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## BOSTON, SATURDAY, OC. OBER 6, 1894.

Written for the Banner of Light. DAWN!

BY AUGUSTA ADAMS. The purple haze of early dawn

Forecasts the glory of the morn ; Unfiltered light is springing through The archway that the clouds undo!

The night goes hurrying to the west, Her scattered plumes across her breast; Her starry crown all melts away Before the sceptre of the day!

Unlink thy gates, oh! mighty sea! Receive the light that comes to thee; Throw back your doors, oh! rivers wide! Make ready for a bolder tide!

Oh! whispering leaves in hidden dells, The joyous note of bird foretells The grander music of the morn Who chants her chimes of life new-born!

Rockland, Me.



THE FUTURE OF SPIRITUALISM: ITS INFLUENCE UPON HUMAN LIFE, SO-CIALLY AND RELIGIOUSLY.

A Discourse delivered at Onset Bay Camp, Mass., Sunday Morning, Aug. 26th, 1894, by the Guides of

MRS. CORA L. V. RICHMOND.

(Specially reported for the Banner of Light.)

EMEMBER, when we use the word

Spiritualism we do not mean simply

the manifestations that have been



aggregrated in the last forty-six years as Spiritualism. Any one with a few glances at human history must be perfectly well aware that the term Spiritualism must apply to all knowledge concerning the spirit; the spirit of God and the spirit of man.

The first human being that ever passed from earthly life to spirit existence, made Spiritualism; the first revelation or communication from a disembodied intelligence to those in human life, was Spiritualism. Even if the message came from those in ancient days called angels, we know that the generic or etymological meaning of the word angel is messenger, and that the angels were the messengers of spiritual cycles of truth. We not only can go back into Biblical history to find this fact true, but wherever among peoples the messengers or ministrants of spiritual power appeared they were the manifestors of Spiritualism. Away down in Africa, the beginnings of civilization, as you understand it, had their origin,

word supernatural if we are talking about spirit; and when the man of science is willing to include the word spirit and all that it implies in the term nature and natural law, we will consent then to use the word nature. Until then we like the word supernatural. It simply means that which is above the ordinary processes of what are known as natural law. If by nature you will include the spirit of the universe, as well as the material side, we will accept the term. Supermundane may be a better term as being beyond the usual realm of mundane forces. But, as said before, if you take away these supermundane manifestations from history, you take away all that is vital in the records of human life.

People have rejected the idea of the spiritual origin of religion, and they say religion is the result of superstition and ignorance. We not

only differ with this statement, but we can prove to the contrary. Every religion of the world had its origin in the highest period of the civilization of that age of the world. Christianity had its origin in the highest state of the civilization of Rome and Jerusalem, in the midst of the grandest intellectual period and physical period that those two countries had ever known. Yet out of the very needs of the hour sprung the manifestations that preceded and accompanied and followed the life of the Teacher of Nazareth. The origin of the Egyptian religion was in the highest state of the Egyptian civilization when the worlds and systems moving in space, and the splendor of the sun and the astronomical theory, corresponded precisely to this day and the enlightenment of to day. The term Osiris was given not to the sun as an object of worship, but to the intelligence beyond and above that shaped those worlds and systems and made the central sun of life. This religion was the result of the inspiration that came to the scholars and recluses who studied the laws of the universe

and understood them to mean not only light, life and intelligence, but immortality also. The winged sphere or globe of the ancient Egyptians meant the immortality of the soul, the symbol of light and aspiration, and no one can study those ancient inscriptions found upon monoliths or tablets, or in the heart of the great pyramid at Gizeh, without learning that the mathematics of that age were similar to the mathematics of to-day; that the splendors of the spiritual kingdom were revealed by numbers and signs that were known to the scholars and inspired teachers. But to come down nearer to your present

time: we have said that every religion had its true." What does that mean? and even there, under the mystic meaning of origin in the most enlightened periods of hu- A revolution in the theology of Great Brit- the house was asleep. She said he staggered the word Om, the Infinite manifested through man history. The Ramesian dispensation took ain. The Broad Church has steadily gone for- like a drunken man, and had to take hold of lesser divinities that were angels. Those gods from Egypt an inspiration from above all that that were worshiped as demigods, or as related was necessary to convey the meaning of the theology, until now when a man goes up to re- that as it may, he was a different man for unto the Deity, were not intended to take the mystic word Ja-ho-vah, meaning past, present peat the ritual, and says, I believe in communand future-all that is, and was, and is to be. Nothing could be more complete; and between the upper and under world intelligences passed to and fro bearing the message of knowledge nite, eternal creative power of good, but Vish- and light; bearing to Memnon the letters that should form a language; bearing to the ancients mathematics and the measurements of worlds. systems and globes of matter, and bearing to those who were in seclusion the ministrations of the spirit and its uplifting power. Spiritualism was breathed among the sacred groves of ancient Greece, and when Plato talked to his divine Una, or beheld the wonders of the "Cosmos," it was because of the inspiraion of the "Bright Ones," the children of the tion from that intelligence from above that sun, the celestial messengers who had gone out shaped the divine philosophy of Socrates into from earthly states, and in the realm of Osiris | palpable form. You are growing toward this Platonic system, this wonderful and complete also, through ancient Servian history, the philosophy, while the more materialistic forms meaning of the word angels, (brought from are passing away from the earth. The religion Egypt,) as the messengers of the cycles, those of Rome, founded in the cruelty and sacrifices who have given to the world the potency of in. of kings and priests, nevertheless bore the light visible power and have made this palpable to that shone upon Olivet, and took from the the human race by the manifestations of spirit church in Jerusalem the manifestations of the spirit. Whatever may be the temporal power The Yogas and Fakirs of India held commu. of Rome, that is against human progress; what nion with the departed spirits, and our gentle ever may be her interpretation of the true meaning of religion, it is quite true that spiritthe "Parliament of Religions," and spoke for | ual gifts have been perpetuated in the Church your present speaker on several Sundays, de- of Rome; that ministering spirits and guardian angels are frequently appealed to, and their presence is believed in and known. Luther held converse with invisible yet palpable beings. Whether they were angels of light or demons of darkness, he still had sufficient inspiration to bear him forward in the announce ment of a new interpretation of truth.

natural. Why? If natural law and nature | fifty years before the advent of Modern Spiritmeans matter only, then we must have the ualism, yet the Shakers expected the approach of this communion.

To-day the world groans beneath the double weight of a material science that leads to annihilation, and a material theology that leads to total destruction; and having mourned through the enlightenment of science for the loss of spiritual power, this most enlightened age in the history of the world-as you call it-brings to light the philosophy and manifestations of Modern Spiritualism. If it is true that every religion is born in superstition, then what are you to do with this light that has come into the world in the midst of your enlightenment and boasted science? It is a new proposition in science. It pre-

sents to the scientific man this postulate: if there is a spirit beyond and within man, beyond the change called death, how do you explain certain phenomena that make tables talk and breathe, and out of the empty air the voices and forms of your beloved ones appear? But science has been totally unable to make answer; and the challenge has been before it until more than three scores of scientific minds have investigated it, and have said : These manifestations that we have witnessed in our own homes, surrounded by our own conditions, testify to a new force in science with which we are not familiar; nay! they testify to an intelligence beyond science, that clearly reveals the power of ministering spirits. If it is true that spirit can control one atom of substance by yo lition, then that opens a realm of possibilities in the earth that will compel a rearrangement of scientific problems, or a re-statement of scientific propositions. Instead of matter and the atomic theory being made the basis of life, the spirit with its volition will be called into account and activity, and the world will have a new proposition in science and in human life. What will Spiritualism do? Forty years ago she rose to remove him to his crib. As she Theodore Parker, from the rostrum in Music Hall, Boston, said: "Spiritualism is destined to be the religion of the future." What did he mean? He did not mean sect, he did not mean creed, he did not mean dogma; but he says: "If (and I believe it to be so) it is true that there is open communion between the two worlds, it will revolutionize human theology.' The Rev. Mr. Haweis of London, speaking of the phenomena of Spiritualism to his congregation fifteen years ago, in one of the most fashionable churches in the West End of London, said: "I have seen these things, I have but he did n't say one word. It was not known

ward undermining the narrow limitations of the doors and chairs to keep himself up. Be ion of saints, it is not a dead letter, as it was fifty years ago. Bartol, in his own pulpit, expressed similar mother's loss as most orphan children do. It thoughts to those of Mr. Haweis in London. did your father and mother both good to have He said: "There are manifestations occurring | the child in the house. It is my opinion that to-day that can only lead to one thing, and that | God made children on purpose for old folks' is the intercommunion between the two worlds as the highest possibility of human life. When the late Lord Russell heard of the manifestations of Spiritualism he said: "There is woman, but I know something of God's ways. a little cloud in the west not larger than a I've been acquainted wi'h him nigh on now man's hand, but it is destined to overspread to sixty years, and I've learned to trust him. the world." What did he mean? He meant Sometimes things look a little mysterious, to that the open doorway of communion between be sure; but, as I tell my old man, it all the two worlds must revolutionize human comes out straight at last. thought, must change the fear of death into the knowledge of life, must interweave into and we lost all our corn and potatoes and aphuman existence the daily communion with ples; and he said, says he to me, 'It aint no the friends who have thrown off the mortal use trusting God any more; I've prayed and garb, but who still live and love. If this thin prayed for a good harvest, and it's all cut off, film of matter which separates human beings and I've nothing to feed my family with." from those who are departed is set aside, or removed, or overcome, if the possibilities of in- but I was n't going to stop praying for all that; tercommunion by methods that have been dis- I only prayed the harder. Well, now it hapcovered in spirit-life shall become so common that you can go to your own fireside, or in your and seemed to grow worse the harder I prayed own room, and hold constant communion with your friends; if it is true that the barriers on the trees and the bugs in the garden, and which you think exist between you and the the next year we had a wonderful crop of apworld of spirit can be temporarily and contin-ples, and lots and lots of corn and potatoes; ually removed, then does not that overcome, not only the science of death, which is the baldest, poorest science that the world has ever known, but the theology of death also, and re- | up his hand and held fast the food till the very store instantly those whom you thought were lost? What does this do? It restores the family circle complete, it down in a shower. makes you know that there is no break in the chain of human affection, it builds up a new thought of continued existence, makes you more anxious for your spiritual strength than for your mere material strength. What does it do to you socially? It prevents the forgetfulness, the heartlessness that cluster around the fireside, and makes you draw nearer and nearer to each other by the knowledge that your spirit friends are near you. It makes a new proposition in social science; for if this being whom you loved and thought were lost can draw near to impress, advise and uplift, does it not enlarge the sphere of human society, and make you know that every soul is a child of God, and is included in God's love? It presents a new proposition for moralists: That the great helplessness in the attempt to uplift those who are unfortunate, or whom you call degraded, is to be strengthened by the fact that however dark, however dismal, however seemingly degraded any child of earth may be, there is not one but what has a spark of this immortal life, and can be reached at last in the future states, that all are included all this country, all over the world, this matter in the great kingdom of life. It makes a new [Continued on second page.].

# **Ú**iterary Department. **"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 " .Jora Moore," " Country Neighbors," Etc., Etc.

CHAPTER VI-CONTINUED.

Not many days afterward your mother went tle Joe's birthday, and she had some toys and and a new frock for him. Mary Barnes had dressed herself in a plain white muslin in honor of the day. Her hair, which was very rich and wavy, was parted plainly on her forehead, and a spray of myrtle leaves and a white rosebud drooped carelessly from one side of the heavy braid. She was lying on the couch, with her little boy at her side. He had fallen asleep, with his head resting on her lap and a plaything in his hand. Her hand was on his brown curls, and she, too, was sleeping. Your mother sat down to wait her waking. There was no one in the house. The only domestic, a young girl, had gone out on some errand. Your mother sat some time, and thinking that the little boy's position could not be very easy, took Mary's hand from the boy's head its coldness startled her, and the manner in which it clutched the curls seemed very strange. Hastily placing the child on the crib she returned, and one glance told the sad truth that Mary's sleep would know no waking on earth.

They laid her in the coffin, with no change in her apparel save another wreath of myrtle and a fresh rosebud. I tell you this just as your mother told it to me. I remember all her words, you see. When Barnes was told that his wife was dead he turned as pale as death, witnessed them with my own senses, my intel- | that he saw her at all afterward; but Betsey, ligence is convinced. I know that they are the little girl, told me that she was sure she ministering spirits, and that Spiritualism is saw him coming out of the parlor late one evening, when he supposed every one else in weeks, and made no objections to your mother taking little Joe home with her. The little fellow loved your mother so well, and took so A few years ago in Boston, the Rev. Dr. | kindly to your father, that he did not feel his good. You see he might have created us all grown-up men and women at once; but he knew better than all that. I am a poor old One summer there was a terrible drought. To be sure, everything looked dark enough nened the drought-for it was a terrible one, -became so hard that it killed all the worms and they came after the twins were born. when I could n't work to earn money; and Jim said then that it did seem as if God shut time when we should need it most, and then he opened it wide and let the blessings come Well, as I was saying, little Joe was a comfort in the house. Your little brother's death -the one that died before you were born-e'enamost killed your father. I never saw a strong man bowed down as he was. How I pitied him when he would say: 'Oh! Mrs. Towle, I can't say God's will be done.' And that would set me crying, because I remembered how my heart was broke when my own little baby died. and all I could say was: 'Oh! sir, maybe God saw they didn't need all the trials of this world, and has made 'em angels at once, without having to work their way up, as we must. You would n't have your little boy suffer as you do now if you could save him from it.' And that seemed to comfort him a little, and he would say, so kindly: 'Well, Mrs. Towle, we'll try and feel that God knows what is best for us, but his lips quivered, and I could see he longed for Charlie. Now Joe stepped right into Charlie's place, and a happy time the little fellow had-the house was brighter than it had been for a long time. As I told you, children were sent for our good. The savior told us we must become like little children if we would get to heaven; and how can we become like them if we don't have them with us?'

Barnes came a few times to see his child, but he was so gruff and stern that the boy never over just at dusk to see her friend. It was lit- wanted to go to him, and would run directly to your father if he came in when Barnes was here. I saw it once or twice, and noticed a terrible scowl on the man's face; and I thought to myself, 'breakers ahead;' so I ventured to ask your mother one day why she did n't take the child as her own.

I can see this blessed minute how her pretty blue eyes opened wide at my question. She was then putting a plume on his cap, and tried it on his head while he sat on the rockinghorse. Going a little one side she looked at him so lovingly, as he said 'Gee up,' and rocked away, making the plume dance, that she could n't help putting her arms around him and kissing the chubby cheeks.

Why, Mrs. Towle, he is ours now-Mary's child is ours. He is dear to us as if he were born to us."

But his father, ma'am; may not he claim him sometime?'

'His father? What does he want of him? He surely do n't show him any affection. Why, the child has no love for him." That's the very reason, ma'am, you see,

that you may lose him.' 'No, no, Mrs. Towle, the man is not such a

monster as that,' and she took the boy from;his horse and drew him close to her side and covered him with kisses.

Whose boy are you, darling?'

'Papa and mamma's boy now-Mamma Mary up in heaven,' and he danced away to mount the horse again.

'He's a beautiful child, is n't he, Mrs. Towle? so much like his mother. I pray every day that we may not make an idol of him.'

'You must not think praying will do it all,

place of the Infinite Being, but were his messengers to the people of those ages.

In the Brahminical faith this Infinite never speaks to man. The great Brahma is the Infinu is embodied sometimes to teach the people, and he was called a Buddha. Various messengers have appeared, and these various messengers bearing the sacred name of Mahauede, the divine one, spoke to the people concerning the future state.

Away down in Egypt, where the burning sands have swept away every record of human civilization, you have evidences of the communhad learned the nature of souls. You have power.

friend the Janus, who represented his faith at clares there is no difference between the mediumship of modern times and the manifestations of spirit power through the experts of India; that though the spiritual resources of that country may have been somewhat obscured by the bigotry of western civilization, they are now coming to the light. This is testified to by our honorable and venerable co-worker, J. M. Peebles: that the Spiritualism of India in its manifestations corresponds to the best manifestations at séances in the presence of private mediums in this country.

We know that the Spiritualism of the Bible -and we do not use this word in any flippant sense-is all that there is to it; that if you take away the sixty or seventy times in which angels and ministering spirits are mentioned as bearing the testimony of the other world unto the Hebrews, and unto the various people of the East, you take the very vitality away from the record. If, studying Grecian mythology, you do not believe that the gods whom they. turned to were real people, then you have but to change the word god to mean messengers and angels, and you understand what it means: That Heroules, Prometheus, Eros, and all the divinities were not intended to impersonate the elements, but intelligent forces in the kingdom of the spirit; that the "Dæmon," or messenger of Socrates, was not a divinity, but a ministering spirit. You turn to Grecian lore, and you find there the evidences of the spiritual beings, as they are called, holding communion with mortals.

John Wesley, and his brother Samuel, and his brother Charles, in fact the entire Wesley family, held conversations around a table with the spirit-friends who guided them day by day in their daily walks. All this is recorded in

the "Life of John Wesley," published as early as the thirties; but after Spiritualism appeared, the later Wesleys expunged that portion from the record, lest it should be mistaken for an approval of Modern Spiritualism.

All great teachers and leaders have sprung into existence at the needs of the hour, When George Fox of the Quakers held that no one should speak unless the spirit moved, he referred to the time of the Apostles and of Jesus to prove that what he said was true; and Spiritualists to-day say that it is true; that unless the spirit of truth and the inspiration is upon one they cannot preach according to the gospel of truth, and they are perhaps the only class of speakers who rely upon this same kind of inspiration that was enjoined upon the apostles and disciples by the great Teacher himself. Then when Ann Lee of the Shakers announced the message of the communion between the two worlds she said: "This will spread over of spirit communion." That was more than

Mrs. Lee. You must try every day to feel that it is a treasure just lent to you.'

Ye see, I spoke in that way because I had my fears. I knew more about Barnes than she did, and I had a sort of peep into the future. Some folks tell about having supernatural knowledge of what is to happen. Now it is easy, sometimes, to tell what is going to happen, if you can see all round a thing and know just how matters are situated. There's my gal Sally is right smart at figures; and sometimes I've heard her say, when she's sitting with her slate in her hand, 'Now if I add this and this together, and subtract that, and then divide, I know the answer will be right.' Now it is just so with me; and I had been watching Barnes for some time, and I mistrusted what was going on. Ye see, I knew that he had been up our way a number of times to see Pine Higgins-old Josh Higgins's darter. Her father kept tavern-one of them third-rate houses, that aint nothing to speak of in the way of entertainment, but always have a crowd in the bar-room. Now 'Pine,' as they called her (her real name was Polly Angeline), were n't any better than she ought to be. She was a great, coarse, strapping girl, with long danglers in her ears, and four or five rings on her red hands, and ever so many great big flowers on her bonnet; and when she walked in the street she had a yellow shawl and a red gown. Some folks thought she was wonderful fine; but I 've lived in gentlemen's families enough to know that your mother, with her neat gingham gown and the nice lace around the neck. and her hair in natural curls, was a great deal better dressed than Pine, with all her finery. Pine owed your mother a grudge, She lived at her uncle's some years. He keeps the hotel on State street, and your mother boarded there at the time. Almost every week she would lose something in the wash, and at last a valuable breastpin was missing. Search was made and the theft traced to Pine, who was sent home in disgrace and forbidden to enter her uncle's house. She had all along nursed this grudge against your mother; and if ever a chance presented 1 knew she would have her revenge.

I kept still, but watched how things were going. At last I could n't keep in any longer; and one day, when I came, to wash, and was hanging out clothes in the garden, I asked your father to come out and see what was the matter with one of his grapevines, that seems ed to be dying (he was mighty particular about his grapes), and while he was pruning I came along with my clothes basket in my hand, and says I, rather carelessly, as I set down the basket, and took out a pair of little pants and shook them out, ready to hang on the line, Do you see there, sir, how that boy grows? He'll be big enough to go to college soon. Your father looked up very pleasantly, and said he:

He thrives wonderfully under my wife's care. I was thinking this very morning that if it were possible I would have his hame

Many i e ple to-day object to the term super-

changed. I mean possible without giving offense to his father." Pity that the little Barnes blood there is in

the child should entail such a name on him,' I sald. 'IIIs father do n't seem to care about him.

wonder if it would disturb him much?' Have you taken the child as your own ?'

Why, of course. You don't suppose 170 would ever give him back to Barnes?"

'But he's Barnes's child, Mr. Lee. Can't he claim him? Will not the law give the child to him if he demands it?'

Your father stood a moment as if a new thought had suddenly occurred to him. The knife dropped from his hands, and he seemed like onesuddenly become anxious and troubled.

To be sure he can. I wonder this has never ocourred to me before. I'll see Barnes directly, and persuade him to give me the child, or at least a written promise that he shall remain till he is old enough to choose some profession. Thank you, Mrs. Towle. There's a dollar for good advice. I don't see why you should n't have it as well as any lawyer.'

'I aint no lawyer, nor do n't profess to be,' I said; 'but seeing you 've paid me so handsomely, I will try to give you the worth of the ing him just as a little child trusts a father. I money. Now suppose you don't go to Barnes yourself. I'm sorry to say it, but you know he has a spite against you. Couldn't you get Squire Hale to do the business for you? You seemed to think I was something of a Inwyer, but I have n't time to keep my tongue on the grass, and went to the wood-house to well oiled, and a lie sticks in my throat like a blue pill. But then, my boy Jeff can stand up on. I suppose I wound it up a little too tight, straight and stiff as a soldier, and send a lie or something else, and all at once it broke in out of his mouth like an arrow from a bow, and then look for all the world as if he'd only said something that deserved a cookie. His father says he's a lawyer by nater, and if I do n't take care I shall whip the nater all out of him. But a lie is a lie, anyway; and if I catch the boy in one I give him something that is n't so sweet as a cookie. But if a lawyer must tell lies to keep up his business, he might as well tell one in a good cause. Now what I'm coming at is this: if Squire Hale will say to Barnes that you are n't anxious to bring up other folks' children, and feed and clothe 'em, and make gentlemen of 'em; but on consideration of his giving you little Joe, and sealing the bargain by real lawyer writing, you will do well by him. I give the general ideas, but you 're a better scholar than I am, and can fill up.'

Your father smiled when I had finished, and did n't look at all as if he thought I was presuming. 'But,' said he, 'Mrs. Towle, I do want the child very much, and would feel it a privilege to do for him."

'Never mind; let Squire Hale do the business with Barnes, and don't you make the road too straight for him; some folks like to turn corners and wind themselves round, and can't go straight along any more than snakes. Every one to their nater.

As I spoke I heard a merry laugh behind me. and your mother came along, and little Joe running after her.

'You hear Mrs. Towle's opinion of lawyers. wife,' said he.

'Ah! indeed,' said she, 'were you talking of lawyers? Oh, Mrs. Towle, you must n't say so, for I want to bring Joe up to be a lawyer and go to Congress; there are a great many lawyers in Washington.'

'So I 've heard my man say; he reads the papers. But maybe, ma'am, it would be as well for the country if there were n't as many.'

Your father laughed, and said he, 'Mrs. Towle, you hit it this time. 'Come, my boy,' said he, turning to Joe, and the child sprung into his arms.

'We would like to ride this pleasant day,' said your mother, 'if convenient.'

'Yes, we'll go at once,' said your father. very week,' he added, as he was turning away.

him back, an I then we'll draw some writings strong enough to keep the boy with you.'

I suppose he meant that when he had se-

oured his election he could then attend to his conscience. Your mother did n't say a wordher heart was too full: but she kept the child by her side all the time. She had packed up all his clothes and playthings to go with him, and now, the last hours, she wanted the little follow to herself." Your father never went to the store all that day, but he walked back and forth in the large dining-room, over my head where I was washing, till I was so nervous I concluded to wash the callcoss before I put the second boiling of white clothes into the kettle; then, you see, I could get more composed in the garden while I was hanging them out. I do n't know as it's so with other folks, but I'm a poor ignorant woman and don't read much, and when I'm in trouble there's nothing quiets me more than going out doors in the air and sunshine, and looking all round on the trees and hills and the great blue sky. think then that God is so good he can't do anything wrong, and my faith grows strong in his love, and I come back into the house trusthoped, too, your father might take a notion to come out. I had it on my mind that God would put some comforting word in my mouth for him. And, sure enough, he was standing at the dining-room window when I set my basket | on the horse. turn the little wheel that the clothesline run day. I had to stop every once in awhile and

two. Your father saw it, and came out to tell me where I should find a new one in the woodhouse; he stopped and run it out himself, and then he went to trimming a little tree.

He cut off the branches so close that I thought he would certainly kill the tree; and, supposing he did n't know what he was about, I said : 'I'm afraid the poor little tree will suffer if you cut off so many limbs."

'Oh! no, Mrs. Towle, no danger; if I cut the branches the roots will grow deeper and stronger. Do you see that summer harvest apple tree?-what a fine, close head it has, and how thick and smooth its trunk? I trimmed that tree for a number of years very closely, to try the experiment, and you see the result. It was loaded with fruit this summer, and I picked off one-half.'

'Oh! that was wasteful.'

'Not so; the remainder will be enough to pay for it.

Just as he spoke them words of Scripture came right into my mind: 'Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit;' and I could n't helpsaying, 'Why, Mr. Lee, that's just the way God treats his children-these trials are just like pruning trees; I suppose they'll do us good, but they make our hearts bleed."

'You are right,' said your father; but when we feel that our trials are brought on by our own neglect they are doubly hard to bear.'

'They come from God, nevertheless, sir. I remember the minister once said, "Everybody is that to us, and no more, than God makes him to be." And I suppose by that we shall be the better for having to bear with such wicked folks as Barnes.'

Your father smiled and said, 'I would rather grow better in some other way.'

While we were talking Betsey came out to say that a chaise had stopped at the door, and street a great part of the time. It was a long a man wished to see your father. Your father | walk from my house to the tavern, but one was a strong, healthy man, but I could see he morning I started early, hoping to get there in turned pale; but he shut his mouth in a way time to bring Joe home that day. I found him that told me he was determined to control his feelings. I went upstairs into the third story, and looked out of a window where I could see the street. Sure enough, there were Barnes and Pine Higgins. They were man and wife

weary of him, and I shall persuade him to give it's there said that if you are not kind to this child "It will be better for you if a milistone were hung about your neck and you east into the depths of the sea."'

'Who's said I aint going to be kind to him?' 'Nobody; but I wish you would remember that there are those above watching you, and you will be blessed or cursed as you treat this motlierless one,"

While 1 was speaking little Joe had been looking at Pine, and now, as if he had made up his mind, he turned to me.

'Aunty, I want to ride with you; I don' want to go with her,' pointing to Pine.

The poor child had supposed he was going to our house to play with the children. He used to come once in awhile, and was happy as a king. I suppose he got the idea by my asking him to ride.

'No, no; aunty is not going to-day. You will go with me next time.' And then I said, 'Let him come and see me.'

'I've no objection to that,' said Barnes, 'if you'll not bring him to this house.

Little Joe was not pacified; he began to ory aloud and to jump out of the chaise. I knew your mother would hear him, and I put some candy in his hand. He threw it away. 'No, Aunty; I want to go with you. I don't

want to ride with her,' pointing to Pine. 'You shall ride with me,' said Pine, pulling

him roughly back, while Barnes laid the whip My washing did n't get along very well that wipe the tears. Ye see, when I got over being angry, then I fell to weeping. I thought how I should feel if my darling little 'Tot' should

be given to such a woman as Pine Higgins. It was afternoon before I hung out the last basket of clothes, and then your mother came out and helped me; and when we were through, 'Now,' said she, 'I am going to have the horse harnessed and I will drive you home. I want to see the children.'

Dear heart! I thought it would comfort her; only I was sorry I could not get there before her and dress them in their Sunday clothes. Like as not they would be as dirty as little pigs; but then, 'Tot' always looked pretty. even when she was dirty, with her curly head and chubby cheeks and her droll ways. Sure enough, they were dirty when we got there; but it did my heart good to see all four of my little ones running to meet us with their bas-

kets full of blackberries. They had been out berrying, and your mother had a fine play with them, and then she came into the house and ate a bowl of blackberries and milk. I hope she was comforted a little, but when she said 'Good-night,' and kissed 'Tot' (I had washed her and combed her hair), the tears filled her eyes, and my heart ached for her as I turned into my poor little house, with my poor children all round me, and she, poor dear soul, with not a chick or child of her own, riding home so solitary.

I said to myself, 'I don't know what will come of it. Who knows but that Barnes may cause more sorrow still?'

1 watched your mother pretty close, and I could see from week to week that the loss of the child wore upon her. She was sad, and went about the house as if seeking for something she could not find. Barnes was living with his wife at Higgins's tavern, and the neighbors said that the child was not abused, but rather left to itself, and was playing in the up to his knees in a mud-puddle, sailing chips for little boats. He was ragged and dirty, and looked more like my children when I am out washing, than like the neat, clean pet of your mother. As good luck would have it, Barnes tended to those who are far away? Will not be absent all the wee

## The Future of Spiritualism. [Continued from Arst page]

proposition in religion; for it tells you that by whatever pathway you hope to arrive at the kingdom of heaven, that all paths lead toward the light, because the light is so infinite and eternal that you can have time. As in anolent days every road led to Rome, and every gateway led to Jerusalem, so every pathway, however tortuous, and winding, and full of bitterness, at last by experience brings you to the light. Is not this a larger hope for humanity than that which is narrowed down to one small way? When you find by your waywardness and wandering that the one pathway of light is the truth that is within you, and that if you follow the highest and the best that is within you, it will lead where all prophets, seers and sages have led you, is not that a greater hope for humanity? The gateway that led unto Jeru salem from the desert was so small that it was called the eye of the needle, and was so low that the camel when entering, had to enter on his knees. When the great teacher of Nazareth said : "It is easier for a camel to go through the eye of the needle then for a rich man to enter the kingdom of heaven," he said that which all people in Jerusalem understood. So when your pride is humiliated, when you turn unto the right way through a knowledge of the light that is within, does not that take away the spirit of mammon, and do you not really enter as does the camel, on his knees? This is the entire meaning of that statement. Yet the ignorant materialist scoffs, and says: "Oh! there is no such thing in the Scriptures that could mean anything, for it is impossible for a do not keep it locked up for your own exclusive camel to go through the eye of a needle. Had use, but when the master of music enters let they known their bistory better they would him touch the strings, and they will respond. have known the meaning of this illustration. So it is with many things at which people scoff: they build up a man of straw out of their ignorance and partial knowledge of history, then

proceed to knock it down. If Spiritualism is to be in the world as a factor in human life, how is it to affect you? Not only in physical science will it be possible for time and space to be overcome, but beyond the propositions of science, which now are truly wonderful, you will then not only be able to send the lightning as your message-boy, and make steam your beast of burden, but airships will come, new motors unfolded from the added knowledge of the forces of nature through science. These thoughts and inventions will come from within and above.

There is no science that can be dreamed of in human life, but what the knowledge of it is somewhere to-day, and those ministering ones wait for your minds to be sufficiently unfolded, for your perception to be awakened, so that you can receive this light; this you call "invention" and "discovery." So air ships may come in due time, for thought is a more potent that the thoughts of a single man (his will), Napoleon, ruled Europe, as his mind was the terror of kings. If the thoughts of an ambi. the highest angels. tious mind can rule a nation or a world, how much more potent are the thoughts of good. peace, and lo! peace will be there, for the hearts of humanity will be attuned to that thought.

It does not require a great stretch of the imagination to know that if your thoughts are in sympathy you can commune together in the same room without words, and even at a distance. Very often do people sit together, and and be happy?" We mean that what is possisilently think the same things; one will speak, and the other will say, "Why, that is precisely what I was thinking about." How often you find there was sympathy without a word being spoken. If that sympathy can exist with those who are sitting side by side, may it not be ex-

asked how she onme to write "The Gates Ajar," she said, "It was written through me," or so she is quoted. Yet she would not say she was a medium for all the world.

The greatest posts have often said that they depend upon the inspiration of the hour, when they understand that that inspiration is from a friendly mind, from a guidling intelligence. It does not detract from their importance because there is another and a higher messenger. The greatest minds are not afraid of lifting the ourtain behind them, for they know there are powers in the universe greater than they are, and they are not ashamed to acknowledge it. It is only the pigmy mind that puts himself and his small amount of external knowledge between him and the light of inspiration, and says: "Oh! I do n't want to be an instrument for giving thoughts; I want to create the thoughts." Then, my friend, you will have to go outside of the universe, and think all by yourself, to prove that you have created a thought, for as "there is nothing new under the sun," so there are no new thoughts in the universe.

The greatest aspiration should be to think the best thoughts, no matter who has thought them before, and if they are in some gifted mind, some God-like spirit, some transcendent nature that can think them through you better than you can think them, why should you object to that method of thinking them? To be the instrument of such inspiration is not to lose your identity, but to become as great as the thoughts that are expressed through you. If you have an instrument, and can play 'Yankee Doodle," or some little air or tune, giving all that the instrument is capable of, then you can see what are your possibilities. Do not fear, he will not harm the instrument; but it will respond all the more readily to your touch. So if Dante or Milton can give you a poem, if Beethoven or Mozart can guide your music, do not put them aside for your pigmy efforts, because the larger always includes the less. Inspired thoughts are the greatest, and reach man's needs the best: the highest truth. clothed in the sweetness of Olivet, reaches the lowliest and the grandest; greater than the thunders of eloquence given in words that cannot be understood, for in the power of that

mighty sympathy, that uplifting strength, it reaches the lowliest needs of the humblest child of earth. The exclusiveness of Knowledge, the exclusiveness of Inspiration, the exclusiveness of

Religion under the light of the dominant radiance of Spiritual Truth, will surely pass away. You will come to understand that the thoughts in the Universe are not simply floating around for some one to think them, but they are in the possession of some kindred agent than electricity, as is proven by the fact | mind waiting to be thought by that mind into yours, until, at last, the vibrations of perfect sympathy within and above shall bind you to

"Do you mean to say," says one who, perhaps, has been trained in another kind of faith, "that The time is coming when a man can think there is no soul that is not eventually to be saved?" We mean to say that there is no soul that is lost; that all are, in some measure, at the present time, included in the light of the Universe, and that if the Universe is not to include all souls, where will, where can they be? "Do you mean to say," one asks, "that all souls shall eventually perceive the truth ble for any soul is possible for all, and that if there is any place or state in the universe where any souls can be annihilated, "lost" or destroyed, then that may include you and me and all mankind; that what is for one must be for all in the great experiences of eternity.

ų.

Does not this change the ethical relations of Mrs. Towle, I shall follow your advice this charge the block and and his wife were gone to a muster, cattle this telegraphy of the spirit at last become the life? Does it not enlarge the hopes and aspiraher wicked-looking black eyes shone with a show, or something of that kind, and were to means of communion as now the electric tele tions of humanity? We do not go to the criminal the dungeon cell with the me age of immortality upon our lips, and say: "Unless you repent within an hour you go to perdition." but we go with the message of immortality and say : 'Your mother is here; she loved you when a babe; you wandered away from her tender care; she is in the immortal life, but you in soul are just as valuable in the sight of heaven as the highest angel; still, if you remain in the shadow, you are shut out from that mother's presence, from sight of her, and for a long period of time you may not even know of her presence; do you wish to be thus?" When you appeal to his manhood, to the strength of that primal affection, when you appeal to that nature that makes him allied to the greatest souls in the when, instead of laughing at or punishing your | universe, how his pulse quickens, he aspires to You may say that perception of truth is of the intellect; we say it is intuition; and that almost invariably that which is good and true appeals to human nature. One of the attendants in an Art Gallery in New York that is open at certain seasons for all the world of fashion and taste, said that she noticed one day a little newsboy who came in with a dirty face, dirty hands and feet, seemingly wanting to sell papers; but she saw that he was interested in the pictures, and in the statues, especially one beautiful statue white and pure as a lily from Paradise; she said, "Come in, my little fellow. whole life." Instead of annihilating her, as he if you would like to see the pictures." He reexpected he would with this remark, she re- plied, "Wait a minute," and he went away. you had told me you were blind." How dread-turned, his face and hands and feet were clean. turned, his face and hands and feet were clean. His intuition led him to know that he was not fit to stand in the presence of that image of purity with his soiled face and hands and feet. another had thought, every time he went forth So when people are told that they may have access to the highest truth and the noblest presence in the universe, they make haste to make themselves worthy; they proceed to cull out and reject that which is not in keeping with the highest truth. To appeal to the highest that is in the human race is the province of spiritual teaching, and to supplement that with all the knowledge and hope and fulfillment connected with the immortal world; to build the habitation of human spirit, not simply of the dust and one gen. carbon and nitrogen, they would not be- story high, but to build it of immortal poslieve it; but with greater knowledge of the sibilities reaching to the skies. If a man is elements they can understand it. So, when going to build a house and only makes a cellar, illumined from within they will say: "Now I you would say to him, "My dear sir, what are know the reason that at such a time I could not | you going to do? Why, you are only making speak so well because I did not have the inspi- something that will shut out the light, exclude ration: now I know why at certain times poe- all the gladness of the day." "Oh," he says, try came flashing through my brain, at other ["I want to be sure; I must have a solid foundtimes I could not possibly grind out a stanza to ation for my dwelling." "Uertainly," you resave my life." Tennyson was asked how ply, "have as solid a foundation as you like; many stauzas of poetry he wrote in a day? He | but up here is the air and sunshine; here should is reported to have said, "Sometimes I take six | be your dwelling; you can extend it ad infinimonths to write two stanzas; sometimes I tum." We mean this: the physical man is not write six stanzas in two days; it depends on the man that builds the real habitation, that the inspiration." When George Ellot was the structure that rises upon the material the structure that rises upon the material asked about writing one of her books she said: foundation (or seems to do so,) may rest upon matter as its basis, but Spiritualism tells" you, "Here are apartments that you have never

'I wish he'd do it this very night,' I muttered to myself; 'what's the use of putting things off that ought to be done?'

And, sure enough, it was just as I feared. The very next morning Squire Hale came to your father, and he hemmed and stuttered, and finally managed to say that he had some very unpleasant work to do; he hoped, indeed, some compromise might be made, etc., etc.

Your father suspected, and, as he said afterward, his heart sunk like lead, and he wished he had followed my advice at once.

#### CHAPTER VII.

OUR father could not believe it possible that Barnes would take away the child, to him.' but he left no stone unturned to prevent it. Squire Hale said 'It was too bad; he sympathized sincerely with your family; the law, which was framed for the good of the whole, sometimes bore very hardly in isolated cases, but he supposed there was no mistake that Barnes could legally claim his own child.'

Now it did seem to me that among all the corners and crannies and crooked places and knotholes and woodchuck nests that lawyers have to run into, he could have found one little hiding-place for poor Joe. But the Squire | take the child.' was looking forward to a seat in the legislature, and while he despised Barnes and pitied the child, and lamented the misfortune to your mother, he remembered that Barnes could that I had n't any tears to shed, and I knew control a great many votes in the vicinity of Higgins's tavern ; and if he, Squire Hale, could | do anything. manage his card rightly, Barnes would bring over all that part of the town to his interest.

Now it would not do to offend such a man; like other beasts of prey he must be gently handled, and the fur stroked the right way, and some food thrown him to keep him quiet The little fellow put his arms around them and altogether in a good voting condition. My man says that these office-seekers have dread- giving his hand to me he said, 'I'm ready ful hard work to keep their caravans in order now." 'lection times-they must give the lions big joints, keep sugar on hand for the elephants, dress up the monkeys, gorge the big snakes till they become stupid, laugh at the olown and pay him well, too; and, after all, like as not | dark to me when I thought of Pine Higgins as some ungrateful tiger will give a spring and his mother. But I marched on, hoping, though, bite his keeper, just when the poor man thought | and praying, that God in his meroy would take he 'd hushed him into a nice nap.

for the fall show, and he could n't well afford I meant that I hoped he'd make it his will to lose a lion like Barnes, so he threw him the prey that he roared for. It was nothing more nor less than giving the poor child to be devoured by wild beasts.

away. The Squire came up in the morning to tell your mother, that she might not be taken | ghost to night.' by surprise. He was a very mild-spoken man, and he looked that day like a picture of Jere- 'It's a pity if a father can't have his own migh I've seen, weeping for the sins of the child.' wicked.

shall do my best to aid you. Barnes will soon | Sunday school and have read your Bible; and late, apply Hall's Hair Renewer, a sure remedy.

triumphant leer that made me hate the critter. 'Tell Mr. Lee I have come for my child,' said Barnes, when he rung the bell.

When your mother found out who was to have the care of little Joe she felt worse than see what Pine wanted the brat for. He was ever, and said she could not give him up. I only a bother about the house, and he should was sitting at the window with the blinds be much obliged to me if I would keep him till closed, shaking my fist at Pine Higgins, and Pine came home. He must not go to Mr. Lee's saying in my heart, 'The devil will have you some day, you wicked Barnes,' when Betsey came running up---

'Oh! Mrs. Towle, I 've run all over the house for you. Mrs. Lee says she hopes you will be child back when I wished. willing to take Joe to Barnes; ye see, nobody

'Let him wait there till he's tired; I'm not going to give the lamb to the butcher.'

'But he must go. Barnes has a paper from Squire Hale.'

Who cares for Squire Hale? Did n't Jesus Christ say "Woe unto you, lawyers"? Such a thing may be right in Squire Hale's books, but it aint right by God's law book.'

'But the child must go-there's no mistake about that-and I think it's to save her husband's feelings that Mrs. Lee wants you to

I got up, for I thought to myself that if it must be done, I might as well be the one as anybody to do it; and my temper was up, so your mother would weep so that she could n't

'Come, Joe,' said I, 'do you want to go to ride? there's a pretty horse at the door.'

Now the child always took a fancy to me, and he came to me at once. 'Now kiss mamma,' said I, 'and say good-by, and papa, too.' and kissed them two or three times, and then

Oh, dear! how I groaned in my heart! I would sooner have laid him out for the grave. I could have done that and said God's will he done; but the child's future looked dreadful

that Barnes out of the world as soon as con-Now Squire Hale was training his caravan sistent with his will. It was a queer prayer. soon. As I was lifting Joe into the chaise, I said:

'There, Barnes, the devil has put it into your heart to take this child away from its I shall never forget the day that Joe went best friends; and as sure as I stand here talking to you, you 'll be haunted by your wife's

Pine glared at me with evil eyes, and said,

I did n't mind her words, but I looked her A sad affair, Mrs. Lee-sad indeed; but I'm | right in the eye, and said I, 'Pine Higgins, hoping we'll get Joe back in a few weeks. I you be kind to that child. You have been to

AN GENERAL

I asked the old man Higgins if I might take the child home with me.

'Yes, and welcome,' he said. He did n't -there were strict orders left about that; but I might take the child, and moreover, if I would keep him till Saturday, he would send me home in the chaise, and come and fetch the

I washed and dressed the child myself, and asked him into the house, and he's out there had hard work to keep the tears back when in the chaise, waiting for us to bring the child he said, 'Shall I see Mamma Lee and Papa Lee?'

> I told him yes, and he clapped his little hands and said, 'Then I'll stay all the time, aunty.' I'd no sooner got into my own home than I sent one of my girls for your mother, and then I righted the house and made things look as nice as I could. When your mother came she brought a basket of cakes and pies; and her pale face looked so bright when the child sprang into her arms and kissed her that it did my heart good.

> She stayed all night, and little Joe slept sweetly by her side. He was the same playful pretty child as ever, but I thought he was more rude; and once he startled us all, as Jeff was drawing him round in a little wagon, and accidentally run against a tree, by saying:

'D- the old thing!' and, not many minutes after, 'That's nice, by gosh!'

Your mother looked very sad.

Ohl dear Mrs. Towle, I can bear anything better than this moral poison for my boy-Mary's child l'

She wished me to have Joe with me as often as I could; but, dear me! what could a poor woman like me do against two such creatures as Barnes and his wife?

But I never had a chance to try after that, for in a few weeks old Higgins died, and it was found he had n't money enough to pay the debts, so the whole concern was sold out, and Barnes and his wife went to Boston.

That was a sad time for your mother, and I really believe it brought on the long sickness which followed.

Her child, a fine boy, died a few hours after its birth, and for many weeks your mother hovered between life and death. She was very feeble for more than a year, and your father took her to the 'Springs' and to the 'Mountains,' but it did n't do much good as I could see; but I thought to myself, if she could get her poor lost child back she would be well again.

Nothing was heard of Barnes for a long time. Your father tried in vain to find where he lived in Boston, and his employment.

[To be continued.]

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too

How many mothers know that they feel in their hearts when their children who are absent from them are in sorrow or in sickness. There were several instances, during the late war of the Rebellion, wherein mothers actually felt the pang of the shot that killed their sons; the power of sympathy being so great that this pang came to the mother the instant that the bullet entered the heart of the loved one.

All the other kinds of emotions, such as joy, may also be communicated, and time and space may finally be obliterated by this new force that is being awakened in human life.

There are those born with the gift of seeing (perceiving) spirits; there are those who have that gift awakened in later life; time will come children who play with companions invisible rise. to you, calling their visions imagination, or worse still, falsehoods, you will encourage this gentle gift. And we will say, these gifts are to become the possession of the entire world; for the time is coming when you will consider that any one who has not a spiritual gift is as unfortunate as you now think of any one who is born deaf or blind.

A great teacher, or rather a great speaker, in London (he could not be a great teacher because he did not know anything about Spiritualism) once said to our medium, "I never was aware of having a spiritual experience in my ful a life must be without a spiritual experieuce; but he did not know that every time he thought, every time he announced a truth that for the purpose of benefiting his kind, that was a spiritual experience. He breathed the air of a spiritual inspiration, just as our neighbor and friend, Robert G. Ingersoll, without knowing it, announces the social truths that are best for mankind, thinking that they came from the dust, when in reality they came from the skies. A great many people do the same thing to-day: they do not know what they breathe when they inhale the air; if some one told them they were breathing oxygen, hydro-"Oh! don't ask me about writing it; it wrote itself." When Elizabeth Stuart Phelps was

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#### BANNER OF LIGHT.

#### inhabited; here is a realm of life; vistas of loveliness of which you know nothing; here are beautiful chambers of intelligence, thought, aspiration, affection, that have been closed to you; go on, occupy your spiritual dwelling while you are here."

"But what good will it do? We only want 'one world at a time,'" says the great agnostic. But you want all of that world you can get, and many of you would like to possess more of it than you can possibly use, and you can do this in terra firma, but you cannot own the chemical properties of the air. When in the spiritual kingdom no one can possess more than he is capable of understanding or appreciating; he cannot exclude others from the ocoupation of this beautiful domain of the spirit. While you are here you must put a new interpretation to life, you must live in a new kingdom, like love, that guickens every attribute. and makes the sun to shine more royally, the leaves and flowers to be more beautiful. For this knowledge of the divine makes everything in nature more perfect; you understand one another better. Then the world will come to know that the story of Prometheus is no longer a fable; that immortal hands have kindled the fires of inspiration upon the altars of materialism where man has been enchained; that while the intellect has stolen the fires from heaven wherewith to kindle these material altars, angel messengers in the guise of ministering spirits, and the soul itself, proceed | typhoid fever, which we may hope by care or precau to unfetter the giant intellect that is bound in its own chains. You know that the stories of all pass through it. Yet the majority put the thought Grecian mythology are no longer fables. There are presences that abide in the upper air; and under the guidance of Infinite Love and Wisdom, may control the lightnings to do their bidding, may hand down potencies from the skies that shall awaken in you a knowledge of all that is around you, and greater than Hercules in your strength you will destroy the serpent that has wound itself around you in the coils of material life.

Oh, yeal the messengers above and around you at this hour predict the time will come when nations will be linked with nations in the great tie of human brotherhood, when, as Victor Hugo says, "You France, you Italy, you Austria, you Germany, you Judea, you India and Australia, you England, shall form a sisterhood of nations encircling the earth with peace." The time is coming when there will be one term for human knowledge. The great solution of all these powers will be enshrined and enthroned in the human will; when all people of every land shall look into the spaces above and the numberless systems of suns and worlds moving therein, and say: as these are governed by the force of one mighty law, so are souls governed by one mighty potency-even Love; Infinite, Eternal Love. The fellowship of human life; the fraternity of souls; the kingdom that unites the least with the greatest will be revealed; and no man can say to his brother man: "I am greater in the kingdom of life than thou," for all will be great in the Kingdom of Life Eternal.

#### IMPROVISED POEM.

(Subjects suggested by members of the audience,) "The Law of Communion," " Consecration," " The Gospel of Love.

What is the nature of the law That seek-th utterance in speech. And makes the spirit beyond the earth Strive the loved ones here to reach? That forms the golden lluk between Souls? 'T is not the form of clay That binds them with a chain unseen

But thought and pure affections sway. And these the impulse ever find To make communion mind with mind. What is it that maketh the heart Long for the messenger to come, The coveted word to impart From the beloved ones at home? Because each spirit yearns to each Though a thousand miles may intervene; though not beyond

# The Reviewer.

THE SPIRIT WORLD. By Florence Marryat. Sequel to "There is No Death." Published by C. B. Reed, 164 Fulton street, New York City. For sale by Colby & Rich.

"Show us our dead! Give us some sign that they still live, and that we shall live with them!" Such are the opening words of "The Spirit-World," which Florence Marryat describes as the cry of mankind, who, wandering from one creed to another, stand to day aghast before the mountain of assertion, value waiting for some answer that shall rob death of its terrors, and bring peace and hope into the life. Nor has she made a mistake, for the world never needed a live religion as much as now, to take the place of effete systems that are fast crumbling into dust. "There is no death," suggested in its recording of authenticated phenomena a possible solution to the question, "If man die, shall he live again?" and the author has in this sequel to that preëminently popular volume gone into the philosophy of Modern Spiritualism in a manner that is so reasonable and clear that no one can read its pages without feeling to thank her for having the courage to voice what every intelligent mind has so long felt.

If the secret of helping others consists in express ing their thoughts so clearly as to stimulate still further inquiry and deeper thinking, then has this point been achieved in "The Spirit-World"; for after devoting several chapters to various correspondents and critics, the author proceeds to prescribe the cure for death and to "sift" theological claims in a most unique manner. "Death is not like the smallpox or tion to escape or overcome. It is inevitable-we must away from them, as something not to be alluded to; they shudder when they hear it mentioned. That with which they must all become acquainted, is thrust out of sight, as if it were their greatest enemy that which their religion teaches them is but the en trance to an eternity of happiness, is avoided as if it were, indeed, the beginning of the typical hell, which has been thrust down their throats with no better effect than to make them dread the idea of passing into the presence of their heavenly father. Now is the fault in the religion or the teaching? If they be lieve the religion, why do they fear death? If they do not believe the religion, is it because they feel it is not true-that heaven and hell, as they have been represented to us, are 'bogies' set up the better to keep us under the thumbs of our spiritual pastors and masters, and prevent our inquiring and learning for ourselves? You will find in the history of the churches, the people have been exhorted to place their judgments and consciences in the hands of the ministers, and that it is not only the Roman Catholic church who has arrogated to herself the virtue of infallibility; each in his own way has done the same from the Calvinistic church, with its horrible doctrine of election by grace, to the lowest psalm-singing conventicle, whose teacher shricks hell-fire and everlasting burning into the ears of its ignorant congregation. But thank God there is a better and more reasonable view of the matter than these; and if Spiritualism served no higher purpose than to dismiss this causeless fear of death, and what comes after it, from the minds of men. it would accomplish what nothing else before it has done."

Could there be a clearer arraignment of the present theological situation than the above? It is an acknowledged fact that the illiberal church has advocat ed immortality for the saint or the sinner, one quite as insulting to human intelligence as the other, while the liberal church has declared that man does live after death, and is gradually coming to Spiritualism to prove the assertion.

Some advanced thinkers have been, and are to-day teaching Spiritualism without either the grace or the honesty of giving that movement the credit of having done their work for them; and the numerous psychical societies, with their clerical leaders, are nothing more nor less than so many attempts to make a fitting excuse for these public teachers to creep in and gather the harvest of what the unrecognized spiritual worker has been doing during the last half century. One demonstration of spirit return is more potent for good than all the theological theories put together.

What the world needs, and is fast demanding, is not a revised Bible, not an elaborate creed nor imposing ceremonial, but a few clearly-demonstrated laws of spirit-return, which shall bridge the chasm death makes, and bring humanity face to face with its own. This is proved in the Spiritualism of to-day, as thousands of witnesses can attest, and is a matter not of priestly asseveration but of individual experience. which can be repeated every hour.

pelled, and the whole world is illumined through that apiritual aun, whose clear rays reveat the good in all and the ultimate destiny of the human soul.

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JOHN WM. FLETCHER. 108 West 43d stree', New York City. Sept. 24th, 1804.

#### October Magazines.

OASSELL'S FAMILY MAGAZINE .-... 'A Day Dream " is the title of the attractive frontispiece in the late issue. " Identifying Oriminals" is the opening paper; The Thing at Boggart's End" is by J. T. Kingsley-Tarpey; "The Clearing of the Mist" is continued in two chapters; "Sun-Spots" is by Prof. Sir Robert S. Ball; "Miss Lucretia's Mistake," by M. Payne-Smith; "The Royal Highlands" is beautifully portrayed; "A Little Misunderstanding" is a pretty story by Mary Bradford Whiting; "Borrowed Plumes," by John K. Leys, is quite interesting. There is a large amount of other matter. The Cassell Publishing Co., 31 East 17th street, New York.

THE LADIES' HOME JOURNAL.- With the coming of fall, this well-known publication is filled with all that attracts. There is much for the home, a good deal about fashions, quite an assortment of romance, much of healthy advice, good common-sense hints, a large amount of poetry, and a complete migazine withal, The music this mouth is "Rose-buds" waltzes, by Arditi, than whom none is better as a composer. The editorial matter is able, and diversified in subject. W. D. Howells continues his "Literary Passions" with fine success. The Curtis Publishing Co., Philadelphia, Pa.

THE HOUSEHOLD.-The ladies will read every letter in the latest issue of this entertaining magazine with great earnestness. The variety is sufficient to please every lady. All the new styles and modern ideas are given with accuracy and minutely. None of the articies or stories are long, yet all are of such volume to entertain. Holiday buyers and makers of gifts will find ample opportunity to gratify their tastes. The Household, 110 Boyiston street, Boston.

THE MAGAZINE OF ART .- The general excellence of this well-known magazine is sustained in the piesent issue. "The Lovers" is a fine photogravure used as a frontispiece. In the private collections series in Glasgow and West Scotland, Robert Walker writes of the Cormal series of works. "The Wonder of Siena" is by Lewis F. Day. "How and What to Read by Art Students" contains wholesome advice from J. E. Hodgson, R. A. Will H, Edmunds reports the "International Exhibition of Book-Bindings" at Holborn. 'The Salon of the Champ de Mars" is by Claude Phillips. "Dante Mourning for Beatrice" is engraved trom the painting by Rieder. "A Galaxy of Statu-ettes" is by R. Jope Slade. "Bolton Abbey" is by Aaron Watson. The Cassell Pub. Co., 31 East 17th street, New York.

THE QUIVER -" A Good-for-Nothing Cousin," by Margaret S. Fall, and "A Prince's Part," by Eliza Turpin, are continued as serials. " Parade Services ' relates much of interest regarding the Queen's regu lars in army and navy. "That Peaceful Time," by Rev. A. K. H. Boyd, reaches a conclusion. "Sweet Content " is by Sydney C. Grier. " Belinda's Baby " is concluded, and refl-ets credit upon the author, E. S. Curry. "How to Brighten Life" gives hints to victims of the humdrum of life, and is by Mabel E Wotton. The Cassell Publishing Co., 31 East 17th street. New York.

RECEIVED: MISCELLANEOUS NOTES AND QUE-RIES. Published by S. C. & L. M. Gould, Manches ter, N. H.

#### Woman Suffrage in New Zealand.

At the recent election in New Zealand women for the first time in the colony voted on an equality with men, and no distinction whatever was made between sexes, every one over twenty one years being eligible to vote. The candidates had committees of ladies as well as committees were as keen as the oldest elec-tioneers in bringing voters of their own sex to he polls. They made provisions by which any woman

They made provisions by which any woman having a baby had a member of the committee to relieve her of family cares while she was re-cording her vote. The women had their own committee rooms and complete electioneering organization. It has frequently been objected that it would be impossible for women to go to the polling booths on account of rowdyism; but there was nothing of the kind. No pro-vision was made for separate polling places for women. They went to the same booths as the men and in no single instance was there any men, and in no single instance was there any annoyance.

So far as administration is concerned, the experiment has been a complete success. It was suggested when the act was passed, that was suggested when the act was passed, that means should be taken to ascertain how wo-men voted, which could have been done with-out violating the secrecy of the ballot by hav-ing separate polling booths, or by issuing to ladies ballot papers of a particular color. Noth-ing of the kind was done, so that the precise effect of the woman's vote is a matter of con-ingticative. iecture jecture. It has been said that if the franchise were given to women they would be influenced largely by character, and would take care to banish from politics men of notoriously loose lives. It is claimed this has been carried out in the present election.—The Presbyterian Messenger.

#### BEFORE DEATH.

How much would I care for it, could I know That when I am under the grass or snow, The raveled garment of life's brief day Folded and quietly laid away; The spirit let loose from mortal bars And somewhere away among the stars; How much do you think it would matter then What praise is lawished upon me, when, Whatever might be its stint or store. It neither could help nor harm me more?

If midst my toil they had but thought To stretch a finger, I would have caught Glady such aid to bear me through Some bitter duy I had to do; And when it was don-, had I but heard One breath of applause, one cheering word— One ery of "Courage!" amid the strife, So weighthed for me with death or life— How would it have nerved my soul to strain Through the whirl of the coming surge again.

Through the whirl of the coming surge again. What use for the rope if it be not flung Till the swimmer's grasp to the rock has clung? What help is a comrade's bugle blast When the pearl of Alpine's height is past? What used that the spurring pean roll When the runner is safe beyond the goal? What worth is eulogy's blaudest breath When whispered in ears that are hushed in death? Nol Nol I fyou have but a word of cheer Speak it while I am alive to hear! -Margaret J. Preston.



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What is it that makes you long to burst The bated bond of human clay, To find your loved ones last and first In that kingdom not far away? It is true aspiration given; And they by love can ever come, And through the inmost light of heaven Commune within your earthly home.

Communion is the law of love, Of blessed faith and sympathy, In the true kingdom from above. In the true life that is to be. No dull words will need be spoken To give the loving message forth, No silence need then to be broken As now on the dull air of earth; But the perfect law of sympathy The true Law of Communion be. "CONSECRATION." No human power can consecrate A life unto the Lord; No spoken ceremony give To Truth its notent word. But the soul alone is consecrate That hath conquered selfishness and hate,

And cast aside the narrow bonds And fetters of the earth: To live in the exalted state Of knowledge and true worth. To be even the lowliest one In the service of the Lord, This is consecration's light, This Truth's holy word.

The Gospel of Love alone must be Worn as a garment bright; A crown with which to wreathe the one Baptized in Truth's blest light. And man must learn the law that man Is his brother here below; And that in the Creator's plan The Gospel of Love must flow Unto the lowliest human state, Conquering strife, and pride, and hate.

There can never be another law Of consecration here Than to seek Truth without a flaw, Eternal and most clear; The highest that you know must be The work you do to-day, And the gospel of heaven's perfect love Will light you on your way.

Theh not only upon Olivet, Or beneath the mystic tree Where Buddha learned self to forget. In love for Humanity. But at each sacred shrine and place Where'er your lives must move, Be ye consecrated by the grace Of truth and perfect love.

BENEDICTION. May every spirit in mortal life be attaned by the aspirations of the hour to receive the inspirations from above and within, until between mind and mind, spirit and spirit, soul and soul, there shall be no barriers in time nor eternity. Amen.

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"He talked to you of an indistinct, undefinable heaven, situated he knew not where, governed by laws he would not tell, subject to what conditions he did not know."

"Did that comfort you?"

No; you still cry, "Show us our dead, give us a certainty of a life to come."

"The dead are not dead. They stand in the our mids to-day! I, who write these words to you, have seen them, conversed with them, handled them; and I would not part with the knowledge thus gained, for all the good the world could give me."

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In speaking of professional mediumship she quotes a correspondent thus: "But I wish there was no money business about it. Money and Spiritualism should have nothing in common. Directly the money question creeps in, it makes one think there must be fraud."

But why? There is not a greater or even more continuous set of beggars than the clergy of the English church; but are they necessarily fraudulent because they draw their quarterly stipend, or rush from a poor parish to a rich one because it pays them better? And why should mediums, who expend far more strength on the exercise of their profession than any of the clergy, be grudged the reward due to their great work?

Her ideas of the best method of bringing Spiritual ism before the public are both logical and sound, but they can hardly be realized until the Spiritualists themselves endow their movement with something of dignity, and there is a union between the cause and the advocate. Now mediums are left to " go it alone" to a great extent, and are not identified with the general movement as they should be.

"The Spirit-World" is a book that will be widely read, talked about and criticised, but it will be able to stand all this, and will, in consequence, stimulate greater inquiry into a subject that has but to be un-derstood to be accepted. Every Spiritualist who has the cause at heart should thank Florence Marryat for her courage and eloquence, and take fresh courage to fight on until the shadows of ignorance are dis"My Sick Sisters,

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#### Faith in Humanity.

Two of the most widely traveled men of the with people of all races, nationalities, religions, tribes and tongues left them with a better or worse opinion of human nature and life, fall into that mental and moral disease of skepticism and pessimism concerning man and his affairs which a certain class of people flourproof of a little, fastidious, angular mind or a bad heart. So says Rev. A. D. Mayo in a recent discourse in Boston on the peril of loss of faith in man. The loftiest minds, said he, that have taken an observation of our humanity, leave us with a profounder fear, shame and repugnance at the evil which is in man, but with a broader view of his capabilities and a grander hope of his destiny.

## Which are the Happier?

It is as easy for the Orthodox preachers to ascribe their failure to impress the popular mind or even to arrest the popular attention to what they indiscriminately call "infidelity," as it is to utter any of their worn platitudes fore in modern history, is the dominant feain the pulpit respecting the future life. And ture of the discussion of the times. He rethey ordinarily know just as much of one as ferred to the existing profound impatience of they do of the other. They feel obliged to resort to all sorts of inventions in order to keep up their end. One says one thing, and another says another, in the utter confusion of thought that has overtaken them. One says, for example, that the men who are laboring to destroy Christianity are not happy, or do not grow happy. He admits that they enjoy a certain exhibitation while their books bring them profit, and while crowds of men are willing to applaud, but that, as life wears on, and the probable effects of their teachings on society become revealed to them, they grow very despondent. And he quotes M. Rénan to substantiate his assertion. And then he goes on to tell how unhappy those people become who, after much searching and trouble, part with their "cradle faiths," but that "the laborers on the Christian side have no such gloom." and that "we grow cheerful as time goes on,'

and so forth. Let us stop and look at it a moment. Among these so-called "infidels" we have good reason to believe that this clergyman classes Spiritualists. He would place them with those who are trying to destroy Christianity. But, on the contrary, Spiritualists are those who seek to bring Christianity to the proof and to put it in common practice. In this respect he is certainly drawing on his imagination for his facts. Whatever Materialists may either be doing or be charged with doing, we can assure him that Spiritualists are filled with joy and delight. They have this feeling, for the reason that the cause they believe in and espouse is making at the present time such rapid progress everywhere that the Christian ministers are unable to extract "happiness" enough out of their creeds to suit their church flocks on funeral occasions, and therefore are forced to preach Spiritualism themselves at such times! This is but a patent fact, and one that is continually growing to larger dimensions on all sides of us; and it does not appear to make the ministers more happy, but all the time less so.

This is an old habit-at some future time not far off it will be called a trick-of the Orthodox preachers and their assistants to try to frighten people out of their beliefs when in the vigor of health and the full possession of their faculties, by telling them they will not think as they do when they come to die, and that they are secure only as they adopt a deathbed belief, which is simply what the ministers themselves choose to give to them. This is the very essence of ecclesiasticism; the imposition of belief by authority; the putting of fear, based always on presumed ignorance, above reason and the inborn instincts of faith. This it is that Spiritualism has come to destroy.

#### The Secular and the Religious Journal.

What the Herald of Gospel Liberty says on the subject of religious papers is sensible and just in the highest degree. It insists that the religious paper is in no sense a competitor of the secular paper, which is strictly true. Long before the religious paper has reached the reader the daily paper has compassed sea and land to find the news and brought it to his table. That such an one has jumped into the Niagara, or such an one has defrauded a bank, is not intime being asked whether their experience formation that directly concerns us or is of any particular value. All of what is called news to-day is washed away by the recurring tide of the happenings of to-morrow. Such daily both answered unhesitatingly, "Better; the events as enter into the life of the people and more we know of men the better we think and become a part of the current history of civilizathe more hopeful we are of humanity." And tion ought naturally to find interpretation in same opinion, in proportion to their enlarged ant, trying to find the ways of the spirit in the experience with men and human affairs. To movements of the world. All this of course demands ability, and such as but a few of the stronger journals can command. But even the denominational paper is more and more shaking ish as an evidence of superiority, is decisive itself loose from provincialism of the churchly order, and becoming the organ of "the spirit" rather than a special pleader for a sect; it is being moved by the spirit of the age. All of which is according to the enlarged view and the liberal spirit. It is encouraging to encounter such an expression of the larger thought in a professedly religious journal. It shows conclusively that the spirit of the age is working everywhere, visibly and invisibly, and cannot be successfully resisted.

## Bishop Potter and Social Unrest.

The annual convention of the Protestant Episcopal Church in the New York diocese was addressed by Bishop Potter, who referred to that vast social unrest which, as never berestraint, and the eager and often flerce demand for a larger license of thought, association and of action; deplored the tendency in the home of parents to lighten their influence on their children till only a ghostly simulacrum of the earlier forms of family government was maintained; was of opinion that in the State the very foundation of the social order was threatened by those who wished to raise up mankind as a mass, rather than work patiently for the reformation of individuals; and thought this demand for a larger liberty was being pushed in the Church to the veriest limit of safety to its ordinances and "solemn vows.'

His remarks may be regarded in these directions as squinting toward pessimism, but he looked other matters boldly in the face. It should be clearly stated, he said, that there are such things as unjust combinations of employers, a veritable tyranny of capital, profound indifference to the hardships of the man of scanty wages and scantler privileges. Our duty in the social order is to help to make those hardships tolerable by an inexhaustible sympathy and a never-tiring helpfulness toward all within our reach.

#### Woman and the Public Schools.

In an address by A. T. Ankeny (Minn.) on Normal Schools," it is truthfully declared that the public schools of this country have done a great work in the equalizing of the sexes. Liberalism in this direction is spreading fast, and in many States women may not only vote upon measures referring to these institutions, but may hold office pertaining to their management. He further says, with eloquent brevity:

"Like the strong man of old, she [woman] has in this respect pulled down the pillars of a temple which denied her protection, but unlike him she has not been buried in its ruins. Here is the beginning of a social revolution, the ultimate consequences of which no one can fore-see. One result already seen is this: In a school district of twenty-five thousand pupils, and expending annually under the direction of both sexes nearly a million dollars, one of the per-sons who so successfully perform this duty has not in another direction the slightest voice in the selection of an alderman or the enactment of a law. If it be wise and expedient in the one case, who can say that it would not be in the other? If the great State of Minnesota can [as it does] securely entrust to women the most sacred and most important of all its in-terests-the education of its youth-what think you the rising generation will do?"

## Lend a Hand.

It is the duty of every Spiritualist to assist in supporting THE BANNER, We say this in no complaining sense, but as a principle.

THE BANNER is most needful and valuable for the reason that it keeps all in touch with the great work now going on throughout the world for the help of Spiritualism.

It makes coöperation between reader and paper, consequently sympathy and growth.

It broadens and deepens spiritual life as no other agency can. An intelligent Spiritualist can always be rec-

ognized by the closeness of his intimacy with his weekly paper.

Bor There is no doubt as to the constitutionality of the question of woman as a citizen. In the year 1883 the Supreme Court of the United of an acknowledgment of the source. But as a States decided that women are entitled to suffrage by virtue of citizenship. The court views in instinctive recognition that its readdeclares in Wallace, 16, "a citizen of the United States is thus made a voter in every go further sometime, and make an open-breast- summoned before the sheriff's court for neglecting to State of the Union," thus throwing aside ed mention of Spiritualism as the Revelator send her eldest child, eight years old, to school, all men of large observation and reflective ca-pacity and humane feeling must be of the secular press, calmly and thoughtfully observ-the presence of the mode of the secular press, calmly and thoughtfully observ-frage. If the friends of the Woman Suffrage step will be countenanced by the mass of its when it shall feel—as it will in time—that the step will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its when it shall feel—as it will be countenanced by the mass of its cause will now take hold and educate the people as to their duty of remodeling State constitutions, in order to bring them in harmony with the decision of the Supreme Court, universal suffrage can be accomplished. It is a sacred duty incumbent upon every woman to insist upon her rights in this direction, and there is no better time to enter upon those rights than when other important questions are being discussed and settled.

#### Admissions by Dr. Briggs.

Rev. Dr. Briggs of Union Theological Seminary was the principal speaker on Churchlanity at the recent autumn meeting of the Connectiout Valley Congregation Club at South Deerfield, the attendance being a large one. He told his hearers that the Protestant church had been even more intolerant than the Roman, and that the Catholics were far in advance of the Protestants in managing the financial affairs of the church. He likewise declared that the Protestants could well dispense with fifty thousand of their ninety-nine thousand clergymen in this country, and with \$200,000,000 of the \$549,

000,000 invested by them in churches. This great Presbyterian "heretic" insisted that there was nothing in the New Testament that prevents all churches from coming together. He said that for years he had agreed with the authorities of the Catholic Church to a certain extent in their interpretation of the Scripture: "Upon this rock will I build my church.' Peter was the first Christian to put in place after Christ. Others follow after. Many of the terms in the Testament are really synony. mous. They all teach Christian unity. He spoke of the statistics of our Protestant churches as startling; they show that if the present management of them continues bankruptcy is inevitable.

#### Biography of Mrs. Richmond.

We are informed that an interesting and historically important record of the life and labors of Mrs. Cora L. V. Richmond will be ready for the public by the middle of November, 1894. The work will contain about five hundred pages, and will cost \$1.50 per volume. Those desiring copies of this book-which will be filled with valuable reminiscences of the past forty-three years-should send their orders direct to Mrs. Richmond at Rogers Park, Ill.

1997 Religion, in these modern times, is fast losing its theological, and putting on a practical significance. Men now-a-days have come to understand and to feel that the man of science who seeks for the God-made fact is a seeker after religion; the artist who loves and creates the beautiful, is a seeker after religion; the statesman who wants to make the crooked things straight and the rough places plain, is a seeker after religion. John Stuart Mill, the skeptical utilitarian philosopher; Ruskin, the fervid apostle of the beautiful and the just; Dickens and Thackeray, the satirists of "the world, the flesh and the devil," and the "champions of the unhappy and the poor; Carlyle, thundering against shams; Tennyson, singing of ideal things; Herbert Spencer, feeling after the abiding laws of life; Huxley, Darwin, Tyndall and Wallace, the high-priests in the divine temple of Nature-these, as well as the great liberal teachers and reformers-yes, and the great army of the world's toilers who are conscious of no sanctity, but only try to live sim ple and honest lives-were or are comrades all in the march toward Religion and Heaven and God. And each one had or has, consciously or unconsciously, for his guiding star, the same bright ray of light from the eternal, that has never yet shope in all its loveliness upon the sons of man, but is shining and will go on shin ing unto the perfect day.

Ba One of the most significant events show ing the wide-spread influence of the Spiritual Dispensation in this modern day is the printing of the remarkable editorial which we quote on another page from the columns of the New York Herald. The very cream of the revelations made by revenant spirit intelligences is great metropolitan daily gives vent to such

## NEWSY NOTES AND PITHY POINTS.

HE PHILOSOPHIZES. "We've enough to eat, And enough to wear; We've each other, Swert, So why need we care?" SHE REBUKES HIM. " We've enough to eat," She sighed, " that's true; But enough to wear!-O you great goose, you!" -Pucke

Gen, George Stoneman, a United States cavalry officer of note during the civil war, recently passed from mortal life from his home in Buffalo, N. Y.

Instead of free competition resulting from the work-ing of the combinations, the field of competition is steadily diminishing in area, and the prospect is that before long nearly every industry will be in the pos-session of a trust, combine, or other form of strict mo-nopoly. And then what?—*Cleveland* (0.) Plain Dealer.

A French manager has brought Auber's great opera up to date by announcing " Fra Diavolo; or Brigandage in Sloily."

Every man's house is his castle, but every man can't be king of Ashantee.- Texas Sandwich.

General Booth of the Salvation army, and his captains of either sex, have been officially declared to be ministers of religion within the meaning of the law.

IN A CHEAP RESTAURANT. - Grump -" Do you call this steak fit for a Christian to eat?" Watter-"We hain't anxious about de 'ligion ob our custom-ers, boss."-Truth.

The late Comte de Paris will always be remembered in the United States with interest and kindness on account of the fact that he and his brother, the Duc de Chartres, served on the staff of Gen. McClellan during the first year of the civil war, displaying marked courage on several occasions, and declining all pay for their services.

The Japs are severe When they get on a "tear," And daily their valor increases; With bullets that tell, They are going pell-mell, And breaking old China to pieces! —Indianapolis Journal.

A trite Jewish proverb says that he who teaches not his son a trade teaches him to be a thief.

I have just been conversing with one man, to whom no weight of adverse experience will make it for a moment appear impossible, that thousands of human beings might exercise toward each other the grandest and simplest sentiments, as well as a knot of friends or a pair of lovers.—*Emerson*.

We have a "New Italy" at the North End of Boston-since the inhabitants of the older one across the seas are becoming crowded to density, 270 people to every square mile of territory being the average.

An examiner in an Euglish Sunday school associa-tion lately received from a small boy an account of the entry of Christ into Jerusalem and the incident in the Temple, which was guite correct exceepting the con-clusion, which was a startling transposition. He said: "Jesus drove them out of the Temple, saying, It's written, My house shall be called a den of theives, but ye have turned it into a House of Lords."-Chris-tion Breaker. tian Register

"Coln-secration" is a good word to be adopted by believers in the Cause-if they would see Spiritualism increase more abundantly.

It is an historical fact that the first rocking chair vas made in Kingston, Mass., by a farm hand, in 1780.

The West should be wise rather than cultured. Wisdom is democratic, culture is aristocratic. Wis-dom is knowledge of principle, culture is knowledge of forms and accepted conditions; the contention is world-old but necessary.—Hamlin Garland.

Book News boldly asserts that our facetious friend Mr. John Storer Cobb-whom THE BANNER readers know is a strong tower in defense of cremation as the right method of disposing of the dead-was not long since heard to remark that cremation was the last thing he wanted done to him.

Lowenstein (despairingly)—"Rebecca, I hat failed in beezness." Mrs L. -- "Vell. do u' put on dot long face. vas n't one of your creditors."—New York Sun.

Miss Abby A. Judson's works, "Why She Became a Spiritualist," "From Night to Morn," and "The Bridge Between Two Worlds," all of which are convincing of the truths of Spiritualism and helpful to given therein-minus presentation (of course) the Cause, are selling very auspiciously. Her books can be had of the author at Cincinnati, Ohio.

It is recorded by transatlantic exchanges that in the Island of Islay, Scotland, recently, a woman havers demand such matter, it may be trusted to ing three children and a sick mother to support, was miles home to find her mother dying through neglect.

The worst man or woman in Shakspeare's mighty gallery of representative people has a conscience below the crime. He portrays no monster among his foremost characters. It is a common habit to disparage or denounce entire classes of people on the ground of differences of opinion, social station, or personal habits. The annoyance of our form of government is that really superior people are compelled all the time not only to hear the infinite twaddle of excellent folk who really do not for its signification. And as for its acting as a know what they are talking about, but to spend life in fighting opinions and notions which history has demonstrated to be only the rubbish of opinion on all departments of living.

This world, at best, is only the kindergarten in the education that proceeds through eternity; and man's most rational theories about everything are little beyond the guesses, the conceits, the prejudices and the whims of early childhood. Underneath his life of to day lies the boundless capacity of his everlasting childhood of the father of all. Life in this world to day is a condition so different from existence in any age of the past, that every wise man must expand his philosophy of human nature and human affairs in favor of faith in man, or be condemned with shame, to take a lower room.

No sane man does or can believe in his own ing of good and evil motives in himself, and can be and intends to be a better man than he now is, according to his own light.

Herein is the soul of wisdom: To become, every year, more sensitive to the taint of evil. more appreciative of the beauty of holiness; to hate the evil in the world with a perfect hatred, while you recognize the divinity that is in man, the mighty resources and capabilities in human nature, and the steady triumph of truth over falsehood, right over wrong, beauty over ugliness. Let us not yield to this terrible temptation of losing faith in man. Man here in America is the same creature as man everywhere. Everywhere he is God's immortal child, now in the infancy of his eternal career.

And who shall say that the inspiring, uplifting and outbroadening influence of MODERN SPIRITUALISM is not the chief factor of good in that movement which universal humanity has agreed to call the Spirit of the Age?

#### Execution by Electricity.

The new term "electrocute" is justly abominated, as much for its composite elements as more powerful factor in the suppression of crime by exciting a greater dread of its ultimate penalty, it cannot be claimed that it has done anything of the kind. Men are now con-

sidering more seriously than ever before whether a community possesses any right to put an individual to death under process of law. It is this growing feeling of hostility to capital punishment that has caused such long delays, first in the conviction and then in the punishment of murderers. And it virtually helps them to a final escape from all punishment.

What has been named "electrocution" is or is not a killing, according to circumstances. The new law seems to have taken the business out of the hands of the law and put it in those of electrical science. Even the law itself is not sufficiently intelligent to decide whether the electric current does the required executotal depravity. He knows the strange blend- | tion which a criminal is condemned to suffer. or does something very different. In the conthe force of circumstances that account for fusion of opinion and sentiment on the whole his own spiritual estate. And he knows he subject, it is not at all unlikely that the new scheme will be abolished altogether, and a more just and humane, and therefore exemplary punishment-imprisonment for life-substituted.

> The pains of life are many, and the struggle with wickedness is hard, and its course is marked with sorrow and tears; but assuredly its deep impress upon the human soul is the indispensable background against which shall be set hereafter the eternal joys of heaven.

Mrs. Stoddard-Gray and son have just arrived at their home in New York City, after a successful trip to Lily Dale, Rochester and Buffalo. See their card on seventh page.

W. J. COLVILLE's recent lectures in Buffalo, Dunkirk and Lily Dale, N.Y., have been largely attended. The Buffalo daily papers have given most favorable reports. The lecture on Wednesday evening, Sept. 26th, in the spacious and beautiful lecture-room of the Genesee Hotel, Buffalo, was crowded with the thinkers of the city. Lily Dale meetings closed Sunday, Sept. 30th, [report next week ]

Mr. Colville's address is now 1123 10th street, N. W., Washington, D. C. He will lecture the four Sundays of October for the Religio-Philosophical Society of Baltimore in Raine's Hall, at 4 and 8 P. M.; also three intervening Thursday evenings at 8. A report of his work in Washington will convince our readers that the Capitol City is just now quite alive to the consideration of spiritual themes.

107 The government of Saxony (Germany), so we note, has commenced a career of persecution against the spiritualistic mediums and spiritualistic societies of that country-taking the singular, utterly incomprehensible and 'double-barreled" ground that the meetings injure the mediums, and both meetings and mediums join to visit dire physical and other injuries upon themselves and the generality of citizens. This is on a par with the declarations of the government's attorney in the recent prosecution of the highly respected and success-ful German "Schlofer" Jost-i. e., that all his witnesses, who clearly testified that they were oured by him. were deceived, and so misled by hypnotism, etc., that they thought they were well (made so by the "schlofer"), when he (the prosecutor) was competent to tell them they were not l

107"I predict," said Rev. Dr. Rexford, at the laying of the corner stone of the new church of the First Universalist Society in Roxbury, "that before this corner stone shall be unsealed and its contents made known to some future generation, all the enlightened forms of Ohristianity will look upon Divine inspiration not as limited to any particular class of people, as in the ancient day, but as a divine breathing into all devout souls, no matter what the form of worship or the name they bear in the religious lists."

A lengthy report of the doings at Camp Starlight, Shelton, Conn., owing to its receipt at too late. an hour on press day, will be published next week.

patrons.

The landed proprietors and smaller nobles of Germany have found that agricultural and business troubles are trenching on their incomes, and are reported to be falling away from their young emperor, whereat he, in a recent speech, bids them come back to surround the steps of the throne. Never in modern times, says a secular journal, has the divine right of kings been more bluntly asserted, or the nobility been more soundly rated for discovering that their interests were not identical with that of the monarch. But Prussia is a constitutional monarchy, and sharp talk, even from the throne, cannot frighten people who understand their rights.

ET Read what the guides of W. J. Colville have to say on our sixth page concerning "the astral body," etc.

#### World's Food Fair.

The World's Food Fair opened at Mechanics' Building. Boston, Monday, with all the ceremony possible to such an occasion. The Governor and his staff, Rev. E. A. Horton, the retail grocers of Boston and vicinity, Lowell and the Old Colony districts, made the event a momentous one. E. N. Lafricain's Naval Brigade Baud gave excellent music, and thousands of people enjoyed the opening exercises with great zest. The Fair is in excellent shape, and worthy a long

and full inspection. The attractions are many and various. It will remain open through the month.

A New Book is contemplated by Moses Hull, as will be seen by reference to the article headed " Encyclopedia of Biblical Spiritualism" in another column. Mr. Hull is preëminently "at home" in the field which the projected volume proposes to occupy. He now asks the Spiritualists of the country if they wish such a work. The encyclopedia cannot fail of interest as to treatment, and reliability as to statement, and we trust subscribers enough may be found to warrant its publication.

J. S. Pessenger of Brooklyn, N. Y., writes that he has seen a remarkable test in the form of materialized lace, produced at the residence of Prof. Bartlett. The lace is perfect in every way except that the fibre is continuous instead of being woven in meshes apart. Mr. Pessenger says that the Brooklyn friends are preparing for a vigorous winter campaign, and attests to the great satisfaction the Cause of Spiritu alism has afforded him.

EP- An announcement of Dr. Bland's political novel Esau." will be found in another column of THE BANNER this week. This book-as well as also his more recent work, "How to Get Well and How to Keep Well"-is for sale by Colby & Rich.

As will be seen by her advertisement on our fifth page, Mrs. M. T. Shelhamer-Longley has returned to her former home in Dorchester District. this city, and will bereafter give sittings by mail. Mrs. Longley also lectures and attends funerals.

The Vermont Convention, held in Montpelier, Sept. 21st, was a great success. A full account will appear in next week's BANNER.

A dispatch dated Oct. 1st says that several Havana towns were inundated, 200 people drowned, 3,000 families rendered homeless, and \$4,000,000 lost in property, during the recent tornado.

Rev. Grindall Reynolds, D. D., an eminent Unitarian, passed away in Concord, Mass., Sunday, 30th ult., at the age of seventy-two years. He held a pastorate in the First Parish Church of Concord for over twentytwo years, and since 1882 has been Secretary of the American Unitarian Association. Few ministers have been more industrious and helpful to their denomination, and the town in which he resided, than Dr. Revnolds.

Sept. 30th fifteen thousand persons marched in procession through the streets of Vienna, shouting for universal suffrage.

The secret of the military success of Japan and the military helplessness of China, says the Hartford Times, is told by a Catholic prelate, Monseignor Termose, who has recently traveled in these countries. He says:

The great trouble with China is the lack of patriot-ism among the people. In Japan every mother's son is steeped in patriotism. In China a Viceroy and a number of soldiers are hired to defend the country. They might be so many Hessians for all the patriot-ism they possess.

There are forty-eight distinct diseases of the eye No other organ of the human body has so many.

Professor (lecturing on the gorilla)-"Gentlemen, you must give me your undivided attention. It is im-possible for you to form a true idea of this hideous ani-mal unless you keep your eyes fixed on me."-Boston Commercial Bulletin.

The aggressive man always finds the hornet at home.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable glad-dening of the heart. They give light without mean-ing to shine. Their bright hearts have a great work to do for God.—Frederick W. Faber.

B. O. Flower, the editor of The Arena, writes a strong paper in the October number, on the increase of the military spirit in the United States. On the question of militarism Mr. Flower is a Quaker, and he would like to see in our America a resort to arbitration and reason for the settlement of all domestic and foreign troubles.

> DR. GLEANEM'S PREDICAMENT. "My people so theatric are," Said Rev. Dr. Gleanem, "I dare noi read the Acts, for fear · They might go out between 'em." —Richmond Dispatch.

The Quarterly Illustrator (02, 94 and 96 Fifth Avenue, New York City.) for October, November and December gathers in a store of summer memories. Through its pages one may live, the outdoor season over again with any of the two or three hundred artists to whose near and distant haunts it shows the way. Its new departure into the field of fiction is well sustained.

GENERAL BANKS'S COLLEGE.—The late General Banks was once called upon to make a speech at Sa-lem. He had so thrilled his hearers with his forensio powers that after the meeting one asked him, what college he graduated from. With that perfect urban-ity for which he was always noted, the general re-plied: "From a college with a water wheel in the basement."

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## MEETINGS IN MASSACHUSETTS.

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Lynn .- At Winthrop Hall, 15 Olty Hall Square, Tuesday ovening, Sept. 25th, the hall was packed with seekers after spiritual truth. Mrs. Dr. Dowland presided and gave interesting remarks. Dr. William Franks of Boston, Dr. O. Goodrich of Portland, and Mrs. Lizzle Hartmann, gave excellent remarks, read-ings and teats. Prof. J. F. Hartmann gave phreno-lopical readings. At Mrs. Dr. M. K. Dowland's meeting for ladies only, Saturday afternoon, there was a large audience. Mrs. Dowland gave an able address and satisfactory tests, and communications from spirit-friends.

At Providence Hall, 21 Market street, F. A. Wiggin was the speaker and medium for the Spiritualists of Lynn on Sunday.

In a prelude to his afternoon address he spoke of the A. P. A. Society in politics. His theme in the af-ternoon, "Authority," was handled in an able man-

ternoon, "Authority," was handled in an able man-ber. In the evening Dr. Arthur Hodges presided, and gave excellent remarks and tests. Mr. Wiggin's lec-ture was of a paritotic nature, and was an eloquent and masterly effort. His tests, which followed his lectures, were convincing and satisfactory. Appropriate music was given in the afternoon by Mrs. O. E. Estis, and in the evening by Mrs. G. D. Merrill and Mrs. J. P. Hayes. Next Sunday Mrs. A. H. Luther will lecture at 2:30 and 7:80. 88 South Common street.

88 South Common street.

Cadet Hall:-Lyman C. Howe occupied the platform of the Lynn Spiritualists' Association at 2:30 and 7:30 P. M., Sunday. His subject for the afternoon services was "Reciprocation, and Its Relations Between this World and the Other,"

The subject of the evening services was: "He that believelh shall be saved; he that believeth not shall

These subjects were handled in a masterly way by Mr. Howe's controls, and listened to by good sized audiences. We regret very much to part with this able speaker, and know that he will be welcomed in

able speaker, and know that he will be welcomed in Boston soon. Hospital Sunday was observed by this Association, and §11.60 was collected for this institution. J. Frank Baxter will be with us Oct. 7th and 14th. "Ladles' Spiritual Social Aid" held its regular weekly meeting last Wednesday evening. Supper was served at 6:30 P. M., in which about fifty partici-pated, after which came remarks by Mirs. Chase, President; reading. I. W. Chase; reading, Mirs. Burnes; remarks by Prof. Hartmann, followed by psychometric readings by Mirs. Lizzle Kellay Hart-mann; spirit rapping through F. Fox-Jencken; re-marks, by Bro. Kelly; reading, Mirs. Sume. 22 Whittier street. G. H. GREENE.

Greenwich .- The Independent Liberal Church, founded in 1885, has received its charter as a religious corporation, and enters upon the work of the present season as a legalized society, entitled to all the rights and privileges accorded to other religious societies.

The meetings opened for the season Sept. 23d. The attendance was large. Golden-rod and asters were grouped upon the platform in rich profusion. Mrs. Yeaw read a poem entitled "Our Abgels," and made it the subject of discourse, as during the vacation Mr. Magrath, Mr. Ell Smith and the only child of Mr. and Mrs. Bawyer had passed within the vell. Sunday, Sept. 30th, the greetings were chastened and subdued; for one whose pleasant face beamed with welcome the previous Sunday was on Saturday morn-ing summoned to the spirit-home. On Wednesday Mr. Zelotus Spooner was thrown from his wagon, and the spine dislocated in two places. He soon recovered consclousness, and in the brief time before his departure calmity and cheerfully set his earthly house in order. The subject of the morning discourse was from the words" In the midst of life we are in death," the counter idea being presented by the guides of Mrs. Yeaw, that "In the midst of earth we are in life." A business meeting of the corporation was held attendance was large. Golden-rod and asters were

Yeaw, that "In the midst of death we are in life." A business meeting of the corporation was held after the service and a unanimous invitation was ex-tended to Mrs. Yeaw, the regular speaker for eight years, to be ordained as its pastor. JULIETTE YEAW.

Haverhill and Bradford.-The lecture course for the fall and winter was opened last Sunday by Mrs. Clara H. Banks of Haydenville, before a large and appreciative audience.

The afternoon theme was "The Life Eternal as the Lesson of North American Spiritualism." In the evening the subject was derived from the solo of the old sexton, "I Gather Them In." Next Sunday, the speaker and mediumistic interpre-ter will be Dr. C. II. Harding of Boston. E. P. H.

Nalem.-Bunday, Sept. 30th, our platform was oc-cupied by Miss Mary B. Williams of Fall River, who gave us two pleasing lectures from questions present-

ed by the audience. Muss Williams is a young lady of marked ability as a platform speaker, and societies will do well to engage her services. Her tests were also good, and readily recognized. Mus. G. R. KNOWLES, See'y S. S. S.

95 Essex street.

Worcenter. - Mrs. Nettie Holt-Harding lectured and gave tests to appreciative audiences Sunday, 30th. Speaker for Oct. 7th will be Miss Abble A. Judson of Cincinnati, O. The Women's Auxiliary will meet with Mrs. Barlow at 9 Fulton street, Friday afternoon, Oct. 5th. Supper and entertainment as usual. Miss. DELIA M. LOWE, Cor. Sec'y.

## Morements of Platform Looturors [Notices under this beading, to insure insertion the sain o week, must reach this office to Nonday's mail.)

Mrs. M. E. Wheeler, trance speaker and platform test medium, will accept engagements. Address her at No. 12 Spring street, Bellast, Me.

at No. 12 Spring street. Bellasi, Me. Mr. J. Frank Baxter did most effective work in Bath. Me., last Sun day (see report), and on the next two Sundays, Oct. 7th and 14th, will lecture with ar-companiments of sungs and spiril-descriptions, in Lynn, under the auspices of the First Lynn Spiritual-ists' Association, holding services to Cadet Hall. Sundays, from Oct. 21st to Nov. 25th, inclusive, six in bumber. Mr. Baxter will lecture in Chicago, Iii. Is ready to negotiate further for week evening services from that city as a center, while in that locality. Ad-dress him 181 Wainut street, Chelsea, Mass. Harlow Davis, the platform test medium, will give

Harlow Davis, the platform test nedium, will give tests at the Amphion Theatre Building, Brooklyn, E. D., N. Y., every Sunday evening during October. So-clettes in vicinity of New York and Philadelphia de-siring his services after that date can address him at 23 East 14th street, New York City.

Those Spiritualists residing in localities where the Cause is weak as to numbers and pecuniary condi-tions, but who desire to organize societies for the ad-vancement of their views, are informed that a trance medium of tradity ware is appreciated on the automatication medium of twelve years' experience on the spiritual platform will give her services for one mouth to belo them. Address for particulars, Mrs. E. Cutler, 303 Calder House, Essex street, Lawrence, Mass.

Calder House, Essex street, Lawrence, Mass. Lyman C. Howe is engaged for October and Novem-ber at the Boston Spiritual Temple, corner Exeter and Newbury streets. In December he serves the First Society in New York, and during January, 1895, he is to speak for the First Society in Philadelphia. He is open for engagements after February, 1805. Perma-nent address, Fredonia, N. Y. (A pleasant letter from Bro Howe, anent his recent successful engagement in Lynn, Mass., will be printed next week.] K A Wirgin Salam Muss lecture and test medi-

Lynn, Mass., will be printed next week.] F. A. Wiggin, Salem, Mass., lecturer and test medi-um, has engagements as follows: For the month of October, Indianapolis, Potsdam and West Potsdam: November, Malden and Dover, etc.; December, Fitch-burgh, Haverhill aud Meriden; January, Lynu and New Bedford; February, Lynn, Haverhill and St. Louis; March, St. Louis; April, Fitchburg, New Bedford and Haverhill; May, Pittsburg, No disen-uaged Sundays until June, 1895. Would like week-evening engagements. Dr. G. C. Beckwith-Ewell's engagements are in

evening engagements. Dr. G. C. Beckwith-Ewell's engagements are in Bridgeport, the 3d of Oct.; New York, 4th to 6th; Philau-elphia, 7th to 8th; Washington, 9th to 12th; Chicago, 13th to 16th; Denver until Jan. 1st. He has a few open dates tor '95. Will commence service in Denver, Sunday, Oct. 21st. Permanent address, Shel-ton. Conn.

ton, conn. F. Alexis Heath, inspirational lecturer and plat-form test medium, announces that he is open to en-gagements for platform work during the fall and win-ter; will attend funerals; is legally qualified to sol-emplze marriages. He commences the fall campaign the first Sunday in October with the Society in Som-ersworth, N. H. Address for engagements, 89 School street, Egleston Square, Boston, Mass.

Mrs. Clara Field Connatis now in Boston, stopping at 603 Tremout street, where she will be pleased to meet her friends for a few days. [An account of a recep-tion tendered her at Saratoga Springs, N. Y., where she lectured in September, will appear in our next issue.

Mr. John William Fletcher, the distinguished me dium, will begin his fourth year of lectures in New York on Sunday evening, at 108 West 43d street, sub-ject, "Demonstration and Realization"--to be followed by a clairvoyant séance. Mr. Fietcher has been uni-versally successful in his mediumistic work.

Mrs. Cushing-Smith has occupied the platform of the First Spiritualist Society, Rockland, Me., for three Sundays in September, giving both inspirational and written lectares that were well received. She would like to correspond with societles desirous of securing her services during the fall and winter. Address Box M. M., Rockland, Me.

Mrs. See can be found at 26 Hollis street, Boston, Mass., where she can be engaged for lectures.

Mass., where she can be engaged for lectures. The engagements of "White Rose," J. C. F. Grumblne, inspirational speaker and medium, and Lizzie S Banga, shate and typewriting and materializing medium, are Sterling, III., and Bluffton, Ind., for October; Indiapo-lis, during November. The medial phases of "White Ross" are clairvoyant and psychometrical tests and poetle improvisation; those of Miss Bangs are slate-writing on the rostrum, etc. For terms, address "White Rose," J. C. F. Grumbine, Geneseo, III., or care C. H. Horine, Cuton Stock Yards, Chicago, III. Longh D. Stiller, et Warmanth Mass. will space

Joseph D. Stilles, of Weymonth, Mass., will appear for the first time before a Rockland (Me.) audience, Sunday, Oct. 14th. "Many are anxious to bear him " – writes a correspondent.

#### The Religion of Truth.

W. J. Colville of Chicago addressed a large W. J. Colville of Chicago addressed a large audience in the lecture room of The Genesee last evening, under the auspices of the Theo-sophical Society. The lecturer, who declares himself an advocate of universal religiou, spoke upon the three leading objects of a theosoph-ical society, declaring these to be the unifica-tion of humanity on the basis of universally-acknowledged brotherhood and sisterhood; an impartial study of the mystic literature of the impartial study of the mystic interactive of the entire world, and the recognition and cultiva-tion of the psychic and spiritual power resi-dent in all humanity. "There is no religion higher than truth" was the motto of the dis-course, which held the attention of the audience for over ninety minutes. - Buffalo Express,

#### From Dr. H. B. Storer. DEAR BANNER: I know your disinclination to publish "personalities." except to do justico to those who

BANNER OF

perform kindly deeds. You have advorted to my re-cent serious threas, which covered nearly the entire seas m of the camp fneeting at Unset for the present year. I am happy to report myself galoing in strength from day to day, and nearly as good as new.

This result has been attained through the instrumentality of Mrs. Wm. 8 urtevant of Bridgewater, controlled by her faithful attendant spirit "Elsie," in the medical department; by the magnetic treatment of Dr. A. W. Keyou, now of Longwood Avenue, Boston, a d the thorough "altention of a practical surse Mrs. M. E Kleinhaus of Onset.

Universal kindness has been shown me by the Spir itualists of Ouset; and to Dr. and Mrs. C. S. Bates, formerly of Saratoga, and now residents of Onset. I am indebted for an invitation, generously seconded by their son and his wife, to spend such time as I might choose at "The Lafayette," Saratoga, a -most excellent family hotel, of which Mr. Geo. E. Bates is proprietor. Breathing the pure air of Saratoga, and drinking its famous waters, gave the last impulse toward complete recovery.

To all these kind friends I desire to return my sincere thanks. DR. H. B. STORER, President Onset Bay Grove Association

Sept. 30th, 1894.

#### Summerland Camp-Meeting.

to the Editor of the Banner of Light: Summerland, that charming spot on the shores of the Pacific, has just had a most successful Camp-Meeting, characterized by harmony and deep spirituality.

The speakers were numerous. Among them were the following: Rev. N. F. Ravlin. Rev. Florence Montague, Mrs. Georgia Cooley, Mrs Pryor, Miss Lydia

Allen, Prof. Lovelaud, Mrs. H. Hunt, Mrs. M. J. Rolfe and Rev. W. C. Bowman. Rev. Mr. Ravim is an eloquent speaker. He plead ed for greater spirituality among Spiritualists. They are called with a holy calling, "The lights of the world," possessing knowledge, which is an inherit-ance of priceless value to the sons and daughters of earth.

earth. Madam Montague, Mrs. Pryor, Mrs. Baldwin, Mrs. Cooley, Miss Lydia Allen and others were the me

dlums, "Woman's Day" was a rich treat, many able addresses being given by excellent women speakers. MRs. M. E. PARKER.

## SPECIAL NOTICES.

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

John Wm. Fletcher, 108 West 43d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to. Oct. 6.

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.

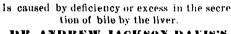
Jamos Burus, 56 Great Queen street, Lin-coln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

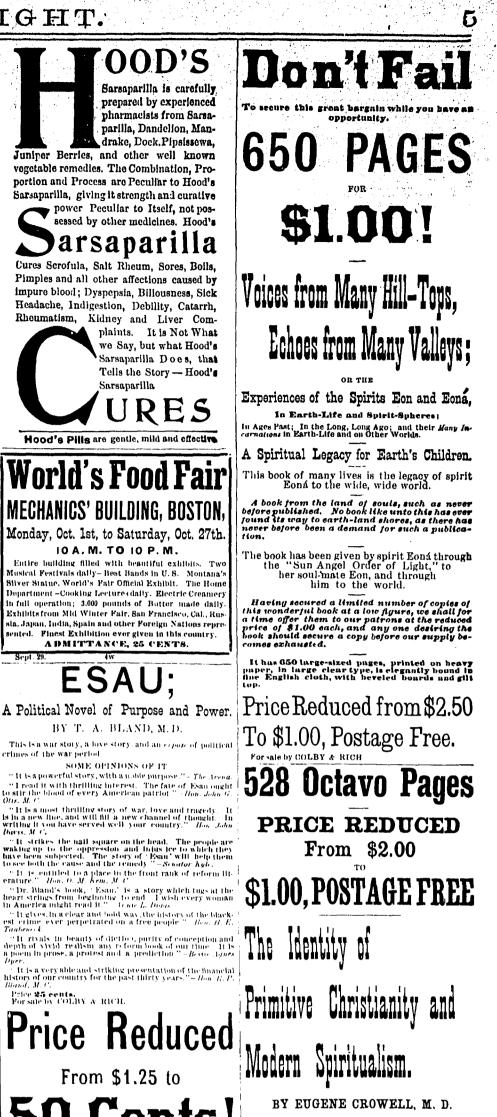
27 Seud for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

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

## Biliousness





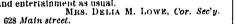


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New Bedford .- The First Spiritual Society of this city will open its meetings for the season of 1894-5 on Sunday, Oct. 7th, in Pythian Hall, 34 Purchase street, at 2:30 and 7 P. M.; when we are to have with us G. V. Cordingly of St. Louis, who is engaged to serve our society the first three Sundays of October. SEC'Y.

Lawrence.- The Spiritualists of Lawrence will open their meetings for the season Sunday, Oct. 7th, at 2 and 7 p. M., in Pythian Hall, 180 Essex street Mrs. Cutler, the noted speaker and test medium of Pennsylvania, will occupy the rostrum. DR C. A. STEVENS.

Malden .- The First Spiritualist Association will open its meetings for the season of '94-'95 in Odd Fel-lows Hall, Oct. 7th, at 7:30 P. M. C. Fannie Allyn of Stoneham will speak. S. E. W., Sec'y.

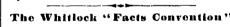
#### Encyclopedia of Biblical Spiritualism—Do You Want It?

I have been asked more times than I can remember if it was my intention to put into book form those nine full-page articles published in The Progressive Think er, under the title, "The Bible Spiritualist's Concordance." To-day I am ready to answer that question No; those articles, as written, will never be put into

ance." To-day I am ready to answer that question. No; those articles, as written, will never be put into book form; they are too hastily thrown together. But I have in preparation a book of about three hun-dred pages, which will probably bear the title. "En-cyclopædia of Biblical Spiritualism," which will con-tain all there is in those articles, and much more. In that work each important book of the Bible, where it can be done without two much repetition, will be taken up separately, and, after giving the best light obtained on the origin of the book. I will refer to and explain its Spiritualism. Thus, this book will not only be a hand-book of the Bible. Thus I design to furnish a full store of arguments not only on Spiritualism, but on the Bible as well. It is to be a whole park of spiritual artillery, such as caunot be found elsewhere. I can have all the manuscript of this book ready for the printer in thirty days. Now the only question to settle is, do Spiritualists what the book? On their an-awer depends my action; I cannot, spare the means to print it, and I have determined to contract no more dollar, as soon as it is out, I will immediately put the manuscript into the hands of the printer, and the book at one dollar, as soon as it is out, I will immediately put the manuscript into the hands of the printer, and the book is in press. These wishing the book on the terms. These wishing the book to the there. A no more dollar, as soon as it is out, I will immediately put the manuscript into the hands of the printer, and the book will be ready for delivery within the act sluty days after the orders shall have been received. No money less mated until after the full five hundred orders have been received, and the book is in press. Those wishing seven copies for five dollars, or fi-teen copies lor ten dollars, to use as missionary doc-uments, should write me at once at my residence, 29 Oth and Terrace, Chicago, III.

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· • • • •



Sept. 27th.

Was held in Dwight Hall, Boston, Sunday afternoon and evening, Sept. 30th. Dr. J. M. Temple of California lectured and gave psychometric readings; Mrs. A. E. Cunningham, remarks, followed by tests; Mrs. Moody, Dr. Wm. Franks, Mrs. Whitney and others assisted in the services.

Next Saturday, Sunday, Monday and Tuesday the Convention will be held at Quincy, in Faxon Hall, 2:30 and 7:30 P. M.

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der the circumstances. INSTRUCTIONS. - 1. Do not write upon the envelope of the sealed letter. 2. One spirit only should be questioned at a

time.

time. 3. Those sending letters to this office for an-awer, should invariably write upon the *outside* envelope "Sealed Letter," in order that they may not miscarry. Address all letters to LUTHER COLBY, BAN-

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## E. Z. Dalton,

ASTROLOGIST. O given from the cradic to the grave. Advice given on all kluds of Business. Also Tenchor of Astrology. Readings 81.00 and upwards. 8½ Bosworth street, Boston. Oct. 6. Iw\*

THE illness of AUGUSTA DWINELL-TREADWELL preventing her roturn to Boston as advertised, she will receive at her home. Treadwell Farm, fligh street, Hamp-ton Road, Ex-ter, N. H. Hundreds in this sectarian town have been satisfied with the Truth, and her Medlumship. Oct. 6.

As the second se

TREE Diagnosis from lock of hair when one heading symptom isgiven; also ngo, sox and three 2-cent stamps. Medicines suitable for the case \$2.00 by express. DR. CARPENTER, 80 Berkeley street, Boston, Mass. Oct. 6.

A BOLL O. A STHOLOGY.—Accurate descriptions, im-date and hour of birth. No callors. F. TOMLINGON. 3 Adu-burton Place, Bostou. MISS EMMA JOHNS will give sittings by Mappointment, or circles at your own house. Constitute LVL appointment, or circles at your own homes. Questions answered by mall. For terms, etc., address 122 Pearl street East Somerville. Oct. 6.

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will accept Olubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf. COLBY & BIOH, Publishers.

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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 stand-ards of judgment, prove that simple things-the things from which we expect the least, in which we put the least ambi-tion or worldly desire, may be these which will yield the 'hundred-fold' of real blessing."

#### CONTENTS.

•

Mrs. Hayden; The Girls at Home; A Fire and a Betro spect; Beginnings; The Old Doubts Again; Too Good to be True; A New Hope; What the World Said; A Struggle with Seif; Hints of Holp; Leaving Home; Mrs. Pearl's Lecture; The True Foundation; Questionings; What is Not True; Studying and Proving; What is True; It Must be So; The Spiritual Birth; Tangles and Talks; Inspiration and the Spiritum Birth, Tangtes and Tanks, inspiraton and the Bible; A Church Cemmittee; Prayer; Every day Practice; Understanding; A New Problem; Undercurrents: The Power of Thought; An Unexpected Meeting; Practical Ap-plication; Confidences; Practical Application; Grace; Prac-tical Application; Practical Application; Found at Last; After Three Years.

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#### OF BANNER LIGHT.

## SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above beading are reported certaim by Miss IDA L. BFALDING, an experi stonographer.

List the solution of the solut

SPIRIT-MESSAGES, GIVEN THEOUGH THE TRANCE MEDIUMSHIP OF



Report of Séance held June 22d, 1894.

God, be present with us this hour, and send thy loving an gels to minister unto us. We thank thee for thy watchful care over us and for the blessings thou dost bestow upon us day by day. We thank thee that there are open doorway they may be multiplied tenfold. Bear with us if in our ig rance we ask for that which is not for our good; we know that thou who canst not err will supply our needs. May we each learn to be more charitable and less selfish, and may we seek to aid those who are weaker than ourselves along the rough pathway of earthly existence.

May the messages given this hour by the spirits gathered here give light and comfort to the dear ones in mortal form to whom they are directed. May an influence for good go forth from this Circle-Room that will have a quickening effect upon the spiritual perceptions of many who sit in the darkness of error and despair. Be with us, our Father, guide and guard us not only now but evermore. JOHN PIERPONT.

## INDIVIDUAL MESSAGES.

#### Thomas Gales Forster.

[To the Chairman :] I know it is a repetition to say I am grateful for the privilege of speaking here, but that term expresses our feelings as we take control of the organism of the medium, and to remain silent might imply ingratitude or non-appreciation of your kindness in providing the means for us of the higher life to communicate with those of earth.

We workers who were in the field long ago are not idle. Some have come to spirit-life since I passed on, and we are workers still.

expected or hardly hoped. She often says to me: "I wish I had been a little more charitable and patient, and learned what it was my privilege to gain while in the flesh. I understand, now, the meaning of the 'two children that are in spirit-life.' I doubted the story when here in mortal life, but now find it true." We visit you nearly every day. Many times

we stay quite a while; other times we see you contented and cheerful, and quickly return to our duties in spirit-life.

Jennie is here with me to-day, and sends love to all. And I, being privileged to voice these thoughts, would say to the one who is brought to minister to your comfort, that Johnny sends love to her. I am Rosie Chick, of Effingham, N. H.

#### Georgie Draper.

I lived in Columbus, O. That's a nice place; there are so many chickens and everything

I was seven when I went to the Summer-Land;

I'm more now. I want to tell 'em I did n't go

We have pretty flowers in the Summer-Land,

and everything nice. I go to school. Miss An-

Papa lives where we do. He is George H.

Mr. Stockton brought me here. He used to

Martha A. Coberley.

[To the Chairman:] I am pleased to receive

an invitation to speak here on the present oc-

casion from your Spirit-President, Mr. Pier-

pont. I was not accustomed to speaking in

public, but I was never backward in express-

ing my knowledge of the truth of spirit-com-

Often have the words come to me when upon

the earth-plane, uttered audibly by unseen lips,

'Fear not; we are with you." I longed for the

veil to be removed, that I might gaze upon

their faces, and finally the time came when, in

the wisdom of the Father, my desire was real-

ized. Oft have I felt the presence of those

who had preceded me, and I knew they min-

Sixty seven years is a short life compared

with our life beyond, although upon earth it

seems a long time. My name is Martha A.

Coberley. Many will remember how much

happiness my husband and I derived from

spirit-communion, and a knowledge that those

In Cobden, Ill., my spirit took its flight to the

higher life. I learned before I passed away

that heaven was not a distant country, but a

condition of mind caused by the lives we lead.

I send loving words of remembrance to all

relatives, neighbors and friends, and especially

to those who were so kind, and gave me so

much attention in my last hours on earth. All

[To the Chairman :] Bro. Chase sends kindest

was done for me that willing hands could do.

egards to you, and all friends in mortal life.

George B. Arnold.

Good morning, Mr. Chairman. [Good morn

ing.] I am very much pleased to receive an in-

vitation to speak from this platform. It is oft

repeated that we come as listeners here, and

When in the mortal form I gained much com-

fort by witnessing that phase of spirit mani-

festation known as materialization. I know

materialization is a fact, for I have had it occur

in my own home in New York City. I say to

those who doubt, Investigation will assure you

whether it is a truth or a fraud; then use the

reason with which you are endowed, and form

your conclusions in accordance with the evi-

dence before crying " Fraud."

we gain much information by so doing.

who had passed on stood waiting to greet us.

istered to me in hours of suffering.

live in Denver, Col. He was a Senator.

come.

munion.

there on the farm.

away-I stayed all night.

1 had a cousin, Ida Miller.

nie Thompson is my teacher.

Draper. Mamma is here.

I'm Georgie Draper. I'm so glad I could

GIVEN THROUGH THE MEDIUMBHIP OF

ANSWERS TO QUESTIONS



### W. J. COLVILLE.

QUES.-[By a Subscriber, Bangor, Me.] How does a "mental imagery" in the mind affect the body? and now can it be erased?

ANS.-A mental image is an imagination, and no one who has had any experience can dispute the fact that imagination produces very decided bodily effects, either helpful or injurious, according to the nature of the imagination.

Though it has been customary to speak of imaginations as simple illusions, we utterly refuse to concur in so ignorant a misstatement of the case, for we are convinced that everything imagined or imaged must and does exist somewhere, subjectively if not objectively, before such imaging is possible.

Very frequently have learned commissions, appointed to investigate psychological phenomena, betrayed the veriest obtuseness in subsequent conduct after having borne testimony to the reality of mental healing. The French Academy of Sciences long ago decided against Mes mer's theory of animal magnetism, and refused to accept Reichenbach's doctrine of odyllic force or odyle; yet those commissioners who investigated cures alleged to have been performed through the agency of forces whose existence they denied, admitted the reality of the cures, but attributed them to imagination, after which they blindly dismissed the entire subject. Had those learned men acted reasonably, they would have pursued their researches far enough to lay hold upon some tangible method of harnessing imagination to the chariot of accepted medicine; and had they done so, they would have added much to human welfare as well as knowledge.

Imaginary states of consciousness act direct. ly upon the functions of bodily life. Hysteria, neuresthenia and many other distinctly nervous disorders, are purely imaginary; i.e., they involve no organic derangement, but simply functional disturbances. The assimilation of food is also under the almost immediate control of mental emotions; therefore cases of dyspepsia and kindred ailments, as well as insomnia. come directly within the range of difficulties which can be cured only by mental action of a harmonious character, though symptoms can sometimes be temporarily alleviated by drugs. Whatever mental picture causes fear, sadness, or undue excitement of any kind, is an un wholesome image, to rid the mind of which it is necessary to supplant it with a contradictory

image, and the process of doing this is the secret. I had great charity for true mediums, and of success in all mental practice. It is never sympathized with them in their trials. I real- advisable to attack any image, or seek to drive ized that perfection could not be found anyit forth no matter how obnoxious it may The only safe and sure method is by ideal suggestion of its opposite, and though mental suggestion pure and simple involves no material method, yet when patients are not sensitive enough to take in mental impressions directly, corresponding auxiliaries may be rightfully apnealed to. Whenever there is a tendency to biliousness accompanied by general weakness, the substitation of red tints for yellow will often effect a oure through the dual influence of vibration and suggestion, and in cases of fever and great nervous excitement, to remove all battle scenes and substitute upon your walls pictures of the ocean, of grazing cattle and other peaceful views, will afford immediate relief. Pure mental treatment in its highest phase is of course superior to the need of external correspondences, and whenever a purely mental image can be persistently held before one's own or another's mental vision, outward aids would be superfluous. Hold firmly to a desired image in mind, and your own experience will prove to you how inevitably the body answers to it. Q.-[By same] What is the Astral- and the astral body-and how are we connected with it? A .- The word "astral," from the Greek as-

oal doot rine of astral light and simo-phere is<br/>perfectly reasonable, and easily explains from<br/>a scientic standpoint the nature of the univer-<br/>sal volume of remembrance. There are no liv-<br/>ing, animated, intelligent astral bodies desti-<br/>tute of spirit floating about in space, any<br/>more than there are intelligent perambulating<br/>corpses on earth. When the spirit has with-<br/>drawn from a discarded astral envelope, the<br/>cast off vestment begins to dissolve, and soon<br/>becomes dissipated amid the spheres. When-<br/>ever human intelligence is exhibited there is<br/>a human spirit manifesting, and it would be<br/>greatly to the advantage of many Occulities<br/>and Theosophists if they would getrid of their<br/>excrescences and set to work intelligently and<br/>fearlessly to secure evidence of the apiritual<br/>worid as it actually exists, a realm of intelli-<br/>gent entities.there are intelligent is the spiritual counterpart of everything that exists in<br/>this world, both animate and inamimate? It so, is the sone of separate lowed or works of the spiritual<br/>counterpart of everything that exists in<br/>this world, both animate and inamimate? It so, is worse off by what we call bereave-<br/>what the worse off by what we call bereave-<br/>what the departed loved one' is much the bet-<br/>ter off.Q--(By T. A, W., Bellows Falls, Vt.) Is there an<br/>exact spiritual counterpart of everything the terial to the senses of<br/>this world, both animate and inamimate? It is on its worke on yee attained to it we robe ourselvesthe is the ideal religion, and because we<br/>hat the worse off by what we call bereave-<br/>ter off.

Q.-[By T. A, W., Bellows Falls, Vt.] Is there an exact spiritual counterpart of everything that exists in this world, both animate and inanimate? If so, is this spiritual counterpart solid material to the senses of the spirits in the spirit-world?

A.- The spiritual world, as Swedenborg truly taught, is the realm of causation, the material world being only a kingdom of effects. Everything originates with spirits. Desire, aspiration, intention, are all super-material, and this is unmistakably demonstrated in the career of all inventions which are externalizations eventually of mental concepts. Shakspeare's immortal words, "There's nothing either good or bad but thinking makes it so," are susceptible of much broader interpretation than that ordinarily given them by metaphysical students; for while it is quite true that the effect produced upon us by our surroundings is very largely the result of our own mental condition regulating the attitude we assume to our environment, it is further true that the thing itself, whatever it may be, is an expression of prior mental activity. The external state is only a state of expression or ultimation, and this is the case with such simple matters as changing fashions in dress and other external appendages, for without change of thought

When you enter the unseen world you may find yourselves so thoroughly at home that you will not know at once that you have passed over, for you will only be on the subjective side of your present existence. The experiences in spirit-life chronicled in "The Wedding Garment," and other recent publications of similar import, are quite in accord with a reasonable and inclusive philosophy of exist ence which teaches that the relation between same as that between the physical structure and the objects about it.

there is no impulse toward change of costume

The poet Whittier, though a decidedly spiritual genius, desired earnestly to enter a substantial spiritual world, where he would feel of real friends and tangible objects; and this craving for the sensuous state of expression common to earth, but from the clear definiteness of his characteristic thought, which could never rest upon vapory intangibilities. The

spiritual world is alike inter-stellar and intermolecular; it fills the interstices between constellations and between atoms; and though the vibrations are such that they make no impression upon the carnal senses, they are realities to psychical perception. So long as any of you desire to perpetuate familiar scenes and occupations you can do so; but the substance of the spirit world is so mobile and flexible to the touch of thought, that conditions there are not rigid, as they are on earth. Spirits can change their garments and alter their houses at will, without taking a robe or an edifice to pieces; but the ability to transform one's conditions at will is a result of growth, both in strength of will and extent of knowledge.

Clairvoyant descriptions of pet animals, and many visions of homelike scenes in the hereafter, are all reliable; but it must ever be held light and not for wickedness and darkness, are well mind that so plastic is the substance mold-

## OCTOBER 6 1894.

ter off. That is the ideal religion, and because we have not yet attained to it we robe ourselves in mourning, as though some great disaster had befallen those who go as well as those who remain. If we had no thought of self we should dress in white rather than black, for the dead have won their victory and become immortal.

Still further, it is an inexpressible loss to the religious life that we do not realize the radi ant fact that solicitous and helpful influences and fact that solicitous and helpful influences are round about us in our struwgles with cir cumstances. Every loved one who has gone is as conscious of our doubts and fears as when he was at our side. Neither his affection nor his power to aid has been abated. In a thousand ways unknown to us he gives us strength for the conflict and neace of mind in our perplex. the conflict and peace of mind in our perplex-ity. By unspoken words he talks with us, and our souls and his hold intimate communion

Were that not true, then our lives would be heavily and darkly overshadowed. But it is true, and we are compelled by many an unex-plained experience to believe it. IT IS A DOC-TRINE OF HOLY WRIT, IT IS VERIFIED BY THE HISTORY OF EVERY HOME. IT IS A COMPONENT PART OF PRACTICAL RELIGION, IT IS A STATE. MENT OF FACT WHICH REDEEMS US FROM DE-SPAIR AND GIVES US GOOD CHEER BECAUSE HEAVEN AND WE ARE NOT FAR FROM EACH OTHER.

#### New Publications.

TRUTH. By Helen C. Bushyhead. Paper, pp. 34. San Diego, Cal. : Gould, Hutton & C ..

This is not only exceedingly interesting but it is a beautiful presentation of the truths of Spiritualism, and in a convincing and engaging; manner. Mr. Bushyhead enters the field of authorship under most favorable conditions, and her first work will have, as it deserves, a large sale. Her statements are emphatic, comforting, logical and fearless, and appeal to the good sense of every reader. There is more in this lit-tle volume than is often found in many a larger book, for the spiritual body and its surroundings is the thereasonth it conciseness, coupled with completeness, is a prominent feature. The matter shows investiga-tion of the facts which are presented. The back does not make an appeal for believers: it states what it has to say, directly, and leaves the reader to decide as to its merits. To those who are earnestly seeking for truth. it will be a power for good. It will assist huhimself a real man in a real body, in the midst | manity to study and reach a comprehension of much that has heretofore been doubtful. In that way it will desire did not proceed from a materialistic be helpful to searchers for light. The book deserves the commendation of the most critical reader.

LITTLE MISS FAITH. The Story of a Country Week at Falcon's Height. By Grace Le Baron. Cloth, pp. 174. Boston: Lee & Shepard.

This story of two little girls will capture the little folks at sight. The pleasures of a holiday week are pleasingly set forth. The story is a very natural one. A little girl entertains another at her country home, and both find a large amount of pleasure in the seven days amid trees, and flowers, and birds. The seven teenth of June and a birthday are interwoven, and there is much of moral teaching, molding the mind. and tending to make good women. The popularity of the author, and her acknowledged ability, the charming story, all combine to make a very saleable book. It is in the Hazlewood series, to be complete in three volumes, although each volume will be in itself an independent story.

THE MYSTIC GATE. An Allegory of the Soul. And Flash-Lights of Thoughts. By Mary Robbins Mead. Paper, pp. 34. Published by the Author, Watkins, N. Y.

This is a pleasing duo volume pointing a moral to very one: First to the selfish, and next to the goodhearted person. The inward consciousness of having done one's duty; to have looked for goodness and illustrated.

MRS. B. F. SMITH.

Spirit Invocation.

Oh! thou Omnipotent and Omnipresent Being, our Fathe

My dear old friend, you have battled long, you have battled faithfully, but you will never receive your full reward upon this earth-plane. In the other life you will come into possession of what you have earned by your good acts here.

Sometimes it seems to us who have passed on that there is double the inharmony on earth that there was when we dwelt here, yet we know there is no more contention to-day than there was when we were in the mortal form: having cast aside the garment of clay, we have become more sensitive to every word and thought that are sent out by the denizens of this world.

Only by the aid of these old-time workers from the other life have you been able to bear up under the burdens placed upon you. We walk with you, we are by your side day by day -not you alone, but our good brothers and sisters everywhere upon the earth-plane. It is our mission to return to earth to aid whomsoever we can; and I would say to all true mediums, take courage and go on with your noble work, knowing you will be sustained by hosts of unseen influences. Mediumship is a gift at hirth, though it may lie dormant for years before it is developed sufficiently to be utilized for good.

William White, William Berry, A. S. Hayward and many old-time workers stand beside you, my good friend, and they say, "Take courage; we are with you in this grand and noble work, and will sustain you to the end."

Thomas Gales Forster.

#### Rosie Chick.

[To the Chairman :] Sir, the Spirit-President gave me permission to speak, and I am very happy to announce myself here. I reported in your Circle-Room many years ago; I felt happier for doing so, and some loved ones upon the material plane were benefited, uplifted and given courage, feeling that if I lived after the change called death they also would live and know their own in the land beyond. When I passed over I did not find all my relatives at once, but as 1 was attracted to one and another from time to time, I found them and was made happy by the reunion.

Winthrop, I know that, although you seem comfortable and happy, there are times when your mind dwells upon the past a great deal. I am pleased because of the changes that have been made, and know it is much better for you and for the one with you.

I know, Sadie, sometimes trials come to you in your life. Although you have never known as many as your father has, yet they are just as heavy to you. Take courage, dear child, for we know there are many things to affliot one in this life; therefore pass them over as lightly as possible, remembering we are only one step from you. Both your grandfather and grandmother are here, and send love, Melissa has found things very different from what she

where, and I did not see why I should expect to find it among those instruments of the spirit-world any more than among any other class of God's children.

It seems to me now that if I were to live my life on earth over again, (but I have no desire to do so) I would herald the truths taught by Spiritualism in the East, the West, the North and the South. It seems to me now that I would be more diligent and outspoken. I would press the subject upon the attention of those to whom I forbore to express my views. I was called outspoken, but I would be more so with those with whom I came in contact. All the regret I now have comes from the fact that I did not speak oftener and more to the point, for I knew that those whom men call dead walked with me here.

All the children that my wife and I had given homes to while on earth seemed like our own to us. We loved them dearly, and tried to fulfill our mission as far as it was made plain to us. It is sweet to mortals to be assured that they shall clasp again the hands of those who have preceded them just across the crystal river, when they, too, are summoned to the Summer-Land; then, dear friends, bring us nearer to you in your thoughts, think of us as ever present, seeking to aid and comfort you, and you will not only bestow happiness upon us, but reap a large measure yourselves.

I am George B. Arnold of New York City. employed Mrs. Cadwell in my own home many years as a medial instrument for the spiritworld in its manifestations.

## Apirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles, through the mediumship of MES. B. F. SHITH; they will appear in due order on our sixth page: June 29 [Continued] .- David Dale; James Woodworth; Obsrictte Colson; Dr. Beck; John Pierpont.

A NOBLE MANHOOD.-There are innumerable qualities which make the man, and fit him for that work in life which he is meant to do. ble qualities which make the man, and fit him for that work in life which he is meant to do. But there is one quality which is essential, without which man is not a man, without which no really great life was ever lived, without which no really great work was ever achieved --that is truth, truth in the inward parts. Look at all the really great and good men. Why do we call them great and good? Because they dare to be true to themselves, they dare to be what they are. But it is not mere dar-ing that will keep a man true to himself. That daring must have a root, and the root is faith; faith in that, whatever we may call it, in which we live and move and have our being, faith that right will ever be right, faith that even over-whelming majorities cannot make, it wrong, faith that the triumph of wrong can never last, though it may outlast our life. There is no health, no happiness, no loveliness in any one who is without that faith, without that cour-age, without that truthfulness. The true he-roes of history have been, are, and will be, thoes who have acted up to that faith. A man is a man so long as he is true face to face with the world, and, what is harder atill, so long as he is true face to face with himself.-. Max Mül-ler.

be is true face to face with himself.- Max Mül-

tron, a star, means both star-like and interstellar. Astral light (more correctly interstellar) is all-pervasive, operating as an unerring photographer of every event which transpires in any part of the universe. Astral atmosphere is the real book of the recording angel, the memorial tablet or scroll of record upon which all human thoughts, deeds and words are transcribed.

The astral body is really the psychic or spiritual body, which can navigate interstellar ether and occupy a position outside the dimensions of limited terrestrial globes. As all the seeming spaces between planets are filled with a subtle force, often denominated cosmic ether, out of which worlds are formed, and into which they are resolved when their missions are accomplished, the so-called astral world occupies the interstices between atoms as well as the wide regions between planets. There is a modern unwarrantable employment of the word astral common to some occultists whose teachings we do not endorse, viz.: that an astral (using the word as a noun is the lower self of a human entity traveling toward destruction, and many weird stories are told of the actions of these extraordinary creations. We consider the theory that there are such, and that they directly influence mankind (usually for evil), is on a par with "unconscious cerebration," and many other theories invented some years ago, which enjoyed a brief notoriety among persons who were interested in a soulless, spiritless substitute for Spiritualism, which strove to account for phenom ena in a very limping way on the basis of an incomprehensible philosophy.

The original Oriental theosophic and magi-

ed by excarnate intelligences, that changes of form and condition are inconceivably rapid from the standpoint of earthly experience. All spirit states are truly representative of the condition of those who produce them.

## [Editorial in New York Herald, Sept. 16th.]

Only a Step to Heaven. And he said, Who art thou, Lord? And the Lord said, I m Jesus whom thou persecutest .- Acts 1x:5.

The incident referred to opens a very wide door, and introduces us to a series of thoughts which are not more startling than they are

helpful. St. Paul was apparently a man of strong prej-udices as well as strong convictions. He had a courage which extended to rashness. A conservative of flerce temper, he could tolerate no invasion of the old time Hebraism which had been sanotified by the sufferings as well as

had been sanctified by the sufferings as well as the victories of many generations. When this new religion of the Nazarene be-gan to stir the people, it had a tendency to lessen their allegiance to the synagogue, its doc-trines and its forms of worship. Paul, there-fore, perhaps without inquiring into its merits, hated it with a deadly hatred. "Breathing out threatenings and slaughter," armed with letters from the high priest giving him author-ity over both men and women, he was on the road to Damasous with a boundless fury in his heart, and a determination to orush the spir-itual rebellion by the most heroio measures.

road to Damasous with a boundless fury in his heart, and a determination to orush the spir-itual rebellion by the most heroic measures. Just before he reached the city a light shone round him which seemed to be supernatural, and the stillness of the air was broken by a Voice which came from the lips of some invis-ible personage. A communication was made to him which he evidently regarded as coming from the other world, for 'from that instant' the whole plan of his life was changed. His desire to persecute the followers of the Master was transformed into a vow to defend them even at the hazard of his own life. It is safe to say that this incident is as relia-ble as most others which have come to us from remote times. There is no good reason why we may not accept it as veritable history. Moreover, it is corroborated by similar expe-riences which have courred from time to time since the days of Paul. There is hardly a house-hold which cannot relate an occurrence of a like nature, and we are forced to the conclu-sion that there are more beings who are invisi-ble than there are beings visible, and that the visible and the invisible are supplied with means of communicating with each other. It is useless for the Christian to declare that such miracles, if they are miracles, were con-fined to the limits of a given period. He must

such miracles, if they are miracles, were con-fined to the limits of a given period. He must accept what happens to day, as well as what happened centuries ago. God has not changed his relations to men, and the necessities of human nature are just as urgent as ever. If an-gels talked with mortals from the time of Adam gels talked with mortals from the time of Adam to the days succeeding the orucifixion, it is folly to suppose that the ourtain dropped, and we have ever since been left without the com-panionship of "a cloud of witnesses." We must either throw the Bible overboard as a tissue of imaginary events, or believe, as every genera-tion has believed, that the great falsehood of history is that there is "a bourn from whence no traveler returns." If God is really a presence in the world, then he must be a continuously revealing presence. There is a kind of absurdity in the statement that he has spoken, but refuses to do so any more. If he ever spoke, it is certainly true

more. If he ever spoke, it is certainly true

The "Flash-Lights" are very brilliant, and thr w a ray a long distance toward the best there is in life. One is well worth quoting. It is called "Palliating Sorrow": "There is no surer way of palliating one's own sorrow than by endeavoring to relieve another's. If your heart is aching, reach into its deepest recesses and gather the divine strength dwelling there to pour out into the life-current of some struggling soul whose burden is heavier than thine own. The heart-ache will be transformed into heart's-ease." Miss Mead excels in touching the soul to its good.

A STORY OF PULLMANTOWN. By Mrs. Nico Bech-Meyer. Paper, pp. 110. Chicago: Charles H. Kerr & Co. This is a story inspired by the late great strike in

and around .Chicago, told by a woman, who though a Norsewoman by birth, is thoroughly loyal to American ideas and institutions. She shows up the action of the Pullman company, espouses the cause of the working people, and throws out many rich thoughts for contemplation by those who would assist in righting wrong. Such books as this will help educate the people to use their ballot in bringing about neaceful remedies for social wrongs. The novel is sure to create a sensation. The author claims that she will make the reader realize and feel the terrible condition of the workmen which led up to the strike.

THE CONQUEROR'S DREAM. A Poem, by Wil-liam Sharpe, M. D. Paper, pp. 18. London: J. J. Morse.

This is a new and revised edition of an admirable noem in blank verse, designed to convey a useful lesson. There are many truths conveyed in this poem, which even the casual reader can interpret. The lines owe their origin to a remarkable vision, which fact adds to its value. It is the composition, one would surmise at the outset, of a physician, judging from some of the overstrained, nervous situations in which the subject of the poem so often finds himself.

NEW THOUGHT. VOL. II. January to June, 1894. Chicago: Moses Hull & Co.

This volume has a fine picture of J. Frank Baxter as a frontispiece, with the portraits of Willard J. Hull, Lyman C. Howe, Carrie E. S. Twing, Mrs. Adeline M. Glading and Dr. A. B. Dobson between each monthly part. "Joan, the Mediumistic Heroine of Orleans; or, Spiritualism in France Nearly Five Hundred Years Ago," appears in complete form in this volume. There is a large assortment of miscellany, made up in readable form. The blographical sketches of the six excellent mediums before mentioned are interesting.

ED "THE SOUL," says Dr. J. M. Peebles, "is

the man-a potentialized and individualized portion of the over-soul, God." "Essential soul is," he contends, "pure Intelligence." "In this stage of existence man is triune-soul, spiritual body, earthly body. In the future he will be dual-soul and spiritual body "-or a spirit. But, in the same book, p. 263; "Immortality," he says, "the converse order [to Materialism] postulates spirit, that is to say, Absolute Intelligence, as the centre and emerging starting point of all sensuous phenomena." In the "Seers of the Ages," he says: "We employ the terms 'soul' and 'spiritual body' reciprocally; and, as constituting the man, use this formula-physical body, spiritual body, spirit; or, body, soul and spirit." Yet in "Immortal-ity" he makes "soul" synonymous with spirit. -Two Worlds, Eng.

## OCTOBER 6, 1894.

# Banner Correspondence.

to our friends in every part of the country are carnestly invited to forward brief letters, tems of local news, etc., for use in this departs ment.

Now Hampshire.

SOMERSWORTH .- W. S. Pierce, President, writes, under date of Sept. 20th: "The First Spiritualist Society of this little city was or-Spiritualist Society of this little city was or-ganized last March, since which time the sub-ject of this article, Bro. Henry A. Cobb, has become a Spiritualist, although his estimable wife has been such for many years. Since last June, when Bro. Cobb consented to sit in our cabinet (built into one corner of our hall) and a developing circle was formed, we have gained courage beyond our fondest hopes, for the phe-nomena havestrengthened at every sitting until we have at last full form materializations un-der such test conditions as to leave no room for doubt that they are the direct visitations of our der such test conditions as to leave no room for doubt that they are the direct visitations of our angel friends. Last Sunday evening, and last evening, we put Bro. Cobb under test condi-tions of the most convincing character, and at each scance we had such phenomena as to ex-ceed any thing that we ever have had before. But the special design of the writer is to give an account of what conversed on the crossing of

an account of what occurred on the evening of

an account of what occurred on the evening of the 25th ult. At 8:30 the writer conducted the medium into the cabinet, and seated him in a chair back to the corner. about which the cabinet is built, and with a very small, hard and exceed-ingly strong cord, which was tied in its middle part to an iron staple driven into the wood-work of the wall behind him at about eighteen inches from the floor, securely tied each wrist with the respective ends of the cord, putting in knots that the writer himself could not untie, and after thus tying the medium he took a knots that the writer himself could not untie, and after thus tying the medium he took a small thread, and wound it all around the knots at each wrist, and tied them in such a mauner that it would be utterly impossible to untie them, even if he could do it, without breaking the thread, and the thread once broken, or in any way tampered with, would instantly show the fact on examination after the source the fact on examination after the séance closed.

As thus tied the medium could not reach more than half way to the curtain in any di-rection, and was in an absolutely helpless condition so far as being able to produce the phe-nomena that were immediately to follow. Leaving him in this condition the light was lowered, and we all sang to the accompaniment

lowered, and we all sang to the accompaniment of an organ; the medium became entranced, and in less than five minutes after we left him in the cabinet, as above stated, we were in-formed by raps that more light was wanted, and, on regulating it to suit the control, beau-tiful forms came out to see their friends, often two at a time, and while they were out spirit-lights would float around on the cabinet curtain.

Fully thirty forms came during the sitting, and all succeeded in making themselves known to their friends. After we were bidden good night by the control, and had permission to do so, the writer and several others entered the cabinet to liberate the medium, and found him lying nearly on his back, his head leaning up against the wall, tied just as we left him about an hour before, and so thoroughly had the writer done his work that the only way we could set him free was to cut the cord on each wrist, leaving the thread tied into the knots, and he took the cords to his office, at 13 Cen-tral Buildings, and will gladly exhibit them to anybody who has interest enough in the mat-ter to call." Fully thirty forms came during the sitting,

#### New Jersey.

MONTCLAIR .-- Mrs. E. J. Bartlett writes: "The Sept. 15th issue of THE BANNER contained an interesting letter from a Winsted correspondent of The Hart ford Times concern-

correspondent of *The Hartford Times* concern-ing Mrs. Dearborn of 149 Lawrence street, Brooklyn, N. Y. Will you allow me, Mr. Editor, to pay tribute also to that gifted medium? While she occasionally gives evidence of a control in material matters, I consider that her line of work is on a far higher plane: To the mourning heart she brings such comforting as-surance of the close presence of dear ones, help-ing, ofttimes, a downtrodden, weary soul, to look beyond and above its present environ-ments. Her influence is always for the good of each and all. To the hungry soul she often gives a glimpse

To the hungry soul she often gives a glimpse of what our relations will be one to another in that higher sphere where love is of the soul, not of the body, and where soul will know soul, unhampered by prejudice or selfish motives. Mrs. Dearborn has proven by tests the cer-tainty of a continued and progressive life. I



Office 510 E Street, N. W., Washington, D. C. (INCORPORATED NOV. 1, 1893.) THE Headquarters of the Na i and Spiritualists' Associa-tion are open at all times, and all Spiritualists are invited to visit their official house. A register will be kept of lectur-ers 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 theso, 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 Ilbrary. For information address as above. **BOBERT A. DIMMICK, Secretary.** May 28.

## SOUL READING.

OR PSYCHOMETRIC DELINEATION. OR PSYCHOME TRIC DELINEATION. MR8. A. B. SEVERANCE has always been noted for her powers in examiling and prescribing for disease; and also in her character-readinge, with instructions for mental and spiritu... id evelopment; past and future events; adap-tation of those intending marriage; business adaptation and busines- advice. But of late she has had a renewed de-velopment; which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, SL00. and four 2-cent stamps; full readings, S2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Oo., Wis. Oct. 6.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. II AND FAT FIGLUNIS. South State of the second state of the secon ty from factory and send OXFORD MFG. CO. 342 Wabash Ave. CHICABO,ILL



SEND three 2-cent stainps, lock of hair, name, age set, one bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Oct. 6.

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Aug. 18.

# Dr.C.E.Watkins

## MOTTO.

(No medicine should be given unless the pathological con-lition and the indications for its use are clearly defined.)

dition and the indications for its use are clearly defined.) WE desire no patients unless tney are dissatisfied with their present physician. A correct diagnosis of your case will be sent by independ-ent alacterizing if you send us name, age, sex, weight, lead-ing symptom and two 2-cent stamps. Patients desiding to enter our licalth Home will please write for ferms. Patients desiring a personal interview with the Doctor, can see him on Wednesday of each week only. Take public carriage at depot. Sopt. 29.

## Dr. C. E. Watkins's

NEXT visit to Boston will be Saturday. Oct. 6th, at the Tremont House, where he can be seen from 9 A. M. m. til 3 p. M. Please call as early in the day as you can, thus not have to wait so long. Those coming first will be seen first-cach in their turn. Consultation free. Remember the day, October the 6th, Saturday. Oct. 6.

# J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS daily from 10 A. M. to 4 P. M. 8% Bosworth Answers calls to lecture or holds public or private 84-ances. 4w<sup>4</sup> Oct. 6.

Mrs. S. S. Martin,

55 RUTLAND STREET. Boston. Scances Sundays, Thirsdays and Saturdays, at 2:30 P. M.; Sundays and Wednesdays at 8 P. M. Commencing Sunday afternoon, Sept. 23d. GEORGE T. ALBRO, Manager. Sept. 15. tf

# Hattie Stafford Stansbury,

SO WEST CONCORD STREET. BOSTON. Tuesday at 8 P. M., Thursday and Sunday, 2:30 P. M. All engagements in advance. 2w\* Sept. 29. Fred W. Tabor,

Materializing Medium, late of San Francisco, Is now located at 519 Shawmut Avenue, Boston, Mass. S., ances every Monday, Wednesday and Friday evening, at 8. Oct. 6.

# Rev. C. V. Cordingly,

TRANCE Medium of St. Louis, Mo. Séances Monday, Wednesday and Baturday nights. Sittings daily. Devel-o-ment of all Mediumistic Power a specialty. Also teacher of the Hindoo Occult. Parlors at 126 Chandler st., Boston, Sept. 22.

## Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittingsdaily. BOSINESS, Test and Developing Medium. Sittingsdaily. Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for \$4.00. S6 Common street, near Tremont street, Boston. Oct. 6.



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tainty of a continued and progressive life. I know of repeated instances in which she has imparted a knowledge, while in a trance, un-questionably removed from any theory of sub-

questionably removed from any theory of sub-consciousness. Mrs. Dearborn's character is in harmony with the highest attributes, which render her fitting to be a reliable and trustworthy teacher con-cerning spirit-return and spirit-life. When she fails, unless it is from some physical cause, the fault lies with the individual whose super-cau-tion leads him or her to be aggressive or bellig tion leads him or her to be aggressive or bellig erent. Such a person will be treated no differ-ently by the spirit forces than by earthly friends who might be met in a similar condition of sus-picion and antagonism."

# Maine.

NORTH BREWER.-A. M. W. writes under date of Sept. 18th: "We have had with us during the past week Miss M. E. Wheeler of during the past week Miss M. E. Wheeler of Phillips, Me. Sunday evening a lecture at the home of O. C. Bddy. Her subject was, 'The Laws of Man are not the Law of God.' After doing ample justice to her subject she gave some fine tests, which were fully recognized by those present. Miss Wheeler also lectured at the house of Rufus Byther. The lecture was more fully attended, proving that Miss Wheeler carries truth and conviction with her everywhere she is called to labor. She left here Sent. 17th to continue the good work in Brad.

Sopt. 17th to continue the good work in Brad-ley, Me. Maine has many promising young mediums coming to the front, and societies in need of good speakers and test mediums ought to patgiving the new mediums a chance to gain the

giving the new meetuins a chance to gain the confidence of the public. Societies wishing the services of a speaker and test medium would do well to address Miss Wheeler at No. 12 Spring street, Belfast, Me."

#### Missouri.

OREGON .- Clark Irvine writes: "We may be sure that if man lives hereafter hestill finds Nature and Nature's laws, wherever that life .

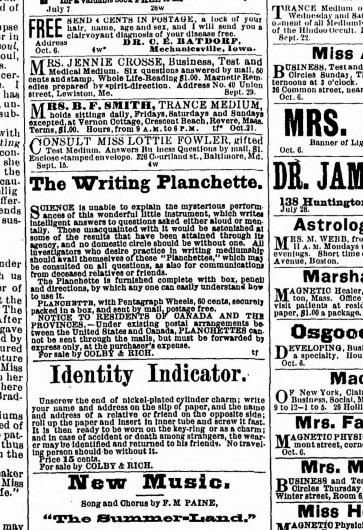
#### may be passed.

may be passed. Suppose man had been made to live in the waters at the bottom of the ocean, and by some chance could lift his head up above into the air for a few gasping seconds; what wonders, what inconsistent stories might be told by a few such experimenters! Suddenly, when the change came to fit him for the aerial life, though still a creature of the grosser elements, how strange all things would seem. To breathe air, no long-er water, would be no greater departure than to breathe, let us say electricity, would be to him who once inhaled air. To rise from oceanic depths would be as great a distance, compara-tively, as to rise from this surface to a hundred miles above. There is no 'nothing.' That we know. There is no vacant space, for all is filled, and airless space is as full of currents as airy space.''

#### California.

LOS ANGELES. - E. R. Wilson writes: "Searching for health for the last three years I have settled in Los Angeles, Cal., leaving oold, bleak Vermont forever. I attend the Sphritualist meetings here every Sunday. I read with much interest Dr. Peebles's 'Etchings from Sunset Land.' I have several of his books, and admire them. Brittan and Newton, Peebles and Denton Brittan and Newton, Peebles and Denton

were our favorite writers in the dear BANNER. If any Boston invalids wish a fine climate and a nice hotel, send them to Hotel Nadeau, Los Angeles."





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MRS. THAXTER,



138 Huntington Avenue, Boston, Mass.

## Astrological Medium.

MRS. M. WEBB, from New York, can be consulted from evenings. Short time only. Readings, §2.00. 356 Columbus Avenue, Boston. tf Oct. 6.

## Marshall O. Wilcox,

MAGNETIC Healer, 8% Bosworth street, Room 5, Bos-vist patients at residence by appointment. Magnetized paper, \$1.00 a package. Oct. 6.

# **Osgood F. Stiles**,

DEVELOPING, Business and Test Medium. Obsession a specialty. Hours 9 to 5. No. 70 Waltham street.

## Madame See,

O F New York, Ciairvoyant and Psychometric Reader. Business, Sociai, Medical and Trance Medium. Sittings 9 to 12-1 to 5. 26 Hollis street, Boston. 1w Oct. 6.

Mrs. Fannie A. Dodd, MAGNETIO PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. Oct. 6.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Oircles Thursday and Sunday evenings, 8 o'clock, 14 Winter street, Room 6, Boston. Oct. 6.

## Miss Helen A. Sloan,

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 Sept. 29.
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Sept. 29. 4w MRS. M. A. CHANDLER, Business, Test and Medical Medium, 66 Warrenton st. Private Sittings daily. Seances Tuesday evenings and Friday afternoons. Sept. 29. 4w

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May 12. 268\* Miss KNOX, Test, Business and Medical Me-dium. Bittings daily, 128 W. Brookline st., Suite I. Oct. 6. 1w\*

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belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality-bodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion-conducted in a spirit of housest, courteous and reverent inquiry-tis only alm being, in the words of its motto, "Light!" More Light!" To the educated thinker who concerns himself with ques-tions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowl-edged representative of cultivated and incelligent Spiritual-ism throughout the world, everywhere quoted and referred to as such. The Editor has the coöperation of the best worthy of permanent record, whose experience and knowl-edge are of the highest value, and who have no other vehi-cle for their publications than "LIGHT." This gives the Journal a unique position and a singular value. Price 2d.; or, 10s. 10d. per annum, post free. All orders for the Paper and for Advertisements, and all romitations; should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor." Office: 2 Duke street, Adeiphi, W. C., London, Eng.

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#### LIGHT. BANNER $\mathbf{OF}$

## OUTOBER 6, 1894.

# Banner of Bight.

### BOSTON, SATURDAY, OCTOBER 6, 1894.

#### **MEETINGS IN BOSTON.**

Boston Spiritual Temple, at Berkeloy Hall, Odd Fol-lows Building, 4 Berkeloy streat. Sundays at 10% A. M. and 74 r.M. Speaker for Octoher, Mrs. Clara II. Banks. Wm. H. Banks, Treationt: F. B. Woodbury, Secretary, 65 Mar-

cella street, Robury. First Spiritual Temple, Excter and Newbury Street.-Bundays, meetings for children and investiga-tors at 11 A. M. Lecture by Lyman C. Howe, trance speaker, at 24 F.M. Wednesday evenings, at 7%, sociable and con-ference. Other meetings announced from the platform. Public meetings free to all.

rupile meetings free to äll. First Spiritualist Ladies' Aid Society, 1031 Wash-ington street, meets overy Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public circle will be held on the last Friday of each month at 3 P. M. Eagle Hall, 616 Washington Street.-Bundaysat ii A. M.; 3% and 7% P. M.; also Weahsdays at 3 P. M. E. Tutle, Onductor.

Tatile, Jonductor. Hathbone Mail, 694 Washington Street, cor-ner of Kinceland,-Splitual meetings overy Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-tial Hall) Thursday at 2% P.M. N. P. Smith, Chairman. America Hail, 724 Washington Street. Meetings andays at 104 A. M. and 25 and 75 P. M. Good mediums, ine music. Ebon Cobb, Conductor.

The Ladies' Industrial Society meets every Thurs-day afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

The Home Bostrum (21 Solay street, Charlestown).--Meetings Tuesdays and Thursdays at 7% P.M. Dr. E.M. Banders, President.

Elysian Hall, 820 Washington Street. - Meelings are held every Sunday at 11 a. M., 2% and 7% P. M.; Tues-day and Thursday at 2% and 7% P. M.; Friday at 2%, and Saturday 7% P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.-Meet-ings every F indp: at 11 A. M., 2% and 7% P. M., and every Tuesday and Thursiday at 31. M. Under the auspices of the United Spiritualists of America. Mrs. M. A. Levitt. Sec'y.

United Spiritualists of America. ar8. M. A. Levit. Secy...
Hollis Hall, 280 Washington S reet.-(Society of Ethical Spiritual Culture, Bible Spiritualists.) Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 2% and 1% F.M. Mrs. M.A. Wikinson, President.
Gardeld Hall, 1125 Washington Street, corper of Dover.-Spiritual meetings every Sunday at 10% A. M., 2% and 7% F.M. Good mediums in attendance. Musical selections by Mrs. Cooper. Dr. O. F. Stiles and wife, Conductors.

Montgomery Hall, 765 Washington Street, one Flight.-Sundaysatll A. M., 2% and 7% P. M. At 32 Milford Street Wednesdays and Saturdays, 8 P. M., Thursdays, 3 P. M. Dr. B. H. Nelke, Conductor.

Elysian Hall, \$20 Washington Street.-Our concert on Monday evening, Sept. 24th, was most successful. We shall hold another Oct. 22d. Further particulars will be announced later.

On Tuesday, at 2:30 and 7:30, the circles were ex-ceedingly 'interesting. "Little Delight" and Mr. La-throp gave many satisfactory tests and readings. Thursday, at 2:30 and 7:30, the mediums who assisted us were Mrs. Wikins, Mrs. Hatch, "Little Delight"

us were Mrs. Wirkins, Mrs. Hatch, "Little Delight", and Mr. Lathrop. Friday, at 2:30, and Saturday, at 7:30, the circles were weil attended; Dr. J. T. Coombs, "Little De-light," Mr. Lathrop and private mediums participated in tests and readings. Sunday, Sept. 30th, at 11 A. M., the circle passed pleasantly in listening to "Wild Rose," through Mr. Lathrop, and private mediums give tests and read-ings.

ings. At 2:30 and 7:30 the mediums were "Little Delight," Mr. Quamby and Mr. Lathrop. Many satisfactory tests and readings were given. Meetings Tuesday and Thursday at 2:30 and 7:30. Friday at 2:30, and Saturday at 7:30. The BANNER OF LIGHT always for sale. W. L. LATHROP, Conductor.

Bathbone Hall, 694 Washington Street, Corner Kneeland.—Thursday, 2:45, Mrs. Mary F. Lovering sang, Mrs. A. M. Ott, Mrs. M. A. Chase, Mrs. C. H. Clarke, psychometric readings; Madam See, remarks and readings; J. M. Temple of San Fran-cisco, Cal., tests; Mrs. E. A. Hill, sang; Geo. V. Cord-ingly of St. Louis gave a farewell address and an-swered written questions and gave tests; N. P. Smith gave address. Commercial Hall.-Sunday, Sept. 30th, 11 A. M., N.

Commercial Hall.-Sunday, Sept. 30th, H.A. M., N. P. Smith, the chairman, gave many psychometric read-ing; Mrs. Bessie Calahan, tests, Mrs. A Woodbury, read-ings; Mr. J. T. Coombs gave astral readings; Madam See gave remarks and psychometric readings; Mrs. Bessie Calahan, tests; Mr. Havnes made remarks; Mrs. A. Woodbury, Mrs. C. H. Clarke, Mr. C. W. Quimby, gave readings. At 7:30 Mr. W. Quint made remarks; N. P. Smith, Chairman gave many psychometric readings, which

At 7:30 Mr. W. Quint made remarks; N. r. Smin, chairman, gave many psychometric readings, which were recognized; Mrs. E. C. Dickinson gave tests; Mr. C. W. Quimby, Mrs. C. H. Charke, readings. Mr. Knox presided at the plano in the afternoon, and Mrs. Nellie Sawtelle sang solos in the evening. THE BANNER always on sale. N. P. SMITH, Chairman.

Montgomery Hall, 735 Washington Street. -Mr. Neike and Mrs. Hill can be proud of their success. Their sessions are crowded with attentive listeners. The Chairman, Dr. S. H. Nelke, knows how

to interest his hearers; his addresses are brief and to the point; his tests remarkably clear. The following assisted: Mrs. J. A. Woods, Mrs. J. Fredericks, Mrs. Clark. Mr. Haynes, Miss Knox, Mr. Quimby of Evereit, and Mrs. Ott. The music was fine. Masters Robert Johnson and Joseph F. Wins-

# V. A. Branch. Mrs. A. Wilkins sang, under control, in four distinct voices, and gave a harp solo. Her control, "Bunchine," gave many tosts. Meetings will be held Sundays at it A. M., 2:30 and 7:00 r. M.; Wednesday afternonns at 2:46. The BANNER OF LIGHT for sale each session. HARTWELL.

The Children's Progressive Lyceum.-The

raw and chilly atmosphere of last Sunday was en-tirely forgotten as one entered Red Mon's Hall, and tirely forgotten as one entered Red Mon's Hall, and felt the harmony and good-will which pervaded tho air, and saw the busy ones who had been at work at an early hour arranging the many flowers provided by friends. The cheerful greetings exchanged seemed to express a great deal more than usual, and nothing but kindness and friendship was written on the faces of those present. Such were the conditions which ushered in the session of the Children's Progressive Lyceum on its "Harvest Sunday." The platform was covered with flowers, and the scholars in the Banner March passed under arches held by the Leaders, and gave an added beauty to one of the prettest sights of the session - i. e., the march. Besides many strangers, we had with us on Sept. 301h the celebrated singer Madame Valda, who rendered selections, as also did Miss Wells, the vocal instructor. The usual order of exercises by the school was

the celebrated singer Madame Valda, who rendered selections, as also did Miss Wells, the vocal instructor. The usual order of exercises by the school was carried out-the subject of the day's lesson being " Re-ligion ": it was explained by the Conductor, Mr. Wood, and Dr. Root; following which remarks were made by G. V. Cordingly and Mrs. Butler. The following tai-ent appeared, and held the audience until a late hour: Songs, Madame Valda, Miss Wells, Miss Louise Hor-ner-by request, Little Eddle--Winnie Ireland and Eddle Ransom; readings by Mr. W. H. Willarts of London, Eng.; Mr. Armstrong a reading, entitled: "What Shall the Harvest Be?" Daisy Herford, "Je-sus, Lover of My Soul"; Mark Abrams, "The Wound-ed Soldier"; Carl Leo Root, "Was It a Prayer?" Aaron Task, "Dorkin's Night"; Helen Higgins, "The Spirit he Saw Not," and Miss Stella Churchill by request, "Billy's Rose." The Lyceum will hold its meetings in Red Men's Building until further notice. On Tuesday evening, Oct. 23d, the young people of the Lyceum (whose endeavors to help the school are much appreciated by the Oider workers) will give an entertainment and dance in Red Men's Hall for the benefit of the Lyceum. The Spiritualists of Boston can give a great deal of encouragment to both older and younger workers by buying at least one ticket each at twenty-five cens, to help carry on the good work. 307 Charles street, Boston. E. L. PORTER, See'y. Hollis Hall, 789 Washington Street.-The

Hollis Hall, 789 Washington Street.-The Society of Ethical and Spiritual Culture, service Sunday morning, Sept. 30th, was interesting and enthusi-

day morning, Sopt. 30th, was interesting and enthusi-astic. In the atternoon, there was a large gathering. The meeting opened with song-service; Scripture read-ings by Miss Vaughn; prayer by Dr. Frank Brown; inspirational singing by Mrs. Eva Hill; words of cheer from Madam See; song by Mrs. Kimbali. Geo. V. Cordingly occupied most of the atternoon with inspi-rational poems, tests and spirit-rappings; Mrs. Hill sang several times. In the evening there was baptismal service; congre-gational singing; bible readings by Miss Vaughan; prayer by Dr. Frank Brown; soul-inspiring address by Chas. Abbott. Geo. V. Cordingly, assisted by Mrs. Eva Hill with her inspirational singing, occupied the most of the evening; Mr. Cordingly's poems, tests and convincing spirit-rappings were the delight of the huge audience assembled. Next Sunday and throughout October we shall have with us Miss Georgie Reynolds of New York. M.

Garfield Hall (1125 Washington street, corner of Dover) .- Meetings were full of interest Sept. 30th services opened with invocation by Dr. O. F. Stiles, followed by Miss Knox and Mr. Marston; Dr. Stilles, fine tests and readings. Meetings in this hall every Sunday at 10:30 A. M., 2:30 and 7:30 F. M.; also Thurs-day at 2:30 P. M. Musical selections by Mrs. Cooper. BANNER OF LIGHT always for sale. MRS. O. F. STILES, Conductor.

Reception to Mrs. Adeline M. Glading. To the Editor of the Banner of Light:

The hall of the First Association of Spiritualists of Philadelphia was crowded on Friday evening, Sept 21st, in honor of the first public appearance of Mrs. A. M. Glading, since her recent severe illness. It was an occasion of rejoicing indeed; on all sides congratu-lations were tendered the one who had truly come from the brink of the river of death into the inliness of life, and with every prospect of many years of ser-rice in the cause of Spiritualism.

or the, and with every prospect of many years of ser-vice in the cause of Spiritualism. Fourteen years ago on the 21st of September, Hoo-lah, the spirit guide of Mrs. Glading, voiced the first spirit message ihrough that organism, since which time she has faithfully watched and guarded her me-dum, as she journeyed all over the country in the in-dury of suspense came, when life itself was in the balance, it was Hoolah who spoke the works of en-couragement to her medium, bidding her to be of good cheer, and all would be well To those who were pres-ent, and heard the beautiful words of this spirit as she re-dedicated herself and her medium to the work of humanicy, it was an occasion to be long remem-bered.

## **MEETINGS IN NEW YORK.**

Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists Bociety moots each Sunday at 11 A. M. and 74 F. M. Mrs. Helon Tomple Brigham, speaker. New York Psychical Moclety, Sponcer Hall, 114 West 14th atroch. Every Wednesday, 87. M. Sovonth yonr. Prom-lucht local and visiting speakers and mediums. Good mu-sic, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The Ladies' A1d Society holds its meetings through the summer once a month-linit Wednesday in the month-at Adsipht Hall, 524 and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (19 Columbus Avenue), Secy.

Soul Communion Meeting on. Friday of each week. 8 r. M.-doors close at 34-at 310 West 26th street. Mrs. Mary O. Morrell, Conductor. Spiritual Thought Society, 108 West 43d street. — Meetings Sunday evenings. J. W. Fletcher, regular speak

Carnegie Hall .-- A large and appreciative audience again gathered in this hall on Sunday last to listen to Mrs. Kate R. Stiles. The morning discourse was based upon questions submitted.

listen to Mrs. Kate H, Stilles. The morning inscourse was based upon questions submitted. The controlling spirit said it was the first time he had ever attempted to use the vocal organs of this medium, but he was personally acquainted with her when she was a little girl and used to listen to his preaching. He was a Methodist elergyman, and cer-tain experiences that came into his life thoroughly convinced him of the truth of Spiritualism; but he had not the courage of his convictions. Many of his brethren in the ministry to-day stand exactly as he stood, and they have his sincere sympa-thy; but he is trying to instill into their minds broad-er ideas, that they may gradually throw off the shack-les that enthrali them. In the alternoon the hall was crowded to its utmost capacity, and the meeting was rendered extremely interesting by the remarkable tests given by Mrs. A. C. Henderson, Mr. Harlow Davis and Mr. Morey, foi-lowed by remarks from Mrs. Stilles, Rev. Mr. Francke, Mr. Gould and others, By request the subject of the evening discourse was," From Doubting to Know-ing." Mr. Astic. Stilles closed a success-

Additional.-Mrs. Kate R. Stiles closed a success ful engagement with our Society on Sunday evening Sept. 30th. Her audiences have steadily increased Sept. 30th. Her audiences have steadily increased, the hall being well filled at the last meeting. This good sister should be kept constantly busy, as much good is accomplished wherever she is called to minis-ter. Her lectures have been meritorious; the tests following have been good, and almost all of them readily recognized. Prof. W. F. Peck will occupy our platform the Sun-days of this month. Subject next Sunday morning: "From Methodism to Spiritualism"; evening subject, "The Science of Immortality." MRS. MILTON RATHBUN, Rec. Sec'y.

#### **MEETINGS IN BROOKLYN.**

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street, Meetings Sunday evenings, 1% of clock. Good speak ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1024 Bedford Avenue (near DeKalb Avenue), ever Sunday evening at 8 o'clock.

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

At Kingston Hall, Sunday last, the Chairman and medium, Mr. Bartiett, gave very decided tests of spirit-return, and he was assisted by Mr. Lyon, a new medium, who also, through personation and speech, gave good evidedce of the same truth. Mr. Bartlett means to have good mediums and speakers from time to time, and his singing assists him materially in his

The Work. The Woman's Progressive Union soon purposes to renew the social and charitable side of the Cause, while we hope Mr. W. Wines Sargent will again take up the reins of leadership and reöpen his meeting. W. J. C.

ILLINOIS.

Chicago .- The First Society of Spiritual Unity met in its Temple, Sunday, Sept. 23d, as usual, with large and appreciative audiences. Mrs. Mary C. Ly-

In its Temple, Sunday, Sept. 230, as usual, with large and appreciative audiences. Mrs. Mary C. Ly-man, the permanent speaker of this Society, gave a soul-stirring addiess at the mediums' conference in the morning, on the "fifts of Mediumship," in the after-noon upon "The Causes that Affect Human Progress, Pro and Con.," and a lecture in the evening on "The Liberty of Man, Woman and Child," which last was a most powerfully eloquent appeal for the equality of wo-man in every way with man. By direction of her controls, a question box was pro-vided, and questions were deposited in it as it was passed around just before the opening of each meet-ing; the questions remaining in the box until near the close, when the control called for them. It proved a very satisfactory success, and is worthy to become a part of the exercises of all public spiritual meetings We have to acknowledge valuable assistance from Dr. Carpender, Dr. Bishop, Dr. White, Dr. Palmer, Mrs. Johnson, Mrs. Scovill, Mrs. DeKnevett, Mrs. Hanni-ton Gill and others. Mrs. Lyman gave at each meeting a number of spirit messages and descriptions, which were all fully recog-nized, and in some cases were expected by the recip-leuts. The prospects of our Cause are more encouraging

The prospects of our Cause are more encouraging thau for years

## RHODE ISLAND,

Providence.-The People's Progressive Spiritual-ists' Association, which holds its meetings in B. T. Hall, had for its speaker on Sunday, Sept. 80th, at 2:30 and 7:30 P. M., the two well-known mediums, Dr. P. C. Drisco of Lynn, Mass., and W. B. Hillüre Spencer of

7:30 F. M., the two well-known mediums, Dr. F. C. Drisco of Lynn, Mass., and W. B. Hillitte Spencer of Boston.
At 2:30 Dr. Drisco gave a fine lecture, the subject being "Who Knows?" It was listened to with great interest. At the close of the service the Doctor gave many recognized tests.
Mr. Spencer gave his illustrated tests, which were recognized.
At 7:30 J. S. Scarlett gave an invocation, after which Dr. Drisco took for his subject the first nine verses of the first chapter of John, and discoursed eloquently for one hour and a half, holding the interest of his appreciative audience.
Dr. Drisco will soon return to us, At the conclusion of the Doctor's lecture Mr. Spencer gave another illustrated test.
Friday evening next a public test scance will be held at the house of S. R. Brown, 63 Verion street.
On Sunday, Oct. 7th, at 2:30, we are to have our initiation service, when it is hoped that the Boston members will be present.
In the evening, at 7:30, Mrs. Neilie F. Burbeck of Plymouth, Mass., will occupy the platform for the fifth time this season.
The singling at our services is exceptionally fine, Miss Grace Johnson having a voice of rare quality and sweetness. Mrs. F. H. Roscoz, Cor. See'y.

and sweetness. 157 Broadway.

Providence Spiritualist Association, Columbia Hall, No. 248 Weybosset street. Services every Sunday at

No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M. Progressive School at 1 P. M. Sunday, Sept. 30th, Mrs. Ida P. A. Whitlock of Bos-ton, Mass., lectured in the afternoon on "Divine Providence," and in the evening on "The Judgment Day"; both subjects were treated in a comprehensive manner. The lectures were followed by satisfactory readings and tests. Sunday, Oct. 7th, Mrs. Katé R. Stilles of Boston will speak for us. BARAH D. C. AMES, See'y.

will speak for us. SARAH D. U. AMES, Sery. The Progressive Aid Society met Wednesday, Sept. 26th, with Mrs. King, a popular Providence medium. After a half-hour's speaking by the members, the re-mainder of the ovening was passed in spirit-commun-ion—Mrs. King, Mrs. Humes and Mrs. Habson acting as mediums. MRS. M. L. PORTER, Seo'y.

#### A Tribute from William F. Nye. to the Editor of the Banner of Light:

Another noble man has gone from us: Mr. NELSON COLLINS of this city-the devoted husband of our grand and true medium, Mrs. Mary Collins-who left the mortal form on the 28th ult., after an earth-life of sixty-eight years, and went forth in spirit to test the truth of his long investigation of the spiritual side of

life under the teachings of those gone before. Fow there are who so fearlessly and implicitly re-

cognized spirit return and spirit communication as did

cognized spirit return and spirit communication as did Mr. Collins; he cordially welcomed to his house and home concourses of friends to listen to spirit-voices that, through Mrs. Collins, have audibly toid us of the many beaulies of the spirit spheres—banishing from the minds of many sud and sorrowing ones the fear and dread of the inevitable "going hence." Caim and peaceful in his last sleep, how truly could we say, "it is well with thee, my brother." Mr. Collins was void of seifishness even to that de-gree that made him too confiding in those with whom he had business relations; and some time sluce the hard earnings of his many years of industry (even to his pleasant horme) were swept away. Though very depressing to both Mr. and Mrs. Collins, this seemed but to render more and more priceless to them the teachings that came from the spirit-world; and that their temporal loss will result in their eternal gain in the swe by-and-by, who can doub!? Mr. Potter of this eity spoke most feelingly of the life immortal, and of the mansions prepared in the Father's house for such as he. His form was taken to his searly home to Gardiner, Me., to be submitted to the analysis of Mother Earth

ly such indisputation tests as have convinced the inde-skeptical. We hope that all delegates and others, who may come to the meeting of the National Association in October, and who can do so, will make their home with our Society. Any information wished may be asked of J. P. THOMAS, Sec'y. 302 Indiana Ave., N. W., Washington, D. C.

rather's house for such as he. His form was taken to his early home in Gardiner, Ma., to be submitted to the analysis of Mother Earth. Mrs. Collins will, as we all hope and plead still pr-side in New Bedlord, that through her our dearly loved ones across the river may afford us many more loyous greetings. Yours truly, WILLIAM F. NYE. New Bedlord, Oct. 1st, 1894.

#### **Passed to Spirit-Life.**

From Derry, N. H., on the evening of Sept. 26th, 1894, at the home of her brother, Mr. Warren W. Bond, Mrs. Lydia B. King (widow of the late Benjamin King), aged 67 year month and 18 days.

I month and 18 days. Mrs. King belonged to an old New England family, and made the change luto the Better Life at the house wherein she was born - her own mother. Mrs. Sarah Bond, being present at her demise, and thus witnessing—in her futtety-first year-the decease of the last but one in her former family of the children. Mrs. King was a firm Spiritualist, and a medium to some degree-and, with her busband, was at one time prom-nently before the inquiring public occase of many singuly and inexplicable occurrences at "the hauntet house" in Wate town, Mass., where the couple then resided—inexpli-cable save on the spiritual hypothesis. After a period of the most painful illness she has now passed to the acquirement of new and brighter experi-ences.

passed to the acquirement of new man organic capacity ences. Funeral services, conducted by Rev. Mr. Packard of Som-erville, Mass, were held at 21 SynIngfield stret, that city, on Saturday afternoon, Sept. 28th. The remarks of the clerga-man were full of the spirit of comfort, as d the singing by Mrs. Stephen Day was excellent and appropriate. The inter-ment was at Cambridge Cemetery.

From Painesville, O., Sept. 18th, 1894, Mrs. Sarah F. Colby, widow of M. H. Colby, whose transition occurred some ears previously.

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## MISSOURI.

St. Louis.-We have had two medlums here, Mrs. M. J. Roberts and Mrs. Elsie Reynolds, who have been with us about two weeks, and who have given wonderful demonstrations of spirit power.

While us about two weeks, and who have given won-derful demonstrations of spirit power. Not only did the controls come out from the cabi-net, plainly visible in a light at times strong enough to identify features even to the eyes, but the audible-ness of the volces was as astonishing as any part of the phenomena. The writer was called up to meet the spirit of an old family physician, who passed away some twenty-five years since, but who certainly grasped his hand with as firm a grasp as in life, and was delighted to meet his old friend. The life of the circle is a little child who runs in and out, and amuses all present with her lively salites and pertrepiles. She announces herself as Effle Foster of Washington, D. O. At a private sitting given during a forenoon to the writer, his mother, daughter, spirit-bride and spirit-control all came out in full form, and were not only recognized, but the last two sat beside him in a chair at his side, and held a conversation which occupied fully twenty minutes' duration. They were certainly tangible bodies, not beings of air. A. J. BUCK.

DISTRICT OF COLUMBIA.

Washington .- The Progressive Spiritualist Church of Washington, D. C., with National Charter,

No. 44, has kept its regular Sunday and Wednesday

No. 44, has kept its regular Sunday and Wednesday night meetings at the Typographical Temple on G street, N. W., through the summer, while other so-cieties, both Orthodox and Spiritualist, have become weary, and have been closed to seekers after spir-itual truth. This has been done through the indelat-igable energy and unwearled efforts of our pastor and president of our Society, Mrs. J. D. Comptom, second-ed by Mrs. Nolan, who has continued to give week-ly such indisputable tests as have convinced the most skentical.

AND ME"

low, violinists, are boys of remarkable musical talent. Their playing at the evening session was good; "Lit-tic Eddle" is always good; Miss S. B. Lamb was in excellent volce; Dr. S. H. Nekke's selections were fine. The well-known boy elocutionist, "Little Willie Sheidon," recited most excellently. The BANNER OF LIGHT was read from by the Doctor, and avery conv was suid.

and every copy was sold. Dr. S. H. Nelke has them for sale at his office, 32

Millord street. Next Sunday the talent will be excellent. JAMES HIGGINS.

America Hall, 724 Washington Street .-A large circle gathered at the morning developing class, and many new mediums were controlled by their guides.

Our hall was full, afternoon and evening, and many were the eloquent thoughts uttered and tests delivered. Eben Cobb gave a strong discourse upon "Spiritualism the Light of the World." The following able workers took part during the day: Mrs. M. A. Chandler, Dr. David Brown, Miss A. Peabody, Dr. C. Huot, Mrs. A. Forester, Mrs. W. H. Burt, Mrs. Colyer, Mrs. Adams, Mrs. A. Howe, Mrs. U. Smith, Mr. F. A. Heath, Mr. and Mrs. Walter Anderson, Mr. G. Sleight; recitation given by Warren Chase. "The Pride of Battery B." was warmly applauded; Mr. W. Hardy, excellent tests to close; music by Mrs. Lovering, Mrs. Cleveland and Mr. Baxter. BANNER OF LIGHT for sale at this Hall. Our hall was full, afternoon and evening, and many

The Home Bostrum, (Sanders Hall, 21 Soley street, Charlestown, Dr. E. M. Sanders, President.)-Sept. 25th and 27th the services were very interesting the following mediums and speakers took part: Mr Quimby, Mr. Kelly, Mrs. Bray, Mr. Shed, Dr. Franks Col. Andrews and Dr. Willis; Mrs. Nellie Carlton, or ganist.

ganisi. Sept. 30th, praise service; invocation and remarks by Chairman; Mr. Kelly, Mr. Armstrong, remarks; Mr. Thompson, poem; Mr. Carr, remarks; Mrs. Carter, tests and readings; Mr. Shtd, answering mental ques-tions, etc.; Chairman, remarks, and answering men-tal questions; Mrs. Armstrong, organist. C. B.

Harmony Hall (724 Washington street, under the auspices of the United Spiritualists of America).-This hall was well patronized on Sunday, Sept. 30th. We had fine tests from our mediums, and the investigators were well satisfied.

were well satisfied. Sunday, Oct. 7th, will be our semi-annual meeting, under the management of our new officers—a special program for the occasion. The meetings will be direct-ed by our President, Mr. A. P. Courtney, and music by our Vice-President, Mr. Frank W. Alden; test mediums and speakers will be present; there will be recitations, solos, duets, etc. This Society, chartered under the laws of Massachusetts, is rapidly increasing in num-bers.

BANNER OF LIGHT for sale at this hall.

First Spiritualist Ladies' Aid Society, 1031 Washington Street .- Friday, Oct. 5th, the long va cation will have ended, and the members will take up their duties for another year.

G.

The business meeting will be called at 4 P. M.; sup-per at 6 o clock, and a social time in the evening. The regular evening meetings commence a week later, Members will please donate liberally for the supper tables. ANNIE E. BARNES, Pres.

## Ragie Hall, 616 Washington Street.-

Wednesday atternoon, Sept. 20th, a good meeting was held. ' Tests and readings were given by Mrs. M. Knowles, Mrs. A. Wilkins, Dr. C. E. Huot, Mr. Tuttle and others; remarks and tests by Madam See. G. V. Cordingly occupied the platform for the last time this season, giving remarks, tests and readings. Sunday, Sept. 30th, the morning circle was large and harmonious. In the afternoon there was a plano solo by H. C. Grim s: remarks, tests and readings by Madam See, Mrs. S. E. Buck, E. H. Tuttle; tests and readings, by Mrs. J. E. Wonds, Mrs. M. Knowles, Mis. I. E. Down-ing, Dr. C. E. Huot. Mrs. Downing closed the meet-ing with an inspirational poem. In the evening there was a plano solo by Mr. Grimes; inveration by the Onsirman: tests and readings, by Dr. Huot, Mrs. H. Robertson, Mrs. M. Knowles, Mrs. Wednesday alternoon, Sept. 26th, a good meeting was

she re-dedicated herself and her medium to the work of humanicy, it was an occasion to be long remem-bered. Quite an array of talent was present. The exercises opened with a song by Mrs. Buck; President B. P. Benner followed with a few congratulatory remarks. This was his first appearance since spring. It was an occasion of rejoiting for him, as he announced that his eyesight was restored, and he was glad to be able to fill his place once more. Mrs. Glading made an in-vocation, aft-r which Mr. T. J. Mayer, the genial Treasurer of the National Spiritualists' Association, was introduced to the at dicace as the next speaker. Mr. Mayer dwelt earnestly upon his experiences in Spiritualism, and of the comfort his knowledge of its truth was to him, and said: "If I had to part with every penny I possess, or give up my belief in Spirit-ualism. Would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up my belief in Spirit-ualism. I would not give up the National Spiritual-ists' Association in order that through it we may be beiter enabled to protect ourselves from the attacks of bigoiry. His remarks showed a keen apprecia-tion of the fact that he considered's Eternal vigilance to be the price of liberty." In reviewing the work of the National Spiritualists' Association for the past year. Mr. Mayer said he thought we might well be proud of the progress it had made. His remarks were received with applause, and the sense of the audience was that the delegates at the Chi-cago convention had made a wise choice in their selec-ilon of one who had the Cause so near at heart, as Mr. Mayer has proven himself both by word and deed A charming recitation followed by a young lady whose name is not known to your correspondent, afte

helpers. Passing under the control of Hoolah, we listened again to the words of the spirit, who thanked all the friends for their loving sympathy, which had helped the medium to bear up under her heavy trials. Hoo-lah spoke of the National Spiritualists' Association. The Spiritualist of the standard of the attained by

riences tor their toving sympathy, which had helped the medium to bear up under her heavy trials. Hoo-lah spoke of the National Spiritualists' Association, and urged upon us the advantages to be attained by having a strong central organization. A recitation by Miss Lillian Reed followed, entitled "Mary, Queen of Scots," which was well executed. A pleasant feature of the occasion was the present-ation to Mrs. Glading of a beautiful bouquet of Le France roses by Mrs. M. E. Cadwallader said: "An occa-sion like this is one of the presen spots in the path of our spiritual workers. We are assembled here to-night to rejoice with one who has recently passed through severe trials. It is always pleasant, when we are borne down by the heat and burdens of the day, to be the recipient of words of love and encour-agement to help us on our way. Therefore I trust that when, in the days to come, you turn the leaves of memory's book, you will let the remembrance of the gladness written upon every countenance here to-night cheer you, as you go forward, carrying the tid-ings of despair, mourning for their loved ones. This is your mission, and it becomes my pleasant duty to present you these beautiful flowers as a token of the joy that is in our hearts to see you restored to health and strength. I tender you the congratulations not only of those who are assembled here, but of many others far away, who have made me their messenger on this auspicious occasion. Wherever your name is known there is rejoicing also. Therefore accept these flowers and our congratulations, and let them be the symbol of the new life before you, and may you be with us many, many years as a worker in the Cause of Spiritualism." Mrs. Glading responded, and thanked all present for the good-will and sympathy expressed for her, af-

Spiritualism." Mrs. Glading responded, and thanked all present for the good-will and sympathy expressed for her, af-ter which she held an informal reception and received the personal congratulations of all present. A collection was taken up of twenty-nine dollars, which was donated to the National Association by Mrs. Glading. M: E. CADWALLADER.

## PENNSYLVANIA.

Philadelphia.-The First Association of Spiritualists will begin the winter course of lectures the first Sunday in October. Mrs. A. M. Glading will lecture during the month, to be followed by such talent as Mrs. I. P. A. Whitlock, Dr. G. A. Fuller, Lyman C. Howe, Miss Abby A. Judson and Willard J. Hull. We hope for a prosperous season, and that much good will result to the Cause in our city. 221 Chestnut street. F. H. MORRILL, See'y.

SPECIAL NOTICE .- We shall be obliged

to our renders if they will send us the name

and address of any Spiritualist who is not a regular subscriber.

than for years. The Chicago Spiritual Union has been organized to maintain a spiritual centre or headquar ters for its members, mediums and visiting Spiritualists, where inquiries in person, or by mail, may be made upou any spiritual subject, and where information may be obtained; where a spiritual library and reading-room may be founded; where charity work may be done, and the welfare of the spiritual cause may be strength-ened.

The welfare of the spiritual cause may be strength-ered. Spiritualists may become members by paying one dollar as an admission fee, and one dollar a year as membership fee. Donatious and subscriptions to the work of the Union may be sent to the Treasurer at the office address; letters of inquiry enclosing stamps for reply, and correspondence generally, may be ad-dressed to 404 West Randolph street, Chicago. An Institute of Occult Science has been establish-ed and successinily operated by the Orlental Band of spirit-teachers for some years, (through Mrs. Mary C. Lyman.) who anoutoce to sorrowing and suffering humanity that they will treat, by means of powerful occult forces, all forms of mental and physical disease, that can be be relieved or cured by such forces, and which they have used with such remarkable success in the past. Correspondence should be addressed to Mrs. Mary C. Lyman, care of Chicago Spiritual Union, 464 West Randolph street, Chicago, III. E. N. PICHERING.

MAINE.

Bath.-Sunday, Sept. 30th, Mr. J. Frank Baxter visited Bath, Me., and addressed those interested in

Spiritualism, afternoon and evening. The afternoon

years previously. Mrs. Colby was been in North Sutton, N. H.. Sept. 28th, 1820, and was therefore 74 years of age. She had been brought up as a Baptist, but was convinced of the truth of Spiritualism when it first made its advent in Hydesville. For the last six years of her life she was a confirmed in-valid, suffering greatly; but in the Spiritual Phenomenu and Philosophy she found strength and hope, which served her well, to the time of her birth into the new realm of be-ing.

her well, to the time of not on a start and the late residence, was Her funeral, which took place at her late residence, was attended by a large concourse of neighbors and friends, of all phases of belief. The discourse was deliver d by Mrs. H. S. Lake, of Cleveland, in obed ence to her request. She left a son and daughter, both of whom are Spiritualists. H. S. L.

From the home of her son, in New York, Sept. 24th, Mrs Emeline B. Janes, wife of Abram Janes of Washington, D.C., aged 72 years.

Mrs. Janes was a medium of good repute in Washington, and was highly respected. \_\_\_\_\_ MARY D. BELL.

[Obituary Notices not over twenty lines in length 5 repro-tished y alutiously. When exceeding that number, twent, ees, it for no hadditional line will be charged. The woords on an aver an nuke a line. No poetry admitted under the above heading



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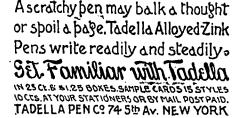
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## MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Oaster Post Hall, 55 South Sangamon street, every Sunday at 10%, 2% and 7%. Lycoum at 1%. Mirs Mary O. Lyman, perma-nent 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% F. M. Speaker, Mrs. Cora L. V. Richmond.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. Presi-dont, Benj. P. Benner, Treasurer, James Breen; Bearsta-ry, Brank H. Morrill, Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M.

Lyceum at 2% p. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% p. M. S. Wheeler, President, 472 N. 8th street.

## MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Hall, 12th Street, be-tween E and F.-Every Sunday, 11/2 A.M., 7/2 P.M. M.O. Edson, Pres.

M.O. Edson, Pres. Second Boelsty-"Progressive Spiritual Church"-meets every Similay, 74 P. M., at the Temple, 43a 6 stree". N.W., opposite Pension Office. Mrs J. D. Compton, Pres.

Converse the sectore Mr. Baxter gave a descriptive fonce, as on former occasions, but surpassed them all; and astonished and mystified his oritics and the tweet all scalar or systemed and mystified his oritics and the several skeptics by his positive demonstrations of mental or psychological mediumship. Sixty-nine distinct tests were given.
 A great and pressing demand was made upon the management to at once secure Mr. Baxter for future service, which will be done. Many were disappointed to learn that he had no open Sunday dates before the middle of May '95.
 There is no society here, and it has been through individual effort that Mr. Baxter has been brought to the otilook now is for the formation of a society. An incorporated and chartered working organization is needed, and it is expected it will be very soon effected.
 Mr. Baxter has already been solicited to spend a week of evenius with lectures bearing upon the subject. The time for such movement and work is fully ripe in this city.
 Mr. Baxter on Saturday was nearly blinded with einders from a fitul gus of wind near the Boston station. He was a great sufferer all Sunday, forced oten to talk independent of manuscript, and with eyes at times shut or covered. The large audience symathized with him. During the scance his eyes were closed for an hour or more.
 During the day, however, several tiny and gritty at departure for Boston Sunday night, he believed the worst was over. He will necessarily have to be in doors for a day or two, and deemed it best to cancel any week-evening engagements of the present week; but expects to be all right and able again by Sunday next.

Aver's Sarsaparilla, sending the brain pure blood, makes sound both mind and body.

Spiritualism, alternoon and evening. The afternoon lecture on "The Possibility and Probability of the Chaims of Modern Spiritualism as supported by Nat-ural Law and Scientific Deduction," was given before an unteiligent and most appreciative audience; while that of the evening on "The Persistence, Insistence and Permanence of Spiritualism." was presented to a very large, thoughtful and, select audience, probably one-half of the hundreds who listence never having attended a spiritual meeting before. The best people of the city in numbers were there, and gave the closest attention; and further, they ex-pressed pleasure with the matter, and mauner of presentation, and welcomed Mr. Baxter as a teacher. No lecture could have been more d propos to the ex-isting state of tho ught in the city, or in its adaptation to the needs, if not wants, of the enlightened, not to say criticising auditors. Mr. Baxter made telling points, and the audience not unmindful, showed decid-edly their acknowledgement. Following the lecture Mr. Baxter gave a descriptive iconce, as on former occasions, but surpassed them all; and astonished and mystified his critics and the several skeptics by his positive demonstrations of mental or psychological mediumship. Sixt-nine dis-