages and readings. I have received no remuneration for my work hitherto, except the satisfaction of having done some good in the world. But now reverses have come upon our family, which consists of my brother, sister and self, all well along in years, and not able to do but little manual labor. We have no home, as it was sold at our aged father's death, a few years since, to pay a mortgage. I have been getting a little pay for mediumistic work, and this, with help we have received from friends and a few relatives, has enabled us to live thus far. But our friends and relatives are poor, and it is hard for them to continue their assistance, and I am constrained to appeal to the friends of the Cause to help us in the extremity of our need.

To those who wish and will send a fee of a dollar or two I will send answers to their questions from spirit-friends. Those disposed to assist a poor medium thus will please address Miss Lucy Myer, Waynesville, Warren County, Ohio."

Maryland.

BALTIMORE.—Investigator writes: "Sept. 16th, our hall, 665 Saratoga street, was well-filled with an intelligent and appreciative class of people, anxious to hear again from their loved ones ple, anxious to hear again from their loved ones on the other shore, through the ministrations of Miss Maggie Gaule. Opening the meeting with a few chosen words of greeting from the camps of East and West, this popular lady and worker for the Cause related briefly her experience during the summer in finding so many prominent people devout and honest earnest followers of Spiritualism. She concluded her remarks with the hope of a successful winter season all over the land. Miss Gaule then gave us proofs of her medial powers which were highly satisfactory and convincing to all present.

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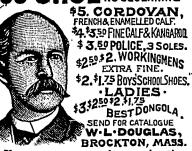
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July 7. liteow 12teow

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(INCORPORATED NOV. 1, 1893.) (INCORPORATED NOV. I, 1893.)

THE Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Spiritual Library. For information address as above. ROBERT A. DIMMICK, Secretary.

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RECDEFGHIJKLM OPORSTUVWAL The "Oulja" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the part, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches:

Cump und Grobe-Micetings.

Harvest Festival at Onset.

(Specially Reported for the Hanner of Light.) All the conditions requisite for perfect success combined this year upon the occasion of the Harvest les tival, which was held Sept. 15th and 16th. Good feeling universally prevailed, and all united in preparations for the crowning festival of the year. A beautiful

for the crowning fostival of the year. A beautiful sight greeted the eye as one entered the spacious Temple on Saturday afternoon. The stage was banked with evergreen and adorned with potted plants and bright flowers from the gardens and fields of Onset, and a profusion of fruit and vegetables of all varieties. Herns and boughs of fragrant pine were festooned npon the walls and decked pillars, gallery and doors. Dr. I. P. Greenleaf's motto, "Harmony," under his picture; the "Lone Star," of Mrs. Loring; a floral bow and arrow, and the "Ladder of Progression," were conspicuous decorations. Pictured faces of our beloved workers of the early years looked down from the wall upon the younger workers who are taking their places and with equal devotion carrying forward the great mission of Spiritualism. The decorations were in charge of Dr. Henry G. White, and Mrs. Holen M. Wood was the busy chairman of the committee, under whose auspices the entire festival was conducted.

The President of the Association, Dr. H. B. Storer, came from Saratoga for the especial purpose of being present.

The first service, that of Saturday afternoon, was,

present.

The first service, that of Saturday afternoon, was, as it always has been, devoted to the Indians. The two hundred or more people present were seated in circles within circles, the innermost circle being devoted to the mediums having Indian controls.

At the request of President Storer, who was unable through sickness to preside, Rev. Andrus Titus consented to act in that capacity. In calling the meeting to order he stated its purpose, which he said was to honor the Indian and give him an opportunity to speak for himself.

for nimetr.
All united in singing a verse of "Shall We Meet Beyond the River?" after which Mr. Titus made a few
remarks. during which he said that up to two years
ago he had never witnessed a celebration of this kind. remarks, during which he said that up to two years ago he had never witnessed a celebration of this kind. He knew there was something in Spiritualism, but had put it one side and denounced it as being a fraud without an honest investigation. If people would only cultivate more of the honesty of the Indian and less hypocrisy of the white man, we should all be better off. We should also imitate the Indian in 'talking less of our noble deeds and doing nobler ones."

Mrs. Hattle C. Webber wished to extend to all a hand of welcome, and do her part to encourage and strengthen all present. She closed by saying: "We come, not to reprove nor to reproach you, but to beg you to clasp hands. Let that eternal love unite you, and pray that you may overcome self and be master in every sense of the word."

Dr. H. B. Storer paid a tribute to the characteristics of the American Indian. Something of the aboriginal instinct belongs to all of us, and it is that "touch of nature that makes the whole world kin "which causes the Indian spirits to associate with and minister to us. "Father" Lyman, a veteran of eighty years, now a resident of Onset, who, with "Mother" Lyman, has been noted for hospitality to mediums and workers at

the Indian spirits to associate with and minister to us.

"Father" Lyman, a veteran of eighty years, now a
resident of Onset, who, with "Mother" Lyman, has
been noted for hospitality to mediums and workers at
Springdeid, Lake Pleasant and Saratoga, expressed
himself as very grateful for the opportunity to attend
such a festival.

Mrs. French of Brockton spoke of her spiritual
growth during the past year, and wished to live for
the uplifting of her brothers and sisters in the work.

Mrs. Thompson of Onset spoke in praise of the Wigwam and its work.

wam and its work.

Mrs. Prof. Kenyon wished to thank all for the many kindnesses received. In her Western home she would think of Onset and the many friends with most kindly

think of Onset and the many friends with most kindly feeling.

M. H. Prince said he had enjoyed this summer at Onset and the blessings received.

Dr. C. D. Fuller, Vice President of the Wigwam Society, spoke appreciatively of the Indian, and of his sympathy with this service, as also did Mrs. S. R. Stevens of Chicago.

Dr. I. P. Greenleaf, controlling Charles W. Suilivan, identified himself by his manner of expression, speaking at length in words that thrilled the hearts of all hearers. He was followed by "Eagle" through the same mediumship.

In the evening a concert and hall was held with very gratifying success, over five hundred tickets being sold. Ferguson's Bridgewater Orchestra rendered excellent music. Too much cannot be said in praise of the members of the orchestra, who have given their most faithful efforts to the Association for two seasons, ably led by Mr. Ferguson. The concert, of an hour and a half's duration, preceding the dance, was thoroughly enjoyed.

hour and a half's duration, preceding the dance, was thoroughly enjoyed.

The Concordia Quartet of Brockton appeared for the third time before an Onset audience at a similar celebration, and was accorded hearty applause.

Prof. Largergren of Brockton, a favorite at Onset, convulsed the audience with several of his character-readings. Mrs. White of Washington rendered some beautiful solos. Miss Alberta won rounds of applauss by her artistic dancing, as also did Master White. Herbert Packard of the Concordia Quartet touched a responsive chord in his audience with his solos and

beautiful solos. Miss Alberta won rounds of applause by her artistic dancing, as also did Master White. Herbert Fackard of the Concordia Quartet touched a responsive chord in his audience with his solos and story telling. Miss Faunce's violin solo brought forth a well earned encore.

The Jancing was continued until nearly midnight, ice cream and cake were served by the ladies, and a thoroughly good time enjoyed.

Sunday morning there was a very large attendance, and everybody enthusiastic. Ferguson's Orchestra gave a concert, after which the Concordia Quartet opened the services. Mrs. Ida P. A. Whitlock offered an invocation, and Miss Alice Sinclair sang "Didst Thou but Know" in her usual charming manner.

Mrs. Byrnes in her address referred to the products of the harvest which lay at her feet, saying that they all meant something. She thought that at this Harvest Festival people should stop and think what, if any, are the lessons they have learned. The speaker contended that one great trouble with people tc-day is they do not profit by the lessons received. If we took our lessons from nature we should be more honest and courageous. Each flower has a chemical limitation. "I wish that your lives and declarations would be as pure as the decorations in this hall," she said. If the people have not taken the highest and most loyal thought of Spiritualism, and become better men and better women, it is no one's fault but their own. The genius of Spiritualism is education. Educate yous sif out of yourself, and learn to say a good word for your brother man while he is with us. Do not wait until he has passed on before recognizing his good points. It makes many'a load lighter, many a pathway brighter, to say to him. "You are an honest man and a faithful worker." What shall the harvest be to you? Has it made you less envious? Will you have less hatred toward your neighbor? asked the speaker. She closed by saying, "Take truth as the Indians take the arrow and shoot it straight at some bad habit, and conquer"

After singlin

eulogizing the pioneers in the Cause, and receiving great applause for his efforts.

At the afternoon session the quartet rendered several selections, and Mrs. C. Fannie Allyn delivered an address on a subject handed up from the audience. "The Obligation of the White Man to his Red Brother." The speaker was at her best, treating the subject in a plain, practical and common sense view, digressing now and then to illustrate a point with a good story. The speaker said she should take as the key to the answer the one word "justice." The point that was made and was dwelt upon was that the white man could not show justice toward his own people; and until he had arrived at that place in his spiritual development it was impossible expect him to give justice to the red man. To sustain her statement the speaker related instances of injustice as shown by parents to children, by nations to those who had given their life's blood for their country. The speaker paid an eloquent tribute to "Father" and "Mother" Lyman, and the work they had done in caring for speakers and test mediums in the early days.

On asking for subjects for a poem. "Friendship," "Justice," "Love," "Truth," and "The New Home of Our President at Onset," were handed up, and a most excellent and appropriate impromptu poem was rendered.

Mrs. Ida P. A. Whitlock spoke briefly for the chil-

most excellent and appropriate impromptu poem was rendered.

Mrs. Ida P. A. Whitlock spoke briefly for the children, saying that as the children were the ones that would preach Spiritualism in the years to come, they should be taught and assisted at this time. She urged mothers to make confidants of their girls, and fathers to make companions of their sons.

The evening services were very interesting, and were enjoyed by a full house. The exercises consisted of an address, by Mrs. Ida P. A. Whitlock; solo, by Mrs. White, entitled "Beautiful, Beckoning Hands"; readings. by Emil Largergren of Brockton; solo, by Walter D. Packard of the Concordia Quartet, entitled "The Old Red Cradle"; readings and solos, by Mrs. C. Fannie Allyn; address, in a humorous vein, by Mrs. C. Fannie Allyn; address, by Fresident H. B. Storer, closing with benediction by Mrs. Allyn.

Hayden Lake Camp, Madison, Me. To the Editor of the Banner of Light:

A ten days' Camp-Meeting was held at this beautiful resort, as has been the custom for many years. The sessions have always, until this year, been limited to five days, and been in the week following the close of the Ætna Camp; but this fall the meetings opened on Friday, Sept. 7th, and closed on Sunday, Sept. 16th.

Mrs. Abble Morse of Scarsmont, Me., and Mr. A. E.

Mrs. Abbie Morse of Searsmont, Me., and Mr. A. E. Tisdale, served as speakers throughout the entire sessions, and Mrs. Nettle Holt-Harding as platform test medium. For several years these persons have labored in this Camp, and have been greatly appreciated and enjoyed.

The last six days' work was shared by Mr. J. Frank Baxter, one well known and received in this Camp in its earlier years; he was again cordially welcomed this year.

The lectures of all have been remarkably good and needfal on this occasion calling out universal praise,

needful on this occasion/calling out universal praise.
Mr. Tisdale's, more philosophical and logical; Mr.
Baxter's, practical and educational; and Mrs. Morse's,
sympathetic and timely.

Mr. Baxter's lectures were, as by custom, supple-

mented with test exercises, and his many descriptions

cessful season of camp-meetings among the Spiritual-ists visiting annually Hayden Lake than that of 1894; and a marked influence for good and most pleasant memories are left with all who attended the variety of exercises offered. Our parting wag "Au revoir" of exercises offered. Our parting was "Au revoir rather than "good by." PER ORDER.

Camp Starlight, Ct. To the Editor of the Banner of Light:

Tuesday, Sept. 18th, we were rewarded by an eloquent practical discourse from spirit-guides of Dr. G. C. Beckwith-Ewell. "The Lord Loveth Whom He Chasteneth, and Scourgeth Every Son Whom He Re-

C. Beckwith-Eweil. "The Lord Loveth Whom He Chasteneth, and Scourgeth Every Son Whom He Receiveth," was the subject suggested.

He said: "You have too long stood in the shadows of somebody else's thought, have been too willing to lay your burdens on the Lord. I used to think when living on the material plane it was wonderful he did not rebel, but on this side I have learned that one-half never reached him, and the other half passed him by. You are so prone to repeat phrases, to speak of things without any understanding of what you mean. You speak of the stars—repeat poetic thought regarding them. What do you know of them? Nothing, regarding their construction or nature. Of that familiar orb, the sun, what do you know? The majesty of your own selfhood you know nothing of as yet. Good men and women are not taken because Jesus loves them. The world has need of such. Seek the kingdom of heaven which is within you. Seek the evolution of your own soul through all avenues. I would help you to verlfy the words of your song, 'The angels came and talked with me.'"

On Thursday afternoon Mrs. Hortense Holcomb of Springfield addressed the Camp in her earnest manner, which carries conviction to all hearts. After paying graceful tribute to the beauty of the place, and expressing a tenderness toward the people of this State as the State of her nativity, she proceeded to consideration of her subject, "What is the Spirit Demanding of the Present Age?" Among other thoughts she expressed these: "Man stands to-day as the highest unfoldment of nature, as a revelation of the Infinite. He has come a long way out of the dug-out of the past, until he is mighty in his power. Everything presents the aggressive aspect, demanding something better, freedom of thought, freedom of action, a broader platform to work upon.

Out of the limitation of certain theological dogmas

presents the aggressive aspect, demanding something better, freedom of thought, freedom of action, a broader platform to work upon.

Out of the limitation of certain theological dogmas has come the Universalist Church, later the Unitarian, and last but not least we have had blossomed out in the last part of the nineteenth century the Spiritualist, in its phenomena and philosophy uniting the two worlds. God has spoken to us. The idea that man must be his own savior is being realized.

Right here let me declare in bold statement that all that belongs to God belongs to man. That spirit demands much of man, you cannot ignore. Here in Camp Starlight is made the demand of the spirit, and more will be developed here than you yet dream of. The work is to broaden through the land. God speaks not here to one and leaves another out. The Spirit calls to all. Make conditions here and now. This natural religion—for such it is—do you realize how it is creeping into society, into church? What means the breaking out here and there of the old inclosures? Let me tell you as a prophecy there will be more Briggses, more Smiths, in the future than in the past."

The Camp continues but a few days longer. Mrs. Milton Rathbun of New York City, accompanied by Mrs. Kate R. Stiles of Boston, has accepted an invitation to be present at the meeting on Saturday. She is a welcome contribution to the interest of our little Camp.

The Facts Convention. To the Editor of the Banner of Light:

This Convention has been held in Everett, Mass. the past two weeks. The Mayor of that city refused to grant a license for said meetings, because mediums and scances formed a part of the entertainment. and scances formed a part of the entertainment; also on the ground that he would not allow a religious meeting to receive pay at the door for expenses; and that he did not believe in Spiritualism, which he de-

These meetings have been very interesting—and have been present to discuss and demonstrate the

psychic law.

Mr. Whitlock has appealed to the Aldermen for a license for Wednesday, the 3d of October, and probably arrangements will be made for a Convention beginning next Sunday in Boston.

L. L. WHITLOCK.

Camp Progress.

To the Editor of the Banner of Light: A large gathering of people visited "Camp Progress" Sept. 23d. The meetings were conducted by the President, Mr. T. J. Troye of Lynn, and the Vice-President, Mr. T. J. Troye of Lynn, and the Vice-President, Mr. W. A. Peterson of Salem. Mrs. H. A. Baker of Marbiehead opened with invocation and remarks, followed with remarks and tests by Dr. Chester Goodrich of Portland; remarks by Mrs. Dr. M. K. Dowland of Lynn, Dr. Fernald of Everett; psychometric readings by Dr. William Franks of Boston. Good music by the quartet. The season closes next Sunday, Sept. 30th.

The Committee wishes to extend a vote of thanks to the speakers and mediums who have helped to make our meetings a success.

Mrs. N. H. Gardiner, Sec'y.

Mrs. Richmond at Home Once More. Chicago.-Sunday, the 16th of September, was a red-letter day for us; for not only did we welcome home our beloved pastor, Mrs. Cora L. V. Richmond, from her summer wanderings, but we had the joy o seeing her begin the nineteenth year of her pastorate amid surroundings second to none in Chicago.

It was in response to a deep conviction that the need of the thinking world called for such an aggressneed of the thinking world called for such an aggressive move, that the officers of our Society decided, after careful deliberation, to take such steps as would bring the expressed wish of the people upon this matter. Circulars were issued, laying the proposed plans before them, which were to secure one of the leading theatres, in which to hold a union service of the Spiritualists of the city on Sunday morning; the fluancial part to be met by the sale of sittings at \$10 per annum, payable quarterly in advance. In order to do this it was necessary that a certain number of chairs should be subscribed for, giving a guarantee fund that would warrant the Society in assuming this responsibility.

Ind that would responsibility.

The responsibility.

The response was prompt and gratifying, and as a result we have secured Hooley's beautiful theatre, and there last Sunday morning we commenced our

result we have secured Hooley's beautiful theatre, and there last Sunday morning we commenced our new season's work.

The surroundings were beautiful. As I looked on that gracefal form, surrounded by the beautiful floral offerings, tributes of a people's love, as I saw that sweet face radiant with the pure light of the spirit, and listened to that gentle voice as it told of the 'spiritual sheaves' garnered as the harvest of years of sowing, and then at that bright array of upturned faces gleaning with enthusiasm and joy, hanging upou every word as it fell from the speaker's lips, I felt that here was more than the realization of a people's hope: it was a result of the slient workings of that mighty power, the Angel of Truth. It was an audience of which any speaker might be proud, and a speaker that any church might covet.

The discourse was one of those precious home-coming greetings that appeal to every heart, and bring us so closely in touch with the spirit-world.

The musical arrangements were in the hands of Mrs. Orvis and Mrs. Ashton, and these were assisted by Mr. and Mrs. F. Pearson, of the Apollo Club. The most pleasing feature, however, of the whole movement, is that by it we clasp hands with all the sister societies of the city. One and all of the leaders of these have given their cooperation and God-speed, and among the audience were many familiar faces.

The Sunday school and Band of Harmony were determined not to be outdone, but to extend their borders, and onthing short of a theatre would satisfy them; so they have secured Orpheus Hall (Schiller Theatre)—a beautiful and commodious home, within one block of Hooley's, where the Sunday school will convene at close of morning service, and Band of Harmony on Thursday evenings.

On the night of Sept. 20th we celebrated the open-

of Houry 3, when the control of Houry 2. Thursday evenings.

On the night of Sept. 20th we celebrated the opening by welcoming home Mrs. Richmond. We had a happy family relution, without ceremony or formality. Mrs. Peet. ex-President of the Band of Harmony, told the old story of a people's love, and gave the welcome home. Online responded, as only she can. The young people enjoyed the dance. All had a good time, amidst general congratulations and rejoicings.

We meet every Thursday evening in our new home, and I thall still crave a little corner in your valuable paper to keep you posted on the success of the work.

C. OATLIN,

Seo'y First Spiritualist Society, Chicago.

Cleveland (O.) Notes.

To the Editor of the Banner of Light; Camp-meetings in groves being over for the season, Sunday meetings in halls are gradually being resumed in this city, though as a matter of fact the West Bide

in this city, though as a matter of fact the West Bide society. "The Progressive Thinkers," met every Sunday afternoon through the summer. The West Bide Lyceum, after two months' vacation, reassembled Sept, 16th, and is still under the conductorship of Mr. N. B. Dixon.

The People's Spiritual Alliance commenced its meetings in Army and Navy Hall the first Sunday of this month, with Mrs. H. S. Lake as pastor. The attendance was small the first two Sundays, but last Sunday (16th) a fairly large audience greeted the speaker, who gave a capital address on "Law and Crime, Society and the Individual."

Arrangements have been made with The Cloveland

Crime, Society and the Individual."

Arrangements have been made with The Cleveland Plain Dealer whereby verbatim reports of Mrs. Lake's lectures are published in Monday's issue, thus always insuring an extra large audience of all denominations, and many shades of opinion. Psychometric tests usually follow the lectures. It is the intention of the Alliance to hold socials at regular intervals the coming winter.

winter.

The Children's Progressive Lyceum will resume its meetings Oct. 7th in Weisgerber's Hall, corner of Prospect and Brownell streets, the hall occupied by the Children's Progressive Lyceum in its palmiest days; the hall is bright and cheerful in the daylime, a pleasant contrast to the one left; though not so spacious it is large enough; and all seem glad to return to the old quarters. Mr. Arthur I. King is still Conductor, and Mrs. Carrie L. Hopkins, Guardian.

Lyceum Entertainment.—As a kind of re-dedication of Weisgerber's Hall to our uses, a benefit entertainment is to be given next Sunday, the 30th, when it is to be hoped that every friend of the Lyceum will buy a ticket.

Vichard R. Ghandi, the Hindu pundit, who, on

ment is to be given next Sunday, the 30th, when it is to be hoped that every friend of the Lyceum will buy a ticket.

Virchard R. Ghandi, the Hindu pundit, who, on leaving Cassadags, was invited to this city by Mrs. Geo. W. Cady, and others, has just completed two very select and successful classes in spirit culture, also lectured one Sunday in the Church of the Unity, and one week day in the Y. M. C. A. Hall.

Lately Arrived Mediums.—Dr. W.A. Rothermel, psychometrist and materializing medium, is now located here at 101 Bolivar street, and holding tri-weekly circles, Monday, Wednesday and Friday evenings; alternating night with Mr. and Mrs. Haliday Pettibone, new-comer to this city, at 158 Prospect street. Both are highly-spoken of, and no doubt will be kept busy during the fall and winter; there is some talk of the return to the city of Mrs. Effle Moss, the well-known materializing medium.

The Cleveland Spiritual Union, recently organized by Mr. Thos. A. Black, will commence Sunday evening meetings at Weisgerber's Hall Oct. 7th, with that indefatigable and eloquent biblical scholar, Moses Hull, as speaker the first two months. In all probability Mr. Hull will speak for the Progressive Thinkers every Sunday afternoon while here, at Wieber's Hall, 483 Pearl street.

Maggie Gaule, the celebrated and favorite platform test medium, has been engaged by the Cleveland Spiritual Alliance for the last two Sundays in October. It looks as if Spiritualism is to be well taken care of in Cleveland the coming season.

The Good Samaritan Society, auxiliary to the Chidren's Progressive Lyceum, will hold its semi-monthly meetings in Weisgerber's Hall, the ladies of which society will act as caterers at the Monthly Lyceum and Socials.

The Thayer Kindergarten.—Miss Nellie C. Thayer, a leader in the Lyceum, has recensed her school at 115 Sawtelle Avenue, assisted by her sister, Miss Jennie, and Miss Ailce Doolittie, Music Teacher, late of Rochester, N. Y.

MEETINGS IN MASSACHUSETTS.

Stoughton .- The lecture season of 1894-95 was in augurated on Sunday last, Sept. 23d, in Stoughton, and under entirely new auspices. The previous year or so the meetings were maintained through the personal efforts of Mr. Frederick Beals. Recently has been formed what is now by vote called "The First Spiritualists' Ladles' Ald Society, and it was under the management of this society that the meetings on Sunday last were begun, it baying assumed responsibility and relieved Mr. Beals. The officers and members are all ladies, Miss Alice King being President, who on this opening night presided with pleasing dignity and grace. In her opening remarks she issued a call to both men and women to meet the ensuing week and talk over the feasibility of and to possibly plan for a general organization of both sexes for more effective and under entirely new auspices. The previous year

can talk over the feasibility of and to possibly plan for a general organization of both sexes for more effective work, to which the "Ladies' Ald" should be helpful as an auxiliary. In the meantime the "Ald Society" will conduct the public work.

On last Sunday evening Mr. J. Frank Baxter was the lecturer and medium, and it goes without saying that the meeting and all thereto pertaining was a great success. The lecture had for its theme "The Practical Benefits of Spiritualism," which was not only timely but a forceful presentation of facts. Mr. Baxter's singing was greatly enjoyed, and the descriptive scance following the discourse was a convincing one. It was replete with capital tests of spirit power. In the course thirty-seven names were called, and they, with the many incidents and innumerable characteristics, were readily and freely recognized and publicly acknowledged. Although the exercises were lengthy, the interest was fully sustained.

The President approprised as the speaker and med.

tained.
The President announced as the speaker and medi um for next Sunday afternoon and evening Mrs. May Pepper. She will be followed by others from Sunday to Sunday, as the Society shall be able to procure. Large attendance and increasing interest are assured for the later fall and winter, and the Society has every reason to feel encouraged.

Lynn.-The Spiritualists of Lynn opened their meetings for the season in Providence Hall, 21 Market with the well-known speaker and

street, Sunday, 23d, with the well-known speaker and medium, Mr. F. A. Wiggin of Salem. His subject at 2:30 was "Religion."

Mr. Wiggin's evening lecture, "Modern Spiritualism," was handled in a masterly manner, giving its history and influence for right and justice. The tests Mr. Wiggin gave after each lecture were among the best he has ever given from our platform.

Dr. Wm. Franks of Boston followed with excellent remarks, readings and tests. Dr. Arthur Hodges made well-chosen remarks.

Next Sunday Mr. Wiggin will again lecture and give tests at 2:30 and 7:30 p. M.

At Mrs. Dowland's meeting last Tuesday evening, Mrs. Dowland gave an able address. Dr. Wm. Franks, Dr. Arthur Hodges and Mrs. Lizzle Hartmann gave excellent communication from spirit-frionds; also readings and tests. Her meetings Saturday afternoon are for ladles only. Last Saturday Mrs. Dowland gave an interesting address on "Out of Darkness into Light"; also tests. Mrs. Hartmann gave readings and tests; Miss Alice M. Thorn recited "Over There," and "Resignation."

T. H. B. James.

88 South Common street.

Cadet Hall.—Sunday, September 23d, before the Lunn Spiritualists' Association. Lunna C. Howe was

88 South Common street.

Cadet Hall.—Sunday, September 23d, before the Lynn Spiritualists' Association, Lyman C. Howe was the speaker. His subject at the afternoon service was, "Our Environments, and what They Do for Us." The subject for the evening was, "Modern Spiritualism: What It Teaches, and What It Does for Us." The lectures were listened to by large and appreciative audiences. Next Sunday will be the last time this season that the Association will have the privilege of hearing this speaker.

J. Frank Baxter will be with us October 7th and 14th, followed by Mrs. Sarah A. Byrnes, Oct. 21st and 23th.

The singing this evening was exceptionally fine. It was furnished by Mrs. Libby, soprano, and Mrs. Brambhall, contraito, accompanied by Mr. Brambhall. We are getting along finely; our membership is increasing.

GEO. H. GREEN, Sec'y. ncreasing. 22 Whittier street.

Haverhill and Bradford. - Mrs. Clara H. Banks of Haydenville will open the autumn and winter lecture course of the Spiritual Union on Sunday. Sept. 30th, in Red Men's Hall. Merrimack street. The officers are: President, W. W. Sprague; Vice-President, Geo. L. Martin; Secretary, Miss N. Hayward; Cor. See'y, Hattle Strong; Treasurer, Arthur Perkins; Auditor, R. H. Tilton.

Worcester .- Mrs. C. Fannie Allyn gave two fine discourses in her usual pleasing and forcible manner on Sunday, Sept. 23d. Speaker for Sept. 30th, Mrs. Nettle Holt-Harding.

MRS. D. M. LOWE, Cor. Sec'y. 628 Main street.

COLORADO.

Denver .- G. W. Kates and wife lectured and gave tests here on Sunday and Wednesday, Sept. 16th and 19th, under the auspices of the Colorado State Spiritual Association. They were greeted by the largest audiences this Association has been favored with.

The lectures were most excellent in quality and delivery—marking both Mr. and Mrs. Kates as mediums and orators of ability... The tests were of the character that convinces and consoles.

We hope to have these excellent workers make an early return visit, and are assured that their work wherever they go must surely be appreciated. W.

A local band was one day playing at Dunfermline, when an old weaver came up and asked the bandmaster what that was they were playing. "That is the 'Death of Nelson," solemnly replied the bandmaster. "Ay, man," remarked the weaver, " ye ha'e gi'en him an awiu' death."—Dundce News.

SPECIAL NOTICE .- We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

ILLINOIS.

Chicago.-E. N. Pickering, President, writes: The First Society of Spiritual Unity met at their Spiritual Temple on South Bangamon street, on Sunday, Sept. Temple on South Sangamon street, on Sunday, Sept. 16th, and held good meetings throughout the day. The medium's conference in the morning was well attended, and Mrs. Mary C. Lyman gave a most eloquent and interesting address. In the afternoon the subject, "Are they not all Ministering Angels Building our Bright Homes?" was treated in a masterly manner, and most approvingly received. The evening lecture on "The Time has Come to Put into Practice upon the Earth the Plans that have been our Ideals in the Skies," for sustained power, occult fire, eloquent phraseology and exhaustive treatment we have never heard equalled.

Genesco .- The Spiritualists of Henry County have just held in this town a most successful Convention. Morris, Kewanee, Moline, Davenport, Rock Island and Atkinson were well represented, and at the lectures and séances were unusually large audiences.

It was a great disappointment to the people that Miss Lizzle S. Bangs of Chicago was unable to be present, owing to a sudden illness; but Mrs. Blodgett of Davenport and Rev. J. C. F. Grumbine did grand work.

of Davenport and Rev. J. C. F. Grumbine did grand work.

A business meeting was held Sept. 14th at the home of Mrs. A. McFarlane, and a society was organized with the following members: President, M. R. Smith of Cambridge; Vice-President, Mrs. A. McFarlane of Geneseo; Secretary and Treasurer, George Dedrick of Geneseo; Corresponding Secretary, Nelle L. Follett of Atkinson. J. C. F. Grumbine, M. R. Smith and M. Paul of Geneseo were appointed to draft a constitution.

The afternoon of Sept. 15th, spirit "Father Waldo," formerly a resident of Geneseo, gave a lecture through the mediumship of Mr. Grumbine, and answered ques-tions presented by the audience.

the mediumship of Mr. Grumbine, and answered questions presented by the audience.

In the evening there was trance speaking by Mrs. Blodgett. The spirit "Bright Eyes" brought foving, helpful and most convincing messages to nearly all the members of a large audience.

Spirit "Dalsy" also gave beautiful poetical improvisations through her medium, "White Rose." Altogether, the people left remarkably well pleased and satisfied.

Sunday afternoon inspirational lectures were given by "White Rose," from topics selected by the audience. Mrs. Blodgett then gave independent slatewriting under test conditions, in the full light and in presence of all. A committee of investigation was appointed, which expressed perfect satisfaction with all conditions.

At the evening meeting "White Rose," under the inspiration of his guide, Elizabeth Barrett Browning, delivered a beautiful lecture, and received the closest attention. Mr. Grumbine is a very fine speaker, and the audience was enthusiastic in his praise.

Mrs. Blodgett held another circle for independent slate-writing, and also gave trance speaking. The tests given at both circles were immediately recognitive and the condition of the circles were immediately recognitive and the condition of the circles were immediately recognitive and the condition of the circles were immediately recognitive and the condition of the circles were immediately recognitive and the condition of the circles were immediately recognitive and the circles were immediately recognitive at the circle were immediately recognitive and the circles were immediately recognitive and the circles were immediately recognitive conditions. Mrs. Slodgett held another circle for independent slate-writing, and also gave trance speaking. The tests given at both circles were immediately recognized, and convinced some of the most skeptical.

Many who attended the meetings as honest doubters of Spiritualism, went away convinced of its power and truth. More meetings will follow as a result of the initial effort.

Nellie L. Follett, Cor. Sec y.

RHODE ISLAND.

Providence.-The People's Progressive Spiritualist Association had two largely attended services on Sunday, Sept. 23d, Rev. S. L. Beal of Brockton, Mass., being speaker; he gave two deeply interesting lectures and some convincing tests, during the day

lectures and some convincing tests, during the day and evening.

In the evening he was assisted by Dr. F. H. Roscoe, the chaplain of our Society, who made fine remarks, and also gave accurate psychometric readings.

Our half is being newly frescoed, and when finished will be one of the finest ever used for spiritual meetings in this city. The lessees of the half have secured one hundred and fifty new chairs to accommodate the people who attend our meetings.

On Sunday, Sept. 30th. Dr. P. C. Drisko of Lynn, Mass., will be our speaker.

The Providence Union for Practical Progress—which holds its meetings at Manuing Hali, Brown University, on Sept. 28th, at 8 p. M.—has invited the People's Progressive Spiritual Association to send two delegates on that occasion and our President, Mr. S.

ple's Progressive Spiritual Association to send two delegates on that occasion, and our President, Mr. S. R. Brown, has appointed Dr. F. H. Roscoe and Vice-President Mr. J. S. Scarlett.
On Friday evening. Sept. 28th, the Association will hold a business meeting at the residence of the President, Mr. S. R. Brown, No. 63 Vernon street, at 8 P. M. 151 Broadway. Mrs. F. H. Roscoe, Cor. Sec'y. Providence Spiritualist Association, Columbia Hall, No. 248 Weyborset, street. Services every. Sunday at No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M. Sunday, Sept. 23d, Master George Porter of this city occupied our platform. In the afternoon subjects were taken from the audience. Subject for the evening was "Religion of the Past and Spiritualism of To-day." The thought expressed was clear and comprehensive; he was listened to by an appreciative audience. Mrs. Sarah E. Humes (Providence) followed with tests, which were acknowledged as correct. as correct.

as correct.

Sunday, Sept. 30th, Mrs. Ida P. A. Whitlock will be with us.

SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Sept. 9th, at Columbia Hall. In the evening conference the guide of Master George Porter spoke on the injustice of compulsory vaccination, and a general discussion followed. One of the members related an instance known to her of a young lady lying at the point of death from poison introduced into her system by vaccination. A poem given through the mediumship of Master Porter was read, and tests presented by the same medium.

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

In Memoriam.

MR. ELI POND, whose transition was noted in THE BANNER of the 22d inst., was indeed a remarkable man, whose life is worthy of emulation, and who possessed in an eminent degree those qualities that make a bright, noble nature. It could of a truth be said of him that he had "charity for all and malice toward none." He lived over ninety-one years, possessing all of his mental faculties, and keeping in touch with the public pulse to the last.

He became interested in our Philosophy thirty years ago; and as he had for forty years been prominent in the Episcopal Church, giving liberally for its support, so in the espousal of our Cause he at once became an ardent and consistent Spiritualist, aiding in every

ardent and consistent Spiritualist, aiding in every possible manner the promulgation of its glorious truths. To him it was a vital fact—knowledge, bringing glad tidings of great joy to this agnostic and materialistic people. He wanted all to learn of its truths, and spent much time and money to this end.

Several years ago he made all arrangements for his funeral, and has been looking forward in glad anticipation to the happy reunion on the other side.

To him the change dreaded so much by so many was but the going into another room, as he expressed it; the physical body he occupied was but a garment which he should throw off as he would any other garment when worn out.

ment when worn out.

Often he assured the writer that he should most cer-Often he assured the writer that he should most certainly participate in the funeral services, which was verified, and the message he voiced was so accepted, even by one of the family who is not a Spiritualist.

Mrs. Sarah A. Byrnes officiated in her usual elequent and instructive manner, to the entire satisfaction of the family and friends. May she have many years of usefulness before her.

Woonsocket, Sept. 23d, 1894.

CREE! 11 YEARS



The following is worthy of careful perusal:

I suffered intensely from Catarth for eleven years; nose stopped up, continually dripping down in the throat, especially in the morning, accompanied by a dry hacking cough; Itook cold on the least exposure, and had a continous dull headache, a roaring, buzzing, cracking and singing in my cars. My hearing began to fall and for eleven years I was almost entirely deaf, and was continually becoming worse. Beery remedy I tried failed. Without much hope I commenced the use of the Home Etherealizing Medication; the first application was simply wonderful. My hearing rapidly returned, and now I can hear a conversation without the least difficulty, and I suffer no inconvenience in any way from the disease. A few months treatment has entirely cured my CATARRI.

J; E. PUTZEL, 526 W. 3d St., Cincinnati, O. MEDICINE FOR THREE MONTH'S

MEDICINE FOR THREE MONTH'S

TREATMENT FREE.

To introduce this Treatment and prove conclusively that it is a positive cure for CATARRH, DEAFNESS, THROAT and LUNG DISEASES, we will for a short time and to a limited number, send medicine for a three months' treatment FREE THE HOME MEDICATING CO., Room B, 224 Main St., Cincinnati, O.

Good News to Spiritualists!

DR. E. J. WORST, of Ashland, Ohlo, will mail you one week's trial treatment of the famous AUSTRALIAN ELECTRO PILL REMEDY free, for Catarrh, Kidney, Liver and Stomach trouble, Rheumatism, Norvous Prostration, or seven weeks' treatment for only \$1.00. Address above with stamp, naming the BANNER OF LIGHT, July 21.

The leading teachers of cookery and writers on Domestic Science use and recommend Cleveland's llaking Powder, as Mrs Rorer, the Principal of the Philadelphia Cooking School,



Miss Farmer, the Principal of the Boston Cooking School, Miss Bedford, the Superintendent of the New York Cooking School, Mrs. Ewing, the Principal of the Chautauqua School of Cookery.

MAINE.

Portland .- The First Spiritual Society, Mystic Hall. Sunday, Sept. 16th, Dr. P. C. Drisko of Lynn, Mass., occupied our platform; his afternoon subject

Mass., occupied our platform; his afternoon subject was "Who Knows?" that of the evening, "Man's Power and Destiny." Both lectures were given in the Dr.'s usual plassing manner, and were listened to with much interest.
Sunday, Sept. 23d, at 2:30, an interesting social meeting was held, opened by Mrs. King.
Af 7:30 Mrs. Helen L. Palmer lectured: her subject was "Have we a Keligion of Tradition, or Revelation?" It was an able discourse, delivered with great power and earnestness, and held the close attention of the audience to the close.

Next Sunday Mrs. N. J. Willis will occupy our platform.

Our Lyceum is progressing finely—to-day's session being a very fine one. Mrs. Helen L. Palmer is our conductor, and is very deeply interested in it; the attendance is increasing each Sunday; and by winter we hope to have a large Lyceum in full operation.

Sunday, Sept. 23d, 1894. H. C. Berry, Clerk.

CONNECTICUT.

Norwich.—The Children's Progressive Lyceum reopened its sessions in Grand Army Hall Sunday, Sept. 2d, after a vacation of two months, with good numbers in attendance. Good work is being done. Mrs. F. H. Spalding is the efficient Conductor, and Miss Ellie Kloppenburg, a young lady of fine and marked spirituality, is the Guardian. All the members realize the importance of the work, and are very harmonious in their efforts to carry it forward.

The lecture season of the Norwich Spiritual Union will open in November, with Miss Abby A. Judson as speaker for the month, and it is expected that Joseph D. Stiles and Dr. Arthur Hodges will be with us during the month. Other speakers engaged for the season are: Willard J. Hull, Carrie F. Loring, Mrs. R. S. Lille, J. Frank Baxter. Prof. H. D. Barrett, Albert E. Tisdale, Dr. Geo. A. Fuller, Mrs. Clara H. Banks, Mrs. Holcomb and Mrs. May S. Pepper.

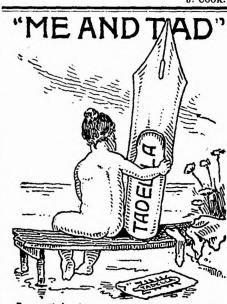
The Banner of Light is always on sale at our meetings, and is a portion of our work in promoting the Cause of Spiritualism.

Mrs. J. A. Chapman, Sec'y.

PENNSYLVANIA.

Philadelphia.—The Sunday meetings at Columbia Hall, 1325 Columbia Avenue, are crowded. The meeting was opened Sept. 23d with remarks by the Chairman, Mr. Barry, who is always listened to with eager interest. Capt. Keffer, under control, gave an interesting lecture, and received well-merited applause. The eloquent inspiration and correct tests given by Mrs. Minnie Brown, Mrs. Barry, Mrs. Phillips, Mrs Zoller, Mrs. Lawrence, Mr. Bracken and Mr. Allen gave great pleasure to the hearers.

J. Cook.



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MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8r. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue, For information rela-tive to the work of the Scolety, address Mrs. Kate D. Knox, (749 Columbus Avenue), Secty.

Soul Communion Meeting on Friday of each week, Fr. M.—doors close at 34—at \$10 West 26th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 43d street.

Meetings Sunday evenings. J. W. Fietcher, regular speak-

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion-Theatre Building, Bodford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7½ o'clock. Good speak-ers and mediums. Mrr. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every gaturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, See'y... Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10%, 2½ and 7½. Lyceum at 1½. Mrs. Mary C. Lyman, perma-nont speaker. E: N. Pickering, President. First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Ogra L. V. Richmond.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at irst Association Hall, 8th and Callowhill streets. Presient, Beni, P., Benner; Treasurer, James Breen; Becreta, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Jeum at 2½ P.M. Spiritual Conference Association meets at the cortheast corner of 8th and Spring Garden streets every sunday at 2½ P.M. S. Wheeler, Prosident, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society. Metwerett Hall, 12th Street, between E and F.—Every Sunday, 114 A.M., 714 P.M.
M.O. Edson, Pres.

Second Society—"Progressive Spiritual Church"—
meets every Sunday, 714 P.M., at the Temple, 425 G street,
N.W., opposite Pension Office. Rev. E. B. Fairchild, Pres.