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Original Essay.

SELF-RELIANCE.

BY JOSEPH MAILLE.

Complete self-reliance is of the essence of perfect manhood. Man does not keep this idea in mind with sufficient persistency. Mankind renders itself next to unworthy of itself by not being self-reliant. It is gross error to be always relying on another before deciding for oneself. I do not mean that unity of thought and of action should be discarded. No! Unity of thought and action is simply a more compact and powerful form of self-reliance. I hold that a person should always know the cause of every effect, and thus be able to act for himself, and be able to act intelligently as distinguished from acting by precedents, or doing or saying a thing because another does or says the same thing. A person who only acts according to another's dictation or example shows his weakness of mind and his ignorance.

A person fully self-reliant is one who acts and speaks according to what he thinks is just and proper, no matter who thinks or acts otherwise. A self-reliant person is always independent, and we can say of such a one, as we say of the cat: "Come what may, he always falls on his feet." If he has anything to do or say he reflects upon the subject, and when decided, acts. Self-reliance begets bravery and confidence in oneself. A person of this character will seek to accomplish almost anything. If he fails he will try again and again until he succeeds if opportunity is given him. It is impossible to keep him down. When you think that you have him down to stay he springs up, better prepared than before for the fray. The more he meets with opposition, the more he contests every inch of ground. If he seeks your opinion he will not be satisfied with it if it proceeds from the collective opinion of others. He wants your opinion based upon your own thorough investigation of the subject, and as the conclusion of the analysis emanating from your brains and not from those of others to whom he has not submitted anything.

The lack of self-reliance so prevalent in certain sections of this country is produced by the teachings of parents to their children. Under the mistaken belief that their children are more especially favored or disfavored by nature, parents are apt to keep their children continually around themselves. They must always be within the immediate sight of parents-which is extremely limited even with the sharpest eyed person. Parents fear to allow their children to go anywhere or to do anything alone. To overcome this fear they seldom teach them anything except a continuation of the restrictive practice. Then, children are too much inspired with an awful fear of some great evil that they are taught may overtake them in the future life, and being so thoroughly imbued with the pernicious belief, they live a life of ignorance, of fear of transgressions, and always depend on some one else to tell them what is right and what wrong. They adopt and grow up with very narrow ideas, and though they may see the enormous advantages of being self-reliant and progressive, they nevertheless abstain from becoming so lest they diverge from their regular routine and fail in their undertakings. In acting thus they lead a life of monotony; when not engaged in active employment of some kind they are at a loss as to what to do. They seldom think that the reading and studying of a book might greatly assist their intellectual and spiritual growth on earth. If they are out of employment they have no courage to ask for any, fearing a refusal. They finally sink into complete indolence, and when asked to do a thing decline because they feel themselves incompetent, and when asked for information are forced to make a display of their ignorance by saying: "I do n't know." If a friend has been fortunate in securing employment for such a person it is often a cause of regret. A dependent person becomes a regular machine, doing absolutely nothing unless moved by another. He does it without any exercise of his own reason or judgment. How can he do otherwise when he has surrendered his own selfreliance? He becomes a follower, and not a leader; a slave, and not a man.

The best way to acquire self-reliance is to bear in mind that if one does not look out for himself, no one will do it for him. Some may do it for a time, but everything except eternity has a limit. The limit of doing for another, are partly in error, it should not be so difficult to lems of life, the realization no matter how long, is always very soon reached. distinguish, between truth and error, if only every attainment of happiness. On the pretext that a future life may be the right man might without hindrance, express his opinions in Providence, R. I., 1891. ty has'a limit. The limit of doing for another,

place for you, and that it is an error of nature | the congregation. But our teachers dispute with one in the hercafter everything will be all right. A reasoner of this kind imagines that by laying everything at the feet or on the shoulders of another, he may escape personal responsibility. This is an error productive of great magnitude. All individuals should at once begin to learn that they are responsible to themselves, and to themselves only, for any and all derelictions of duty. They must learn at once that they are in this life to be useful not only to themselves, but to those who surround them, and that by no possible law of nature can they shirk this stern and settled duty. To the timid who are the unfortunate victims of dependence, we would say: If you are out of employment, go and seek some at once. Keep on seeking, and there is no telling what good results may crown your efforts. If you feel defective in any branch of education, and would like to excel in that branch, begin by finding out what is cannot buy them, borrow them. Read the newspapers until you are able to say which is the best newspaper, and be able to give a reason for saying so. If you find nothing to do in one place, work your way to another. There is nothing better in this world than a little 'salt of hardship." Do not readily believe everything you are

told. Disbelieve one half and doubt the other until you know for yourself; all men are born free and equal, and it is only the superficial wealth of this world that puts one in a higher station than another. If you speak to a wealthy man, forget his wealth and think only of him as a man. This has a wonderfully beneficial effect; many a time you will find that the wealth is only a veil concealing a gross nature. Remember always that you will never live long enough in this world to become perfect, but that it is your duty to do as much as you can toward attaining perfection. Remember that when you die, you live, and that you may regret wofully the negligence of which you may have been guilty. Never forget, once for all, last and forever, that your happiness lies in your own hands, and that none but yourself with self reliance can develop that

free Thought.

A LAYMAN'S SAINTS: THE IMPORT-ANCE OF HARMONY.

BY WM. FOSTER, JR.

October 27th, 1891, was to and with me a saint's day-St. Servetus [Oct. 27th, 1533]. I have a long list of saints, rivaling, perhaps, that of the churches. And why not? As an individual man, have I not as good a right to who have been persecuted and have died for an idea, because that idea exceeded or fell short of the popular ones? The Old has ever been jealous of the New, and battled against it. So I honor those brave souls who gave themselves to the New, lost reputation, and often life, in the cause of Freedom-ever seeking the progress of the race, and the weal of humanity.

So as the anniversaries of these men and women come, I sit down, run back over the lines of history, and note how wearisome has been the development of religion and humanity. The Church has enthroned as saints many who were bloodthirsty and blood-shedding bigots. Let us, therefore, who are in touch with the idea of progress, forget not those who have been the world's saviors, whose labors have fruited most bountifully, and are yet further to lift and bless the race. Let us perpetuate the memory of all who have lived, labored and died in the cause of free thought and rationalism, whether in ancient or modern times, in heathen (?) or Christian lands. Let me recall some of my saints, that the reader may set out against them an equal number from those whom the church has canonized, and

ordered her followers to pay special reverence to. I name Socrates, Aspasia, Hy-PATIA, BRUNO, GALILEO, COPERNICUS, MA-HOMET, ANN LEE, MARY DYER, GILES CORY, VICTOR HUGO, JOHN BROWN, as specimens of those I deem worthy of reverence and commemoration. I have noted one name which perhaps may call up criticism, MAHOMET. He has rested under the special opprobrium of the Christian world. 1 remember our geographies were made to slander him, for when children, we recited from the book that "Arabia was noted as the birthplace of Mahomet, the impostor.' But he who reads history aright, and correlates the events which transpired subsequent to the advent of Mahomet, will see that Islamism came in the due order of development, and has

he is under the ban of the church. With these general considerations I pass to the special object of this writing, MICHAEL SERVETUS. Servetus was a Spanish physician, evidently a learned man, who found time in the intervals of professional life to discuss the theological questions of the day. His conclusions did not coïncide with popular ideas, nevertheless he candidly put them forth in a mild temper and with a gentle spirit, as one seeking truth. One of his works closes with this paragraph:

been a mighty factor in the life and activities

of the world. So I honor Mahomet, although

"I do not hold in all points with the Papists, nor yet with the opposite party; nor do I look upon either the former or the latter as being in all points wrong. It seems to me that both have the truth in part, and

to have brought you here, you may think that another out of selfish ambition. May the Lord destroy all tyrants of the Church.

The close of this paragraph was much distasteful; for it rebuked the theological despotism of the time which sought to force the intellect and reason to subordinate themselves to the decretals of Councils and Synods. The Church has always hated reason, following its exercise with a venom more of less deadly.

JOHN CALVIN then lived and ruled in Geneva, Switzerland. In all things theological and ecclesiastic he was as arbitrary as the Pope in St. Peter's at Rome. He dominated the magistracy and bent it to his will. To him Servetus was an arch heretic. He longed for the heretic's blood, and for years watched for an opportunity to wreak his vengeance and vindicate his God, for Calvin's God was much like Calvin himself. In 1553 another work was sent forth by Servetus, entitled, "Restitution of Christianity." This provoked anew the necessary and what books will aid you. If you anger of Calvin, and he wrote to a friend as follows touching Servetus:

> " He wants to come to Geneva, if I think fit; but I will not pledge my word to him for a safe conduct, for If he comes here I will never suffer him to leave this

place alive, if my authority can prevent it." Note the infernalism embodied in this paragraph; it emphatically ex implifies the spirit of the man from which, as a logical result, came that terrible, horrible and blood-chilling theolog ical system which is known as Calvinism. The opportunity soon occurred for Calvin to exhibit himself. Sunday, Aug. 18th, 1553, he was informed that Servetus was in Geneva. At once he communicated with one of the town council, by whose orders Servetus was arrested and thrown into prison. Then he ordered one of his servants to appear as accuser, spending the rest of the day in preparing a special indictrest of the day in preparing a special indictment of forty counts which the accused was to answer on Monday, preliminary to his trial on Tuesday. It was set forth among other things that he had promulgated pestilent heresies, "against the doctrine of the Trinity, the Eternal Generation, the Incarnation, the Divine Nature and Infant Baptism." Servetus appeared before his trial on Monday, and eight times subsequently, the final trial occurring Oct. 26th, when he was condemned as a heretic and sentenced to be furned alive. The sentence was carried into fifect the following day, the pile being made of green wood to increase his agonies and inteffity his sufferings, this extreme course being taken doubless to extort a recantation and an abjuration of his extort a recantation and an abjuration of his heretical opinions. But he remained firm, swerving not a hair's breadth from that line of belief which was the outcome of his reason and conscience. Thus was accomplished the fell purpose of

Thus was accomplished the fell purpose of Calvin, who had shamelessly declared that his victim should never leave Geneva alive. Yet not Calvin alone is to be condemned, but other so-called reformers: Melanchthon, Beza, Farel, Bullinger and others. It should be stated that the Baptists generally condemned the whole procedure, for they had been the victims of innumerable persecutions. The Lutheran and Reformed churches stood by Calvin, for the former was the State Church in Saxony, and the latter was the State Church in Switzerland. Where Church and State are united we may look for persecution, blood and

Such was the fate of Michael Servetus, an honest, a noble and in the best sense of the word, a religious man. Amid the flames, with their lingering tortures, purposely made so, no words of recantation came. His pure soul went untarnished into the land of ransomed souls to join the hosts martyred, like him, who had drank the fatal poison, or felt the headman's axe, or in one of the many ways devised by bigotry, exchanged the life of the body for the life of the spirit. Therefore I canonize him among my saints, and honor his memory, hop-ing one of these days to greet him on the vering one of these days to greet him on the ver-dant, sunny plains of the spirit-land. To him, and others like him, who have testified to the truth, as they saw and felt it, faced scorn and obloquy, and often met death, the world owes a debt of gratitude; and for one, I love to re-call their labors, garland their memories and enter into the spirit of their lives, that I may the better perform the duties pertaining to me, and do my part in the battle of the New with the Old.

Servetus was not the only martyr. Anterior to him there were many, and all along the lines of history we find them. The spirit which sought to check the onflowing tide of development and progress by the rack, the dungeon sought to check the onflowing tide of develop ment and progress by the rack, the dungeon and the scaffold, still exists. It is less virulent; nevertheless it is still bitter, constantly asserting itself, and in various ways seeking to strike down those who believe a little more or a little less than is expressed in the popular creed. It seems to me that Spiritualists should present a solid front to this persecuting, domineering tendency, especially those who are medial instruments, and are able to respond to the wants and wishes of the denizens of the spirit spheres. With them discord and inharmony should have no place. As it is now, there are intense jealousies, backbitings and disparagings, harmful both to the mediums and the Cause. Let each one labor as best he or she can in the particular phase their adaptabilities may permit. All are not on the same plane. It is with mediumship as with poetry, music, painting or mechanical aptitude: there are degrees, and why not recognize the fact without heart-burnings, slanderous words or unseemly epithets? Suppose our loyal army before Richmond had become jealous, the several arms warring one with another. Suppose the infantry had arrogated superiority over the artillery; the artillery over the cavalry; the sharp-shooters over all the other arms, and thereupon began fighting with one another. The effectiveness of the army would have been destroyed, and the enemy would have been destroyed, and the enemy would have been destroyed, and the enemy would have reaped the advantage, and in the end secured a victory. Each arm of the service was an essential, and coöperating became a power, accomplishing the great object of overthrowing the rebellion. So now our spiritualistic army confronts a mighty host, the devotees of century-nursed creeds and dogmas, and can succeed only as did our loyal army in the time of the rebellion, by concentrated effort, and a coördination of those forces from the spirit-world, exhibited in a multiphased mediumship, through which alone the old theol ment and progress by the rack, the dungeor and the scaffold, still exists. It is less virulent

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Literary Pepartment.

AMY LESTER;

A STRANGE GIRL.

Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Oceanides," a Psychical Novel, Etc., Etc.

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CHAPTER X.

Questions for Mr. Goodman to Answer.

The following were the questions on Amy Lester's paper: When did God create the angels that lived with him before he created heaven, and where did he and they live? When did God create hell? What kind of form did the earth have in the beginning? What is the Spirit of God? Did God make light before he made the sun? How did God divide the light before he made the sun? How did Moses know that it was one day until the light was divided? Did Moses mean the air when he said firmament? How did the firmament divide the waters from the waters? Is the air heaven? Why did Moses say the waters were all gathered together in one place, and in the next verse call it seas? Why does not God make the grass and trees to grow as quickly now as he did in the beginning? What kind of light was it that God made on the first day, before he made the sun, moon and stars? Why did it take God six days to make this little earth, when it took him but one day to make countless millions of other suns, moons and stars? Did God make all the fishes and birds in one day? Is there a female element in the God head? How did Moses know there was a God in the form of a man, that inspired him to write, and created heaven and earth? How did God come into being himself?

The last two questions Amy wrote unknown to her mother. She folded her little paper up neatly, and gave it to Mrs. Lester, to be given to the minister on the morrow, with the request that he answer them, as Mrs. Lester was not able to do so.

The next day Mrs. Lester went to spend the afternoon and take tea at the minister's house, as was the usual custom with many of the ladies in the village. Louis and Amy were dressed in their best, and went with their

Mr. Goodman's family consisted of his wife nd three children. The present Mrs. Goodman was his second wife, and by her he had two children-little Benny, about four years old, and Alice, a girl about Amy's age. William Goodman was a son by Mr. Goodman's first wife, and there had also been a girl a year or two younger than William, but she had died shortly after her mother, of consumption. The present Mrs. Goodman was a tall, pale, rather dejected-looking lady, very quiet and silent, and was constantly casting furtive glances at her husband, as though she feared and disliked him, yet she was very affable and polite to the ladies of the parish; everybody liked her; and as she uttered no word of complaint, her strange glances were overlooked or forgotten. Mr. Goodman was not at home, and was not expected until tea-time.

Mrs. Goodman took Amy and little Louis into the nursery and left them with her own little girl and Benny. The nursery-maid was busy in another part of the house, and the children were left to themselves for an hour or more. Mrs. Lester and Mrs. Goodman chatted while they sewed in the drawing-room. Alice was seated in a low rocker, with little Benny in her arms; he looked extremely pale, and his eyes were swollen with weeping. Amy noticed a number of black-and-blue marks about the little boy's head and face; both his little hands and arms were bandaged. Alice invited Amy to be seated, and, taking little Louis in her arms, Amy occupied another chair near Alice, and they talked together as children often do.

"Is little Benny sick?" asked Amv.

"Well, no; not exactly," answered Alice 'You are not sick, are you, little brother?"

The child laid one of his bandaged bands against his sister's breast and gave a little sobbing moan. "No, Allie, Benny feels better. Sister kiss Benny."

Alice bent her head and kissed the baby face over and over again; he sighed heavily and closed his eyes.

"What is the matter with little Benny? asked Amy.

"He has been punished," answered Alice, her cheeks reddening and a flash coming into her mild eyes. "Punished?" questioned Amy. "Who has

punished him?" "Papa," replied Alice, and Benny hid his little face in his sister's breast and sobbed

"Do you mean the minister?" said Amy, a

little bewildered. "Why, yes, of course papa is the minister; and look, Amy! just see his little fingers; they are all broken! two on this hand and three on the other, and he cannot move this little wrist," and 'Alice gently lifted the arm that

a moan of pain and Alice desisted, again, kissing him fondly.
"Oh, Alicel" said Amy, tears of sympathy would find to my everlasting tormetic that

was hanging helplessly down. The child gave

rolling down her cheeks, her own punishment

coming up vividly before her.

"What did little Benny do that he should be so dreadfully punished?"

"He would not say his prayers," replied Alice, "and father took a great big ruler and whipped little Benny's hands until his wrist and these little fingers are all broken. And look, Amy! see all these black-and-blue marks on his head and face where the edge of the ruler hit him." And Alice doubled up her fist and set her teeth hard. "Amy," said she, "I sometimes think I should like to kill my father. I hate him! Oh, I hate him! and as soon as I am a grown woman I will take little Benny and run away with him, where my father shall never see us more, and I will work for little Benny and he shall never be whipped or punished, and he shall not say his prayers if he do n't want to." She again kissed the baby all over his little face.

Amy put Louis down and going up to Alice and Benny, she, too, kissed both the children a number of times, while Louis, seeming to understand it a little, laid his baby hand on the bandaged one of Benny's sympathetically.

"And why would n't Benny say his prayers?"

questioned Amy. 'I do n't know," replied Alice. "Papa said it was because he had a depraved heart which made him stubborn, willful and disobedient; so he kept whipping him, and said he would break every bone in his body if he did not obey and say his prayers. I guess Benny could n't say his prayers after papa had struck him once, for Benny screamed and caught his breath and turned purple in the face; then mamma ran up and tried to get Benny away from papa, and he turned and struck her with the ruler on her head, and she fell down on the floor, and was just as white as though she were dead, and then he kept on whipping Benny and telling him in a loud voice to say his prayers at once; but I do n't think Benny could say them then. I ran up and caught hold of the ruler and tried to pull it out of papa's hand, but he wrenched it away from me and gave me a hard blow, just here"; and Alice uncovered her little shoulder, which was very much discolored. "Just then mamma came to herself, and, catching Benny in her arms, she ran with him up here and locked the door. Papa ran after her and kicked and pounded loudly on the door and bade mamma, in a dreadful voice, to open it; but mamma would not. I ran out into the barn and hid in

Little Benny's eyes were wide open now; he had very large beautiful brown eyes, and they were flashing with excitement. "When I am a dreat bid man," he said, "I'll dit a ruler and vip my papa till he do die and do to 'ell." "Why didn't you say your prayers, little

the hay-mow, and papa could n't find me."

Benny, when your papa wanted you to?" asked Amy of the baby.

"My papa say to my mamma, Dod would dam her soul, and she do to 'ell! Benny love mamma, an' won't talk to Dod if he burn my mamma in a dreat bid fire; an' when papa say Benny, you say prayer to Dod,' I won't talk to Dod-who has a dreat bid fire to put little boys in, an' burn my mamma; if I do, I'll ask Dod to put my papa in that bid fire an'

burn him all-all up; an' then I won't have any papa to wip me an' to curse my mamma.' Poor little Benny now looked as though he were in a raging fever; his cheeks were hotly flushed and his breath came pantingly. Alice soothed and quieted him as well as she could. She bathed his head and hot cheeks in cool water; he closed his eyes and fell asleep. Alice laid him on his little bed. Louis had also fallen asleep in Amy's arms, and he was put

by the side of little Benny. The two little girls now fell into confidential conversation.

"Amy," said Alice, "you must never tell anything that little Benny and I have said: for papa said if we ever told any one he would punish us dreadfully; and we are not to be allowed to go into the drawing-room, or to see any company until Benny is well. Mamma would be here herself if she did not have to entertain company. Papa says she must make herself agreeable to all his parishioners."

Poor Amy's brain was in a whirl of questioning excitement. She wondered if the minister would answer her questions, and what he would say to her mother. Her respect for the minister was entirely destroyed, and she thought it would make but very little difference to her whether he answered them or

"Alice," said she, "I do not believe there is any hell."

"Neither do I," said Alice; "but when I said as much to papa once, he told me it was because of the natural deprayity of my heart, and unless my heart was entirely changed. I

published a great deal of late. Mrs. Lavelie allie!

on their inequality of themply is a trained of really line coursed on a

believe there is a hell at all, and papa don't has been kept after school. What kind of punact as if he did; for when we are all alone, and ishment would you advise, Mr. Goodman?" there is no company, he acts just as bad as anybody who has not had a change of heart. He stamps and throws things about, scolds mamma, me and little Benny in a loud voice. Amy, you must never tell, but sometimes he awaara awfully! He had been scolding and swearing at mamma, and that was why little Benny would not say his prayers. Benny never refused to say his prayers before."

While the children in the nursery were thus talking, Mrs. Goodman was trying to entertain Mrs. Lester in the drawing room. She was very pale and distraught, and could scarcely hide her distress. Presently Mr. Goodman came in. He had been out making pastoral calls, exhorting his parishioners to be faithful to God, and not faint in well-doing. He had prayed with the unregenerate that they might be born again through the merits of Jesus Christ, and their naturally depraved hearts washed clean in the blood of the Lamb. He gave his hand to Mrs. Lester with great cordiality:

"Well, Sister Lester," said he, "I hope you are working faithfully for God."

"I am trying to do as well as I can," answered the lady.

"Faithful in prayer, madam--praying unceasingly?"

"Yes," answered Mrs. Lester, "my heart is constantly uplifted in prayer to God."

"Praying, madam, for the unregenerate, that they may be turned from their wicked ways, be washed clean in the blood of the lamb, and brought into the fold of Jesus like

sheep from the burning?" "Yes," replied the lady, "I think no one tries to do her duty in this respect more than I

"Well, my sister, you are one of the faithful, and heaven will be your reward at last.'

Tea was now served, and Mrs. Lester thought of the note in her pocket; she dreaded very much to give it to Mr. Goodman, but she had promised Amy that she certainly would do so, and she thought he might approve of her course in bidding Amy read her Bible chapter by chapter until she had read it through; so taking the paper from her pocket, she gave it to Mr. Goodman, saying: "My little girl, Amy, has just commenced to read the Bible through in regular order, and as there are many things which her childish mind cannot understandand really, Mr. Goodman, so many things that I am not able to explain-she thought she would write down questions, and you could tell her all she wanted to know."

Mr. Goodman's face paled a little, but he took the paper politely from Mrs. Lester's hand, and opened it; his eyes glanced rapidly over the questions, he flushed and paled, and paled and flusked again; he tried to speak, but could not for anger; he closed the paper with a snap, and gave it back to Mrs. Lester; he arose from the table abruptly, and walked the floor rapidly for a few moments. Mrs. Goodman turned as pale as death, and cast furtive, frightened glances at her husband. Mrs. Lester arose from the table in great trepidation: she felt that she had committed a fearful mistake in foolishly giving a child's questions to the minister for explanation.

At last Mr. Goodman stopped in his rapid walk and confronted Mrs. Lester. He spoke. His voice was stern and sepulchral: "Mrs. Lester," he said, "how dare you allow that child of the devil to question the most high and holy God in this blasphemous manner? Yes, Mrs. Lester, this is blasphemy! blasphemy of the blackest kind! I fear it can never be forgiven! It is the unpardonable sin! Mrs. Lester, you are guilty before high heaven of upholding and encouraging your most wicked and unregenerate daughter in her vile and sinful schemes of trying with her puny hands and the help of Satan -the master whom she serves-to destroy the sanctity of the Holy Word of the Most High. You are aiding and abetting the devil, Mrs. Lester; he has assailed you at your most vulnerable point—your mother-love for your most sinful daughter! Mrs. Lester, you need to wrestle in prayer to God for many, many days, in order that you may be forgiven this great sin. I shall bring your case before the church. and there shall be especial prayers on your account that your great sin may be forgiven."

Mr. Goodman threw himself into his armchair and closed his eyes. Mrs. Lester trem-

bled in every limb.

"Oh! Mr. Goodman," said she in a faint voice, "forgive me! forgive me, I pray! I did not know I was doing such a terrible thing: but I now see my folly, and I greatly repent of it. Do you think God will forgive ma?

Though your sins be as scarlet, yet will he forgive if you ask it for his Son's sake.' Yes. Mrs. Lester, I think you may be forgiven, as you were not the one who questioned the Word of the most high and holy God. But that daughter of yours-that spawn of Satan! I have heard of her wicked ways before. Mrs. Lester, your daughter's destiny is everlasting perdition!

"Oh! Mr. Goodman," said the anguished mother, "please remember Amy is but a very little girl yet; she is not ten years old. I think when she becomes a little older, Mr. Goodman, her eyes will be opened. She really is an excellent child in all things else but religion."

'Except religion!" echoed the minister; "but religion is all, madam; if she fails there, all else is naught. You say she is young, but it appears she is not too young to doubt and question the word of God; therefore, madam, she is old enough to understand religion and the blessed Savior of mankind. Mrs. Lester. you should resort to severe punishment in order that you may save your child from the burning; if you do not punish her, break her wicked spirit, humble it in the dust, and make her obedient to the most High, God will surely cast her soul into hell, there to be forever tormented by the devil and his angels. My own little son is but four years old. and vet he manifests so much of the evil one that I have been obliged to punish him with great severity; young as he is, his obstinacy is something wonderful; if he is old enough to be disobedient and obstinate, he is old enough to be punished, his unruly spirit humbled and brought before God in prayer. Yes, madam, my own little son, Benny, refused to say his prayers, and I have been obliged to humble his haughty and unregenerate heart."

Mrs. Goodman stood with downcast eyes and how Moses knew what God said?" face as pale as the white marble mantel against which she leaned heavily for support; she now raised her eyes to Mrs. Lester's face, and they wore a pleading expression which seemed to say, "Oh, Mrs. Lester, spare your child, give her love and not hate;" but the pale lips uttered if he did not want the man to eat of it; and

punished a great deal of late. Miss Lavelle | all?"

there was a holl indeed. But, Amy, I don't punished her, her father has whipped her, she ishment would you advise, Mr. Goodman?"

"Well," answered the clergyman, thoughtfully, "I think when Benny refuses to say his prayers again I shall not resort to the ferule, but I shall shut him up in a dark closet until God puts a meek and obedient spirit within him. How would that do, Mrs. Lester, as a punishment for your unregenerate daughter?"

"I can but try it, and I promise the next time Amy manifests an insolent spirit toward her Maker I will shut her in a dark closet."

'Give her a foretaste of outer darkness.' said Mr. Goodman; "that may have a tendency to drive her toward the fold of God.'

It was now time for Mrs. Lester to return home; the maid was sent for Amy and Louis, they soon made their appearance, and shortly afterward were at home in their own cosey little parlor.

CHAPTER XI.

The Reading Continued.

"Amy," said Mrs. Lester, "I am greatly disturbed on account of those foolish and wicked questions that you persuaded me to carry to Mr. Goodman. He considers them blasphemous and wicked in the extreme. My daughter, why are you so incredulous about all good and holy things?"

"Oh! mamma, I do not know; but some things don't seem good and holy to me. It don't seem good and holy for God to make a hell (and a wicked devil), and then make people on purpose to put them into it. It do n't seem good and holy for the minister to whip little Benny until he breaks his fingers, just because he would not pray to that kind of a God. Mamma, I want to be a good girl, but try as hard as I may, I can't make all these things come right. But, mamma, would n't the minister answer any of my questions?"

"No, not one of them; and he thinks you ought to be severely punished for asking them."

"Mamma, how can I read the Bible understandingly, then? It will never do me any good if I cannot understand every word as I read it; and you said yourself that I must read to understand."

Mrs. Lester was in quite a dilemma, and could

hardly see her way out. "You said the minister called my questions

blasphemy. Mamma, what is blasphemy?" "It is to speak irreverently and impiously of God and sacred, holy things.'

"But, mamma, I never meant to do anything of that kind. I only want to understand the meaning of all I read."

"Well," replied Mrs. Lester, "here are the questions, and I fear you will have to answer them yourself, for I cannot, and Mr. Goodman thinks you a most impious and impertinent girl. Now, Amy, do, for my sake, if not for the sake of God and holy things, do try and be a good Christian girl."

Amy dearly loved her mother; she wanted to be good, but the child's reasoning brain would assert itself in spite of all things. The next day she tried the second chapter of Genesis, but this time all by herself, in her own little room. She took her pencil and paper, thinking she would write down, as before, the questions about things which she could not been known to Edna Gray. She had been her understand, and perhaps sometime somebody would answer them.

THE SECOND CHAPTER OF GENESIS. 1. Thus the heavens and the earth were finished, and al

the host of them. "And all the host of them?" Amy now talked aloud to herself as she read: "Then Moses did mean all the countless worlds on

high." 2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it ecause that in it he had rested from all his work which God created and made. 4. These are the generations of the heavens and of the

earth when they were created, in the day that the Lord God made the earth and the heavens. "I do not think," said Amy, "that Moses meant any particular heaven; he said heaven in the first chapter, and now he continually says heavens, which is plural, and means more

than one." 5. And every plant of the field before it was in the earth and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

"I wonder why God wanted the ground tilled when he could make it all so nice in just one day?" said Amy.

6. But there went up a mist from the earth, and watered the whole face of the ground.
7. And the Lord God formed man of the dust of the

round, and breathed into his nostrils the breath of life; and man became a living soul.

"I wonder," said Amy, "if God breathed the breath of life into the birds and beasts and fishes, for they all breathe just the same as man? I wonder if he formed them all out of the dust of the earth, for they all have flesh and blood and bones just the same as man, and their bodies are all sustained now by what they eat? I wonder if they are all living souls. for they breathe and live and move just as man does?"

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

"The tree of life," said Amy. "Now what does Moses mean by the tree of life, and the tree of knowledge of good and evil? I wonder if there are any such trees now? I never heard of any."

10. And a river went out of Eden to water the garden: and from thence it was parted and became into four heads. 11. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold.

"Then the waters were not all gathered into one place, as Moses said at first, but there were rivers as well as seas. I don't see why Moses contradicts himself so much."

12. And the gold of that land is good: there is bdellium and the onyx stone.

13. And the name of the second river is Gihon: the same

is it that compasseth the whole land of Ethiopia.

14. And the name of the third river is Hiddekel: that is it that goeth toward the east of Assyria. And the fourth river is Euphrates. 15. And the Lord God took the man, and put him into

the garden of Eden to dress it and to keep it. 16. And the Lord God commanded the man, saying, Of

every tree of the garden thou inayest freely eat: "I wonder how God talked to the man, and

17. But of the tree of the knowledge of good and evil, thou halt not eat of it! for in the day that thou eatest thereof thou shalt surely die. "Oh, dear!" thought Amy. "Why did an

all-wise and perfect God put such a tree there. why did he make such a tree of good and evil? "Well," said Mrs. Lester, "Amy has been If he was a holy God, why did he make evil at

18. And the Lord God said, It is not good that man should be alone; I will make him an helpmeet for him.

"And in the first chapter," said Amy, "God said, 'Let us make man in our image, male and her mother's face, noted the sweet, changeless female'; and now he says, 'I will make him an helpmeet for him."

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoover Adam called every living creature, that was the name thereof.

20. And Adam gave names to all cattle, and to the fowl

of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him. 21. And the Lord God caused a deep sleep to fall upon

Adam, and he slept; and he took one of his ribs, and closed up the fiesh instead thereof:
22. And the rib, which the Lord God had taken from

man, made he a woman, and brought her unto the man. "Well," said Amy, "that is a strange story for Moses to tell; if I were to tell such a story as that I think my father would whip me to

23. And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

"I thought God did not take any flesh, but closed it up after taking out the rib. I wonder how Adam felt when he had lost one of his ribs?

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh "I wonder if it was God or Moses who said that, for Adam and Eve did not have any father or mother?"

[To be continued.]

THE SPIRIT MESSENGERS.

BY EUREKA.

She sat alone in the chamber of death, the scene of her life's bitterest struggle. At last the final change had come, the change for which she had looked with fear and trembling through all the long autumnal days. Her dear mother had watched the flowers fade and the leaves put on their brilliant colors, knowing that before the crimson, gold and amber had faded from the elms, the birches and maples, she, poor and lowly as she was at that minute, would have the right to wear the garments of the King's household-the Infinite Father who hath bestowed upon every soul the title to Immortality and the royal robes of Eternity.

Edna glanced at her mother's face. Its expression of calm, silent contentment pleased her. The cheering smile lingered about her mouth, as if the departing spirit had caught a gleam of heavenly brightness and had impressed upon its earthly habitation a sign of its immortal pleasure. Edna sighed; it was her dear mother, her last earthly friend, lying there, speechless and still; the dear mother for whom she had toiled for more than a year, working night and day. She had never faltered in her love nor her labor. There was a whole history of her sufferings written on the young girl's sweet, patient face, grown so old and faded before its time, for she was not yet out of her teens. The poor never measure their age by numbering the passing years, for a lifetime of sorrow and suffering may be crowded into a brief space. Human suffering prematurely ages the children of the poor. Bread-winners generally have no youth. The sunny period appointed to childhood had never mother's sole support for eighteen months or more. She had expended cheerfully all her small daily earnings in procuring comforts for her only parent, who had been unable to do anything toward their mutual support. She had tried to help her daughter eke out their small pittance by saving in every possible

Edna toiled through the day in a dressmaker's shop and increased their meagre income by sewing evenings; but when the duties of nurse were superadded to her other labors, she had become weary and well nigh hopeless. Now the task was ended, and life had no longer an inspiration for her. It seemed to have grown dark and hardly worth the struggle. Practically a stranger and friendless in a large city, there were no assisting hands extended, no strong arm was stretched out to offer those kindly attentions which the poor usually extend toward each other when death casts a shadow over the humblest threshold and so it happened that Edna sat alone with her dead-a most desolate mourner by her mother's lifeless form. She was trying to think, to press down her heart's bitterness but it was impossible, and the tears of grief almost choked her when she thought of her lonely life and compared it with that of the dear ones united in the Summer-Land. All were there but her, and she could imagine the beauty and peace surrounding them with brightness and joy in "the Father's house of many mansions." There, parents and children were united; there, sickness and want would be known no more forever. Oh! why could she not go too? She thought of her dear mother, whose sweet spirit brightened their humble home, when together they had shared each other's woes and divided their coarse fare, and which, though often scanty in quantity, was always sweetened by the mother's cheerful prayers and thankful spirit. And how often Edna had thanked God that she had some one left to care for, while her mother was spared. Toil was sweet, cheered by her tender smile. As long as this dear one could share her small earnings, it was a sin to com-

plain-so she lived on. Now there was no one but herself to struggle for, and she lost heart completely. She prayed to die and be done with life's weary battle. Ah! the bitterness of death was upon her, and she had no more courage to contend against the ebbing tide of hope, which would soon leave her stranded upon the shores of time, and she had no more heart to struggle against it. "After life's fitful fever" was over, there would be eternal rest, endless peacel

There are people who have borne up against the storms of Fate until everything lovely and beautiful in life has been frittered away, and finding themselves unequal to the conflict, they have sank down in hopeless despair. Edna had reached that point when hope was dead and life no longer attractive.

Poets have sung of hope, of courage, in life's dark hours; they have sung of Elysium, resting in chairs of ease and surrounded by friends and plenty. The inspired have sung sweetly of heaven and life's duties, but if their strains could give expression to the first deep and intent consciousness of relief from sufferings like Edna's—long protracted and ended at last by death and the shattering of every earthly 21st. tie—there would be deeper and holier melody than human poet has ever written or inspired tongue ever uttered. Her heart had been penpangs of sorrow; every fibre and nerve had remedy for Diarrhoa. Twenty-five cents a bottle.

quivered with pain, and now the struggle was over. Neither hope nor fear thrilled her soul. She was dead to sensation. She gazed upon smile, the reflection of the departing spirit as it cast a backward glance upon the lifeless casket which had been its earthly shrine. Ah! the sweet, patient smile was there, but where was the dear mother's soul that had smiled so joyfully at parting?

1/1

Echo, indeed, answered "Where?" Those dear eyes that had shone like familiar stars of love, whose sweet soul light had never changed, never wandered—would they continue to shine brighter and more cheeringly? Oh! if she could span the far horizon of eternity and see the soul in its royal robes of the Father's household! She tried to imagine it, but all was dark. Tears were a luxury she could not afford. She was poor, and her mother's grave would consume all her money; while her rare beauty and gentle sweetness had failed to bring her friends, save those who seek the poor and beautiful to tempt them to evil lives. Edna was pure in heart, and if "seeing God" meant doing right, living pure and spotless from the world, she walked and talked with Him daily.

She stood long beside the still form of her mother, and at last knelt down by her side, resting her fair head against her mother's pillow, weeping bitterly the while. She was alone and heart-broken, and longed to die and be at rest. The burden of her prayer was, "Let me die; oh! let me die."

After a while she felt a soft hand upon her head, and the room seemed illuminated with light. She felt the gentle touch of her mother. and listening she heard her whisper, "Fear not, I am still with you, my darling. Weep no more; henceforth you will nevermore feel alone; all the deeds of your life shall be rewarded, and angel-ministers will bring you heavenly blessings. We have come to comfort you. Your mother is not dead. I still live. Your father is with me. Here also are the others-Alice and little Bennie, Annie and Frank; Bennie comes close because you loved him so. Edna, dear Edna, you will yet be happy and stand as a communicating medium between the living and the dead. Call us when you need us, for lo! we love and will attend you. In sleeping and in waking hours you will know the angel messengers are near. Peace be still; God and the angels are surrounding you. Edna, you will wear the heavenly mantle and 1 will show you your crown jewels and symbol of your order. Weep no more, my darling, for we are here."

The radiant light faded, the messenger disappeared; but now how often in still hours she beholds her mother, and the other loved ones of her family-all "ministering spirits." She has become a gifted medium, and is blest by the cherished communion with her heavenly messengers, daily realizing that she is not alone.

Washington, D. C.

THE FIRST THANKSGIVING. A. D. 1022.

"And now," said the governor, gazing
A broad on the piled-up store
Of the sheaves that dotted the clearings,
And covered the meadows o'er,
"'T is meet that we render praises,
Because of this yield of grain;
'T is meet that the Lord of the harvest
Be thanked for his sun and rain.

"And therefore I, William Bradford,
(By the grace of God to-day,
And the franchise of this good people,)
Governor of Plymouth, say,
Through the virtue of vested power,
Ye shall gather with one accord,
And hold in the month of November
Thanksrdying unto the Lord

Thanksgiving unto the Lord. "He hath granted us peace and plenty,
And the quiet we've sought so long;
He hath thwarted the wily savage,
And kept him from wrack and wrong.
And unto our feast the sachem
Shall be bidden, that he may know
We worship his own Great Spirit We worship his own Great Spirit, Who maketh the harvest grow.

"So shoulder your matchlocks, masters,
There is hunting of all degrees;
And fishermen, take your tackle
And scour for spoil the seas;
And maldens and dames of Plymouth,
Your delicate are fits with a Your delicate crafts employ To honor our first Thanksgiving And make it a feast of joy.

"We fail of the fruits and dainties,
We fail of the old home cheer—
Ah! these are the lightest losses,
Mayhap, that befail us here.
But see, in our open clearings
How golden the melons lie;
Enrich them with sweets and spices,
And give us the pumpkin pie."

So, bravely the preparations
Went on for the autumn feast,
The deer and the bear were slaughtered;
Wild game, from the greatest to least,
Was heaped in the colony cabins;
Brown home-brow served for wine,
And the plum and the grape of the forest
For orange and peach and plue.

At length came the day appointed;
The snow had begun to fall,
But the clang from the meeting-house belfry
Rang merrily over all,
And summoned the folk of Plymouth,
Who hastened with glad accord
To listen to Elder Brewster,
As he fervently thanked the Lord.

In his seat sate Governor Bradford; In his seat save Governor Bradford;
Men, matrons and maid-ns fair;
Miles Standish, and all his soldiers,
With corselet and sword, were there;
And sobbing and tears and gladness
Had each in its turn the sway,
For the grave of the sweet Rose Standish
O'ershadowed Thanksgiving Day.

And when Massasoit, the sachem, And when Massasolt, the sachem,
Sate down with his hundred braves,
And ate of the varied riches
Of gardens and woods and waves,
And looked on the granaried harvest,
With a blow on his brawny chest,
He muttered, "The good Great Spirit
Loves his white children best."

—From Margaret J. Preston's "Colonial Ballads."

Mr. E. J. Bowtell, who will be remem bered by Truth Seeker readers as formerly a frequent correspondent, and writer of some interesting experiences of his life in a Trappist monastery, sends this note from Greenfield, Mass., to the BANNER of LIGHT: "On Sun-day, the 8th inst., I had the pleasure of making my first appearance in New England as a Spir-itualist lecturer. On that occasion I addressed my first appearance in New England as a Spiritualist lecturer. On that occasion I addressed the society here in Union Hall. On Tuesday, 10th, at a special meeting called for the purpose, I related my experiences in the Trappist Order of Roman Catholic monks. On Sunday, the 15th, I am engaged to speak for the Society again." The editor of the Banner of Light adds: "We understand that Mr. Bowtell is a recent convert to Spiritualism from a Materialistic belief, and that he has already done good work as a speaker at Elmira and Saratoga Springs, N. Y. We trust the friends will keep him busy in his new field of labor." Mr. Bowtell is an Englishman, formerly a member of the National Secular Society, and an editorial writer on the London Freethinker when Mr. Foote was in Holloway jail for blasphemy, While residing in this country he has been employed at his profession of actor, but has occasionally lectured upon Freethought and literary topics. We shall be said to hear from him now that he has found additional light to guide his footsteps.—The New York Truthseeker, Nov. 21st.

For Over Bifty Years 11

Mrs. Winslow's Scotning Synur has been used for children teething.' It soothes the child, softens the etrated to its inmost shrine by the keen, sharp gums, allays all pain, cures wind colic, and is the best

December Magazines. THE ARENA,-A new and excellent picture of J. G. Whittler as the frontispiece is accompanied by a pleasing and familiar sketch of his life and writings hy Gao, Stawart, D. C. I., L.I., D. The leading paper is by the distinguished French Astronomer and Spiritualist, Camille Flammarion, upon " New Discoveries in the Heavens." Prof. Funck-Brentano of the Paris Academy of Science contributes an interesting article upon "The Logic of Port Royal and Modern Science." "Faith in God as a Personal Equation," is discussed by Rev. C. A. Bartol. As a Christmas number the present has sixteen additional pages. A thrilling novelette by Helen Campbell, entitled" In the Meshes of a Terrible Spell," and a Western sketch by Hamlin Garland, "Uncle Ripley's Speculation," are given. Hon. David A. Wells advocates the Free Trade side of "Protection or Free Trade-Which?" in reply to Mr. Lodge's defense of the former in the October issue. Boston: Arena Pub. Co., Copley Square, Boston.

LADIES' HOME JOURNAL .- Mainle Dickens, the favorite daughter of Charles Dickens, commences "The Staircase of Fairlawn Manor." The approaching world-wide holiday is celebrated in "Chrisimas Eve." a poem; "Christmas on an Old Plantation," a characteristic sketch of Southern life; "Ye Men of Good Will, a Christmas Romance," in verse; "A Christmas Girl," a story; "Hats and Bonnets for Christmas wear;" "The Brownies Through the Year," and "Greetings from 'Cross the Sea," all of which are fully and finely illustrated. This number abounds with good reading and attractive pictures, and in its various departments is all that can be desired. Philadelphia: Curtis Pub. Co.

THE MAGAZINE OF ART .- A new feature is a colored frontispiece, "A Breezy Day," from a painting by Detmold, produced by Chromotypogravure, a process employed by the Paris Figaro Illustre. "The Mystery of Holbein's 'Ambassadors,' a Solution," by W. Fred Dickes, is the opening article, with eight illustrations. A striking picture is a full-page reproduction of a painting by H. Y. Titcomb, entitled 'Primitive Methodists." A finely illustrated article is given on "Recent Honiton Lace," and the first of two papers by Mr. Sambourne on "Political Cartoons," has portraits of two of the most famous artists in that line. A new department of this fine monthly, "Our Illustrated Note Book," has eight illustrations, and gives promise of much to interest its patrons. New York: Cassell Pub. Co.

THE QUIVER.-Two new serial stories are commenced this month, and three stories complete, the latter being "The Two Miss Torringtons." Dog a Bad Name" and "For a Little While," all imparting good lessons. An edifying paper "About Church-Bells" is contributed by J. F. Rowbotham. 'On the Top of Mt. Vesuvius," a descriptive sketch by Dr. Blakie, will interest all. The frontispiece, in colors, has for its subject "Their Evening Hymn." New York: Cassell Pub. Co.

We are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

A Rosary of Pearls.

To the Editor of the Banner of Light:

In the evolution of thought, which has resulted in the upheaval and modification of old and generally accepted theological beliefs, the inspired writings of Andrew Jackson Davis have been a potent factor.

When the "Harmonial Philosophy" first made its appearance, it was hailed as a "Divine Revelation of Truth" by those who had the courage to assert their right to independent thought, guided by reason and common sense. But by the general public it was regarded as an utterly pernicious production of decidedly questionable origin. With the lapse of time, however, the principles enunciated and the thoughts projected have taken root, and in one form and another have been sent forth liberalizing and emancipating the world of to-day. They permeate the utterances from pulpit, press and platform. Are you interested in Astronomy, Theosophy, the Science of Healing, or any of the vital questions involving social or political reform? The "Harmonial Philosophy" is an unfalling source of information where all these subjects are considered with a wisdom passing the wisdom of mortals. Is not this the true "Wisdom Religion "?

Many who have been enlightened, uplifted and strengthened by the writings of the "Seer of the Harmonial Dispensation" have long desired to see some of the "gems of wisdom" set in such a form that all seekers after truth might perceive their wondrous beauty. That such was the design of the higher powers is shown by the publication of "Starnos." This Rosary of Pearls," which the accomplished wife of the Seer offers to the world, cannot fail to enrich the lives of all who receive it. They shine undimmed. these priceless pearls of truth, showing the possibility of even now rising to the heights of true spiritual living, and bridging the chasm between us and our ascended loved ones. Death is robbed of its sting, the grave of its victory. God speed the little messenger

of light on its mission of love.

Hyde Park, Mass., 1891. MATILDA H. CUSHING.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tessed its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. G. D. F.. WORCESTER, MASS .- Your missive did not reach

this office in season to print in last week's BANNER, we are воггу to вау. E. P. H., HAVERHILL, MASS.-The report of your meetings, held Nov. 22d, did not come to hand in season to print,

as our forms went to press one day earlier than usual on account of Thanksgiving. W. P., SWANSEA, MASS.-Your notice of Mrs. Nellie F Burbeck's lecture Sunday was not received at this office in

season to print. A. E. W., NEW YORK.-The Adelphi Hall report came to the Boston P.O. at 9 P.M. of the 23d, and THE BANNER went to press at 6 P.M. This is the reason it did not appear. C. G. H., CINCINNATI.-Pamphlet received. Will see what

Passed to Spirit-Life,

From her home at Lemoore, Tulare Co., Cal., Oct. 30th, Mrs. Emma Moore, wife of Dr. L. L. Moore

Mrs. Emma Moore, wife of Dr. L. L. Moore.

After many years of extreme suffering, the Angel of Delivorance gently kissed her eyellds down and bore her spirit homeward to the Land of Souls. Her's was a natural and easy transit, she having been prepared for the change by the discipline of physical pain, and an intelligent and rapturous vision of her spirit-home.

For many years a rational and devoted Spiritualist, she knew whither she was going, and went without fear or trembling. She left with husband, daughters and friends, who survive her in this sphere, a sweet sustaining memory of a life faithful, earnest and true, and a heart ever responsive to the needs of those around her.

That she was beloved by all who knew her, was abundantly shown by the beatiful floral tributes, making the last resting place of her body a literal bed of everyreen and flowers.

The remarks were made through myself as medium, and we felt, as we laid her body in the arms of Mother Earth, not to say "good-by here, but" good-morning "there.

Susie M. Johnson.

From his home, 61 Transit street, Providence, R. I., Thurs day noon, Nov. 19th, after a brief but severe illness (pneumonia), Thomas G. Howland, in the 78th year of his sige.

He was one of nature's true noblemen; a thorough—and
so because discriminating—Spiritualist. A respected man,
an honored clitzen and a most devoted husband was he, and
he left a stricken companion whose soul will yearn for him
Both by angels taught; and she is now "watting till the shadows are a little longer grown," her only solace and hope
Spiritualism.

Boiritualism.

By oral and written request of the risen brother before his departure, and the concurrent wish of his wife, Mr. J. Frank Baxter officiated at the funeral on Monday, Nov. 23d, on which occasion the residence was densely filled with the many friends.

(Oblivary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. The words on an aveauge make a line. Poetry not admitted under this heading.)

Bunner Correspondence.

Massachusetts.

ONSET .- T. Dowsing writes: "THE BANNER was the first spiritual paper in England that was the first spiritual paper in England that led me to investigate Spiritualism some thirty years ago. I have now been in this beautiful country of Inspiration over twelve months, studying American Spiritualism and Spiritualists, receiving inspiration, and waiting for further instruction from my guides. Spiritualism seems to be covering the whole of America. I have witnessed remarkable phenomena of psychometric and clairvoyant mediums, giving satisfactory tests to numbers of strangers in large audiences, numbering hundreds and thousands. I have myself, though a stranger, received numerous remarkable tests; but I had never been present at a materialization scance

large audiences, numbering hundreds and thousands. I have myself, though a stranger, received numerous remarkable tests; but I had never been present at a materialization scance until Sunday, Nov. 22d. Mrs. Bliss was the medium, and the scance was held in her cotage. I inspected the cabinet, a very simple one, and there appeared no possibility for deception. I found Mrs. Bliss a genial, pleasant lady.

I have seen good materializations in London, but the phenomena seem to vary with each medium. Some fourteen years ago at Mr. Williams's circle in London, the spirit, 'John King,' would appear before the circle so perfectly materialized that he seemed almost a natural man. Visiting Mr. Williams's circle just before leaving England, thirteen years having passed since my previous visit, I found, instead of seeing the materialized form, an illuminating slate was held up by the spirit to show the face of the visiting spirit. Although so many years had passed since my last visit, the spirit, 'John King,' knew me by name, and the town in which I resided. He likewise showed me the face of my eldest son, who had passed away in India.

Mrs. Bliss's phenomena are superior to the spirit faces, in that they are the full-form manifestations—not clothed with so material a body as I first witnessed with 'John King,' but such a body as we might suppose a departed spirit would possess in the soul-heavens—formed of spiritual substance. But they are tangible to the touch, and converse with loved ones present in the circle, composed on this occasion of about a dozen persons. Then, again, the number of forms that show themselves is remarkable. I did not count them, but there must have been at least a score. Being a stranger I did not expect any loved ones from the other side would manifest to me, but no less than four did so—my mother, father, brother and sister—the latter two having passed over nearly half a century since.

The scance was a very successful one, which I learn is generally the case. To me the phenomena were exceedingly

SEASIDE.-A correspondent writes: "Prof. J. W. Kenyon of New Bedford spoke here Sunday, Nov. 22d. Two subjects were presented in the air. day, Nov. 22d. Two subjects were presented from the audience, 'What do you see as the Origin and Cause of Crime?' and 'A Spiritual Republic beyond the Valley?' Both were handled with ability, eloquence and force. His lectures have given great satisfaction. As a cultured speaker he is excelled by few; as an inspirational subject he responds to the touch of spirit as a delicately tuned instrument to that of a performer. On his first visit, at the request of the friends, he gave accurate psychometric readings and descriptions of spirits present, to the satisfaction of all. Nov. 15th, he spoke in Salem, and is reëngaged there for the first Sunday in May. During January he speaks for Albany, N. Y., society. Has open dates in March, April and May. Friends cannot do better than to keep his time all taken. His address is 37 South 2d street, New Bedford, Mass."

SWANSEA.—Sarah J. Slade writes: "I think you will be glad to know that in this little town Spiritualist meetings are held regularly town Spiritualist meetings are held regularly on Sundays at 2 and 7 p. m. In the northern part of the town, called Hortonville, is a little chapel built for the Universalists, which the Spiritualists now occupy. A girl of fifteen has lectured there, whom I had the privilege of hearing. She is wonderful for one so young, and while under control cannot fail to impress her hearers of the truth of the Spiritual Philosophy. Surely the seed is being sown in the highways and byways, and the glorious truth is marching on even to Swansea."

New York.

ference Saturday evening, Nov. 14th, and stated that at the séance of Mrs. Williams that afternoon Mr. Kiddle appeared and gave unmistakable proof of his identity."

TROY .- W. H. Vosburgh writes: "At the Lake Pleasant meeting Sunday, Aug. 30th, Mr. J. Frank Baxter occupied the platform, and after his lecture told his audience what he saw

after his lecture told his audience what he saw for various persons present.

After communicating personal descriptions and messages to others, addressing himself to me, he said: 'A man steps to my side and says, "Wm. E. Kisselburgh, formerly editor of the Troy Daily Times." He says, 'Mr. Vosburgh, you rebuked me one year ago from this platform. I think if you had better understood my position in connection with The Times, you would not have censured me." 'Well,' I said, 'I shall be pleased to listen to any apology or statement Mr. Kisselburgh has to make.' He then said (Mr. Baxter giving it slowly and minutely): "I did not control The Times, although I was its editor, I was circumscribed as to the subject matter of its daily issue, and though I knew Spiritualism to be true, for I had visited Mr. Foster and other mediums, I did not dare to say so. I was restricted. Mr. Francis was the proprietor of The Times." I then said, 'Mr. Kisselburgh, I accept your apology, and will take back all I said; and, sir, if there is any way I can aid you, it will be a pleasure for me to do so.'" Mr. Baxter then said, 'He seems pleased that he has made himself understood, and leaves.'

Mr. B. then said: 'A lady steps to my side.

said, 'He seems pleased that he has made himself understood, and leaves.'

Mr. B. then said: 'A lady steps to my side, and I hear her say, "Mrs. John M. Francis, wife of the senior editor of The Times."' I arose from my seat and said, 'Mrs. Francis, I am pleased to greet you and recognize you, although I cannot see you.' She said, 'Mr. Vosburgh, I desire to state that there are very important developments about to occur in your city, Troy. There will be avenues opened for the education of the people on this great question of the life beyond and spirit-communion. The people are not to come over here fools

tion of the life beyond and spirit-communion. The people are not to come over here fools much longer; funds will be provided to accomplish the work named.' I said, 'Mrs. Francis, I am pleased to learn this, and sincerely hope the work will not be long delayed.'

I desire to state that Mrs. Ada Foye is to appear at Star Hall, this city, through the month of April next. Some ways ahead, I know; but good things come slowly; and on that occasion I invite our skeptical friends who doubt, and believe it impossible for their spirit-friends to return, to come, see, hear and judge."

areas in the section of the section

others standing around mother's bed. I pulled out of the depôt at 3 o'clock, which was just the hour that mother passed to spirit-life, and I being three hundred miles from her. I the hour that mother passed to symbol and I being three hundred miles from her. I feit all the time that she had passed out, because I turned to my fireman and said to him, 'Mother is dead.' When we got to Champaign I told the lady where I board that I was sure mother was dead; but I had no message of her death until I returned to Chicago the next day.

day.

Mother had been ill from paralysis the past two years. She went to her reward knowing she would meet those who had gone before. This was a great consolation to her, and she passed out as one would go from one room to another to meet her loved ones on the spirit-side of life. She said to my sister before she passed out, 'Tell Horace that mother will leave the gate ajar for him.'

We have taken THE BANNEB in our family since its first publication, and cannot do without it."

California.

SAN BERNARDINO.—Ella Wilson Marchant writes, Nov. 17th: "The Society of Spiritualists in this place has, for six weeks, been favored with the labors of Mrs. E. B. Crossette, inspirational speaker from San José, Cal., and at the conclusion of her sixth and last lecture (Sunday, Nov. 8th) a motion was carried to the effect that Mrs. Ella Wilson Marchant be appointed a committee of one to prepare a suitable memorial expressing appreciation of her efforts, the same to be signed by the officers of the Society, and forwarded for publication to the papers named below. In accordance therewith the following preamble and resolutions were prepared and signed:

**Whereat, During the past six weeks we have been favored. itualists in this place has, for six weeks, been

were prepared and signed:

Whereas, During the past six weeks we have been favored with the spiritualizing efforts of Mrs. E. B. Crossette, an inspirational lecturer, whose utterances have been of a nature calculated to exait and purify those who have heard them; and recognizing in her qualities of personal worth and ability, therefore, be it

Resolved, That the thanks of this Society be, and hereby are, tendered to Mrs. Crossette for the lofty and instructive teachings given by and through her, and that we cheerfully recommend her to other societies as a lecturer worthy of their support; and, further, be it

Resolved, That a copy of these resolutions be forwarded for publication to The Summerland of California, The Banner of Light of Boston, and The Progressive Thinker of Childago.

WILLIAM HEAP, Pres.

NET Of Light of Boston, and The Progressive Thinker of Chicago.

WILLIAM HEAP, Pres.
MRS. ELLA WILSON MARCHANT, Vice Pres.
N. H. BARTON, See'y.
H. M. WALLACE, Treas.
JOSEPH GILBERT,
MRS. ANGELINA CARTER,
MRS. LIZZIE KELLER,
The next Sunday after Mrs. Crossette had concluded her lectures (the 15th) a grand Bas ket Social was held in Liberal Hall (the name given the building owned by the Spiritualists here), which proved to be somewhat of the nature of both a reception and a farewell banquet, it being the last time (for the present) Mrs. Crossette is expected to meet with us, and the first time that Dr. J. M. Temple (lately of Los Angeles), the test medium, had met with us. A large audience was in attendance, great power of spirit was present, and a bright augury for the future of Spiritualism in this place was foregleamed, both by prophecies given was foregleamed, both by prophecies given through mediums present, and by the feeling

Maryland.

BALTIMORE.—Chas. A. Zipp writes: "Recently Bishop Keene, of the Catholic University, delivered a lecture on the 'Rights of Man' at the Academy of Music, while, directly opposite, at Benson's Hall, the Psychic Society held its meeting the same evening, and Mrs. Rachel Walcott, its able and permanent speaker, addressed the audience on the same subject in a forcible and eloquent manner. I am sure the audience was quite delighted.

Mrs. Nellie J. T. Brigham of New York City also spoke here before the Religio-Philosophical Society. As is well known, the audience furward and her well?"

"Good man, is ner "You're right he is. I kin tell you a little story which 'Il show what a heart he sot in him."

"I'd like to hear it," said the preacher, looking at his watch.

"Well," said the station agent whittling a corncob, "you see, hit wur this way. Bill Jones wuz a mitey poor man, an' the railroad took an' cut off his leg."

"Well?"

"Well. he got Lawyer Jinkins to sue the sity, delivered a lecture on the 'Rights of

also spoke here before the Religio-Philosophical Society. As is well known, the audience furnishes the subjects for her lectures, and her utterances are of an order that shows her controls to be no commonplace kind: the rhythmical measure of her poetry is perfect. Miss Maggie Gaule being present, kindly favored the meeting by giving excellent tests. Prof. W. F. Peck, at present speaking in Washington, D. C., came over to address the same society on Nov. 12th. This forcible and entertaining speaker was unknown to us; but I can now say that if any one desires hearing good logic, so expressed that it can be mentally grasped by all, hear Prof. Peck. Societies will make no mistake in engaging him."

Maine.

FARMINGTON.-Mr. and Mrs. Wm. Hiscock write: "Dr. P. Dyer, a well-known Spiritualist, passed to spirit-life from his home in BROOKLYN.—Charles R. Miller writes: "A six months and ten days, after a brief sickness friend of mine who was a great admirer of Henry Kiddle attended a séance held by Mrs. Cadwell Sunday evening, Nov. 15th, and writing to me regarding it says:

'Your daughter came, and also the ascended and glorious Henry Kiddle; the latter acknowledged the correctness of the message given by him through the mediumship of Mr. Cole. He appeared natural, and held my hand five minutes while delivering an address, which he did with strong lung power.'

Mrs. Dr. Hervey spoke at the Brooklyn Conference Saturday evening, Nov. 14th, and stated

friends.

He was a kind husband and father, and a man to be appreciated when fully known. As a doctor his brother professionals acknowledged his superior skill. He had taken The Banner for years, and thoroughly enjoyed its reading. His mortal remains were buried at Riverside Cemetery, from his home, Sunday, Nov. 22d, the services being attended by hosts of relatives and friends."

SYMPATHY WITH LOST LIMBS.

BY "HOLT."

Concerning this sympathy with lost limbs, accounts of which are continually appearing in the press all over the country, it would be interesting if some persons would take the census of such individuals as they meet with who have been so unfortunate as to lose an arm or leg. One day I read aloud an account about a railroad conductor losing an arm, and complaining about the condition in which it was buried, till on resurrecting and straightening it out he confessed to relief. The hearers laughed at it. I then went out and met a Mr. I. on the street, who had lost an arm, and he told me that he not only felt that sympathy with the lost arm after it was taken off some fifteen years before, but that ever since he had felt conscious of the existence of an invisible armthat prior to storms he felt shooting pains in it: that it had at first seemed of the natural length, but had gradually seemed to grow shorter, and was, at the time we conversed, about half the natural length. This pain before storms was very severe in the invisible fingers.

I then spoke to a man who had also lost an arm. He is a very ignorant, blunt, uncouth person, unable to read or write, and his constant associates are like himself. He replied to my question: "What do you mean?"

I explained, as well as I could, by stating that some people had said that a man felt his arm just the same after he had lost it as before. 'Oh, every fool knows that!" he exclaimed. "Are you not making fun of me?" said I.

"No, indeed! If you git your arm off once, you'll know it's so. Why! I feel rheumatism in that arm the worst kind sometimes."

return, to come, see, hear and judge."

Illinois.

CHICAGO.—Horace L. Seaver writes: "My.
Calling in life is a locomotive engineer on the Illinois Central Railroad. On the 6th of 'October I was backing down to the dépôt to go out on my run, which is the New Orleans Limited, leaving at 3 r. m. As I was standing waiting for time, my mind went to my home. I saw mother, and I could see my sister and two on the same the worst kind sometimes."

Now, his case was peculiar—one out of thousands only could eyer survive such an injury.

He was struck by a cannon ball, which tore off the arm dear into the shoulder—not a particle of the arm being left. "A kind of miracle," as said the surgeons, when he was found alive to my run, which is the New Orleans Limited, leaving at 3 r. m. As I was standing waiting for time, my mind went to my home. I saw mother, and I could see my sister and two

Written for the Banner of Light. A SPIRIT'S HOME.

BY REV. E. CASE.

The spirit of Dr. Rush is reported through the medium, W. J. Colville, as saying: "My spirit-home is not within the atmosphere of earth, but far above it."

My spirit-home is not of earth, Nor in earth's atmosphere; Nor where aught perishable has birth, Or grief lets fall a tear; But in a world of purest day, Far, far beyond the milky way.

No willows o'er or round it weep; No wind hath dying moan; No shadows o'er its beauty deep From stormy clouds are thrown, But things too fair for mortal eye In one eternal beauty vie.

Above it the empyrean bends In one unfading blue, That on the silvery ether blends Its hyacinthine hue, And gives to every cloud's soft fold A tinge of azure fringed with gold.

The loftlest souls of earth are there. The good of ancient years; And womanhood, the pure and fair, Whose dower of earth was tears; Who lived and loved, and patient wrought In the sad hours of loneliest thought.

The music of the sunny airs , Floats ever and away Upon the scented atmospheres And in the starlight's ray, To every haunt where love may dwell, Or feels this music's powerful spell.

There does the freed soul evermore From earthly scenes awake, Where fountains fling their rainbows o'er Each sunny dell and brake; And where the myrtle softly creeps, Where mossbell with the violet sleeps.

And all along the lakelet's shore Each wavelet ripples joy To souls that earth may claim no more, Nor earthly griefs alloy; For they have passed beyond its sway; Their forms no longer are of clay.

In its deep joy the soul o'erleaps The mountains and the sea, A wanderer in its course, it keeps As through eternity, And to us, viewless, still may come, Remembering its earthly home.

Joy! joy to think we shall awake Upon so fair a shore, And feel its life and beauty make Our bliss forevermore: And o'er the mists that gather here Rise to a home in that bright sphere! Townshend, Vt., Nov. 20th, 1891.

A Kind-Hearted Man.

"Yes," said the station agent to the preacher, who was waiting to take the train for Atlanta, "talking about kind-hearted men, there is none of 'em kin beat Lawyer Jinkins."

"Well, he got Lawyer Jinkins to sue the road, an' the road compromised with him for \$200."
"Well?"

"Well, sir, what do you think Lawyer Jin-kins did?"
"Haye no idea."

"Have no idea."
"Well, his charges in the case wuz \$250, but as Jones only got \$200, blamed if he didn't let him off with the odd \$50, taking only the \$200 for himself."
"The train's coming," said the parson. And he was glad of it. All the way to Atlanta he mused on Lawyer Jinkins's kind-heartedness, and preached a special sermon from that text the following Sunday.—Atlanta Constitution.

The germs of scrofula are destroyed by Ayer's Sarsaparilla. Sold by all druggists.

New Publication.

EXTRAORDINARY EXPERIENCES OF LITTLE CAPTAIN DOPPELKOP ON THE SHORES OF BUBBLELAND. By Ingersoll Lockwood, au-thor of "Little Baron Trump," "Little Giant Boab," etc. Illustrated by Clifton Johnson. Royal 8vo, cloth, pp. 287. Boston: Lee & Shep-

This is the third of the author's series of extravaganzas that overshadow the old "Arabian Nights" in quaintness, absurdity, and grotesque impossibility. The youthful hero, known as Little Captain Doppelkop, was two separate children rolled into one, and those who would know the result of such a combination will. whether old or young, by reading this book find out if he is not carried off by a cyclone of hilarity before he

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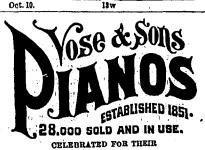


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No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Pight.

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All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to Isaac B. Rich.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

We shall give our readers next week another of Maj. C. Newell's interesting sketches of Indian life, prepared expressly for THE BANNER'S columns. The theme of the forthcoming number is:

"The Dances of the Dakotas."

Treatment of Criminals.

In the opinion of Rev. Mr. Savage, crime is not increasing, in spite of statistics showing the contrary, and society has no right to punish crime, because it cannot decide the degree of any individual's intentional guilt in the commission of any crime whatever. A boy born in the midst of criminal conditions which | fluence, crush the liquor traffic." he did not create and for which he is not responsible, never having had an opportunity to get a clear idea of human justice or human right, and trained from his childhood to the idea that society is responsible for all ignorance, criminality and poverty, is taught to think it is somehow a heroic thing to be revenged on society and to get out of it all he

Other people are criminals largely from weakness, the battle of life being an unequal one dous overweight of passion, overmastering reason and self-control, who are not responsible for being thus overweighted. And thus someclasses, whose origin we need to study in order to understand them before pronouncing judgment. No man or body of men is wise enough to untangle all the threads of inheritance and condition, so as to ascertain the exact amount of responsibility that is to be charged upon any man for any act he ever commits.

Still, society has a right to protect itself, and to any necessary extent, and by any method that is necessary, in order to enable it to go on in its progress from its present to a higher and better condition. But it may do this only in the spirit of self-protection, never in the spirit | New Testament are not admitted. The reaof vengeance. Almost any one of us, if we are soning from cause to effect does not avail, besufficiently humble, might say as he looks upon any case of crime, There goes myself but for the accidents of birth, education, training, and the many other things that have given me a chance that this oriminal never had.

Yet we may not coddle crime because he who commits it may not be responsible. We are not to make the criminal's condition more comfortable than that of the hard-working, honest poor man. We have no right to surround crime with a maudlin kind of sympathy that tends to break down the distinction between right and wrong. Crime is still crime, just as disease is disease. Because a man may not be responsible in the one case or the other, it does not make the condition a healthful one in either case.

Nor is unduly severe treatment justifiable. Barbaric methods of dealing with crime always indicate a barbaric social condition, and tend to the increase of crime rather than its diminution. People tend to become coarse, hard and brutal, as they treat crime in a coarse, hard and brutal fashion. It is universally true that less crime and a higher type of social order are to be found where humane counsels, humane methods of treatment and humane deal ing with crime prevail. This only means that when it practices the brutal and cruel way society is itself in that brutal condition out of which crime naturally springs.

The Reformatory plan for dealing with prisoners was emphatically approved and endorsed by Mr. Savage. At Elmira, every one of the thirteen hundred convicts receives marks for personal conduct, for diligence and attainment in study, and for faithfulness and ability in his work. Naturally all strive to attain the highest grade. The door of hope is opened to the criminal, giving him an opportunity to work out his own salvation. The sentence implies a definite time of restraint before he can be released, and in no case can he be held beyond a certain definite time. Release inside of this maximum term is on parole, and is not a final discharge. He is under constant supervision. He must report himself just so often, and is subject to rearrest if he breaks his parole or commits a new offense. Seventy-five per cent, of the prisoners thus the Directors of The Union will be held on treated are reformed. This is the kind of social Tuesday evening, Dec. 8th, at 7:30 o'clock, at self-protection that turns social enemies into the house of Mrs. John Woods, No. 603 Tre-

The Sweating System.

A public meeting was held in the Meionson in this city one evening last week, at which the evils of the obnoxious "sweating system' popular meeting ever held for that distinct evening of the previous week he spoke by spothe most deeply-earnest character, and many things were uttered that bore closely and seriously upon the make-up of our present industrial system, and the social system it upholds and sustains. The speakers were among our most distinguished citizens, and their words carried an unusual degree of weight with them, as they well deserved.

Rev. Louis Albert Banks said: "We must rely on the great conscience of the country. There is always enough conscience in any community to stamp out any evil, if we can only arouse it.... In Europe, this thing began in the clothing business, demoralizing the tailors' business, and then extended to the furniture and other trades. We have found this sweating system in the clothing business of our city, but it is enough to down our civilization if allowed to fasten and get root in our

George E. McNeill said: "Some of the people in that position called society owe that position to ancestors who were engaged in the slavetrade. Some others owe it to ancestors exporting rum to the heathen. Others owe it to the wealth from letting houses and tenements at usurious interest. Some pay an interest of forty per cent. Society, then, consists of children of ancestors who have amassed wealth under such circumstances and conditions. Some of them owe it to an ancestry that built factories for the manufacture of cloths, and then earned their money out of the long hours' work of women and children.

"In New York there are miles of tenement houses where the English language is not spoken, and where people are crowded together regardless of decency, morality or huarchy, but look at the condition of your working people, and you will no longer wonder at the spread, but at the submission of the working people, and the apathy of Christian people. But tears will not wipe out this curse. The resolution we may pass denouncing this evil is of little avail unless we touch the pocket-books of the people. When you go to purchase clothing, ask where it was made; and when you begin to do that, you have given such a blow as was given to the slave trade."

Hon. Elijah A. Morse wrote a letter, saying that "many a poor woman has died with her needle pointing to the bar of God, whose sorrows are not heard by mortal ear, and are heard only by the pitying ear of heaven."

Frank K. Foster said: "I recognize in this sweating system an incident of our civilization, and it is developing a chasm almost impassable, dividing the strata of society. The whole system has developed in the unequal opportunity, and under all is the great labor problem.

Rev. Dr. Miner closed the discussion by saying: "The whole problem stands before me as a unit. If you want to strike a blow that will have broadest, strongest and deepest in-

Our own present thought on the subject is this: If our industrial system itself were to be put into a shape for its progressive reörganization, on the basis of industrial association in place of industrial competition and contention, many if not all of the questions that today separately agitate and disturb the desired repose and stability of our social system would fall into place silently and disappear for good in the final establishment of a more perfect. harmony of feeling through a closer unity of for them. Others have inherited a tremen-interest. Once supplant competition with codustrial system, and labor strifes would gradually disappear, class prejudice would be less thing is to be said on behalf of all the criminal and less heard of, all forms of waste would give way to an intelligent and inspiring economy, and the enormous evils of the liquor traffic would be forgotten in the higher and freer aspirations of all men.

New Demonstrations.

To fully understand the great value of spiritual revelations, one must try to convince a skeptic of immortality. No argument has any effect except the one of fact. The facts of the cause the cause is denied.

If one can produce a fact or show cause, then argument is unnecessary. The prophets among us say that within a short time fresh revelations will be given to the world, and the truth of immortality again be demonstrated. Let us earnestly pray that this may be so. We can understand the significance of the petition, "Come quickly."

Some of our Government officials are agitating the question of fortifying our Southern seaboard and our Western Lake territory, in case we should have occasion to burn powder against the encroachments of (peradventure) Great Britain. But we need n't hurry in this respect. "John" has as much as he is willing to do the next ten years to prevent France and Russia combined from getting on top of his possessions in India, to say nothing of the Egyptian imbroglio and the Chinese insurrection. Then, again, Americans do n't want to antagonize the mother country, if it be possible to keep the peace between the two nations by arbitration.

At Our Public Circle, on Friday of last week, a gentleman from New Bedford was present, and recognized a spirit in control of the medium, who gave the name Thomas M. James. The New Bedford gentleman remarked that the message was exactly like Mr. James in sentiment, expression and manner of delivery, and added that a friend with him, who had known Mr. James twenty years, was of the same opinion.

It is admitted that coffins were burned at Harvard street Cemetery. Under such vandal circumstances would n't it be a good idea to do away with coffins altogether, as we suggested some time ago, and cremate all corpses? THE BANNER'S columns are open to a free dis cussion of this important subject pro and con.

Veteran Spiritualists' Union. - We are requested to announce that a meeting of friends, and foes into allies, to protect society. I mont street. A full attendance is requested.

Marsh and Webster.

Luther R. Marsh addressed two meetings in Horticultural Hall on Sunday last on the subject of "Miracles" and on "Egotism." [See were discussed and denounced, being the first | synoptical report on the eighth page.] On an and direct purpose. The meeting was one of | cial announcement in Tremont Temple on "The Life and Character of Daniel Webster." He opened his address with the remark that | ing, dressing for dinner-it does not matter how man" he was there to eulogize-incited, no doubt, by the smallness of the audience gathered. Mr. Marsh was a law-partner of Web- then and there or they will go. Sometimes the ster in New York back in the "40's," and he was thus enabled to intersperse his lecture with personal reminiscences, anecdotes of Webster told by mutual friends, and extracts from writings for the press, forty years ago, on Webster's work.

Mr. Marsh said Mr. Webster was, perhaps, the only man who ever lived whose personal appearance was never disappointing to admirers of his intellect when they saw him for the first time. Thorwalsden, the great Danish sculptor, who had made a study of the heads of great men of ancient and modern times, said Webster's was the grandest head he ever

His speeches, said Mr. Marsh, are classics of our language, and his mind was eminently a legal one. His leading faculty was a power of condensation in the highest degree, and a transcendent ability to state an idea in the widest variety of phrase without repetition. He was likewise a great philosopher. Among the anecdotes related of him was this one: When he was once asked how he felt when in the act of delivering his memorable reply in the Senate to Hayne of South Carolina, he answered, "I felt as if everything I ever read or heard or said was right around me, and all I had to do was to reach up and seize a thunderbolt and hurl it at him.'

A number of anecdotes of Webster were told by Mr. Marsh, who was enabled to recall them man life. . . . We wonder at the spread of an- as a personal associate and friend of the great statesman rather than as an outside or distant admirer and reporter. The speaker held his audience enchained for an hour and a half, and the applause was both sincere and liberal. It made all the difference to listed to one who had personally known Webster in the past.

Annual Pardons.

Two life prisoners were pardoned from the Massachusetts State Prison at Charlestown on Thanksgiving Day by Governor Russell, according to the practice of forty years. The scene of the announcement by Warden Lovering, in the presence of the six hundred assembled prisoners, was one to be long remembered by those who witnessed it. The gratitude of the pardoned men themselves was in the deepest degree moving.

There are some who are beginning to protest against this annual exercise of executive clemency, declaring it to be mere sentiment. calculated to weaken discipline, and introducing into our penal institutions a wrong influence. They apparently would not have prisoners receive any but harsh and punitive treatment. If discipline and correction are any part of the prison system, who shall say that it is not just as effectual to employ kindness as to exercise severity? Nor is it by any means agreed, but, on the contrary, it is vigorously denied, that society has any right in depriving an offender of his liberty to go any further than to protect itself.

THE BANNER has lots of good things to print in its next issue: beside the continuation of its Original Story that most everybody is reading-and likes so well-another paper from Rodes Buchanan, the eminent Boston psycholthat classic writer, Mrs. Love M. Willis, the ogist and medical lecturer, who has recently subject being a portrayal of THOMAS C. UPoperation as the ruling spirit of our entire in- | HAM, Professor of Mental and Moral Philosophy in Bowdoin College, will also appear, with a fine poem by the well-known talented poetess, Mrs. Emma Rood Tuttle, entitled, "Co-MANCHE," (the subject of the poem,) preceded by an explanatory note regarding the death of the most celebrated war-horse in the U.S. cavalry service during the late civil war. The Message Department will also give some strong individual evidences of spirit return. And here we would say to the clergy on the one hand, and Free Thinkers (Infidels) on the other, who doubtless-at least many of themare not aware of the fact, that the meetings every Tuesday and Friday afternoon at this office are free to the public; and we take this method of notifying those designated above that they would be especially welcomed by the excarnated individuals that manifest, who are so anxious to inform the world's people that they still live, and under proper conditions can demonstrate their identity.---Other matters of much interest will also appear in day evening, Dec. 14th, at 7:30. All are cordially inour next issue-of interest to the world at

> An active and experienced Spiritualist of New York City, upon remitting payment of a year's subscription for two copies of THE BANNER-one of them for a friend who, hitherto skeptical, is from recent occurrences coming to a knowledge of the truth of Spiritualism-of this friend writes: "He is a very intelligent man, and quite influentially connected in this city, formerly a political leader, and years ago correspondent of a popular Boston paper. He is a relative of the recently deceased actor, W.J. Florence. This afternoon he has been reciting to me how his own grandson but six' years old—here in New York City -being sick the night of the death of Mr. Florence in Philadelphia, at exactly the time of the death (as subsequently verified) went into what was thought a fit that threatened convulsions (to the great alarm of the family), but soon came out of it and was very peaceful, but exclaimed with great earnestness that he had just seen his Uncle William. From that my friend was strongly impressed with the idea that Florence must have died. About an hour later came to him a telegram stating that such was the sad fact."

It gives us pleasure to announce that the grand trance-medium, W. J. COLVILLE, so well known not only in this community, but throughout the whole country, will lecture in Horticultural Hall, 100 Tremont street, next Sunday, Dec. 6th. His subject in the morning, commencing at 10:30, will be "An Ideal Spirit ual Temple." In the evening at 7:30 he will discourse upon' Abraham Lincoln's Spiritual ism, and what it enabled him to accomplish."

Mr. Colville will also give lectures on Spirit nal Science, at Room 1, No. 4 Berkeley street Monday, Wednesday and Friday at 7:45 P. M.

We recently had a pleasant private interview with Luther R. Marsh, Esq., who is one of the most genial gentlemen we ever met. A report of his lecture last Sunday morning in this city will be found in another column.

The Mediumship of Edwin Arnold.

The mediumship of Edwin Arnold, author of the "Light of Asia," the poem, "He that Died at Azan Sends," etc., is apparent in all he writes, and is further shown in his method of composing poetry, which he describes as follows: "Sometimes the lines are importunate, and will be at once registered. Reading, driv-'Boston doesn't realize the greatness of the I may be then employed, the verses will haunt me, fascinate me, dance before my imagination, demanding to be fixed; and I must catch them right ideas will come as suddenly as if by electric message."

Mrs. Ada Foye

Has accomplished a vast amount of good in this city and adjacent places the past month, convincing hundreds of the soul-satisfying truth that intercommunion is not only possible between the mundane and supramundane worlds, but is positively assured. In consequence of which she has aroused the attention of many skeptics, and led them into a course of investigation that will undoubtedly ultimate in a like conviction. Mrs. Foye leaves New England with the blessing of thousands resting upon her, all of whom hope she will be with us again at no remote period.

Lieut. Robinson, of the First Cavalry, at Fort Custer, Montana, writes to the Washington Post in terms of the highest praise of his troop of Crow Indians, of whom he says that they are the first troop of really disciplined and trained regulars ever made from an Indian tribe for the United States service. Out of loyalty to them as such, as their commander, he would see them "reap the fruits of that docility, intelligence and soldierly pride which since their enlistment has made them what they now are-a troop of efficient regular cavalry of which no commander may be ashamed." With the exception of a single instance, the Crow Indians have been the unswerving friends of the whites. They are, however, brave in war and skillful in council. Within four months after their enlistment, these men were regularly barracked, mounted on American horses, their hair cut short, and appeared in full dress at regular dress parade and guard mount, for the first time in the history of the American Indian. The American Indian promises to become a most valuble military contingent.

According to the San Francisco Chronicle, a suit has been commenced by the attornev-general to dissolve the organization known as the "Order of New Life," incorporated under the State laws in June, 1887. This Order. while not exactly a faith cure, was a new departure in healing the sick. The sanitarium has for some time been shut up. A wealthy citizen of San Francisco, who was taken with the tenets of the Order, presented it with a property worth \$40,000, which gave it at once a home where its theories could be put in practice. His heirs not long afterward began actions at law, alleging a waste on his part, mental incompetency, no value received for money, and so on. Upon this the trustees agreed to change the gift to a ten-year lease, at a nominal rent. The donor has himself revoked his gift, and taken measures legally to reclaim it. The matter is expected to be fully adjusted by the time the year expires.

An informal but very pleasant reception was held on the evening of Nov. 22d at the home of Mr. and Mrs. L. A. Reese, 135 Olive street, Kansas City, Mo., in honor of Dr. Joseph made his home there. An extended report of the interesting occasion was given in The Journal of that city, to which we shall make further reference next week.

In a note appended to a business letter from Mr. J. Frank Baxter, he alludes as follows to Mr. Howland, an obituary notice of whom is given in another column:

"Mr. Howland was a deep thinker, and a thorough Spiritualist. He was alive to all the great reforms, and assisted proportionately to his means far beyond what many of the wealthlest do; he purchased the BANNER OF LIGHT regularly, which he and wife perused, discussed and enjoyed together."

We welcome earnest workers in the Cause of Truth to the spiritual field, North and South, East and West, where an abundant harvest awaits the reapers. Send reports to THE BANNER.

Pound Party.

Mr. and Mrs. Loomis Hall will hold a Pound Party at Ladies' Aid Parlor, 1031 Washington street, Monvited. Each bring a pound of fruit, cake or pie. Admittance twenty five cents for those not bringing a pound. There will be an entertainment by the Lyceum children, and music and speaking.

Our old friend, Dr. J. R. Newton, possessed the nower of healing disease at a distance in a degree never equaled. It was his request that Mrs. Newton should go on with this work after he passed on; and he afterward repeatedly urged this request, with the assurance that he, as a spirit, could and would heal through her. In many ways she was prepared for the work, having been long associated with him in his labors. For further particulars see advertisement in

FOREIGN PERIODICALS RECEIVED. - Monitour Spirite and Magnetique, Paris, France. Le Messa ger, Llege, Belgium. Annali dello Spiritismo, Turin, Italy. Constancia Revista Quincenal, Espiritista Bonaerense, Buenos Ayres. La Perseverancia, Buenos Ayres. La Vérité, Buenos Ayres, Argentine Republic. Spiritualistische Blätter, Leipsic, Germany. O Regenerador, Para, Brazil.

Ella Lucy Merriam of Los Angeles, Cal., sends THE BANNER a number of Pampus Plumes for the adornment of our Free-Circle Room, and expresses her regrets that distance prevents her from keeping it constantly supplied with beautiful flowers-for all which she will please accept our thanks.

Col. A. A. Wheelook of New York, who has recently been cured of Pneumonia by the use of Dr. J. A. Bhelhamer's preparation, states that it is the best thing he ever used in that line. A few weeks since, he informs us, he had a severe attack, so that he could neither swallow nor speak except with great difficulty. For sale at this office.

"Unity Pulpit,"-With this as their general title the Sunday discourses of M. J. Savage are pub lished each week, in a pamphlet of sixteen pages. They have reached No. 7 of Vol. 13. The late issues consist of a series on Every-Day Religion, that of Nov. 27th having for its special theme, "Man the Way to God.". Geo. H. Ellis, publisher, 141 Franklin street.

"THE JOYFUL STORY" is the name of a Christmas Service consisting of choruses, recitations, responsive exercises, quartettes and solos; published by S. Brainard's Sons Co., Chicago.

After eating, does your food distress you? Albro's Regulating Cordial gives instant relief. which is a sure cure.

NEWSY NOTES AND PITHY POINTS.

PUMPKIN PIE. PUMPKIN PIE.

I hear 'em talk of patties,
Weish rabbits and sich trash,
Ragouts and tapiceas,
And Frenchy kinds o' hash.
But I guess there is nit any dish
Made underneath the sky
Can tech the wholesome flavor
Of New England pumpkin ple.
—N. Y. H.

The Kansas City man who stole \$6000 worth of paving-blocks should be promptly indicted for highway robbery.

Half a million dollars' worth of orchids is one of the items promised for the Chicago Fair; and, indeed, everything is on the same grand scale. It does give one cause, however, to reflect that so near the end of 1891 as it now is, there is not a single building yet put up for that gigantic enterprise.

good street-car service is practically impossible in Boston as it is at present governed, and since it is evidently impossible so far to counteract the influence of the West End Company at City Hall as to have that corporation brought to its bearings, it is time that a rival company was created to be a thorn in its side.

It has been conclusively proven that a reasonably

John Burroughs, the author, does all his literary work during the cool months, it is said. He burrows the

AFER THANKSGIVING.—"What did you do on Thanksgiving?" "Oh! I had a giorious time! I was helped three times to Turkey." "So was I." "And twice to lee cream, and I had a quarter of a mince pie, and a lot of custard." "I had pumpkin pie, and cus tard pie, and mince and apple turnovers. Then I had nuts and raisins—""So did I!" "And candy." "So did I!" "And the next day I had the doctor." "So did I!" "Fouth's Companion.

The secret of cheap living consists in selecting the best food materials and preparing them properly. At the average table, the food that is wasted on account of being badly cooked costs more than the food that is eaten. The prime factor in obtaining cheap food is a knowledge of the cullnary art.

The higher classes in Moscow are becoming alarmed at the extraordinary state of affairs caused by the famine in Russia. The alarm is visibly felt throughout society. A crisis is constantly imminent. Thanksgiving is well over, and now the enterpris-

ing dealers in gifts are beginning to talk Christmas. They do it mostly in advertisements. A meeting in the interest of negro and Indian edu-

cation was held in Trinity Church in this city last Sunday evening, and the Hampton quartette sang and Indian and negro students from Hampton Insti A bad way to get clear of a mother in-law is to set

fire to the house in which she resides. This, it is as-

serted, W. H. Lambert of Cambridge did-for which

he was arrested. In defense he said that she and her children had been living on him for a long time, and he wanted to get rid of them. It is no wonder he got desperate. A man in Waterbury has been fatally stabbed seven

times by his brother. They are foreigners. They belong in the British Isles.

Our young friend William of Germany, who is intensely fond of oysters, is in another stew. He thinks his Chancellor Von Caprivi don't pepper and salt his oysters enough-and so William is going for a more genial gentleman -" one of the modern time."

They have recently had four incendiary fires in Haverhill, Mass. Beverly also has its firebugs.

Four funny Canadian Frenchmen, all good looking young fellows, visited Boston recently to talk over reciprocity between Uncle Sam and the Dominion, and of course their brethren here gave them an ovation at the Vendome. The dinner was superb, the speeches lively, and the champagne aufait. All right thus far. But the quartette who filled up at the Vendome, supped at Wright & Willis's oyster saloon below stairs on oyster stews, and glibly discussed, in French, the difference between champagne, turkey and ovster stew.

The poor man who ate a "square meal" Thanksgiving Day was round.

Great will be the honor of the singer who shall rightly sing the praises of the war of the peaceful world of to-day against the ills of the present.

is one of sensational averment one day, succeeded the next by stout denial. That exactly describes the situation in regard to most of the public journals in this country. They boom a loud story one day only to burst it the next. The intelligent public is beginning to pay little beed one way or the other.

The first Calendar for 1892 comes to us from the Great Rock Island Route R. R .- Omaha, Chicago, Denver & Kansas City. E. St. John, General Manager, Chicago. It is tastily gotten up, neat and useful.

Only a woman can appreciate an indulgent word when out of sorts; a tender word when she has failed in what she undertook; a gracious word after making a mistake; a generous word when, from being tired out with petty worries, she has spoken unkindly, and an ingenious word when she asks advice upon some important event.

Unity-published in Chicago-summing up a generous estimate of Ingersoll, says he is "a man who demonstrates by his eloquence the inadequacy of his own position, the ungraciousness of a flippant humorist in the presence of the high realities of life. Robert Ingersoil is a brilliant relic of the free-thinking that has gone, rather than a forerunner of the free-thinking that is to come."

It is old Montaigne who says that it is good to rub and polish our brain against that of others

The unsatisfactory condition of our social life, says an exchange, is not due to some new disease which humanity has caught. It is not due to some specific wrong that any individual or class has wrought. It is rather but a phase of that immaturity out of which we have not yet grown. And so the only way out is to keep on growing. A lasting betterment can come only through the slow process of increasing knowledge and, industry and self control, through temperance and providence and continence.

Every woman who wears a bird on her hat contributes-let her stop and think seriously of it-to the yearly sacrifice of thirty or forty millions of hummingbirds, orioles, robins, sea-gulls, etc.

Later reports confirm the stories regarding the outbreaks in China, and the massacre of hundreds of Christians; and it is said that the rebels are marching upon Pekin, the seat of government.

For a jackass endowed with the power of speech, Baalam's did very little talking, says the Brooklyn Life.

Late news from Japan, considered authentic, state that the earthquakes there the latter part of October last were more destructive to human life than the first accounts gave. A great amount of property was destroyed by fire and flood, and thousands of people lost their lives in consequence of the terrible up-

Thanksgiving in this city was extensive Turkeygiving in many of our best establishments.

Recent foot ball victories of Yale College students show that they are "alive and kicking."

The national encampment of the G. A. R. is to be held in Washington next summer, and a committee from that city is coming to Boston next month to learn how to make it a success!

La Grippe has got Germany by the throat once more, and severer than in 1880. Physicians estimate that forty thousand persons have been attacked since Nov. 1st in Berlin alone. It will come here soon, probably, and then our people will want "Shelhamer's Specific."

MEETINGS IN MASSACHUSETTS.

Greenwich .- The Independent Liberal Church, under the able management of H. W. Smith and his congenial co-workers, holds spiritual services every Sabbath, consisting of a morning lecture, and Lyceum exercises in the afternoon. During the present season many able speakers have occupied the platform, and others are to follow, as the committee on lectures aim to secure the best representatives of our Cause for their work. Mrs. Juliette Yeaw occupies the platform for more than one-half of the season, and is universally beloved by the Society and its friends for her grand inspirational work in its behalf. Another long time friend of this place is Mrs. M. T. Longley, who always receives a warm welcome when she appears. On Sunday, Nov. 22d, this lady lectured at Greenwich to a large and attentive audience, discoursing soulfully upon subjects presented by the audience, and never did she seem more eloquently in spired than on this occasion. In the afternoon Mrs. Longley spoke to the members of the Lyceum, bringing them the greetings and love of the Boston school, of which she is a member, and Prof. Longley rendered one of his popular songs in his usual expressive manner. Sabbath, consisting of a morning lecture, and Lyceum

one of his popular songs in his usual expressive manner.

The Greenwich Lyceum has a beautiful order of exercises. Its officers and pupils are earnest in their work, and its influence for good is widespread in the western part of Massachusetts.

On the evening of Nov. 22d a séance was held at the home of H. W. Smith, at which several newly-developed mediums gave evidences of good spiritualistic work, among them Mrs. Walker and her young daughter of Enfield, both of whom are showing rare qualities of mediumistic usofulness. Little Hawk, through the organism of Miss Lochlan, and Lotela, through her medium, Mrs. Longley, also communicated, giving messages and tests to individuals in the séance-room.

Lynn.-Mr. J. Frank Baxter concluded his engagement with the Lynn Association of Spiritualists on Sunday last with fine lectures, music and an evening

ment with the Lynn Association of Spiritualists on Sunday last with fine lectures, music and an evening scance. Notwithstanding the excitement attendant upon a near by conflagration, and the sudden severity of the temperature, a good sized audience assembled in the afternoon, and in the evening the capacious Cadet Hall was full.

The afternoon lecture was on "True Heroism," and was a most excellent presentation, and in its application practical and fitting. The evening exercise had for its consideration the subject, "Phenomena," showing their value in establishing the truth of spirit communion. It was grand and logical, fully appreciated and conclusive.

The scance which followed the evening discourse seemed more apt even than usual, being closely in keeping with the preceding argument and conclusions; in fact, it was an illustration in reality of what had been presented in theory. It was a most marked and forcible exercise of mediumship, and made an excellent impression. Mr. Baxter made many friends, and has drawn many of the Cadet Hall Association into an interest in the work.

On Sunday next Mr. Edgar W. Emerson is named as the speaker and medium, and for Sundays to come the best talent attainable is announced, including Mrs. R. S. Lillie, Hon. Sidney Dean, and the probability of Mr. Baxter again.

On Thanksgiving night a large audience was entertained in a benefit for the Association. The Barkers,

Mr. Baxter again.
On Thanksgiving night a large audience was entertained in a benefit for the Association. The Barkers, of the famous "Barker family" of musicians. Misses Chase and Colcord, Messrs. Chase, Churchill and Barker acquitted themselves finely in their several respective numbers. Socially and financially it was a merited success.

SAGAMORE. FROM ANOTHER CORRESPONDENT.

Last Sunday closed the labors of J. Frank Baxter with the Lynn Spiritualists for the present. His lectures have been very instructive and interesting, and his tests wonderful, each being recognized by some one in the audience.

Mr. Baxter rendered his own music, which, in the opinion of the writer and others, was something fine and very attractive.

At the Lynn Spiritual Social Circle, Nov. 25th, Dr. P. C. Drisko was controlled by an old lady, who gave her name as Lucy Stockwell, and said she passed out a few years ago from Barre, Vt., nearly one hundred years old. "I was," she said, "a Presbyterian while in the fiesh, but I am a Spiritualist now."

Mrs. H. H. Lrwis, Sec'y.

18 Tremont street, Lynn, Mass.

Haverhill and Bradford.-Last week, on Tuesday and Wednesday evenings, Mrs. Ada Fove held séances here in Brittan Hall with signal success. She was here two years and a half ago, then appearing before entire strangers, and her success was a marvel. She, the only medium in America able to produce loud raps on a public platform, then astonished hundreds by the prompt and entirely correct answers given. At this time she appeared again before many strangers, and with the same results, all of a surprisingly accurate nature. The public paused to listen, and The Gazette, a boldly leading journal in Essex County, made a fair record of what occurred, only asking, "Is it electricity? Is it mind-reading, or is it what it professes to be, spirit-power?" These manifestations stand alone, because they differ from those of any and all other mediums who have appeared here, and they have caused many investigators to look more carefully and think more deeply. Her work here is regarded as of the highest importance.

Last Sunday Mr. Edgar W. Emerson, another medium who stands alone in the character and measure of his powers for test purposes, lectured, under control, afternoon and evening, in a clearly intelligent manner, each lecture being followed by remarkably accurate tests, satisfying to many who have proviously heard him, and bringing investigators to a halt for inquiring if these things are really what they are claimed to be. His presence here is always a charm and satisfaction, and is sure to bring large audiences.

Next Sunday will bring another turn of the psychic séances here in Brittan Hall with signal success. She

audiences.

Next Sunday will bring another turn of the psychic wheel by the presence of Mrs. R. Shepard Lillie, whose glits in another direction are strikingly attractive and convincing. She will attract crowded audiences.

E. P. H.

The Voteran Spiritualists' Union,

The Votoram Spiritualists' Union.

To the Editor of the Banner of Light:

A public meeting of the V.S. U. was held this evening at the Banner of Light Free Circle Room, Dr. H. B. Storer presiding. The record of the previous meeting on Oct. 27th was read and approved. The circk read the record of the special relief funds which had been contributed since our last meeting, four weeks ago, the amount being seven hundred dollars (\$700) for special cases of need. Mr. Jacob Edson submitted to the meeting a condensed paper, which is herewith annexed, made up from our printed circular of appeal, briefly setting forth the objects of the V. S. U., requirements as to membership, list of officers for 1801-2. etc.

It was voted "That this paper, with the record of this meeting, he published in all of the spiritualistic press of the United States." The reading by the Ulerk of the special relief fund donations, names of donors, etc., showed that the practical work of the Union was becoming national—it comprising cities and towns from Maine to Louisiana, and from Boston and New York to San Francisco.

Voted, that a standing notice of our public monthly meetings be put in the spiritualistic papers as soon as a permanent place of meeting is secured.

A vote of thanks was given to Mrs. E. Mason of Upper Red Hook, N. Y., for her git of fifty or sixty books for the library connected with our proposed Museum of Phenomenal Productions, for which many articles have been received by our Historian, John S. Adams, Room No. 11, Banner of Light Building, Bosworth street, Bostom, and further contributions are solicited.

Mrs. H. S. Lake stated that M. S. Ayer (founder of the First Spiritual Temple) had signified his willing-

solicited.

Mrs. H. S. Lake stated that M. S. Ayer (founder of the First Spiritual Temple) had signified his willingness for The Union to have the large upper room of the Temple for their Museum, Library, etc., and our Historian was instructed to consult with Mr. Ayer in relation to this liberal proposal, and to accept of the same if no other disposition had been made of that room.

same in the other disposition had been made of that room.

Moses T. Dole, Treasurer, informed us of the success that Mr. Andrew Closs of Portland, Me., is meeting with abroad, in obtaining valuable articles for our Museum. Mrs. Lyman, a lecturer from New York State, who has recently come to Boston, and located at No. 6 James street, in the rooms formerly occupied by Dr. Buchanan, stated that she had heard in several cities of the benevolent work being done by our Union, and was pleased to unite with a Society engaged in practically carrying out the great principle of true brotherhood; said she was conversant of the Jane S. Parsons needed-relief case at Fort Fairfield, Me., and was pleased to learn that one of our benovolent friends had donated one hundred dollars (\$100) in monthly installments through the V.S. U.

field. Me., and was pleased to learn that one of our benovolent friends had donated one hundred dollars (\$100) in monthly installments through the V. S. U. for that case of great need.

Mrs. M. T. Longley, our Corresponding Secretary, spoke of the good name and good will which our Union has, wherever she has been; said we were deserving of liberal encouragement because of the broad and noble philanthropic work in which the Veteran Spiritualists' Union is engaged. Mrs. H. W. Cushman spoke of our proposed Spiritualists' Home, and knew of a lady who would give one hundred dollars toward it; Mrs. Chapin said she would be one of twenty to give another hundred dollars. Mr. Edson stated that the management still had the Home in view. The plant they were seeking to obtain could be bought for \$5,500; the property had been sold within a few years for \$12.500. It is a very moderate price for such an estate, sufficiently retired from the main street to be quiet and free from dust; fare of five cents; in fact it is a place the Veteran Spiritualists' Union would like in every particular. The amount needed to purchase and maintain this Home would be \$30,000. It was Voted, That the next public meeting of the Union be held the first Tuesday in January, and thereafter on the first Tuesday of each month.

The Clerk stated the amount of special funds contributed to be \$1,670; 16 life memberships, \$400; and annual memberships, \$175; total, \$2,245 to date. To this amount Mr. Jacob Edson at the close of the meeting added \$50, to make Dr. F. L. H. Willis and Lyman C. Howe both life members.

WM. H. BANKS, Clerk.

No. 77 State street, Boston.

No. 77 State street, Boston.

The objects of this Union are to enroll, organize and acquaint the advocates and adherents of Spiritualism; to aid, encourage and Inspire those who demonstrate and declare its truths: to gather, arrange, classify and record the important facts connected with the movement, and the lives of those most active, earnest and able in its service; to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute among its members, and to formulate plans for further action along lines consistent with the advance of modern throught.

Life membership shall be conditioned upon the fact that the person has paid into the treasury of the Union the sum of twenty five dollars.

General membership shall consist of all persons who have been open, avowed and active adherents of Spiritualism for ten years, have signed (or authorized the clerk in writing to sign their names to) the bylaws, and have paid an annual due of one dollar.

Application for Membership—Being in sympathy with the objects of the Veteran Spiritualists' Union, and being eligible, according to the above conditions, I hereby authorize the clerk to enroll my name as a member, for which I enclose — dollar.

(Signed), Residence, — —

(Signed), -

Residence. ---Date.

Oldicors for 1891-2:—President, Heman B. Storer; Vice-Presidents, Amos H. Richardson, Mrs. H. S. Lake, Chas. M. A. Twitchell; Clerk, William H. Banks; Corresponding Secretary, Mrs. Mary T. Longley; Treasurer, Moses T. Dole; Auditor, William D. Crockett; Trustees, Jacob Edson, Abble A. Woods, William Boyce, Christopher C. Shaw, Marcellus S. Ayer; Historian, John S. Adams; Director, James H. Lewis.

Boston, Nov. 24th, 1891.

Cleveland (0.) Notes.

A portion of this day of Thanksgiving I devote to the chronicling of the doings in this city in the spiritualistic line, which the good readers of your newsy

Cleveland (6.) Notes.

**Cleveland (6.) Notes.

**Revburyport.—Last Sunday Marguerite St. Omer of Pichburg, Mass., was the speaker and test medium for the Sprittualists of Newburyport and Cleveland for the Sprittualists of Newburyports and Cleveland for the Sprittualists of Newburyports and Cleveland for the Sprittualists of Newburyports of Newburyport

as well as for the Cause, the publishers and mine also, that the work is having a good sale. The Creveland Leader and Plain Dealer have both promised to review it.

view it.

Ditto that the new Camp-Meeting organization at Lake lirady promises to be a success. A meeting is called to take piece Dec. 3d in the office of Mr. Chas. Thomas, 2762 Broadway, this city, at 1 P. M. Capt. B. F. Lee and his co-workers are "hustlers," Nov. 20th. Fraternally yours, Thomas Lees.

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

Mr. J. Frank Baxter is laboring this month, excepting the last week, in Michigan. His engagements in Boston will be on the first two Sundays of January, 22, and last two of February in Berkeley Hall, and on Tuesday P. M., March 31st, in Tremont Temple.

Dr. George A. Fuller spoke at Providence, R. I., Nov. 29th, and will lecture at Worcester, Mass. Dec. 6th and 13th. Would like engagements for Dec. 20th and 27th, also for Jan. 17th. March 20th, April 17th and May 22d, 1892. Address 5 Houghton street, Worcester, Mass.

The Spiritual Alliance of St. Paul, Minn., has had the good fortune to secure the services of Frank T. Ripley of Boston as lecturer and test-medium. He has spoken there three Sunday evenings to large audiences, and given many wonderful tests of spirit-nower.

Dr. F. H. Roscoe of Providence, R. I., will lecture for the First Society of Spiritualists of Salem, Mass., on the Sundays of Dec. 6th and 13th.

Helen Stuart Richings will lecture for the First Association of Philadelphia during December. Her permanent address is "General Delivery, Boston, Mass.," and not "care of the Banner of Light."

Mrs. Ada Foye is engaged the Sundays of December and January at "Conservatory Hall," Brooklyn, N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 190 Madison street, Brooklyn, N. Y.

Dr. Chas. W. Hidden of Newburyport, Mass., will lecture at Waltham next Sunday. The subject of his address will be "Spiritualism: True and False." Bishop A. Beals will speak in Cleveland, O., during December. His address is 1137 St. Clair street, that city.

Reason? BEECHAM'S PILLS act like magic.

Off for California.

DR. A. B. DOBSON AND FAMILY BID FARRWELL TO A HOST OF FRIENDS THIS MORNING.

A HOST OF FRIENDS THIS MORNING.
With many regrets and fond farewells, our popular Mayor, Dr. A. B. Dobson, wife, son Owen. Miss Lena Ringlep, private secretary, and their servant girl, departed this A. M. for San José, Cal., where, if the climate and other expected advantages prove as anticipated, the Doctor will settle permanently. It has always been his ambition to spend his more advanced years in the climes of the Golden State, where he has always had an extensive practice.

always been his ambition to spend his more advanced years in the climes of the Golden State, where he has always bad an extensive practice.

Dr. Dobson, during his sixteen years' residence in Maquoketa, has been one of our most enterprising and leading citizens, chock full of public spirit and magnanimity. Along with his own great prosperity he has found it a pleasure to make others prosperity, and scarce a working season has passed without the erection of new buildings in our city by this famous clarvoyant, until he now owns eighteen buildings, several of them large business blocks, including the town clock on City Hall building. In his departure he leaves all this good property in charge of his son in law, Frank Ringlep, and offers none of it for sale, as the Doctor says he has full faith in Maquoketa's future, and the revenues derived from rents of this real estate could not be bettered with the same investment anywhere else.

Some years ago the Doctor was elected Alderman in his ward, but resigned because of his manifold other duties, and last spring the people insisted upon his accepting the nomination for Mayor, which he consented to do, and his name was placed on the Democratic ticket. He received an overwhelming majority, carried every ward in the city, including the strong Republican ward, and was thus elected Mayor for two years, which office he now resigns.

Dr. Dobson and his estimable family will be missed by their neighbors and large circle of social friends; the poor and needy they have so often assisted will miss them too; and San José's gain is Maquoketa's loss, and the people of that far western city will find Dr. Dobson and family a valuable acquisition.—Maquoketa (Iowa) Sentinel.

FOR SLEEPLESSNESS USE HORSFORD'S ACID PHOSPHATE. Dr. C. R. DAKE, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

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Rand, Secretary.

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The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

J.J. Morse, 89 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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Theosophical

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Message Department.

ON TUESDAYS AND FRIDAYS Of each work Spiritual Meetings will be held at the Hall of the Hanner of Light Establishment, free to the public, commencing at S o'clock P. M. J. A. Shel-

hamer, Chairman. Answers to Questions, and the giving of Spirit Messages, will occur on the same day, and the results be consecutively published in this Department of The Ban-

consecutively published in this Department.

At these Scances the spiritual guides of Mrs. M. T. LongLay occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life in its departments of thought or labor.
Questions forwarded to this office by mail, or handed to the
Chairman, will be presented to the presiding spirit for consideration.

sideration.

MRS. LONGLEY, under the influence of her guides, also
gives excarnated individuals anxious to send messages to
their relatives and friends in the earth-life an opportunity

to do so.

To It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthilities—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the nessages of their spirit-friends will verify them by inform-ng us of the fact for publication.

The Natural flowers are gratefully appreciated by our nigel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure op place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Departmen must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longiey.

Report of Public Séance held Oct. 16th, 1891.

Report of Public Seance neta Oct. 10th, 10th.

Spirit Invocation.

Oh! thou Divine Spirit of Holiness and Peace, we would be turned in thought and aspiration toward thy spiritual kingdom to receive light and a quickening of understanding concerning thy laws and thy most beautiful ways. We desire to be stimulated in spirit, that we may perceive and realize more of the inner life, more of the interior nature of man and its possibilities. We wish to learn how we may unfold in graces of spirit, in soulful qualities, so that we may grow in power and also become more and more like unto thine angels, who delight to do thy will in serving humanity.

that we may grow in power and also become more and more like unto thine angels, who delight to do thy will in serving humanity.

May we at this time be brought into nearness with such glorious souls, those who go forth unselfishly doing the work that they are called upon to do in seeking to enlighten the ignorant, to minister unto the sad and needy, and in bearing consolation and comfort to those who mourn. We desire to associate with such beings; we would be like unto them in influence, in power, in aspiration and in achievement. May we at this time be brought into their atmosphere to receive of their light, and to be uplifted and blessed by the holy influence they bring.

We thank thee for the divine blessing of immortality, for the knowledge of the continuity of life which has been vouchsafed to us in this day and generation. We bless thee that death does not end all tor humanity, but rather that it opens for advancing man a glorious world of prospect and of comfort where he may find new opportunities for the unfoldment of his higher nature and for the accomplishment of good works. We praise thee more and more for the blessings of spirit communion. We thank thee that our dear ones who have passed beyond the vale of earthly life are given strength to return to their friends on this side, bearing messages of good cheer and tidings of great loy bringing their love as a manule of peace to wrap around mourning hearts that they may be consoled and upliffed through all coming time. For these, and for all the experiences of life brought to human hearts, we thank thee, oh: our God.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.-[By G. W. F., in the audience.] Can the Controlling Intelligence tell how long it will be before the Southern States are covered with water, the same having been foretold?

ANS.-No doubt the climatic conditions of various parts of this planet are undergoing a change, and that various sections of the earth, especially in North America, will in time be submerged; but it is not possible, we think, for any spirit to predict just at what period in the world's experience and history this may

We know it has been prophesied that the southern district of this land will in time be submerged. Possibly that is true. We have no reason to doubt it, because planetary con ditions are changing, as the earth itself develops its forces and reaches out toward a more ops its forces and reaches out toward a more matured state of life; yet it would be of no special service to the present age and generation for us to prophesy at what time in the remote future this change may take place in the South; and, as we have said, we do not feel ourself sufficiently well enough informed upon the subject to make any prediction.

Q.—[By T. H. Morse, Plainfield, N. J.] Many spirits who have passed from earth have thus far failed to make their presence known to the friends they left behind. In such cases, is the failure on their part to do so the result of their ignorance (willful or otherwise)? or is the power to return through a medium a matter of individual development on the mat of the spirit so do. ual development on the part of the spirit so doing? Must the spirit be developed to communicate, as well as the mortal to speak the mes-

A .- In a certain sense there must be a de A.—In a certain sense there must be a degree of development for this special work on the part of the spirit, just as there must be on the part of the medium. And yet you may ask, How can this be, since some spirits return and communicate almost immediately after their passage from the body, while others may not come for many years? We would answer: Some individuals show a degree of mediumistic power almost as soon as they are able to talk, or in other ways to make themselves un tic power aimost as soon as they are able to talk, or in other ways to make themselves un derstood, while other mediums are not developed enough to show any marked signs of their occult power until they have passed through many years of experience in mortal life. Yet undoubtedly, the gift is there, or the requisite power and state of the spirit for performing the special work.

Spirits of all grades of understanding men-

the special work.

Spirits of all grades of understanding, mentality or moral development make their presence known through your various media, so that it does not seem to be a condition of high exaltation, mentally or morally speaking, that is required by the communicating spirit in order to make itself understood by friends on earth; but, on the other hand, there must be a certain understanding of the force of the man certain understanding of the forces of the me-dium that it is to employ, or some special adap-

certain understanding of the forces of the medium that it is to employ, or some special adaptation between the atmosphere of the instrument and that of the operating spirit, or some degree of spiritual assimilation.

Then you may inquire, Why is it that a medium can be entranced, perhaps in the same hour, by spirits of various grades of mental and moral unfoldment, from one who exhibits depraved and unholy appetites or passions, or who portrays himself as an illiterate, ignorant individual, to those of great spiritual exaltation, expressing high moral sentiments and principles, and giving clear views upon sound subjects in pure diction, if there must be adaptability between the instrument employed and the spirit communicating? We reply to this natural inquiry in this way: A medium must have various faculties of his organism capable of being touched upon by these invisible presences, and these faculties must have power to respond to the thought, desire or expression, whichever it may be, of this communicating spirit.

of being touched upon by these invisible presences, and these faculties must have power to respond to the thought, desire or expression, whichever it may be, of this communicating spirit.

Now a spirit of one grade of unfoldment may control our medium this afternoon, and immediately following that intelligence may come one of a very different order of development, and perhaps both will be able to manifest fairly intelligently, so as to identify themselves to their frighds. The medium, during the hour of entrancement, is, first of all, brought into subjection to one or more spirits of her personal band, whose business it is to surround her with their own magnetic forces, which can assimilate with her own, and with which she is so familiar, through force of association for many years, as to be herself almost unable to perceive them. Nevertheless, these magnetic forces from the band are thrown around the medium to mingle with her own, partially that a spiritual atmosphere may be created for the use of these returning strangers who are to thandle her organism, which perhaps they could. If desired in the chairman: I was present at your last meeting, and I had reason to think I could not, after all.

I come to-day to bring my best love to my mother, and my love to others who are here in the mortal life, and to tell them I am so happy on the spirit side. Why! it is beautiful, with its music and its grand, good opportunities to every said its grand, good opportunities to every ward condition or form. I find that those who are unfold its faculties, and gain strength of mind as well of the outward condition or form. I find that those who are unfortunate on earth, and cannot see, have the full sight of the application to one of these returning strangers who are the distance of the full recompense when we enter the use of these returning strangers who are to day to bring my best love to others who are unfold its faculties, and gain strength of mind as well of the outward condition or form. I find that those who are unfortu

ing to control who have the right degree of magnetic power, positive will force or spiritual quality that may be required at the time to mingle with this atmosphere we have mentioned, are selected by members of the spiritband present and marshaled forward to give their communications. One spirit may come to day and manifest who, although being in our circle a week or more ago, was unable to announce himself. Conditions with the medium or the circle, with the audience or the general surroundings, are never precisely the same. There is always some variation, some difference in the elements and in the state of the séance.

Therefore, friends, you will see that while your particular dear ones may not have been alled to present themselves through the medium of the scance.

In an Lily May Leverton, and I wish to reach my friends in Manayunk, N. J. My mother's name is Caroline. ing to control who have the right degree of higher life, and I have not yet been a year in

your particular dear ones may not have been able to present themselves through the medium at one time, they may find the conditions just right to do so at another; or, if they are unable to control one medium, some other may be suited to their requirements, for there is no medial instrument on the earth who is is no medial instrument on the earth who is capable of being controlled by all spirits, even had she the strength to yield herself to such work. Different temperaments and various organizations call for instruments for their use that will in some measure be adapted to their work just as much on the spirit-side as they do on earth.

they do on earth.

There are many spirits in the other life who have never had any desire to manifest through medial organisms. Some believe that they cannot do themselves justice, or give their characteristics sufficiently clear to establish their identity; others think it will be time enough for those on earth who have known them to learn of a continued spiritual life and the reunion of friends there, the reality of homes and occupations, when they have laid aside the physical conditions and are prepared to enter the spirit-world. There are various reasons why many spirits do not return. Some may have passed beyond the earth-life and its environments so far that they feel no special attraction toward this planet. But there are thousands upon thousands of intelligences who are anxious to come, who throng the who are anxious to come, who throng the highways of mediumistic communication, and who are waiting their turn somewhere to make their presence and influence felt by their mortal friends.

Sylvester Judd.

I to-day feel an attraction to this place, urged by my own desire and also by the wish of one who has recently come to the spirit world, and who for many years served me well as an in-strument through whom I could express my

sentiment through whom I could express my sentiment and thought to the world.

This friend is gratified with the greeting received on spiritual shores. He feels that it is best for him; and for the work he has done in connection with the revealment of truth from spirit-realms, he will advance from the present state which he has found. Not long will be remain idle, and already he is girding up his loins for new work, to take upon himself the yoke of spiritual labor which he even now feels pressing upon him. By and by his spirit will be heard sending out the high truths which he gains in the immortal world to the friends whom he has left on earth. Already has his influence been felt by mediumistic souls who have known and loved him, and the consolations that have been brought to them because of his presence are truly sweet, as he

To the friends who have listened to words of truth and exaltation given through his organism in the New England States, he sends greeting; and I, as one who has been a controlling intelligence of that organism, expressing my interpretation of great truths to those who cared to receive them, send my greeting and the assurance that my work is not done. Other instrumentalities I have employed during the years of my labor for the expression of my thought, and other instrumentalities I shall employ in the future, but not perhaps to give my name or to make my personality. give my name or to make my personality known. These are nothing compared with the presentation of truth; and one who has never been known to the world through the press or pulpit, one who has never been understood as possessing a great nature, may be as capable of expressing lofty sentiments and wielding a spiritual influence for good as may one whose name has been sounded throughout the land in allowant words of prairie.

name has been sounded throughout the land in eloquent words of praise.

I look upon old creeds and dogmas as a mass of rubbish that needs to be cleared away from human lives. The false system of theological pretension has been built up upon a book which of itself, in my opinion, is but a collection of human ideas, interpretations and assumptions. It is the work of many spirits to sumptions. It is the work of many spirits to reveal these things in their clear light to human understanding, and we do our best with the means at our command to reach those who are ready to see the light and to accept it with the higher truths that come from the spiritual kingdom beyond.

I will not weary you, Mr. Chairman, with any I will not weary you, Mr. Chairman, with any further words. I come not so much in my own name as in that of my friend and in that of the band of spirits whose work has been known in many places, and which shall be known as an effective force through the coming years, because none can rest from their labor connected with such bands as that until the grand redemptive power of truth is felt in every soul, and man, rising above the shackles which have bound him in ignorance, error and superstition for ages past, shakes himself free from them and stretches out his band to the clear sunlight of spiritual revelation, reloicing to receive it. and stretches out his hand to the clear sunlight of spiritual revelation, rejoicing to receive it in his soul, and to lift his head into its beautiful splendor and warmth.

I bring greeting to all friends, and assure them that the good cause goes marching on. Sylvester Judd.

Capt. Isaac Oberton.

I have been listening to the gentlemen who I have been listening to the gentlemen who have been talking to you. I cannot say that I know very much about these things. I take in a little of what they say, and I feel the warmth and the brightness that comes from them, and I am trying to learn.

[To the Chairman:] I think I could tell you more about what good farming is, and a little of what the real interests of shipping are, and all that sort of thing, than I can tell you about the concerns and labors of the spirit-world, for I have n't got used to them yet sir and I have n't

have n't got used to them yet, sir, and I have n't got knowledge of them.

It does n't seem very long since I went out of the body; it seems hardly a day; but I suppose it is some weeks since I was called and answered it is some weeks since I was called and answered to the summons. Somehow I have stepped in here. I felt a strong pull, and I just followed that line, and came to the end to find your meeting place. I have been kindly assisted to step forward and say a word. I know it will brighten me up a bit. I hope it will brighten my friends on this side, and that they will believe I have come back to tell them it is all well agross the deen waters, and there is nothing to across the deep waters, and there is nothing to fear.

You may call me Capt. Isaac Oberton. I hail from Rockland, Me.

Lily May Leverton.

a spiritual atmosphere may be greated for the use of these returning strangers who are to handle her organism, which perhaps they could not do were they to depend entirely upon her own magnetic environment, and partially that they may be used as a protection from encroaching spirits with their adverse magnetisms for the medium herself.

When this magnetic atmosphere has been prepared and established by the guardian spirits, such intelligences as are present wish.

I fuel called upon to speak in this way. My friends may be surprised that I come and manifest at all, but I want them to know the truth of this life, and how it is with us spirits who are over there. We watch over our friends here. We love and care for them, and wish them to truly feel that we send our thought and affection to them every day.

I was only nineteen when I passed to the

Dan. Evans. [To the Chairman:] I do not know, sir, as I shall be received. Perhaps my friends will turn their backs, and shake their heads, and say, Ohl it is impossible; Dan. never came back that way. In the first place, we don't believe spirits can talk to mortals, and, in the

next place, we do n't believe Dan. would, any way. It makes no difference to me, sir, what they It makes no difference to me, sir, what they may think and say. I come trying to do the best I can to show my individuality. I was an individual, and no one else was exactly like me, and I am glad of it. I had rather be a little peculiar, and then every one knows just who you are, than to be a sort of every-day kind of fellow who is no different from the hundred or treatment and was don't recover. dred or two you may meet on every corner. Somehow one needs to be a little marked in

Somehow one needs to be a little marked in some lines to make any sort of an impression upon the time in which he lives. Now I do n't mean to say that I was a public character, and I do n't mean either that I made any special or lasting impression on my times; but while I was here I moved with a force, some said like a hurricane, and that was just like me.

I come to give my greeting to my friends, and I want them to know I think of them. Most of those who live in Cleveland, O., and in the western part of that State, would draw their faces down, and shake their heads, and refuse absolutely to believe I have come back. Still I think of the very same dear old souls refuse absolutely to believe I have come back. Still I think of the very same dear old souls with any amount of good-will, and I am just looking forward to the day when they will step over the border into the spirit-world, and look so surprised when they see Dan. Evans, standing with his hands in his pockets, looking at them. They will, just as sure as you are alive; and I will be happy to take them by the hand, and show them the way that I have found.

But I think some of my friends in Cleveland are far enough over the road to spiritual knowl-

are far enough over the road to spiritual knowledge to believe I have got back. They would, perhaps, say there was n't much that was spiritual about Dan. Well, there may have have a little of this road to be been a little of this road to be the state of the same than the state of the same than t perhaps, say there was it much that was spiritual about Dan. Well, there may have been a little of it in my make-up, but it did n't crop out very much on this side, because there was n't much chance for it to show its head; ing up a little, and making itself felt somewhat.

I have many friends on this side, and would give a helping hand and a good strong lift to any one who wants to hear from me. I had considerable lifting force when here, and I used sometimes to show my skill with my friends, just as a sort of pastime in that line. Now I am trying to develop that same quality in the spiritual sense, and taking that force that be longed to me and making it useful in some lines, wherever it is possible, for those who are living on this side. I do not know just how to do it, but I am seeking information. They told me to come here, and I might get help; so I am here, more like a scholar than a teacher, more like a new hand than an old workman; but I think I shall be able to pick up something

along the way.

[To the Chairman: Much obliged to you, sir. Any time that I can do you a favor, just call on me and I will be around.

Hannah Martin.

I have brothers and sisters, and I have other relatives in this world. I have taken an interest in their lives, and wish they could know I have not died. They think of me as dead, as one who has gone to dust, not as one who is a

living spirit.

I did not know of Spiritualism and its beautiful philosophy. I have had to study it up and learn of this life of the spirit since I went from the body. By this time I feel that I know something of both sides, not by any manned all there is to learn but enough to be means all there is to learn, but enough to be able to tell my friends of their own condition

able to tell my friends of their own condition of ignorance and of my state and surroundings in the spirit-life, if I could come to them personally and speak as I would like.

I would if I could bring a message to my sister Charlotte. I would tell her that, while she grieves and feels disappointed, and almost rebellious, because life has not turned out as she hoped and anticipated when I was with her in the form, yet if she could look at it from the most philosophical side, if she could reason upon it with her best judgment, she would see that perhaps, after all, she has gained just as much in her own experience as she has lost, that perhaps, after all, she has gained just as much in her own experience as she has lost, because she did not have the experience that she had looked forward to. I would like her to know that her spirit-friends have been trying to help her through all these years to bear her burdens and to perform her duty. I know that she has been dutiful to others, and that she has given out from her own life for the benefit of those who have surrounded her much have then she has received from them all her more than she has received from them all, but she will find her recompense on our side, I am she will find her recompense on our side, I am sure. I think, however, that more of brightness would come to her life here if she could see things in their best light, and feel that what has been has only been a part of her needed experience, and has really helped to round out her spiritual qualities and to develop impulses which she knew were not expressed in the old time. My name is Hannah Martin. Our friends are in Buffalo, N. Y.

Col. Richard Dryott.

I shall wish to be pardoned if I do not communicate according to your line of desire, for this is an unwonted experience to me, and I am a stranger upon your ground.

I have seen the months slip away since I passed from the world of matter to that which at first seemed intangible to me, but which I find day after day is full of substance and reality. Here on the mortal side my interest was strongly centered in the welfare of my borough, and I felt that as I exercised my thought according to my best judgment, it would be exercised in behalf of those whom I represented.

I find myself on the spirit side something in the same situation as was Othello when he

the same situation as was Othelio when he aweke and found his occupation gone. I have not entered into the councils of the spiritworld and taken a seat there, nor do I know much of its parliamentary rules. I realize that I am not fitted for such a station when I behold the wise spirits who have the reins of government in their hands, and who exercise them for the welfare of immense bodies of individuals. I find that our own methods of work and of enactment are very passé according to the idea of spirits; I find that they are looked upon as remnants of ages gone by, as belonging to a past history and form of government. So, sir, I set myself to study the new rules and usages on the spirit side, and am trying to learn something concerning them which will be of profit to my mind.

It occurred to me to follow the line of travel tending this way and see what it would bring to my experience. I find myself landed here, in possession of a brain foreign to my own, speaking in my own name and sending out a thought of remembrance and a word of greeting to the friends upon my native shore, I would have them know that death is not the end, but in reality the beginning of vital experience and positive existence for man. Such has it been to me, and such will it prove, I think, to my family and friends and to mankind in general when they meet it, as all will have to do.

I take an interest in Lichfield now, even more than I did when here, because I can see much more that concerns its actual life than I could behold through mortal understanding. I take an interest in the doings of Parliament, and in the various chambers of council, full as the same situation as was Othello when he awoke and found his occupation gone. I have

I take an interest in the doings of Parliament, and in the various chambers of council, full as much as I did in days past.

If it is possible for me to come into private communication with associates of bygone days,

I shall be ready to give to them something of the light I have gained from the spiritual shore. I have many friends in London, and it seems to me that some will learn of my return to earth-life at your American office, and will, perhaps, be ready to respond to my thought. Col. Richard Dryott.

Moses F. Chandler.

[To the Chairman:] I do n't suppose you know me, but I feel acquainted around in these parts. I do n't mean here in this building, but in Bos-

I don't mean here in this building, but in Boston, not far away.

I just looked around the corner to-day, and had an invitation to come here and speak if I could to my friends. I want to tell them that I have got back here, and that I am not dead.

I have not been out of the body a great while. It hardly seems any time at all since I found myself on the spirit-side, and I am sure that matters connected with my life, my earthly affairs, are not settled yet. Well, they do not trouble me very much, for I have done with them, although I would like to talk to one who has some of these affairs in hand, and give her some ideas of mine in regard to matters con-

has some of these affairs in hand, and give her some ideas of mine in regard to matters connected with my earth-life. I do not want to do this in public, but I thought if I stepped in here, and just mentioned my wish in this line, it might be the means of getting me an opening somewhere else. [To the Chairman:] I wish you would send my communication to E. M. Chandler in this city and perhaps that

wish you would send my communication to E. M. Chandler, in this city, and perhaps that will work what I wish to see accomplished. I am quite surprised at this new life. Why! I am taking a holiday, and resting a little from business matters. Not that I intend to rest all the remainder of my life, for I find that I really have a long stretch before me, and I see nearly all the human beings around me in the spiritworld busy at something; so I shall be quite ready in a little while to go to work and do my part, and I am very glad that the opportunity opens for me to take hold of some practical employment. olovment.

Just now I wish to give my greeting to my friends. Tell them I am in good condition, and come back to send them a word concerning my welfare. I think of them, and after awhile I expect to meet them on the spirit-side. My name is Moses F. Chandler.

Mrs. Elizabeth Perkins.

My daughter Sarah makes her home in San Francisco, and perhaps I am more closely attracted to her than I am to others on this mortal side of life, though I have friends here whom I have not forgotten, and for whom I

cherish a kind remembrance and affection.

I wish to send my love to my child, and also to my friends, and to assure them that, though years have passed since I went to the spiritual life, yet not all of my heart has been there or my labors. A portion of them have been on this side with dear ones, for I have felt that I must use an influence to assist them in passing through their experiences toward the higher

I was not a believer in this philosophy when I went to the spirit-world. I knew nothing of it to speak of, and my thoughts of the future were very different from those of the people who believe or know that spirits can return and communicate with their friends. I was much astonished when I entered the spiritworld and realized my surroundings, when I met my husband and children face to face with other dear friends whom I had mourned and missed from the earth-life. They seemed so natural, so much as they did in the old time except that they were more highly cultured and refined, perhaps, than they were on earth, having gained new experiences and profited

I have thought many times that it would gratify me so much if those I have left on this side could know how we really live in the spiritworld. If they could look in upon us in our happy homes it would be such a revelation to them of the goodness of our Heavenly Father in providing such abiding places for his children after the life on earth.

My daughter has passed through experiences, some of them sad and burdensome, since I lived here. She has known what it is to place the forms of her little ones away, and to miss them from her heart and home. If she could only have known that those children lived in a bright world. only have known that those children lived in a bright world, cared for by her own mother, and taken in charge by wise teachers, who gave them training and instruction worthy the unfoldment of their spiritual natures, I think the sorrow would have been less hard to bear; but we could not make the truth known, and so she has passed through this discipline, perhaps growing all the brighter spiritually because of it.

I have been told to come here and say what I, could, because it might reach some of my

I have been told to come here and say what I could, because it might reach some of my dear friends and be of use to them, and I thought it might also help me in my work on the spirit-side to come under this influence and to gather experiences from this hour. I am Mrs. Elizabeth Perkins.

William Lang.

[To the Chairman:] I hail from Chicago. I passed out from that great city, and naturally in coming back, sir, my first thought is of Chicago and my friends who are there. In one sense I can claim it as my abiding place; in sense I can claim it as my abiding place; in another not, for I fully understand that I am a spirit, divested of the physical form, and have taken up my abode in the spirit-world, which has its localities and its places of interest and labor. Now, if I should tell my friends the name of that country where I live on the spirit-side, it would be no evidence to them, for they do not know as thore is such a place. for they do not know as there is such a place, and they have no knowledge of the localities and places of interest in the spirit-world, so I defer speaking of them, and say that I come to give them greeting.

I reach here from the spirit-world because I

have seen and heard some of my friends recently, and know what they have been thinking and talking about. Two of my particular friends have become interested in Spiritual ism, and are visiting mediums to learn some-thing of spirit-control, and that has seemed to give me a lift in coming here to make myself

give me a lift in coming here to make myself known.

I am William Lang. I did not feel old when I passed away, nor did I look my full years. Some of my acquaintances would not believe that I had reached the age which I had when I went out of my body, and I was always active and young and full of power, if you can understand that. Somehow the years as they passed did not lay much weight upon me; but after all, I was called to the spirit-world, and I had to lay aside my affairs.

I had things in mind that were very important to me, schemes that I intended to push and work out for my own financial benefit and also for the benefit of others. I was unwilling at first to let them go. Even after I found myself in the spirit-world I paid more attention to the things of this side than I did to those that belonged to that side; but after a while I learned my lesson. It took me some years to do that, but it came to me at last, and I have turned away from those old schemes, content to let others carry them on, though somehow I could not help thinking they would have turned out better if I had pushed them, because I saw failure in the lives of some others who tried to follow in my steps; but nevertheless it is all right, and I want my friends to know I feel it so. If they will give me the opportunity I will be very glad to communicate to them in person:

I have a friend Frank, who is still a compar-

opportunity I will be very glad to communicate to them in person.

I have a friend Frank, who is still a comparatively young man. He was quite youthful when I passed away, but I took a great deal of interest in him, and I know that he was very much attracted to me. Now he is beginning to talk about Spiritualism. He has had some strange experiences that make him think perhaps he is mediumistic. I think he is, and that fact will account for many things in his life which could not be accounted for on other lines. I hope to come to him after a while and give something taugible, for I think if that can be done it will make a sensation among certain individuals who need to be aroused upon this subject. They are paying too much attention to material things, and I want them awakened to those things which belong to the spirit-side.

Nicholas Longworth.

George P. Nichols said to me, "Go to that meeting, that circle in Boston, and ask permission to talk; it will do you good." tarinang ng Bergaladisy (ng mga ng Ng ng ng ng Bergaladisy (ng mga ng ng

I have come to say a few words to those who

I have come to say a few words to those who know me, who have known my life and my work. I had to have the experience that I went through. No one can judge the life and works of another as well as he can judge himself after he gets out of the earthly body and looks back over his career.

I built up a fortune, and ever since I have been out of the body I have been glad to see much of it going out in different ways of usefulness. That does my spirit good. I have seen others on the spirit side who left big fortunes, and some of those who got hold of them held them tight, so they do no good, but do harm to those who have them; and then the spirits that built up the fortunes feel very bad; it hurts them. They wish they could live their lives over again; they would make them very different. Now, I would, too. In some ways I would make my life different; in other ways not. We see more clearly when we get away from the physical; we see many things that were blank to us here. They show us lessons and studies that we have to take hold of and learn.

To the Chairman: I do not know, sir, that

were blank to us here. They show us lessons and studies that we have to take hold of and learn.

[To the Chairman:] I do not know, sir, that I have anything special to say to any particular individual. I have been very glad a good many times since I went out of the body to see the work my daughter has been doing. It has helped. She did not know, but I could feel it, and it has made the way clearer and more open to me in the spirit-world. I do not come here to give speech, but I come to say that money is nothing unless it be used for good works. Good works are everything for the spirit, for they build up a bright home around him and make it pleasant to his soul.

Just you say, sir, if you will, that old Nicholas Longworth, of Cincinnati, is making these remarks, and talking the best he can with the machine he has got hold of, and that he comes with an earnest spirit to talk over these things, hoping that those who have the time and the means now will look well to their ways, and do the greatest good they know how in the world. I do not mean by that to go out into the streets and take in every one that looks shiftless, dress him up, feed him full, and put him in an easy place where he can lay back and take things comfortable. No, I do not mean anything of that kind. I do not believe in that. I believe that the lazy and the shiftless should be left to shirk for themselves; but I mean by what I say to make your means help others to help themselves. That is what my daughter has done, and that is what I want to see done—take those who have ability and talent, and something inside of them that aint brought out, but is good to be brought out, and help them to make a way in the world; put them where they can have the means to bring these inner forces and powers to the surface. That is what I call practical benevolence, and I don't believe in charity at all as the world understands it.

Timothy O'Connor comes with me to day, and he would like to have me send his greeting to his friends, and tell them he has been sitting

on a hard bench since he went away, not just the same kind of a bench that he occupied here, though, but it has been good for him, it has given him time for reflection, and he has been trying to make use of it. Sometime per-haps he will speak for himself when he feels that he has got something to say. He is from haps he will speak for himself when he feels that he has got something to say. He is from Cincinnati, too.

Georgiana Hall.

My name is Georgiana Hall, and I have a siser Lizzie and a sister Alice. They live in

I feel sometimes that I would give anything to have my sisters know how much I think of them. Sometimes they think of me and speak them. Sometimes they think of me and speak of my past life, never as one who is with them, but always with regret, as one who is gone, who is done with life. At times I have been amused to hear them talk, thinking little that I was by their side; and, again, I have been pained because they could not realize the beautiful life that spirits can enjoy.

I have tried before to come here. Five years ago I came to this circle, and tried to speak, and thought I should; but the medium became cold, I took on the same sensation that I had

and thought I should; but the medium became cold, I took on the same sensation that I had when I passed away, which frightened me, and I left. Then the spirits said that perhaps when I came again I would not pass through that chilly feeling; but I could not make up my mind to attempt it until very recently.

I did not pass away as soon as my friends thought. What I mean is this: I fell into some kind of a strange state. I was cold and stiff, and to all appearances gone. I remained so more than twenty-four hours, and then I gained cousciousness again. I lived after that

more than twenty-four hours, and then I gained consciousness again. I lived after that a little while; I do not know whether it was days or weeks, I can hardly tell, because I was not fully aware of the external life; but in a little while I really did sever the connection with the body and pass to the spirit-world.

I was able to tell my friends something of my experience during those hours when they thought me dead; and I wish to say now that

thought me dead; and I wish to say now that I found, after I really entered the spirit-world, that I had come into communication with mother and other spirit-friends, just as it seemed to me, and that I had been given a glimpse of my spirit-home.

All our dear friends who are with me send their love, and wish friends on this side to know that, no matter how many years may pass, or what may come to the outward life, their spirit-friends remember them still with love and sympathy, and will be very happy to meet them when they, too, pass from the earthly life. earthly life.

Albert Hamm.

Albert Hamm.

I do not belong in these parts. I lived in Nova Scotia, but I have been sculling around in these waters to see what kind of a place I should find. I am pretty well pleased with my discoveries, and I feel just as if I could take hold as I used to and win in the race.

I felt bad for quite a good while. I could n't seem to get my strength and be up and doing as I wanted to. I am a young man, and sometimes have wondered why I could n't get out again and enter those sports that I loved so well. My friends will know what I mean. Why! I feel as much at home on the water as a duck does, and I just want to say that I am not deprived of that life that is so pleasant to me on the spirit-side. We have lakes there, and streams and beautiful places.

I do n't very well know how to talk in this way and tell about the spirit-world. My

The four Official Reports,

[Continued on seventh page.]

U.S. Govern't, Bulletin No. 10; Canadian Gov't, Bulletin No. 13; Ohio Food Commission, and N. J. Food Commission, show

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[Continued from sixth page.] [Continued from sixth page.]
friends, I suppose, will wonder what I am trying to get at; but it seemed to me if I could come here (I have been guided to your meeting), and just send word to the folks in I ambro that I am alive and feeling first-rate, it would do me much good, and I don't know as it will do them any harm. I am sure they must have mediums down there, and I want to come near to my friends and make myself understood. I think I can do so now I am getting stronger.

stronger.

I don't wish to come back and take up the body again. It gave out, and I couldn't make use of it.

[To the Chairman:] Give my love to all the folks, and say that I am doing very well. I have not been gone very long, sir, only a few months, and I am not quite used to this sort of life yet. I am getting to be so, but I feel a little strange, especially in a place like this. I am Albert Hamm. am Albert Hamm.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Oct. 23.—Sebastian Streeter; Win. L. Converse; Julia Ray mond; Chas. H. Foster; Katle Ryan; Jennie Collins.

Messages here noticed as having been given will appear in due course according to routine date.

Nov. 20.—W. J. Vannece; Hiram Barker; Willie Allen; Fanny Scott; Catherine H. Pierson; Elizabeth Williams.

Nop. 24.—Warren Clause; Capt. Oliver Pillsbury; Florence Marsh; Peter Daly; Elizabeth Beals; Fanny E. Hodges.

Miss Maggie Gaule in New York. To the Editor of the Banner of Light:

When Miss Maggie Gaule of Baltimore is announced to appear before a New York audience for the purpose of making people happier through her marvelous powers, it is no wonder that the hall is usually filled long before the time announced for the exercises to begin. Such was the case at the hall occupied by the "First Society of Spiritualists," 57th street and 7th Avenue, last Sunday afternoon and evening. Having previously witnessed some of the remarkable tests given by this extraordinary lady, in company with my family and a lady friend I visited the hall above referred to. After pertinent remarks by the President, Mr. Henry J. Newton, followed by vocal music and a bright, pithy speech by Mrs. M. E. Williams, Miss Gaule stepped upon the platform, and held the audience with rapt attention by many tests, which were readily acknowledged by those who were fortunate enough to receive them. In giving these tests Miss Gaule reminds me much of the late Charles H. Foster, by the rapidity in which the information which she imparts to her hearers flows from her lips. The spirits seem to be constantly pressing one against the other in their haste to make themselves known to their loved ones present, and the tests pour in upon the audience in such quick succession as to require constant and close attention in order to keep pace with them. It is easy to see that Miss Gaule is a highly impressible medium through which the unseen forces operate with almost lightning

The evening session was, however, by far the most satisfactory, as the medium seemed in better condition than during the afternoon; and, when we reflect that Miss Gaule had just risen from a bed of severe illness, it is a wonder that she was enabled to go through with the constant strain upon her organization. Myself, wife, daughter and lady friend occupied a front seat during the evening, and had a good opportunity to witness the various demonstrations that were constantly taking place. Among more than a dozen extraordinary tests which were given and acknowledged, was one to a gentleman by the name of Hough. The spirit said, "I am Uncle John Hough." The medium remarked, "I don't know that the name is pronounced right, but it is spelled so." The gentleman to whom it was addressed immediately acknowledged that the test was correct. She then said, "He also brings a person with him by the name of William Hough." The gentleman again arose, and remarked that he knew no such person as William Hough. "Think it over a little," said the medium. "The spirit says it is William, and spirits do not often mistake their own names." To this the gentleman made no further reply; but at the end of the meeting, as the audience were about to disperse, he arose and acknowledged that he was wrong, and the spirit correct.

And now come several such astounding proofs of immortality in my own case, and that of my family, in which I should consider that I were recreant in my duty toward my fellowmen did I not give the facts to the readers of your excellent paper:

"The spirit of your boy," said the medium, "seems to be fondling your watch-chain, and constantly taking hold of the locket attached to it." As this locket contained simply a photograph of my friend, Ole Bull, who prephotograph of my friend, Ole Bull, who presented me with the chain and locket, Feb. 27th, 1870, in San Francisco, Cal., I could see no special significance in the matter until the spirit through Miss Gaule remarked, "'Nan' can explain what I mean," referring to his sister Annie, who sat near me, and whom he often addressed as "Nan" and "Nannie" in earthlife. Judge of my great astonishment, as well as that of all within hearing of Miss Watson's voice, when she informed the audience that only the day before, entirely unbeknown to any one excepting herself, she had caused to be placed in a locket, which belonged to her brother when in earth life, his photograph, and had attached the locket to her chain, wearing it for the first time that day and evening! I will not go further into details, as time and space will not permit; but will simply add that after the meeting was over, the grandest and most surprising test of the evening was given us off hand by Miss Gaule: "Your boy," she said, "tells me something about a pillow which he used to rest his head upon in a large chair in which he frequently reclined during his last illness. 'Do n't take the pillow apart,' says the spirit, 'let papa use it, for it is full of my magnetism."

Strange as it may seem, Miss Watson had been seriously thinking of taking this eldersented me with the chain and locket, Feb. 27th,

Strange as it may seem, Miss Watson had been seriously thinking of taking this elder-down pillow apart for the purpose of readjust-ing it. This matter had also been talked over down pillow apart for the purpose of readjusting it. This matter had also been talked over with me, and I had strenuously objected to having any change made. I had also made this pillow a sort of traveling companion, taking it with me several hundred miles upon a recent visit to New England. Of course Miss Gaule could have known nothing whatever about the pillow, or the minute details connected with it, and I leave my readers to draw their own conclusions, both as regards the pillow and the photograph. My son also upon this occasion called his sister by another familiar name which certainly was never heard out of our family, and known to no one but ourselves, and no one else ever called Miss Watson by that familiar pet name, excepting her brother; yet this wonderful medium repeated it in a manner which left no doubt as to the source from which it emanated. It cannot be called mindreading, as none of us were thinking of the pet name, and we were quite startled when it was first announced. was first announced.

Mr. Walter Howell's address upon this occasion was listened to with rapt attention, and his masterly dissection of the chemical theories in relation to Protoplasm by Huxley, Spenries in relation to Protoplasm by Juxley, Spencer, etc., leaving them to manufacture a human soul, if they could, was not only instructive, but intensely interesting. This young man is an earnest and highly-gifted speaker and ought to be heard in every city throughout the Union.

J. JAY WATSON.

255 West 43d street, New York, Nov. 26th, 1891.

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Bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation. As an emergency medicine, in cases of croup, whooping cough, etc., it should be in every household.

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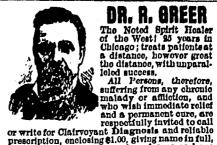
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July 18.

Mrs. William H. Allen, 464 Washington Street, Providence, R. I., WILL hold Scances for Spirit Materialization, at the so ilcitation of many friends, Sunday evenings, commence in Nov. 1st, and Tuesday and Friday evenings at 1% colect also on the atternoons of the third Thursday in each month at 2 o'clock. (we Nov. 28,

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MISS DAISY WILDER, Readings, Business Mr. W. Anderson evenings. 18 Shurtleff st., Chelses, Mass. Nov. 28.

J. S. SCARLETT, Trance Speaker, 36 North Nov. 21.

J. S. SCARLETT, Trance Speaker, 36 North Nov. 21.

J. Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 12 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 13 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 14 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 15 Main street, Providence, R. J. 2mg Dec. 6, 15 Main street, Providence, R. J. 2mg Dec. 6, 15 Main street, Providence, R. J. 2mg Dec. 6, 15 Main street, Providence, R. J. 2mg Dec. 6, 16 Main street, Providence, R. J. 2mg Dec. 6, 16 Main street, Providence, R. J. 2mg Dec. 6, 17 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 17 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 17 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 Magnetic Institute, Grand Rapids, Mich. 1mg Dec. 6, 18 M

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 5, 1891.

MEETINGS IN BOSTON.

Eparticual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday afterneon, Mrs. M. T. Longley occupying the platform; J. A. Bhelhamer, Chairman. These interesting meetings are free to the hull.

The Boston Spiritual Temple, Corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Bunday at 2% P. M.; Echool at 11 A. M. Wednesday evening Social at 7%. Other public meetings announced from platform. Dr. H. B. Storer, Speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Herkeley Hall, & Berkeley Street.—Services 10% A. M. and 7% P. M. Seats free. Public cordinity invited. William Boyce, President; L. U. Clapp, Secretary.

The Boston Spiritual Temple, Morticultural Hall, 100 Tremont Street.—Public meetings every Sanday at 10% A. M. and 7% P. M. Lecturer for December, W. J. Colville. Ohoice musical selections by Mrs. Mary French. Richard Holmes, Fresident; Hiram O. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings, America Hall,

The Eche Spiritualist Meetings, America Hall, 784 Washington Street.—Services every Sunday at 10% A.M., 2% and 7% P. M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

Engle Hall, 516 Washington Street.—Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathows, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Alpha Hall, 18 Essex Street.—Services every Sunday at 10½ A.M., 2½ and 7½ P.M.; also Thursday, 2½ P.M. Dr. Ella A. Higginson, 7 Dwight street, Conductor. Ohldron's Spiritual Lycoum meets every Sunday at DA. M. in Red Men's Hall, 514 Tremont street, opposite orkoley. J. A. Shelhamer, President; Win. F. Falls, Connector

Berkeley. J. A. Sheihamer, President; Win. P. Falls, Conductor.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at 4P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Devoloping Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sanday at 10½ A. M., 2½ and 7½ P. M. Thursday in Rathbone Hall, at 2½ P. M. N. P. Smith, Chalrman.

Templar Hall, 724 Washington Street.—Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. A. Wilkinson, Spinductor.

Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A. M., 2½ and 7½ P. M. Mrs. M. Adeline Wilkinson, Conductor.

4rlington Hall, 1125 Washington Street.—The Independent Spiritualist Club meets Wednesday afternoons and evenings. Supper at 6. Meetings at 8 P. M. I. G. Wollington, President.

The Ladles' Industrial Society meets weekly Thurstendens and Devented and Devented and Power of Devented and Devented and Power and Devented and Power and Power and Devented and president.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Priends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings unday evenings in Old Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple, Berkeley Hall.-This Society is to be congratulated upon the

Mail.—This Society is to be congratulated upon the good success in its meetings during these first two months of the season of 1891-2; but surely last Sun day was a red-letter day. At 10:30 Mrs. C. Fannie Allyn gave an interesting discourse on subjects taken from the audience, holding their closest attention to the close of the lecture.

At 2:30 an audience of about three hundred assembled, the houors of the afternoon being shared by Mrs. Ada Foye and Mrs. Carrie E. S. Twing. Mrs. Foye occupied the first part of the session by answering questions presented by the audience, after which Mrs. Twing read a poem written by Elia Wheeler Wilcox, followed with tests by her control, "Ikabod," to the entire satisfaction of the audience. This was Mrs. Twing's first appearance on this platform this season, and her many friends will be pleased to learn that probably she will again occupy the rostrum later in the season.

that probably she will again occupy the rostrum later in the season.

In the evening the hall was again filled with earnest seekers after truth, the attendance far exceeding five hundred people. It being Mrs. Foye's last scance for the present, it seemed as if everybody wanted to see and hear her, and many regrets were expressed that she could not remain longer. Her tests were convincing, and so satisfactory that it would seem impossible for even one person to have been dissatisfied; and the close attention and interest manifested by the audience can be imagined when the large number who were forced to sit and stand in the rear hall could hear distinctly every word spoken and the raps given on the platform. It is a privilege to record so great a success as Mrs. Foye has had during her Roston engagement with this Society, and as she leaves she will take with her the hearty thanks and a God speed from the Boston Spiritual Temple.

Sunday, Dec. 6th, Willard Hull will speak at 10:30 A. M. and 7:30 P. M. Mr. Hull is a stranger to Boston people, and his coming is looked for with much interest.

Pink.

The Beston Spiritual Temple, Horticulturni Wall .- This hall was well filled last Sunday.

The morning service opened with singing by Mrs. French, after which Luther R. Marsh of New York spoke upon "Miracles," remarking, in opening, that he did not claim to speak from authority, but gave the relation of the control of th

In the evening Mr. Marsh was again the speaker. ernment Food Report

"There is," he said, "one gigantic evil in the world; its name is Egotism. This love of solf is the bane of our race. Egotism holds in its hand all the evils of our race. Egotism holds in its hand all the evils of our nation. All the inharmonies and troubles among men are due largely to this cause. Man's life here is but a speck compared with the great hereafter, and we should live so as to make the world better. Thomas Paine said, "To do good is my religion."

Egotism makes a man's religion centre in himself; self is his god. A man whose soul is given to the accumulation of wealth and his own personal aggrandizement has laid up no spiritual wealth in the great life beyond. Jonal, we read, having foretold the fail of Nineveh, was angry with God because he forgave them and did not allow his prediction to be fulfilled, and thus gain credit and honor to himself. Many a man thinks the Almighty made a mistake in not consulting him in the arrangement of the affairs of the universe. The egotist is bound up in himself. He desires to make a name that shall be remembered down through all the years to come. But the man cover the said two lets.

sutting him in the arrangement of the allairs of the universe. The gotist is bound up in himself. He desires to make a name that shall be remembered down through all the years to come. But the man enters the spirit world, leaving all this human glory and honor behind. Any act that does not promote the growth of the spirit better be left undone. While helping the spirit we are laying up treasures in heaven. The outward Ego is fading, and vanishes away. The king must be addressed here as 'Your Majeaty,' but is without honor in the land beyond. The Ego makes self predominate and causes man to invade the rights of others, bringing about war, murder, robbery and all the long catalogue of crimes. To conquer this Ego is the great battle of life. Solomon spoke truly when he said, 'He that ruleth his own spirit is greater than he that taketh a city.' Sennacherth, King of Assyria, surrounded with magnificence, and having an immense army of people to do his bidding, thought he held all this power within himself, seeking his own glory, rather than the glory of God. It made him proud. But with the downfall of the Assyrian army all his selfish egotism was lost, and despair filled every avenue as he entered the life beyond. Another king, more egotisite still, recounted the splendor and riches of Babylon, and his desire for personal aggrandizement, but with the fall of Rabylon he was driven out to eat grass with the oxen. Neither of these acknowledged the source of all their glory and power, and therefore fell victims to their own egotistical presumption. This teaches us to acknowledge all bestowments as the gift of God. Egotism makes, then, all the mischlef in the world. If we could rid ourselves of it the world would become a heaven, and peace and harmony would reign supreme. The character of this life demonstrates the destiny of man in the life beyond."

The speaker closed with an earnest tribute to the power of mediumship when the source of that power is acknowledged.

Mr. W. J. Colville will occupy this platform during th

The Children's Progressive Lycoum held one of its usually interesting sessions on Sunday, Nov. 20th, in this city, opening with the regular order of exercises, consisting of orchestral music, singing and reading by the school, an invocation by one of the teachers, interesting remarks by Conductor Falls, Assistant Conductor J. B. Hatch, Jr., and Assistant Guardian Mrs. W. S. Butler; with the execution of the grand march by the entire school, led by Mrs. Carrie Hatch and Mrs. Butler. Interspersed with the regular proceedings a song was given by Winnie Ireland, and a duet by Josie Smith and Maud Bourne. Bertle Newton favored the school with a fine selection upon the pianoforte, as did also Mr. Viggo Anzen, while Sadie Stevens and Florence Evelon each delivered a recitation with marked effect. Mr. Falls announced with regret on the part of himself and the Lyceum that we were to lose our gifted scholar Sadie Stevens and her sisters from our band, as the family are to remove to Plymouth, thanking Sadie and her family for the interest and work they have given our school, and recommending them to the Spiritualists of Plymouth as true and tried friends to our noble Cause. Mrs. Butler gave an encouraging progressive report of the Fair lately held in Boston by the Lyceum, and stated that a social dance would be given under the auspices of the Lyceum Fair, and announced that he auspices of the Lyceum Fair, and announced that he would soon give a unique reception to the Lyceum pupils, at which time those who had not taken part in the Fair would be expected to entertain those who had contributed their talent to the above mentioned festival of last week. Dr. J. A. Shelhamer, President of the Lyceum held, and nanounced that he would soon give a unique reception to the Lyceum, which it had been unanimously voted for the ensuing year. Mrs. Loughey voiced the fraternal greeting of the Greenwich school on her visit to that society on Nov. 22d. Mrs. La also gave an interesting description of the Lyceum at G., stating that its members came many miles even in the series of near terms. 29th, in this city, opening with the regular order of exercises, consisting of orchestral music, singing and Greenwich school on her visit to that society on Nov. 22d. Mrs. L. also gave an interesting description of the Lyceum at G., stating that its members came many miles, even in the coldest weather, in open teams, over rough roads, to attend its sessions. This lady also gave her customary explanatory talk on the lesson of the morning, which was attentively listened to by all present. A collection of nearly six dollars was taken. The service closed by singing and a benediction.

Lyceum meets at 514 Tremont street, Sundays, at 0:45 A. M. SCRIBE.

Eagle Hall .- Wednesday, Nov. 25th, after singing, Mrs. Warren gave her experience as a medium, followed by remarks, tests and readings by Mrs. Davis, Mrs. J. E. Wilson, Mrs. Smith, Mrs. Chandler-Bailey, Dr. Eldridge, Mrs. Callahan and F. W. Mathews.

Mathews.

Last Sunday at 11 A. M. the usual developing and healing circle was well attended. The alternoon exercises consisted of a vocal duet by Mrs. Nellie Carleton and Mrs. E. H. Locke; remarks by Dr. E. A. Blackden on "Progress"; an interesting description of a vision of the life hereafter as seen by Mr. Ditson; readings by F. W. Mathews, Dr. Willis and Mrs. Dr. Bell.

In the evening, after singing, Mrs. Smith, Dr. Amerige of Lynn, Mrs. Dr. Beil, F. W. Mathews and Dr. Blackden made remarks.

Meetings in this hall every Wednesday at 3 P. M.;
Sundays at 11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS.

First Spiritual Temple Fraternity School.—
The topic considered last Sunday was "The Phenomena of Spiritualism." The conclusion reached was that the purpose of these phenomena is not only to bring conviction to those who doubt, but to illustrate the laws of nature, and to prove a relationship of this life with that which is to follow.

Instructive thoughts were expressed by Elmer Packard and Miss Lizzie Nolen. The lesson from Spirit Newton's book was given, Mr. F. W. Gregory, teacher.

icacher.

Next Sunday we shall consider the importance of "Visions." The undersigned solicits communication relative to educating our children in the Phenomena and Philosophy of Spiritualism by means of a Children's Department in *The Sower*, a publication once a month from Mrs. C. L. Bliss of Detroit, Mich.

ALONZO DANFORTH.

No. 1 Fountain Square, Boston Highlands.

Alpha Hall .- Last Sunday forenoon Dr. Ella A Higginson gave diagnoses of diseases and treated patients. The services afternoon and evening comprised singing, invocation, Bible reading and remarks by the Conductor; tests and psychometric readings by Dr. Bell and the Conductor; remarks by Mr. Quint, Mr. Counce and Mrs. Pierce.

The Thursday meeting of Nov. 26th was held at Dr. Higginson's office, 21 Dwight street. Hereafter it will be held at Alpha Hall.

E. A. H.

The First Spiritualist Ladies' Aid Society.-At the business meeting, Nov. 27th, regret was expressed upon learning of the illness of Mrs. Mary pressed upon learning of the liness of Airs. Mary Brithall, for years a worker in every good cause, with the hope that she may soon be restored to health. At the monthly scance the exercises consisted of an invocation by the guides of Mrs. S. B. Logan. Tests, communications, etc., through Mrs. Alice Waterhouse and Mrs. Shackley. Mrs. Gertie Hanson contributed acceptable and appropriate music, including several of C. P. Longley's fine compositions. The two hours



A cream of tartar baking powder. Highest of all in leavening strength.-Lutest U. S. Gov-

between alternoon and evening gathering, all united in a grand good time, supper, etc.

Mrs. John Burrell as usual had several well-planned schemes on hand to aid the treasury; a slip-box and apren sale were well patronized.

Recenting.—Addresses by Dr. A. H. Richardson and Mrs. Sarah A. Byrnes. Mass Luiu Morse, elecutionist, gave fine readings. Good tests by Mrs. Rate R. Stiles, Mrs. Nellic Thomas and Mrs. Wilkinson. Miss Amanda Balley as usual gave great satisfaction as the musical artist of the evening.

Dwight Walt .- Last Sunday meetings under the direction of Mrs. M. Adeline Wilkinson were well at tended. The developing circle at 11 o'clock was marked by a feeling of harmony and a unity of effort to attain spiritual growth.

to attain spiritual growth.

"Organization Among Spiritualists" was the subject considered at the conference in the afternoon. Dr. Eldridge spoke carnestly in favor of organization, pointing out the benefits that would come from a thorough uniting of the forces of those who believe in the phenomena and philosophy of Spiritualism.

The evening meeting was especially interesting. Mrs. Shirley gave an address full of practical thought. Her psychometric readings were exceedingly good.

Many evidences of the continuity of life were given through Mrs. Wilkinson and other mediums.

The subject for consideration next Sunday will be, "Prayer the Key to Spiritual Development."

VICTOR.

America Hall .- Last Sunday's morning service consisted of an interesting discourse by Dr. W. A. Hale (the Chairman) under control, and a test séance that gave much satisfaction. That of the afternoon comprised an invocation by the Chairman, remarks by Byron I. Haskell, tests by Osgood F. Stiles, remarks and tests by Mrs. A. Wilkins, Mrs. J. E. Wilson, Mrs. M. E. Pierce, Mr. Edward Tuttle, and Mrs. M. A. Brown. Singing and an invocation opened the evening service, followed by a sound, logical discourse by the Chairman, under the influence of Spirit Warren H. Cudworth. Mrs. M. E. Pierce made remarks and gave tests, Miss. L. E. Smith psychometric readings, Dr. S. Fernald, B. F. Barker and Mrs. M. A. Brown contributed instructive remarks, the latter with tests. The meeting closed with tests by Dr. Hale.

Services Thanksgiving were participated in by several mediums.

The Sunday morning sessions will hereafter be devoted entirely to a test seance; also Thursday afternoons. Hale (the Chairman) under control, and a test séance

Ludies' Aid Parlor.-Last Sunday a developing circle held in the morning was well attended. It was very interesting; several mediums exhibited marked very interesting; several mediums exhibited marked improvement. The afternoon meeting opened with sluging by Miss L. A. Bean; remarks were made by Mrs. E. M. Shirley; tests given by Mrs. Loomis Hall, Frank Baker and Mrs. Shirley. The evening exercises consisted of music by Miss Bean, remarks by the Chairman, tests by Mrs. A. Wilkinson, Miss L. E. Smith and Mrs. Hall; remarks by Mr. Jones, Mrs. M. W. Leslie and others.

J. E. HALL, Cond.

Templar Hall .- The meetings every Tuesday afternoon are growing in interest and attendance. At that on the 24th uit. Mrs. Hadfield gave a fine recitation, after which tests by Mrs. Jennie Wilson, Lizzie Kelly, Mr. Bartlett. Mr. Hewett and others. Tuesday, the 15th of December, the Indian Peace Council will occupy the time.

Independent Spiritualist Club. - Mr. W. J Colville will lecture before the "Independent Spiritualist Club" Tuesday evening, Dec. 8th, at Arlington Hall, 1125 Washington street. Doors open at 4; supper at 6; envelope sale at 7; meeting at 8 P. M. All are invited. Admission ten cents.

It's marvelous how many people use Johnson's Anodyne Liniment, so say retail druggists.

CONNECTICUT.

Willimantic .- Mr. F. A. Wiggin of Salem, Mass., has been with us the last two Sundays. A growing interest is manifested by his presence both in the attendance of his lecture and also in the Lyceum. While his particular forte may be in the public séance which follows each discourse, his lectures are not obscured by the séance. Last Sunday evening was fully on an average of the lectures given from our rostrum, and last Sunday morning the lecture was a masterplece upon the subject of "Thought and Idea," being greeted with applause. His manner at the séance in giving his descriptions is pleasing and in structive, without reserve or hesitation. They come in such a way that unblievers are forced to the conviction of honesty and reliability, not being able to account for the manifestations in any so plausible way as to accept our philosophy. Mr. Wiggin should be kept busy, and is, an the Cause he has espoused. Any society will make, no mistake in procuring him for the elucidation of Spiritualism. He has but one open Sunday between now and September, '92, and I expect our committee will engage him for that. ing interest is manifested by his presence both in the

RHODE ISLAND.

Providence.-The Ladies' Spiritualist Aid Society met in its rooms, 18 and 20 West Block, 70 Weybossett street, Thursday, Nov. 26th. The meeting was called to order at 8 o'clock by the president, Mrs. Waterman. A pleasant entertainment followed, consisting of solos by Mrs. Friend and Miss Florrie Salmon, and a duet by a little girl and boy, strangers in our midst. Recitations by Mr. Johnson, Mrs. Friend and Miss Salmon. Reading on "Thanksgiving," by Mrs. Samuel Doe. Games and social dance followed, after which the meeting adjourned. which the meeting adjourned.

FLORENCE E. SALMON, Sec'y.

Providence.-The Spiritualist Association, Harrington Hall, corner Broad and Richmond streets. holds meetings every Sunday at 2:30 and 7:30 P. M. holds meetings every sunday at 2:30 and 7:30 P. M. Progressive School at 1 P. M. Nov. 22d Mrs. E. B. Rose of Warren, R. I., occupied the platform, and gave two excellent lectures. Nov. 22th we were favored in having with us Dr. George A. Fuller of Worcester, who gave us two eloquent and instructive lectures. Subjects, "The Phenomenal Side of Spiritualism" and "The Second Coming of Christ." Speakers for December: Dec. 6th, Mrs. Ida P. A. Whitlock; Dec. 13th, Edgar W. Emerson; Dec. 20th, home talent; Dec. 27th, Mrs. Celia M. Nickerson.

No. 33 Dabon street: "BARAH D. C. AMES, Sec'y.

MAINE.

West Hampden .- Mr. A. E. Tisdale, the blind orator, employed by our Society, gave three lectures, all of which were fairly attended, although the all of which were fairly attended, although the weather was stormy. His guides gave clear, scholarly, interesting, instructive discourses, food not only for Spiritualists, but for investigators. Liberal contributions showed that the audience appreciated his work. While we give credit to the guides for the spiradid lectures, we should not fail to recognize in Mr. Tisdale an instrument finely organized to transmit their messages from the life eternal. Mr. Tisdale off the platform is social, pleasant and agreeable; such a man as we recommend to any society.

ARTHUR C. SMITH,

ARTHUR C. SMITH, Pres. of the Liberal Society, West Hampden, Mc.

CALIFORNIA.

Oakland.-The Mission Spiritual Society of Oakland had two splendid meetings Sunday, Nov. 15th. Mr. N. F. Ravlin, formerly a "minister of the gospel," but now an earnest worker in the cause of Spiritualism, delivered a fine lecture in the afternoon, and Mrs. M. J. Hendy gave psychometric readings in the evening.

We are doing a great work and have large audiences.

K. THOMPSON, See y.

MICHIGAN.

Lyons,-The Spiritualists of Michigan will hold their Fourth Quarterly Meeting in this place on Sunday. Dec. 18th. Morning services 10:30; afternoon, 2:30; evening, 7 o'clock. Hon, L. V. Moulton of Grand Rapids, Mich., will be the orator of the day. The meeting will convene in the Town Hall. Bas-ket dinner at the hall. Friends from abroad are cor-dially invited to attend, and will find places to be en-tertained by notifying Mr. S. S. MARCY, Seo'y.

ILLINOIS.

The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday, at 2:15 P. M., at 512 South 9th street, D. N. LEPPER, Pres. Springfield, Ill. MISS H. A. THAYER, Sec'y.

This is indeed an age of rehabilitations. Mr. Barrett Wendell has written a life of that cheerful persecutor of New England witches, Cotton Mather, which makes him out "sincere" and "honest" and all that sort of thing. But so was Tor quemada, for that matter.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegie Music Hall Building, between 5 th and 57th streets, on Seventh Avenue: entrance on 57th street. Services Bundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at II A.M. and S.P.M. Speaker, Mrs. Helen T. Brigham.

A reanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Medlums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-Adelphi Hall, West 53d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm Fletcher (268 West 43d street) being the settled

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Adelphi Hall .- Mr. J. W. Fletcher chose for his subject last Sunday "The Relation that Mesmerlsm. Thought-Transference and Mental Science Sustain to Spiritualism," and interested the large audience in attendance by the clearness of the statements made. They are all branches on the same tree, and at different times used to represent degrees of the same thing.

They are all branches on the same tree, and at different times used to represent degrees of the same thing.

Mrs. M. E. Williams followed, and was very warmly received, it being her first appearance in this hall, where she so ably presided last season. All were impressed by her dignified and intelligent presentation of spiritual law, and warmly applauded her insistence that some study is required ere the real significance of Spiritual Phenomena can be fully understood.

A committee, of which Dr. Paul Collins was Chairman, was then chosen, and tests of thought transference were tried with Mr. J. Palmer. Mr. Palmer was taken into the ante-room by two of the committee. Dr. Collins then took a handkerchief, and selecting three different objects from as many different persons, folded them in the handkerchief and hid the bundle under a coat at a distant part of the hall. Mr. Palmer then entered the room, and after being carefully blindfolded, took Dr. Collins by the hand, placing the other at the base of the brain. This done, he started on a tour around the hall, found the package, undid it and returned each one of the things to the persons from whom they had been taken—making the test absolutely complete. Again the mind-reader left the hall, and the names of two persons were written and placed in two separate envelopes. Mr. Palmer took another member of the committee by the hand and handed each letter to the person whose name was written therein—making a second complete test. He was unknown to every person in the hall, and said, in explanation, that he felt impelled, without thought on his part, to do as he had done, Seyeral mediums present declared they could see the spirits at work about him. In the evening a large audience listened with interest to an illustrated lecture upon "Rgypt and the Egyptians."

Next Sunday Mr. Fletcher will give a séance in the afternoon, to be followed by experiments with Mr. Palmer, and in the evening Mrs. M. E. Williams will

atternoon, to be followed by experiments with Mr. Palmer, and in the evening Mrs. M. E. Williams will give a public materializing scance.

268 West 43d street, New York. New Music Hall .- Mr. Walter Howell addressed the First Society of Spiritualists last Sunday, his subject being "Emanuel Swedenborg," and made the last night of his engagement by the Society remarkable by a discourse in which were brought into play splendid oratorical abilities, and a knowl edge of play spieddid of acorder abilities, and a knowledge of his theme that was wonderful. The audience frequently manifested its appreciation of the sentiments expressed by the gifted speaker. It was the unanimous feeling that the address should be published in the Banner of Light. At the close of the services Mr. Howelf received warm congratulations from Mrs. M. E. Williams, Mr. L. O. Robertson and other prominent Spiritualists.

It is worthy of note that the Spiritualists of this city.

M. E. Williams, Mr. L. O. Robertson and once production Spiritualists.

It is worthy of note that the Spiritualists of this city are very active in spreading the influence of the Cause—quietly and effectively.

Mrs. M. E. Williams is as enthusiastic in this as ever, and addressed two different meetings in this city last Sunday, which is no uncommon occurrence with her. Her fervor is undiminished, and her style of address impressive.

Miss Maggie Gaule of Baltimore, who has a host of admirers and warm friends in this city, will appear before the First Society during December.

There will be other well-known speakers and mediums, and many attractive features in the line of phenomena.

Ladies, rough hands are a horror. Bathe then well at night in Johnson's Anodyne Liniment.

The Grand Lycoum Fair held in Boston under the auspices of the Lyceum Association, from Nov. 23d to the 28th inclusive, proved a most happy and brilliant affair. The entertainments provided every evening were of the highest order and most pronounced success. The donations of money and of useful articles came in most liberally, thanks to the untiring solicitations and efforts of Mrs. W. S. Butler, Mrs. Wood and Mrs. C. L. Hatch. The Boston daily press without exception gave the most truthful and extended reports of the Fair and its progress. Altogether, the managers of this venture have every reason to feel that they have won the respect and approval of the public in their work. Further particulars will be given in due time. 23d to the 28th inclusive, proved a most happy and

IMPORTANT IF TRUE.—It is said that an ingenious Polish inventor has been chemically manipulating what he calls lignite until he has put it in a condition that it will cost the consumer only one dollar a ton. What a blessing this would be to the poor.

Sammen Market Market Street



SPIRITUALIST MEETINGS.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmend.—The First South Side Spiritual Society meets at 71 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson. Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Wm. F. Phesfer, President; H. Eaton (283 Yrankin street), Secretary.

Indiamapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 2 and 7% P. M.; also séance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colerado City, Oct.—Meetings are held in Woodman

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27 North Main street, every Sunday at 10% A. M. and 1% P. M. Seats free. Public invited. Wm. E. E. Kates, 1992. West 4th street, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA. Keystone Spiritual Conference every Sunday at 2% P. M. Southeast corner lith and Spring Garden streets. William Bowbottom, Chairman.

Explanatory Letter from Helen Stuart-Richings.

To the Editor of the Banner of Light:

In a report of a lecture delivered recently in Boston, the writer is represented as having said, "I cannot believe in obsession on this plane." That sentence, while not very clear, may have been, unintentionally to the reporter, misleading to your readers. In justice, therefore, to my inspirers, it seems desirable to state more definitely the views expressed on the occasion referred to.

"Obsession, Its Cause and Cure," was the question treated. My inspirers took the ground that man lives on three planes, the moral, intellectual and physical, and that obsession may occur on any one or all of these; that a man is vulnerable on the latter, either through heredity-which has given him a diseased body-or the violation on his own part of the laws pertaining to the harmonious government and development of the physical body. Hence he is liable to fall a prey to that which is in touch with the inharmonious conditions of the physical plane. On the second plane, intellectual pride is a man's bane, and if much indulged in, may prove the "open sesame" to influences in a like state, who will intensify this mental condition, and finally hold forcible possession of the citadel of thought, shaping the ideas which the man buts forth as his own.

On the most interior plane, the moral or spiritual, the willful shutting out of the light that would guide him, the weak yielding to the bad when he knows the better, the cowardly compromises made with falsehood, lust and injustice, are what invite the presence and active collection of those from the world of spirits who love the darkness rather than the light, who from long indulgence in falsehood have come to worship it, and look upon the truth as their enemy, at whose approach they cry out "What have we to do with thee? Art thou come hither to torment us?" This statement of the cause of obsession should suggest the cure.

The love of truth, which, comes of obeying her high behests; the humanity that follows in the footsteps of visdom; and the knowledge of and unvarying obedience to the laws of physical life, are the Christ that casteth out the unclean spirits.

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