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BOSTON, SATURDAY, OCTOBER

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NO.

OCTOBER FOR DYING.

When poplars drift their leafage down in flakes of

gold below,
And beeches burn like twilight fires that used to tell
of snow,
And maples bursting into flame set all the hills afire.
And Summer from her evergreens sees Paradise draw
nigher—
A thousand sunsets all at once distill like Hermon's

dew

And linger on the waiting woods, and stain them through and through.

As if all earth had blossomed out, one grand Corinthian flower,

To crown Time's graceful capital for just one gorgeous hour!

They srike their colors to the king of all the stately

throng— He comes in pomp, October! To him all times be-The frost is on his sandals, but the flush is on his September sheaves are in his arms, June voices when

September sheaves are in his arms, June voices when he speaks—
The elms lift bravely like a torch within a Grecian hand—
See where they light the monarch on through all the spiendid land!
The sun puts on a human look behind the hazy fold, The mid-year moon of sliver is struck anew in gold, In honor of the very day that Moses saw of old: For in the burning bush that blazed as quenchless as a sword,
The old lightenant first beheld October and the Lord!

a sword,
The old lieutenant first beheld October and the Lord!
Ab, then, October let it be—
I 'll claim my dying day for thee!
B. F. TAYLOR.

#### Amid Flowers and Song.

## The Tribute to Luther Colby.

Impressive Services at the First Spiritual Temple.

THE weather, the audience and the occasion had a sympathetic analogy on Wednesday, Oct. 10th, when the last rites of respect were paid the late senior editor of the BANNER OF LIGHT, Luther Colby.

The rain, which had been very severe during the forenoon, had lost much of its force as the hour designated for the time of holding the exercises drew near. It seemed as if the elements and the friends who had lost a dear associate were drawn in a common bond of sympathy The Spiritual Fraternity Society, through the person of Mr. M. S. Ayer, kindly loaned the Temple at the corner of Exeter and Newbury streets, in which to hold the services, and it is safe to state that no more eminent gathering ever convened than upon this occasion. Spiritualists were the more prominent, although there were many of other shades of religious belief.

It was a most interesting assembly of men and women, and it was the easiest of all things to discern that all had lost a friend. As the heart-touching words of the speakers were pronounced many an eye was moistened and many a head was bowed in grief.

The only surviving brother, Moses L. Colby and other relatives, were in attendance.

Among prominent people present were Isaac B. Rich, partner of the deceased, and Mrs. Rich; John W. Day, editor of the BANNER OF LIGHT, an associate with Mr. Colby for the past twenty-seven years; Mr. F. F. Morrill of Amesbury, son of his old friend, the late ex-Senator George W. Morrill; Charles McArthur of New York; Mr. and Mrs. W. P. Thaxter; Mr. and Mrs. S. H. Bradley; Mr. Charles J. Rich; Mr. and Mrs. C. S. Mountford; Mrs. B. F. Smith, medium of the Message Department; Mr. and Mrs. William S. Butler; Charles G. Wood and wife; W. N. Eayrs, foreign translator for THE BANNER; Mrs. J. K. D. Conant; William Harris, manager of the Columbia Theatre; Mr Simeon Snow; Mr. J. Frank Baxter; Mr. M. S Ayer; Henry Goodwin of the Crawford House, where for thirteen years Mr. Colby has made his home; Charles W. Sullivan; Mrs. Sarah A Byrnes; Mr. and Mrs. Benjamin Loring; Mrs. Carrie M. Sawyer; Mrs. Dr. Shaw; Mr. Alonzo Danforth; Mr. C. Frank Whittaker; Dr. J. A. Shelhamer; Dr. W. A. Towne; Mr. and Mrs. Lewis; Mrs. M. A. Wilkinson, President of Hollis Hall Society; Mrs. A. E. Barnes, of the Ladies' Aid Society; Prof. and Mrs. Longley; Mr. and Mrs. Jones; L. L. Whitlock; Mrs. Hattie Stafford-Stansbury, et al.

There were present about forty members of the Children's Progressive Lyceum, and a goodly representation of the various spiritual bodies meeting in Boston and vicinity.

The exercises began at 2:30 o'clock. After a voluntary on the organ by George H. Ryder, organist of the Temple, Dr. H. B. Storer conduct ed the services, and Lyman C. Howe offered the following invocation:

INVOCATION BY LYMAN C. HOWE.

Infinite Love, on whom we lean in all moments of grief and trial, as we have assembled this afternoon to pay our last earthly tribute to the worth, works and memory of a veteran in the cause of spiritual love and truth, wilt Thou reach our hearts, conscious of our own weak-ness, that we may feel the infinity of Thy presfeach our hearts, conscious of our own weakness, that we may feel the infinity of Thy presence and receive consolation from the throne of grace. May the angels who surround the centres of wisdom and of light cooperate in this hour of commemoration and of blessed anticipation, sweet and glad, in the feeling that there shall continue a communion of thoughts and sentiments with each and all who have journeyed forward, and keep company, with those who have passed before us. May these bright blooms of autumn typify the beauty of the life beyond, and may we have a higher comprehension of life and death and immortality. May we feel in this sacred hour the sanctity of natural beauty, as the emblem of immortality—sweet tokens of Divine love and human purity. May we duly appreciate and appropriate the opportunity, the influences, the uplooking realities which lie beyond the darkness and invite our gaze while we linger in the valley; may we realize the consecration to truth that is made more apparent and evident to us by the example of such a life as this which we commemorate, and by every individual epoch in which the soul passes out of the visible and taugible into the immaterial and unseen. May the lives of those who minister to their fellow-

## MEMORIAL

men, who spend their energies in the sacred mission of humanity, be a guide and inspiration to us; and may we be guided by the inspiration and direction flowing from Thine infinity, modified by the varying conditions of human life and the capacities and understandings of men. Help us to realize the blessedness of life, the blessedness and beauty of death, and the blessedness and beauty and the infinite significance of such moments in our lives, when we feel in our human consciousness the infinite sympathy, and that we are under Thy love and guidance, and so sustained that we may fully perform the duties of our daily lives, each and all, and constantly enlarge the sphere when we feel in our human consciousness the infinite sympathy, and that we are under Thy love and guidance, and so sustained that we may fully perform the duties of our daily lives, each and all, and constantly enlarge the sphere of our usefulness, and thus may our continuous labors execute Thy will. And with these aspirations and longings, realizing Thy love in our consciousness, ob. Thou, whom men call God, we lean on Thee in rest and trust and hope, and feel the consecration of the perfect satisfaction in saying, Oh, Father, not our will, but Thine, be done. Amen.

Miss Hattie E. Dodge, soloist at the Temple.

Miss Hattie E. Dodge, soloist at the Temple, sang most beautifully "Only a Thin Veil Between Us," after which Dr. H. B. Storer rose, and in tender accents, his utterance almost choked by emotion, said:

REMARKS BY DR. H. B. STORER.

By increased years and growing feebleness, and in preparing for the final exit from the body, our friend might well have expressed his thoughts in the language of Victor Hugo: "I feel in myself the future life. Winter is on my head, but eternal spring is in my heart. The head, but eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. For half a century I have been writing my thoughts, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work'; but I cannot say I have finished my life. My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare; it closes in the twilight, to open with the dawn." Dr. Storer then read the following original beautiful spiritual service:

The body sleeps, the symbol of our friend, Free from all sense of weariness and pain; Death drew her restful curtains round his bed, And though we call he will not wake again.

Brother, we all rejoice with thee that thy mortal life is o'er, that the long weary days and nights have merged at last into the dawning of a peaceful day. Thy worn and weary form is laid aside, the burden of the mortal hinders thee no more.

form is laid aside, the burden of the mortal hinders thee no more.

Faces of friends, familiar once on earth, but gone before these many years, shine a glad welcome to thee, and send the rapture of their greeting through thy heart. All thy being quickened with this new life, disease and pain have passed away, and lo! the sense of pure and perfect health is thine.

And is this death? This change from weakness into power, this clear, bright vision from

the dull and clouded mind?

My heart must sing, for in this rapturous de-light the past seems but a gloomy dream, and

light the past seems but a gloomy dream, and this awakening in eternal day but the beginning of immortal life.

Thou art not gone from us; thy presence still shall aid the cause thou lovedst so well; the love which death cannot destroy or mar shall hold thee faithful to these loving friends, who of thy life so long have been a part.

A little longer 'mid the shadows of this mortal life we shall move on in duty's path, with otherful hearts learning the lessons of that

cheerful hearts learning the lessons of that discipline which life involves for all, and look-ing forward with calm confidence to the glad meeting in the spirits' home, where love finds full fruition.

ADDRESS BY DR. H. B. STORER.

The old, old fashion of death has passed upon our friend, and the body that has served him well, having become at last an encumbrance. may be put away. Less enduring than the shadow of it cast by the camera upon the plate, it is the least valuable of all the spirit's possessions. We think of it as wonderfully made, passing all human skill or human knowledge, passing all human skill or human knowledge, and yet destined at the last, as all mere instruments are destined, to pass away after its uses have been served. And therefore, concerning the body, it matters little how it shall be bestowed: if it be buried, as has been the custom for ages, beneath the soil, and there be dissolved into the elements by the process of decay, away from the sight of men, or whether it be

come accustomed to separate those thoughts of yourself from this parment you wear—from this body that serves your uses. It has been a clear perception of seers that so far as the outer garment was concerned, it is less than nothing as compared with the development of those interior graces that pertain to the spirit. How different the signification of this event in the public mind from that which prevailed four-score years ago, when our friend was born. Then Death was the king of terrors; then the spirit-world was an undiscovered country then Then Death was the king of terrors; then the spirit-world was an undiscovered country then the condition of the soul was problematical, and in the absence of all knowledge, human speculation drew its pictures of the future life in the most sombre colors, because men took counsel of their fears rather than their hopes. Being imperfect themselves, they felt that the Being whom they professed to believe was the author of all good was himself capable of petty passions and the imperfections of our human nature, and therefore they could see nothing beyond the grave except the possibility of torture; perhaps, mercifully perhaps, annihilation; but they could not look up trustingly and see the beauty of that Being, typified in the loveliness which we find in nature, and the affection which is manifested in so many forms. No, they had not attained that sweet confiaffection which is manifested in so many forms. No, they had not attained that sweet confidence in the infinite goodness of God which we enjoy in these latter days. It was simply a belief that in meeting God they were to meet a great judge who was perfect; that with all their imperfections on their heads they were to meet a perfect Being. Under such circumstances who could do otherwise than to dread death? It was into such an atmosphere and into such a sphere of belief that our friend was born eighty years ago.

Fortunately, he does not seem as a boy to have inherited any tendency to superstition,

Fortunately, he does not seem as a boy to have inherited any tendency to superstition, to dogmatism and theological conceit. Marked out, as he undoubtedly was, for a career of usefulness, which is illustrated by his whole life, he was permitted to be unhindered by any such burden upon his spirit. He was of a genial nature, loved by his comrades and loving them. After leaving the public schools, where the rudiments of education were taught, he entered upon the study of the profession, if I may so call it, in which he engaged in after years. He entered the best college that exists among men, the printing office; because in the printing office less care is given to the mere technical details of acquirement; it is not the memory that is cultivated only, but especially memory that is cultivated only, but especially the printing office develops a knowledge of events of human life, and every process of the compositor is a constant criticism, and he is tradily being educated when the compositor is a constant criticism, and he is steadily being educated upon the very sentences that he is putting in type. As they pass before him his mind discerns the imperfection, if there be such, and when a thought is felicitously expressed, some idea bursts upon him, and as he proceeds he enjoys fully whatever is presented; his mind enlarges, his sphere of thought increases, he is led to study and investigate. The printer and the editor are the best types to-day of educated men. And I say this, because I realize that our friend's education was not after the standard methods. He this, because I realize that our friend's education was not after the standard methods. He constantly rose in this profession from the time he first entered it, when he was fifteen years of age, until he came to the great city—came here to Boston as a compositor, and gradually rose to the editorial chair. In this process of education he had to deal with current events, to discriminate between the truthful and the false, to give attention to matters that pertain to human interests, to be familiar with many things; and therefore his education was broad; the tendency of his mind was to dis card narrowness, and he was prepared to see things as they were and to judge righteous judgment. Now this preparation was all necessary in the work to which our friend was appointed; and when I affirm my conviction that our lives are planned and arranged in the minds of those who are to assist us in our work, I affirm what has been confirmed in the life of our friend, that those who are most truly spiritual believe that these events that occur in our daily lives are not merely the product of chance, the result of a combination of circumstances, but were ordered, and are a pertain to human interests, to be familiar with

part of a perfect system that pervades the en-tire universe.

Our friend came at last incidentally to no-

Our friend came at last incidentally to notice the reports of manifestations from the spirit-world, occurring somewhere, occurring in many places, cumulative, week after week, month after month, new statements of what occurred in different places, manifestations essentially similar, curious and mysterious at first, but of no spiritual concern. But his mind kindled to the subject and he weeled to mind kindled to the subject, and he was led to

was wrapped about him; it was wrapped about his inmost soul; his whole soul went out in and through that paper to mankind, his purpose being to present and make clear the great revelation that he believed involved so much. And I must say of my friend, that you may see him as he was, that he was a very courteous gentleman, almost a gentleman of the fold school, a man of natural politeness, with suayity of manner, never boisterous, but stating calmly, firmly and distinctly what he had witnessed, and simply saying: "What I have witnessed you may witness. The indications from phenomena almost constitute a philosophy, that the world will come to understand, and by knowing will be the better for it." His work for these many years, since the first issue of that paper in 1857, has been continuous—in late years with the assistance of an associate



LUTHER COLBY, LATE EDITOR OF THE BANNER OF LIGHT.

investigate. In doing so he was fearless; he didn't apprehend any trouble from the censure of his friends; he didn't anticipate any adverse criticism. He entered upon the investigation as he had opportunity, and that investigation brought him to conviction that there is indeed communication between that sphere of light above and around us the critical is indeed communication between that sphere of light above and around us, the spiritual sphere and the mortal state here on earth. He came to perceive that to be a great truth that must revolutionize the thoughts and opinions of mankind, must touch every community, and must eventually make man better known to himself as a spiritual being than he ever has been able to know through his senses. Therefore he at once proposed that there should be a paper started. First of all, it was to be a literary paper, and have a department in which Spirpaper started. First of all, it was to be a literary paper, and have a department in which Spiritualism should be represented. But the very first issue of that paper indicated the courage with which the work of presenting the truths of Spiritualism was to be carried forward. He said distinctly in the first editorial: "We shall not necessarily believe all that its advocates say, but we shall not refuse to listen to what may be said. We shall publish nothing that is not well authenticated as reports of phenomena." The record of the Banner of Light has been a record of the fidelity of its editor to the maintenance of the principles first enunciated. I wish you to feel that it is impossible for me to speak of Luther Colby without speaking of the Banner of Light. It

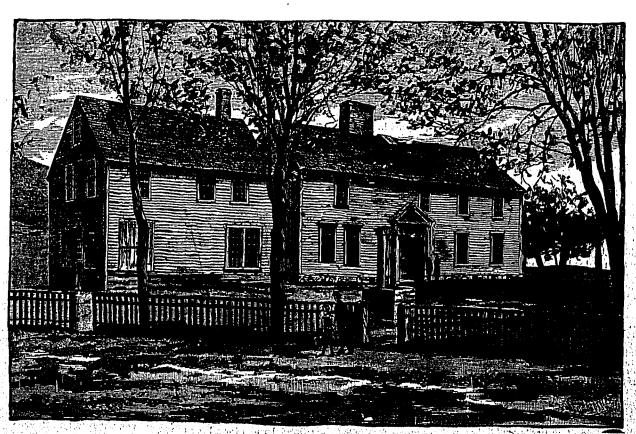
editor; and he has continued to perform his duties in the editorial chair, nearly all the matter that has been published passing under his surveillance. As I have said, he was true to this: Articles that could not present evidence of the phenomena narrated were set aside, and those sentiments that were not in harmony with the fundamental principles of aside, and those sentiments that were not in harmony with the fundamental principles of Spiritualism were set aside. The Banner has been cautious, conservative, bold, courteous, distinct, and never has been subservient to anything but the right, never could be prevented from uttering its best thought, and it is that which has secured for it the continued approval and appreciation of the psople; and wherever it has gone—and it has gone all over the world—the name of Luther Colby, a personal stranger to the multitude who associated it with the Banner of Light, has been a synonym of that devotion which he ever manionym of that devotion which he ever manifested to the truth, and that firmness of conviction which from the first he felt in the reve-

Ob, dear friends, could I gather all the tributes from loving hearts all over this world to the memory of Luther Colby, could I gather the tributes from those who have been educated in the Spiritual Philosophy, largely through the Instrumentality of himsell, the tributes of hundreds and thousands of hearts that have been warmed and quickened by his influence and which have come into welcome association with the higher life—what a wealth of appre-ciation of his labors would this indicate; not and which have come into welcome association with the higher life—what a wealth of appreciation of his labors would this indicate; not because he was altogether a perfect man, but because he, according to his ability, performed the duty entrusted to him, unfilnchingly, with serene courage, never disturbed, always calm, quiet and reaceful. Our friend made hosts of friends. When I said our mortality hugged us close, I felt it in my own case. A Spiritualist ten years in advance of Brother Colby, when I came to Boston it was to meet and greet him and to be associated with him and his associates in an enduring friendship ever since. I am conscious that when I walk—and I may walk here a few months longer through these streets—and pass into the editorial room of THE BANNER OF LIGHT. I shall see no more this body; my mortality hugs me close. We miss our friends because we do not see them; only the spiritual enables us to perceive them. Fortunately we are growing out of the body, depending more and more upon our spiritual intuition, upon the voices that we sometimes hear, upon the evidences of the presence of our friends which they are enabled to manifest to us; so we are growing steadily from year to year. This great truth which our Brother Colby has advocated so long and to which he devoted his life, is taking root among mankind, affecting its thought, modifying the harshness of the old theology, turning people from their dependence upon theological systems, taking them away from meaningless forms of worship, and placing men where they shall be worshipers and respectors of God in their own souls.

It is a revelation to man, with God regnant in His own spirit, enforcing the idea that only goodness and virtue, those noble attributes, of humanity, will stand us in good stead when we pass into the realm of the spiritual world. It is not profession merely, but it is that warm grasp of the hand which signifies the heart's friendship, and is worth more than all the prayers ever uttered.

Our friend did not discard religious

ever uttered. Our friend did not discard religious forms; he respected them as helps to others but he had no need of these crutches; he could n't understand the necessity of forms and ceremonies; he lived the simple life of a man, was



BIRTHPLACE OF LUTHER COLBY.

well acquainted with himself, and desired to be better acquainted with human nature. He had the geniality of a man of goodness and kindness which contributed to the happiness of others, and sympathized with their sorrows. He rarely was appealed to by any one in distress—and mediums are often in distress—whether the person belonged to the spiritual fold or not, that his hand did not automatically seek his pocket, that he might minister to his necessities. According to his means Luther Colby was a most generous man; his heart was sympathetic, and everybody felt its goodness. Why should I speak of a blot upon the sun? Unfortunately he was impetuous, and his impetuosity came of an excitable temper, and sometimes reason had hardly time to act before impulse to speak manifested itself, and sometimes a thoughtless word escaped; but how quick he was to apologize if he felt he had injured any one. He was not easily imposed upon; he was a man of clear vision; he knew men when he met them, and did not allow them often to succeed in deceiving him. That was one of his seldom gave unwisely. But these are incidentals. We are not to analyze each other, we are to make the best of 'each other under the circumstances; and how much better it would be seldom group should be a little taste of heaven, and so, doing good so far as in our power lay in this world, having no fear of the future, and having discharged all our obligations, go forward to the future opportunities of the spiritual life. What do we know? How little, and yet our minds are reasonably active; they seem to be limited, and we can grasp but a few subjects. Well, the time is coming when every subject shall be within our purview, and a state of understanding where our education may be complete. In that sphere, in the world immortal, we shall be deathless, and go on toward perfection. I see the folds of that banner, that Banner of Light. It seems to illuminate those who are walking in the dark valley of the shadow of death. It has never been published as a financial spe of our dear friend let us pledge our assistance that it shall be sustained.

Miss Dodge gave a beautiful rendering of "The Lifting of the Veil."

Mr. Eben Cobb of the America Hall Society was then introduced, and said: ADDRESS BY EBEN COBB.

If encased in this casket were a tiny form, with golden locks and little clasped hands of pearly white, and a mother's warm heart were bleeding with real, true sorrow, I could not for the life of me say: "Dear mother, look up; there is no death, and if there is, the golden tie there is no death, and if there is, the golden tie of love is broken, and only time can assauge your grief." But coming here, sorrowful as I feel for the absence of our good old friend, I can only smile; his absence seems to give a new light; I feel a joy in being here. In the last Banner was an editorial clipped from the New York Herald, which I will refer to a moment later. The so-called dead, as they bid adieu to this earth, are welcomed with a glad "good-morning" as they reach the higher birth. So I feel that our good friend has not gone, but is translated. Our brother died of old age, and is taken up by angel hands. How blessed is this thought, and how truly we might say of him as he said, "Good-by for a time," and then he passed on, and friends on time," and then he passed on, and friends on the other shore clasped him in their arms, say-ing: "Good and faithful servant, enter in."

ing: "Good and faithful servant, enter in."
Dr. Storer modestly and with great consideration said perhaps he was not a great man. I thought, with an electric flash, perhaps not; and then again perhaps he was a gigantic man in one sense, a truly great man. Now, I wonder what constitutes a great man.

der what constitutes a great man.

It has been erroneously said, and is to-day, that every man—I think it ought to have included women—is born free and equal. It is no such thing. We all believe, I assume, that in every human being there is a soul, and the heart of that soul, the inward spark of glory, is from the dear God above. But there are possibilities on earth that that spark for a time may be so covered and corroded and enchained, even at one's birth, that the individual is far from free, but on the contrary is imprisoned, fettered, manaoled, and the tender light in the soul is hidden in the glare of its environment. I allude to no particular creed, to no particular sect; I have a hard word for no one

Now, I am not going to be sacrilegious, but I remember, year after year, going up into that little sanctum of The Bannen of Light, and little sanctum of The BANNER of Indut, and taking others up there, and how that genial, broad-souled man ever gave us a kind welcome, full of love and benevolence; and I show no disrespect to the Nazarene when I say that if I ever saw any likeness of man that followed out the principle of true love, our dear friend whose mortal remains lie there in this casket, was a fit symbolization of that glorious higher law taught by him: The greatest law that we can recognize as coming from that beloved old prophet of Nazareth, the law above all others, is the law of love, and there is not a man or woman on earth whose life is controlled by that great guiding star who is not entitled to be called great. Year after year has our dear friend dedgreat. Year after year has our dear friend been, as it were, buried in his sanctum, in order to test and send out what? Light, freedom, and a broader field of investigation for the soul, and under this benign influence has humanity

been steadily advanced.

I have not for years been called upon to attend and officiate at a funeral, in connection with good ministers of the Gospel of Jesus Christ of all denominations, but what I have

with good ministers of the Gospel of Jesus Christ of all denominations, but what I have found that their earnest endeavor was to impress upon the hearts and souls and minds of the mourners present that their dear friends, gone, by the permission of a kind, overruling Providence, were allowed to return and hover about them, and sympathize with them in their joys and sorrows.

I cannot refrain from mentioning in this connection, the Boston Globe of Monday last, which I bought to see if it said anything about our good friend Brother Colby. To my surprise I found, side by side with the account of the transition of our beloved brother, an account of the same journey started upon by the universally beloved poet and philosopher, Dr. O. W. Holmes. What more did I observe? This: That a tender strain of pure spiritual consideration permeated every line of the reportorial summary of the character of one as well as of the other. There was nothing in the way of ridicule, as there might have been in the earlier days. As Dr. Storer said, the greatest educator is the printing office. And do you know that the public press of America has been headforemost and far in advance in the matter of education? It feels the public pulse. How it has been watching Brother Colby, and when the summons came for him to go they felt they had no heart to ridicule him as of yore, but to sincerely praise.

From that recent editorial in the New York Herald this deliverance of thought did his yet clear eyes peruse: "We must either throw

Herald this deliverance of thought did his yet clear eyes peruse: "We must either throw the Bible overboard as a tissue of imaginary the Bible overboard as a tissue of imaginary events, or believe, as every generation has believed, that the great falsehood of history is that there is 'a bourne from which no traveler returns.'" Ay, from all over the civilized world, from lofty palace and humble hut, warming with tender life in fane and cathedral, came to the veteran's ears breathings of earnest orisons, freighted with heart-assurance gained by intercourse with departed loves. Glorious thought! That after long years of ceaseless toil and heroic contest toward a victory for the Higher Life, the dauntless champion would calmly survey the field and say within his soul, "Truly the battle is won!" Fit time that his liberated spirit should join the welcoming throng beyond.

Are we sincere? Is this manifestation of memorial regard a mere service of form, or

Are we sincere? Is this manifestation of memorial regard a mere service of form, or springs it from the united throb of deep, abiding love? If the latter, remember that the old General has left tried and trusty marshals still at his wonted post of duty. Let us generously aid them with a patriot's zeal, for yet will it be Luther Colby's greatest joy to see the glorious old BANNER OF LIGHT waving freely over a regenerated world.

Dr. Storer then read the following resolutions, which had been forwarded for the occasion by the Washington Convention:

WASHINGTON, D. C., Oct. 9th, 1894.
The delegates of the NATIONAL SPIRITUALISTS Association, in Convention assembled, have heard with profound emotion of the transition of our venerable and much beloved brother LUTHER COLBY, edltor of the BANNER OF LIGHT: Therefore,

Resolved. That in his birth to a higher condition we recognize a great spiritual truth, that while we are not permitted to mourn, we have lost from our mortal activity one of the noblest workers in our glorious Cause; one whose life-long labors for the great truth of Spiritualism have made it possible for this Convention to assemble.

tion to assemble.

Resolved, That words are inadequate to express our

Resolved, That words are inadequate to express our appreciation of the generous heart, the ever ready and active brain, the hand extended in charity always, and the unfilnebing fidelity to and defense of the Cause that was dearer to him than life.

Resolved, That we cannot fail to recognize the irreparable loss, in his removal from the duties that he so loved to perform; still do we know that he has joined that noble band of spirits who aided the great work performed by him, as editor of the BANNER OF LIGHT from its inception, and that his influence and pres-



VIEW OF THE MASSACHUSETTS CREMATION SOCIETY'S BUILDING.

to-day, for I know there is true religion and true goodness and whole-souled piety in every oreed that the world has known; but hand-in-hand with that goodness, that charity and behand with that goodness, that charity and benevolence, what hard, cruel, rigid, adamantine
chains have clanked and have been wound
around the young tendrils of the budding soul
to hold it tight lest it get away from some
sanctified altar.

Now, who is the great man? Were the Casars
great? Ah, Rome went down in despair and
degradation under their tread. Go to the Forum
to day and see what they have a shumed at the

to day and see what they have exhumed at the very foundation of Cæsar's palace, and gaze on the ruin and desolation which that great man? Cæsar wrought. Was Cromwell a great man? Cromwell crushed the monarch for a time, and he started on a new race for himself; but another soldier immediately arose and tip-ped Cromwell from his high estate and re-stored the monarchy. Come to our own land, to our beloved Washington. Was he a great man? Ah, he stands truly as a great man. What makes us love him so? Because he stands as a symbol, heart and soul, of the love of patriotism. Washington represents no haughty pride of the individual who would trample over the human affections for his individual gain. He only stands as the incarnation of a great na-tional heart and soul to whom hundreds and thousands turned as their guide, who was to render actual the consummation devoutly to be wished, and which was accomplished by united

There is no greatness in the world to be reated by the thunder of cannon, the clashing of swords and the spread of ruin and desolation. If we look for the greatest man the world has known or can know to day, let us re-member that Spiritualism does not ignore the the would call him great, "Call me not great," he said, "there is only one great, the Father of the world, who is not I, but your Father, the blessed one in Heaven."

ence will still be the abiding and controlling power of its future usefulness.

Resolved, That we tender our sympathy to his associates of the Banner of Light Publishing House, and to his relatives and friends, though we realize that their loss is his gain.

Be it further Resolved, That these Resolutions be inscribed upon the minutes of this Convention, and a copy of same be sent to the Spiritualist papers for publication.

W. H. BACH, St. Paul, Minn.

M. E. OADWALLADER. Philadelphia, Pa. COBA L. V. RICHMOND, Chicago.

L. P. WHEBLOCK, Moline, Ill.

DR. I. T. AKIN, Blooming Valley, Pa.

Miss Dodge then sang "Beautiful Life."

Miss Dodge then sang "Beautiful Life," after which Mr. Lyman C. Howe of the Temple spoke as follows:

ADDRESS BY LYMAN C. HOWE. We live in a wonderful age. Death for millions now is not a king of terrors, and not more a mystery than life. Whoever knows all of life knows all of death. Professor Lodge has said that a live animal has no whit more energy than a dead one; but a live animal can do what a dead one cannot. Life, then, is the directing power, and, associated with intelli-

I have known him personally over twenty years, and I gladly add my tribute to his meanory; and the best thing I can say of him is that he was a man, with an inheritance of infinite possibilities; and in his four score years of life he has impressed those superior qualities of mind and heart upon many thousands for the healing of the nations.

He has come in touch with millions through his public ministrations, with thousands per sonally; and every one who has felt the life of his touch retains the impress of his individuality still. That impress is, and will continue to be, a modifying influence in the direction of character and its development. He was strong in convictions, and ready to carry out, according to his best understanding, the highest ideals of his life; and in his departure we shall miss all these outward, tangible expressions, and none can take his place from this time, though others, perhaps, are equally as well qualified to give direction to the work he so vigorously and successfully prose cuted; and yet others will now move in his shadow and personality, will be affected by the psychic influences of this master in their impressions, tendencies, thoughts, feelings, emotions and affections.

I have known him personality that it is that he best thing to his him his that he work he set those superior qualities of the services the large congregation passed by the remains, which were on closed in a casket of black cloth. The features bore a peaceful appearance. Many a heart was touched at looking on their deceased friend. Arranged around the body were the following gentlemen, who acted as pall-bear-true was touched at looking on their deceased friend. Arranged around the body were the following gentlemen, who acted as pall-bear-true. Archur, Moses T. Dole, M. S. Ayer, Frederick G. Tuttle, Charles F. Fay, David W. Craig, William C. Taliman, W. S. Butler and William F. Nye.

The ushers were Charles T. Wood, Marshall O. Wilcox and M. L. Wilcox. The funeral appointments were furnished by Mr. J. Tink-ham, impressions, tendencies, thoughts, feelings, emotions and affections.

The best that can be said of any man is that

The best that can be said of any man is that he is loyal to his convictions, and his heart warms with love and devotion to his fellows. This can be said with emphasis of Luther Colby. He was tender, sympathetic, impulsive, and generous to the helpless and needy. In Spiritualism he found an ample field for the play of his genius, and the application of his high ideals and generous instincts to the improvement of the race. His soul was in his chosen work. For it he lived and labored. A happy enthusiasm inspired his efforts, and carried his convictions to the hearts of the people. He loved, thrilled, suffered, enjoyed, wept and smiled, with and for humanity. Such a presence carries the tide of emotions with it in all the works of life; and, now that he is arisen, we may expect to realize the value of

door of the crematory, with highly gratifying harmony and success, which were the legitimate results of extended practice on mortuary occasions.

The body was taken to Forest Hills, where it was cremated, at the expressed request of Mr. Colby.

The service was not witnessed by any of the friends, owing to the lateness of the hour in which the cortege arrived at the cemetery. The cremation was successful and on Thursday the ashes were deposited in a large urn, and were subsequently buried in the Conapt family lot at Forest Hills.

II2

THE FIRST SPIRITUAL TEMPLE.

these qualities continued in the same line of work whose visible agents will be his successors in the conduct of his beloved BANNER. Such influences, reflected through our individualities, are the strongest motors of the world's progressive element. If we can feel the thrill they awaken in the tender memories; if the quick tear will start from the eye, responsive to some expression of pain or pleas. ries; if the quick tear will start from the eye, responsive to some expression of pain or pleasure, or sound of familiar name of much loved friend, it carries with it a power uplifting, an influence which bears us into sacred relationship with the supernal world, and opens the soul to feel the sweet fragrance and beauty of those tender blooms of immortal life, symbolized in these beautiful banks of flowers, which rightly represent the adornment on that gateway of life which opens to the infinite day. I gladly offer my tribute to the memory of Luther Colby. He was my friend. Our relations

Luther Colby. He was my friend. Our relations were always pleasant, though we did not always see alike. I shall remember him as long as my individuality remains. Soon I shall follow him Individuality remains. Soon I shall follow him through that shining gate, and again we shall clasp hands and rejoice. Whether he be sitting here and listening and looking matters not, so that we feel that his individuality survives the physical decay, and puts on a stronger armor, a higher significance, a more impressive symmetry, a more expansive expression of intelligence, a still finer and deeper manifestation of those impulses that thrilled him when his heart prompted him to deeds of love and charity unseen and unknown by the world. charity unseen and unknown by the world. May we feel his presence often. May we sense and recognize his nearness to us; may we look up hopefully, trustfully, not only to him, but to others like unto him whose service but to others like unto him whose services has been for human emancipation, and has been fearlessly and faithfully performed; and through these may we form a closer union with that world of light which lies beyond, and become familiar with those visions of beauty and come familiar with those visions of beauty and glory, and those translations of knowledge and truth that come to the soul, and thereby swing the gate somewhat wider between the two worlds. May we feel more and more the shining presence and the stimulating, quiet power of that life which is in touch with the infinite, a presence which we can appreciate, approach and speak to, interchange sentiments with, thrill with the common expression of loving emotion, and rejoice that we are brothers and sisters moving with one common purpose and sisters moving with one common purpose to one common destiny before us, with one in-finite hope before us, with perpetual visions showing us what life is, what death means, and what all our relations to each other here and now signify, while we are trying to work out the problems which hold infinite possibilities in their grasp; and in those consecrated mo-ments may our loying souls be in tune with the pure promise of these flowers of nature, whose

pure promise of these flowers of nature, whose white lips reach toward heaven, inviting shadows and sunshine; and may we realize in this blessed association that our prayers are accepted in heaven, and answered by the infinite Soul, whose holy blessings pour down upon us as we are ready to receive them, making our lives beautiful and sweet, and blessed for each and all. The floral tributes were elegant and numerous. Mr. and Mrs. Isaac B. Rich sent an ivy wreath and roses. The employes of the Ban-NER OF LIGHT, a large scroll of white carnations, roses and pansies. Mr. and Mrs. W. S. Butler, a basket of rare roses and other flowers. The Children's Progressive Lyceum, a large mound of roses. The Boston Spiritual Temple Society, Berkeley Hall, gave a large directing power, and, associated with intelligence, utilizes such combinations of matter as it can manipulate and direct for its purposes. In going out of the body it has been demonstrated that life takes with it all it needs of the sublimated elements of physical nature to accompany it in its upward journey.

To fully appreciate this is to rob death of its sting, and light "the valley of shadows" with an inviting charm, which softens every sorrow and "sets a voiceless eloquence in olay." Death comes to all; and those who precede us may be a light in the valley to guide our trembling feet. Our brither, Luther Colby, has left his mark upon this world, and taken with him the love and blessings of millions who have shared in the consolations of Spiritualism, brought to their knowledge through his instrumentality.

Temple Society, Berkeley Hall, gave a large banner, on which was inscribed "Banner of Light," and a pillow of roses with "Rest" on the face. The Boston Investigator sent a broken wreath. Mr. and Mrs. Charles J. Rich, a wreath of, ivy. Miss Mackintosh a bunch of roses and pinks, tied with lavender ribbon. The Crawford House sent a sheaf of wheat, bound with white ribbon, on which was the word "Rest" in letters of gold, a sickle of white and purple immortelles lying on the gheaf.

The very life-like portrait of Mr. Colby which has graced the editorial room for a long time was placed in front of the speakers' desk,

#### To the Editor of the Banner of Light:

I cannot say with what a sense of relief I realize that this great Spiritualist and true friend of all mediums has at last passed on to

friend of all mediums has at last passed on to the higher life; for during the two weeks I was with him in August, before he accepted the possibility of a change, he experienced so much of discomfort that one can but feel grateful that the tired eyes are closed.

I have known of few indeed who, by a long and unselfish devotion to the truth, was better fitted to take up the home of the higher spheres. During the long hours, he would talk of the old days, old friends, and the many hard struggles that he endured to carry on his work, which now stands as an enduring monument, and which should incite us all to more

determined action. Of him it can truthfully be said: He was brave; he was true to his convictions; he never wearied in well doing. The poor blessed him; the afflicted sought him, and he has earned the sweet reward of a life well spent. A noble spirit has passed on to meet its reward. Faithfully,
JOHN WM. FLETCHER.

108 West 43d street, New York.

Bro. Isaac B. Rich: Dear Sir—Allow me to tender my heartfelt sympathy to you in the sad hour of trouble. With much sorrow I learned of the transition of our beloved Bro.
Colby. I have been attending the Convention
at Washington, D. C., where all were in sympathy with you.

MISS MAGGIE GAULE.

Baltimore, Md., 514 Dolphin street.

To the Editor of the Banner of Light:

Coming home from a brief absence, I opened The Banner this morning, and read first of all the announcement of the decase of the veteran editor, Luther Colby. It took me by surprise; I had never reflected that such a thing could occur. He had seemed to me a perennial character, to whom there might be autumn and winter, but certainly would always be a spring time. So far as I knew him, he was awake to criticise whatever he felt to be wrong and oppressive; and on the alert to point out danger, but never vindictive, unkind or unforgiving.

As an editor I admired him for his sagacity, tact and excellent sense. While making a journal adapted to the tastes and minds of the readers, he was always aiming at the same time to exalt them to higher views and conceptions of the true and the right.

The Banner, in his hands, was the vigorous adversary of abuses and wrongs in the department of government and general affairs. Oppressive legislation was pointed out, both as to its imminence and resultant mischiefs. Not a journal in the medical world was so outspoken and clear in utterance in regard to the modern resuscitation of the former methods of regulating the Healing Art by law where through shallow pretexts the safeguards of our To the Editor of the Banner of Light:

of regulating the Healing Art by law where through shallow pretexts the safeguards of our constitution have been ruthlessly violated, and the safety of the citizen mortally imperilled. The voice of Mr. Colby was heard like the clarion sounding the alarm; nor did he die till Massachusetts had ceased to be a free State I He did not live to see the Court House in Bos-ton put in chains to hold fast a fugitive doc-tor, as it once was to keep from rescue a fugitive slave.

I honor him, too, for his repeated utterances

I honor him, too, for his repeated utterances against the vaccination enormity. I leave it for those dear to him to praise him as they knew him: I speak for his effort in behalf of pure blood and pure bodies. The bow of Jonathan turned not back!

Verily it seems as if the nineteenth century as it is passing to its midnight, is carrying with it its representative men; those who gave form to its advancing thought seem to be almost all of them departed. In the world of letters, from Hugo to Holmes, the stalwart ones are gone; the able men of our American politics, whom the able men of our American politics, whom we have looked to for a half century, are mostly in their graves; of the anti-slavery galaxy only Parker Pillsburg, and one or two others, are still here; and so we may pass around the

double partiou of the prophetic spirit with ability while exterminating the house of Ahab to save our Israel for a better career.

ALEXANDER WILDER. Newark, N. J., Oct. 13th, 1804.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Allow me to express my deepest sympathy for the loss sustained by the paper, as well as by the entire spiritualistic world, in the passing away of our tried and true standard bearer, Luther Colby.

Yet, thanks be to the angel world, you and I, as Spiritualists, know that "to die isgain," and that Mr. Colby, after a long life of good deeds in the body, has passed on to the land of joy and reunion, fully ripened for the beautiful, heavenly harvesting that awaits him.

For my part, no words can fitly express what he has been to me; in soul development; in sorrow, assuagement! But his priceless BANNER, which I shall always take, will keen his dear memory forever fresh.

Lowell, Mass., Oct. 11th, 1894.

To the Editor of the Bander of Light:

To the Editor of the Bander of Light:

It is with a feeling of sadness that I address you at this time, for all these many years I have always corresponded with our true and tried friend, BROTHER COLUY; and I wish to extend my sympathy to his associates at The BANNER office, for I know you will miss his mortal presence and counsel so much.

But what a glad welcome his spirit must have had as he entered his spirit-home! What he felt as a knowledge of spirit-life must have had a glorious revelation for him. We know he has earned a generous reward, and we will make our faith, as steadfast as he desired his should be—truly ripened for the harvest of the new life.

Dorchester, Mass., Oct. 11th, 1894.

#### A KNIGHT-ERRANT.

Though he lived and dled among us. Yet his name may be eurolled With the knights whose deeds of daring Ancient chronicles have told.

Still a stripling, he encountered Poverty, and struggled long, Gathering force from every iffort, Till he knew his arm was strong

Then his heart and life he offered To his radiant mistress-Truth: Never thought, or dream, or faltering,

Marred the promise of his youth. So he rode forth to defend her, And her peerless worth proclaim: Challenging each recreant doubter

Who aspersed her spotless name. First upon his path stood Ignorance,

Hideous in his brutal might; Hard the blows and long the battle Ere the monster took to flight. Then, with light and fearless spirit, Prefudice he dared to brave;

Hunting back the lying craven To her black sulphureous cave. Followed by his servile minions. Custom, the old Glant, rose; Yet he, too, at last was conquered

By the good Knight's weighty blows. Then he turned, and, flushed with victory, Struck upon the brazen shield Of the world's great king, Opinion,

And defied him to the field. Once again he rose a conqueror, And, though wounded in the fight, With a dying smile of triumph

Saw that Truth had gained her right. On his failing ear reschoing Came the shouting round her throne; Little cared he that no future

With her name would link his own. Spent with many a hard-fought battle, Slowly ebbed his life away, And the crowd that flocked to greet her Trampled on him where he lay.

Gathering all his strength, he saw her Crowned and reigning in her pride; Looked his last upon her beauty,

Raised his eyes to God, and died. \*By ADELAIDE A PROCTER, from a volume of her come issued in 1853 by excelsior Publishing House, New

York City. A Reminder of "Robinson Crusce."

Those who in childhood found pleasure in this singular narrative of DeFoe, and those enjoy the attractive volume, will be pleased with the subjoined extract giving additional particulars not generally known concerning the island home, the memorial tablet to Sel-

A unique distinction is that enjoyed by S. McKinlay, a Charlestown sailor, now living in Portland, Ore.

Armed with a camera he invaded the famous island of Juan Fernandez, and photographed a tablet set up there in memory of Robinson To do it he was compelled, in company with

others, to climb the steep cliffs, that rise sixteen hundred feet in the air, and it required several hours to get to the top.

They found the tablet, set in its lonely cas-

ket high up among the rocks.
It is three years since this happened.
The United States man-of-war Iroquois, on which McKinlay was a seaman, lay in hiding during the windy season behind the island. An exploring party started to hunt for the tablet, of which they had heard in a vague

Fifteen of the men had lost heart, and had Fifteen of the men had loss hour, sturned back soon after the trip was begun. The remaining five, after two hours' climbing, haing eagerly ob-

The remaining five, after two hours' climbing, their progress, meanwhile, being eagerly observed by the officers and crew on the ship, succeeded in scaling the last ledge, and there before them was the tablet and the lookout, with its parapet over the side, where Selkirk looked out at sea, with hope almost dead, for the ship that was to take him back.

This tablet was executed in 1868 by Messrs.
J. Child & Son of Valparaiso, but the fact of its existence was never widely known. At the point where the ship lay the islands ran up to a height of at least one thousand feet in almost a perpendicular line from the shore. Juan Fernandez island abounds in rocky peaks, which reach a height, in some instances, of four thousand feet.

The inscription reads as follows:

The inscription reads as follows:

In Memory of
Alexander Selkirk,
Mariner.
A Native of Largo, in the County of Fife,
Scotland.
Who Lived on This Island in Complete Solitude
for Four Years and Four Months. He
Was Landed from the Cinque
Ports
Galley, 98 Tons, 18 Guns, A. D. 1704, and
Was taken off in the Duke, Privateer,
12th February, 1709;
He Died Lieutenant of H. M. S. Weymouth,
A. D. 1723, Aged 47 Years.
This Tablet is Erected Near Selkirk's Lookout
by Commodore Powell and the Officers
of H. M. S. Topaze, A. D. 1838.
Selkirk's name originally was Seloraig, and

Selkirk's name originally was Seloraig, and he was the seventh son of John Seloraig and Euphan Mackie. He was born in 1676, and went to sea in 1695, changing his name to Sel-

He left the ship at Juan Fernandez because of frequent quarrels between himself and Captain Plokering, and because he feared the ship

was not seaworthy. All his effects and some necessaries were put ashore with him.

From September, 1704, to Feb. 12th, 1709, he remained on the island alone. On the latter date the privateers Duke and Duchess, Captain Woodes Rogers, arrived. Selkirk shipped as mate on the Duke, and arrived in England on Oct. 14th, 1711. His story made a great sensation, - Boston Post,

In all reformatory matters Luther Colby always spoke manfully. Peace to his name. The best way to avoid scalp diseases, hair falling May he prove to have been but an Elijab, to be out and premature baldness, is to use the best prespectily followed by an Elisha, endowed by a ventive known for that purpose—Hall's Hair Renewer The best way to avoid scalp diseases, hair falling,

## Literary Aeyartment.

## "BERTHA LEE;"

MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light.

BY MRS. ANN E. PORTER.

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

CHAPTER IX. SCHOOL DAYS.

T was a cold, gray day in November when I left home to commence my school life in Rockford. This school had been selected by my mother because the discipline was very strict, and the religious views of the teachers agreed with her own.

'There will be no staying at home from church now," she said, "and no hiding in secret places to read; there will be enough to watch over you, and the least disobedience will be severely punished. You are to write home once a fortnight, that will be often enough: you are always scribbling letters, but it is of no use; one a fortnight to your father and myself is sufficient, and remember there is to be no correspondence between yourself and Charles Herbert. That silly habit must be broken at once; the laws of the school forbid all such things, and your own good requires it. I give you due warning now, that if you venture upon it, you will be severely reprimanded before the whole school."

I made no reply to these remarks of my mother; I was learning to keep silence, but it gave me such a dread of the school, that I was pondering in my own mind some mode of escape.

The stage was to come at nine; my trunk of clothes and my little box of books were packed, and my father was waiting to see us off. I ran over to Mrs. Herbert's to say "good by" to her, but met her coming to me with Charlie, who had a little basket of fruit and confec-

"Oh! Charlie," I began at once, "is n't it too bad? We can't write any more letters. My mother says that the teachers will not allow

He stopped short, and looked quite dismayed for an instant, then broke out hastily-

"They're a set of tyrants there, and we'll see if ----

"Stop, my boy," said his mother, "you are wrong to judge hastily; Bertha should have added, 'without the consent of your parents.'" "Oh! ho, is that it then; all right. Here, Bertha, I hear they do n't give school girls any too much to eat, and I brought you a little supply in case of need."

Nothing more was said about writing, and we walked into the house, where my mother, who was to accompany me to Rockford, sat rather impatiently awaiting my return. My father was reading the morning paper. Willie and Eddie were rolling a ball upon the carpet, and Joe was looking out of the window for the appearance of the stage.

As Mrs. Herbert entered my father rose to greet her, and give her a seat; and Charlie, as soon as he had bid them "good morning," walked toward my father, his cap in hand, and standing erect, his curls brushed from his forehead, and the slightest blush upon his fine open face, said, "Mr. Lee, will you give me permission to write to Bertha while she is away?"

I shall never forget his look at that moment; the frank, manly boy, grave and earnest just then, looking up to my father for his reply. My father had not heard the remarks of my mother that morning; moreover, Charlie was a great favorite with him, and he often said-"That boy bids fair to make a fine man." I can recall now that twinkle of the eyes, and that peculiar expression of the mouth, as he looked at Charlie. Mrs. Herbert smiled, rather approvingly, I thought; an ominous frown gathered on my mother's brow, and she tried to catch my father's eye, but whether purposely or not, he avoided the glance; Joe was rubbing his hands, and looking eagerly at them; Willie stopped with his ball in his hand in half wonder at Charlie's manliness.

"Yes, Charlie, I see no objection to it; you may bring your letters to me, and I will envelope them for you; it will be an amusement to Bertha when she is away from us."

This was in the days of high postage, and Charlie's supply of pocket money was rather limited. At this moment Joe exclaimed-"The stage is coming." I rose, and accidentally caught my mother's eye. Never shall I forget its expression. I qualled before it, for I read there the future vengeance of a stern, implacable woman, and from that moment I believe | held the orange in my hands, unconsciously to she hated Charles Herbert.

The ride of sixteen miles that chilly morning was not agreeable to me. I was packed away in a corner of the stage, and could only get glimpses of the road now and then, between the heads of the passengers on the middle seat. But I knew when we were on the turnpike with its rows of Lombardy poplars, and its broad level road, looking upon the fields and orchards and swelling hills on either side; then beauty and fragrance would delight you! I came stretches of stone fence, and here and there an antiquated farm-house; and now the and love of God. Take one tree, for instance, stage stopped at the post-office, which was in a little store close to a square, pea-green house with white trimmings, with a sign in front, "Entertainment for man and beast." Opposite on a hill was a large old-fashioned meetinghouse, and near by the great elm where I was to be waiting for the appearance of Charlie with his uncle's old horse and chaise.

The men in the stage got out and went into the post-office, or tavern, and I had a fine opportunity to make my observations of the locality. There was a theological student in the coach, with a black coat, white neckcloth, and a very glossy, black hat, all showing that, though still a student, he was a "licentiate," or a preacher, though not yet ordained. My mother had a strong predilection for clergymen, and she entered earnestly into conversation upon the controversy then going on between Stuart and Channing, and from her remarks I gathered that the latter was a very dangerous and bad man in the community. "I never open his books," said my mother; "it's enough to learn his views from our own papers; I consider all his writings as so much moral

poison, to be carefully guarded against."

ing with untempered mortar to have anything to do with them. Is this your daughter, madam?" turning to look at me.

"Yes; I am taking her to Rockford school." "Ah! indeed; you are doing a wise thinggood discipline there. I am going there myself to visit a friend."

My mother smiled, and he observing it, added, "The students are allowed some privileges in consideration of our profession.'

I wondered what this meant, as I supposed Rockford Female Seminary," as it was called, (the word female meaning by implication, I suppose, the feminine of the human species,) was guarded as strictly as the famed garden of Hesperides from all intruders, especially from men whose brows were not silvered over with age; but I was not left long to study upon the subject, for the gentleman, with a very grave visage, as if he were about to announce my execution, said, "My young friend, have you made your peace with God?"

I was taken by surprise, and hung down my head like an awkward school-girl that I was, and began twisting my pocket handkerchief into knots.

"Bertha," said my mother sternly, "answer the gentleman, and tell him the truth."

"I don't know, sir."

"Ah! if you do n't know, then I am afraid it is not well with your soul."
"No, indeed," said my mother, "she is an

alien and a stranger from the commonwealth of Israel-still in the gall of bitterness and bonds of iniquity."

"Then remember," said he, as he changed his seat, and was about to lay his hand upon my shoulder, but I shrunk into the further corner, at which he bent over his head, and tried to get a glance at my face, which was, however, bowed too low for him to see, and said, "Then remember you are in danger any moment; one turn of this stage, or the ceasing of your heart to beat, will plunge you into endless torment; into that place where the worm dieth not, and the fire is not quenched."

His manner and his words, falling as they did upon a nervous, susceptible temperament, that had that morning felt every nerve strung to its utmost tension, were too much for me; I trembled all over, and burst into tears. At that he seemed encouraged, and moved nearer to me, while I crowded myself almost through the side curtain, and had half a mind to leap out; but a voice like a pleasant bass tone in music, said-

"No offense to your profession, sir, but that little girl is under my special protection. Good morning, Bertha; you hardly knew me, I suppose, but I am your mother's old friend, John James. I came on in the other coach that started a few moments after the other, and learned from your father that you were here. Good morning, madam," turning to my mother, and raising his hat as he did so, "happy to meet you.'

Excuse m "I have a few words to say to this young lady, and then I will resign my seat."

"Bertha, you are in danger; a rebel against your God-a sinner without hope-no good thing in you by nature-stop now in your career of sin-repent and be saved from the eter nal fire which awaits the impenitent."

I was so agitated that I trembled and shook so that all around me perceived it. Mr. James looked at me, and turning to my companion,

"The driver has taken his box, and we are about to start; I will trouble you to resign vour seat.'

My mother looked angry, and the minister returned her look with sympathy; but my friend placed his portly self beside me, put up the strap, and whispered, "Here, child, is a noble orange; is n't it a beautiful one? It was raised on my own plantation. I always have a number of boxes sent on to me."

I took the orange, and tried to smile and acknowledge the gift; but I was so much agitated that I could not command my voice. I was afraid that the stage would turn over, and I meet a sudden death; and once it seemed as if my heart was going to stop beating forever. I myself, turning it over and over.

"I think an orange tree is a pretty sight," said Mr. James. "Did you ever see one with fruit upon it?"

"I saw one that belonged to our minister's wife," I said, "that had three ripe oranges on its branches, and some blossoms also. It was

very beautiful indeed." "But if you could see a grove of them-their never walk amid them but I admire the wisdom and examine it minutely. The delicate bud, with its folded petals just peeping from their green covering; then the unfolded flower, with its delicate petals, its golden centre, and its rich fragrance; then the large, perfect fruit, like great golden balls, glowing amid the smooth glossy leaves-a perfect picture and a rich feast, offered by our great Father to his children. You never have been in the tropics; there the fullness, and richness, and beauty of God's works are more fully seen than in these northern latitudes. But here we are not forgotten. Just see that apple tree yonder, near that old farm-house-the one near the well with the long sweep. That apple tree must have battled with the northeast storms for fifty years. See how rough the bark looks, and the moss is gathering on its trunk; but every bough is laden with fruit, and those ruddy-cheeked apples peep out from beneath the brown stems and rough leaves like the pretty children from the doors and windows of these old, weather-beaten

farm-houses. "Yes, God is here with his tokens of love, as everywhere-a father to all his children, folding them all in his kind arms, and giving each "It is my opinion," said he, "that it is daub- a portion in due season. It makes us very

happy, you know, to have somebody to care for was released, and the gentleman bowed to a and love; and if we can lift a burden from tall, graceful woman, apparently about forty some poor, suffering heart, how much happier years of age, and then introduced my mother we are for the act. It is as Jesus Christ said—and myself. My first impression of Miss Garthe more we give, the more we receive. If it land was very agreeable; she had a fine, bright is so with us, how happy then must God be, eye, and a sweet smile; and, though I was sufwho has all this world to care for, and many fering keenly at that moment, I remember a more beside."

"Holloa! wait a bit, driver." The driver had been watering his horses, and just as he was about mounting the box, three or four little girls, with baskets in their hands, came out of a little red school-house by the side of the road, and curtsied to us. My companion took off his hat, and returned their salute very politely, and happening to think of his oranges, he wanted the driver to hold on a moment, till he could throw some out. What bright eyes, and what an overplus of "kircheys," as the children called them, followed; and as we rattled away I could not help putting my head out of the window to look after the group. There they stood, with the oranges in their hands, apparently astonished at their good fortune, and looking after us, as if eager for another sight of the broad, jovial face that had shone so pleasantly upon them for a moment. They were made happy for one-half day.

As I turned back to the group within the coach, I noticed my companion was paring an orange with a little silver knife, and insisted upon my enjoying the fruit thus prepared. My mother and the "licentiate" were not forgotten; and while we were eating my friend told me about the fruits of the West Indies, of the graceful tamarind tree, the sugar-cane, the pine-apple, and so forth; and of the little colored children, running round without any clothes, as happy as birds and chickens, if they could only have the sun and sugar enough. Time passed rapidly, and, without my being aware of it, my little pale face was turned to his broad, somewhat weather-stained visage, but ruddy yet as that of a school by, and I was drinking with eager ear every word that fell from his lips.

I was sorry when the driver, by his horn, an nounced that we were at Rockford, for here we must part. This was the old stage road to Boston, and Rockford the dining-place; and Mr. James alighted at the hotel, and after giving me a basket of oranges, whispered, as he glanced roguishly at the licentiate, "Do n't forget that God is good, and loves all his creatures."

I replied only by returning with childish warmth the kiss he impressed upon my cheek. Ten minutes later we were ushered into the parlor of the boarding-school-a stiff, formal room, like most parlors of its kind in that day, and my mother said to me, "We will see Miss Garland (the name of the principal) here, and you will then be shown to your room.'

The door opened, and I turned with anxious look to the lady's face—it was no lady, but the 'licentiate." our companion of the stage-coach

"I thought, Mrs. Lee, I must see your daughter one moment before the day closed:" then turning to me—" I came to warn you that there are those who cry 'Peace, peace!' when there is no peace. I have seen the smile upon your face to day, when there should have been the sadness of an alarmed sinner, or the tears of a penitent one. I had fastened an arrow in your heart, but a false friend has extracted it, and sought to heal the wound. God is not good to the rebellious-to them he is a consuming fire and a flaming sword; until you can bow that stubborn will and rebellious heart, there is no peace for you, but an endless looking for of judgment and flery indignation.'

As he spoke his face wore an expression of intense sternness, as if he were already my ac cuser and my judge. It was strange what power he had over me; I felt like a wand in his hand-a wand with human feelings, that he could twist and turn and roll up, I meanwhile, conscious of the torture, but with no will to resist. He came near to me, and took one of my hands, and though I shrunk from the contact, and felt a shiver of repulsion run through my frame, I could no more have drawn that hand away, than I could have passed through the walls of the room, and taken wings for

"I leave you," said he, "perhaps never to see you again till the day of judgment-there, perhaps, to see you upon the left hand of the Judge, listening to the sentence-'Depart from me into everlasting fire, prepared for the devil and

He pressed the hand which lay in his, but no answering pressure was received, and I stood like one stupefied, or, as I have seen a frightened bird, unable to move. The floor seemed giving way beneath my feet, and I sinking into a deep gulf of liquid fire, and yet, unless he helped me, I would sink sooner than ask his aid, for that last pressure of his hand gave me such a loathing, that I would have recoiled if I had the power; but, unable to move, I felt stifled, oppressed, as if in a heavy, poisonous atmosphere. I was suffocating, and unable to draw a long breath. The door opened-the noise was a relief, and on the instant my hand

#### A Thankful Mother's Letter to Mrs. Pinkham.

"Last winter I did not think my little ones would have a mother long. I suffered terribly with female troubles.



"I could keep nothing on my stomach, and got so 'poor' my friends hardly knew me. I suffered with severe headaches, dizziness, faintness, backache, and 'the blues.'
"Thanks to Lydia E. Pink-

ham's Vegetable Compound, I am now as fat as ever, and have no female troubles.

"If you use my letter I hope it may be the means of saving some other poor mother's life as it did mine."—Mrs. Ella Van Buren, St. David, Fulton Co., Ill. At all druggists.

pleasurable sensation of disappointment in my teacher. After a little general conversation, Miss Garland asked my mother into her own room, and requesting the gentleman to excuse them a few moments, adding, that she hoped to meet him at the tea-table, they passed out, while I, seeing that he remained also, rose to follow my mother.

"Wait here a few minutes," she said; I hesitated, turned, and would have still gone on, but my mother said, hastily, "Bertha, remain

I sat down. The gentleman, as soon as we were left together, said-

"You shrink, perhaps, from my warning, but better suffer now than eternally; kneel, and I will pray with you."

As he spoke he went toward the door, with the intention of turning the key, but a sudden impulse moved me, and I sprung before him, opened the door, and ran out, I knew not

[To be continued.]

#### "Mitigation" Substituted for "Protection" as to Vaccination.

The death of the aged Lord Ebury recalls an nteresting episode in the early history of vaccination. It is probable that this noblemansays The Vaccination Inquirer-was the last surviving patient whom Jenner himself vaccinated. The vaccination took place in 1801; and in 1811 the young Lord Robert Grosvenor (as he then was) took severe smallpox, and was in danger of his life. Jenner himself attended him in his illness, and the "MITIGATION THE-ORY" of vaccination took its first rise from Jenner's plea in extenuation of a tailure that could neither be denied nor explained away-the plea that the patient would have died had it not been for his vaccination. Begotten of a failure, this Mitigation Theory has had a history prosperous beyond expectation or desert, and has now for some years bid fair to entirely supplant that theory of absolute protection to which it was for so long merely a humble subordinate and adjunct.

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## SOME INSIDE FACTS.

#### Such Matters Always Leak Out.

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There are many things in the lives of persons and amilles which, when they are known, become matters of public interest. People always want to know those things which personally concern them, which add to their welfare, their looks or their comfort. Here is a piece of news which, coming from such high authority, makes it of more than ordinary interest:

Mrs. Charles H. Heaton, residing at 143 State street, Montpelier, Vt., is a most lovely and accomplished lady. The family has the very highest social stand ing. Her husband has held many offices of trust in the city and in politics, and among the Masonic fraternity stands at the head. Her husband's father is President of the Montpeller Savings' Bank and Trust Co. the largest bank in the city. Her father is a prominent railroad man. She writes as follows:

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# Banner of Pight.

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While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from he public at large. COLBY & RICH.

#### Life in Death.

The visible departure of the honored and venerable founder of the BANNER OF LIGHT from the scene of his earthly labors cannot be regarded as an event so unexpected as to forbid us all to temper our mortal grief at his loss with assuring thoughts of its influence on the progress because of the removal of any of its future progress and growth of Spiritualism in this country, and all over the world. Such a character, such a man, cannot go from our · midst, and thus create a void for which the event is not in itself a full provision. He is now spirit, divested of his mortal part, and as spirit is in a condition to perform service for our sacred Cause which he regretfully had to confess was beyond his eager reach while engaged in the tasks and beset with the hindrances of his human vocation. Whether great or not in intellectual stature, he was of truly great measure in the spiritual estimate. The work he performed was immense according to any consideration of labor. He delved as well as aspired. He brought spirit power into active and constant cooperation with present earthly demands. His industry was matched only by his patience, and his unshaken belief in ennobling and enduring results. It matters little what were his passing moods, his varying impulses, his changing impressions, in all and through all he wrought faithfully, unflinchingly, joyously, as if in the centre of the illumination that filled his being with its brightness. After he had put his hand to the plow for the highest good of his fellow-men, he never looked back, but stayed a worker in the

minds in contemplating so useful, so benevolent, so thoroughly sacrificing a career, involuntarily takes the form of the serious inquiry whether it is to become only a spectacle for the admiring and grateful appreciation of us whom he has left behind, or whether we are to take up his work at the stage in which he committed it to us all, and carry it forward to still more advanced limits, consciously reinforced by the certainty of his presence and active cooperation. If what he did was obediently to the spirit summons for others, for humanity, for all sorts and conditions of men, and if he was baptized in the inspiration of an exalting faith to which knowledge was but the minister, and, clothed in the shining garment of such an inspiration, he devoted his long life to trusting obedience to its ceaseless calls of work and sacrifice, of patience and sympathy, then the Spiritualists of the world indeed become fatally forgetful of example and duty alike if they do not hasten to assume the burden of the task he left still unperformed and the duty that he was not permitted to wholly discharge. By precept and example, by the never-dying memory of his faithfulness and respondence" department this week.

The reflection that rises to the surface of all

devotion, by his uncounted and unknown acts of benevolence and steadily generous impulses, and by the crown he wore of a long life spent only in doing good, we are all of us, Spiritual. ists and Liberals of every name and grade, called at this time, now and at once, without hesitation or calculation, to join hearts and hands in a symphony Monergetic and inspired effort for sustaining the BANNER he carried so long, and marching on under its folds to a still larger victory.

Luther Colby, the editor, may have passed

from us to the "choir invisible," but the inher-

itance he left behind was that of continued

service and devotion to duty. He is gone, but

his task remains unfinished. And not his task

specially, but that which the loving denizens of the spirit-world have laid upon us all alike. As he was himself but a deputed servant, a selected agent, so too are we who still remain. If we linger behind for a purpose, it is for the active, the incessant spread of the truth as it is confidingly delivered to us from the heavens where all life is. Let us be true to the summons which the impressive event of his death sounds with so loving a solemnity in our spirit-hearing. Let us not allow the BANNER he lifted so high before the world for a rallying standard for all men, to trail in the mire of indifference and neglect, nor suffer the wealth of its nearly two score years of teaching to run to waste, from a fatal hesitation in guarding and distributing it as a priceless treasure for our fellowmen. The old BANNER is contemporaneous with the purest and noblest men and women, and with the most wonderful events of this or any preceding century. Shall such a journal, the primer and catechism, the bible and prayer-book, the missal and companion of uncounted thousands the world over, be left now to forgetfulness and decay, because its venerated founder has been called, in obedience to divine law and ordering, to a higher place, a wider field and a larger service? We are in no true sense Spiritualists if we credit the suggestion. Rather does the event of our honored colleague's departure inspire afresh those who, as Spiritualists, are capable of viewing it in its real light and meaning. He appeals to his friends in the mortal, in even stronger terms than before, to

make ready instantly to advance the Cause

much-loved BANNER, and continuing his

chosen work before men.

It is for Spiritualists everywhere-Spiritualists in fact as well as profession-to answer these questions to their own hearts and consciences, each one separately for himself. And it is for genuine Spiritualists to come together in unbroken union, and go forward while life lasts here on earth with the work which the dwellers in other spheres, not distant but ever near, once gave solemn assurance should be continued until it was completed by the world's salvation. Are there many, or are they but few, who fully conceive the purport of this assurance and promise? THE BANNER will not cease its faithful ministrations because its founder, long incapacitated by pressing years for active work, is a laborer on the other side instead of on this! No cause stops in its destined leaders; else would the divine purpose among men be thwarted by those whom it was set to benefit and bless. Much as the loss of a leader or a counsellor may be mourned, it does not constitute a reason for turning the back upon it, and leaving it to chance and fate. Not thus have we Spiritualists learned the profound lesson of these many past years. As we have formed a united circle and an affectionate family and a devoted company in the enjoyment of THE BANNER as a cooperative agent and power in awakening men's minds to become more widely receptive to heavenly truth, the truth that indeed passes all merely human understanding, so let us draw more closely and devotedly together now, rally in a resolutely firm body around THE BANNER, so long carried with honor by our departed leader and his trusted associates, and march on undismayed by chance and circumstance till we come triumphantly into the still clearer light which we so well know is to become in good time the acknowledged light of the world. Hold up the old BANNER! Rally to its inspiring folds! Strengthen those who carry it at the front! Let it be the symbol and the voice of Spiritualism to all men.

#### Thanks, Friends.

The uprising in the hearts of the community in memory of Mr. Colby has been spontaneous and universal. Those who do not write for the press evidently feel the event of his decease as keenly as others who do. And to both classes we are deeply grateful. Space falls for more Memorial" matter in the present issue, but next week we shall give our readers sketches in earnest appreciation of the translated one from W. J. Colville. Hon. Luther R. Marsh Wm. Foster, Jr., Walter Howell, Mr. and Mrs. G. W. Kates, and others.

As in the past, THE BANNER hopes for the future by the energy and intelligence of its management to deserve the support of the public; and by its promptness in serving the general desire for the latest news to win popular approbation.

Miss Abbie A. Judson has a letter on our fifth page, which all should read. Few there are, we predict, who can peruse its uplifting and soul-cheering words without feeling the eye moisten with the tear of responsive sympathy!

Those oredentialed as "physicians." and the more if practical druggists or chemists, may find a want of such in New York City interesting to them, as advertised in this issue on page five.

Read the contents of the "Banner Cor-

#### David Swing.

Rev. and Prof. David Swing of Chicago, a preacher who had long deservedly enjoyed a national reputation, died on the 3d inst., after a wook's illness. He had lived sixty-five years. He was of German abcestry. His father was a steamboat man on the Ohio river, and a man of ability and reputation; his mother was a devoted Presbyterian, and the impress she made upon the boy shaped his course in life. In 1806 he was called to the pulpit of the Westminster Presbyterian Church in Chicago. From that time till his death he held a high place in the popular favor of the metropolis of the West. The great fire of 1871 destroyed his church, his valuable library and his residence, leaving him, with thousands of others, shelterless on the open prairie during the memorable night of October 9th. He preached in a theatre until the church was rebuilt. The creed-worshipers of the denomination took offense at the liberality of his views, and some of the doctors of divinity were bent on destroying his influence as a preacher. Rev. Dr. Patton brought formal charges of heresy against him. Being arraigned before the Presbytery, he was tried and acquitted. His popularity grew and his fame spread. His congregation stood bravely by him, but he declined to be a source of discord in the church, and he withdrew from the Presbytery, but retained the pastoral relations.

The Church itself soon came under the ban of the creed-worshipers, and then he resigned the pastorate. His congregation refused to be separated from him, liking his character and believing in his liberal doctrines. Most of them followed him out and attended upon his ministry. After a few years members of his congregation determined to build a church of their own, or rather a fine block, containing a most commodious auditorium, with galleries and stage constructed on the plan of the finest modern opera house, and supplied with a mammoth organ. This is called in Chicago Central Music Hall, and it is the home of Prof. Swing's Central Church. The rest of the structure is given up to offices and rooms for business.

Prof. Swing in personal appearance has been called painfully plain; but he had a nature that overflowed with charity, his thought was poetic, his diction was remarkable for its beauty and grace, and his views of Christianity were so liberal, so broad, so high, and he discoursed on life and its affairs with such a wealth of wisdon, that it was perfectly easy for one who listened to his preaching and understood well his character to believe him beautiful as he discoursed. He was a spiritual as well as an intellectual power in the West, and his name and fame will always be identical with that of Chicago. A great light has that is dear to all hearts by upholding his gone from the sight of men in his untimely de-

#### Written for the Banner of Light. LUTHER COLBY.

Good soul and blest, whose one delight and praise Was work for those who in high regions dwell; Whose messages thy BANNER brave would tell, And fill with golden light the passing days:

Upon thy work for years on years we gaze, So proud to see it grow and all excel; Brave veteran, thy work indeed is well. And of itself a monument will make!

Go to thy home on high; all there are friends: Glad welcome waits thy footsteps in that land; Each worker here to thee his greeting sends. And by thy purposed aim would faithful stand: How blest was earth because of thy true love, More blessed yet for it the life above!

The angel-world is not so far from ours : Through thee we learnt its friendliness divine: Its dawning light upon our world did shine,

Its kindly hands bestrewed our way with flowers: Thy soul pursued its path to Eden bowers. It heard sweet voices speak in tones benign. It knew what influences true entwine

Our lives, what force of love their love empowers! For all thy help to struggling truth and worth. For all thy sympathy in hours of need,

For all the good thy labors brought to birth, We bless and praise thy honored name indeed: And evermore the Cause the past will scan To prize thee, worker wise-true, noble man! WM. BRUNTON.

#### The World's Food Fair.

The World's Food Fair continues to impress itself upon the people, and excursions are coming thick and fast. As the day's pass on, the attractions multiply, and the interest bids fair to continue until the closing day, Oct. 27th. It will take more than one day to inspect the many things, useful and ornamental, which the able management has placed in such a tasteful and pleasing manner. There has not been an occasion which has drawn so strongly on what the fair should be composed of and how it should be carried out, as the present World's Food Fair; and yet every detail of arrangement, discrimination in selection of goods and the conduct, eclipses the most sanguine expectation. It seems needless to suggest early and repeated visits. The Fair is in the commodious Mechanics' Building, Huntington Avenue, Bos-

#### W. J. Colville.

W. J. Colville is still actively engaged in Washington and Baltimore. In Washington his lectures on Mondays, Tuesdays and Wednesdays, at 8 P. M., at Wimodaughsis Hall, 1828 I street, N. W., are very largely attended. He is also instructing a class in Spiritual Science at 1121 10th street, N. W., on the same days at 4 P. M. On Thursdays, at 8 P. M., and on Sundays at 4 and 8 P. M., he lectures in Baltimore, at Raine's Hall, and has a class at 111 West Franklin street Fridays and Saturdays at 4 and 8 P. M. Address all'letters, etc., to 1121 10th street, N. W., Wash-Ington, D. C.

L. Maciynleth writes: "Miss Roxalana L. Grosvenor, the veteran Spiritualist, is slowly improving from her very critical condition. She retains all the brightness and activity of mind that characterized her when in health.

She returns thanks to the Veteran Spiritualists' Union for its donations, and to all who may have given

her a thought of sympathy. Her address is No. 227 Elm street, West Somerville,

Мазв." Owing to the life-work of Mrs. Cora L. V. RICHMOND being a larger book than was at first anticipated, the price for same will be \$2.00, instead of \$1.50 per copy, as before announced. Mrs. Richmond desires to say that the National Spiritualist Association contributes no funds for its publication, but is to receive one-half of the net profit of the sale of the

book, after the expenses of publication are paid. A PLEASANT OCCASION,—A party of about forty of the friends of the popular trance test medium, Mrs. M. A. Brown, assembled at her residence, 875 Columbus Avenue, Boston, on the evening of Thursday, Oct. 11th, to celebrate, the injecteenth anniversary of her control by Spirit "India," Speeches, songs, social converse and refreshments made the order of exercises. Spirits "Blackberry" and "Henukaw" were newly incorporated with the medium's band of controls.

EF Dr. Charles McLean is advocating what he terms "a progressive movement in Spiritual Philosophy," in the form of a Spiritual College in Boston, where, he says, all the phases of ancient and modern Spiritualism will be taught systematically. He claims to have the endorsement of some of the best Spiritualists in Boston in this work.

#### IN MEMORIAM.

The Boston Investigator of Oct. 18th, in the course of an article on his transition, thus speaks of Mr. Colby and his life work:

LUTHER COLBY.

We regret to record the death of Luther Colby, the veteran editor of the BANNER OF LIGHT, which occurred last Sunday, Oct. 7th, at the Crawford House. The funeral took place Wednesday, at 2:30 r. M., from the Spiritual Temple, and was largely attended by the many friends of the deceased in this city and violnity. Mr. Colby lacked a few days of being eighty years of age, having been born Oct. 12th, 1814. Since 1857 he had been editor of the BANNER OF LIGHT, our esteemed spiritual contemporary, and it was owing to his sagacity, prudence and tact that it has developed to be the most popular and successful spiritual journal in existence.

Mr. Colby lived in Spiritualism. Whatever it was to others, to him it was everything. He was a loyal advocate, and for the advancement of the Cause which he believed so true and

of the Cause which he believed so true and loved so deeply, he pledged "his life, his fortune and his sacred honor."

Mr. Colby was a man of broad mind, and was warmly attached to all work of a liberalizing character. He was especially the friend of the former editor and publisher of the Investigator, Horace Seaver and J. P. Mandum, having served with the letter in former years, a printer in with the latter in former years as a printer in the office of the Boston Daily Post.

From private notes sent by their writers on hearing of Mr. Colby's decease, we quote the following extracts:

... Mr. Colby has been a stanch, good friend to me ever since he found me in the spring of 1857, crushed and broken in body and mind by he injustice heaped upon me by the Harvard

College Faculty. . . . The first words he said to me when he took The first words he said to me when he took my hands, on the occasion of my last interview with him in the mortal, were: "My God, Willis, what magnetism! I wish I had it. I would do ten years more of good fighting on it."

I was glad that it was my privilege to be with him again so short a time before he left, and

thank him for all his kindness to me.
In spite of all his peculiarities he had a kind, true, generous heart, and he revealed to me a side of his nature that he manifested to but few.... DR. FRED L. H. WILLIS. Glenora, Yates Co., N. Y., Oct. 11th, 1894.

I cannot now write of our translated friend Mr. Colby. His personality was so strong, his impress was so marked, his heart was so large, his friendship so true, where he felt it was equally reciprocated, that I cannot realize he has gone, nor measure the sense of my own personal loss. Yet I am glad that he is free. With him it is well. Sincerely, Vith him it is well. Sincerely, GEO. A. BACON. Washington, D. C., Oct. 10th, 1894.

To the Editor of the Banner of Light:

Early in the week (9th) the unexpected intelligence reached Cleveland, through friend Wm. F. Nye of New Bedford, that the veteran Spiritualist and senior editor of the Banner of Light, Luther Colby, had left his many friends on this mundane sphere to join the multitudi-nous ones who had preceded him to spirit-life. Certainly no man was better prepared for the journey, for in the last half of the eighty years of his earth-life he had had a most wonderful

experience, proving on all occasions faithful to the sacred trust reposed in him by the spiritto the sacred trust reposed in him by the spirit-world. His was indeed a record to be proud of. Nobly and courageously he has stood during that long period by that BANNER OF LIGHT (the symbol of all that is grand and good in Modern Spiritualism) that he and Bro. Berry flung to the breeze in Boston in 1857. While The BANNER's staff especially and his friends generally throughout the world will

friends generally throughout the world will sadly miss him from his late post as editor-in-chief, his departure (to all who think aright) will be no great cause for tears, for it may be truly said with the poet:

"'T is beautiful to die, when life
With all its duties done
Drifts on, as drifts a summer cloud
To greet the setting sun."

So let us rather rejoice with those who no doubt were anxiously waiting to greet and welcome him at his birth into spirit-life.

"Of such as he was, there be few on earth;
Of such as he was, there be many in heaven;
And hie is all the sweeter that he lived,
And death is all the fairer that he died,

And heaven is all the brighter that he's there. Permit me, in conclusion, as an admirer of Spirit Colby and his work, to extend my con-dolence and sympathy to his worthy business partner, Mr. Isaac B. Rich, the co-workers on THE BANNER'S staff, and his more intimate friends in and around Boston.

Fraternally, THOMAS LEES.

Cleveland, O., Oct. 12th, 1894.

To the Editor of the Banner of Light:

Although Luther Colby was, as the Bible says, "old and full of years," and I may add, fully ripe for the spirit side of life, yet when I think of his having gone to the "great majority" I feel a wave of sadness come over me. He was the first editor in our Cause, when I came tramblingly into it to take me by the came tremblingly into it, to take me by the hand and give me a word of cheer. He was ever true to the Cause we loved and to its workers.

He will be missed particularly by the old

with the missel particularly by the outerans, who are being so rapidly thinned out among the workers here. The few who are left of us are getting lonesome; yet amid our loneliness we rejolee to know that we are hourly drawing nearer to that host on the other ide who loved, labored and suffered for the

Cause here.

I wonder if these old, faithful toilers, among whom Brother Colby is in the front ranks, will not, inasmuch as they know so much about the work here, organize a special work in con nection with that of those who remain to fight the spiritual battles on this side the river. Brother Colby has my congratulations; you have my sympathy. As ever,

MOSES HULL. 105 Cross street, Cleveland, O., Oct. 13th, 1894.

To the Editor of the Banner of Light: THE BANNER of this week announces the transition of Bro. Luther Colby—everybody's friend. A long career of eminent worth on earth has ended. There are heroes and heroes. To espouse an extremely unpopular truth, be-cause new, in the face of society's sneer, and to stand true to it, through long years of hate, contempt and social ostracism, stamps any man or woman a hero of the lottlest kind.

The revelations of spirit-communion are so strong a corrective of the prevailing religions of this planet, that the mind educated in the traditions of the past could not at first accept them. Only the few of most receptive atti-tude, early perceived their naturalness. Bro. Solby, with admirable courage and noble self-sacrifice of worldly praise, was one of the first to accept and to proclaim openly the New Phi-

What struggles he had with obtuse or obstinate bigots! What a gigantic task to keep the BANNER OF LIGHT at the mast head, in such a sea of opposition! But he won! and how glorious will be his life in the higher world! He has now gone where his devotion and his lebors will be appreciated.

labors will be appreciated.
H. A. Budington.
Springfield, Mass., Oct. 13th, 1894.

ISAAC B. RICH, and all Connected with The

ISAAC B. RICH, and all Connected with The Banner:
You have my deepest sympathy in this hour of trial in parting with the mortal form of one with whom you have so long and closely been associated. I feel his loss very keenly. He has ever been a true, kind friend to me. I first met him when I was only fifteen years old, and stopping at Daniel Farrar's. He came there with Mr. Berry, and I think Mr. White also, to attend some of my seances. He was much pleased them, and has since always been an advocate of my mediumship. It seemed to

an advocate of my mediumship. It seemed to please him, and I am glad it did.

In the early days of his sickness he wrote me a kind letter from the Crawford House, which I shall always highly prize. He has done a good work, has been true and

faithful, and now his spirit has gone where it will receive a just recompense.
Luther Colby will never be forgotten.
In sympathy,
ANNIE LORD CHAMBERLAIN.
Mattapan, Mass., Oct. 12th, 1894.

To the Editor of the Banner of Light: The Massachusetts State Association of Spir-The Massachusetts State Association of Spiritualists sympathize with the business partner, Mr. Isaac B. Rich, and with you all in the loss of our grand old champion, Luther Colby. Farewell, old friend of freedom! It is well with thy soul.

F. B. Woodbury, Sec'y.

Washington, D. C.

#### National Convention.

The National Spiritualists' Association met in convention, in Masonic Hall, Washington, on the 9th, 10th and 11th insts. President Barrett presided.

The first business after the President's able address was the adoption of resolutions on the death of Luther Colby, editor of the BANNER OF LIGHT. Mrs. Cora L. V. Richmond gave the address of welcome, and Hon. L. V. Moulton of Michigan replied for the delegates. The committee on credentials reported forty-four delegates. The sum of one thousand dollars was raised for the President's traveling expenses. During the three-days' session, remarks were made by Mrs. Rachel Walcott of Baltimore, Md.;

G. W. Burnham and Dr. G. C. B. Ewell of Connecti-

cut; Mrs. Effie Moss, Mrs. C. M. Nickerson, Mrs. E. C. Griswold of New York State: Mrs. R. S. Lillie of Massachusetts; Mrs. A. M. Glading of Pennsylvania; Mrs. M. E. Cadwallader, Mr. P. M. Locke of Philadelphia; Mrs. Kate Rowland, Mrs. J. D. Compton of Washington; F. P. Phillips of Cincinnati; Milan C. Edson of Washington, George A. Bacon, and others. There was a large amount of business transacted. The reports from the different committees and delegates showed the Association and the Cause of Spiritualism to be in a very flourishing condition. Miss Maggie Gaule gave a test séance to the satisfaction

Julien also gave musical selections, vocal and instrumental. It was proposed to erect a Temple for the First So-

of all. Miss Hattle Kein, the blind planist, gave

solos. Miss Maddon, Mrs. Dickerson and Miss Mamie

clety, and a large amount was subscribed. President Barrett gave notices of camps at Pensacola and Lake Helena, Fla., early in December, with reduced rates over the Louisville & Nashville rail-

road. At the election of officers, the following were chosen: President, H. D. Barrett of New York; Vice-President, Mrs. Cora L. V. Richmond of Illinois; Secretary, F. B. Woodbury of Massachusetts; Treasurer, T. J. Mayer of Washington: Directors, M. C. Edson of Washington, B. B. Hill of Pennsylvania, J. B. Townsend of Ohio, L. V. Moulton of Michigan, and Mrs. Olive A. Blodgett of Ohio.

At the close of the final day's session, a banquet took place, at which a hundred persons took part. Mr. Frank Walker was toastmaster. Several prominent persons responded to sentiments.

Added details of the convention will be printed later, from the pen of Mrs. M. E. Cadwallader. We are under obligations to Geo. A. Bacon and Mrs.

M. A. H. Chamberlain for newspapers forwarded containing reports of Convention.

#### Decease of Dr. Charles Main.

Dr. Charles Main, the veteran Spiritualist medium and electric and eclectic physician, passed away at his home, 47 Union Park street, Boston, Wednesday morning, at 7:15 o'clock.

He visited the late Luther Colby Thursday evening, Oct. 4th. He was taken with apoplexy the following morning, and gradually grew worse until Sunday, when he was stricken with paralysis, and passed away as above stated.

CHARLES MAIN was born in Wigtownshire, Scotland. July 4th. 1815. coming to America at an early age and settling in Philadelphia. He had a remarkable youth, and at the age of eighteen began his first medical treatment, curing a young child of croup. His parents died when he was less than fifteen, and his life began to be one of hardship.

His first inclination was to study for the ministry, having exhorted as a Methodist and preaching to convicts and sailors.

Dr. Main came to Boston about forty years ago, and entered upon a practice which has been lucrative and successful—his patients being scattered in all parts of the world.

Dr. Main had been twice married, his first wife passing away when the Doctor resided in Philadelphia, and the second when he lived on Davis street, Boston, about thirty years ago. Since that time his homemaker and housekeeper has been Miss M. A. Caryl,

day.

The funeral took place from his late residence Saturday, Oct. 13th. Rev. H. M. Torbert, rector of St. Stephen's Church, Florence street, and Mrs. B. F. Smith, officiated.

There were beautiful floral tributes. The remains were deposited in Cedar Grove Cemetery, Dorchester. The pall-bearers were John W. Day, editor of the BANNER OF LIGHT, Charles F. Fay, Moses T. Dole, Frank N. Davis, Hebron Libbey, C. M. A. Twitchell, M. L. Wilcox and Leon Dion.

The Ruggles Street Quartet sang several selections. The funeral occasion will be again referred to in a later issue.

#### Dr. A. B. Dobson,

One of the most popular Spiritualists of the Pacific Coast, passed away in San José, Monday afternoon, Oct. 1st. His taking away will be deeply regretted by Oct. 1st. His taking away will be deeply regretted by many friends in all parts of the country. He was sixty-one years of age, starting life as a poor boy, and possessing a large fortune at his death. His skill as a physician began when he was twenty years old. Marvelous cures were wrought by him. During the war his services were very able, and the camp scances astonished his fellow-soldiers greatly. Early in the seventies he began diagnosing and treating patients by mail, and since 1876 he has treated over two hundred thousand persons.

mail, and since 1876 lie has treated over two hundred thousand persons.

Besides his urgent medical business he found time to be mayor of his city, carried out at personal expense many public improvements, shod poor children, erected fountains for the thirsty.

In social life he and his interesting family of wife, daughter and son, have been prime factors.

His funeral took place Oct. 3d, and called together a large concourse of people. Many paid tribute to this noted medium and philanthropist.

#### Married.

First wedding at Lake Pleasant: Sept. 27th, Thomas A. Gordon and Mary A. Hawley were united in marrlage by A. G. Cary, Esq.

"Cleveland, O., Notes," next week, by reason of pressure of Memorial matter. Bro. Thomas Lees, in the course of his favor, says of Mr. Moses Hull: in the course of his favor, says of Mr. Moses Hull:

"This veteran in the ranks, well known all over
the country as the most eloquent spiritualistic Biblical scholar, has been engaged by the Cleveland Spirtual Union, a new society recently organized by Mr.
Thos. A. Black, as the speaker for the months of
October and November. Mr. Hull gave his initial address on Sunday, Oct. 7th, in Welsgerber's Hall, where
the meetings are to be regularly held. Mr. H. is also
engaged to speak before the West Side society of
'Progressive Thinkers' Sunday afternoons, and also
holds himself in readiness to lecture in towns near
by during the week. Oct. 10th, 11th, 12th, 13th, he
was to speak in Elyria, under the auspices of Mrs. C.
C. Bacon and others."

Dr. L. Freedman (from Australia) -a successul magnetist—is now located at 247 East 87th street, New York City.

The man who gives his life for a principle has done more for his kind than he who discovers a new metal or names a new gas; for the great motors of the race are moral, not intellectual, and their force lies ready to the use of the poorest and weakest of us all .-Lowell.

The BANNER OF LIGHT is essential to every American Spiritualist, and all others who wish to keep up with the times.

For Over Fifty Years MBS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Duarthesa. Twenty-five cents a bottle.

#### Mrs. Williams's Last Wook With Us-Forty-Three Forms Appear and

are Recognized.
To the Editor of the Banner of Light; That we are vouchsafed only that which we

OCTOBER 20, 1894.

are ready to assimilate, is a law of divinity whose wisdom lies beyond our ken, yet to which we bow in all humility. Our response to the raps at first opened the doors by which knowlraps at first opened the doors by which knownedge entered. The successive phases of spirit manifestation were given us in so far as we cultivated our inner natures; and as we traversed the different avenues of investigation till we stood face to face with the angels them-

we stood face to face with the angels themselves.

And thus did I stand on the evening of Oct.

9th, face to face with loved ones whom I had thought eternally lost to me, until Spiritualism was demonstrated to my senses in all its truth, beauty and grandeur. I have attended many scances since coming into this light, but this one seemed particularly fraught with good tidings from the beyond. Mrs. Williams, through whose mediumship I have witnessed many marvels, leaves us in a very few days, and partly to this fact did I attribute the unusually large attendance on this occasion, though the partors as a rule are tested to their utmost her parlors as a rule are tested to their utmost capacity.

One of the most marvelous proofs of the ver-

ity of spirit-return I have ever beheld occurred shortly after the opening of the seance, when Mr. Cushman stated that a spirit was present whom most of the sitters had known personally in earth-life, and who would announce himself after taking the form. Judge of our surprise, and I might add consternation, when a welland I might add consternation, when a well-known personality emerged from the cabinet, and coming far into the room, and taking a gentleman by the hand, articulated distinctly, "Colby — Colby — Luther Colby!" It was a startling announcement, and ere we had recovered from our surprise he had withdrawn into the cabinet for more power, and in a few seconds returned, saying, "My remains are not yet buried!" Even as I write this the last issue of The Banner, of which he was editor for so many years, has just come to hand, and I see it states editorially that in pursuance of Mr. Colby's request no announcement of his Mr. Colby's request no announcement of his illness had been given to the public, only a very few of his closest and dearest friends being aware even of his confinement to his room. When you bear in mind that he passed out of the body on Sunday, the 7th, his appearance on the following Tuesday to a circle and through the following Tuesday to a circle and through a medium in total ignorance of that fact, is all the more remarkable and convincing in its character. Here was proof palpable of the continuous existence of the ego—an unequivocal manifestation of the posthumous power of the spirit to go whither it would, and to prove itself a living, intelligent entity, dominated by the breath of eternal life! And yet, in the face of all these and similar occurrences which are constantly repeating themselves, people are yet demanding proof on which to base the truth of the immortality of the soul.

truth of the immortality of the soul.

The writer was overjoyed when his two sisters—one of whom passed out twenty years ago—parted the curtains, and in the semi-light, which gave such excellent contrast to their luminous robes, pronounced their names distinctly, and called him up and blessed him with comforting words of love and encouragement. "Not lost, only gone before," was the glorious truth which these perfect likenesses impressed upon him. impressed upon him.

Several times during the evening did manifestations come in pairs, and near the close of the séance "Bright Eyes" invited the little grandchild of Mrs. Wallace, a lovely little one of about six, to come inside the cabinet. The little miss complied without a particle of fear or reluctance, and the sitters could hear her talking with Mr. Cushman and "Bright Eyes" in the most worldly and matter-of-fact manner. This child's life, blessed as it is with a knowledge of the truth, will never be blighted with the curse of creed-bound dogmas. After a few moments she reappeared, with "Bright Eyes" on one side of her and "Eddle Young" on the other, three near the same size, one mortal Several times during the evening did manion one side of her and "Eddie Young" on the other, three near the same size, one mortal and two spirits! They walked across the floor, chattering and laughing, and then reëntered the cabinet, after which Mr. Cushman led her out and handed her into loving arms, saying, "I bring you your child."

Marshal MacDonald came in uniform, William Filters (Harning greated friends present

Jay Gould materialized and conversed for some time with a lady visitor. It was, indeed, a counterfeit presentment of this well-known individual, and others in the circle who had enjoyed his acquaintance recognized the unmistakable personality. Innumerable tests were given, all of which were recognized and acknowledged. Loving messages were sent by dear ones who were unable to take the form, and withal the evening was so replete with interesting and irrefragable testimony in corrob oration of spirit-intelligence—testimony unimpeachable at the bar of Reason—that we could but regret when the "good-night" came from the cabinet guides, with its assurance of their continuous solicitude in behalf of mortals, and the prayer that the knowledge of the science individual, and others in the circle who had the prayer that the knowledge of the science of life which is eternal, and of the verity of

of life which is eternal, and of the verity of angel-intercourse, might enter into and enlighten every heart in the land.

The séance had opened with Mrs. Williams, under control of Powhatan, being conducted before the circle by the spirit Priscilla, and while in full view of the audience a gentleman was called up, and at the request of the guides he placed his hand upon the medium's head before she was returned to the cabinet. From that time until the close—a sitting of two hours and a half—the writer counted forty-three full-form materializations, all of which were able to give either their names or meswere able to give either their names or messages, by which they were identified.

John Hazrengg.

New York, Oct. 10th, 1894.

#### MEETINGS IN MASSACHUSETTS.

Lynn.—The First Spiritualists' Association of Lynn has had for a speaker thus far this month. Mr. J. Frank Baxter. On Sunday last, to a good-sized au-

has had for a speaker thus far this month, Mr. J. Frank Baxter. On Sunday last, to a good-sized audience, he sang and lectured, and received its plaudits. A most practical and needful discourse was given, the subject being, "What Spiritualism Demands of Spiritualists Most in this Present Hour."

In the evening, Gadet Hall, Market street, was illed by an unusually thoughtful class of people, who gave strictest attention to Mr. Baxter, applauding the points so well taken. His subject was a question presented, "Why, do you suppose, has the Church never accepted the Phenomena of Spiritualism and thereby established knowledge of immortality, rather than remained content with a mere faith in the belief?" Its consideration was timely as it proved, for very many church attendants, and not a few church members, were present. Of course, to do justice to the question, Mr. Baxter could be none other than radical; but so logical was he, and so well-grounded by facts, that none could nor needed to take offense. It was masterly, to the point, and conclusively showed that had returning spirits covered up facts as they were by spirit-life revealed, and catered to theological dogma, the phenomena had been accepted, indeed declared to be that which was promised should follow with and for them that believed on Jesus and his works.

At the conclusion, and after a song, "Dare to be Truel" by Mr. Baxter, he gave one of his remarkable seances, full of nuts for skeptics to crack, replete with evidence of spirit-presence and carrying conviction to large numbers.

Mrs. Sarah A. Byrnes is to be the speaker next Sun-

large numbers.

Mrs. Sarah A. Byrnes is to be the speaker next Sunday; and knowing her oratorical and logical powers she is anticipated with pleasure, and the public is assured of beneat to be derived from her ministrations.

Providence Hall, 21. Market street.—The Spiritualists of Lynn held services at 2:30 and 7:80 P. M., Mrs. Dr. Dowland presiding; Mrs. A. H. Luther was the peaker, and her controls gave two masterly addresses; Rev. Mr. Key of Winthrop followed the evening lecture with excellent remarks; Dr. William Franks of Boston gave fine readings and tests.

Next Sunday Mrs. Luther will lecture at 2:30 and 7:50; she will be with us the rest of this month, and would like to speak week-evenings in towns near by.

Tests by Dr. Franks and others.

Winthrop Hall, 15 City Hall Square.—On Tuesday

evening, Oct. oth. Mrs. Dr. Dowland presided at the regular weekly meeting, and made excellent remarks. Mrs. A. H. Luther followed with an eloquen t lecture. Dr. Wm. Franks, F. Fox Jencken and Dr. Hodges also took part. T. H. B. JAMES. also took part. 88 South Common street.

The Children's Progressive Lyceum held its opening session Oct. 14th in Providence Hall, 21 Market street. In the absence of our Conductor, Mrs. E. B. Merrill, our past Conductor, T. J. Troye, presided. The exercises opened with singing by the school; reading from

the Lyceum Instructor; singing by the school; carnest remarks of our past Conductor; recitations, Carrie Moore, Gracie Hines, Charles Ames; readings, Mrs. J. I'. Hayes, Mr. Emerson; remarks, H. O. Merrill, Mr. Woindy, Dr. Fernald.

The Lyceum Circle will be held at 53 Lowell street, The Lyceum meets every Sunday in Providence Hall, 21 Market street, at 12 o'clock. All cordially invited to attend.

J. F. BLANEY, Sco'y. 231/2 Commercial street.

New Bedford .- G. V. Cordingly of St. Louis, Mo., assisted by Mrs. Eva Hill of Greenwich, N. Y., occupled the platform of the First Spiritual Society last pled the platform of the First Spiritual Society last Sunday, both giving excellent satisfaction. We had large audiences at both sessions, who were much interested in the questions answered, the tests and wonderful spirit-raps, as given by Mr. Cordingly, and the fine inspirational singling by Mrs. Hill. Next Sunday they will again be with us.

To societies near Boston or neighboring cities who have any open dates, we cheerfully advise as well as recommend Mr. Cordingly to them. His present address is 242 Acushnet Avenue, this city.

Secretary.

Meirose Mighlands. - In Rogers Hall, Meirose Highlands, Mass., on Sunday afternoon, Oct. 14th, the Spirit John Pierpont, through D. Evans Caswell, the Spirit John Pierpont, through D. Rvans Caswell, gave before a large audience a memorial service to Luther Colby, our arisen brother. He spoke in very high and glowing terms of Bro. Colby, and called him Mosses, holding up the "BANNER of LIGHT," in the midst of darkness and superstition. His description of his reception into the higher life was very beautiful and impressive. Mr. Pierpont spoke of the great importance of standing by The BANNER and its workers. A poem written by Mrs. M. S. Wood of Stoneham was read. [It will be printed later.]

Salem. -Sunday, Oct. 14th, the platform of the Salem Spiritual Society was occupied by Dr. C. H. Harding of Boston, who gave two fine lectures, afternon and evening. Convincing tests followed, giving proof of spirit presence, and a life beyond the grave. He also paid a glowing tribute of love and respect to our arisen brother, Luther Colby, eulogizing his worth as a man and as a worker in the ranks of Spiritualism. Dr. Harding will again occupy our rostrum next Sunday.

MRS. G. R. KNOWLES, Sec'y.

Chelsea .- The platform of the Chelsea Spiritualists, at 196 Chestout street, was occupied Sunday, the 14th, by Dr. J. Milton White of Boston, who made an address, and gave tests.

There were tests by Wm. Hardy and Mrs. Bessie Callahan. Mrs. C. A. Butterman, who is the regular medium of the meetings, gave a number of convincing tests. Meeting was closed by Mrs. J. E. Logan. E. S. Wells, Conductor.

Stoughton .- Mrs. Kate R. Stiles spoke afternoon and evening to interested audiences in a very satisfactory manner. Mrs. Stiles is a general favorite with tory manner. Mrs. States is a general revenue when the people in this place. Sunday, Oct. 21st. Dr. F. H. Roscoe of Providence will occupy the platform in the evening only. He will have with him W. H. B. Spen-cer of Boston, the celebrated illustrated test medium. Mrs. G. E. Morse, See'y.

Haverhill and Bradford .- Before the Spiritual Union last Sunday, addresses were given by Miss S. Lizzie Ewer of Portsmouth, N. H., followed by remarks by Dr. Robinson of Exeter, N. H.

Next Sunday Mrs. C. F. Loring of Braintree will be the speaker and descriptive medium at 2 and 7 P. M.

E. P. H.

Worcester.-Our speaker for October 14th, Miss Abbie A. Judson, was fully appreciated, and drew

large audiences. The Woman's Auxiliary will meet with Mrs. Underwood on Friday afternoon, Oct. 19th. Supper and social as usual. Mrs. D. M. Lowe, Cor. Sec'y. 628 Main street.

Lawrence.-Mrs. M. W. Leslie of Boston spoke Sunday, Oct. 14th, most satisfactorily. A number of tests were given and recognized.

Miss Mary B. Williams, test medium, of Fall River, will be with us Sunday, Oct. 21st. at 2 and 7 P. M.

DR. C. A. STEVENS.

#### Scaled Letters Answered.

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

We cannot convertes that every letter will

We cannot guarantee that every letter will be answered entirely satisfactorily, as some-times spirits addressed hold imperfect control

of the medium, but do as well as they can under the circumstances.

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

2. One spirit only should be questioned at a

Correspondents forwarding "sealed letters" must also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers. We have we are unable to return their answers. We have on hand, at present, the answers to three sealed letters, sent us from Manchester, N. H., West Derby, Vt., and Rochester, N. Y., respectively, which we would like to return to the writers, but cannot for this reason. Will parties who have sent sealed letters from these places, and have gotten no reply, please forward their addresses, and the approximate dates on which their letters were mailed, as a means of identification? identification?

#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

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.

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

#### MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hail, 88 South Sangamon street, every Sunday at 10%, 25% and 7%. Lyceum at 14%. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Bonj. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lycoun at 2½ P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M. C. Edson, Pres. Second Society—"Progressive Spiritual Church"— meets every Sunday, 7% P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D., Compton, Pres.

Watertown, N.X.—Meetings held in the Spiritual Temple every Sunday of October at 2½ and 7½ P. M., Oscar A. Edgerly officiating.

The Voteran Spiritualists' Union. To the Editor of the Banner of Light.

The Veteran Spiritualists' Union held its first monthly meeting for the season on the evening of Oct. 10th, at Gould Hall, No. 8 Boylston Place, President Storer in the chair. The record of the previous meeting was read and accepted. The Lougley Quartet, consisting of Mr. and Mrs. Lougley, and Mr. and Mrs. J. B. Hatch, Jr., reudered 4 vocal selection, after which President Storer presented the following tribute la memoriam:

The Veteran Spiritualists' Union, by unanimous vote, hereby enter upon their records this memorial tribute to the life, character and usefulness of our brother LUTHER COLBY, the veteran editor of the BANNER OF LIGHT, and a life member of this Association.

Ciation. For nearly forty years his editorship of that journal, devoted to the advocacy and illustration of Spiritualism, has made it an authority upon all phases of the phenomena, and the scope of its philosophy. Not only the yaluable articles from his own pen, but those which his able advocacy of the subject attracted from the most intelligent sources, have created a public opinion in its favor throughout America, and in distant lands.

Our brother was distinguished for the simplicity of his life, his genial manners, and the sympathetic interest which he felt for the poor and destitute. Above all other interests, he held that the promulgation of the knowledge of man's inherent immortality, the intimate relations of mortals and spirits, based upon the identity of human needs, and the interdependence of each upon all, in a natural order of evolution, was the most important knowledge that the mind can grasp. To this work his life was devoted.

We recognize our loss of his visible presence, but rejote in his translation to a higher sphere of existence where those who are allted in thought and purpose form the happy spheres of the spiritual life.

Voted, That this tribute to the late Luther Colby be Our brother was distinguished for the simplicity of

where those who are allted in thought and purpose form the happy spheres of the spiritual life.

Voted, That this tribute to the late Luther Colby be accepted, adopted, recorded, and a copy be sent to the Banner of Light, and other Spiritualist papers selected by the clerk.

Dr. Geo. W. Babcock of Chelsea delivered an original poem, entitled "Universal Peace and Good Will on Earth." President Storer said. "The Doctor has our thanks, and I now express them to him for his able and beautiful poem."

The Longley Quartet sang, "Oh! When I go to Join the Blessed Angels," after which Mr. Eben Cobb spoke of the grand, harmonious condition always attainable and resultant from good song and music well expressed—made mention of the well-known Hutchinson family, and that no four in number ever sang with more perfect and complete harmony than they. He then spoke at length on the wonders of art and science as exemplified in the phonograph, etc.

Mrs. M. T. Longley gave a summary of the public work done for the Veteran Spiritualists' Union at several of the camp-meetings, viz.: At Lake Plessant the sum of \$128.00 was received for membership; included in these were three life members at \$25.00 each, namely, Mr. and Mrs. James Wilson of Bridgeport, Conn., and Mary W. Perkins of Hopkinton, Mass. At the new camp of Lake George, also at the Niantic Camp, Mr. G. C. B. Ewell was in charge of the public work of the Veteran Spiritualists' Union, receiving at the former \$17.00, and from the latter \$16.00.

The committee having the charge of the work at

the public work of the Veterau Spiritualists' Union, receiving at the former \$17.00, and from the latter \$16.00.

The committee having the charge of the work at Onset Camp, received a total of \$109.27. Particular mention should be made of the efforts of Mrs. H. E. Jones, who obtained \$5.00 in small sums for the Veteran Spiritualists' Union. She is the lady who had charge of the Headquarters' book-store.

The treasurer, M. T. Dole, has duly received the above amounts, collected at the camps named—and there remains to heard from, Camp Starlight of Shelton, Conn., and Camp Etna of Me.

Mrs. M. T. Longley, our Corresponding Secretary, in continuing her address, spoke of the benevolent and wide-spread work done by the late Luther Colby, who was a charter member and life member of the Veteran Spiritualists' Union, said that M. T. Dole and Luther Colby were the originators—these two united with Jacob Edson, and this veteran trio are the founders of the Veteran Spiritualists' Union. It had its inception in the spirit-world, and will always have the blessing and guidance of such in spirit-life as Dr. Gardner, John Plerpont, Warren Chase and others.

Other speakers for the good of our Cause were Treasurer Dole, Mrs. Shirley, Dr. U. K. Mayo, Byron I. Haskell, Dr. Magoon and J. B. Hatch, Jr.

Mr. Dole spoke in fayor of a Lecturers' Bureau. President Storer thought this would be a matter better for the National Association of Spiritualists to consider. Mr. Eben Cobb alluded to a visit to his hall, on a recent Sunday afternoon, of Mrs. Clara H. Banks, and her masterly inspirational address of ten or twelve minutes, giving her hearers a spiritual uplifting.

It was voted that Mr. Edwards, Mr. Dole and Mrs. M. T. Longley be a committee to procure speaking and musical talent for our regular public, monthly meetings, which are to be held the first Wednesday of each month at Gould Hall, 3 Boylston Place, at 7:30 each month at Gould Hall, 3 Boylston Place, at 7:30 each month at Gould Hall, 3 Boylston Place, at 7:30 each month at G

77 State street. Roston.

#### Letter from Abby A. Judson.

To the Editor of the Banner of Light: of the medium, but do as well as they can under the circumstances.

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

2. One spirit only should be questioned at a time.

3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.

4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDITUM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return thereof, that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing wax.

Address all letters to John W. Day, Banner of Light, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters" must also enclose their own addresses and must also enclose their own addresses and must also enclose their own addresses and must been working her way East, her first spondent has been working her way East, her first spondent has been working her way the more in the propendent has been working her way the more in the more in a quiet, beautiful town of some six thousand inhabitants, and a flourishing society of earnest Spiritualsts, with Mrs. Lyon as Secretary, and the brothers to be fund a quiet, beautiful town of some six thousand inhabitants, and a flourishing society of earnest Spiritualsts, with Mrs. Lyon as Secretary, and the brothers been severed by the patron or the sutistive misster of the propending lace being Waverley, N. Y. There we found a quiet, beautiful town of some status the und a quiet, beautiful town o Since the close of Lake Brady Camp, your correspondent has been working her way East, her first

old Calvin, pass, by the will of the majority of the members, under medium preachers and spiritualistic teachings.

Monday afternoon found us in Sayre, Penn., to officiate at the funeral of an arisen brother. John M'Outcheon, who did not wish the old theology to be proclaimed over his abandoned clay. By earnest endeavor, Mr. Stone had induced the trustees of the Baptist church to allow us to conduct the services in their church; and never did I feel a greater influx of spiritual power than when addressing that throng of people, mostly church-members, reading them Achsa Sprague's lines through Lizzle Doten. "I still live," and preaching a sermon from that Baptist pulpit on the text I. Cor. Xv: 44, "There is a ratural body, and there is a spiritual body." The freed spirit stood by his deserted form, and my angel parents were by my side. Ah! how happy they are to preach the new gospel to hearts once darkened like their own by the tenets of unreason!

My next visit was to lovely Skaneateles Lake, on whose romantic and secluded shores live the two surviving brothers and the sister of my mother, Sarah Hall Boardman Jurison. Their parents, and their ten brothers and sisters have passed to the other side. A little while, and honest Georne, and thoughful Charles, and faithful Nancy, will be there too, and the films of time will pass from their eyes in the glad light of the new resurrection. My mother is biding her time, and one by one will they all be gathered home. Sept. 30th found me again in Waverley, and in a hall of double the capacity of the former, and with every seat occupied, I had the pleasurer of speaking on "The Basis of Modern Spiritualism." There was au earnest call for me to work in Albany, and speak twice that

day; but I was forced to husband my strength, and do this easier work of one lecture in a place where I had

been before. One of the swectest features of this trip East is meet been before.
One of the swectest features of this trip East is meeting my brothers, none of whom I had seen since becoming a Spiritualist. So the Eric Road took me directly to New York Oity, where I had twenty-four happy hours with two of my brothers, who have their residence there. One of them, named by my father's name, is a distinguished surgeon, while Edward is the pastor of the great church which he was instrumental in crecting to the memory of our father. They are both doing noble work for humanity in their chosen lines, and very kind were they to their sister, though she has departed from the lines of thought which they still hold dear. "The greatest thing in the world" is indeed love, as Henry Drummond has it; and they would be poor Christians, and I would be a poor Spiritualist, if we loved each other less fondly than of yore because we do not see all things in heaven and earth in the same light. If they were bigoted or harsh, or if I were the same, it would be more difficult. Anyway, let us all love each other for what we really are, and not for the sort of glimpse that we may get of eternal truth.

From New York I came to Worcester, where I have

iet us all love each other for what we really are, and not for the sort of glimpse that we may get of eternal truth.

From New York I came to Worcester, where I have entered on the campaign of the winter's work. As is known to many of your readers, there is here an excellent working society of Spiritualists. The present officers are Woodbury Smith, President; Mrs. H. W. Hildreth, Vice-President; Mrs. D. M. Lowe, Secretary; and E. P. Howe, Treasurer. Fred L. Hildreth, familiar to your readers as an inspirational poet, is the efficient and faithful Conductor of the Lyceum. The Society meets in Arcanum Hail, with a seating capacity of two hundred. I am happily entertained at the house of Mr. and Mrs. Hildreth.

Having made friendly visits at the principal newspaper offices, they gave us notices that brought in a crowd of church investigators in both the Sunday meetings, and we were also handsomely reported in the Mouday morning issues. The hall was two-thirds full in the afternoon, and completely filled in the evening, the subjects of discourse being "The Foundation of Happiness," and "The True Aim of Spiritualism." The leading thought of each was that it is what God iz that makes us happy, and that individual soul-development is the object of the higher angels in opening communication between the two worlds. We met the grand workers of the Ladles' Auxiliary on the previous Friday evening, and began our course of lectures on Soul-Development the following Tuesday, at the house of Mr. Peter Golden.

We are hoping not to become too lazy, working under such favorable auspices for these hospitable, responsive and generous-hearted Eastern Spiritualists. Very grateful are we for their words of cheer; but we do not forget the struggling workers in faraway Minnesota and our other fields of labor. Soon, soon will all God's children be gathered home, and "Heaven's long day of bilss will pay For all bis children be gathered home."

"Heaven's long day of bliss will pay For all his children suffer here." ABBY A. JUDSON.

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

Mrs. Kate R. Stiles, just returned from her engage Mrs. Kate R. Stiles, just returned from her engagements in New York and Providence, will be in Stoughton the 28th of October, and in Duxbury the 21st. The first two Sundays in November she will speak in Rockland, Me.; the remaining Sundays of the month in Meriden, Conn. Mrs. Stiles has a few open dates which she would like to fill within easy-going distance from Boston. She can be addressed at 354 Columbus Avenue, Boston, Mass.

G. W. Kates and wife are at 26 5th street, Pitts-burgh, Pa., during October. They have the last half of November to fill en route West.

Lyman C. Howe can be addressed, during October and November, at 413 Massachusetts Avenue, Boston, Mass. He will respond to calls for week-day or evening work at reasonable rates.

Edwin S. Straight, inspirational speaker, will accept engagements to speak for societies; also to attend funerals. Terms reasonable; may be addressed 74 Warren Avenue, East Providence, R. I.

E. J. Bowtell speaks, Oct. 28th, in Paine Memorial Hall, Boston; Nov. 18th, Stoughton, Mass. Societies desiring his services may address 338 Tremont street, Boston, Mass. The address of Mrs. A. H. Luther for this month is 279 Washington street, Lynn, Mass. She will be pleas-ed to appear a part of week evenings in towns contigu-ous to Lynn, speaking upon the "Cause of our Present National Darkness and the Way Out."

National Darkness and the Way Out."

Mrs. Sarah A. Byrnes will lecture at Lynn, Mass., Oct. 21st and 28th; at Haverhill, Mass., Nov. 11th and Dec. 23d; at Rockland, Me., Dec. 9th and 16th; at Worcester, Mass., Jan. 20th and 27th: Portland, Me., Feb. 3d; Salem, Mass., Feb. 10th and Mar. 10th; Brockton, Mass., Feb. 17th; at Providence, R. I., Mar. 31st, Children's Progressive Lyceum Anniversary. She has the following dates open and would like engagements for the same; Nov. 4th and 18th, Dec 2d and 30th, Jan. 6th and 18th, Feb. 24th, Mar. 3d, 17th, and 24th and the spring months. Address, 9 Shenandoah street, Dorchester, Mass.

Dr. J. Milton White will commence a course of

2:30 and 7:30 P. M.

On Wednesday, 17th inst., Mr. J. Frank Baxter started for the West to lecture in Chicago, 111., Auditorium Hall, 31st street, Sundays until next December. En route he will lecture two evenings in Willoughby, O, and next week every evening save Saturday in Kalamazoo, Mich. A social reception is tendered to Mr. Baxter by the First Society of Spiritualists of the South Side of Chicago, to take place Saturday evening, Oct. 20th. Mr. Baxter's Chicago address till Nov. 25th is 181 Thirty-Fifth street, corner of South Park Avenue. F. Alexis Heath, inspirational lecturer and platform F. Alexis Heath, inspirational lecturer and platform test medium, is open to engagements during the fail and winter; will attend funerals; is legally qualified to solemnize marriages. Address 89 School street, Egleston Square, Boston, Mass.



#### FOR NEW YORK CITY----WANTED.

TWO PROGRESSIVE, PHILANTHROPIC PHYSICIANS, (Eelectic preferred; better if practical DRUGGIST, or CHEMIST.) One, for SANITARIUM, up toen; must contribute \$1500 toward equipment. One, (contributing Capital \$5000 or more) for SANITARY MERCANTILE CONCERN down town. \$25,000 already invested. Quote experience, Nationality, Religion, if have Family, reference, etc. CO-OPERATION, 2847, P. O., N. Y. City. Oct. 20.

## That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

## HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

## Makes the Weak Strong

Be sure to get Hood's and only Hood's

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## **World's Food Fair** MECHANICS' BUILDING, BOSTON

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Entire building filled with beautiful exhibits. Two Musical Festivals daily—Best Bands in U.S. Montana's Silver Statue, World's Fair Official Exhibit. The Home Department -Cooking Lectures daily. Electric Creamery In full operation; 3.009 pounds of Butter made daily. Exhibits from Mid-Winter Fair, San Francisco, Cal., Rusia, Japan, India, Spain and other Foreign Nations repreented. Finest Exhibition ever given in this country. ADMITTANCE, 25 CENTS.

#### Dyspepsia,

Internal pains caused by Chronic Indigestion DR. ANDREW JACKSON DAVIS'S

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Mrs. M. T. Longley

CIVES Sittings by mail for advice on health, business, mediumistic development and psychometric delineations. Prescribes for disease under spirit influence. Prof. J. R. Buchanan endorses Mrs. L. as a Trance Medium and Psychometrist. Fee, 81.00. Address, 66 Sydney street, Dorchester District, Boston, Mass. 188\* Oct. 6. ASTONISHING OFFER.

END three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON San José, Cal. Oct. 20.

Dr. A. W. Keyou,

MAGNETIC, CAN be consulted every day, except Sundays, from 10 to 5. Sunday by appointment. Home treatment if desired. Hotel Pelham, 4 Boylston street, Boston. 2w Oct. 20. Until January First

WILL give Life Readings for fifty cents. Enclose lock o hair. H. INGRAM LINDSAY, 943 Washington street Boston, Mass. Oct. 20. Mrs. Carrie M. Sawyer.

MATERIALIZING SEANCES Thursday, Friday and Saturday evenings, and Saturday afternoons. No. 24 Worcester street, Boston. 1w\* Oct. 20.

Mrs. Mott-Knight, NO. 466 Shawmut Avenue, Boston. Independent Slate Writing Circles Tuesday evenings. | Iw\* Oct. 20.

Fred Crockett, Magnetist and Clairvoyant, 519 Shawmut Avenue, Boston Oct. 20. 2w\*

NEW DISCOVERY.—All Spirit Philosophy reduced to exact Science. Every phase successfully taught by DR. McLEAN, who will lecture anywhere. 902 Washington street. 2w\* Oct. 20. PROF. HERSUM, Trance Medium. Magnetic and Medical Treatment. 400 Shawmut Avenue, Boston. Hours 9 to 9. Great authority in stock and business affairs. Oct. 20.

## ESAU;

A Political Novel of Purpose and Power.

BY T. A. BLAND, M.D. This is a war story, a love story, and an expose of political crimes of the war period.

SOME OPINIONS OF IT. "It is a powerful story, with a noble purpose."-The Arena. "I read it with thrilling interest. The fate of Essu ought to stir the blood of every American patriot."—Hon. John G. Otts. M. C.

"It is a most thrilling story of war, love and tragedy. It is in a new line, and will fill a new channel of thought. In writing it you have served well your country."—Hon. John Davis, M. C. "It is entitled to a place in the front rank of reform literature."—Hon. O. M. Kem, M. C.

erature."—Hon. O. M. Kem, M. C.

"Dr. Bland's book, 'Esau,' is a story which tugs at the heart-strings from beginning to end. I wish every woman in America might read it."—Annie L. Diggs.
"It gives, in a clear and bold way, the history of the blackest crime ever perpetrated on a free people."—Hon. R. E. Taubeneck.
"It rivals in beauty of diction, purity of conception and depth of vivid realism any reform book of our time. It is a peem in prose, a protest and a prediction."—Bessie Agnes Dyer.

a poem in prose, a protest and a prediction."—Basic Agnes Dyer.

It is a very able and striking presentation of the financial history of our country for the past thirty years."—Hon. R. P. Bland, M. C. Price 25 cents. For sale by COLBY & RICH.

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School and Play Suit for Lads. SIZES 4 TO 16 YEARS.

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The name "Knockabout" is original with us, being our own idea and copyright, and the cloth used in the manufacture of the suits, which is made especially for us, is subjected to the most rigorous examination and test for purity of fibre, strength of weave, and careful blending of its non-soiling and non-fading colors,

before we allow a yard of it to be cut. The suit is substantially trimmed with tough and durable linings, threads, etc., and the seams are double-stitched and stayed with tape, rendering them impossible

The trousers are fitted with our patent "Cavalry," or double knee, and extra pieces and buttons accompany each suit. Our "Knockabout" suit is gotten up to resist hard and unremitting usage, and parents will find it a most satisfactory investment.

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BOSTON.



#### SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week er the above heading are reported verbatim by Miss IDA PALDING, an expert stenographer.

L SPALDING, an expert stenographer.

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

To the our carnest wish that those on the mundane sphere of life who recognize the published messages of their piritriends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers appon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HERRY W. PITMAN, Chairman.

SPIRIT-MESSAGES.



MRS. B. F. SMITH.

Report of Séance held October 5th, 1894.

Spirit Invocation.
Oh! thou Divine Father, we ask thy presence at this hour and the presence of thy bright angel ones who go from home to home on earth on their errands of mercy. May the spirits who congregate here give expression to their love for the dear ones left in the material sphere in messages freighted with love and consolation. May each one who manifests give evidence not only of continued life and activity in the world beyond, but convince all who peruse the columns of the Message Department of the BANNER OF LIGHT of the aid the denizens of the higher life may render to suffering humanity. May light be imparted to those who sit in darkness, and to those who mourn for their dear de parted ones may a knowledge of their continued love and presence be brought.

We thank thee, oh! Father, that the doorways of spirit. communion are kept open; we thank thee for thy mercies, which are many; and may thy blessing rest upon each one here and upon humanity at large. We come in love, and e would have all mankind know that we are aiding them in every way possible; and unto thy name shall all praise be rendered, both now and evermore. JOHN PIERPONT.

#### INDIVIDUAL MESSAGES.

#### John Pierpont.

Friends: After a season of rest and recuperation during the summer months, we gather here with the purpose of renewing our labors in this department of THE BANNER OF LIGHT.

We shall not make an extended speech on this occasion, but we desire to send forth an appeal for aid that our work may still be carried on with the degree of success and beneficence which has marked it in the past; therefore we solicit the cooperation of not only the numerous outspoken Spiritualists throughout the land, but of all who have an interest at heart in the dissemination of liberal ideas and those truths which tend to the uplifting and spiritualizing of the nature of man.

Little do mortals realize the anxiety which pervades us as spirits to teach those yet upon the earth-plane the fact of the immortality of the human soul and of the responsibility that rests upon us as individuals to accomplish what is possible in this direction. It is our earnest desire that all upon the earth plane may become more and more cognizant of our continued presence and the interest we still take in their spiritual welfare.

How vast is the number of mortals who have been convinced of the truth of immortality through the instrumentality of the Message Department of this journal, which should be widely circulated, especially among those who call themselves Spiritualists, and whose duty it is to make a great effort to spread the light. All such we ask to come forward, and out of their store, aid in sustaining this grand and glorious establishment, organized long ago by the denizens of the spirit-world.

From our spiritual standpoint the good which we see can be accomplished in this direction is inestimable, if aid financially is forthcoming. The several departments of THE BANNER are each equally important in the work of disseminating the truths of Spiritualism, and in the prosecution of which we feel that we are doing our Father's bidding. The outlook is bright from a spiritual view; the opportunity to impress the sorrowing ones of earth of the fact of the life beyond in which their dear departed ones take an active part, is now ripe; conditions favor us in helping to disperse the clouds of error and to bring knowledge where ignorance now prevails. All we need, friends of humanity, is your material support and encouragement, and these, we have confidence to believe, you will not withhold from us. John Pierpont.

#### Mary A. Donall.

[To the Chairman:] Your Spirit-President has invited me to speak to-day. I made the request long ago, on four different occasions, to send a message to my friends, and asked Mr. Pierpont if the place from which we pass ed away made any difference in our coming. He answered that all were permitted to speak in proper time, and so I have waited patiently to send a few words to my friends, who know very little of spirit-return and communication. I have often felt that if only they knew we whom they call dead were with them daily and hourly, it would lift the burden of doubt and hourly, it would lift the burden of doubt and them. sorrow from their hearts, and enlighten and encourage them on the uneven journey of life on the spiritual plane.

Joseph understands considerable of spiritreturn, although his privileges have been few. I have been in this Circle-Room often in the past, and have gained a great deal of informa-

tion by so doing that has aided me greatly and

given me courage to speak for myself. 1 well remember dear Grandmother Donall reading to us of heaven. Sometimes it would seem to me it was so far away that I did not see how many people were going to get there. 1 did not tell her so, for she was very strict.

Since I have entered that great school of life, the other world (for it is truly a school), I have tried in every possible way to make my friends know I was not dead, but that I was alive, and more active, even, than I was in the few weeks before I passed on; or, as they used to say, and say now, "before I died." That term seems inappropriate to me, and it casts a feeling of sadness over us when we hear it used by mortals.

It is quite a number of years, as mortals reckon time, since I entered the spirit-world. I want to say to Joseph and Mary that I am very happy, and I have never for one moment

wished myself back on the earth-plane. I was Mary A. Donall of St. Stephen, N. B.

I am so thankful this Circle-Room is open to all, no matter of what race or nation they may be. Your Spirit President tells me that all are welcome here, and that our messages are taken down and printed in a paper which goes all over the world.

#### Daniel S. Flagg.

Good morning, Mr. Chairman. [Good morning.] I am pleased to greet you here this beautiful morning. How true are the words we often hear, that God is no respecter of persons. He sends the sunshine and the rain upon us all, the just and the unjust.

I am very grateful for the privilege of sending a few words to Santa Cruz, Cal., which is a long distance from the place the lady hailed from who preceded me.

I knew of the joy and comfort of holding sweet communion with those who had passed on before me when I dwelt here upon earth. I take no credit to myself, but I have often heard these words spoken since I left the old material form: "Daniel S. Flagg was not a selfish man." I will tell you how, sir, in a few words. When I first learned that I could commune with those who had walked with me here in the mortal form, I felt as if I wanted the whole world to know it and enjoy it.

I often make this remark, and made it before I passed on: "How much mortals missnot lose, for you cannot lose anything you do not have-by not trying to investigate the claims of Spiritualism." I used to say many times, "Your Bible teaches spirit-communion and spirit-companionship all the way through.' As regards annihilation, I never could see the. comfort or consolation to be derived from that belief. In regard to the Judgment Day, I always said, as soon as I learned my lesson, that it was every day and every hour, and that a man's conscience is his only judge.

[To the Chairman:] Through the kindness of your Spirit-President I am permitted to speak to you here to-day. I have been a constant attendant at these meetings, and I will add that these private séances are an improvement on the public circles, as far as exhausting the nerve aura of the medium, and making it easy for the spirits to control, is concerned. I have attended both, so I think I am competent to

I send my warmest greetings to the family, whom I need not say I love, for they are conscious of my affection, and sense my presence

#### Ruth Burlingame.

Rest, sweet rest, they said would be given me when I was passing over, yet I found it a life of activity. It is true that we rest from material labor, but we are anxious to aid some mortal or immortal whenever we see the op portunity.

these words: "Ruth is past suffering." Yet I lacy that the people in the region visited by the realized all, and my spiritual vision was open storm had no power to modify its influence ed, for as I gazed I saw dear grandfather and grandmother Burlingame beckoning to me as they approached. I then realized that I was passing through what mortals call death; vet there was no suffering—the suffering was all before that time.

I have often visited the halls where spiritual meetings are held, and I have frequently heard these words, even from mediums: "They are in heaven, awaiting your coming." Let me modify that statement a little: It is but a step from us to you; we are so near that it seems as though there can hardly be a door between mortals and immortals. We are so near that there is really no "coming back." I truly feel that we are upon the earth-plane much more than we are upon the spiritual, for mortals need our aid so much, and in respect to assisting others there is much difference between mortals and immortals. Here we all wear the cloak of selfishness more or less; we are a little readier to do for our kindred and our friends than for others, as a general thing; but in spirit-life we desire to uplift and benefit whomsoever we can. I would say to mortals, Learn to wear the silken garment of charity; then will you live nearer to the kingdom, and nearer to us who have preceded you to the better land.

I have learned that my words will be printed in the paper called the BANNER OF LIGHT, of which I heard before passing away.

I lived in Somers, Conn. My name is Ruth Burlingame.

#### Spirit Messages

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles. through the mediumship of MRS. B. P. SMITH; they will appear in due order on our sixth page:

Oct. 5 (Continued).—Eddie Cooke; Maria Merrill; Lydia Gage; Philander S. Briggs; Orissia A. Melville; Lydia Maria Qhild. Child. Oct. 12.—Moses Aldrich; Milo Porter; Caroline Louisa Tower; Leander Holmes; Lowis B. Wilson; Charles C. Dudley; Sam Small; Marion Haynes.

#### Sudden Whitening of the Hair.

The jet-black locks of Oscar Pfeffer, who died at Vienna in 1887, were suddenly changed to pure white, through fright at falling into a

deep well.

Dr. Herbert tells of a woman, a witness in the celebrated trial of Lovell, whose hair blanched to pure white in a single night.

King Ludwig of Bavaria's "hair became almost suddenly white" upon learning that a person whom he had had put to death was interested the crime charged.

The Fact that Hood's Sarsaparilla, once fairly tried, becomes the family medicine, speaks volumes for its excellence and medicinal merit. Hood's Sarsaparilla is Nature's co-worker.

Hood's Pills become the favorite cathartic with every one who tries them. 25c.

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.- [By C. P. P., Philadelphia] D "coming events cast their shadows before"? or, in other words, can there be any unknown principle in nature by which an accident or circumstance about to occur could far be projected into the future as to impress sensitives, either awake or dreaming, with a real presentiment of such event?

Ans.-As quite a number of remarkable instances are on record proving that the adage quoted is far from foundationless, all thinkers are compelled to admit that there must be a scientific explanation of the predictive faculty or it could have no place in human economy.

The Bible narratives are substantially sus tained by modern experiences. Pharaoh saw events for fourteen years to come, and though his visions were in symbols. Joseph interpreted them and was the means of saving a large pop ulation from famine by his wise husbanding of resources during seven years of plenty, in preparation for the necessities of seven years of dearth to follow.

Storms are now foretold a few days and even months ahead of their arrival, quite frequently. Astrologers in India can often foreteil events with amazing accuracy, and we know several who cast very accurate horoscopes in this country. The practice of consulting astrologers is now greatly in vogue among business men, of the greatest sagacity, in New York and other large cities. While the subject lends itself to superstition in the hands of the credulous and ill-informed, astrology is unquestionably a science and its true tendency is not fa

Coming events are the offspring of past and present occurrences. Calculating ahead is esential to business success, unless one is amazingly intuitive and capable of immediately grasping a situation and acting instantly with wisdom and efficiency. Individuals, as they progress toward perfect supremacy over their surroundings, can so conduct themselves in trying situations as to conquer fate instead of being conquered by it; but this victory of the individual over environment does not in the least invalidate testimony to the effect that conditions have been foreseen and were inevi-

A rain and wind storm can be foretold to the day, hour and even moment of its arrival in any district, provided the weather prophet is sufficiently an expert; but such prognostications, even when literally fulfilled in every minutest When my spirit was taking its flight I heard detail, do not entail belief in the fatalistic falupon them and their belongings. To be forewarned is often, though not always, to be forearmed. If you know it is going to rain, you provide yourselves with umbrellas and waterproof garments; if you know the weather will soon grow colder, and you are going away from home for a short visit, you take with you thicker clothing; if you know the temperature will speedily rise you put thinner dresses in your trunk; and if you can foresee that a vessel will be delayed on ts route, and you in charge of it, you stock it with an unusual amount of provisions. Thereby you have learned to use prediction, to turn foresight to account, and rise above the need of submitting to painful inconveniences which you would otherwise necessarily experience.

Events are more clearly foreseen by advanced intelligences in the unseen state than any barometrical changes are foreseen by meteorologists on earth. The relation between what has been, what now is and what must necessarily result from what is and has been, is far more perfectly known in the heavens than on earth. Therefore, while we are not prepared to say that everything is foreordained in the fatalistic sense, everything is foreseen by those minds who are far enough advanced to calculate the inevitable results of causes already set in motion. When sensitive people are peacefully sleeping or enjoying calm reverie, they are invariably in the best state for receiving information from wise intelligences who are greatly desirous of helping humanity.

Q.—[By an Investigator.] What is the difference in condition, after entering the spirit-world, of a person who passes away from natural causes, one who is killed by accident or otherwise, and one who takes his or her own life?

A .- We have often said, through these questions and answers columns, that mere methods of discarding the mortal form do not evidence the condition of the spirit who accomplishes his exit from the mortal frame by means of one or other of them.

Very few people leave their physical bodies naturally, in the strict sense. Diseases are no more natural than accidents. Disorders are abnormal, irregular, and would be impossible were people to live universally in accord with natural order. Liability to disease or accident is an evidence of spiritual shortsightedness and lack of control over environment. If any of you understand much of the law of health you do not get sick; or, if you are already ailing, your increased knowledge, as soon as it comes to you, enables you to take at least one step toward conquering your illnesses. If you are psychically perceptive you are prescient enough to keep out of danger's way; therefore you do not meet with accidents any more than you become victims of diseases.

As suicide is an act of desperation and mad ness, an utter loss of control over one's own feelings, no matter whether brought about by right, disease, sorrow or any other cause, it represents a great lack of spiritual control ov-

nesses are not necessarily oriminal, we regard | guages. the wholesale condemnation of individuals who commit suicide as utterly unwarrantable. Happiness and elevation in spirit-life can only be an outgrowth of noble desire. The amount of good done during an earthly lifetime is what really counts; the simple circumstance of transition by a special mode is entirely secondary. Spirit-life will be just as much of a joy and reality to every one of you when you enter it as your inward condition at the time permits

Q.-[By the same.] Have any spirits within your xperience ever found the Christ of the Bible?

A.-The Christ of the Bible is not a person, but a spiritual power, manifest through many persons. The Christ of the fourth Gospel is the platonic Word, the uncreated Logos, enlightening every man born into the world. The Christ of Paul's letter to the Corinthians is the great united family of souls who have expressed truth through complete conquest over carnality, and who now constitute the body in which all the members are like precious stones, each one polished and prepared

This body of the Christ, in which there is membership in particular, is not a person, except in the sense that Swedenborg's Maximus Homo, or greatest man, is a person. The Christ of the Bible is the Christ of those friends who say with their early leaders, "There is a Christ in every man," and of Whittier, who speaks of the Christ "long sought without, but found within." This is the Christ of Fenelon, of Mme. Guyon, and of all the truly spiritual mystics who have redeemed the Christian religion, by their inspired influence, from degenerating into utter materialism.

The Christ of the Bible is the divine life in the human soul, and any great illumined teacher who is specially entitled to be called a Christ is one through whom the essential divinity at the core of universal humanity shines forth with unusual clearness. Each one of you can be a Christ to your neighbor. The theological atoning sacrifice to appease the wrath of offended Deity is a fiction, and therefore cannot be found in heaven; but Jesus, as well as all great guides of the human race, is known and loved by multitudes who have seen him and reverence him.

#### Banner Correspondence

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

#### Massachusetts.

BOSTON .- M. P. Jenkins (200 Columbus Avenue) writes: "I have been a Spiritualist for over twenty years, and can truly say I have never derived so much benefit as within the past year, when I have been attending the Sunday meetings and weekly test circles of Dr. S. H. Nelke, who I believe is an honest, earnest worker in the cause of Spiritualism. He is a worker in the cause of Spiritualism. He is a great invalid, suffering constant pain and hemorrhages, yet it is truly wonderful that he stands upon the platform each Sunday, hours at a time, giving to skeptics and believers alike most wonderful tests.

There is a spirit of harmony pervading the meetings which makes them restful to the suffering and weary soul. May he long have strength to continue his good work."

BOSTON .-- E. J. Bowtell writes: "Why are there so many divisions in the Spiritualist ranks? This may be partially answered by the statement that Spiritualism is so broad, so wide in its scope, that it takes into its embrace men and women of all possible opinions on all subjects outside the bare fact that the spirits of decarnate human beings may hold intelli-gent communion with those still in the flesh.

Mediums are mortal beings, subject to the same earth-conditions as the rest of humanity, and compelled, like others, to struggle for existence here under a competitive system which insures the survival, not necessarily of the best but of the fittest, by physical and mental qual-

ifications, to defend their own rights in the great battle of life.

But perfectly true as are these statements, they do not entirely cover the ground. Spiritual Philosophy teaches us to look for spiritual Philosophy teaches us to look for spiritual Philosophy teaches us to look for spiritual programments. causes, and especially must we search for such causes, and especially must we search for such causes in matters of a spiritual-nature. Theists and Atheists, Christians, Buddhists, Jews and Mahometans may all communicate with the departed, and unless they are themselves sufficiently developed in spirituality to see truth in all systems, and admit the existence of experient their currents. of errors in their own, they will attract around them spirit dogmatists of their own particular them spirit dogmatists of their own particular schools of thought who will endeavor, with more or less success, to exclude the broader and more advanced thinkers, and intensify the antagonisms which they find already existing. Spirit communion is grand, noble, beautiful and exalting; but like meat and drink, which in themselves are beneficial and necessary for the support of the body, but become injurious if unwholesome in quality, or received into disordered stomachs, its results are dependent ordered stomachs, its results are dependent upon the spiritual development of the commu-nicating intelligence, that of the mortal receiv-ing the communication, and also largely upon the environment surrounding the latter.

Thus in its early stages a knowledge of spiritcommunion may increase the number of opposing methods of thought and practice, and ren ing methods of thought and practice, and render their opposition more acrimonious; but in time as the spiritual ear becomes trained and its powers developed, it will detect the harmonious notes in all this discord, and a grand melody of universal peace will be the result.

So with jealousy among mediums. If it exists to any greater extent than among the members of other professions, it is because each

bers of other professions, it is because each medium engaged in the struggle for bread has guides whose love for their instrument is too great to permit that instrument to suffer where they can aid, and it is owing to our own imper fect social system that the engagement or the sitter one gains entails pecuniary loss upon another. It is only the highly developed sensitives who can even partially realize the affec-tion that the spirit feels for the medium of his choice If, however, as I hope and believe the professional feeling of mediums for each other is no greater than to be found between clergyis no greater than to be found between elergy-men, physicians, lawyers or men of business, we may find the reason in the comforting as-surance that dealing more with things of the spirit, many of them are on the upward path, and listening daily to the voices, or yielding to the impressions of those who have cast off the flesh, they feel themselves drawn to that apnesh, they feel themselves drawn to that approaching condition when they too shall be released from earthly bonds, and at least be one step nearer the time when jealousy shall be no more, for all efforts will be directed toward the increase of universal happiness, and the only divisions will be those which will place each spirit in the work to which he is best adapted, and which therefore he best loves."

#### Connecticut.

WINDSOR .- C. M. C. writes: "Mr. Cordingly was persuaded to appear before the Spiritualists of Hartford. He was welcomed by a very large and appreciative audience, who were highly pleased and much gratified by the evidences of the power of the spirit that were given them.

the body and earthly conditions. But as weak- five different voices, and nine different lan-

#### New Hampshire.

SOMERSWORTH.-W. S. Pierce, President, writes: "The First Spiritualist Society here held its initial public service in its hall after its long summer vacation, Sunday, Oct. 7th, afternoon and evening. Bro. F. Alexis Heath of Boston was our speaker and test medium. While he did not try to talk to us very much, his angel guides were with him, and he give us some very remarkable clairvoyant tests, with full names and wonderful accuracy—astonish-ing his audience at almost every test given. We believe that Bro. Heath has excellent powers as a test medium, and would recommend him to those who are in need of this line of

#### The New York Psychical Society.

To the Editor of the Banner of Light: Society respensed its public meetings for the seventh year, at Spencer Hall, 114 West street, Wednesday evening, Oct. 3d. In addition to the exercises already mentioned in last week's Banner. Ex-Rev. Henry Frank, the well-known auther and liberglist, addressed the meeting most acceptably. He disclaimed the merit attributed to him in the eloquent opening address of the President, and was compelled to say franky that he and his hearers were far apart in some things, but not in sympathy, ambitions and aims, as fellow-students of ultimate truth. He would speak his honest and sincere sentiments. For indulging this disposition he had gotten into trouble with the church, as soon as he discovered there were bounds even to the conscience of a Christian, and that the Christian church, though boasting of being the pulpit of the Lord God, and of course the shekingh of eternal truth, did not permit an honest investigation of that truth which it purported to give to the world.

Long since, therefore, he had turned his back upon the church and the pulpit, not in disgust, anger or hatred, but in pity and regret. Having once deeply loved a cause he could not disdain or ignore. He did love the church, the gospel, and the doctrines of Jesus Christ as taught him in the catechism and in pulpit discourses; but having passed beyond it all through independent reasoning he had found the position of the church was absolutely false in its claims to divine right, authority or truth; for the church was no more than a human organization.

He had discovered, also, as a student that the Bible, claimed by the church to be its divine authority, was nothing more than a book manufactured by the ingenuity and inventions of the human mind, and that just as Shakspeare's masterful volume, and the Dhammapeda, the Zend-Avesta, the Bhagavad-Gita, and all the great books of past times, with their eloquence and their poetry, have come to us through the inspirations of the human soul, so has come to us the Bible of the churches.

The Bible, however, might be said to be superior to other volumes of so-called i year, at Spencer Hall, 114 West street, Wednesday evening, Oct. 3d. In addition to the exercises already men-

tions of their souls. So that, when he read the P-alms, or the Bermon on the Mount, or passages in John, his feerlings welled up with a spiritual glow such as only divine poetry mingled with human sympathy can inspire.

He would not say to the churches down and out? Scholarship and scientific progress would not allow it. Nature demolishes that for which it has no use, and every instrumentality in the natural and human world, so soon as it ceases to be useful, declines, under the law of the survival of the fittest. The fittest does not always mean the best, but that which is best adapted so that according to that almost divine Darwinlan law, that is fittest which is best adapted to the environment, and the churches will confinue to exist to long as they are adapted to human and progressive needs; and only when humanity shall rise to the higher strats of intelligence and the royal independence of an eulightened individuality and scientific apprehension, will the ready to do away with the churches. Demolish them to-day, and you would cast humanity into a whirlpool of injudity and degradation. He was simply a man, an American citizen and yet he must say that the world in his judgment was not yet ready for the abolition of many of its useful institutions; at the same time he had no interest whatever in any secret organization that undertakes in this nation to establish any religious bijectry. Down with all such bigotry, with all such mutual crimination and religious internecine warfare, and let each American citizen stand upon his own platform of universal toleration.

No one who lives within the church, and thinks, can continue to be a sincere believer in its doctrines. There was no necessity for entering into proof; too many heretical examples are already furnished by the Protestant points. The speaker here happily related some of life experience in the investigation and some instance, when he was not peter to the deciring their subjection to bishop or elder, and his own objection to their insucerity in disbellevi

parted friends, independently written under test conditions; and more recently in his New York home, his wife, child, servant and himself, had been made the object of the attention of some insistent and invisible intelligence that produced powerful and responsive blows about their rooms and heads. So demonstrative were the manifestations, they were obliged to remove from the house, but the determined forces had continued their attentions in their new abode for many days and nights, greatly to their mystification. What was it?

J. F. SNIPES.

#### October Magazines.

THE HUMANITARIAN .- "Village Sanitation in In\_ dia," by Florence Nightingale, opens the latest issue, following her portrait. "The Christ of the Past and of the Future" is by Rev. Alfred Momerle. Position of Italian Women," is by Evelyn M. Lang. 'A New Religion" is by Rev. J. Rice Byrne. Sir Benjamin Ward Richardson's interview on Painless Extinction of Life in the Lower Animals " is to the point, and is able. The other articles are: 'Higher Powers in Man," Hewes T. Edge; "The Stride of a Sex," George Noyes Miller; "An East End Haven of Hope," Rev. T. C. Collings. The Caulon Press, 20 Vesey street, New York.

INTERNATIONAL JOURNAL OF ETHICS .- The opening article, "Luxury," is one of the best papers of this magazine, and is from the pen of Prof. Henry Sedgwick. "The Limits of Individual and National Self-Sacrifice" is by F. H. Bradley. "Women in the Community and in the Family," by Mary S. Gilliland of London, will attract as much interest, undoubtedly, as it did when it was given as a lecture before the East London Ethical Society. It is one of the most readable and convincing articles over written on the subject. "Rational Hedonism." by E. E. Constance Jones, is in keeping with other class literature for which the writer is noted. "Ethics and Biology" is by Edmund Montgomery. There are several other instructive papers well worth perusal. The International Journal of Ethics, 118 Bouth 12th street, Philadelphia.

THE NEW ENGLAND MAGAZINE .- William, Culten Bryant's portrait serves as a frontispiece for the ourrent number. "Middlebury College," by Clarence E. Blake, is finely described and illustrated. "Bryant, the Poet of Nature," is by Forrest F. Emerson. "At the Battle of Bull Run with the Second New Hamp. shire Regiment," is by Francis S. Fiske. "A Summer given them.

The lecture and poems were given by the medium from subjects taken from the audience, and were well and quickly answered.

The tests and spirit-rappings were equally pleasing.

Mr. Cordingly was assisted by Mrs. Eva Hill, a musical medium of rare ability, singing in Campaign in Virginia" is a story by G. G. Bain.

"Gleanings in Carlyle's Country" is by Henry Charles Shelley. "Samuel Longfellow," bother of the poet, is described by Oscar Fay Adams. Dorothy Prescott continues her story, "A Castle of Ice." "Renoboth and Attleboro" is the historical article, and is by George Randail. Frances C. Sparhawk has a short story, "Isla." The editorial department is well maintained. Warren F. Kellogg, publisher, 5 Park Square, Boston. Campaign in Virginia" is a story by G. G. Bain.

## Spiritual Phenomena.

Public Independent State-Writing. To the Editor of the Banner of Light:

Word has reached your correspondent of the work being done by Lizzle S. Bangs and "White Rose," who are at present filling engagements in various Illinois towns—"White Rose" giving inspirational lectures and psychometric readings, and Miss Bangs the phenomena.

The evening of Sept. 27th at Keithsburg "White Rose," under the inspiration of Thomas Starr King, delivered an eloquent lecture on the theme "Spiritualism."

The audience was almost entirely composed of investigators, skeptics and scoffers, there being very few Spiritualists present.

It has often been claimed that spirit-messages given as public tests are not well composed, and too similar to have been given by separate intelligences, therefore I wish to call attention to the following communication, which was received at the close of the lecture between sealed slates held above the table by the medium and a skeptic. The slates had previously been thoroughly cleaned and dried by a com-

"MY FRIENDS OF EARTH:

We come into your midst to-night, not to invite your sneers or gratify your curiosity, but to teach you of the life that is to come. Man is an entity. God is an entity, and seeks recognition. Ever invoke the good and true, for from the corridors of heaven the loved ones call to you to come up higher into the divine light and love of God.

At New Roston Seet 30th a lecture "Invo."

ght and love of God.

At New Boston, Sept. 30th, a lecture, "Involution and Evolution," was inspirationally given by Mrs. Browning through her medium, White Rose." It is said that this lecture was unusually remarkable for its beauty of expression and general terseness; all of Mrs. Browning's thoughts, however, being eagerly received, and especially so by the appreciative audience which she addressed that day. "E. Unity," the guides, then gave another message, which differed from the one above not only in composition but in the method of its reception.

The committee examined the slates thoroughly, as before, tied them securely together with a handkerchief, and suspended them in air fifteen feet from the medium. In less than five minutes, while the slates were making about twenty revolutions a minute, this peroration was written, which I submit to the readers of your paper:

"The true disciples in wisdom learn to look The true disciples in wisdom learn to look to Nature for the elucidation of all mysteries. Plato says: 'From death into life, rather than from life into death.' The graduation of the age from one plane of consciousness into its next by frequent re-birth is only followed by the adepts in illumination—an exact counterpart of action, thoughts and deads following part of action, thoughts and deeds, following this to its consecutive limit. One can read in all events their past, present and future, unveiling the actual re-birth of a soul. Evolution is created thus, by a series of correspondence between human and other egos, their developments, nature and needs. When the lower human life ceases the spirit is given new form and attributes. form and attributes.

These messages are but fair specimens of those received through the wonderful mediumship of Miss Bangs, and are worthy of notice, because of their literary quality and scholarly composition. I defy any person, however learned he may be, to sit before an audience of four hundred people, and write, extemporaneously, such an essay in so short a time; although it would be comparatively easy, as the conditions under which these messages were written are considered difficult, to say the least, by the average penman. Cor. Sec'y.

#### THE CHAMBERED NAUTILUS.

[BY O. W. HOLMES, OBIT. OCT. 7TH, 1894.]

This is the ship of pearl which poets felgn
Sails the unshadowed main;
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings
And coral reefs lie bare;
Where the cold see, made the to sum their str Where the cold sea maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl,
And every chambered cell
Where its dim dreaming life was wont to dwell
As the frail tenant shaped his growing shell
Before thee lies revealed,
The trivial celling rout the supplies crupt preseled

Its irised ceiling rent, its sunless crypt unsealed.

Year after year beheld the silent toll
That spread his lustrous coil;
Still, as the spiral grew,
He left the last year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in its last-found home and knew the old no

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forforn!
From thy dead lips a cleaner note is born
Than ever Triton blew from wreathed horn!
While on my ear it rings,
Through the deep cares of thought I hear a voice
that sings:

Build thee more stately mansions, oh my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

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RECEIVED: Tenth Report of the United States Civil Service Commission. July 1st, 1802, to June 80th, 1893, Washington: Government Printing Office.

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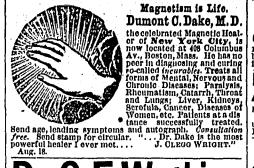
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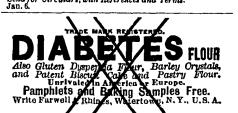
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Avenue.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 3½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. America Hall, 794 Washington Street.—Meetings andays at 10% A.M. and 2% and 7% P.M. Good mediums, ne music. Eben Cobb, Conductor.

nne music. Eben Cood, Conductor.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tromont street. Ida P. A. Whitlock, President.

The Home Rostrum (21 Soley street, Charlestown).—
Heeting Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Elysian Hall, 820 Washington Street.—Meetings are field every Sunday at 11 A.M., 2½ and ½ P.M.; Tuesday at 2½ and 1½ P.M.; Friday at 2½, and Saturday 7½ P.M. W. L. Lathrop, Conductor.

Baturday 7½ P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 2½ and 7½ P. M., and every Tuesday and Thursday at 3 P. M. Under the auspices of the United Spiritualists of America. Mrs. M. A. Levitt. Seevy.

Hollis Hall, 780 Washington S reet.—(Society of Ethical Spiritual Culture, Bible Spiritualists.) Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 2½ and 7½ P. M. Mrs. M. A. Wilkinson, President.

Gardeld Hall, 1125 Washington Street, corner of Dover.—Spiritual meetings every Sunday at 10½ A. M., 3½ and 7½ P. M. Good mediums in attendance. Musical selections by Mrs. Cooper. Dr. O. F. Stiles and wife, Con-

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

First Spiritual Temple, Corner Exeter and Newbury Streets.-Lyman C. Howe spoke at the Temple Sunday, at 2:45 P. M. The subject selected by the guides was "The Present and the Future." The substance, in part, was that the present cannot be isolated from the past or the future, both exerting a molding influence upon each other. Evolutionists agree that the present is the product of the past. If there had been no past there could be no present, and if there were no future the now would be meaningless. The present is as dependent upon the future as it is upon the past. Spiritualism is not limited to things of the future. It applies to the practical issues of the here and now, and brings the influence of the future into such taneible relations with the life that now is as to exert a constant directiveness upon all who live in the light of its revelations.

Only as we are quickened by the touch of the spiritual universe can we rise out of the physical inertia and develop the possibilities of the spirit. If there were no sun to light and warm the world vegetation would never appear, no matter how abundant the germs in the soil. They would forever remain germs without the quickening power from above.

Old-time religions were a blight upon the soul rather than a divine stimulus; and their influence paralized rather than promoted spiritual aspirations and moral incentives.

To love and honor God and glorify him forever was regarded the chief end of man; and this consisted in dishonoring his noblest works in creation.

It was supposed that God was glorified by the agonies and biasphenies of countless millions of lost souls waiting in eternal despair. To degrade man was to honor God. To make this life most wretched was essential to happiness in the next.

Spiritualism reverses all this. He honors God most who appreciates the blessings of life, and uses himself and his opportunities to the best advantage for the development of a harmonious individuality, giving every faculty a healthful activity and spiritual directions of man; puts a new meaning to this life and all its relations; turns a search-light upon Temple Sunday, at 2:45 P. M. The subject selected by the guides was "The Present and the Future."

of attending the Temple meetings it there were nothing more.

The beautiful bouquets of choice fresh flowers were in happy accord with the spirit of the meeting, and highly appreciated.

The Wednesday evening meetings are a special attraction, furnishing variety, novelty and food for thought, and are free to all. The Sunday morning class for children and adults meets in the library room, and is made interesting and instructive to children of all ages, and their parents, guardians and friends. All are invited, free. Mr. Howe speaks every Sunday at 2:46 P. M. during October and November. REPORTER.

Berkeley Hall-Boston Spiritual Temple. -A large audience assembled last Sunday morning in Berkeley Hall to listen to the inspired utterances of Mrs. Clara H. Banks. Services opened with a vocal selection by Mrs. Barker, Mr. Lane serving as accom-

pamiss.

Mrs. Banks read a poem by J. G. Whittler, entitled
"The Reformer," and announced as the subject of her
discourse "The Perishable and the Imperishable." A
few extracts from her admirable address are ap-

discourse "The Perishable and the Imperishable." A few extracts from her admirable address are appended:

The man who is the least faultiess knows most of God. The Christian world accuses you of denying God because it cannot comprehend your God.

Intelligent man says, "I wish to be free."

There is but one Spiritualism. We want Spiritualism pure and simple. Let us neither add to nor subtract from it in any way.

There can never be unity of spirit and matter until matter takes its place subject to spirit.

There is more being done to-day to get God into the Constitution than to get woman there. The law of growth is slow, yet God is in all and through all, and finally woman will be given her rights.

The evening services were opened with singing by Mr. Thompson. Catching the inspiration of the song, Mrs. Banks lectured on "The Land I Long to Sec." She said:

Man has a long time been looking for a better land. He has called it heaven. Astronomy has removed the old heaven; geology has shown there is no piace for the "burning lake"; poetry and science have turned the attention of man to the "Land I Long to Sec," that world which surrounds us like a cloud.

The Spiritualism. We are living in the spiritual world now in proportion as we live proper lives.

Death give's you nothing new; but life, active life, will give you the beautiful land over there.

He who constantly demands that the senses be gratified will always be in doubt.

Mrs. May 8. Pepper, the celebrated test medium of Providence, will give tests at the close of Mrs. Banks's lectures next Sunday, both morning and evening.

\*\*The Helping Hand Society held its regular weekly

The Helping Hand Society held its regular weekly

meeting Wednesday, Oct. 10th, at 8 Boylston Place, Mrs. Carrie Pratt. President, in the chair.

Mrs. Carrie Fratt, Fresident, in the duair.

'The business meeting claimed the attention of the ladies only, as the Veteran Spiritualists' Union occupied the hall during the evening.

It is earnestly requested that all members of the Society will be present on Wrdnesday next, at 4 P. M., as business of importance is to be transacted.

N. M. Bemis, Sec'y.

America Hall, 724 Washington Street .-The sessions at this hall on Sunday were of unusual interest. The afternoon service opened with "Some Sweet Day By-and-By," finely sung by a quartet com-posed of Mrs. Mary Lovering, soprano, Mrs. A. L. Searle, alto, Dr. J. S. Bean, tenor, L. W. Baxter, hasso.

Searle, alto, Dr. J. S. Bean, tenor, L. W. Baxter, basso.

Been Cobb, the veteran Conductor, spoke especially in memoriam of our late highly esteemed worker and spiritual leader. Luther Colby, who so long held the Banner of Spiritualism. He said that Mr. Colby was not one who was wont to appear upon our platforms and speak before the public. He was a somewhat retired man, yet it seemed that he had been selected to bear the standard of truth, the glorious Banner of Barnes, presiding, at which resolutions of sympathy who put on the Christian armor to light for the principles of the Nazarene, in that he stood firm at his post to battle for the truths of our Spiritual Philosophy.

While he was not seen very much among us, yet he was known the world over, wherever there was an earnest seeker after the truth.

Luther Colby's work is well done. We shall miss him, but we will not say that we deplore his departure to that sphere of ille and beauty in the existence of which he so firmly believed. He stands before us

in memory, and we know that in spirit he still has the good of the Cause at heart. It benevolent heart will be remembered by many a needy one whom he has helped to raise from the depths of adversity and make happler and better. One consolation we have: Our hero is not dead, but alive, amid the hosts of loved ones in the better land, where his loving, helpful influence will be felt as the years go by.

Father Locke followed with an earnest and eloquent endorsement of all that Bro. Cobb said in regard to the life-work of Luther Colby, after which he sang his beautiful marching song for our schools, "Our Free America," which was heartly applauded.

Mrs. M. A. Chandler gave expression to the fact that among all those who welcomed our arisen Brother Colby, no one gave him a more hearty welcome than "Spring Flower," who had so long stood by him in his work. She (Mrs. Chandler) would say, "Well done, faithful servant; enter into the home thou hast prepared for thyself by a life of untiring devotion to the Cause of Spiritualism and humanity."

Mrs. Julia E. Davis gave several characteristic tests. Mr. and Mrs. Walter Anderson followed with descriptions of spirits present, and fine music. Mr. Heath closed the service with the kindest words of remembrance of Mr. Colby, of whom too much cannot be said regarding his life-work and devotion to the cause of truth. He gave several full names of spirits who were well remembered.

The developing circle Sunday morning was excellent.

Several other mediums took part during the day.

lent.
Several other mediums took part during the day.
Mrs. A. Forrester, Miss A. Peabody gave readings;
Mrs. Howe and Mrs. Soule followed with tests.
F. A. HEATH.

Engle Hall, 616 Washington Street .-Wednesday afternoon, Oct. 10th, there were excelent remarks, tests and readings by Mrs. M. Knowles, Dr. C. Huot, Dr. J. T. Coombs, E. H. Tuttle. Sunday, Oct. 13th, in the morning circle, the mediums present were Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. Branch and Dr. J. T. Coombs; Mr. Williams

ums present were Mrs. J. E. Woods, Mrs. M. Rnowles, Mrs. Branch and Dr. J. T. Coombs; Mr. Williams gave a poem.

In the afternoon an invocation, remarks, tests and readings were given by the Chairman; remarks, correct tests and readings by Mrs. J. E. Woods, Mrs. S. E. Buck, Mrs. J. K. J. Conant, Dr. C. E. Huct, Dr. J. M. White and Dr. C. W. Quimby. Mental questions were answered by Mr. Tuttle.

In the evening there was an invocation and readings by Dr. C. A. Davis; readings and tests by Mrs. M. Knowles and Mr. Tuttle; Mrs. I. E. Downing, remarks and fine tests. The meetings were well attended throughout the day. Songs were rendered by Mrs. N. Carlton; plano solo by Mr. H. C. Grimes.

Next Sunday evening, Oct. 21st, Mrs. J. K. D. Conant will be with us.

We learned with regret the departure of our friend and brother Colby, the editor of the excellent paper, the BANNER OF LIGHT, fr m this life to the higher. May the good seed sown by him yield a rich harvest, and in that life which he now leads may he meet with sweet satisfaction and be amply repaid for all his labors of love, and may his friends in earth-life be cheered by the knowledge that what is their loss is his gain.

E. H. Tuttle, Leader.

Rathbone Hall, 694 Washington Street, corner Kneeland.-Thursday, Oct. 11th, at 2:45 P. M., N. P. Smith, Chairman, made the opening address.

N. P. Smith, Chairman, made the opening address.
Mrs. A. Woodbury, Mr. C. W. Quimby, Mrs. See, Mrs.
M. F. Lovering, Mrs. M. A. Chase, Mr. Alpheus Ricker, little Katle C. Butler participated in tests and readings. Mrs. Mary F. Lovering, assisted by Mrs. I. Baxter, gave musical selections.

Commercial Hall.—Oct. 14th, 11 A. M., Mrs. Bessie Calahan, Mr. George Hancock, Mrs. Woodbury, N. P. Smith, the Chairman, gave psychometric readings. 2:30 P. M. N. P. Smith, Miss Annie Hanson, Mrs. See, Mr. J. T. Coombs, Mrs. A. Woodbury and several strangers, assisted in tests, readings and music. 7:30 P. M. Mr. Williams gave a poem and made remarks; Katle C. Butler, child medium, gave recognized psychometric readings; Mrs. C. H. Clarke, Mr. C. W. Quimby, Mr. N. P. Smith, Miss Annie Hanson gave psychometric delineations. George Eldridge of Chatham, hydrographer and meteorologist, made an address which was well received by the large audience. Mr. Eldridge will speak next Sunday evening on meteors. He is recognized authority on meteors and measurement of tides.

The popular Tennyson Quartet will sing next Sunday evening at 7°clock.

Banner of Light for sale. N. P. Smith.

BANNER OF LIGHT for sale.

The Children's Progressive Lycoum held its regular session in Red Men's Hall, 514 Tremont street, lunday, Oct. 14th. We are pleased to notice the rapid

Sunday, Oct. 14th. We are pleased to notice the rapid increase in the numbers at our sessions. We were informed to-day that our hall would be enlarged by another Sunday.

The exercises opened with singing by the school, and an invocation by the instructor, Mr. Wood. After the usual ten-minutes' talk to the scholars by the Leaders, Dr. Root explained the day's lesson, "The Manners of Children." Mr. Wood made some interesting remarks, using for his subject, "Courage to do Right," Mrs. N. J. Willis, Mrs. Clara H. Banks and Mrs. W. S. Butler held the attention of the meeting during the session. An interesting program comprised the following: Recitations by Justine Mc-Naughton, "Little Jim"; Helen Higgins. "Always Pull Together"; Charlotte A. Morley, "Our Little Flower"; Willie Sheldon, "The Flag of Washington"; songs were given by Eddie Rausem, "Not a Sparrow Falleth," and Miss Louise Horner; there was a duet by Miss Van Pelt and Miss Lizzle Cushing—"Like the Lark"; plano solo by Louis Bachner; reading by Miss Stella Churchill, "On the Other Train"; Miss Flossie Butler, "Do They Miss Me at Home?" Mr. William James Willarts, Mr. Albert Blunn, Mr. N. B. Austin, "Yours Sincerely."

The young people of the Lyceum will give an entertainment and social in Red Men's Hall Tuesday evening, Oct. 23d, for the benefit of the Lyceum. Come and help them out.

E. L. PORT ER, Sec'y.

street, Charlestown, Dr. E. M. Sanders, Chairman) .-On Tuesday of last week our meeting was made very interesting by invocation and tests by Mrs. Bray, Mrs. Nettle Holt-Harding, and the Chairman, in fifteen recognized readings.

cognized readings.

On Thursday Dr. Franks made remarks and gave readines; Mrs. Hanson remarks, and gave tests; Mrs. Wilkingon, President of Hollis Hall meetings, remarks; Mrs. Georgie Reynolds of Lansingburg, N. Y., read a poem, and gave tests. Mrs. Neilie Carlton was planist.

Sunday evening the Chairman offered an invocation and remarks; Mr. Thompson, remarks and poem. Fine inspirational remarks from the Bible were given by a lady whose name is not known. The Chairman gave eighteen psychometric readings, all of which were readily recognized. Spiritualism is gaining a strong footbold in Charlestown.

Mrs. Armstrong is planist of this society. C. B. Mrs. Armstrong is pianist of this society. C. B.

The Ladies' Spiritualistic Industrial Society met Thursday afternoon and evening, with a business meeting at 4, and suppor at 6. Vice-President Davis presided. Remarks, music, recitations and tests made

up the evening's exercises.

Meetings are held every week, with circle at 5, super at 6, and a good entertainment in the evening.

The fourth Thursday in each month is devoted to as-

sembly.

We as a society would add our tribute to the memory of Luther Colby, the veteran editor and founder of the BANNER OF LIGHT, and the friend of true Spiritualism everywhere. We well know our loss to be his great gain. May his influence be ever in the future, as in the past, round and about the cause he loved so well.

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

Alpha Hall, No. 18 Essex Street .- The meetings were very interesting Sunday, Oct. 14th. Remarks.

tests and readings were of the highest order, and were tests and readings were of the highest order, and were appreciated. The mediums were Miss Wheeler, Mrs. A. Forrester, Mr. Marston, Mrs. C. A. Smith, Mr. F. Baker and Mrs. Farnum. Mrs. M. Bates gave a recitation; Mr. J. Frederick gave some beautiful solos on the zither, assisted by Mrs. J. Frederick, who also gave readings; Mrs. Brown saug and presided at the plano.

Meetings are held each Sunday at 2½ and 7½ r. M. Mus. J. Frederick, Conductor.

Elysian Hall, 820 Washington Street .- On Tuesday, Oct. 9th, Thursday and Friday, Mr. Quimby, Dr. White, Mr. Bowtell, Dr. Stiles, and "Little Delight" contributed many tests and readings.

The circles Saturday evening and Sunday morning were not held, but will be held this week, conducted by Mr. Lathrop, as usual.
Sunday at 2:30 and 7:30 the meetings were exceedingly interesting. Mrs. Bell, Mrs. Buck, Mrs. Burt, Mrs. Chandler-Balley and "Little Delight" gave wonderful tests and readings; all, without any exception, were reconfized.

derful tests and readings, and not were recognized.

Our concert has been postponed until Oct. 20th. Meetings on Tuesday and Thursday at 2:30 and 7:30, Friday at 2:30 and Saturday at 7:30.

BANNER OF LIGHT for sale at each session.

W. L. LATHROP, Conductor.

ont and had a large sale for it. Many appreciative remarks were made regarding the excellent likeness of Mr. Colby in last week's edition. A. P. BLINN.

There were very good meetings Sunday, the 14th. Those who took part were: Mrs. J. A. Woods, Mr. Hayes, Mr. K. J. Bowtell, Dr. S. H. Nelke, Mr. C. W. Quimby, Mrs. C. H. Olark, Mrs. A. M. Ott. Dr. S. H. Nelke took as the text for ils address, "The Life of Mr. Luther Colby." One of his remarks ought to be followed: That each and every spiritualist give thanks to our dear brottler for his noble life-work, and the best way to prove it would be by each one subscribing for the Banner of Light, if it were for three months only. Montgomery Hall, 735 Washington Street.

for the BANNER OF LIGHT, II It were for three models only.

The musical entertainment was fine. "Little Eddie," who sings at this hall only, has a phenomenal voice for a boy of his age; he is the pet of all visitors. The well-known Bauvais Brothers, 2ither duetists and solvists, entertained the audience, to the delight of overy one. Miss Badie B. Lamb, vocalist, as usual presided at the plano.

The BANNER OF LIGHT for sale at this hall, and at Dr. Nelke's office, 32 Milford street.

James Higgins.

Hollis Hall, 789 Washington Street.-There

was an unusually fine meeting in the evening. Rev. Mr. McLean favored us with some soul-inspiring re-Mr. McLean favored us with some soul-inspiring remarks on Spiritualism. Speaking and tests were rendered by Mrs. Cunningham, Miss Georgienea Reynolds of Lausingburgh, N. Y., Mrs. Nutter and Mrs. A. Wilkinson, all of which were fully recognized. The afternoon meeting consisted of a song service; Bible reading by Miss Vaughn; invocation by Dr. Brown; a solo by Mrs. Kimball; half hour address by Mrs. Ricker; remarks and tests by Mrs. Maggie Butier, Dr. W. C. Taliman, Miss Georgienea Reynolds, Dr. Franks and Mrs. Burt.

The circle in the morning was especially fine and interesting.

The Tuesday and Saturday afternoon sessions are interesting; Miss Georgienea Reynolds will be present at these meetings.

Garfield Hall (1125 Washington street, corner of Dover).—Sunday, Oct. 14th, the opening developing circle was harmonious. Afternoon invocation, Dr. (), F. cle was harmonious. Afternoon invocation, Dr. O. F. Stiles, followed by tests and readings by Mrs. C. D. Bell, Mr. Cohen, Mrs. A. P. Gutierreg, Dr. C. E. Huot, Mrs. Shirley, Mrs. O. F. Stiles. Evening invocation, Dr. O. F. Stiles, followed with tests and readings, Mrs. Chandler Balley, Mrs. A. P. Gutierreg, Mr. Cohen, Mrs. C. E. Bell, Mrs. Stiles; remarks by Mr. Baker; music by Miss Page. Meetings 11 A. M., 2:30 and 7:30 P. M. BANNER OF LIGHT for sale.

MRS. O. F. STILES, Conductor.

Unity Hall .- Thursday evening, Oct. 11th, at 8, an experience meeting was held, at which the best mediums were present. Last Thursday evening the mediums present were Madame See, Mrs. Jennie Wilson Hill and Mrs. Fields. The tests were most convincing. The inspirational music of Mrs. Fields was of a high order.

Mrs. E. J. Bowtell.

The Ludies' Lyceum Union has opened its Wednesday afternoon and evening meetings, consisting of good entertainments and tests. Supper at 6 L. WOOD, Sec'y. o'clock. Come join us.

#### MEETINGS IN NEW YORK.

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

The First Society of Spiritualists holds its meet tags in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays 10% A.M. and 14 F. M. Afternoon meetings for facts and phenomena at 24. Henry J. Newton, President.

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

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 34—at 310 West 26th street. Mrs. Mary O. Morrell, Conductor. Spiritumi Thought Society, 108 West 43d street.

– Meetings Sunday evenings. J. W. Fletcher, regular speak-

Carnegie Hall .- Prof. W. F. Peck, who is filling month's engagement with the First Society of Spiritualists, spoke again on Sunday, Oct. 14th. His morning discourse was on "The Philosophy of Spirit Manlfestations."

The afternoon session was devoted largely, as usual, to the phenomena. Mr. H. J. Newton opened the meeting with an entertaining talk on " The Millennimeeting with an entertaining talk on "The Millennium." Mrs. Henderson followed with excellent tests, all of which were recognized. Mr. Free gave an interesting account of the materialization of Luther Colby at Mrs. Williams's scance on last Tuesday evening. No person present had, up to that time, heard even of his illness. A beautiful violin duet was finely rendered by the Cochran children. They will be heard at the same time and place next Sunday. Tests by Mrs. Morse and Mr. Morey followed, and Prof. Peck closed the meeting with a stirring speech. closed the meeting with a stirring speech.

The evening lecture, by Mr. Peck, was on "The Power of Thought."

M. A. N.

Spiritual Thought Society, 108 West 43d Street.-Mr. J. W. Fletcher addressed an audience limited only by the capacity of the rooms, Sunday evening, upon the subject "A Worker has Passed to His Reward." which was in reality an eloquent summary and eulogy of the life-work of Luther Colby, who so recently passed to the great beyond. [A synopsis of the address will be given in the next issue of The BANNER, under the "Memorial" heading.—ED.]

The entire discourse was most impressively delivered, and few there were who falled to see how much of the speaker's heart was in his words. An interesting shance followed. ening, upon the subject "A Worker has Passed to

Mr. Fletcher will speak again next Sunday evening.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sundsy evenings, 7% o'clock. Good speakers and mediums. Mry, M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

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

Kingeton Hall .- J. Edward Bartlett is holding meetings in this hall every Sunday, at 3 and 8 P. M. This is the hall that Bro. Colville lectures in every vear when in New York.

#### A Late Breakfast

Is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

#### The Facts Convention

Met at Quincy Sunday, Oct. 14th. Mrs. Moody gave excellent readings and made remarks. Mr. Whitlock showed a few of his stereopticon views of independent writings, drawings, etc. The audience was very

The Facts Convention will meet next Sunday at Abbotisford Hall, Charlestown, Waverley House Block, afternoon and evening.

This variety of Wash Slik is popular on account of high lustre and beautiful dyes. Being loosely twisted the best way to buy it is on spools, which keep the slik clean, and prevent shop wear and fraying. In this way you save time and money by avoiding waste and inconvenience, at the same time improving your work manship. Corticelli Filo Slik is put up on spools or in skeins as buyers prefer. Awarded the Gold Medni and Special Diploma of Honor at the California International Exposition.



"Florence Home Needlework?" for 1894 is now ready. Subjects: Corticelli Darning, 22 new designs; Knitting Crochet and Correct Colors for Flowers, Send & cents, mentioning year, and we will mail you the book, 96 pages, 90 illustrations. the book, 96 pages, 90 illustrations. NONOTUCK SILK CO., 18 Summer St., Boston, Mass.

#### RHODE ISLAND.

Providence.—The l'cople's l'rogressive Spiritualist Association, on Sunday afternoon and evening, Oct. 14th, had an audience at both sessions of between three and four hundred persons. At 2:00 Dr. Wm.

three and four hundred persons. At 2:50 Dr. Wm. Hale of Dorchester, Mass., and Mrs., Nellie F. Burbeck of Plymouth, Mass., held a test circle.

At 7 o'clock we had a praise service for one-half hour, participated in by Dr. Hale, Mrs. Burbeck, Miss Gray, Miss Gertie Johnson and Mr. John Higgins. At 7:80 Dr. Wm. Hale opened the service by an invocation, after which he read a touching and beautiful poem. He gave a masterly and eloquent lecture upon "Religion," which held the closest attention of his large and intellectual audience for over one hour. Following the lecture came Mrs. Nellie F. Burbeck with convincing tests. Mrs. Burbeck and Dr. Hale have become great favorites in Providence.

On Sunday, Oct. 21st, the Society is to have for speakers Mrs. Tillie Reynolds of Troy, N. Y. This is her first appearance in Providence, and we bespeak for her a hearty welcome.

These meetings were started four months ago, by and through the influence of Dr. and Mrs. Roscoe, and the public is giving them a most liberal and generous support.

Mrs. F. H. Roscoe, Cor. Seo'y.

181 Broadway.

[On Monday evening, Oct. 15th, Mrs. Burbeck was to have held a test circle at the residence of the Chaplain, Dr. F. H. Roscoe.]

Spiritualist Association, (Columbia Hall, No. 248 Weybosset street.)—Services every Sunday at 2:30 and 7:30 P. M. Progressive Lyceum at 12:30 P. M.

7:30 P. M. Progressive Lyceum at 12:30 P. M. Sunday, Oct. 14th, Mr. Edwin S. Straight of East Providence, President of the Association, spoke. Subjects for afternoon were taken from the audience; evening, "Charity." The thought expressed was practical and well defined. At close of afternoon lecture Mrs. Mary Seward made remarks that were well received. In the evening Mrs. William Schofield Peyser read a poem, also followed the lecture by remarks in harmony therewith.

Sunday. Oct. 21st. Mrs. Ida, P. A. Whitlock will

Bunday, Oct. 21st, Mrs. Ida, P. A. Whitlock will peak.

SARAH D. C. AMES, Sec. y.

The Progressive Aid Society met Wednesday, Oct. 10th, with Mrs. Peyser, afternoon and evening. At the social conference Mrs. Ida P. A. Whitlock, Mrs. W. Peyser, and Mr. E. S. Straight, President of our Association, were the speakers; Mrs. Peyser, Mrs. Humes, Mrs. Hanson, Mr. Parmelee, and Master Porter, the acting test mediums.

MRS. M. L. PORTER, Sec'y.

#### MAINE.

Augusta,-Mrs. Hattle C. Mason of Boston has been arousing the interest of the people in this city in Spiritualism by her accurate tests, psychometric readings, fine lectures and singing. She was here the last three weeks of September, giving two lectures each Sunday, besides holding several most satisfactory circles. K. C. Pishon.

Portland.-The People's First Progressive Spiritual Society held large and interesting meetings on Sunday afternoon and evening, Oct. 7th. This Society

Studing much to advance the Cause of Spiritualism in Portland and vicinity.

On Sunday, Oct. 14th, afternoon and evening, Mrs. C. H. Jewell of Portland occupied our platform. Her lectures were listened to with rapt attention. Her subject was, "The Rapid Growth of Spiritualism in Portland," followed by Mrs. Lewis and Miss Kate Davison, who gave many recognized tests.

who gave many recognized tests.

The BANNER OF LIGHT for sale. J. THAXTER. Correspondence from Augusta, Me., will appear next

#### Resolution.

At the regular meeting of the Ladies' Aid Society of Boston, Oct. 12th, the following resolution was adopted, and the undersigned instructed by the President to prepare it for publication in the BANNER OF LIGHT:

lication in the BANNER OF LIGHT:

Whereas, In the fullness of time, and in the wisdom of the Higher Powers that rule all life, LUTHER COLBY, the veteran standard-bearer of Spiritualism, editor of the BANNER OF LIGHT, and iriend to humanity, has been translated to the Higher Life, to continue his labors for the cause of Truth in company with other ascended souls, it becomes the painful privilege of the Ladies' Ald Society, of which our venerable brother was an honorary member, to take action upon the demise of our friend; be it, therefore, Resolved, That in the transition of Luther Colby the mortal advocates of Spiritualism lose a valued connector and friend, and the Cause misses its standard-bearer who has borne THE BANNER aloft for so many years.

That while in the passage to spirit-life Luther Colby can only gain an added blessing in his experience and a grander opportunity for doing good, and that as he is promoted to the companionship of angels we have no need to mourn for him, yet we feet that his pain is our loss; and we know that every spirituals society in the land—and especially the Ladies' Alof Boston—expresses sympathy with cach other and with the managers and the readers of the BANNER OF LIGHT for the loss they have sustained.

CARRIE L. HATCH.

CARRIE L. HATCH.

In the November Century there is printed, among the illustrations in the new Life of Napoleon, a singu lar fac simile of a page from one of Napoleon's school boy copy-books, which closes with a reference to St. Helena, calling it "little isle"! The handwriting is very bad, and, indeed, Napoleon's penmanship was scarcely improved in later years. In this connection the following story is told in the same number: In the early days of the Empire a man of very modest aspect presented himself before the Emperor. "Who are you?" asked Napoleon. "Sire, I had the honor at Prienne, for fifteen months, to give your Majesty." "You turned out a nice pupil," said the Emperor with vivacity; "I congratulate you on your success." But nevertheless he conferred a pension upon his old master.

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#### 0H10.

Cleveland.—Mrs. H. S. Lake lectured in Paines-ville, O., Thursday, Oct. 4th, on "Life and Conditions in the Spiritual Spheres." Among other things she spoke of the advancement of the human race, step by step, seemingly slow and laborious, but with certainty and success. Man has climbed from animal to mental, mental to spiritual, and the indications of his progress have been left in his material achievements and the Bibles he has written. All sacred Scriptures—and they are numerous—are based upon spiritual phenomena. The interpretations, however, vary. Modern Spiritualism presents clearer, more comprehensive and conclusive evidence of the life and conditions in the spirit-spheres than any system which has preceded it. We have gleaned the positive knowledge that the conditions of being beyond the grave are as infinite in number as are persons who have passed from earth. Progress is still going on there, but those who make no progress here in goodness, linger in the shadow of darkness and material being.

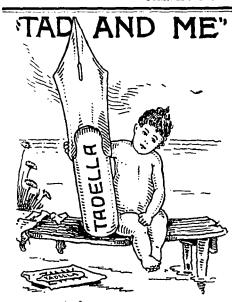
Mrs. Lake cited the conditions in spirit-spheres of those whose appetites and passions dominate here. Spiritualism enjoins upon mankind the practice of sobriety, truth, justice, integrity, purity and devotion, but it places its own interpretation, not that of the world or the Church, on the same. spoke of the advancement of the human race, step by

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#### INDIANA.

Anderson.-Prof. J. W. Kenyon occupied the rostrum of the Anderson Spiritual Temple for the Sundays of September. Had a large attendance throughout the month. He opens a course of lectures for the win-ter in Westerfield's Hall, Thursdays at 2:30 г. м., to women only, and at 7:30 to men only. He lectured in the Alexandria Opera House to great

acceptance. He will answer calls to societies within easy access of Anderson. Would also like to make engagements for camp meetings of 1895 for himself and wife as lecturer and independent slate-writer. CORRESPONDENT.



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