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NO.

ALONE.

From childhood's hour I have not been As others were—I have not seen As others were—I have not seen As others saw—I could not bring My passions from a common spring; From the same source I have not taken My sorrow—I could not awaken My heart to joy at the same tone, And all I loved—I loved alone. Thus in my childhood—in the dawn Of a most stormy lite—was drawn From every depth of good and ill The mystery that binds me still—From the torrent, or the fountain. From the red cliff of the mountain. From the sun that 'round me rolled, In its autumn tint of gold, From the lightning in the sky As it passed me flying by. From the thunder and the storm And the cloud that took its form (When the rest of heaven was blue) Of a demon in my view.

—Edgar Allen

-Edgar Allen Pos.

The Spiritual Rostrum.

JACOB'S WELL.

BY WHITE ROSE.

This is an age of the drying up of old wells. Many of the fountains which once supplied the soul with inspiration and nourishment have lost their flow, and men have forgotten even their location and names. The water was sweet and helpful as long as it lasted, and thousands slaked their thirst by it; yet the supply suddenly stopped, and left a stagnant pool, or an empty, stony basin. Men looked into these wells, and sought for water in them in vain, and where they circumscribed their destiny by what they day by day would afford, the knowledge of the sudden stoppage of the flow of water must have thrown them into a condition of despair. Where could they go for water but to these wells? Yet they were like the woman of Samaria who went to Jacob's well to procure water, and found that the well was nearly dry-but she met one who pointed her to a supply within her own spirit which would cause her never to thirst. So to those who stand grieving beside old wells-reason tells them to go elsewhere for such drink as they need and crave.

Jacob's well is here used symbolically as illustrating the changing character of all earthly sources of good. No one should expect that in an active universe, where all things are in commotion, and where progress marks. man's destiny, he will be able to withdraw from this condition of things into inertia, or keep near him a well which is not subject to the law which keeps nature changing and moral and spiritual being. stirring. The weakness and vanity of man are shown in his limiting bimself by such surroundings and conditions as may give him solitude, or an isolation from the needs and there is a physical body and there is a spiritual thought of a progressive life.

It seems, however, that but a few comparatively of the millions who people the globe desire to grow and keep growing forever. Many are satisfied with a very narrow sphere, and are content to confine their life to a log cabin. without a desire to read, to think, to travel, or to gain knowledge or learn anything of the mysteries of life. Others go further, but stop when progress cuts a path across their pride and prejudice, and many more abide at stations where material comforts swallow up and deaden their ambitions and aspirations; for to arises, and where, as it descends into and perall these there is the well, of the water of which they drink freely, yet at last the waters of these wells give out, and leave them forsaken, and with an insatiate thirst burning their

It is true that to many life is but a struggle for inertia, a state of conflict and effort, to end in an utter rest from all labor. Is it not said that man has but to toil for a few years to accumulate a fortune, and then to sit down, so to speak, and enjoy the fruits of that toil? and are not the hurry and push which characterize and curse the generation, the expression of this very belief? Where is the well which has not grown empty as such ambitious people drank of its waters? for surely, after their effort to find such a well, and they drink of it until it is empty, they learn by experience, as did the woman of Samaria, that even such a well has its limit of supply, and that those who look and go to it for water must pass at last from this broken and empty well of Jacob to the well of living truth which is within them, and such a change is a resurrection of the inner life.

If this woman had understood somewhat the subterranean changes which had taken place about and beneath the well-how the streams which coursed through the hidden paths among the rock strata had been forced and carried into other channels, she then would not have marveled at what Jesus told her. Her carnal and ignorant mind grasped but the miracle of his words, and did not catch their deep meaning. Whoever, said Jesus, drinks of these material wells will thirst again. This was not an idle and passing remark, for it covered and was meant to cover all the expe-

riences of mankind with material things. It but those also who in the intellect have stopped was true that the time would come when man at certain philosophies and theologies and in would see that the waters in these wells not vain are seeking the living among the dead only do not and cannot afford him nourish- narrowing and restricting their intellectual ment for his soul-life and development, but horizon, setting up idols and creeds for God that they would become exhausted. For this and authority, and forgetting in this passive woman was a typical one of the class who in and inert state the fact that they must think

sake her past, leave the old and empty well and | should feel that they can stop in their investipartake with him of this living water. The rose of her life was withering before her eyes. petal on petal was falling from the flower until the corolla was destroyed, and she at last saw | through such instrumentalities as they possess the ovary where the seed of the new life lay, and Jesus took that seed and told the woman human and divine influence, love and life to that to make it heavenly in its growth and destiny it should have heavenly nourishment. And if any words ever went straight to a woman's heart these words of Jesus penetrated it, for the woman at once recognized in him a prophet and a teacher, and went straightway forth and asked all the men that she knew whether he that told her these things was not the Christ.

It is not strange that Jesus associated together at all times in his ministry the form with the substance, the manifestation with the reality, the symbol with the truth, the material with the spiritual, for nature so blends them, and by such comparison and contrast man then was led as he is led now, unto such progress as gives a heavenly and soulful direction to his life. While man lived on the physical plane and toiled for such pleasure as belongs only to that sphere of being, Jesus pointed him to the actual state of Jacob's well as the terminus of a life circumscribed by the body, and, to those having eyes to see and ears to hear, he gave such vision and teaching of the nature of the soul as to make man not only ask "Whence hast thou that living water? but, "give me this water to drink, that I thirst not, neither come all the way hither to draw.' To those who misunderstand him not, who feel and crave the need of this other water, who out of deep sorrow pray for celestial loves and comfort, who, having drank deep of pleasure which makes them still thirst for more, are ready to drink of that which forever slakes this inward thirst; those also who, having mastered the symbol of being, long for the reality and are willing to surrender the empty well for it-to all such, life becomes deep and sweet, and heaven is not far away, for no change for a better and higher life can signify much until man has lost all desire for sitting at his empty well, expecting the living water to bubble up in it. Mark how these changes which have been wrought in the soul-life of mankind have dried up for it and carried away the waters of the wells which all along the line of its development have served a local and temporary purpose. It has taken, as it will continue to take, centuries for man to arise out of the power of the physical into the power of the intellectual, and from either one of these states into the

The question is not whether man has a phys-

ical and a spiritual body-for modern science is fast coming to admit Paul's affirmation that body-but, born with a soul which is not a microcosm within a microcosm, but the grand reality of which the body is but a form and vesture, should man not strive to live as it becomes him, especially with regard to his highest nature, knowing, as Mark Hopkins stated in his book on Morals, that the lower nature is related to the higher as the conditioned to the conditioning, and that to it as to reason, conscience and then to God one should go for the source and authority of all law for conduct. And it is in the soul indeed where duty first meates all the ramifications of the physical nature, that the warfare between man and God begins. Duty is stern and implacable only to the man who selfishly and in a spirit of egoism seeks to live on the physical or intellectual plane, or the moral, emotional and epiritual, indifferent to and oblivious of the lower and necessary states of being. It is the voice of God to those who truly hear it and know its meaning and see in it the angel pointing them to the skies. For to whom has the higher life no attraction and elevation of spirit but to those who seek to enjoy the carnival of the senses, who live in the cellars of their being where their immoral life and pleasures may be indulged in without abridgement and where with the eye that is evil so that the whole body may be full of darkness, no light may shine in upon them, no conscience may disturb their revelry, no thought of God may flash fear and trembling into their souls? Yet these misguided and wretched ones see and know not how little water there is in their wells, and how the hour is drawing near, nay is, when they will seek for water in these wells and it will not be found; when they will ory for light and the darkness about them will answer the darkness within them; when they will beg for the living water, and satisfaction will come only as reason and conscience will point them within and above, and out of the cellar in which they live and away from the empty well into which their eyes stare, to the care and upbuilding of the soul which they

have neglected and eclipsed. Not only will those who sought to live altogether on the physical plane find how futile their effort there to get satisfaction has been, woman was a typical one of the class who in all periods of history sought and now seek to receive the highest good of being from one fountain, and that is carnality or a material life.

This woman had had a history which Jesus and he was about to end, just as the water in Jacob's well had been used up, when she should for

gations or sit idly and stubbornly at their cisterns and wells, expecting God to pour out his spirit upon all men through and only and have chosen, or expect the great rivers of keep in the old channels after they have made new and larger ones to carry the souls of men to peace and to God?

Man cannot stop at one well and say, "there shall abide," for the eternal law of progress demands that he shall go with it and not stay at one place or remain stationary forever. As the drop of rain has in it the gravity which draws it to the ocean, so man is attracted to God, and will aggravate his lot by delaying his progress. The old wells are as guide posts to the living water not far away, indeed that is within man, where all mankind will and must at last go to slake their inner thirst; and as the ocean cannot be put; into one well, but requires a receptacle suited to ics expansive nature, so man should not expect when his soul-life has burst its chrysalis, and wings an upward flight, that the Hving water should bubble up in the well which it has served and outgrown. Did not Jesis speak truly when he said that no man should put new wine into old bottles? So civilization has broken away from its old moorings and channels; it has leaped out of the covers of one Bible and theology; it has risen above the level of superstition and ignorance; it has been drawn by the light of God's face to the highlands, where man, catching the glory of the morning light, will stand before the world as though transfigured, and will drink deeply of the living water. Yet let it not be a sad reflection that this happy and supernal state of being is still far distant in the future for many men, for perhaps as long as there remains a drop of even stagnant water in these old wells millions will go out of habit and form to them for drink; they will worship at shrines, though their backs were scourged, rather than be called unpopular; they will sing praises to an anthropomorphic god, ay, adore a brass, stone or wooden idol, if that will give them social caste, rather than stand alone before the world, true to their convictions and independent in their thoughts, more willing to be dragged to the stake than to tell or think a lie or profess outwardly what they cannot and do not inwardly believe. This condition of things must be destroyed, as it will be, before these people will crave for the streams of living water which have passed out of their wells and gone merrily on to the sea.

The physical as well as the intellectual life wand limit not that are defined by the relation which they bear to the destiny of the soul. A use of the physical and intellectual being which does not serve to sublimate the soul, that is to edify, purify, glorify and make symmetrical the inner man, retards its progress and is often fatal to its growth, and this is really the meaning of what Jesus set forth to the woman of Samaria. A chemist can obtain but oxygen and hydrogen out of these elements, and these same elements will enter only into certain combinations. He cannot make oxygen produce sulphur, nor make hydrogen produce silica; and while he may find an ocean of these elements in the earth, yet they are in their atomic and molecular condition just what they are in their combinations.

So also is it with the body, or what is called organic life. It is circumscribed by law and nature. It has its own peculiar character It will yield under certain normal and abnormal conditions the same invariable phenomena, and just as vice was vice in Solomon's day, and grew out of the abuse of the physical organism, so vice is vice to-day. Herein lies the meaning and lesson of experience that, as human nature has its shores, and these shores do not vary, so conduct follows a law as exact as mathematics, and will so follow it to the end of time. Yet of what avail seems to be experience to one who prefers his empty well, and goes to it as the Samarit..n woman went to the well of Jacob, and knowing of heavenly satisfactions, yet turns away from them, and from seeking for the living water. There is no relief for such except that which grows out of utter despair. When man knows that there is a more vitalizing water for him to drink than that which lies stagnant in the old wells, and that this other water alone is nourishment for his soul, that it slakes but does not make thirst, that as he drinks of it it becomes in him a clearer and richer fountain, until at last, as Jesus said, man enters into a condition where he realizes and enjoys the higher life; when he indeed knows this he will gladly lay his old life aside, and say, "Give me of this living water!" For who could and would content himself with the glory and happiness of a part of life with the whole of life before him and within his grasp? Who could and would live in a subterranean cavern when by climbing up out of its depths and slime, he could be in paradise? Who could and would stop on the physadise? Who could and would stop on the physical plane at an oasis in the desert, knowing that by pushing on and out of the hot and dry sands he would at last come to a land of pure delight, where, as the poet wrote, infinite day excludes the night, and pleasures banish pain? Not one of us. Then, if this be true, if this be the burden of humanity's toil, the meaning of its failures and its successes, let man live the souldiffe being and doing good, and he will

Story. (riginal

FROM AGE TO AGE.

BY ALBERT E. ALLEN. [Copyright, 1893, by A. E. Allen.]

CHAPTER III-CONTINUED.

She came to my side as soon as her father had left the room, and said she loved me quite as much as Bethos, which gave me great joy. Her face was a little heavy with stupidity, and mine made a good companion piece. Her complexion was a light chocolate, peculiar to Egyptian women; her hair was in truth coarse and black, something like the fabric of a salt-bag, but it looked to me as fine as the flax of asbestos. Her form was not as shapely as it might have been in one of her sex, but I had no eye for such trivial things. Her masculine accomplishments in the tending and herding of cattle made her from my point of view a desirable

I toyed with a little ornament suspended from her neck for the want of something better to do; I looked up into her face with a meaningless grin overshadowing my features, and there a smile quite as intellectual greeted me. 'Sesesta," said I, "do not for the world disobey your father, for the gods forbid it; but never mind your love for your brother, and marry me. Tell your father your life would be unhappy with Bethos. Do everything you can to make him miserable and me happy, and if you always struggle to please me and devote your life to my happiness and welfare, I shall be satisfied.'

She, dear girl, thought we could get along nicely under such simple circumstances, and consented to be my wife if her father gave his permission, which I most anxiously trusted he would.

It is strange that suspicion, doubt and dislike grow contemporaneously, and in the same ground with love-making. We sometimes wonder that the soil that produces the one should put forth the other, yet the poisonous plant and the harmless flower may grow side by side.

There had grown in me a hatred as deep for my friend Bethos, now that he stood in my way, as my love increased for his sister. Not one thing had he ever done of his own accord to injure me. No unkind deed had I ever known him to do any one. Yet I resolved should chance offer, to do him injury.

As the years went on with me, and grew in number to twenty-six, they went on also with my father. They brought me strength and vitality, they brought him weakness and infirmity. He had been ailing many weeks, and one day he died like a good old Egyptian, mak- | terity. ing a prayer to the gods, craving their blessing on us all and their leniency upon himself. For many days we were in mourning. We had him embalmed. No man was able to say aught against him, therefore he was to be with his fathers. Over the lake he was carried, and the indges there decided him a worthy soul. They admonished me to keep his body carefully, that he might come back to inhabit it at the proper time. I had it placed in a coffin and stood up in the best room of our house. By this wise method among the Egyptians they were enabled to make a graveyard of their own dwellings, and had also the pleasure of being in con. stant company with a whole family of mummies. It may be a satisfaction to have vour relations in coffins, but to have them standing about the room, watching everything you do, can neither be agreeable nor edifying; at least it would not be so to the people of the eighteenth century.

I was now the head of the house, yet I was not a husband or father. My stepmother kept house for me, and affairs ran on as they did in my father's time. When he died he gave me his blessing. Without it I would have been miserable, and with it I was far from happy.

The crime I had committed long ago still held a place in my mind. I longed to atone for my early mistake. But other things awaited me that were to cause more misery than the murder of Apophis.

A priest had come from Memphis to the little town near which I lived. He had been assaulted one night in our immediate neighborhood, by whom nobody knew. It so happened that Bethos was out for a walk that evening, and thinking I saw an opportunity to get his sister by defaming him. I averred to the authorities that I saw him attack the priest and belabor him mercilessly. He was immediately arrested, and I was sent for as a witness.

We had in Egypt a senate or thirty judges who administered justice to all without cost. Before them we were brought, and my testimony taken. I affirmed that Bethos was very irreligious, that he had often spoken of his dislike toward the priesthood, and that he had many times threatened that if the opportunity presented itself, he would injure any of them that came near. I testified to having seen him do what he was accused of and said it was a painful duty I had to perform, as he had been my friend.

A long and careful examination followed. Much that I testified was confuted by those who knew the prisoner quite as well an myself. The priest was unable to say just how the man looked who attacked him, yet he was under the impression that Bethos was not the one.

Other evidence placed me in a painful post- of mind. All the circumstances pertaining to

tion, and, seeing the case likely to go in his favor, I offered to withdraw, but the judge forbade my doing so.

Finally, the president of the assemblage arose and touched Bethos with his seal. This indicated that Bethos had won the case and was not to be prosecuted.

Now all eyes were turned toward me, and I was put on trial for false witnessing. That I was a rival of Bethos in his sister's love was proven. Other testimony exposed me as a false accuser, and I was condemned to suffer the punishment Bethos would have had had he been found guilty. This was to lose both of my hands.

Oh, horrors! what hope was there for me now, when honorable judges condemned me? llow could I hope for leniency from the gods, now a double crime was on my head?

To be incapacitated for life by losing my hands was only a part of my affliction. I had lost honor; I had lost respect for the present life and hope for the future. My fathers stood side by side in my house, but I could never stand by them. My soul must go, according to the Metempsychosis, down into the bodies of animals, and finally into annihilation. Sesesta would never become my wife now. The temples were no longer open to me. The gods would never hear my prayers. And the immaculate King Sesostris would no longer number me among his faithful subjects.

When my hands had been amputated, and my wounds healed, I married one of my slaves. It was degrading in the eyes of my neighbors, but what was degradation now? Moreover, no one but a slave would marry me. The rest of my slaves and cattle I sold.

On my land I built an expensive tomb for my father and placed him therein. No compartment was left for me, knowing that I could never fill it. A small monument I dedicated to the goddess Isis, hoping thereby to find some favor in her eyes, and possibly some intercession for me with the other gods. Then, taking my wife, I traveled to middle Egypt, where l was unknown.

The one hope that was now left me was to leave behind me a son. From him I might expect honor, even though the world refuse it to me. He, if he was an Egyptian worthy of the name, would revere his father at all hazards. This was another of our valuable customs. I regret that so few of them have come to pos-

Several years passed away, but no son was born. Three daughters were given me, but what were they? Here I had been bonoring my father all my life, but no one was to honor me. Events took an unlucky turn for me in everything. At last the climax came which completely upset my nerves, perplexed my senses, and helped end my miserable life.

It happened thus: For several weeks my rest had been disturbed by a noise in my room, which was on a level with the ground. I felt miserable enough without having some predatory animal come and rob me of my sleep. Yet night after night this noise continued. That it was an animal I knew, but what kind I could not conclude. First I thought it was a fox, then I thought, perhaps, it was a young crocodile that came up from a stream near by for

One night, being more tired and weary than usual. I lay down to await the tortures the intruder was to put me through. I tried to woo sleep, to fall into its kindly embraces, to be wafted away from care, and so gently it came stealing over me when all was quiet that I knew not its approach. It danced upon my evelids and brought me to the realm of dreams where my active fancy led me amidst a thousand pleasures.

Then came the outrageous scratching. Sleep was at an end. I resolved to kill the persistent nuisance if it took all night to do it. After waiting two hours by a closet door, the object of my torment came within reach.

The night was dark. I could just see its form as it came near me. Raising my foot which had for the purpose a heavy sandal upon it, I gave it a kick which almost sent it through the roof. "Take that, you contemptible creat. ure," said I, with a sigh of relief. Then lighting a taper I proceeded to see what it was that I was so happily rid of, when judge my surprise on finding it to be an ichneumon, one of the animals we worshiped, and a favorite deity with myself.

This filled my bowl of misfortune. Even my daughters could not love or respect a man who had deliberately kicked the life out of a god. My wife threatened to run away from me. In these most terrible circumstances, my health being enfeebled, I took sick during the season of the south wind, and died. A happy relief to myself, my friends and the world.

It is very common for us after we die to believe we are still alive. For this reason we do and think things we would not do or think if we understood our real condition. We go from place to place with wonder and rapidity, yet we notice not the change in our traveling ability. The reason is we are in a confused state

our last days on earth are fresh in our memories. We feel that some great change has taken men being absent at the war, I readily found place, but it is some time before we comprehend what the change really is.

Some spirits break the ties that bound them to the love of the world in a few days, some even in a few hours, but it is not uncommon that a spirit hovers about familiar places for years. The more material, the more likely they are to oling to the world after they are dead. Those that love the pleasures of the earth, and the enjoyments that belong especially to the flesh, miss both considerably when separated from them. In my case I had not much difficulty in separating from a world that had become all but unbearable.

During life in Egypt my animal propensities had not predominated. My longing had been chiefly in its religion. Veneration had also been developed in me, but I had given so much of it, and received so little in return, that I was almost tired of veneration at the time of

The hardest trial I encountered at the start of my spiritual life was the manner in which my memory was treated on earth after my death. They paid me even less respect than I anticipated. My body was not embalmed, as it should have been. Mourning was worn but a remarkably short time, and for all of which I endeavored to expostulate with my wife without avail.

Some hours after life had fled I was near my into its face. There were tears of sorrow on his cheek as he raised one of my handless arms, and laid it back again. It was Bethos. He had forgiven me long, long since, and had come from lower Egypt that he might be of some assistance in cheering my drooping spirits. How much more noble was he in this one act than I had ever been!

From this scene I took a lesson. I saw how much better it was to love one another, and that a purifying pleasure ever attended those that did good. Yet when I came again on earth to live a life in Greece, I fell with almost every temptation, and lived for supreme self.

> CHAPTER IV. Again I came on earth to die! My duty's but to pass wrong by And gain God's love and grace; By sinning I incur a stain-I must improve, or come again Another course to trace!

It was while in a full state of activity in the spirit-world, which implies that I was free to go wherever I pleased, and do with myself that which afforded the most pleasure, that I experienced day by day a peculiar sleepiness stealing upon me, which lasted until I became totally insensible to what was taking place around me.

How long I remained unconscious I have not been informed. When I again became myself there stood not far from where I lay an elderly woman whom in time I learned to call "mother," for it was she that had led me with much suffering into this world.

I cannot remember that she was doing anything in particular the time I first recollect her, nor can I tell why some acts or scenes of minor importance stamp themselves so firmly upon the mind of a child, while more import ant events go by unheeded.

It may be likened to one that sleeps heavily for several hours, and when this slumber is near its end becomes half awake, and then dozes again before becoming thoroughly sensible of what is going on about him.

It would appear after the first recollection of my mother that I again slept in happy forgetfulness until one event after another found a place in my memory, and kept me awake.

I was born in Athens, and grew from babyhood to be a strong, robust boy without incident worth recording. My father I did not remember—he having died in the battle of Maram when I was but two years of age.

My mother was poor, but respectable. She permitted me to roam about Athens at will, picking up enjoyment as only a child can, in every nook and corner in which I found myself.

There were at this time in the city a great many recruits for the army. Among these free and easy men I found my chief delight. They taught me to run and jump, besides giving me small coins and cakes when I succeeded in throwing boys of my size to the ground.

I had scarcely reached my twelfth year when misfortune befell the Athenians. The Oracle at Delphi warned the inhabitants to leave their homes and seek refuge, as the Persians, with whom we were then at war, would sweep down upon our city destroying all before them. Great was the consternation. On every side could be seen men and women hurrying to and fro with bundles and bags, each making preparation for departure. Every vessel that could be procured lay at the water's edge, and was no sooner laden with human freight than it

made speed for a place of safety. My mother and I embarked on a very little boat that threatened a watery grave to its crowded voyagers too frequently for comfort. but eventually landed us at Froezen, where every attention was paid us by the inhabitants.

We had happily escaped. But a large number of families thinking it unnecessary to leave the city sought refuge within the wooden walls of the citadel, and on our return their dead bodies were found fearfully mutilated and in an advanced state of decomposition. This was indeed a sad spectacle, and quite as sad was the destruction visible everywhere. The people that were made homeless on this occasion found shelter beneath a shed built for the purpose. My mother and I were unfortunately among this class, and a miserable life we were obliged to lead.

While preparation was being made to rebuild what had been overthrown, the Oracle again bade the people seek a place of safety. The word as it passed from mouth to mouth filled us all with gloom, and caused my poor mother to cry exceedingly. As there was little choice in the matter, every one concluded to leave the city at once, nor were we out of it too quickly, as the relentless enemy, full soon after our departure, came upon the defenseless metropolis and completed the destruction of much that they had before left standing. Again our people full of sorrow returned to their devastated hearths. They groaned in anguish on seeing the homes that had for years sheltered their families now in ashes. The statuary and temples, the pride and glory of Greece, had been razed; nothing but a few massive buildings superior to the ravages of fire or the ingenulty of destruction remained to meet the gaze

of a troubled populace. My mother, by selling some of her clothing, purchased a tent, while I, by rendering help to my neighbors, was paid enough to buy the

coarse necessaries of life. As there was much to be reconstructed and

comparatively few to do it, the able-bodied employment with a mason, who in time taught me his trade. This enabled me to live comfortably, and there being few in the city that could surpass my workmanship, I had not worked long before I found myself saving money. I did not at first deprive myself of occasional luxuries, but necessaries were good enough, yea, too good, some of them, when the habit of saving became avarice. I grew to find my only pleasure in the sight and thought of what I had accumulated, and my sharpest pain

in expenditure. This came not in a day nor a year; it grew from nothing to make itself felt, and from making itself felt to making itself master. The poor I laughed at for their improvidence. The rich I envied and begrudged them their own. One of the latter had grown to wealth by keeping a bakery. Why not start one myself? While turning the thought over in my mind, I saw an opportunity to marry a young woman who held in her right considerable property. Thinking it mattered little whether a man loved or not, I married her, more for the advantages her riches would give me than the pleasure of her company.

I had, as you will perceive, grown to manhood in blank ignorance of all things that interest an inquiring mind. My only thought had grown to be self; my only ambition was that of acquiring money. When people talked body, when a man approached. He looked long of poets, orators or administrators, I would leave them, as the subject did not interest me. What is the use, thought I, of one's bothering his head about appointments, earthquakes and the stars?

The wise men of Greece who profess to know all about these things cannot make a star or tell such men as I what they are made of. They cannot cause one to shine or make one cease to shine. From this and like reasoning I became convinced that none knew their origin or purpose, and that the discovery would not help man much if found out.

There was something tangible about money, and now that I had a wife to help me in the drudgery, a bakery was purchased and work commenced in good earnest. Each year I labored the harder to save more. As my customers were numerous and their purchases liberal, I might easily have hired a few hands to help me, but in my eagerness to accumulate gold I forced my wife to toil by my side over hot ovens from early morn until almost midnight. It need hardly be said she grew to hate me, but I cared little for that. She was a good worker, and as long as she did not fall sick I was quite content to hear her complain as much as she liked.

One night, after we had been married a number of years, she asked permission to visit her mother, who lived several miles distant. As the wife was ailing, I concluded it was best she should be sick among her relations, and thus save me trouble and expense, so I let her go.

Being without her companionship on the evening in question, I grew lonely and despondent. My baking (which for years was going on at this hour) remained undone, and I ever becoming rich. All the money I had saved before marriage and all I had saved since was less than three talents. What was that for a man to save who had worked incessantly for years? It was nothing. I looked contemptuously upon what I had hoarded. For the first time it gave me no comfort to count it. If anything it made me more miserable. Other men about me had become wealthy, lived better and worked less. Why should the fates

thus conspire to keep me poorer than they? While thus in selfish meditation, a stranger entered the store whom by his speech and dress I knew to be a Spartan. As I understood out little Doric, he indicated by gesture that he wished to purchase something to eat, and selected bread and honey from the numerous edibles offered him. While paying for the food selected, I observed he had upon his person considerable money. He seemed to fear no harm as he sat leisurely down to appease his hunger. I was glad it was so.

Here is a chance, thought I, to gain more gold in an Mour than I can honestly do in a year, and such pieces of good fortune do not fall in my way every day. As I thought it over everything seemed favorable to its accomplishment. My wife was well out of the way for the night, and the streets, owing to the lateness of the hour, had become deserted.

On looking about me for a weapon, I remembered that in an adjoining room there was a great club we sometimes used in kneading bread. This apartment lay directly behind the Spartan, and gave me an opportunity to steal upon him unawares. Several trips were made to and fro to the room, each time bringing him a plate, cloth or something of the kind, that he might become used to my going to and fro without suspicion. The last time I entered I secured the club, and on returning dealt him a blow that felled him with a bound to the floor. Fearing he might soon arise and overpower me, for I was much the weaker of the two, I brought down the club a second time upon his gray head, and then dragged his body into the cellar, where the money changed owners speedily, and the body was placed temporarily in the cold oven.

Then securing a cloth I proceeded toward the stairway, that I might wash up the blood which would otherwise criminate me, when. to my dismay, there stood my wife, too horror-stricken to ory or move from where she stood. She had seen it all. It was a fearful surprise. Before I could speak she recovered sufficiently to give an unearthly scream, and fell to the ground. I had but time to carry her body to the store and lay her where the Spartan fell before the neighbors, who heard the cry, crowded in to see what it might be that caused the alarm.

[To be continued.]

Pamphlets Received: The Fall Catalogue, for 1899, of hardy bulbs and plants, with beautiful colored floral covers, issued by John Lewis Childs, Floral Park, N. Y. Charles Darwin, His Life, and What the World Owes Him, R O. Flower and T. B. Wakeman. H. L. Green, publisher, Buffalo, N. Y.

Allegory of the Four Gospels, published by the author, John S. Snavely, Lebanon, Pa. Christ, by C. Sadakichi Hartmann. The World's Parliament of Religions, by Daniel K. Tenney,

H. L. Green, publisher, Buffalo, N. Y.

For a Nerve Tonic Use Hersford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic. I have used it freely with most excellent results."

Bunner Correspondence.

New York.

NEW YORK CITY.-Henry Forbes writes: "That strange and weird blending of Eastern fact, phantasy and philosophy with Western invention, known by the modest title 'Theosophy,' is fast growing to be quite a 'fad.' Among the latest to make public announcement of its tenets is Mrs. Ella Wheeler Wilcox. She has come before the public in the rôle of a veritable match maker, by lending her aid to the spreading of a 'knowledge'(!) (Theosophy) which is the marriage tie between 'solence and religion.' But what an alliance this would prove! Old hard-headed solence, who demands a backing of demonstrated fact for every claim, wedded to the youthful and confiding Theosophy, still too inexperienced to know, and often too vain to ever learn, the difference between fact and fancy. 'Incompatibility of temper' would be the plea set down in the papers for legal separation, if the bride did not too soon become a most miserably disconsolate 'shell,' struggling ineffectually to preserve its evanescent existence in the shadowy realms of the 'Astral World!' However, the marriage will never take place. Science is too wary to be invelged into such a union.

Mrs. W. makea some very interesting statements in The Arena. For instance, she says, 'to investigate so-called spiritual phenomena, we need first to realize that death does not permit a soul to step from this brief earth-life into another life which is final and eternal.' Finality and eternity! Oh! for access to the esoteric chamber of the vast cathedral of the 'wisdom religion'! 'Shells' of the immortals, produce the mystic key! or must we linger, disconsolate, in the 'ante-room' (Spiritualism)? But let us return to things temporal, by begging information as to the method of arriving at realization before investigation. Realization requires knowledge, and without investigation. That strange and weird blending of Eastern fact, phantasy and philosophy with Western

But let us return to things temporal, by beging information as to the method of arriving at realization before investigation. Realization requires knowledge, and without investigation how is knowledge possible? The world's best minds have investigated the phenomena of Spiritualism without any antecedent thought as to what death does or does not 'permit,' and their unanimous conclusion is that the phenomena are rightly called spiritual. Why this conclusion? Because the phenomena invariably display that intelligence which Mrs. W. and other Theosophic writers so complacently deny. Furthermore, a searching scrutiny of the innumerable records of intelligent investigation, with which the glorious literature of Spiritualism abounds, will fail to find any evidence from which can be evolved that ingenious dodging of the truth—the doctrine of 'shells.' Are the disinterested labors of those courageous 'pioneer investigators' to whom Mr. Stebbins eloquently referred in Chicago—the heroes of our Cause—to be ignored and spurned with an arrogant wave of the hand presuming to extend beyond the confines of the universe? Are they to be substituted by the dogmatic proclamations of visionary Himalayan nonentities, of whose existence there is absolutely no verified evidence? Spiritualists believe in freedom of opinion, but when Theosophists assume to disparage and explain away the substantial claims of Spiritualism by audacious denial and empty theories, without any demonstrable basis of fact or even plausibility, then should we protest, in the interest of well-meaning searchers after truth, that their paths thereto may be kept clear from snares and pitfalls."

District of Columbia.

WASHINGTON. - C. A. Metcalf writes Referring to an article in THE BANNER of the 19th ult., entitled 'Ghosts Out of Date, and including an extract from the Popular Science Monthly, with some remarks thereon, ing on at this hour) remained undone, and I sat moody and dejected upon a stool in the dim-lighted cellar, thinking upon the reverses and misfortunes that lay in the path of my hecoming righ. All the money I had critic seemed to him to be applicable to qu'te a large class, of which the author of the quotation seems to be a fair sample. We all have such superficial objectors among our friends, and we sometimes waste on them, as I think, more time, patience and argument than the proprieties of the case or the benefit of the

Cause require.

Perhaps this idea may apply somewhat less to controversial publications than to private discussions between individuals—as in the latdiscussions between individuals—as in the latter case, especially, it seems to me, that until those of our adversaries who cannot exhibit some evidence of the spirit of tolerance and investigation (which should properly precede any vestigation (which should properly precede any controversy having for its object not conquest but the elimination of error, and the demonstration and promulgation of the truth,) can approach this important subject in some other than the spirit of levity, contempt or indifference, they should be let severely alone until they can attain a plane where the fact or fallacy of alleged phenomena can be carefully and candidy examined, and the evidence adduced be assigned its due consideration and significance. One may sometimes possibly learn a little something of importance from a man who 'knows it all,' (though such knowledge, thus obtained, should always be carefully analyzed and verified before full acceptance,) but it were useless to attempt to enlighten him, and Spiruseless to attempt to enlighten him, and Spiritualists, no less than those in other fields of controversy, do not put themselves in a favorable or self-respecting light when they attempt

Whether the quality of the mental illumination of some of our critics be too dim, or the blaze of their intellectual glory too bright to blaze of their intellectual glory too bright to enable them to observe any truth not near to them, it matters little, each condition being about equally profitless; and it seems to the writer most advisable to leave them alone to the reformatory processes of time—or eternity: until the potency of an enlightened and more 'popular (and) scientific' public opinion shall reinforce their courage, and enable them to see evidence which their timidity, incredulity and unreason now prevent them from observing. Let them alone until the twin evangels of wisdom and charity shall touch them, and until the very best of human testimony may be by them sometimes admitted as evidence in the spiritual as in the material realm."

Michigan.

BROOKLYN. - Mrs. H. R. Clarke writes We have been favored with having a visit from Dr. H. C. Andrews, who has lately made his entrance upon the spiritual rostrum as a his entrance upon the spiritual restrum as a lecturer. He came here from his home at Bridgeport, Mich., and has given us entire satisfaction by his lectures, descriptions and improvisations in poetry and song.

His lectures show that the intelligences controlling Dr. Andrews are of a high order, and I would recommend him to any and all societies wishing to engage a speaker.

ties wishing to engage a speaker.

He is a kind and genial gentleman, and never fails to impress an audience deeply wherever he goes. He should be kept fully employed.

I have been a subscriber for the BANNER OF LIGHT many years, and expect to be until I leave this plane of existence."

New Jersey.

NEWARK. - Regarding the message from Gen. Daniel P. Wood (which was published in The Banner for Sept. 2d), Prof. Alexander Wilder says substantially: "I had known him since 1853, but would hardly have supposed him an actor or participant in a spiritual circle. Mr. Wood was a native of one of the Southern towns of Onondaga County, N. Y., I think Pompey. He studied law and removed to Syraouse about 1848 or 1850. He became partner of the late N. F. Graves. He possessed rare stamina and business ability, and speedily became a leader in politics..... In 1864, when he was again elected to the Assembly, he did me the favor to present the bill to incorporate the Eclectic Medical College of the City of New York. Probably what will be esteemed more noteworthy is a resolution that he offered. President Lincoln was assassinated, and his body was transported through Albany on the way to Springfield, Ill. It lay in state a day in the Assembly Chamber. The House was draped, and at the top of the ceiling a strip of cloth was stretched THE BANNER for Sept. 2d), Prof. Alexander

bearing his famous declaration: 'I have an oath registered in heaven, to maintain and preserve the Union.'
When the Assembly again convened for business, Mr. Wood offered a resolution that that decoration should remain till a future Assembly should direct it to be removed. It did remain till removed by other masters of the capitol.

main till removed by other masters of the capitol.

I was not aware that he was a general, but I have a vague impression that he had the distinction in the militia or national guard.

He was never regarded as 'high-toned,' and the popular name, 'Dan Wood,' clung to him while I knew him. He was an able public man, wary at perceiving and defeating 'jobs,' and skillful in political emergencies. His virtues were public, and were of value to his fellows; his faults were his own, and seldom injured others. I always esteemed him for his superior ability to conduct affairs, his sagacity, his sincere warmth of heart. Peace to his memory."

Original Essay.

MICHAEL SERVETUS-JOHN CALVIN BY WILLIAM FOSTER, JR.

There are certain events which should be come so historic that they will ever be present in the public mind. There are certain men who have played such a part in human affairs that they should be pilloried in the world's estimation for all time. Such an event was the burning of Michael Servetus at Geneva, Switzerland, Oct. 27th, 1553: Such a man was John Calvin, sometimes called the Reformer, but better known as the author of that system of dogmas and divinity designated Calvinism. I do not propose to discuss that theological system, only call up the terrible tragedy, which literally roasted a human being because he believed a little more or a little less than his fellows. I will succinctly give the facts, and possibly discuss the essence of the transaction, and show the inherent tendency of Calvinism

as exhibited in its development and diffusion.

Michael Servetus was a Spaniard, born in

1509. But little is known of his early life. It is supposed he was educated at a Dominican convent, where he must have pursued a successful course of general studies. As he grew louse to study law. He ardently pursued his so that he did not readily accept the teaching of the then existing schools of philosophy. He had a free, inquiring mind, and was unwilling to put himself in leading-strings and acknowledge a master. He studied to reach out to the truth in that independent way by which truth alone is obtainable. His attention was arrested by the German Reformers, who were then the sensation of Europe. With other scholars he eagerly entered upon the study of divinity. He began to systematically read the Scriptures, at the same time perusing the early Christian Fathers, also the works of Luther and his fellow-laborers. He became an anti-trinitarian, and in other respects antago nized prevailing theological notions. His views, in his estimation, were important enough to warrant their promulgation; he aspired to be a reformer. As Toulouse was considered the most superstitious, and its council the most sanguinary in France, he decided to leave and go to Basle, Switzerland. In the end he found Switzerland dominated by a bigotry as intense and bloodthirsty as that of Toulouse. About this time he published a book, "Errors of the Trinity." Servetus had communicated with Œcolampadius, the popular preacher of Basle, who sharply repuked him, declaring that no one could be a Christian unless he admitted the Savior to be not only the Son of God, but the eternal Son of God, of one substance with the Father. The ministers counseled together, and all except Zwingle advised that the heretic be denounced to the Council of Basie. This was finally done, but his perselented and he ing his name to protect himself against the machinations of his enemies.

He studied medicine, becoming a most successful practitioner. As in theology, so in medicine, he was independent; in his lectures, which were popular with the people, he criticised the profession unsparingly. This soon roused the ire of the faculty. He was denounced to the Parliament of Paris, and after much delay that body ordered him to destroy the book arraigning the faculty, and cease practicing astrology. He left Paris, and in a few months settled at Vienna at the invitation of the archbishop, where he was lodged in the archiepiscopal palace, following his profession, which became quite lucrative. He published an edition of Ptolemy, brought out a new trans. lation of the bible, and prepared another theo logical work: "Restoration of Christianity." His translation of the bible was interdicted by the Pope, and his obnoxious views came to be criticised by the papal authorities. It was at this juncture that Calvin communicated with the archbishop at Vienna, sending him documents which had been received from Servetus, whereby there might be evidence for his trial on the charge of heresy. The charge was at length made; Servetus was arrested, and put in prison. The Inquisitor General was summoned, and the tribunal organized. He was examined several times, the proceedings cov ering several weeks. Servetus, aware that the decision would be against him, watching his opportunity, one morning scaled the walls of the garden where he was permitted to walk, and escaped. Yet the trial proceeded; he was adjudged guilty of heresy, sentenced to be burned, and inasmuch as he had escaped, the sentence should be carried out by burning his effigy. His property, which was considerable, was confiscated.

Regaining his liberty, the first design of Servetus was to return to Spain. Alarmed by the pursuit of the gens d'armes, he resolved to make his way to Naples, and there resume the practice of medicine. When at length he set out for Italy he chose the road through Geneva, where he arrived about the middle of July, 1553. At the expiration of a month he decided to proceed to Zurich, and had hired a boat for that purpose. On the 13th of August an officer of the police arrested him in the name of the Council. The manner of his discovery is unknown, he having scrupulously covered his identity, passing by the name he had previously assumed in France. The Monday following he was taken before the court, when one La Fontaine, a henchman of Calvin, appeared, and preferred thirty-eight charges drawn up by the latter. I will not transcribe these charges, only the thirty-seventh, as follows:

"Item .- That in the person of Mr. Calvin, minister of God's word in this church of Geneva, he has defamed in a printed book the doctrine preached in it, uttering all the insults and blasphemies it is possible

an examination. He parried the attacks of the nominal prosecutor, La Fontaine, so effeetually that 'on the 21st of August Calvin himself appeared to conduct the case, accompanied by several other ministers of the town. The examination wholly turned on points of doctrine, the Fathers, Clement, Justin, Origen, Tertullian and others being quoted and made evidence to affix the orimes of heresy and blasphemy. Servetus was conversant with the writings of the Fathers, and stoutly resisted their sufficiency as evidence. Thenceforth Calvin was the leading spirit, assiduously striving to secure a condemnation, zealously backed by the other clergy.

Servetus pleaded non-jurisdiction, asserting that he was not a resident of Geneva, only a traveler passing through the town, a pleawhich in a fairly-conducted trial would have quashed all proceedings. On the 23d of August the Procurer Général appeared and continued the examination. Servetus then reiterated his plea of non-jurisdiction, denying that he was amenable to Genevan law, as he was not a citizen nor even a resident; that the books brought forward to criminate him were published in France, and therefore could not be cognized by Genevan law. But the plea was unavailing; Calvin thirsted for his blood, and the trial followed his wishes. Counsel was denied Servetus, the denial exhibiting the venom of the entire proceedings. The denial was a document indicted by Calvin, and sets out with a long argument to show that heresy was made capital by the Roman Emperors, and that the punishment of death is not repugnant to the spirit of the New Testament, and specially says in answer to the petition for counsel:

"For who, it is asked, is he who would assist him in such impudent lies and horrible statements? not to mention that it is forbidden by law, and never yet seen, that such suborners should have the benefit of an advocate. Besides, there is not a single grain of innocence apparent to justify the intervention of counsel."

On the 1st of September Calvin, accompanied by other ministers, visited Servetus in prison, with a paper setting forth the errors he was desired to retract. But nothing came toward manhood, his father sent him to Tou- of the visit. Proceedings were suspended for a fortnight, the Council in the meantime constudies, soon, however, subordinating jurispru- sulting the ministers, and authorities of other dence to themes more congenial to his taste. cities, all of whom counseled a rigid and severe There was a strain of mysticism in his makeup, enforcement of the law. On the 15th of September the Council again met, Calvin being present. Servetus complained of the filthy and unwholesome state of the prison, and asked that his case be referred to the Council of Two Hundred. The request was denied, for it was feared that, inasmuch as this was a popular body, its verdict would be one of acquittal. Time wore on, the Council continuing to consult the ministers and neighboring authorities, all of whom, with scarcely an exception, advising the extreme penalty of death.

The fateful day arrived; blood-thirsty bigotry could delay no longer. Sept. 26th the Council assembled, flanked by the ministers. Servetus was brought from prison to listen to his sentence. After recounting his several offenses, it concluded as follows:

"We condemn you, Michael Servetus, to be bound, and led to Champel [a hill in the outskirts], where you are to be fastened to a stake, and burnt alive, together with your book, as well the printed one as the manuscript; till your body be reduced to ashes; and thus shall you finish your days, to be an example to others who would commit the like. And we charge our Lieutenant to see that this our present sentence be carried into execution."

Early in the morning of Oct. 27th Servetus was led from prison to undergo his sentence. Farrel, a minister and a tool of Calvin, at the instance of the latter, accompanied him as his "spiritual adviser." What a mockery!! Farrel had appeared at the prison at 7 o'clock, and at once began his offices by exhorting Servetus to acknowledge his errors. Vain the effort. Servetus was firm, made no retract asserted that he suffered unjustly; that he was a victim led to the slaughter; at the same time beseeching God to have mercy on his persecu-Farrel became impatient, and angrily

"Do you, who are so great a sinner, attempt to justify yoursel? I had determined to accompany you till your last breath, and to exhort all to pray for you, in the hope that you would edify the people; but if you continue to speak as you do I will resign you to the judgment of God, and abide with you no longer."

At mid-day, the procession moving up the hill Champel, came in sight of the stake. Before it lay a large block of wood, on which he was to sit. On it one chain encompassed his body, and held him to the stake; his neck was fastened to it by a strong cord, which encircled it several times. On his head was placed a plaited crown of straw and leaves strewed with sulphur, probably to remind him of hell. At his girdle were suspended both his printed books and manuscript which he had sent to Calvin-the causes of his untimely end. The wood was green, burned slowly, aggravating his sufferings. Soon he uttered a piercing shriek, so harrowing that the spectators recoiled and fell back suddenly. Some of those present were more merciful and humane than his persecutors; they ran and threw fagots on the pile to quicken the fire, and thereby shorten his sufferings, which lasted half an hour. Just before he expired he cried with a loud voice, 'Jesus, thou Son of the eternal God, have mercy upon-me," thus enunciating with his latest breath the heresy for which he was

Noble, heroic soul that quailed not when the flames were eating away his life; who had the courage to maintain his opinions and assert them in the terrible ordeal he was forced to undergo!

Drs. Briggs and Smith are fortunate in living in these closing years of the nineteenth century, when the spirit of persecution and bigotry is so attenuated that it can only fulminate a paper bull of excommunication. Had John Calvin engineered their trials, a stake and a green wood fire would have been their portion. And what shall we say of Calvin? and what

shall we think of those who call him master? Calvin was the outcome of his God and his system of theology. His God was a terrible being; Calvin, if possible, was more terrible than his God. His theology was blood-thirsty all through; Calvin, if possible, was more bloodthirsty than his theology. The seed that Calvin planted, germinated thorns and thistles which have been the bane of the centuries. Bigotry and intolerance scarify the earth wherever Calvinism has prevailed. But I need not recall the record, so open is it to all the

world. A word more.

On each recurring 27th of October, let the friends of free thought and mental liberty make it an anniversary, to recall the terrible amed in a printed book the doctrine preached in it, ittering all the insults and biasphemies it is possible to invent."

It tragedy, that generations to come may honor the martyred Servetus, fully understand the character of John Calvin, and neutralize the baneful influences of his theology. Written for the Banner of Light. UNTRIED WAYS. BY WILLIAM BRUNTON.

When first to Britain's shore there came The bearers of the Ohristian name. Bold Saxon at their preaching said: "We know not what we are when dead; For like a bird from out the gloom, That flies a moment through the room. And then in darkness hies away, So seems to us life's little day!

If these new men can tell the tale, Then shall their word with us prevail!" And so the hope of life before Found refuge on the white-cliffed shore; And down the centuries comes its strain. Man dies that he may live again! He passes through the realms of night, And finds in bliss the land of light!"

And why should this so doubtful be, When present life we have so free? Consider well the wondrous fact That here we are to think and act; No future state can more surprise, Or be diviner to our eyes; That here and now we live and move, The there and then would seem to prove!

And yet with dread we picture change, Peculiar mystery and strange: In ignorance we try to see How souls appear when they are free! Unclothed of flesh we seem to fade As mists before the sunbeams laid; Forgetful that the spirit pure, From youth to age did change endure!

Ah! not in utter lack of light Are we in murkiness of night: Each night we sleep away the hours, Reveals our hope of dormant powers, And shows the miracle so deep That we arise from realms of sleep: Not all untried the way we fare, For oft we journey half-way there!

And oft I think we sense in love The charm immortally above: For as red rose is made a rose Because sweet heavenly light it shows So characters of strength and truth Reflect celestial hope and youth; They show in fields of time below The wondrous glory Heaven must know! Whitman, Mass.

The Earth and Sea.

In the Ocean Depths. A Torchlight Procession at the Bottom of the Sea.

The structural differences between the deep sea fish and the fish that frequent the shores, or remain near the surface, are due to their peculiar physical surroundings, the absence of sunlight, the increased pressure of water at such great depths, and the quiet stillness of the water, says the Washington Star. At such depths the water is not agitated as it is at the depths the water is not agitated as it is at the surface, and this favors the development of long, delicate tentacles or feelers. These tentacles help a fish in its groping about the dark depths searching for food. When the fish are brought to the surface, most of them appear to be soft, pulpy masses. The bones and muscles appear to be feebly developed. The tissues seem thin, weak and easily ruptured. These conditions, implying muscular weakness, are apparently inconsistent with the powerful shape of the jaws and the rapacious looking teeth of some of the predacious fishes.

shape of the jaws and the rapacious looking teeth of some of the predacious fishes.

It must be remembered, though, that at the depth of one thousand fathoms the pressure upon a fish, or any other body, is equal to a ton to a square inch. These flabby-looking fishes, that can be tied in a knot at the surface, at such depths are firm-bodied and vigorous. When fish adapted by organization to these depths are brought to the surface, frequently their bodies are ruptured, their viscera protrude, their eyes start out, and they present the appearance of having suffered a frightful death. When the fish ascends, and the pressure upon its body becomes less and less, the gases in its body begin to expand, and the expansion causes the demoralized appearance of the fish. If the fish could be popped up out of the sea in an instant, it would probably explode with a bang when it reached the surface.

To the absence of light is due many of the most wonderful peculiarities of the deep-sea

To the absence of light is due many of the most wonderful peculiarities of the deep-sea fish. Some of them are totally blind, having no eyes at all, or mere rudimentary eyes. Others have huge eyes so organized as to collect as many light rays as possible. Sunlight, it is said, does not penetrate to a depth of two hundred fathoms. If there is any light there at all, it is the merest glimmer, and below that depth there is absolute darkness.

Now these deep-sea fishes being cut off altogether from the sunlight, many of them furnish their own light. They have no organized gas companies, but each furnishes his own light—carries a lantern or torch around with him. They have organs that emit a phosphorescent gleam and shed light on their path. Some of them carry little torches in the form of tentacles that rise from the tops of their heads. Many of them have regular symmetrical rows of luminous spots along their sides. These fish go flashing through the water like a torchlight procession. Sometimes when brought to the surface these spots still glimmer with light. Dr. Bean thought it possible that some of these fish were completely enveloped in light. Nearly all the deep sea fishes brought up have been found to be allied to some species of shore or pelagic fishes. The pelagic fishes are those that live far out at sea, but near the surface. Some of them come rarely to the surface, and in their structure pelagic fishes are those that five far out at sea, but near the surface. Some of them come rarely to the surface, and in their structure seem to form a connecting link between the surface and the bottom of the sea. It is supposed that the fish at the bottom represent degraded types. Their ancestors were once shore fish or pelagic fish. Driven by their foes or by the disappreparate of their foed supply or the disappearance of their food supply, or other unfavorable conditions, they have crept out from the shore along the bottom until they have become deep-sea fish. Else they have been pelagic fish, and gradually descended ver-

How the World will Come to an End. According to all probability, notwithstanding all the circumstances which threaten it, our planet will die, not of an accident, but a natplanet will die, not of an accident, but a natural death. That death will be the consequence of the extinction of the sun, in twenty million years or more, perhaps thirty, since its condensation at a relatively moderate rate will give it, on one hand, seventeen million years of existence, while on the other hand the inevitable fall of meteors into the sun may double this number. Even if you suppose the duration of the sun to be prolonged to forty million years, it is still incontestable that the radiation from the sun cools it, and the temperature of

years, it is still incontestable that the radiation from the sun cools it, and the temperature of all bodies tends to an equilibrium.

The day will come when the sun will be extinct. Then the earth and all the other planets of our system will cease to be the abode of life. They will be erased from the great book, and will revolve, black cemeteries, around an extinguished sun. Will these planets continue to exist even then? Yes, probably, in the case of Jupiter, and perhaps Saturn. No, beyond a doubt, for the small bodies, such as the earth, Venus, Mars, Mercury and the moon. Already the moon appears to have preceded us toward the final desert. Mars is much further advanced than the earth toward the same destiny. Venus, younger than us, will doubtless survive vanced than the earth toward the same destiny.
Venus, younger than us, will doubtless survive us. These little worlds lose their elements of vitality much faster than the sun loses its heat.

From century to century, from year to year, from day to day, from hour to hour, the surface of the earth is transformed. On the one hand the continents are crumbling away and becoming covered by the sea, which insensibly and by yery slow degrees tends to invade and submerge the entire globe; on the other hand, the amount of water on the surface of the globe is diminvery slow degrees tends to invade and submerge the entire globe; on the other hand, the amount of water on the surface of the globe is diminshing. A careful and reasonable calculation

To the Editors of the Banner of Light:

Physicians have all sorts of experiences with their numerous patients. Those who practice new methods are closely watched, and if patients die very often a great cry is raised because they did not die under good orthodox treatment; but the dear people seldom take into consideration the fact that sick people rarely resort to new methods until they have starely resort to new methods until they have been the rounds of one or more of the medical schools, all sorts of patent medicines included, perhaps. Thus they consume much time, money and vitality, until they are often in the last stages of their disease and cannot possibly recover under the best of treatment, or until they have become disgusted with doctors' presentations and in deservation recover. scriptions, and in desperation resort to some-thing new, when, if not too far gone, they live to "laugh and grow fat" and preach the better way to those who derided them and cried "humburg"

Physicians do not report for the public good cases that fail to recover under the most wise and judicious treatment they are able to ad-

minister.
To make a new departure in this line, I will

minister.

To make a new departure in this line, I will tell you of the patient that died; condensing the statement as much as possible for the glorious Banner, that sends its brilliant rays of light into thousands of homes, educating, uplifting and cheering its millions of readers.

A few years ago I was called to see a young lady; she was a devoted Christian, but had failed to recognize the religion of the body, and her zeal had made sad havoc with a frail constitution. With day-school, Sunday-school, church, prayer meetings, societies, mission-work and the many duties that are imposed upon every willing worker in any cause, she at last found herself a hopeless, helpess invalid, with the long train of physical manifestations that attends the last stage of pulmonary consumption, accompanied with such extreme nervousness that all noise was suppressed in the home, and people living near had been cautioned to be as quiet as possible during the few days she was expected to live.

My diagnosis was complete at a glance. She searched my face, and said, "You have been sent here to cure me, and you must do something for me." I said, "I know I can make you more comfortable, so that you will rest better and not suffer so much."

To her mother I said, "Your daughter in her present condition can live but a short time; I am a stranger here, with my reputation to establish, and I could only make her more com-

am a stranger here, with my reputation to establish, and I could only make her more comfortable, perhaps prolong her life, and at the end should be accused of killing her." She replied that they had never denied her anything; that my reputation should not suffer; and that her daughter had so much faith from the moment she sent for me that I must do

and that her daughter had so much faith from the moment she sent for me that I must do what I could; that her physician, a most excellent man, had done his best for her during several months, and would be glad to see her condition improved.

I commenced the treatment by discarding her stimulants and opiates, and teaching the mother the simplest hygienic methods to be observed in dress, diet, ventilation, etc., and to the patient I applied the gentlest hand manipulations, later combined with massage and movement cure, with sufficient hot water cure, internal and external, to cleanse the system internal and external, to cleanse the system

internal and external, to cleanse the system and relieve local distress.

She was treated in the morning before getting up (often taking a nap while being treated), and each day directions were given for the succeeding twenty four hours. Cough, night sweats, chills, fever, nervousness began to vanish, and she insisted upon getting as well and enjoying as much of life as possible. About the time she was expected to die she was much better, and surrised us all by getting up. better, and surprised us all by getting up, dressing without assistance and walking out of doors. Later she was no special care to any one, took short walks on the street, rode several miles a day, often driving her own team, and taking an invalid with her; she made several visits among her friends, went to church on Sundays, and was so far from nervousness that noise and confusion ceased to annow her.

vousness that noise and confusion ceased to annoy her.

To be "more comfortable" was all we expected, but the improvement in every way was a daily surprise to herself and her friends, and they wondered why I did not have greater hope in the case; the patient often said:

"Don't you see how much better I am?" and finally insisted upon the truth with regard to her condition, which I reluctantly gave. We reviewed her active life, her disregard of the laws of health, the gradual encroachment of disease, until the beautiful "temple" was nearly a mass of ruins, unfit longer to contain the spirit; we had several talks upon the subnearly a mass of ruins, until longer to contain the spirit; we had several talks upon the sub-ject, but nothing discouraged her, and she re-peatedly said: "It will be all right either way; I am prepared for life or death; words can never express my gratitude to you for the pleasure and comfort I have experienced, and I am determined to enjoy all I can while I do live." In fact her intense enjoyment of life was such that some of her young "sour Chris-tian" friends became alarmed and held special

was such that some of her young "sour Christian" friends became alarmed and held special prayer meetings in her behalf, while she, the bright, cheerful spirit, might, with much more reason, have prayed for them.

She was under my daily care for two months, when she decided to take a short trip from home for a few days, which doubtless hastened the end, for she gradually began the downward way, still full of courage, ambition, and remarkably free from suffering. She was able to ride out every fine day until the last, enjoyed her friends—indeed, nothing seemed to disturb the serenity of the sweet spirit that was just waiting "outside the gates," and one bright morning, while sitting in her chair, a glorious angel, with an unseen hand, closed the weary eyes and gently bore her through the pearly gates that had stood so long ajar.

A few days before, this patient passed away I met one of her young lady friends, who, with a dreadful frown, told me she thought my patient "had better have died three months before, when she was prepared, than to have lived in such a worldly state of mind."

I asked, "Do you really believe it would have been better for her to have lingered along two or three weeks, a suffering burden to herself and an unceasing care to her weary mother, rather than to have lived three months of hap-

or three weeks, a suffering burden to herself and an unceasing care to her weary mother, rather than to have lived three months of happiness, as she says, able to wait upon herself, enjoy the beauties of nature, the society of her friends, and be a real blessing to all those about her, with her bright, sunny ways and words of cheer?" In a doleful voice she replied, "Yes, I do; for then she was prepared to die, but now I fear she is not." "Well," said I, "we have had several talks upon this subject, and she will stay with us as long as possible, then willingly and joyfully go home, and her friends need have no fears with regard to her future life." This form of dissatisfaction was entirely new to me, and devoid of reason. reason.

A few days later some one said to me, "I hear that one of your patients died the other day." "Yes, she died; patients die by the score under 'regular treatment,' and you take

soore under 'regular treatment,' and you take it as a matter to pass by without comment; but when I lose one, how busy people are in spreading the news all over town, as though some crime had been committed."

Some months later I went to an adjoining town to give a course of lectures, and before my arrangements were made, "You lost a patient over in the next town," greeted my ears. "Yes, I lost two or three who were nearly dead when I first saw them; but, having heard what my treatment had done for a nearly dead when I list saw them; but, having heard what my treatment had done for a
friend of theirs, they insisted upon having the
same." Suffice it to say that my reputation
did not suffer, and the case created so much
comment and inquiry as to "why she died
after getting so much better," that I was
obliged to explain and discuss the subject in one
of my lectures.

shows that by the action of crasure alone all the land of our planet will be covered by water, in ten millions of years.—Camille Flammarion, in L'Astronomic, Paris.

A "REGULAR" CONTRAST.

To the Editors of the Banner of Light:

Struct their patients in sanitary matters, to say nothing of their failure to leach them the simplest laws of health. When physicians combine teaching with practice, their occupation will be on the wane, but we shall witness a great increase of health, happiness and longevity.

DR. ELLEN GOODELL SMITH.

Dwight, Mass.

September Magazines.

THE COMING DAY contains a statement of the principles and mission of "Our Father's Church," which is a "spiritual communion of kindred spirits without external organizations and of adherents without sectarian operations"; "A Hundred Years Old and a Child" is the theme of the sermonette which precedes the conclusion of "Paul's Letter to the Galatians." Other matter of interest is also contributed. Williams & Norgate, publishers, Henrietta street, Covent Garden, London, Eng.

THE KINDERGARTEN NEWS .- This valuable and instructive little magazine, devoted to the dissemina-tion of Froebel's method of instruction, not only in the school but at home, has changed ownership, and been transferred from Buffalo, N. Y., to Springfield, Mass., where it is published by the Milton Bradley Company, and edited by Henry W. Blake. To all parents, and those interested in the best physical, moral and in-tellectual training of the little ones, this periodical will prove of vast assistance. As the editor significantly remarks on substance: The kindergarten is not for the poor alone, as some excellent people imagine. The temptations of both classes are not exactly alike, but they are omnipresent, and, whatever they are, can often be largely counteracted by kindergarten training.

THE HOUSEHOLD.—"Glimpses of People and Scenes in Honolulu" is a delightful article from the pen of Emma Seckle Marshall; collectors of coins will be interested in "Coins of the United States"; the various departments are of especial interest, particularly "The September Wardrobe," "Inexpensive and Easy to Make for Fairs and Sales"; "Some House Furnish ings that Women Can Make," etc. Published at 110 Boylston street, Boston, Mass.

THE HUMANITARIAN appears this month in a new cover of neat and attractive design, and is published simultaneously in London at the old address and hy the Canlon Press at 20 Vesey street, New York.

THE INDEPENDENT PULPIT, published by the Editor and Proprietor, J. D. Shaw, Waco, Texas, has been received. It has an excellent table of contents.

Cleveland, O.

The Society at Army and Navy Hall is now fairly started, with good prospects for the season of '93-'94. On the evening of Sunday, Sept. 17th, Mrs. H. S. LAKE, the settled speaker for the Spiritual Alliance, had for her theme: "What is Living?" Her lecture, which was followed by psychometric phenomena, was highly appreciated by her hearers, and was well spoken of by The News and Herald of the following morning.

She said, substantially, that no thoughtful person can fall to realize that we are in the midst of a mysterious universe; that living means more to us than it did to our ancestors.

it did to our ancestors.

There are those whose physical senses relate them to a narrow range of mechanical being; who know nothing of the vast stretches of mind states into which enter the student and the philosopher. These latter live in a condition so thoroughly dissimilar from that of the mere animal man that there is scarcely any comparison.

The mental realm is of such magnitude that he who explores it may be said to be living in a new world:

The mental realm is of such magnitude that he who explores it may be said to be living in a new world; for living is the ability to unfold power in environment, to individualize the universal energy.

If the animal and mental man find living a vastly different experience, the spiritual man is still further separated by reason of different capacities. His ability to unfold power in environment relates him to great principles, which he grasps and maintains in the face of every obstacle. To him living is absorbing the love and wisdom of the infinite intelligence. He grows conscious of conditions which others of his fellowmen do not cognize.

He grows conscious of conditions which others of his fellowmen do not cognize.

I look back along the history of the race, and I see the cave-dwellers, whose living was narrowed by the lack of power to small area and meagre subsistence. Then I contemplate the philosopher and inventor of to-day, and I see that enlarging capacities have unfolded different methods of living. Daily we are discovering that that is the better life which touches the greatest number of possibilities. We should seek to refine the animal man, to illuminate the mental man, and to free the spiritual man.

X.

Too Many

To print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world. The Gall Borden Eagle Brand Condensed Milk is the best infant's food. Grocers and

Passed to Spirit-Life,

From Buffalo, N. Y., on Friday, Sept. 15th, Lillie May Hull, daughter of Willard J. and Elizabeth A. Hull, aged 15 years

8 months and 28 days. 8 months and 28 days.

Her remains were cremated Sunday, the 17th. Funeral services by E. W. Sprague of Jamestown, who spoke eloquently upon the value of Spiritualism in the hours of trial. Lillie was a pure bud just blossoming into womanhood, and her departure is a sad blow to her parents—but now more than ever before they know the worth and the consolation of Spiritualism. In their grief they are sustained and soothed by an unfaitering trust that Time will heal the wound, and in the healing they be cheered and comforted by her presence.

(Our deepest sympathies go out to Bro. and Sister Hull in this their hour of trial. Mr. Hull is widely known through

this their hour of trial. Mr. Hull is widely known through out the North and West as an eloquent and enthusiastic worker for Spiritualism, upon the platform, and thousands will unite to proffer himself and family respectful commis erations at their bereavement.—EDS.]

(Oblivary Notices not over twenty lines in length are published graduitously. When exceeding that number, twenty cent for each additional line will be charged. Ten words on an average me ke a line. No poetry admitted under the above heading.

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"These attacks came often, and each time worse. My life was a burden to me and a trouble and worry to all my friends. I expected to die. At times I thought I should lose my mind. My stomach was in such a condition that I could eat nothing but a very little of the lightest kind of food. Sleep was impossible. Every little noise would startle me, and I would feel faint.

"No one can imagine the agony I suffered but those who are afflicted with nervousness. I cannot describe the feeling in half its horrors.

"At last I saw Dr. Greene's Nervura blood and nerve remedy advertised, and read the testimonials of cure of some of those who had been afflicted as I was, so I thought I would try it. Wonderful to relate, the first



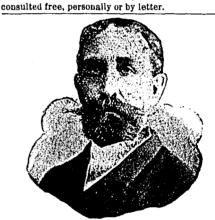
MRS. MINNIE MILLER.

bottle helped me so much that I had faith in it. I took two more bottles, and oh! I feel so much better. I can sleep soundly, and the nervous feeling has almost left me. I can eat with a good appetite, and have gained seven pounds.

"My friends say that I am looking so much better, and I know that I am feeling as they say I look. I tell everybody that the Nervura has done it. I cannot say enough for it, and I praise the Lord and thank this wonderful medicine for giving me relief.

"I am only too glad to recommend Dr. Greene's Nervura blood and nerve remedy to any one afflicted as I was, and I hope this testimonial will be the means of inducing many to use this marvelous remedy."

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Dr. Ernest Hart, editor of the British Medical Journal, offers a £1,000 bank order to any person securing it under the conditions which he names. He will place the order in a sealed envelope, that in a pine box, closely sealed, and any person, before the first of October, making application and depositing \$100 (to be devoted to any charity in Chicago, in case of failure, but to be returned in case of success), who shall within forty eight hours afterward read the plain English writing on the bank order and give its correct number, shall have the order and the \$100 deposited. Application may be made at Chicago or at the office of the British Medical Journal, 429 Strand, London, Eng., in any intelligent form which the appli cant may select.

Dr. Hart acknowledges himself a materialist and an unbeliever in clairvoyance, telepathy, thought-transferrence and spiritual communications, except as they are the results of selfsuggestion, hysterical manifestation or conveyed suggestion by word or look; and he puts his experience in examination and his honesty of belief to a heavy financial test.

The challenge is worthless to true Spiritual ists and true spiritual mediums. It is not new, and does not stand alone. Theosophists, mindreaders, telepathists and all the various shadings of a semi-material cult have an opportunity to establish their theories and bag the sum, if they can; but honest spiritual medi ums have no cause to make the trial, as they would have no surety of success.

The intelligences of the spirit-world have no use for the representative wealth of the earth, and less interest in the games of hazard or chance which are used to fortify an opinion. It is the fool's argument of a bet. Neither do they permit the skeptics of earth, even though consciously honest in themselves, to dictate terms and conditions by and through which the spirit-world shall carry out its manifest purpose of first awakening general attention to their presence, and then convincing the denizens of earth of the continuous life of universal human being and instructing them in the laws and conditions of that mode of existence. They do their work in their own way and make their own conditions, as every intelligent Spiritualist and true medium knows. They are bringing to light constantly truths new to the race, and by new and varied methods. As the great Galilean medium expressed it: "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh nor whither it goeth. So is every one

who is born of the spirit." To abolish the false in the creeds of every religion; to emancipate and individualize every mind and heart; to hermetically seal for all the future of the race on earth, materialistic graves as receptacles for the human spirit and explode all materialistic philosophies; to bury in its ignorant past the mythical hell of orthodoxy, and supplant the mythical heaven of self-

the true, universal God of all intellectual and | matrons to deal with the female unfortunates intuitional human conceptions to his own place in the universes of being, pervading all things, sustaining all things, directing all things by universal law, and the centre and glory of a boundless and fathomless love—these are among the evident purposes of the spirit ministry of symbols, sacraments and altars—as worthy of this age.

If Dr. Hart and his brother materialists will comply with the conditions demanded by these colestial visitants; will cease to be positive in his conceptions of and faith in his materialistic philosophy; will become a true inquirer without bias, a student to be taught rather than an antagonist to overcome his teachers, if he can; if he will study and accomplish passivity of spirit and will-in a word, if he will obtain a and credit in the world of work. And if wotruth for himself, and by the best of all proof, will know by experience the truth of spiritministry, and its natural corollary, continuous spirit existence.

. He would be no nearer the solution of his medium condescend to read the sealed bank assured in his own mind that there was some uttermost isles of the sea. concealed collusion in the successful act. The skepticism is in his heart, bulwarked by an acevery previous challenge of like kind, they tor must learn the truth of spirit presence and ditions, or remain a speculative materialist until he is emancipated from the body with its laws and material conditions.

The Churches and the Masses.

The San Francisco Examiner editorially discusses the relation of "the churches and the masses"—a matter that is all the time becoming more interesting to the former. The continually-recurring question is, why have the churches lost their hold on the masses? It says the preachers usually impute the blame to the masses, of course, it being perfectly natural that they should be loth to believe the fault may possibly lie with themselves. Searching for the real cause of the fact itself. The Examiner asserts that whoever is in sympathy with the masses, and believes in keeping up wages, they regard as a friend; but whoever sides against their interest and with their wage-cutting employers or competitors they hold to be an enemy. They work hard, and their lives are commonly spent in a struggle to keep the wolf from the door; but if their lot in life is humble, they do not lack intelligence, and are quite as capable as the more favored of knowing their friends and enemies.

It is a deplorable fact, The Examiner holds, that the American wage earner does not rank the preachers or the churches among his friends, and that is why he does not go on Sunday to sit under the drippings of the sanctuary. And it asks, is the American workman right or wrong in this? Is he correct in looking upon preachers as parasites of the rich and spokesmen for the interests and prejudices of the well-to-do in general? Does he err in thinking that the average church is designed for the entertainment, spiritual and social of aristocratic and middle-class people only? These are questions which it thinks the preacher endowed with conscience and brains will put to himself seriously and prayerfully, if he would solve the problem of why the churches have lost their hold on the masses.

Sunday is the one day of rest in the week for the working-man and woman; but throughout the country the influence of the churches is cast against the opening of libraries, picture struction and innocent amusement on the tude as unfriendly to them?

Little enough care the pulpits, East or West, for anything but the pews and their sumptuously-cushioned owners and occupants. The masses are not "in it" in any sense. The modern church is a rich men's Sunday club. A limited number of what may invidiously be styled the middle-class are admitted, for the to flatter them out of their money contributions by making them feel that they are aristocrats, too. But the control is in the hands of the few rich men who own the whole concern. The modern dhurches have as much to do with the masses as the zenith has to do with the nadir.

A Most Momentous Question of the

Age. In an elaborate article on "The Ethics of Suffrage," Elizabeth Cady Stanton says with impressive truth that the right of suffrage is simply the right to govern one's self, and that every human being is born into the world with this right, and the desire to exercise it comes naturally with the responsibilities of life. Quot | some miles away. Cornelius had a dream, as the ing Thomas Arnold, who says that "the highest earthly.desire of a ripened mind is the desire of taking an active share in the great work of government," she observes that those only who are capable of appreciating this dignity can measure the extent to which women are defrauded as citizens of this great republic: neither can they measure the loss to the councils of the nation of the wisdom of representa

tive women. She says that men falsify every page of history and every fact of human nature when they say that women do not desire the right of suffrage, but prefer masculine domination to self- is no past or future really; hence the future to government. It has taken the whole power of us is often present to the spirit, which has the the civil and canon law to hold woman in the power to transcend our condition. subordinate position which it is said she willingly accepts. So powerful and merciless has been the struggle to dominate the feminine element in humanity that we may well wonder at | ers. Clairvoyance exists in dream-life. The the steady, persistent resistance maintained greater the normal the greater the abnormal by woman through the centuries. She has power; the two are correlated; dreams, messhown all along her love of individual freedom, her desire for self-government, while her normal power is therefore to be developed; the achievements in practical affairs and her courage in the great emergencies of life have vindicated her capacity to exercise this right.

Woman suffrage, she asserts, means a complete revolution in our government, religion, and social life-a revision, in fact, of our Constitutions. It means an expurgated edition of our statute laws and codes, civil and criminal. It means equal representation in the halls of legislation and the courts of justice; that woman may be tried by her own peers-judges and advocates of her own choosing. It means light and sunshine, mercy and peace in our elected saints, by a natural existence and dungeons, jails and prisons, when the barba- work, pray and suffer. Spirits desire us to be growth of the individual spirit; to dethrone a rous idea of punishment shall give place to the human, but above all spiritual, so that our man made, anthropomorphic delty, and restore diviner idea of reformation. It means police progress may be rapid in the Hereafter.

in our station houses. In religion it means the worship of humanity rather than an unknown God; a church in which the feminine element in Christianity will be recognized, in which the mother of the race shall be more sacred than reverence as bishops and priests.

A government and a religion that do not rec ognize the complete equality of woman she does not regard as worthy of our support. Woman suffrage, she maintains, means a new and nobler type of men and women, with mutual love and respect for each other; it means equal authority in the home, an equal place in the trades and professions, and equal honor negative condition for himself, he will learn the man suffrage means all this, surely it is one of the greatest questions ever before any nation for consideration, and imperatively demands the prompt attention of the leading minds of our day; women themselves must make this the primal question in their estimation. The queries should some spirit through an earth enfranchisement of woman in England and America would give new dignity, self respect order and take his guineas, for he would be and hope to the women of every nation to the

She confesses that it is a singular fact that we have never been able to enlist any large cepted philosophy, and it would take more than number of women to labor with enthusiasm a single phenomenon in which a human being for their own emancipation. They will work might participate, to eradicate it against his with the utmost self-sacrifice for temperance, strong prejudices. The spirit-intelligences political parties, churches, foreign missions, know this better than he does, for in nearly charity fairs, monuments-anything and everything but their own emancipation; yet this is have refused to become participants. The doc. the momentous reform that has been launched on the world, the first organized protest against communion through their own laws and con- the injustice which has brooded over the character and destiny of one half of the human race, involving as they do the higher development of all. She speaks of hopes long deferred now for a long half-century, with a continued succession of adverse decisions, yet she believes the future is so full of bright promises for the advocates of woman suffrage that they still hope and labor while they wait.

All that remains to secure our complete emancipation, she says in conclusion, is to arouse women themselves from their apathy and indifference. Some one, she adds, has suggested that women are too generous and unselfish to work for themselves. John Stuart Mill says that "woman's pet'virtue is self-sacrifice." If this be so, then she suggests that in this reform there is still abundant room for self-sacrifice, inasmuch as possibly none of the blessings to accrue from their present labors may be enjoyed by themselves. Although the principle of woman suffrage has been conceded in many civilized countries, the full fruition of the experiment is still in the future. Nevertheless those women who have so devotedly worked for the emancipation of their sex have the satisfaction of knowing that they have done their duty in a holy cause, and laid the foundation for the highest civilization the world has ever witnessed. It is enough to see the day dawning, the coming glory on every side.

The Meaning of Dreams.

It is alleged that if we do not understand the meaning of dreams, we are able to understand the method of their production. The theory respecting them is this: while the body is rest ing, the spiritual nature is ever awake and open, and through the spiritual avenue we can be reached in the hours of sleep. In dreamlife, as in waking life, the cerebellum is connected with the spine and limbs. It is necessary for the lower, or animal, brain to be rested. But the spiritual brain, phrenologists agree, is connected with the organs of thought and judgment. While we are sleeping our spirit-friends can psychologize our spiritual brain. When the spiritual brain is in operation the seeing power is in operation. Visions galleries, museums and other means of in- and dreams are almost synonymous terms. Sometimes we forget them, if the vibration is weak; hence we say: "I had a wonderful we get it afterwards in the form of a symbol. Joseph, in the Bible, saw the sun and the moon doing obeisance to him. In dream-life you often get a prophecy. Joseph was destined by the presiding spiritual power to preserve Egypt from famine.

Certain individuals are selected to manifest certain phenomena. The king of Babylon had sake of making the thing appear popular and a dream, but forgot it. He threatened his magi with death unless they could supply both the missing dream and its signification. Another Joseph, in the person of Daniel, was sent for. He required three days for the purpose. He retired to the housetop to pray, and got into sympathy with spiritual power that involved a prophecy; he then told the king that the dream portended the destruction of the empire.

In Acts we read that Peter, a converted Jew went on the housetop to pray at the third hou of the day, as was customary. He fell into a trance, during which he saw a lot of animals, clean and unclean, and heard a voice, saying, "Rise, Peter, kill and eat." The vision signified that the gospel had to be given to the Gentiles as well as the Jews. At the same time. result of which he sent to Joppa for Peter Why cannot this take place to-day? It does People have been brought together similarly in our day. A great many so called accidents are the results of spirit-agency.

Dream-life and trance resemble each other. What is future to us is often present to spirits. Time is, in reality, one grand eternity. Past, present and future are all one with God and the higher powers. If you are in sympathy with your friends, they will be known to you and give you timely warning. You can bring down spiritual thought into daily life. There

We are all mediums with unlimited possibilities. Seership destroys atheism at one swoop. Some mediums possess more seership than othsages, clairvoyance come thus clearer. • The finer the brain, the greater the culture, the grander the mediumship.

Prophecy is as natural as cause and effect. Prophecies are the inheritance of every time and nation. Spiritualism is the key. Mediums are the equals of the seers of the past, and like them, are largely from what are called the "lower orders." Spiritualism cannot always come into the "higher" circles of society, on account of the luxury and materialism; it comes through the paths of humility and spiritual preparation. You cannot have these spiritual developments mechanically; you must

Nearly Buried Alive!

The Boston Post of Sept. 25th devotes nearly two columns of its space to a rendition of the recent won-derful experiences of Mrs. R. R. Phillips of Salem, Mass., as related by her to one of its editorial repre sentatives. As the article, on its face, appears, the lady, through weakness and exhaustion, passed into a state resembling a trance, whereby the spirit became temporarily free from its mortal integument and was allowed visions of the Land Beyond-meeting and gladly greeting a spirit whom she recognized as her daughter, " who was dead," and also another spirit to whom she gives the name of the Nazarenet She is still confined to her room from the effects of what The Post declares to be "an illness which, in many respects, is without a parallel." After giving in the language of Mrs. P. certain initiatory details of her case, the narrative proceeds as follows regard-

"On Decoration Day I sank into a semi-conscious condition, but was always aware when my nurse was present or absent. I continued in this condition for three weeks. On the day when the manifestation occurred I was very low and my breathing was very slow. I felt that I was dying; that if the nurse left me for a moment I should surely die.

"All at once I realized that she was gone, and then a number of lights appeared before my eyes; I cannot the

"All at once I realized that she was gone, and then a number of lights appeared before my eyes; I cannot say how many, but at least five. Each time I breathed one disappeared. The agony I suffered was terrible. I knew those lights numbered the breaths of my life. There were only three left, and the nurse had not returned. If she would only come, I felt that she could

There were only three left, and the nurse land not returned. If she would only come, I felt that she could save me.

"I made a desperate effort to make those around me understand. My busband divined what I wanted, and went for the nurse. The first light went out, then the second, and then the nurse came. She applied restoratives, did everything she could, but the last light flickered and went out. Then all was dark. I realized that I was in another world and struggling for life; a terrible struggle.

"Then I heard voices, the voice of my daughter, who was dead, saying." Mother! Mother!' Then a wonderful scene opened up before me. It was like a heautiful green lawn, stretching away in the distance, while directly in front of me was a great river. I saw it plainly, saw the dark-brown pebbles on the shore on either side.

"Across the river, at the Gate of Heaven, stood my own daughter ready to receive me, and Jesus was there. I looked into his face. Then, when I was already partly across the river, my daughter opened the gate to receive me, but Jesus shut it, and spoke two words: Begin again."...

"Before this time I had had other sinking spells. One occurred about a week before, and I was given up for dead. At the time I was perfectly conscious, but could neither move nor speak. My husband and friends were at the bedside. They were waiting for the end. At length my breathing became imperceptible.

"It is all over, said a woman who stood by me. As I lay there I beard my husband's passionate grief, but I was powerless to move. They closed my eyes, and prepared me for burlal. They straightened out my limbs, and laid my hands across my breast. They took a napkin and tied up my jaw.

"Oh, God," I thought, 'can this be death? Can I be dead? Not it cannot be.' Then I thought that I was going to be burled alive, without the power to make a sign of life...

"After a time my husband thought he saw a faint movement, and he began to try and revive me. At last I opened my eyes, and then the long contest against disease began

HER WARNING!

"I have told my story because I believe there are many who are burled aftre. No one should be burled until there is positive proof that life is extinct.... I tell my story, that those who read it may make no such fatal mistake."

This solemn warning deserves the attention of every reflecting mind. We, personally, have no doubt that many individuals have suffered the terrible fate of "earth burial" before death has wrought its perfect work upon them. One would, it seems to us, de sire cremation in any event-as if death has supervened then no trouble can arise, while if decease has not been accomplished, then the instant destruction of the body and liberation of the spirit by fire would be infinitely preferable to the horrors of slow suffocation, and incipient decay.

ANOTHER LESSON!

The Post's account contains another point which is of interest to Spiritualists (in the way of cumulative evidence) and the public generally:

"She [Mrs. P.] is a close-communion Baptist, and has never had any sympathy with Spiritualists. When asked about her daughter, Mrs. Phillips said: 'She died from spinal trouble a year ago last February. She was twenty-one years old. One thing I might have mentioned in this connection: When she was dying she promised me that if it was possible she would come back to me after death.'"

The Parliament of Religious.

In the opinion of the New York Sunday Sun, unless the Parliament of Religions at Chicago was merely a sensational side show to the Fair, it was called for a purely agnostic purpose. It thinks that purpose was to destroy the old con- velopment of muscle has given place to a spurlous viction that there is a single absolutely true hypertrophy; the bulk remaining, the consistency workers' only day of leisure. Is it remarka-ble that the workers should regard this atti. weak; hence we say: "I had a wonderful viction that there is a single absolutely true hypertrophy; the bulk remaining, the consistency dream, but I cannot describe it." Sometimes and perfect religion revealed from God—and even increased, but the force has imperceptibly distinctions and perfect religion revealed from God—and even increased, but the force has imperceptibly distinctions and perfect religion revealed from God—and even increased, but the force has imperceptibly distinctions and perfect religion revealed from God—and even increased, but the force has imperceptibly distinctions are religiously and the consistency of the control of t to substitute for it the agnostic theory that no religious belief is more than an expression of the universal and ceaseless effort of men to discover the "undiscoverable"; that men's gods are of their own making, and that they are improved and finally discarded according as the manufactures grow in enlightenment. -This modern episode in religious history we hold is in harmony with the unerring tendency of the time to break down the barriers that separate religions, and, far more, to take away the claim even of the Christian religion to be the only true and reliable one. How does it do less than this? is the perfectly fair question. And if it does do this, then clearly enough the claims of the Christian religion to their heartiest cooperation to whatever has for its obexclusive and the highest authority are dissipated by the deliberate act of its own repre-

The Harvest Moon Festival

Was held at Onset last Saturday and Sunday (23d and 24th inst.). Grand preparations had been made by the ladies and gentlemen interested in the success of the event-and the results were correspondingly and satisfactorily commensurate therewith.

The weather during the festival time was beautiful — Sunday being rendered specially memorable by the warm sun, and pleasant breezes which it so generously bestowed upon general humanity. The Temple was decorated tastefully; the speakers were at their best; there was a very large gathering, and everybody was happy. We are promised a report of the services for our next issue.

Banner Donation.

It is with deep gratitude we state the fact that of late a donation of one hundred dollars has been received by us. The lady Spiritualist who made the gift declines to have her name announced, as she is adverse to any display of private generosity; but she is willing that we publish her initials only, namely, Mrs. D. J. D. which we do, and we cordially thank the donor in behalf of the spirit-world for the generous

Mrs. Richmond in Chicago.

By reference to the report of the society on another page it will be seen that this useful and eloquent trance-speaker has recommenced her labors in Chicago, Ill., for the season of '93-'94. under the best auspices—a large attendance, a most enthusiastic reception and excellent containing from fifty to sixty people belonging promise for the work of her guides.

Do not fail to read the "Banner Correspondence" column this week. It will be found to contain much matter of special inter-

TIMELY TOPICS.

Presbyterian Portrafture.-Since the Rev. Josephus Cook has just thrown his humiliating " partialist" bomb into a pleasantly comporting session of the World's Congress of Religions at Chicago, it may be well to see what he means by the one and only true creed-Orthodox Protestantism, and its effects upon those who hold to it—of which latter Mr. Cook is himself a "bright exemplar." The following penportrait, drawn by Rev. Alexander Kent of the People's church, Washington, D. C .- in the course of a vigorous public application of his thought to the recent Presbyterian Assembly in that city and "The Light Within"-gives a very clear idea in the premises. He compared religious denominations to the screens that sort coal, or the screens and fans combined that are used in separating the light grain from the heavy. The congregations of the different denominations, he says, are as readily distinguishable from one another by their forms and faces as by their differences of creed and ritual. The high and unadulterated Calvinism of the late Presbyterian Assembly in Washington left its peculiar stamp on every feature of its members. They are God's chosen, and whom he has chosen be will undoubtedly qualify and glorify in his own good time. In this very comfortable conviction they securely rest. As a rule, they view the fate of the damned in the world to come very much as they do the fate of the poor in this; so long as they count themselves among the saved, they are quite content with the system that deals damnation to others. Humility and self-esteem grow side by side in their character.

The Grent Secret of Life.-At the recent convention of the British Association at Nottingham, England, where, during the past year, the world's progress in all branches of science has been epitomized, the principal discussion was on the subject of the world's pursuit of the great secret of life. The address of Professor Sanderson, the President of the Association, was devoted chiefly to that topic. He deliberately destroys the work and conclusions of the investigators of the past few years. For sometime it has been asserted that the mystery was on the eve of solution. The discovery of the cellular principle of all life led to the conclusion that the secret itself was about to he disclosed. Eminent biologists have asserted in recent years that a chemist would soon be able to compose the necessary parts and conditions of living things in the laboratory, and create life. If successful, the mechanical theory of life would stand proven. Professor Sanderson said: "The process of lymphatic absorption is, in great measure, due to the specific energy of cells," which had hitherto been regarded as dependent on "purely mechanical causes," and, " in the various processes of secretion, the principal part is not as supposed, attributable to liquid diffusion, but to the same agency." The phrase, "the specific energy of cells," takes the place of the mysterious "vital principle" of the alchemist of the middle ages. Still, he does not discourage the unflagging pursuit of the secrets of nature.

A Portrait of Ben Franklin. - This is the truthful sketch that Prof. Goldwin Smith makes of our shrewd, wise and philosophic colouial statesman, Benjamin Franklin, in his new book called a "Political History of the United States." Coming from an Englishman, it is not so bad: " He cannot be said to have been an offspring of theocracy, inasmuch as he was a latitudinarian in religion. But he was an offspring of New England Puritanism grown mellow. His commercial shrewdness, his practical inventiveness, his fundamental integrity, his public spirit, his passion for improvement, were native to his community in the phase which it had now reached, no less than were his ' Poor Richard' philosophy of life, and the absence in him of anything spiritual or romantic. He it was that, in his boyhood, suggested to his father that much time might be saved by saying grace over the whole barrel of red herrings [cabbage pickle?]. He leads up the mighty army of American inventors. At the same time, though no revolutionist by nature, he was the destined harbinger of the Revolution. He had been the first projector of a general union of the colonies. His figure marks the transition to the revolutionary and national period from that of the Puritan commonwealth."

Technical-but Significant!-In "diagnosing" the present condition of a once prominent athlete, the New York Medical Journal recently said (in the somewhat stilted language of the M. D.s): "By the longcontinued alcoholic-soaking to which his tissues have been subjected, the connective tissue elements have become hypertrophied, the increased growth causing atrophy of the muscular fibrillæ. The magnificent deminished, until he again exemplifies the aged simile of the oak of fair appearance, but rotten at the heart." How much like the real condition of many of the truly Orthodox religious systems which the past has handed

Use No Disguise.-All avenues by which truth may reach humanity are welcomed by Spiritualists. It is not in accordance with the teachings of a Spiritual Philosophy to refuse fellowship with people who are sincere, because their methods may differ slightly from our own. While they have no sympathy with vandalism, and cannot affiliate with pessimism and negativism, because they reveal nothing, they are gladly in perfect accord with every attempt to add to man's knowledge of his real nature, to direct attention to the soul, however feebly or remotely. They give ject the search for an unfound soul. But not one of us should disguise any portion of the knowledge that is ours because our neighbors do not yet possess it.

Prof. Carlyle Petersilea, the celebrated Boston musician, after a term of labor in London, Eng., has returned to America and established his music school at 209 South Broadway, Los Angeles, Cal. Residents of that city, having aspirations for musical culture, now have a rare opportunity before them which they should not fail to improve.

The late "BEN. WADE," a firm Spiritualist, a Senator in Congress from Ohio, said to us, when we met him in Washington years ago, that he was a constant reader of the BANNER or Light, and considered it the best exponent of the Spiritual Philosophy extant.

We learn that the First Society of Spiritualists of Washington, D. C., will open its lecture season Oct. 1st-Moses Hull being the speaker for the month.

An answer on our sixth page to a question propounded by a correspondent, admirably sets forth the aim and object of our Message Department.

We have received, and return due thanks for, a fine photographic likeness of Mrs. H. S. Lake—who is the settled speaker for the Cleveland, O., Spiritual Alliance.

In reference to an article in the last issue of THE BANNER, Messrs. Editors, on Chinese Spiritualism, I would add further information upon the subject. I remember having read many years ago in the Annals of the Jesuits an incident related therein by a Roman Catholic missionary, who had been an eye witness to a wonderful exhibition of spirit-power that took place in a small village in China. Two junks, it seems, were drawn ashore, each to two neighboring and rival villages, when they were completely lifted in the air and transported quite a distance inland. The said missionary attributed the phenomena as "the work of the devil" when questioned upon the

NEWSY NOTES AND PITHY POINTS.

TO MY HORSE.

Gee where she stands beneath the noonday glare, Embossed with veins which stamp her thoroughbred, While from her coat an ebon sheen is shed, Which makes a mirror of her sliken hair. Mark how her back is gently curved to where The arched neck outlines the swan-like head, And how the nose is tipped with nostrils red, As though, somehow, two popples had grown there. Oh! ye who marvel at the works of men, And wonder at the cunning of their hands, Whose skill can make the very stone discourse, Pause for a space before this beast, and then Give it the bow of reverence it commands:

God's masterwork of form, a perfect horse!

—A. L. Donaldson, in Our Animal Friends.

Lyman C. Downs, after being a wanderer over the face of the earth for about forty years, has returned to his old home at Merrimac, Mass., and finds a deposit still to his credit in the Amesbury Savings Bank.

John Madden of Cottonwood Falls, Kan., writes for the Topeka Advocate an admirable article on so-called paternalism in government. He concludes: "Under the paternalistic or nationalistic system of government the farmer, the laborer, the mechanic, the rairoad man, the miner, the inventor, and, in fact, all classes who represent honest toil and legitimate effort, would receive protection and government would take on the greatness of its people."—New Nation.

The captious, the persecuting spirit is dying out in the present-day thinkers, generally, and so, too, is the supercilious ignorance that proudly denies unknown

A GOOD REASON.—"Ho! You say your prayers every night and morning, do you?" jeered the bad little boy. "Yes, and so would you if you had to do it or take a lickin," replied the good little boy, firmly.—

A man said to be seventy five years old has entered as a student at Princeton College. He had all his life been imbued with a desire to have a college education, and a legacy has at last placed him in a position to obtain one. His persistency is admirable, and at the same time pathetic, remarks a daily contemporary.

The discovery of dinmonds in the Maine woods suggests that some of the summer visitors have left a pack of playing cards behind them down there.—Ex.

One day's record:

- 1-Phila. Mint robbed of \$134,000.
- 2-World's Fair robbed of \$108,000.
- 3-Calumet & Hecla robbed of \$70,000. 4-West Side Bank, New York, robbed of \$25,000.
- 5-J. O. Jackson, Medford, robbed of \$4,000.
- The criminals feel hard times, but they feel them differently from honest men.
 - I saw her at the village pump
 - Beside the broken wall; I heard the handle creak and thump,

 - I neard the name creak and thump,
 I saw the water fall.
 She placed the pall upon her head,
 And as she passed me by,
 "I've just been milking, sir," she said,
 And winked the other eye.

Mr. Colby, of the BANNER OF LIGHT, who has grat ified the intelligent believers in Spiritualism by the employment of brains in his mediumistic department, hints at something equally good yet to come, says a contemporary.

The Fitchburg Railroad's annual \$2.00 excursion from Boston, through the Deerfield Valley and Hoosac Tunnel, is announced for Saturday, Sept. 30th, 1893.

The tickets will be on sale at the Hoosac Tunnel Route Ticket Office, 250 Washington street, also at the Fitchburg Railroad Dépôt on Causeway street,

The Roosalka-a Russian man-of-war-was lost on or about Sept. 23d in the Gulf of Finland. She had on board twelve officers and one hundred and sixty-six men, all of whom are believed to have been lost.

The rapid sale of The Cosmopolitan (6th Avenue and 11th street, New York) for September necessitated the publication of a second edition, bringing the total edition up to two hundred and eleven thousand copies. In this unexcelled number the World's Fair is treated comprehensively by twelve different writers of distinction, among them our only Ex President, and Walter Besant, the famous English writer. The illustrations-(nearly one hundred, including eleven full-page gems) -are exquisitely finished, and the typographical work is excellent. It is a valuable guide book of the

Street cars are to be run in Toronto on Sundays even the church-goers there, yielding their ancient objections to the broader and better spirit of the times, favor the new movement as a locomotive necessity.

Keep your eye on the compass
If the sea runs high,
And the ocean's inky billows
Mork the blackness of the sky;
When beating up against the winds
So pitliess and strong,
Keep your eye on Truth's compass,
And

You Can't Go Wrong.

Forty thousand paid admissions at the World's Fair would have been considered a pretty good week-day record during May, or even in the first days of June, yet that figure was reached Sunday before last with no special attractions to draw visitors to Jackson Park. The Pair will positively close Oct. 31st-so hurry up. all ye who purpose to attend.

The Banner of Light is the exponent of the Spiritual Philosophy of the nineteenth century. In its seventy first volume; \$2.50 a year, weekly, and an eight page paper. Colby & Rich, 9 Bosworth street, Boston, Mass. Luther Colby, editor. John W. Day, assistant editor. Message department, correspondence department, literary and original departments. Banner of Light Bookstore, containing all the progressive, liberal and theosophical literature of the present day, connected with the office. Orders by mail or express solicited and promptly attended to. Books, pamphlets and tracts published on liberal terms.—Notes and Queries, Manchester, N. H.

Plymouth Church, Brooklyn, is again boiling over with scandal.

> THE BANNER OF LIGHT. Unfurl the GLORIOUS BANNER! Let it float in every breeze, Drinking aroma of the flowers And incense of the trees:

Waiting blessings from the heavens, Teaching mortals the right way, That the philosophy it inculcates Has come down to earth to stay!

MRS. THAXTER. Rev. Edward Everett Hale of Boston recently delivered to a large congregation in Chicago a sermon hardly calculated to please the religious press of this country, which, he pointed out, is too much given over to religiosity. The so-called religious publications of to day, he said, are full of details of church work, but they lack the truth and comfort that a man yearns for in times of need.

The Diary of the secretary of Rear-Admiral Sir George Cockburn of the ship Northumberland, which bore Napoleon into exile at St. Helena, is to be printed from the original manuscript, hitherto unpublished. in the October Century. Not only the daily life of the ex-Emperor on board ship, but many important conversations with the admiral are here reported in full. In talking one day of Waterloo, Napoleon said that he attributed his defeat to disaffected officers in the French army. Had it been daylight an hour longer, he said, he was positive the result would have been different. "He further said that had he been able. when the alarm and confusion first took place, to have placed himself in a conspicuous position in front, it would have insured the rallying of all the troops around him; but as it was, treachery and darkness combined rendered his ruin inevitable."

Sept. 23d the business part of Machiasport, Me., was destroyed by fire-loss about \$26,000; insurance, \$11,000.

The school children will help make one of the loveliest pictures of the World's Fair Chicago day, Oct. oth. They are to represent the States and principal cities of this country.

MEETINGS IN MASSACHUSETTS.

T.ymm .- At Cadet Ifall the afternoon services Sunday, Sept. 24th, opened with a song by Mrs. G. D. Merrill and Mr. Kelty; invocation by Dr. F. H. Roscoe (Provillence, R. I.); song; Dr. Roscoe read a poem, "Onward Bound," and a song followed. Dr. Roscoe then took the subject for his lecture from First Corinthians, xii: 1-0-10-11, and his soul-stirring remarks were intensely interesting, calling forth well-merited applause. At the close, after another song, Dr. Roscoe gave a large number of tests and communications from spirit-friends, all recognized. Mr. W. B. H. Spencer, who sat on the platform during the services sketching, then gave the results of his work to those for whom they were intended, and the large number were recognized by others beside those who received them.

In the evening the hall was packed to its utmost capacity. Services opened with a song by Mrs. Johnson, Mrs. Merrill and Mr. Kolty, followed by an invocation by Dr. Roscoe. In his lecture Dr. Roscoe paid tribute to the work of the great mediums of the past and present, and spoke eloquently of the spiritual power which is upiliting and enlightening the world. The speaker then gave a large number of tests, mes sages and readings, all correct, after which Mr. Spencer then gave his wonderful sketches of spirit-forms as they appeared to his clairvoyant vision—all recognized.

Next Sunday the Children's Progressive Lyceum of coe (Providence, R. I.); song; Dr. Roscoe read a

nized.

Next Sunday the Children's Progressive Lyceum of Boston will give a grand entertainment, assisted by Dr. Arthur Hodges and other good test mediums, afternoon and evening.

T. H. B. JAMES. 88 So. Common street.

Haverhill and Bradford .- It was the good fortune of the Spiritual Union meeting in Brittan Hall to listen to an exposition of the principles of Spiritualism in two inspirational lectures by Mrs. Clara H. Banks, who opened in the afternoon the lecture course for '93 and '94. Her theme was "The New Era of for '93 and '94. Her theme was "The New Era of Modern Spiritualism"; in the evening she dwelt upon the features of a true spiritual life. Her discourses were excellent. vere excellent. Mrs. Banks is to speak here again next Sunday. E. P. H.

Worcester .- Mr. Oscar A. Edgerly closed his engagement with our Society Sept. 24th, his efforts throughout being eminently earnest and replete with spiritual aspiration.

Oct. 1st C. Fannie Allyn will be our speaker.

The Woman's Auxiliary will hold its Fair on Nov.
9th and 10th, at 560 Main street. Contributions solicited.

Geougla D. Fuller, Cor. See'y. 7 Mason street.

New Bedford .- The First Spiritualist Society will open its meetings for the season of 1893-94 on Sunday, Oct. 1st, at 2:30 and 7 P. M., in Knights of Pythia

Waltham .- Mr. and Mrs. Atherton gave lecture and tests last Sunday. Next Sunday, at 7 P. M., Mr. and Mrs. Trask of Everett will occupy the platform. EVERETT.—Meetings are being held in Society Hall every Thursday at 7:30; good mediums will take part; vocal and other music will be by Miss Locke. Mr. and Mrs. F. Atherton (7 Atherton street, East Saugus,) conduct both these meetings.

Lawrence.-The meeting of the First Spiritual Society will be opened at Academy Hall, Saunders Block, 246 Essex street, Oct. 1st, 1893, by Dr. F. H Roscoe. Providence, R. I. The society has engaged some of the best speakers for the coming season, which it hopes will be appreciated.
S. A. STOWELL, Treas.

Cummington.-On Sunday, Sept. 10th, Mrs. Clara H. Banks gave us one of her stirring addresses, and will speak for us again Oct. 8th, closing our meetings for the season. Mrs. Dillingham Storrs spent a week with us in June, doing a good work.

FLORENCE SAMPSON.

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

The post-office address of Mrs. Kate R. Stiles for the months of October and November will be 71 Pearl street, Charlestown, Mass. Parties desiring her ser-vices for dates in December and January can address

Mr. John William Fletcher will lecture in Conservaory Hall, Brooklyn, N. Y., Sunday evenings, October, December and March. He has returned to his New York office, 268 West 43d street.

Theodore F. Price, after an extended visit to the Psychical Congress (to which he was a delegate from the New York Society), and the World's Fair, has returned to New York, to his permanent address, 320 East 14th street, where he is ready to respond to calls of control or control of the security of the second of societies requiring his services as a lecturer, so writes a correspondent, who adds: "Mr. Price is very busy preparing a volume of poems for the press." Edgar W. Emerson has the last two Sundays of Oc-

dress him at his home, 240 Lowell street, Manchester, N. H. Mrs. A. E. Cunningham will speak and give tests in Lawrence, Mass., Oct. 8th and Dec. 17th; Fitchbury, Nov. 12th, Jan. 14th and Feb. 4th, 1894. Will be pleased to make engagements for open dates. Ad dress, 247 Columbus Avenue, Suite 8, Boston, Mass. Dr. G. C. Beckwith Ewell commences his engage ment in Baltimore, Md., Oct. 1st, and would like to

ment in Baltimore, Md., Oct. 1st, and would like to make week-day or evening engagements in the victuity.

Mr. J. Frank Baxter has been working with grand success through the month of September in the State of Maine, speaking nearly every evening or day, among other places in Etna. Waterville, Fairfield, Bangor, Belfast, Stockton, Liberty and Lewiston. On next Sunday, Oct. 1st, he will give his closing lectures in that State for the season in Bangor City Hail, afternoon and evening. Sundays, Oct. 8th, 15th and 22d, he will lecture for the Ethical Spiritualist Society in New York City; Sunday, Oct. 20th, in Lynn; and the Sundays of November in Washington, D. C. For week evenings address him 181 Wainut street, Chelsea, Mass.

sea, Mass.

We received a pleasant call, on Monday, Sept. 25th, from Oscar A. Edgerly, who, after a fifteen months' term of continued labor in the West, has devoted a short time to his home section of labor. Last Sunday he spoke in Worcester, Mass.; he goes next to New Bedford for the month of October; he is engaged in Dayton, O., for November; Baitimore, Md., for December; Buffalo, N. Y., for Jan., '94; Minneapolis, Minn., February; Watertown, N. Y., March. His time is secured in advance till Aug., '94.

Lamps.

As evenings lengthen, The sale of lamps strengthens.

And as the modern lamp is better to read by than gas, fine lamps have become an important factor of interior decorations in the home.

In our LAMP DEPARTMENT (gallery floor) will be seen all grades, from the low cost, the moderate cost and the most expensive.

Also Parisian Silk Shades of new outlines and tints, largest variety to choose from and lowest values guaranteed.

In our GLASS DEPARTMENT will be seen the new Vienna Glass Pieces, just landed; also new Cut Crystal Table Glass.

In our DINNER SET DEPARTMENT will be seen new shapes and decorations-more than fifty stock patterns to choose from, all grades from the low cost set at \$8 up through the medium cost and the very expensive decorations. Our stock patterns can be always readily matched. ART POTTERY ROOMS have many novelties recently landed, adapted to wedding

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One Price, marked in plain figures, and we are not undersold if we know it.

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22 | 23 | 24 | 25 | 26 | 27 | 28 29 30 31

1893

PLAIN WORDS.

BY "LACONIC."

There is hell on earth! 'T is the "second birth "! When Good shall bear full sway. Through revolution And evolution. Will come the natal day!

1 1 1 Human nature is exceedingly frail. It should at once be put under ball.

The love of money is the foundation of all earthly organizations, under whatever name they may be known, and hence I see all kinds of schemes set afloat by unscrupulous individuals to muict the credu lous in the varied walks of life, including every variety of religious worship; yet that there are honest men and women in all religious organizations is undoubtedly true. But I advise good and true Spiritualists to weigh well the plans now on the tapls, to aggrandize the few at the expense of the many, however specious the promises may be, before investing their means therein.

The Veteran Spiritualists' Union.

To the Editors of the Banner of Light: Since our last report there has been paid into our special relief fund the sum of one hundred and fiftysix dollars, to be paid to Mr. N. T. E., a veteran living in New Orleans; he will receive twelve monthly in stallments of thirteen dollars each.

stallments of thirteen dollars each.

The next public monthly meeting of the Veteran Spiritualists' Union will be held Tuesday, Oct. 3d, at 7:30 P. M., at the residence of Mrs. M. A. Pope, 375 Columbus Avenue. She is one of our active workers, and kindly offers us the free use of her spacious parlors. At this meeting arrangements will be made for a public hall for future meetings, and due notice will be given in the BANNER OF LIGHT.

Messrs. Colby & Rich have greatly assisted us in carrying on our work by giving the Veteran Spiritualists' Union the free use of their 'hall, with heat and light, for over two years, and the thanks of our Union are due to them. We have been chabled to do further charitable work because of their great liberality to us in free rent, notices, etc. WML, H. BANKS, Clerk. No. 77 State street, Boston. in free rent, notices, etc.
No. 77 State street, Boston.

Camp Progress, Mass.

The Lynn and Salem North Shore Association closed its grove meetings to-day at "Camp Progress" after having a very successful season. Those who took part in the exercises were: Dr. Allen, Mrs. N. J. Willis Dr. Fernald, Dr. Furbush, Mr. Haskell, Mr. Burnham The Salem Society opens its meetings Sunday, Oct. 1st, in Cate's Hall, on Washington street; there is to be a conference meeting in the atternious, and a conference meeting in the atternion in the evening.

MRS. N. H. GARDINER, Sec'y. Salem, Mass., Sept. 24th. 1893.

RE It is refreshing and pleasing, after a spell of long hot days, to enter once more such a materializing séance-room as that of Mrs. Martin, 55 Rutland street, Boston, where spirits are able to appear, two and three at a time, fully formed, and speak so well-to see them issuing from behind your chair, close to the wall, from the middle of the room and away from a sofa at the end of the parlor. H. LACROIX.

Read the card of that excellent and veteran psychometrist, Mrs. A. B. Severance of White Water, Wis., on our seventh page. We can testify personally to the verity of her medial gifts.

In no feature of interior home decoration has there been greater progress made than in lamps, not only in looks, but in scientific burners. Jones, McDuffee & Stratton have an extensive department devoted to lamps in their seven floors of crockery and glassware.

World's Fair.

World's Fair.

Now that the World's Fair has opened, hardly a day passes without receiving one or more letters relative to some detail of the travel between Boston and the West—Chicago in particular.

From indications it seems as if all the roads will be taxed to their utmost to accommodate those who wish to go to the World's Fair. To reply to all these letters separately is out of the question, and the utmost we can do is to put our readers upon their inquiry, each one judging for himself. Never has the railroad interest been in better condition, than it is to day. More and better railroad accommodations, in charge of men who have passed their life in the railroad business, are now offered to the traveling public than ever before.

ness, are now offered to the traveling public than ever before.

In this article we wish to call the attention of our readers to the Fitchburg Railkoad, whose well equipped trains have made a record for safety and comfort, of which it is justly proud.

It has always been the aim and object of the officers of this line to give perfect satisfaction, and that they have done so is proven by the fact that their list of permanent customers has been streadily and continually increasing ever since its organization.

The regular connections of this line with railroads at each end have much to do with its popularity. Thousands of our readers will visit the World's Fair; many of them will likely join some one of the many Excursions leaving Boston, but a large number will prefer to take the trip independently, and to such we can recommend the Fitchburg or Hoosac Tunnel Route, via West Shore and Nickel Plate Line or via Erie and Lake Chautanqua Line. No line has furnished us with better facilities for speedy, safe and economical transportation of passengers than this, and none are more worthy of patronage from the public.

Their Excursion rates to the World's Fair in Chica-

public.
Their Excursion rates to the World's Fair in Chica-

Their Excursion rates to the World's Fair in Chicago are as low as any line, and as the road passes through a beautiful country they offer many inducements which other lines cannot. They leave the Fitchburg Railroad Station, running over the Hoosac Tunnel Route, and run Palace Sleeping Cars through from Boston to Chicago, via Niauara Falls.

The accommodations which this line has given its patrons in the past have gained for it the confidence of the traveling public, and caused a steady increase in Western travel. There is not a doubt but that the road will be taxed to its utmost to accommodate its World's Fair patronage, in connection with its large Northern and Northwestern travel. This road has always done a large business, and is a popular one for always done a large business, and is a popular one for those visiting the Lake Champiain region, Adiron-dacks, Saratoga, Vermont, Northern New York and

Canada.

In connection with the Central Vermont and Delaware and Hudson Raliroads, it runs through a beautiful and picturesque section of the country, which includes the Green Hills of Vermont, Lake Champlain, Lake Goorge and the Adirondack Mountains. It is also the popular route between Boston and Montreal and all Canadian points.

Subscribers' Notice. The date of the expiration of every subscription to

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

Copies of Banner for Circulation. We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover

COLBY & RICH.

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Have just published in a neat volume the choice and instructive Story,

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL,

By PROF. CARLYLE PETERSILEA.

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

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

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

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

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

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

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additional information by its nerusal. It is for sale at the Banner of Light Book-

store. Price \$1.25, postage 12 cents.

For Sale at this Office: THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, Scents.

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THE TRUTH-SEEKER. Published weekly in New York. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.
THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
NEW THOUGHT. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Price 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE PHOGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.
THE SOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

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Clairvoyant Examinations Free. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose look of hair, stamp, name and age, for a written diagnosis of your condition.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., will act as agent in Eng-land for the BANNER OF LIGHT and the publi-cations of Colby & Rich. James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby

& Rich.

To Fereign Subscribers the subscription price of the BANNER OF LIGHT is \$8.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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

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FREE TO THE SICK AND APPLICTED. Send 3 two-cont stamps, age, sex, handwriting and leading symptom. You will receive a correct diagnosis of your disease by Psychometric-Clairvoyant power free, and how to effect a cure. DR. E. A. READ, Box 133, San José, California.

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FULL directions for its development, 25c. and stamp. R. A. FULLER, Box 328, Brockton, Mass. Sept. 30. ASTROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston. Mass.

A STROLOGY.—Would You Know the A Future? Accurate descriptions, importance banges, and advice free. Send date and hour of birth, with stamp. No callers.

P. TOMLINSON,
Sept. 30. lw* 67 Revers street. Roston 67 Revere street, Boston

CLAIRVOYANT Diagnosis free. Send lock of patient's hair, one leading symptom, age, sex and three 2 cent stamps. Hours I to 7 r. m. DR. CARPENTER. 80 Berkeley street, Boston, Mass. lw* 8ept. 30.

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Positive Cure for PNEUMONIA and all Local Inflammations. PREPARED expressly for DR. J. A. SHELHA-MER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 23 cents per box, possage free.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles.

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SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly.subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

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The title explains its general object—that of tracing the sered names, symbols and doctrines of the different re-The title explains its general object—that of tracing its sacred names, symbols and doctrines of the different religious systems that have arisen in Asia and Europe to the "sun" or "dawn" mythes of the primitive Aryans. But it has a more particular aim, which is to show that in all times and in all lands where they have settled, or to which influence of their religious ideas have penetrated, the indo-Germanic peoples have been the worshipers of. "a crucified Savior," and reckoned "the sign of the Oross" among their religious symbols; and that Ohristianity and the attributes and actions of its Founder are but repetitions, in a transmuted and developed form, of the beliefs and traditions of Buddhiam and other earlier religions.

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Message Department.

Fir The Messages published from week to week from prearnated individuals under the above heading are here-after to be given in private, and reported as per dates—as our Public Circle-Room has been permanently closed.

our Public Circle-Ricom has been permanently closed.

The Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this omce by mail or left at our Counting-Room for answer.

The It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the charactristics of their earthly lives—whether of good or evitithat those who pass from the mundane sphere in an undersloped condition, eventually progress to a higher state of existence. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

The It is our carnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication.

Letters of inquiry in regard to this Department and the content of the property of the spirit friends will be partment.

by informing the undersigned of the fact for publication.

Letters of inquiry in regard to this Department chould be addressed exclusively to COLBY & RICH.

Questions Answered and Spirit Messages HIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held May 5th, 1893.

Spirit Invocation. Infinite Spirit, we join in the sentiment of the beautiful song, and give thanks unto thee that the glorious gates of nortal life are ajar, and that through them the angels of harmony and peace and tender love may return to mourn ing, discouraged hearts on earth, bearing to them ministra-tions and comfort and instruction from the world of souls. We praise thee that there is a highway of communication between this world of sense and matter and that which is spiritual, and that human intelligences with perceptions that are clear, and with understanding that can grasp and retain knowledge of eternal things, may return with uplifting strength and influence for those who need these minis

Oh! thou Supreme Spirit, lend unto us this hour something of thy great influence and strength that we may feel our-selves baptized in spiritual light and uplifted by a new power such as we have not before understood. Send unto us a band of those good spirits who can communicate with instructive word and bestow a helpful magnetic atmosphere upon those who require it at this time. We welcome all who come, whether of high or low degree, of exalted position or of humble station, for we feel that all are thy chil dren, and that each one may, perchance, give something that will be helpful or of use to humanity. We desire to extend to all a sympathetic atmosphere that will be of good cheer to them, for those who come from the other world are anxious to receive from their mortal friends a kindly greeting that they may be encouraged and strengthened in

We give praise unto thee for all the blessings of life-fer the sunshine and for the shadow, for the day of adversity as well as for the hour of prosperity, for the hard up-bill climbing and striving as well as for the pathways of fra-grance and of ease, knowing that all these are for the best good of humanity, that they draw out the higher powers stimulate the energies, and thus bring to the human soul an unfoldment and growth which will be for its lasting

QUESTION AND ANSWER.

CONTROLLING SPIRIT .- Mr. Chairman, you

may present whatever questions you have QUES.—[By Wm. A. Brueck, Oakland, Cal.] Pardon the persistency of a Banner subscriber. I am going to make it my business hereafter to inquire about communicating spirits, of their re-I am going to make it my business hereafter to inquire about communicating spirits, of their relations—even if it is for my own satisfaction only—and I have made a list for that purpose. The Controlling Spirit said in the Banner of April 16th, page six, that the reason why spirits fail to give details (especially references) is their inability to sufficiently control the medium. The general say is: "I have friends there and there," but why don't they give references to enable others to inquire about them and ascertain the correctness of the messages? If the spirits are unable to do this, why does not the Controlling Spirit do this for them? I respectfully suggest to consult the Controlling Spirit about this matter. For the sake of truth the controlling and communicating spirits ought to be willing to help every one to investigate these matters. I have made this suggestion several times, and if my suggestion is unheeded—even if it makes me expenses—I shall find out the truth or otherwise for myself. In the investigation of these spiritual matters I said "A," and I am determined to say "Z," or, in other words, sift the thing to the bottom. No discourtesy is inlended by this letter.

Ans.—Mr. Chairman, the Banner of Light establishment has for more than thirt five

ANS.—Mr. Chairman, the BANNER OF LIGHT establishment has, for more than thirty-five years, maintained an open platform and Circle-Room free to the public on both sides of life, and during all that time the publishers of this journal have printed week after week the messages that have been given through their various mediums power dreading investigation or convenience. mediums, never dreading investigation or scrutiny of any kind in relation to this Circle-Room or the matter obtained through the in-

Many individuals on earth have undertaken Many individuals on earth have undertaken to investigate the claims made by returning spirits at this place, and many thousands of verifications of the messages given have been recorded in the history of the BANNER OF LIGHT establishment. Some individuals who have started out with the avowed purpose and desire of proving the communications received at the BANNER OF LIGHT Circle to be the result of fraudlent practices on the part of the result. of fraudulent practices on the part of the medi-ums and of the proprietors of this paper, have been forced to conclude that a truly spiritual work has been and is taking place at this office.

We do not desire your correspondent, Mr. Chairman, to feel that he is hampered or hindered in any way whatever in regard to seeking for verifications of the messages which are given at our Circle. Indeed, we would be very pleased to assist him in his work.

pleased to assist him in his work.

Many spirits are constantly coming here who claim to be former residents of special towns and villages, not to speak of those from your large cities in various parts of this country. A courteous note of inquiry sent to the town clerk or postmaster of the place given by the communicating spirit as his former home, concerning the individual whose name appears in the Message Department of the Banner of Light, will in pipe case out of ten call forth LIGHT, will, in nine cases out of ten, call forth a response, and the gentleman can easily ascertain through such means whether those par-ties claiming to come from spirit-life, to have lived in such a place, and to have been engaged in such a line of business, commerce, trade or profession, really did live in such a manner and

at such a time as they assert.

We know that it is very difficult for mortals

We know that it is very difficult for mortals to understand the varying conditions with which spirits have to comply in order to intelligently communicate through mediumistic agencies with their friends on this side of life. They cannot, perhaps, understand how delicate a matter it is for a foreign intelligence to handle a brain with which he is not familiar, and to impress upon it the various hard and arbitrary facts which, no doubt, he desires to give, and which mortals would be pleased to receive. As we have said before, hundreds of spirits come to this Circle who are unable to impress the medium's brain with those facts concerning their former life in the body which are necessary for their identification. Those who do come do the best they can. Many times they have those facts which they wish to convey clearly in mind before they enter the atmosphere of our instrument. Some of these intelligences more than please themselves with what they accomplish, while others are disheartened and disappointed, because, just as they are about to apply their thought and willpower to the medium's brain in order to subject it to their own dise, they seem to lose the thread of their thought, and fail to accomplish their purpose.

Thus many spirits, after, perhaps, the lapse

plish their purpose.

Thus many spirits, after, perhaps, the lapse Thus many spirits, after, perhaps, the lapse of a year, come to us in our Circle and say: "I gave a message a long time ago, but I did not state all that I wished; the very points that I desired to mention slipped from me. I desire another opportunity that I may finish my errand." But perhaps the opportunity does not come. The medium may not be in a proper condition for their control, and beside they have no right to attempt to make them. they have no right to attempt to make themselves heard in advance of those who are awaiting their turn; therefore they must wait for favorable conditions in every way before they can manifest again.

If the gentleman who corresponds with you, or any other friend who desires to seek and know the truth concerning spirit communication, and especially concerning the work car-

spirits as well as mortals who approach this sanctum.

Many times a spirit may be able, in communicating through a trance-medium, to impress his identity so strongly upon the message given that it would not require the name of that spirit or the names of his friends on earth to prove him to be the individual he claims he is; and again a spirit may come purporting to be a certain person, but the characteristics of that individual may not be very marked in the message given, and his name or the names of his friends on earth are of little weight in the line of bringing conviction to investigating minds.

Now, Mr. Chairman, I may speak in my own person, as John Pierpont of the spirit-world, who has communicated and controlled at these Circles for nearly fourteen years, and say that,

who has communicated and controlled at these Circles for nearly fourteen years, and say that, although this medium never saw me while I lived on earth (for she must have been a little child when I passed away), I do not fear to meet any friend who knew me well and intimately during my earthly sojourn here. Indeed, I have, through her organism, met and conversed with dear personal friends of the past, and I have yet to find one who has denied my identity or questioned it. So I feel that what is the case with me may be the case with other spirits who communicate through your trance-mediums when they are enabled your trance-mediums when they are enabled to take full possession and to subject the facul-

ties and powers of their instrument to their own will and use.

The spirit-world has opened this Message De-partment, through which many of its denizens may appear to comfort their earthly friends, and we believe that it will open other channels of communication of a like nature, as, indeed, it has done in other localities, that the work may proceed with the utmost dispatch and utility. When this medium has been withdrawn, others When this medium has been withdrawn, others will appear most certainly to take her place and do the work, for the spirit world will find its instruments, and employ them as best it can. I shall feel happy, Mr. Chairman, to continue my work with this medium in various ways, as I have done in the past, wherever she may be, and whenever I can control another brain to make myself manifest for useful work on earth, I shall be most thankful so to do.

I say to the good friend: We hope you will sift this matter to the bottom, and find out the truth of the assertions made by returning

truth of the assertions made by returning spirits who visit this Circle-Room, but remem-ber we do not claim to be infallible. Mistakes are made by mortals in every department of life, and often mistakes are made through carelife, and often mistakes are made through carelessness in very important affairs. You cannot wonder, then, that a spirit coming back full of eager desire to fulfill some important mission, or to send a word to some friend, may sometimes make a mistake, or fail to give all that might be required of him. Make due allowance for this, good friend, and continue your investigations, for we believe you will be rewarded by finding a sufficiency of evidence to prove that spirit-life is open and free to all, that communication between the two worlds is an established fact, and that the long record of communications given in the history of the of communications given in the history of the BANNER OF LIGHT Circle can be verified according to the lines of truth and right.

INDIVIDUAL MESSAGES.

Gen. Irwin McDowell.

[To the Chairman:] Good afternoon, my dear sir. I hope I do not atrude? [Not at all.] I feel grateful for this opportunity of reaching out in thought to the good friends and former comrades and associates who still dwell along the earthly shores, and who I know remember me with something of good fellowship and me with something of good fellowship and friendly regard.

It is about eight years since I answered the

It is about eight years since I answered the last call and went on to the spirit-life to find reunions there and very pleasant companionship and conditions. Not that everything has been easy for me, not but what every victory in spirit-life as well as on earth must be gained by striving and even conflict, but it is conquest of self that tells in the higher life, and when one gat into the way of taking next in which one gets into the way of taking part in such a conflict he rather enjoys it, for every little triumph is so much added to his laurels.

pleasant recollections of friends in San Francisco. I was well known there, and I am of the mind that my friends will respond to any question concerning my career in that city, not only as connected with the Park, but with other matters of a more private character. If they accept my message I shall know I am not forgotten, for I shall sense their thoughts.

I have friends, and very dear ones, too, I feel, in New York City, and I send out greetings to them. I would like to give them private communications in their own home, and it would be of lasting benefit to me could I do so. My dear companion, Helen B. McDowell, who has joined me on the spirit-side since I went from earth is very apprious to come who has joined me on the spirit-side since I went from earth, is very anxious to come quietly in the old circle and give something from her own heart-history. We send love, and also do we send pleasant thoughts to Troy of associations there which perhaps do not concern us now particularly, but which have a power to draw our minds in that direction when we come in contact with mortal life.

You may call me, sir, Gen. Irwin McDowell.

Mary Conley.

I don't know much of Boston because I have n't been acquainted here, and when I come back from spirit-life around these places I don't see very much of what is going on. I used to know North Adams pretty well, and I have friends there now. They are common working people, and I was only a working-girl myself, but I think they may be just as interested in these things that you call spiritual, if they can only know about them, as they would be if they were better educated and had more worldly goods.

be if they were better educated and had more worldly goods.

I left a mother on this side of life, and a sister and many friends. I have tried to come back and tell them of this life in the spiritworld, of its good conditions and how pleasant it seemed to me after the work and the wear and tear of this earth-life.

I grew weak here; it seemed as if my lungs would never stop aching, and 1 got so tired of everything that I was happy when I found myself out of the body and in a place where I could feel strong and rested. I tried to let those here know about it, for I did n't want them to feel bad, and I found I could almost whisper to her, but she did n't seem to understand. I know she is a medium, and if she would only try to learn of these things, she would only try to learn of these things, and sit so we could come from the other life, it would be so good for us and for her, for it would make her life pleasanter and happier in

would make her life pleasanter and happier in a good many ways.

My name is Mary Conley, and I was an humble working girl. I don't work in the same way I did here, but I keep busy. I have many things to do, and I enjoy doing them because they seem to give me more and more strength as the years go by as the years go,by.

William B. Harris.

William B. Harris.

[To the Chairman:] You don't object to an old man's coming, sir? [Not at all.] Well, I don't know as I'm really an old man now. I was considered along in years when I slipped out of the body, but that was the shell, that was what grew old and tired, if I may so express myself, while I seem to have grown young again in the spirit world. I did keep pretty young, Mr. Chairman. I didn't feel myself growing old as some do. I think I always had a streak of youth inside of me that kept mewell, perhaps I shall be pardoned if I say cheerful.

I had friends here, and I have them now. I

ried on at the Banneh of Light Circle, will take up this system of inquiry, we shall be very much pleased:

We have no fear of the results. We have such an accumulation of evidence and testimony, from disinterested parties (many of them strangers) all over the country, of the great value and accuracy of this work that we feel it is in the hands of good spirits and of the Supreme Intelligence.

The Banneh of Light band use their medium as best they can, and also allow such spirits as can communicate to do so according to their own will and desire. We do not, nor should we, attempt to coërce these freewill agents in any degree, only we require that order and harmony shall be maintained by spirits as well as mortals who approach this sanctum.

Many times a spirit may be able, in communicating through a trance-medium, to impress his identity so strongly upon the message given that it would not require the name of that spirit or the names of his friends on earth to prove him to be the individual he claims he is; and again a spirit may come purporting to be a certain person, but the characteristics of that alism is a grand, good many friends among the soldier boys, and I loved the boys in blue. I think they called me their friend, for I know they they called me their friend, for I know they they called me their friend, for I know they they called me their friend, for I know they called me their friend, for I know they called me their friend, for I know they they called me their friend, for I know they called me their friend, for I know they called me their friend, for I know they they called me their friend, for I know they all is averaged and to see and hear me, and to know that I did have a thought as each of the work all of sood in the spirit, work that we will be sear and of them.

I do not have a thought as each of the son and to see and lear their me, and to see and in an under their friend, for I know that I did have a thought as each of them.

I do not have a thought as each of the son and to see and to see a

bors will feel about one coming back from the dead; but I'm here to tell them this Spiritualism is a grand, good thing. Why! it helps a man wonderfully to understand his relations to humanity, and to life in general. It's so good because you're not shut off from your people that you take an interest in, but you can come back, look at them, know when they're miserable or happy, and sympathize with them in their different moods. That's why I'm here to speak to the good folks, and say I feel all is well.

I was from Woburn, Mass. I take it you know where that town is. My name is William B. Harris.

liam B. Harris.

Jim Cassidy.

[To the Chairman:] I suppose you do n't want one of the boys to come, do you? [You are welcome.] You say that because you do n't know me; if you did you might think I was one of the tough boys, "hail fellow well met" all around, but I think that's pretty good.

I held back a bit when I see some of the deacons and generals and lawyers standing around looking smart and big, and I said to myself, "They won't let a fellow in like you to that place." So I thought I'd better sort of skip out, but they give me a greeting, and they

place." So I thought I'd better sort of skip out, but they give me a greeting, and they said, "Walk right up, my good sir; you are perfectly welcome." Well, I never heard Jim' Cassidy called that before, I never did, and I shan't forget it.

I do n't think you'd altogether like to let me in if you knew just how I used to be. I went out in a queer way, but, you see, I thought it would do me good to come back and have something to say. I do n't know as I'll meet any. would do me good to come back and have something to say. I don't know as I'll meet anybody that cares much about it anyhow, but if you want my credentials you might just send to J. Collins's place, on Grant street, over in Brooklyn, and perhaps you'd be surprised to learn you have n't been just entertaining angels unawares, but anyhow I'll do you no harm.

I don't just know how I'm situated. I suppose I ought to say I'm in purgatory. Well, am and I ain't, if you know what that is, becaus don't you see, a chap in purgatory is sort of shut up like. We've been told be's sort of held in and not able to go around and make himself free with the boys, but you see I can come and go as I like. So I don't know as I'm in a dark place, but I've been in some sort of a tight place more or less ever since I went out, and I ve come to the conclusion that a man is best off when he keeps straight and do n't tip ple too much; he'll get along a good deal bet

ter if he's the other way.

[To the Chairman:] Well, I feel good here.
I'm glad I come; I'm much obliged to you, and I'll do you a good turn, if I can, when you

Joseph E. Howard.

There has been some talk about the veterans and soldiers, and I think that has helped me to come in, for I was one of the old soldiers, and when I hear the old guard spoken of it makes me feel good, especially if I come around these mortal places and try to see what is going on.

these mortal places and try to see what is going on.

I don't know as I have a great deal to say. If you folks can just imagine how you would feel if you had gone to another place where you had been quite a good while but had not been able to get into communication with your friends, and all of a sudden you had a chance to slip in somewhere and say a few words that might reach them, you can sort of feel how it is with us in the spirit-world, and believe we don't stop very long to see what we will say if we get the chance to say anything.

I shall be known, and my people, too, in West Leeds, in the State of Maine, and I have a good feeling for that town. I am in other States

feeling for that town. I am in other States and countries now not set down on your maps, but I have a good feeling for the old places that I have known, and I am glad to come back here and say so.

My wife, Ann Howard, stayed here on this side, and I went on to the other world. I have tried sometimes to make it known that I could come back. I have tried to move things around and make raps to see if I could n't arouse at tention, and I'm busy doing that when I can. I think I shall sometime be able to accomplish something with other spirits that will call attention to those unseen forces that the world knows so little about.

knows so little about.

I have been studying, polishing myself up and learning a great many things, and I see a great many more things to study and learn before I shall get the same understanding that a good many of these high spirits have got that are around me. They are good teachers and helpers, and we don't want for any help that we need in the spirit-world.

[To the Chairman:] I am Joseph E. Howard, and I thank you for this privilege.

Sarah Harding.

My name is Sarah Harding. I have a brother George in this city, and I have one that I call a dear sister somewhere around here too. I would like very much to reach them, if possible, not only with the assurance of my love, but for the purpose of giving them something that may be useful from the spirit-side of life. I come back with a garland of white roses, and this is an emblem which will be understood, for it is a counterpart of the wreath that was here, but that faded away. I also say that my friends may know it is I: I saw you place a little diamond pin upon the pulseless breast that was laid away from mortal sight, and I knew that you would rather it would be there than that it should be worn by any one else on earth. I felt so at the time, but now I would rather it had been preserved to give pleasure to some one here that I love. I do not speak of this because I have any regret, but only for the purpose of interesting my friends in this communication which I am trying to give.

[To the Chairman:] I cannot tell you, sir, how long I have been gone from earth, but it seems ever so long when I look back upon the My name is Sarah Harding. I have a brother

how long I have been gone from earth, but it seems ever so long when I look back upon the things that concerned me here. It is as if you were to look back upon your childish days when, as a very little child, you were interested in the things that children enjoy; but the strongest and dearest part of my memory is that connected with my loving friends, and with the affection I held, and still hold for them.

I have seen changes taking place with dear ones here, I have seen sad experiences coming into their lives, and I know they have met with into their lives, and I know they have met with losses of a material nature, and also bereavements in their heart's affection. I want to say to them that because those dear ones have passed to the spirit-world they are not lost to their friends here. Oh! no; they are alive and happy, and full of affection for the loved ones on the earthly side. If my friends can only understand this, and realize that their spirit-friends do live and care for them, I think the knowledge will be better than jewels and gold to their lives. to their fives.

I have a strong hope that some of my friends

will see my message in your paper, because I think they have friends, whom I did not know myself, who are Spiritualists, and who will perhaps call their attention to the fact that I have

Anthony Whiting.

Mr. Chairman, 1 give you greeting. Since the thirty first of March, on which oc-casion I was present with the desire to speak a few words, I have attended your scances. To-

day your Spirit President kindly invites me to close the meeting, and I shall not detain you by making lengthy remarks.

It is my pleasure to day to extend to my former co workers and friends, from Maine to California, my greeting and love. I say "love" advisedly and with an understanding of the meaning of that term, for I do love those who have stood faithfully at the post of duty and bravely borne their colors, never swerving from their allegiance to the Cause of Immortal Truth. I do love those coworkers of mine their aliegiance to the Cause of Immortal Truth. I do love those corworkers of mine who have braved the storms of contumely and persecution, who have battled in the heat and dust and turmoil for the right, and who have uncomplainingly borne the discomforts of traveling from place to place, amid winter's frosts and snows and under the scorching glare of summer's sun, for the purpose of inculcating spiritual principles and disseminating a knowledge of the spiritual world among those who did not understand, but who needed the light. All of these are my brothers and sisters, and I give them greeting. Not only do I recognize

All of these are my brothers and sisters, and I give them greeting. Not only do I recognize the value of the past work of one who was really my sister in family-life in this line of labor that I mention, but I look upon all with a fraternal regard, and send out to each a strong wave of sympathy and affection.

Some of my friends have been asking mentally what I am doing and why I do not sometimes make myself more fully known through some of our prominent mediums upon the rose times make myself more fully known through some of our prominent mediums upon the rostrum or in the Circle-Room. I am not idle, and I have the interests of Spiritualism at heart. I desire to see men and women educated in the higher principles of spiritual ethics, and I desire to have them well-grounded in a knowledge of the facts of phenomenal manifestation. It is my delight to find skepties and scoffers turning, not only into believers, but acknowledged advocates of our glorious Cause because they are obliged to do so from the force of evidence which presents itself to them.

itself to them.
I am privileged to associate with grand souls in the spirit-world who are working early and late to lift mankind above the snares and pitfalls of superstition and vice, and so I send back to my friends of earth the declaration that it is not necessary for me to give my name through public mediums or in other ways to express myself in order to have my work effective, for I feel that very often the silent, quiet efforts and labors of the soul are as useful as those of a more public pattern.

quiet efforts and labors of the soul are as useful as those of a more public nature.

In closing, Mr. Chairman, I have a word of cheer to give in regard to the Spiritual Cause. I hear some of my old friends say they are discouraged; that the movement is not gaining ground; that there appears to be an apathy among the former workers and soldiers in our ranks are well as a well as a serial to the source of the source. ranks as well as among others, all of whom ought to be alive to the interests of mankind,

ought to be alive to the interests of mankind, especially to any movement that is made on the part of the enemy to suppress the liberties of the people or in any way to hedge in, by cramping conditions, the work and the mission of true mediumship and of Spiritualism.

I recognize this fact, am sorry for it, and if I could give any loud call to awaken those individuals to duty I would do so. Yet despite all these things, I am optimist enough to say and believe that the Cause is growing; it is making its way into homes on every side and doing a grand work; it is developing mediums in private life, bringing tokens of immortality to doubting minds, and also stimulating intellectual thought into brilliant activity along many ual thought into brilliant activity along many lines of human expression. So I feel encouraged, and I believe the work was never so useful and good as it is to-day, and that it will be just as useful and beneficial in the future. No past as useful and benencial in the luture. No matter how many encroachments upon it may be attempted by bigotry and superstition, they cannot gain a hold upon our spiritual light, but it will so flood their strongholds with its brilliancy as to show their true character to the world.

I am Anthony Whiting.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. May 9.—Samuel W. Loveland; Deacon S. Wadleigh; I. C. Randall; Mary E. Bartlett; Otis Wetherbee; Jennie Anderson; Father James H. Corrigan.

Prof. Alfred R. Wallace of England on the Scientific View of the Phenomena.

for their beliefs, possibly based on more than imagination.

It is especially true that many of the advanced thinkers have studied the subject of spirit return from a philosophical standpoint, and not a few have advocated the belief, or rather with the distinction they are pleased to make against modern creeds, the knowledge of the question.

A paper from Prof. Alfred R. Wallace, who preceded Darwin himself in placing before the world a portion of what is known as the Darwinian theory, was read before the Psychical Science Congress at Chicago, the paper having been especially written by Dr. Wallace for the occasion. The following is the text in full:

Having been more or less acquainted with psychical phenomena for half a century, it ap-pears to me that a few notes on the changes of opinion I have witnessed during that period may not be uninteresting to the Congress. I must apologize for the brief and fragmentary nature of the communication, having neither time nor materials for a more detailed state-

It was about the year 1843 that I first became It was about the year 1843 that I first became interested in psychical phenomena, owing to the violent discussion then going on as to the reality of the painless surgical operations performed by Dr. Elliotson and other English surgeons on patients in the mesmeric trance. The greatest surgical and physiological authorities of the day declared that the patients were either impostors or parsons naturally insensieither impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing the patients, and Dr. Elliotson was accused of "polluting the temple of science." The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his

Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time believed that all the now well-known phenomena of "hypnotism" [mesmerism] were the result of imposture.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerize some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon This led me to try for myself, and I soon found that I could mesmerize with varying defound that I could mesmerize with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves, in certain directions or of only special sense, every kind of delusion produced by suggestion, insensibility to pain and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions, as to satisfy me of the genuineness of the phenomena. I thus learned my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honcort. facts by other men, admittedly sane and hon-est. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on a priori grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained, more or less satisfactorily to themselves, as not being essentially different from known diseases of the nervous system, and of late years the more remarkable phenomena, including clairvoyance, both as to facts known and those unknown to the mesmericar have hear established as abhe mesmerizer, have been established as ab-

both as to lacts known and those unknown to the mesmerizer, have been established as absolute realities.

[Showing the prejudice and ignorance of the "regular" medical men, combined.]

Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how these were scouted by the late Dr. W. B. Carpenter and by Prof. Tyndall, and how I was pitied for my credulity in accepting them. But many of his results have now been tested by French and English observers, and have been found to be correct.

Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic Church,[*] were always looked upon by skeptics as gross imposture, and the believers in their reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louis Lateau was thoroughly investigated by skeptical physicians, and could be no longer doubted, the facts were admitted, and when, later on, somewhat similar appearances were produced by hypnotic [mesmeric] patients by suggestion, the whole matter was held to be explained.

Second sight, crystal-seeing, automatic writing and allied phenomena have been usually

Second sight, crystal seeing, automatic writing and allied phenomena have been usually ing and allied phenomena have been usually treated either as self-delusion or as imposture; but now that they have been carefully studied by Mr. Myers, Mr. Stead and other inquirers [long ago by us, and William and Mary Howitt of London], they have been found to be genuine facts, and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy. [Often.]

Trance mediums who give similar information to that obtained through crystal-seeing or automatic writing, have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money

and have been the butt of newspaper writers, and have been punished for obtaining money under false pretenses; yet when one of these trance mediums, the well-known Mrs. Piper, was subject to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case and that however the knowledges his

mony was that there was no imposture in the case, and that, however the knowledge exhibited was acquired. Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture or erroneous observation, have been again and or erroneous observation have been again and again put forth as sufficient explanation of these appearances! But when carefully examined they do not prove to be impostures, and stand out with greater distinctness as verdical, and sometimes objective, phenomena, as is sufficiently proved by the mass of well-attested and well-sitted evidence published by the Society or well-attested and well-attested and well-sifted evidence published by the Society of Psychical Research [but long years before in the Banner of Light.] Still more subject to ridicule and contempt are "ghosts" and "haunted houses." It has been said that these disappeared with the advent of gas; but so far from this being the case, there is ample testimony at the present day to phenomena which

from this being the case, there is ample testimony at the present day to phenomena which come under these categories.

In this connection, also, we have not merely appearances, which may be explained away as collective "hallucinations," but actual physical phenomena, of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force, guided by an intelligence, which is yet not the force or the intelligence of those present. Records of the intelligence of those present. Records of such phenomena pervade history, and during the last century, and especially during the last half century, they have been increasingly prevahair century, they have been increasingly preva-lent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to impos-ture. From my personal knowledge and care-ful experiments I can testify that some of these physical phenomena—many—age realities and

The Commercial Gazette of Cincinnati, O., for Sept. 17th, prints in full Mr. Wallace's paper before the Psychical Congress in Chicago, with the following introductory remarks—italics our own (as well as the running comments, in brackets, later on):

Spiritualism, of course, is a question, as all others, with two sides, and it is but reasonable to grant that the many brilliant minds which have been directed in this channel have reason dinary to carry conviction to any but the exdinary to carry conviction to any but the experimenters themselves, and any allusion to the subject has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who had only ignorance and incredulity those who had only ignorance and incredulity to qualify them as judges, in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the British Journal of Photography, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures, which, so far as normal photography is concerned, ought not to have been there.

Lastly, we come to consider the claim of the intelligences who are connected with most of

intelligences who are connected with most of these varied phenomena to be the spirits of dethese varied phenomena to be the spirits of deceased men and women; such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of such tests are numerous in spiritual literature, as well as in other publications; but at present they are regarded as inconclusive, and various theories of a double or multiple personality, of a subconscious or second self, or of a lower structure of consciousness, are called in to explain them, or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained. [Neither can it be explained, Bro. Wallace. These tests are the result of direct spirit power—which nower is detarmined to average to the result of the result o as I know, never been rationally explained. Neither can it be explained, Bro. Wallace. These tests are the result of direct spirit power—which power is determined to prove to the people of earth the continuity of human life, and that immortality is a solid fact independent of mere faith.] Yet this cumbrous and unintelligible hypothesis finds great favor with those who have always been accustomed to regard the belief in a spirit-world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical and superstitious. Why it should be unscientific more than any other hypothesis which alone serves to explain intelligibly a great body of facts has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is and has long been in some form or other the belief of the religious world, and of the ignorant and superstitious of all ages, while a total distinctive badge of modern scientific skepticism.

But we find that the belief of the uneducated and unscientific multitude rested on a broad basis of facts which the scientific sworld scouted and scoffed at as absurd and impossible. Now, however, we are discovering, as this brief sketch has shown, that the alleged facts are one after another proved to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human beings, or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and skeptical, with little or no modification of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as "[And also among well known mediums in this country—Chas. H. Foster, for instance.]

• [And also among well known mediums in this country—Chas. H. Foster, for instance.]

being contrary to the laws of nature, and, therefore, incredible, it seems highly improbable, a priori, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbellef in the facts.

For myself I have never been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts, and the other explains only a part of them: It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second," or "sub-conscious self," with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person, or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific," is to beg the question at issue.

That theory is most scientific which best explains the whole series of phenomena, and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most scientific, since even those who probe it some valuable and reassuring conclusions: We are taught, first, that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstitua nomena they have witnessed, these beliefs will at no distant date be accepted by all truth-seek-

THE PRESIDENT'S BABY.

The President's baby we salute!
Wishing her long life and good repute.
Like all babes, may she be the best,
The cutest and the darlingest,
The sweetest and the fairest she,
Just as some other bables be;
The nicest, prettiest and best,
And perfect, just like all the rest.

Still fortune unto her denies Her great and most transcendent prize, The gift no future fate can harm Of being born upon a farm.

Of being born upon a farm.

Born in the White House, where the cows In scented pastures never browse, Where flower drunk wild bees never boom, Through meadows lit with summer bloom. Where her young feet can wander through No tangled fields baptized with dew, Nor chase the burnished butterfiles, Live fragments dropped from sunset skies; Nor follow where the wild brook leads Its lazy pathway through the meads. Nor learn the dialect of the breeze, Nor ever feel the home-made charm That ever broods above the farm.

The farmhouse as a place of birth

The farmhouse as a place of birth The farmhouse as a place of birth Excels all palaces on earth. Born in the purple is the man Whose life upon a farm began, A young prince of the blood is he, Born to a kingdom wide and free; And by his kingly right of birth He reigns a sovereign of the earth; The earth its natural beauty yields To this young satrap of the fields, And spreads her best gifts, full and free. Before his barefoot majesty.

Before his barefoot majesty.

How full on Nature's bounty feeds
This rhymeless poet of the meads;
What pictures paints she in his eye,
What visions of the earth and sky
Which the dull blur of many a year
Can never cause to disappear.
Those pictures of the steadfast hills,
Those pictures of the steadfast hills,
Those lilled meadows and the fields
That incense of the clover yields;
Those orchards, when the earth and sky
In loving bridal joy draw nigh,
The gay earth decked her for her groom
In robes of blushing apple bloom.
These pictures all beyond the glean

These pictures, all beyond the gleam
Of any painter's fairest dream,
Go with him through the after years,
Through mounts of joy, through vales of tears,
By distance' soft enchantment kist,
And bathed in memory's mellow mist.

Life's direst tumult cannot harm The placid pictures of the farm;
And when fate's darkest tempests roll
Through the black midnight of the soul,
The visions of those early days
Of life's serene, untrampled ways,
They come to soothe us, fair and calm,
And bring the blessing of the farm.

The President's baby though she be, Has missed life's fairest destiny; The gift no future fate can harm Of being born upon a farm.

Mrs. Richmond in Chicago.

To the Editors of the Banner of Light:

Once more history repeats itself; once more the summer vacation-with its dreams of sylvan dells and leafy groves, its reunions and separations—has come and gone. Once more the season for labor is upon us, and as a society we have settled down to earnest work in the gathering in of the autumnal fruitage.
With the close of the season, surrounded by the love

and good wishes of her people, and with their fervent Godspeed sounding in her ears, our beloved pastor, MRS. CORA L. V. RICHMOND, went forth to sow spiritual seed at the various camp-meetings of the East. For upwards of forty years has that seed been scattered with an unsparing and faithful hand; in the face of ridicule, contempt and derision, the banner of truth has ever been borne unflinchingly along. Never has the world's demand for retreat been heeded. Never have the marching orders of her guides been disobeyed, but with a loyalty and devotion born of an absolute consecration to her cherished work the battle has been steadily fought and the victory won.

Has the world reached a height, explored its depths and accepted its hidden treasures? Then onward and upward has been the battle cry, other Alpine crowns to be reached, more glorious vistas of heavenly beauty to be explored.

to be reached, more glorious vistas of heavenly beauty to be explored.

The progressive signs of the times were especially apparent at the different camp meetings visited, particularly so at Cassadaga, for never before has such appreciation of Mrs. Richmond's work been shown; never such feelings of loyalty and esteem for the instrument manifested and never such an intense desire on the part of thinking minds to explore the treasurehouse of spirit teachings. We rejoice that during herearthly pilgrimage she has been permitted to reap of the fruits of her labors, and to gather in some of the golden grain; but not here shall the full measure of her joy be meted out; by and-by angel hands shall crown, and angel voices proclaim her work well done! On Sunday, the 10th of September, it was our joy and privilege once more to welcome her, and her companion in life, to their accustomed work. For eighteen years ever and anon these seasons of rejoicing have ever been given us; but never have or can these outward expressions of welcome degenerate into form or ceremony, for they are the spontaneous outburst of a love and devetion deep as the soul itself, and lasting as eternity.

The rostrum was artistically decorated with trop-

ward expressions of welcome degenerate into form or ceremony, for they are the spontaneous outburst of a love and develon deep as the soul itself, and lasting as eternity.

The rostrum was artistically decorated with tropical palms, cut flowers, etc.; immediately above the speaker's head two white doves were suspended, bearing a wreath of choice immortelles; a select orchestra welcomed her with the sweet strains of "Home Again," and during the service played several choice appropriate selections—among them, "Clad in Bridal Attire," "Home from Camp," etc., all of which were exquisitely rendered.

As Mrs. Richmond stood amid these beautiful surroundings, with that grace and dignity so peculiarly her own, and discoursed the sweet melody of the spirits in her own inimitable manner, we may perhaps be pardoned if our hearts did throb with pride that we could lovingly claim her ours. For the eighteenth time (under her pastorate) have we fairly launched our little barque again. We look torward to a year of success, for though our days of warfare may be nearly over, if the hour is, as we believe, at hand when the principles for which we have fought shall be acknowledged as truth by the trumpet blast of public opinion, this still is no time to rest upon our cars! There is still much to be done, and joyfully will we continue in the field.

Chicago; Ill.

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Sings My Child to Sleep? Who Will Greet Me First in Heaven? War Song of Progress; When My Soul Shall Be Free;
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Eug.

Oam

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Jan. 2.

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FINELY executed lithographs bearing the above title have been received by us. The size is 22½123%. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forevor." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

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The Psychograph,



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

III

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Steubins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one, Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the digk swung to and fro, and the second time was done still more readily."

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 80, 1893.

A New Camp.

To the Editors of the Banner of Light:
A small cottage in the delightful woody resort
known as "Rocky Rest," on the Housatonic, has welcomed the surrounding citizens to its doors, and a faithful few have provided, when possible, the best talent to present the truth from a spiritual standpoint.

In recognition of the manifest interest in the meetings, and in response thereto, the audience at the close of Dr. Ewell's engagement, Aug. 18th, were promised by him an open-air, all-day grove-meeting, with varied exercises, at as early a date as possible, to which speakers and people from neighboring cities should be invited.

to which speakers and people from neighboring cities should be invited.

The few cottagers arranged the grove most attractively for the day appointed, Sept. 14th. The speakers' stand, on the very highest point of the heights, was embowered in native trees, to the trunks and branches of which were secured bouquets of the native purple and white asters, golden-rod, blue gentian, and other wild flowers that grow in great variety in that locality. The spirit-control of one of the workers, a private medium, suggested the name "Camp Starlight" to the place, in recognition of the spirit-maiden who projected the plan of the meeting, and had rendered such loving, helpful service to the summer campaign, and her name in large letters of green on a white background graced the front of the stand, and at the foot a bank of ferns and bright flowers completed the decoration of the platform. The native rocks supplied abundant seating capacity, but the hand of the artisan made decorative additions thereto in rustic seitees, and an auditorium of real beauty was the result.

was the result.

A large omnibus load of the hearty, zealous Spiritualists of Bridgeport, a few of the same from New Haven and other more or less distant places, added materially to the size of the congregation.

The music was mostly congregational. Mr. and Mrs. Walters of Bridgeport rendered an original duet most accountably.

Mrs. Walters of Bridgeport rendered an original duet most acceptably.

Greeting was given in a poem written by "Winona," control of Mrs. Reynolds. An invocation by Dr. G. C. B. Ewell preceded an address by Mrs. Tillie U. Reynolds of Troy, N. Y., the subject being "Spiritual Progression the Law of Life."

"The natives who inhabited these hills and worshiped under these swaying branches," said the speaker, "acknowledged the Creative Sustaining Power, and drew their deductions of immortality from the perpetual changes of nature, which were a perpetual round of growth, decay and renewal. If we, with our human ears only, hear the sighing of leaves, we pronounce it the requiem of the dying year, but we know the resurrection surely follows after a season of utter desolation, and with each renewal a growth has been made, though in the sturdy oak it is almost invisible to our eye from year to year.

year.

Progress? Yes; we are making progress according to law, which governs everything. Consider that of heredity: Have you not inherited something which convinces you of a law which controls your entire being? The sweet child has lost its life through violated law.

to law, which governs everything. Consider that of heredity: Have you not inherited something which convinces you of a law which controls your entire being? The sweet child has lost its life through violated law.

Have you not felt the fires of some affliction burn out the dross of your nature and set free your spirit to work and grow to a fuller stature? You have your work to do, and if not done here you must come back and fulfill the law of your being.

You may wonder why we who have passed from sphere to sphere come back. It is partly because there must be teachers from more advanced ground to assist the toilers up the heights.

You send missionaries to foreign lands to carry your conceptions of truth when you yourselves are in greater need of instruction. Our conception of God is limited by our own growth. We formulate a god according to our highest conception of a man, therefore our worship amounts to little more than man-worship. Progress? Yes, we have made progress in spiritual knowledge, but we are only in the alphabet yet."

At the conclusion of the address the Indian control, "Starlight," was urgently called for, and came with the reluctant consent of her medium. After a few genial words of welcome, and reference to the development of her work here, she invited "Winona." who followed with words of love and encouragement. Then other controls of public and private mediums were urged to manifest, and the platform was transformed to a most animated, inspiring fraternal greeting of representatives of the primitive race. It was a scene entirely new to many present, and one to afford subject for thought, inquiry and investigation for all time to come, for once the door of inquiry is opened in a new line of truth it never closes; and this was the object of the meeting.

In the afternoon, after music by congregation, invocation by Mrs. Reynolds, and duet by Mr. and Mrs. Walters, Mrs. H. M. Goss of Denver, Col., read an original paper conveyed to the rubrough spirit guides on the "Truths of Spiritualism," full

to understand our own responsibility as a part of that

lives upon Creative Power, refusing to accept or seek to understand our own responsibility as a part of that power.

The evolution of man, the misunderstanding relating to his creation and responsibility, the futility of living in the effete past or intangible future, and the grandeur and paramount value of the present moment, the necessity of understanding and seeking continually to understand the vital laws governing the soul-forces, the only forces that govern and maintain the universe of which we are part and parcel, were grandly and eloquently portrayed as the only solution of all inharmonies in all relations.

It was a most impressive discourse, merging all sects and societies in one brotherhood, under one supreme law of being, and all religion, science and philosophy into one sea of truth, transparent and clear as crystal, reflecting man as the embodiment of all.

An improvised poem on subjects given by the audience closed the grove exercises, as the day was waning and clouds were gathering, and an adjournment was made to the "Cottage Temple" for the conclusion, but many returned home with subject for thought entirely new. One was heard to say that while he could not accept all the ideas advanced, there was much that was logical and natural. The improvisation was pronounced a "wonderful exhibition of genius never before witnessed."

Psychometric readings by Mrs. Reynolds concluded the exercises. Dr. Ewell requested that visiting Spir-

nounced a "wonderful exhibition of genius never before witnessed."

Psychometric readings by Mrs. Reynolds concluded the exercises. Dr. Ewell requested that visiting Spiritualists would give place to the residents of the town who had never witnessed the phenomena at all, and tidings of their departed friends, advice and loving messages were given which brought tears to the eyes of some, and no doubt incredulity to others, but opening the way for new light to enter their hearts not withstanding, in greater or less degree.

As intimated in a recent issue of the Banner of Light, an out-door meeting of this character in every large town or county could accomplish much if conducted for the sole purpose of extending knowledge of higher laws of life and development of the spiritual nature. We hope "Rocky Rest" on the Housatonic will call for a grove meeting both early and late next season. It is central to Waterbury, New Haven and Bridgeport. It is near four flourishing manufacturing towns—Ansonia, Seymour. Shelton and Birmingham, in the town of Derby. With Niantic Camp central to the State, holding its annual meetings in another section, we may hope Connecticut will be at least annually well served with a portion of the truth we hold, and Spiritualists as a body gain the respect they deserve.

Birmingham, Conn. they deserve.

Birmingham, Conn.

Ah Me has been sentenced to deportment. Oh, my

Food raised with Cleveland's baking powder has no bitter taste, but is sweet and keeps sweet and fresh.



A rounded teaspoonful of Cleveland's baking powder does more work and finer work than a heaping one of any other.

Cleveland, O., Notes.

To the Editors of the Banner of Light: With the closing of the Lake Brady and other camp-

meetings came the opening up of the various spiritual societies in this city. During the summer but one soclety held continuous meetings on the West Sidenow at least five are being held.

The West Side Lycoum - " Sons and Daughters o Progressive Thinkers"—resumed its sessions Sunday,

Progressive Thinkers"—resumed its sessions Sunday, Sept. 3d—Mr. N. B. Dixon, Conductor. The society follows with a conference, and usually closes with a scance or circle. On Sunday, Sept. 10th, Mr. Frank T. Ripley lectured and gave platform tests; on this occasion Wieber's Hall (483 Pearl street) was crowded.

The Children's Progressive Lyccum, which formerly met in Royal League Hall, has moved to Army and Navy Hall, 428 Superior street, and holds its meetings every Sunday at 2 p. M., instead of in the forencon as formerly. The formal opening took place Sunday, 10th inst.—Mr. Arthur I. King, Conductor, presiding. The attendance was fully up to the average. Meeting in a large hall, on the ground floor, centrally located, light, commodious and away from the noise of the street, there is no good reason now why this Lyccum should not have a larger membership than it has ever had during the past twenty-eight years of its continuous existence. "A long pull, a strong pull, and a pull altogether" will make it the largest, as well as the oldest, Lycum in the country. The Guardian, Mrs. Carrle L. Hopkins, has appointed Mrs. Beech as assistant.

The Cleveland Spiritual Alliance, as reported in

Mrs. Carrie L. Hopkins, has appointed Mrs. Beech as assistant.

The Cleveland Spiritual Alliance, as reported in last week's BANNER. has also resumed its Sunday evening meetings; returning to first principles, it now takes a ten-cent "collection" (fee) at the door on entering. After all "said and done" this seems to be the most satisfactory and equitable financial plan of securing sufficient funds to meet the running expenses.

The Spiritual Pioneer Truth Society—Mrs. Nellie M. Smith, speaker and test-medium—meets at Blahd and Heller's Hall, Ontario street, every Sunday at 7:30 p. M.

and Heller's Hall, Ontario street, every Sunday at 7:30 P.M.

The Good Samaritan Relief Society—the Ladies' Auxiliary to the Children's Progressive Lyceum—since moving from Royal League Hall, has, as yet, no definite place of meeting. The President, Tiliue H. Lees, and others, are looking out for some eligible place to hold its sessions in connection with the Lyceum socials; time and place to be announced hereafter.

Mediums in Claudiand—In addition to the resident.

place to hold its sessions in connection with the Lyceum socials; time and place to be announced hereafter.

Mediums in Cleveland.—In addition to the resident mediums of this city, several others are here. Mr. Harry W. Archer of Cincinnail, the materializing medium, is located at 1420 Broadway; Mr. Charles Barnes, trumpet medium, at 11 Miles Avenue; Prof. A. C. C. Pfuhl, the astrologer, is also here, the guest of Mr. M. Maurer, 17 Van Ness Avenue; the professor gave a parlor talk last Wednesday at Mrs. Bedford's of Detroit street, before a select company, and purposes to have a down-town office in which to meet inquirers for writing out horoscopes and holding classes.

A New Medium.—Mr. N. Powell of Willoughby—late of "The Powell House"—has recently brought to this city a young Canadian medium named John Archer—holding semi-weekly scances at Mrs. Mary Moss's, 5644 Erie street. The medium sits in a cabinet, and the sitters in utter darkness, the usual scance songs are sung, when luminous forms and objects appear: Roses, lilles, stars, hands, feet and faces; these are rightly named "astral forms," as the (Theosophical) spirits appearing manifest but little if any intelligence. As your correspondent has a standing invitation to attend these novel scances, a more detailed report will probably be sent later.

Mrs. Efile Moss gave a farewell scance to her friends at the residence of Mr. Isaac Snook last week, and left the city with Mr. John Randall, her manager, to accept an engagement in, at or near London, Canada, on invitation of Mr. McRoberts.

Informal Recoptions.—Mrs. H. S. Lake has held two or three pleasant receptions at President Black's, 310 Huntington street, and proposes to continue them every Monday evening when in the City. Mrs. Lake goes as a delegate from the Cleveland Spiritual Alliance to the National Convention in Chicago. The friends will find her a power.

Miss Nellic Thayer, a Lyceum worker (Leader of Pountain Group), and a graduate from the Cleveland training school, has opened a kindergarren a

nam street. Aliss T. is well qualified for the work, and will, no doubt, make a success of her initial educational enterprise.

"Echoes from the World of Song."—A copy of this beautiful collection of nearly sixty choice spiritual songs, handsomely bound, was lately presented the writer by the author, the well-knewn spiritualistic composer, Mr. C. Payson Longley. No home wherein music is appreciated should be without a copy of this beautifully artistic book of spiritual songs—to be had of Messrs. Colby & Rich, Bosworth street, Boston, or the writer.

John Stater.—Since the first visit of this wonderful medium to Cleveland, about a month ago, frequent inquiries are made for him, and daily wishes expressed that he would make an early return. Mr. S. could be kept busy in and around Cleveland the whole winter, and do a grand work for the Cause. A cordial welcome awaits you, Bro. Slater.

Mrs. E. Stranger, lecturer and test medium, writes me that the friends in Muskegon, Mich., are about organizing a Children's Lyceum. There is much inquiry about Spiritualists' Sunday-schools. It is a hopeful sign. Setah!

Thomas Lees.

Fraternally yours,
THOMAS LEES. sign. Selah!

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Lectures Sunday at 10% A.M. and 7% P.M. Mrs. Neille J. T. Brigham, speaker for October. Wm. H. Banks, President; F. B. Woodbury, Sec'y, 189 Centre street, Roxbury.

The American Spiritualists' Association will hold meetings every Monday evening at 7½ o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of mediumship. Investigators are especially invited. All are welcome. P. C. Marsh, Gen'l See'y, Hyde Park, Mass.

Ohildren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Batch, Jr., Conductor. Eagle Hall, 616 Washington Street.—Sundays at Il A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Hathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. (7½ P.M. meeting in Commer clai Hall) Thursday at 2½ P.M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Mee ings are held every Sunday at 11 A.M., 2% and 7% P.M.; als Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor America Hall, 734 Washington Street.—Meetings Sunday at 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-ductors.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury.

Twilight Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wikhnson, President.

Chelsea - Pilgrim Hall. - Spiritual meetings every Sunday at 2½ and 7½. W. Anderson, Chairman.

America Hall .- We had the largest congregations of the season last Sunday, and the interest shown is quite encouraging.

of the season last Sunday, and the interest shown is quite encouraging.

The forencon meeting was opened by the Chairman, Dr. S. H. Neike, who delivered a fine discourse on the "Great Minds of To-Day, and What They Think of Spiritualism." The mediums present at this meeting were: Mrs. J. Woods, Miss A. Peabody, Mrs. Forrester, Mrs. Clark, Mrs. J. Fredericks. Mr. Julius Fredericks, zither soloist, Professor Rieman, planist, and Miss Badle B. Lamb, vocalist, furnished music. At the afternoon meeting Dr. Neike delivered a short address on "Capital Punishment: A Law Which Ought to be Stricken from the Statute Books." The applause which he received proved that the audience was fully in accord with him. The mediums present were: Miss A. Peabody, Mrs. J. Woods, Mrs. Forrester, Mrs. Clark, Miss L. E. Smith, Mrs. Fredericks, Mis. G. Hughs, and others. We had with us as a visitor, our beloved sister, Mrs. Eben Cobb, who made a few remarks congratulating the Chairman in regard to the good success of the meetings. Professor Baumgartner; the planist, delighted the audience with fine-ity rendered solos. Mr. Fredericks and Miss Lamb also received much applause.

At the evening session Dr. Neike's discourse was well received. Mediums present: Miss A. Peabody, Dr. Thayer, Mrs. J. Woods, Miss Neille Thomas, Mrs. Forrester, Mrs. Fredericks, Mrs. Collis, Miss Taylor (Charlestown), Miss G. Hughs, Miss L. E. Smith and others. Besides music by Prof. M. Wallack, the harmonica concert soloist (who will be with us next Sunday), and by Miss Sadle B. Lamb, we had the pleasure also to listen to a reading by Miss Piper. Miss A. Peabody and Dr. S. H. Neike, Conductors, BANNER OF LIGHT for sale at the door and at the residence of Dr. S. H. Neike, 586 Tremont street.

which at once averts the danger of current narrow misconceptions, and across to insure a sound, rational method of investigation in every field of human re-

search.
The school carnestly invites the attendance and fel-lowship of all who may be in accord with the work.
ALONZO DANFORTH.

Engle Hall .- Wednesday afternoon, Sept. 20th, excellent tests and readings, Dr. Wm. Franks, Mrs. M. Knowles, Mr. E. H. Tuttle. Vocal solo, Mr. W. S.

M. Knowles, Mr. E. H. Tuttle. Vocal solo, Mr. W. S. Anderson. G. V. Cordingly spoke eloquently and gave poems on subjects suggested by the audience. Fine recognized personal readings were rendered. This was his last appearance in Boston previous to his departure for the West. The hall was crowded by his numerous friends, who gathered to wish him God speed on his spiritual mission.

Sunday, Bept. 24th, the morning developing circle was large, harmonious and satisfactory. Afternoon, invocation, remarks and readings, Miss A. Hanson; excellent readings and tests, Mr. M. Knowles, Mrs. M. A. Chase, Mrs. Trask, Mr. Tuttle; remarks and tests, Dr. O. F. Stiles; Mrs. Chase answered mental questions; Mr. Hersey occupied the public platform for the first time and gave tests—all recognized.

Evening, Mrs. Dr. E. A. Roy, invocation, remarks and poem—also tests were given by her; this is her first appearance before a Boston audience. Recognized tests and readings, Mrs. M. Knowles, Mrs. M. A. Chase; readings, Mrs. Robbins, Mr. Tuttle; tests, Dr. C. Huot, Mrs. A. Wilkins; select reading, Miss. Nettle Roy, which was received with applause; Mr. Tuttle answered mental questions. The meetings throughout the day were of a nature to give satisfaction to all. Musical selections, Mrs. Neille Carl ton.

Meetings in this hall Sundays 11 A. M., 2:30 and 7:30,

ton.

Meetings in this hall Sundays 11 A. M., 2:30 and 7:30, also Wednesday afternoons, 2:45.

The Banner of Light, a paper of true merit, always for sale at our meetings.

HARTWELL.

Twilight Hali:-At the developing class Sunday morning a goodly number greeted Mrs. Wilkinson, who has returned to her labors after two weeks' ill-

ness.

In the afternoon's large audience was present. Remarkable psychometric readings were given by Prof. J. W. Kenyon, Mrs. Forrester, Mrs. Jennie Wilson Hill, and Mr. David Brown gave delineations and accurate descriptions of splitts present, all recognized. In the evening an enthusiastic audience listened to Prof. Kenyou's address on "Mediums of the Bible," which will be continued next Sunday evening. After the lecture psychometric readings were given by Mrs. Forrester and Jennie Wilson Hilf, following which Mrs. Wilkinson, the President, favored the audience with remarkable descriptions of splitts, pointing out their mortal friends, who, without exception, recognized them.

Miss Lulu Richards, the favorite vocalist, gave a Miss Luiu Richards, the lavorite vocalist, gave a selection which was received with applause. Miss Henderson and Mr. Forsythe also gave selections. Test meetings every Tuesday afternoon; developing class Friday evening at 7:30, followed by social and dance from 8:30 to 11:30. These social assemblies are growing in numbers, and are really becoming a feature of our society.

of our society.

The same talent with others will be present next
Sunday morning and evening, and Miss Richards will
render a cornet solo.

Dr. N. J. Morris.

Harmony Hall .- On Tuesday, Sept. 19th, the circle was harmonious and interesting. Mrs. Chase, Mrs. Hughes, Mrs. Dade, Mrs. Bolton and Dr. Lathrop, all gave fully recognized tests. On Thursday afternoon we had a fine meeting. Mrs. C. A. Smith, Mrs. Hughes, Mrs. Trask, Mrs. Chase, Dr. C. E. Huot. Dr. Toothaker and Dr. Lathrop filled every moment of the time with good things from the angel world. Last Sunday morning the circle was a marked success. Dr. Huot, Mrs. Hughes, Dr. Thomas, Mrs. Coller and their guides with Dr. Lathrop and other mediums gave remarkable tests and helpful words. In the afternoon Mrs. Buck offered the invocation and gave a fine address and excellent tests. Bro. Martin presided as usual. Mrs. Hughes, Dr. Thomas, Bro. Edson, Mrs. Waterhouse, Dr. Lathrop, Mrs. Robbins and Miss Wheeler contributed good things to all present. Mrs. Hughes, Mrs. Dade, Mrs. Bolton and Dr. La-

ent.

In the evening our hall was full, and fine tests were given by Dr. Thomas, Mrs. Hill, Mrs. Dickinson, Mrs. Hughes, Miss L. E. Smith, Bro. Hall, Dr. Huot and Dr. Lathrop. A grand meeting; good music.

Meetings on Tuesday and Thursday at 3 F. M.

The Banner of Light for sale at all our meetings.

W. L. Lathrop, Con.

Boston Spiritual Temple, Berkeley Hall. The lecture season for '93 and '94 will open Sunday, Oct. 1st, at which time our gifted sister, Mrs. Nellie J. T. Brigham, will conduct the services. The board of management has secured her for the Sundays of October. All the talent engaged for this season is of the very best, and inspirational intellectual feasts will be interspersed with some genuine phenomena, the latter demonstrating the truths heralded by the former. The demonstrating the truths heralded by the former. The board of management is very harmonious in its deliberations—presided over by Mr. Wm. H. Banks, a gentleman of rare executive ability, a successful Boston business man, whose assiduous labor for the Veterans' Union has brought about such good results.

All are invited to attend this course of lectures, etc. Frank B. Woodbury, Sec'y.

Commercial Hall Meetings .- 11 A. M., Dr. E. A. Blagden presided; Miss Annie Hanson gave tests and readings; Mrs. M. Irwin, Mrs. A. Woodbury

treet, Roxbury.

First Spiritual Temple, corner Newbury and faxeter Streets.—Spiritual Fraternity Society: Sundays, 2% P. M. Lyman C. Howe, trance speaker, during october. Sunday School at 14. M. Sociable Wednesdays at 7% P. M. Other meetings announced from platform.

The American Spiritual Fraternity Bociety: Sundays 1. M. Lyman C. Howe, trance speaker, during readings, Mrs. M. S. Butler gave a lecture and improvised poem; Mrs. L. P. Hardee, psychometric readings; Mrs. W. S. Butler gave tests of a remarkable nature; Mrs. A. Woodbury.

The Ladies' Industrial Society will meet Thursday, Oct. 5th, afternoon and evening, at Dwight Hall, 514 Tremont street, when we hope to see all our old friends and meinbers, and many new ones also. Supper served at 6; entertainment in the evening. H. E. JONES, Sec'y.

19 Oak Grove Terrace, Roxbury.

The First Spiritualist Ladies' Ald Society will hold its first meeting for the season Friday, Oct 6th, at the Ladies' Aid Parlor, 1031 Washington street. Afternoon, 3 o'clock, devoted to business; evening, 7:30, music, addresses, etc. Supper at 6. Mrs. A. E. Barnes, President. E. D. MAYO, Seo'y.

The Home Rostrum, 21 Soley street, Charlestown, Dr. E. M. Sanders, Chairman. During the past week our meetings have been well

During the past week our meetings have been well attended, and good mediums have been present at each session, who made excelled remarks and gave satisfactory readings and tests.

Sunday evening was a success in every particular. The place was crowded, and all joined heartly in the praise service. Mrs. Nellie Kreeland, organist, then read a poem, followed by an invocation and remarks by the chairman. Mrs. Higgins (Chelsea) followed with tests, after which psychometric readings and tests were given by Dr. Sanders, all of which were recognized.

recognized.

Meetings Sunday, Tuesday and Thursday evenings
C. B.

Chelsen.—Sunday, Sept. 24th, afternoon circle at 2:30, well attended; Mr. Anderson gave excellent tests; evening, at 7:30, a largely attended meeting; Dr. W. Franks of Boston presented remarks, tests and readings. Dr. Franks will be with us Sunday, Oct. 1st. W. Anderson, Chairman.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Ayenue; entrance on 57th street. Services Sundays, 16% A.M. and 7% r.M. Henry J. Newton, President.

Milcherbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.

Il A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
Arcanum Hall, corner 28th Street and 6th Avenue.—Meetings every Sunday at 3 and 8—Mr. Tatlow; also public circle at 2½. All are welcome.

New York Psychical Society, Spencer Hall, 114 West Ith street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational musle, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3½—at \$10 West 26th street. Mrs. Mary C. Morrell, Conductor.

Carnegie Hall, Birst Society of Spiritualists.—Dr. G. C. B. Ewell gave two interesting and instructive lectures morning and evening to apprecia-

residence of Dr. S. H. Nelke, 588 Tremont street.

SIMPSON.

The First Spiritual Temple Fraternity
School.—This school will commence its regular serivices on Sunday, Oct. 1st.

As has been our custom, the first Sunday in each month will be designated "Circle Sunday," thus giving our ascended ones an opportunity to manifest.

We shall confine our labors to the education of our children in the phenomena and philosophy of Spiritualism. This school also has for its object the intellectual, moral and social improvement of its members—adults as well as children.

The principal intellectual features of the exercises consist of conversations on selected subjects, in which a full expression of ideas is sought from each member. The questions chosen are usually such as touch present; human duties—practical ethics or such as lead to that broad view of nature and of man of a better appreciation of the difficulties that

both spirits and sensitives have to encounter. He cautioned all to take reason as a guide, and not foolishly accept all a spirit may being because it is a spirit, for it may be undeveloped and crude. Yet in all cases mutual trust and love between the mortal and spirit is necessary to get the best results, and this confidence and sympathy come from evidence of purity of purpose.

confidence and sympathy come from evidence of purity of purpose.

We should guard and shelter, above all, our mediums, as the only ones through whose agency we can communicate with the spirit-world.

If we want exalted teachings, we must provide the proper conditions—give comfort and refused surroundings to our mediums, take care from their minds, and see what will be the results.

A hearty and appreciative vote of thanks was given him at the close of his lecture.

Mr. Waiter Howell speaks next Sunday morning and evening. His subject in the morning will be "The Transient and Permanent Elements in Christianity"; in the evening "The Law of Psychlo Phenomena, or Mr. Hudson on Spiritualism." Mr. Howell's many friends look forward to a series of very instructive, intellectual and highly spiritual discourses.

ILLINOIS.

Chicago .- W. J. Colville lectured in Washington Temple, Ogden Avenue and Washington Boulevard, Chicago, Sunday, Sept. 24th, at 3 P. M., on "The Relation of Spiritualism to Universal Religion." The following were among the leading points of the discourse:

The Parliament of Religions has done more good than can possibly be estimated, in that it has brought on to a common platform brilliant representatives of almost every religious system on earth. The doc-trines of Buddhism, Shintoism, Brahmanism, Parseesm. Mohammedism, as well as Judaism and Christianity, have been ably expounded and the public has been enlightened.

It is impossible to estimate the amount of instruc-tion received by the many thousands of men and wo-men who have crowded the great halls of Washington and Columbus and the many smaller halls in the Art Palace three times per day, for the past two weeks

tion received by the many thousands of men and women who have crowded the great halls of Washington and Columbus and the many smaller halls in the Art Palace three times per day, for the past two weeks and over.

Theosophy, Christian Science and all the moral cults have had their showing in addition to the great historic systems, and though it would be too much to say that perfect peace already reigns among them all, the emblem of a literal plowshare made from implements of warfare recently presented to the Parliament is not an inappropriate emblem of the actual fuffillment of glorious prophecies already achieved.

The modern spiritual revelation has certainly its affirmative side, and it is this aspect of Spiritualism which should ever be kept well to the front. All religious systems speculate or dogmatize upon man's hereafter, and not a single collection of reputed holy Scriptures has yet been found destitute of more or less pronounced and graphic accounts of angelie ministry. Some of these records are indeed obscure and partially fabulous, but after subtracting all doubtful features from the narratives, there remains in history a solid mass of human testimony in support of the claim of spirit communion logically irrefutable.

The only weak point in some ecclesiastical arguments is the foundationless claim that, with the completion of the biblical canon, inspiration ceased. A law which operated in the long ago surely operates now, and marvelous phenomena which accompanied former periods of remarkable human advancement are being received at the present day. Spiritualists may be, in some instances, credulous and liliterate, and much boast may be made of phenomena which will not stand the test of careful scrutiny; but so large is the number of really intelligent and careful observers as well as of deep thinkers in the spiritualistic ranks, that it is manifestly unjust to judge a great movement by the least intelligent on the sond the received on endless subjects, on the theme of what conduces to happiness in the its possessor a harvest of joy unspeakable.
On the same day, at 7:30 p. M., W. J. Colville lectured in the Athenaeum. Van Buren street, on "The Theosophical Plan of Salvation."

Utica .- Believing that the many friends of Mrs. Edith E. R. Nickless will be pleased to learn of the good work she is doing in our little town, I write to say that in the month she has been with us she has accomplished much more than I auticipated she would, because the church-element is so largely predominant here. Mrs. Nickless, however, has sustained her reputation as a fine lecturer and platform test medium. Her psychometric readings have been expect. test medium. Her psychometric readings have been a great success, her lectures have been listened to with deep attention, and her audiences have been as large as those of the Protestant churches. We feel that we have cause to congratulate ourselves on being able to secure so able an exponent of the higher truths of Spiritualism, and shall be pleased to have her return at some future day to continue the work so ably begun.

begun.
Mrs. Nickless goes from Utica to attend the Spiritual Congress to be held the 27th, 28th and 29th of this month in Chicago, where she expects to remain during the month of October. In November she goes to the Pacific coast for the winter.

Sept. 20th, 1893.

Mrs. James Clark.

MAINE.

Rockland .- Mrs. Mary J. Wentworth of Knox has been with us for the past two Sundays and intervening week days. This faithful expounder of the truths revealed by the higher powers has instructed and comforted the people who have listened to her inspired discourses. Filled with poetle imagery, and glistening with gems of truth, her utterances lead her hearers out into the paths of progress, and stimulate to purity of living and true helpfulness to suffering, struggling humanity. As a platform lecturer, Mrs. Wentworth is calculated to do much good—her inspirations are of a high order, her charity is broad, and her womanity sympathy goes out to all; she does not antagonize those differing in opinion, for she has so strong a sense of justice that she gives to all shades of belief a place in the necessary work of upiliting and benefiting mankind; possessing a true missionary spirit, she dispenses hope and consolation to the sad and sorrowing, and carries with her the thanks and blessings of many whose burdens she has lightened by her presence among us. We hope to have her with us again during the winter.

Mrs. Fairfield's inspirational organ improvisations are an important feature of our, meetings, and are much enjoyed by all, as are also the fine original poems she occasionally favors us with.

There seems to be an increase of interest among the Spiritualists here, and we hope to accomplish much during the coming season.

Sept. 23d, 1893.

MATILDA CUSHING-SMITH. vening week days. This faithful expounder of the

RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, 248 Weybosset street, Sunday, Sept. 24th, at 2:30 and 7:30 r. m. (Progressive School at 24th, at 2:30 and 7:30 r.m. (Progressive School at 1 r.m.) G. V. Cordingly of St. Louis, Mo., occupied our platform afternoon and evening. The audiences were large and appreciative. Mr. Cordingly offered an invocation, and, after a few opening remarks, answered questions (previously gathered from the audience) clearly, from a spiritual standpoint; he also gave tests, readings and character-poems—many of which were acknowledged correct. A few were invited to the platform to hear the "raps," which were distinctly audible in the rear part of the half, Sunday, Oct. 1st, Mrs. Juliette Yeaw will be with us. Saran D. C. Ames, Sec'y.

NEW JERSEY.

Newark .- During September Mr. Walter Howell has been lecturing in this city. There are many Spiritualists here, where the much-esteemed and earnest advocate of the Cause used to reside, Dr. S. B. Brittan. The Liberal League Hall is centrally located, and the Sunday evening lectures delivered by Mr. Howell have been listened to with great interest. It is hoped by many that this earnest and eloquent speaker will take up the work here again immediately atter the fulfillment of his engagement with the First Society of Spiritualists of New York City in October. L. O. R.

For Over Bifty Years

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

ARE YOU A VICTIM OF HAY FEVER?

MR. EDMUND S. HOYT, for a long time Secretary of the Hay Fever Association, wrote that he had "never found any other remedy that has given such rollef and afforded so much of present comfort in Hay Fever as HAKKA OREAM," and "recommends it to all the stay at homes." Price 50 Cents. At All Druggists'.

Ask your Physician about BOVININE.



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1st. People do not know how to properly prepare it. · 2d. Americans are still bound by the inveterate habit of using Tea, Coffee and Cocoa, which create sto-

Cocoa and

true sense stimulants.

Chocolate ARE NO MORE TO

CHOCOLAT MENIER

BE COMPARED
WITH EACH
OTHER THAN Skimmed Milk to Pure Cream.

machic debilities and are not in the

A pamphlet giving recipes, and samples of Chocolat-Menier, — the Chocolate made by MENIER, Paris, (Noisiel,)—will be sent by addressing the American Branch, 86 W. Broad-way, cor. Leonard, N. Y. City.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly lonference at 102 Court street every Saturday evening, at o'clock. Good speakers and mediums always present. leats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 451 Franklin Avenue, every Sunday evening at 8 o'clock. Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies" Aid." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroe-der, President, 142 Union Avenue.

The Advance Spiritual Conference meets each Wednesday evening at 102 Court street. Good speakers and test mediums. All subjects pertaining to the good of humanity freely discussed. Admission free. Emily B. Ruggles, Secretary.

At Conservatory Hall, Sunday evening, Sept. 17th, Mrs. Ada Foye was greeted by a very large and appreciative audience. Stepping upon the platform,

appreciative audience. Stepping upon the platform, she was agreeably surprised to see there a large floral harp, the base composed of large Boston roses, the top of white roses, upon which was inscribed in letters of red, the single word, "Welcome." Her audience appreciating her surprise, greeted her with a hearty round of applause!

She spoke in defense of mediums and mediumship. She said that the medium requires quite as good conditions to be successful as does the scientific investigator of chemical problems. Mediums for materialization require conditions as delicate as the apothecary's scale, which weighs in almost infinitesimal quantities.

cary's scale, which weighs in almost immitesimal quantities.

At the close of her remarks ballots were prepared, and in the next forty minutes twenty-one tests were given to strangers without a single failure.

Mrs. Foye closed her highly successful engagement Sunday, Sept. 24th.

Mr. Fletcher follows in October.

W. J. R.

A stimulant is often needed to nourish and strengthen

the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

MARYLAND. Baltimore .- A correspondent writes: "The Reigio-Philosophical Society of this city has secured the services of Mr. W. J. Colville for the five Sundays the services of Mr. W. J. Colvine for the five Sunday and four Thursday evenings of October. He will lecture Sunday, Oct. 1st, in Raines Hall, corner Baltimore street and Post Office Avenue. The lecture at 8 P. M. will be upon 'The Practical Outcome of the Recent Parliament of Religions.'"

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated



Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of tollet and nursery soaps. The only medicated Tollet soap, and the only preventive and cure of factal and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world.

POTTER DRUG AND CHEM. CORP., Boston.



HOW MY BACK ACHES!

Back Ache, Ridney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.

Have you promised yourself the Rare Pleasure of Reading this Beauti ful Work by the good old-time IN writer, Hudson **SPHERES**

portrait of the Author. Send to us for it. PRICE REDUCED.

Tuttle? Price, 50 cents. Contains a fine

Proof Palpable of Immortality. Being an Account of the Materialization Phenomena Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By EFES SAR: GENT. The work contains a wood-cut of the materialized spirit of Katle King, from a photograph taken in London, spirit of Katle King, from a process.

England.
Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents.

For sale by GOLBY & RICH.

COMING PSYCHICAL CONGRESS:

Its Work and Place in History. A Pamphlet embodying the Lecture delivered on the above subject at Berkeley Hall, Boston, Sunday, Jan. 18th, 1883, by HON. SIDNEY DEA.

Price 5 cents per copy; 6 copies; 25 cents; 13 do., 50 cents; 80 do., 51.00.
For sale by COLBY & RICH Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin, freatment and Cure. By GEO DUTTON, A. B., M. D. Cloth; 69 pages. Price Sl.25. For sale by COLBY & RIOH.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (charace at Hutchinson street). President, Beni, P. Benner: Vice-President, Banes Marior; Secretary, Frank H. Morrilli, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street