VOL. 72.

COLBY & RICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, NOVEMBER 12, 1892.

NO. 10.

IT STUCK IN HIS CROP.

There is too little corn an' too much husk an' cob,
An' it sticks in my crop
An' folks that works hardes' git least for their job,
An' it sticks in my crop.
It takes a big tree to perduce a small cherry,
An' it needs a large bush for a tarnal small berry,
An' a man must git wealthy afore he can marry,
An' it sticks in my crop.

An' the men who earn bread by the sweat of their brow

frow

(It sticks in my crop),

Git the wust kin' of bread that there is, anyhow,

An' it sticks in my crop.

But the men who dress up like a dude or a dandy,

They eat nothin' worser than puddin' or candy,

An' reach out an' grab jest w'atever comes handy—

An' it sticks in my crop.

An' the poor man, like me, who digs in the dirt
(It sticks in my crop),
Never wears a tailed coa!, never wears a b'lled shirt,
An' It sticks in my crop.
But the swell chaps, who never do tollin' nor spinnin',
But divide up their time betwixt sleepin' an' sinnin',
Go aroun' like men peacocks, in purple an' linen;
An' it sticks in my crop.

It sticks in my crop—I can't swaller it down
(It sticks in my crop)—
That hard-working woman must wear a coarse gown;
It sticks in my crop.
While the gals who 're too nice to let the ole cat in,
An' all study music an' paintin' any Latin,
Never wear nothin' poorer than sealskin an' satin—
An' it sticks in my crop.

An' it sticks in my crop; that me an' my wife—
Gosh! it sticks in my crop—
Hev pressed sour juice from the wine press of life;
An' it sticks in my crop.
Fate seems to delight just to kick us an' cuff us,
An' the world does n't care how much either one suffers:
If we jaw, it exclaims, "What ungrateful ole duffers!"
An' it sticks in my crop. An' it sticks in my crop.

—S. W. Foss, in Yankee Blade.

The Spiritual Rostrum.

Three Noble Workers and Their Work---Whittier, Tennyson, Renan.

An Inspirational Discourse delivered in New York, Nov. 1st, 1892, BY W. J. COLVILLE.

(Specially Reported for the Banner of Light.)

The recent transition of three notable men-Whittier in the United States, Tennyson in England and Rénau in France, makes the sub ject of this discourse particularly timely. One by one the old workers are passing away-men who have borne the burden and heat of long eventful days and nights of earthly labor are now being called in rapid succession to a home of rest after toils, where all work faithfully accomplished is rewarded with the priceless boon of full equipment for larger and more de lightful service.

A poet's death is very plainly a new birth. After eighty five years of active life in the external state--years from earliest infancy filled, noble discharge of an important mission—the happy, emancipated spirit finds itself immediately at home in new surroundings, which, after all, are not novel; for the true seer is ever while on earth catching glimpses of the wast unseen universe in which every one of us -though many quite unconsciously-is here and now dwelling. As a child, Whittier, in common with almost all poetic geniuses, showed remarkable precocity as a maker of verses, and was compelled to labor among people who, though kind and upright according to their light, were not likely to specially encourage a youth's early courtship of the poetic muse. The sturdy Quaker stock from which the stern yet gentle New England bard or minstrel sprang was composed of brave, daring men and women, who could fight their way to mental freedom even though peace was ever their watchword. The Society of Friends is always foremost in propagating schemes of arbitration to banish warfare from the earth; but these quiet people, clad in sombre attire, who renounce the pomp and vanities of the world, have from the days of Fox, Penn, and all their early leaders, been remarkably distinguished for their decided action taken against everything they regarded as injustice. In "Uncle Tom's Cabin" Mrs. Harriet Beecher Stowe found none so ready as Quakers to champion the cause of the fugitive slave, and afford an asylum of rest, and often of safety also, to the poor, oppressed negroes, who, torn from the embrace of their families and subjected to the horrors of a nameless despotism, fled for refuge in vain to the pharisees of modern Christendom, who justified the course from their pulpits, and urged submission to lawless tyranny on the alleged authority of

God's holy commandment.

No one can read Whittier at all thoroughly. or attentively without being forcibly struck with the sharp, often startling contrasts lie exhibits; but he is never contradictory." He can be sweet, gentle, tender; his verse can flow on in smooth, rippling measure as he appeals one by one to all the softest emotions of the human heart; but he can also be tremendous in his protest against iniquity, stern denunciation of ungodliness being as much the poet's and the prophet's mission as it is his to extol right. eousness, and sing in dulcet, limpid measure the praises of all such virtues as make human life divine, and the earthly home a vestibule of heaven.

To understand a man thoroughly, or even to be able to fairly estimate his subsequent career, requires a certain degree of familiarity, if not with his heredity, certainly with his earthe decided bent of his genius. Talent will display itself; genuine inspiration is irrepressible; all attempts to turn its current are both futile and dangerous. Many inmates of lunatio asylums are the victims of repressed mediumship; they are misunderstood geniuses, the current of their life force being artificially re-

entire nervous system ensues, with the pitiful there is an unknown quantity, an unacknowlresult of absent mindedness, arrested development or driveling idlocy, when the intrepid causing them to differ one from another. This snirit does not lash itself against the bars of its cage, and seek, through the agency of vio- etherea, but what it absolutely is, only the stulent outbursts of seeming fury, to throw off dent of the occult can proximately explain, the shackles imposed upon it and strike for and to him it is Fonce, the element which conliberty at any cost. Of all the denominations in Christendom, not one has been so ready from the start to accept intuition and interior illumination as the Friends; and seventy years ago, when Whittier's early poems were first discovered. Quakerism had as a movement far more of pristine freshness than to-day. Universalism had made great strides in New England, and it is not difficult to see how fully the boy-poet Whittier grasped the idea of universal salvation, and made it, even if unconscious-Lloyd Garrison, and other world-renowned abolitionists, were Whittier's early friends, contemporary with Wm. Cullen Bryant, Longfellow, Emerson, Lowell, Holmes, and all the distinguished bards of New England, who, with a solitary exception (Holmes), have joined the great majority.

It is not surprising that, despite very strong traces of marked individuality in many of his compositions, Whittier nevertheless belonged to a school of American poets, and was not a lone star shining in immensity, but one of a galaxy of brilliant orbs who, though wisely fraternizing, differed one from the other in constellated glory. Despite the extreme transcendentalism of the Emersonian school, which must have created an influence over Whittier, he never lost the sense of complete individual identity in any endeavor to grasp a view of the soul's ultimate attainment incompatible with perfect individual immortality. He was in many senses the Wordsworth of America. He was rustic, not urban in his tastes; to him the trees and birds and flowers of New Hampshire were far more inspiring than the bustling mercantile throngs which crowd the thoroughfares of Boston, New York or Philadelphia. He loved men, women and children, but he loved them in simplicity; he loved them alone, or in little groups of two or three. His friendships were deep and tender and very lasting, but no one friendship monopolized his life or dominated his thought.

Keenly alive though he was to the pleasures of a domestic hearth, he never married, but his affection for his sister Elizabeth, and other good, noble women, was truly ideal. He understood woman at her best, and was a true advocate of her hallowing influence wherever it could be brought to bear. He did not advocate celibacy, and he was not an ascetic or refirst with useful preparation and then with cluse; he simply did not marry because he never found exactly the woman of all others whom he could take to his heart, and feel that in her, and her alone, he had discovered an abiding counterpart. Poets of the passions. like Byron, have borne affairs in rapid succession; they write fervid, amorous verses to the goddess of the hour; they lament in bitterness. and prefer dogs to human friends if a beloved one proves false to them. They are comets or meteors darting across the sky; they soon burn themselves out in the very intensity of their ardor; but poets of nature like Wordsworth and Whittier, are enduring stars in the firmament above the heads of the crowd, and while not so dazzlingly brilliant as the former, these latter live long, as well as worthily, and for all coming generations prove themselves a powerful incentive to nobler living.

Whittier's color-blindness has been the subject of considerable remark. He never sought to conceal this visual defect from his friends. and the wonder to everybody was and is, how he could describe natural scenery so vividly when suffering under this provoking limitation. In one of his best known songs, a por tion of which is found in nearly every good modern bymn book, he, while alluding to the burning bush which Moses saw unconsumed at Horeb, uses the simple, homelike similitude, for purposes of comparison, of the maplewood, which in autumn days had turned from green to scarlet in the vicinity of his own dwelling. It is recorded as a fact by his friends that the most amusing scenes in his social intercourse with intimate acquaintances would take place when two skeins of silk, one red and the other green, would be held up to him for the purpose of testing how far his eyesight was available for discrimination in matters of shades-his verdict would be that one piece of silk was darker or lighter than the other, and that was the extent of his visual perception. For a poet in the midst of a sublime composition, evidently filled with lofty ideas concerning the universality and eternal perpetuity of divine revelation, to introduce at a vital point a comparison between the changing colors of forest trees in this century, and one of the most wonderful episodes in the experience of the great Hebrew prophet of more than three thousand years ago, in a far distant land—if the poet could not discriminate between one color and another, but only between shades as in pen and ink or crayon sketches—this poet must have been a seer, a veritable possessor of genu ine clairvoyance, which in its true sense signi fies clear spiritual vision. The spiritual world to Whittler was always

a real world. In his conversation he would ly difficulties and temptations, as well as with strike his foot firmly on the floor when people were talking about heaven merely as a state, and declare that it must be a place also; and so it is. Let the astronomer seek to measure the distances between what appear like universes, and he must confess that infinity has no end. Chemists acknowledge about seventy so called primates, all of which are found in strained and forced back when seeking normal varying proportions in so called material com-

expression. A severe shock to the brain and | posites, but they are compelled to admit that edged factor in the construction of bodies unknown force is sometimes vaguely called stitutes the spiritual world and the spiritual body. This second of the three great elements acknowledged by Occultism - SPIRIT, FORCE and MATTER—is the universal ether which Prof. Dolbear of Tuff College, and many other modern professors, are endeavoring to find and describe. In these researches they are endeavoring to rediscover what the Illuminati of all ages in all countries have abundantly testified to, and what all modern spiritists and Spiritualists are recognizing in some ly, the under-current of his song. William degree, and to which they are assigning various names.

Thomas Edison, the world-famed electrician, says there are two things discoverable in the universe - Force and Matter; but his definitions are so entirely metaphysical that, though perhaps a Substantialist, he is in no sense whatever a Materialist, Substance or Force is neither Spirit nor Matter, but the intermediary element which connects the second. Our spiritual senses cognize Force as a substance, and when we are in a clairvoyant state we are in the realm of force, which is everywhere, but just beyond the confines of the material state. In that realm every object has perfect form, and our organisms there are adapted to our environment in precisely the same way that physical structures are related to our ordinary waking surroundings. In the truly scientific words of Mrs. Stowe:

" It lies around us like a cloud, A world we do not see, Yet the sweet closing of an eye May bring us there to be."

The spirit-world is no mere subjective state of vague illusion; we do not dream away our existence in the life beyond, but are never so wide awake or fully conscious of realities as when the sensuous vail drops, and we see the inner, which is always the truer and more

abiding side of things. Whittier is now in the full enjoyment of those realities which to him were vastly more than the flitting artifices of the outer state. He was a true evolutionist; what Lamarck. Darwin and Wallace have reached through long, persistent inquiry, the poet grasped on the interior sight through quick flashes of intuitive perception. The spiritual evolutionists' hymn is that grand song of Whittier's:

"Oh! sometimes gleams upon our sight Through present wrong, eternal right: And step by step, since time began, We see the steady gain of man. That all of good the past has had Remains to make our own time glad. Our common daily life divine, And every land a Palestine."

He then continues: "We lack but open eye and ear," and in that single line gives us all the clue we need to the secret of our blindness and deafness while in the presence continually of angelic visions and celestial har-

Placards announcing Mrs. Potter's and Mr. Bellew's appearance at the theatres to present Zola's THERESE, are headed with the significant words," What is not seen does not exist." Are theatrical managers and advance agents going into the business of instructing the masses in pure metaphysics? In one sense it is true that multitudes of things exist, perpetually all about us, whether we are conscious or unconscious of their presence; but in another and very vital sense, it is the case, as Rev. W. F. Evans said in his works on divine healing, the important thing for each of us is not whether "it shines," but whether "I shine." Mrs. Emma Hardinge Britten has often published and recited portions of her wonderful clairvoyant experience, wherein she relates that there are myriads of dark, undeveloped spirits, not necessarily evil intentioned, but utterly self seeking, who, on passing from earth, no matter into whatsoever sphere they enter, find everything dark and still about them, while, though surrounded by multitudes of fellow-beings, are oppressed with an overwhelming sense of awful loneliness. It is the great needed lesson of the hour, which Spirtualism alone can teach, that our individual experiences hereafter will be and must be exactly proportioned to our spiritual growth; and this is to be attained by no other methods than those laid down in the gospels, where the Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." No belief can save; no trust in vicarious sacrifice can avail anything. Every soul must work out its own salvation, and no one is saved himself except to the extent that his aim has been to save others. Ingersoll is at one with Jesus here; the professed agnostics of the hour clasp hands with the saints and sibyls of all ages and climes; mystic and rationalist - Mme. Luzon and Charles Bradlaugh are here found united; and on this platform stands in stately, imposing magnificence the glorious, all-embracing Spiritual Philosophy, whose light is destined ere long to dissipate the lingering though lightening shadows of sorrowful doubt and hopeless discontent with shrouded life.

.Whittier may not have been a Spiritualist in the usual acceptation of the term, but those who estimate the Spiritualists of the United States alone at from ten millions to twenty millions, must surely include Whittier as a prominent worker in the spiritual ranks. though he was not a phenomenalist. There are so many spiritual gifts vouchsafed to human-

[Continued on second page.]

Literary Department.

LED.

Written Expressly for the Banner of Light.

MRS. EMMA MINER, Author of "Bars and Thresholds."

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CHAPTER XIX. Lost and Found.

James Crane remained at the farmhouse, as Ned was not fairly able to resume work. He was quiet, saying but little, but evidently meaning all he said.

Every evening, before they separated for the night, they sat together and held what Mrs. Haskins called her little prayer meeting. Millie rapidly grew in development in her

mediumship, and especially in clairvoyance. The truth came overwhelmingly to James

crane, and in an unexpected manner. Several evenings had passed, and Millie had failed to obtain anything of a psychic nature

Finally the right time came. She said, "I

see a man very much like yourself, only older. He says he is your father. I also see a load of hay. He leads me to infer that the load of hay was the means of his death." "Yes. That is so. I thought I would n't say

anything about it, for I wanted to see if you would get anything in reference to it."

"Your father writes out for me the name of Blanchard.' He says that is the name of the man your mother married last. Is that so?" "Yes; at least that's what the neighbors

told me around the old place." Millie began to write slowly, and with difficulty. She could not write what the influence wished her to, and had to give up for that even-

The next night she again took up the pencil and wrote the following words:

"To my son James: Go to Blank, Iowa. Go te the outskirts of the village on the south side. After you pass a small wood-lot you will see a small old house. It stands between the woods and a pond. Your mother is there. It is true that I can come to you. Keep to your good resolutions. Don't fail to go to your mother. ROBERT CRANE."

"In Iowa! Oh! poor mother. Do you suppose it's true?"

Jim gazed pitifully at the paper he held in his trembling hands.

"I think it must be," said Millie, "only I don't feel that your father made my hand write it. It seemed to me just as if he stood by and told somebody else what to write who could make my hand move; but I don't doubt the message at all. We are trying honestly for help. Why should any one come to us to tell us falsehoods?"

Mrs. Haskins took the paper to look at it, and was about to speak, when she was interrupted by Ned, who was entranced.

"I am taken there now myself," he said. "It is a small, wooden house, and there is a pond near it. Your mother sits by the fire, sewing; and there is a young girl with her, about eighteen years old, I should say, and she has yellow hair. The girl is of very light complexion. She is sewing, too. I think they are very poor. Now I see a great rocky ledge near the house.' This was all Ned had to say.

"I feel as though I must start at once," said Jim. "I have just about money enough to take me there, and if it's true, and I find mother alive, I will find some way to take care of her, so she need n't work in her old age." Mrs. Haskins and Millie really advised him

"Tell ye what, Jim," said Mr. Haskins, 'you go out there, an' if you do n't find things as they have been told ye, you come back here,

an' I'll make the expense all up to you." So Jim consented, and in two days was on his way, with the parting injunction to write them as soon as he could learn anything about

Ten days passed, and on the eleventh the inmates of the farmbouse began to look anxiously for a letter. They had not long to wait, for in a couple of days more it came. It read:

"BLANK, IOWA. Friend Haskins-I arrived in Blank safely, and los no time in making my way to the south side of the town. I found my mother in just the place described to me. It is wonderful! Poor old mother! how glad she was to see her scapegrace boy. There is such a girl here as Ned described. Her hair is the vellowest hair I ever saw. She is Mr. Blauchard's daughter by his first marriage. They live together, and have had hard work to get along. I shall stay here for the present, and go to work to morrow, driving a job wagon over to the village until I can strike some thing better. I have taken the sewing away from mother and Mary-that is the girl's name-and Mary will help keep house for us. The house is mother's, and I shall make it as comfortable as I can for them Mother looks younger and better already. When I told her how I found her she couldn't at first believe it, but she had to at last. She prays for blessings on you all every day. I give you all my word I will work housetly and do the best I can. I can't thank you all enough for the good you have done me, specially for the new light you have brought to me. I will write to you again and let you know how I am getting on, and I shall be glad to hear from any of JAMES CRANE."

There was great rejoicing over this letter at same way."

the old farmhouse. Harvey was informed o what they had heard. He and Eunice wrote James a letter full of encouragement.

"There's one thing about it," said Mrs. Haskins, lifting her hand impressively, "a man that can write as fair a letter as that will be apt to make his way in the world. Mark my words, Jim will become a good and prosperous man!'

"That is just what I think," said Millie. "An' so will Jack, too, for that matter,"

said Mr. Haskins. "Yes, he is in a fair way for it now, and I guess he will keep to it. He says Harvey is as good as gold to him, and not a word breathed

of the past." "I wonder what has become of Chase?" said Ned.

"Harvey says he has n't had any trace of him since he went away. I asked him in my last letter," replied Mrs. Haskins.

"There's enough in Chase to make a smart man, if he will only take a turn in the right direction," said Mr. Haskins, as he took up his weekly paper.

"Perhaps he will some day, who knows?" said Millie. "Now I think of it, something seems to tell me he will, or rather that he has already. How I wish we could know if he has I So many strange things have happened, I begin to feel I would not be surprised at anything now."

CHAPTER XX. An Unexpected Meeting.

Two years passed. During that time Mr. Haskins had become quite feeble, and relied upon Ned to do the hard work. Millie was the light of the house, and they could not bear the thought of having her leave them. She was glad enough to remain. Jack was in business with Harvey, and doing

well. Eunice was happy, and had come under better and more reliable influences, and her mediumship was developing into good and faithful work.

Harvey said to Eunice one day: "I think I must take a trip to London. There

is business which needs to be attended to, and I think I had better go. Jack can attend to everything here. I do n't know what I should do without him now. He is a comfort to us all." Jack looked up with a grateful smile.

"I ought to be," he answered; "you have been a blessing to me." It was arranged that Harvey should sail for

London the next week by the Echo.

Harvey had been in London three days, when, as he sat at dinner, he noticed a gentleman sitting at a table in front of him whose form and movements seemed familiar. He sat with his back toward him, and Harvey watched him curiously, wishing to see his face when he turned around.

The gentleman finally arose to leave the table, and Harvey looked upon Burton Chase.

Their eyes met with a prolonged stare. Mr. Chase turned pale, then red, then pale again. Harvey took note, even in his surprise, that

the lines of care on Mr. Chase's face had deepened. His hair was turning a little gray. He looked perfectly sober and in good physical condition.

It was Mr. Chase who spoke first, and he Baid:

"Mr. Mayne, can I see you alone for a few minutes?"

"Yes; come to my room." Mr. Chase followed him.

"You have found me," said Mr. Chase in a

low tone. "Yes; but I did not come here for that purpose. It was only by the merest chance I

came across you." "I came directly from New York to London," said Mr. Chase. "I have been here ever since. I resolved when I came that I would turn over a new leaf. I have worked honestly ever since I came here. Nobody here knows

of my past history. I have a good position, and I want to keep it." "I am glad to hear that, Mr. Chase. I would be the last man to throw a straw in your way,"

replied Harvey. "I should think you would be the first man, for I wronged you and yours deeply by making so much trouble for you. I have no excuse to offer, only I say I am sorry, and I would say. the same if I knew you would expose me this

. Harvey was very much affected. Mr. Chase's whole appearance and bearing bore testimony to the truth of his words and the genuineness of his repentance.

Harvey extended his hand to Mr. Chase. "If I can say one word to strengthen you in

your good resolution I would speak it, You need have no fear of me. I will be allent as to the past. I have been so for the sake of the others, and shall be glad to help you in the

Mr. Chase was too much overcome to speak for a moment. He could only grasp Harvey's hand, while tears rolled down his checks. Then he said:

"I would like to tell you all about it." "I shall be disengaged this evening," said Harvey; "come to my room and tell me. I

shall be interested, and in turn may have something to tell you which will interest you." They parted for the day, each looking forward with a curious anticipation for the even-

"It's very strange that you and I should have met here in London," said Harvey, when

they were once more seated together. 'Yes, it was unexpected to me," replied Mr. Chase; "but my life has been so full of bhanges

that I need not be surprised at anything." Harvey waited in silence for him to proceed. "I was left nearly alone when a little boy.

An aunt took me when I lost my mother. I was four years old then. Aunt was good to me. but when I was eleven years old she died, and I had to look out for myself partly. "A farmer took me, and sent me to school for

three years. That was a good thing for me. I was naturally a quick scholar, and it gave me a good start in education. I was very sorry for that good old man's death. This left me alone again. I have no relatives that I know of

"I clerked for a while in a grocery store, then from one thing to another until I came to a situation in a railroad station, and finally got several promotions in different offices of the corporation. That is how I came to get in charge of the work in Haskinsville.

"I never married, but I was once engaged to a good girl named Alida French. She was the Alida of whom Mrs. Mayne told me. Just before we were to have been married, I saw the way was open for me to marry a very rich girl. I wanted money, and was dishonorable enough to break my engagement with Alida. She died very soon after. The doctors said it was of quick consumption, but I knew I had killed her by my heartless conduct.

In turn, death cheated me, for the wealthy girl died suddenly a week before our wedding day; so her fortune slipped from me.

"I drank some at this time, but not freely My inclinations did not lead me that way. In fact, I was not disposed to be morally bad. Except for the determination to get money, even if I had to get it dishonestly, I should have done fairly well.

"I had been connected with Jack and Jim in various schemes for making money for-ohfour or five years. We didn't succeed very well in any of them. Our attempt at Haskinsville was the first bank affair.

"It was just after I went to Haskinsville that I learned of the relationship of Jack to Mrs. Mayne. I saw, or thought I saw, a great resemblance between them. I managed matters a little, enough to know that she did not know him, or he did not know her.

Then I questioned him of his early history, and got a little from Mrs. Mayne of hers, and satisfied myself of the relationship between them.

"I did not reveal Jack's identity to Mrs. Mayne, but I told Jack about her, on the strictest promise of his secrecy until I should give him leave to speak.

'The long and short of my plan was this: I had been considerably worried in trying to meet all the demands for money made by Jack and Jim. I knew if Mrs. Mayne knew of any criminal practices concerning her brother, she would give anything rather than it should be made public; so, although she had not met him to know it was her brother, yet she gave me such sums as I asked for for him. These sums I divided between Jack and Jim.

But the time came when she braved the exposure and refused me. I am sure she did not care so much for the money as for the thought she was leading such a life of deception toward you.

"The rest you know. I do not pretend to try to excuse myself in the least. I don't know what possessed me to act as I have done, unless it was the determination to get money at all hazards.

"I look back upon my past life in connection with these scenes with a positive horror. I think nothing would tempt me to associate myself with anything of the kind again. Since I came here I have kept myself straight. I would be willing even that you should look my life through here, and know all about it.'

'I think you have had a most unfortunate life, Mr. Chase," said Harvey, when he could command his voice. "I think if you had had as good a mother and home as I have had, it would have saved you."

"Perhaps," Mr. Chase replied; "but only think how many boys do have good homes, and see what rascals they become! I must have had the elements of a rascal in me."

Well, be that as it may, I am glad you have seen wherein you were wrong, and I'm your friend from this time forth." [To be continued.]

Remarkable Public Seance in Bal-

timore. Md. To the Editors of the Banner of Light

Accompanied by several ladies and gentlemen, attended last week a public séance given by Miss Maggie Gaule, and found assembled a representative audience composed of persons from all walks in life old and young, but the majority past middle age. After singing one or two pieces, Miss Gaule arose

and it was noticeable that she was greatly moved She stated as the cause the great number of spirits present, and that their anxiety to communicate was so intense it was with difficulty she could handle the messages, because of the rapidity with which they came to her. I never attended a séance so full of power. The medium gave test after test, all of which were publicly acknowledged, and many were in tears because of the truthfulness of said tests and the tender messages from their loved in spirit-life.

Among the tests was one given a lady, which she acknowledged privately to myself and others, after the seance, to be a most convincing one, and it has been the talk of those present ever since.

This lady was told that strange conditions surrounded her-there were present four spirits who had been killed by an accident in a copper mine or works; that she had on her finger two rings, one made of copper from the works where her husband lost his life. and the other of brass, which he wore when killed. This brass ring was given him by a soldier, who made it out of a button from his coat, while kept a prisoner in Libby Prison during the late war.

in Libby Prison during the late war.

This soldier was also present, and gave his name, and this account of the ring. The lady who received this test had never met Miss Gaule until that evening.

To all present the names given, and the peculiarity of this test, were very convincing.

As your paper is read extensively in the city, I desire through its columns to inform inquirers of what is going on in their midst, so they may come, see, hear and enjoy these meetings.

Miss Gaule has greatly advanced in test conditions, and is the most rapid worker it has been my privilege to see and hear. She is doing an limense work for the truth of Spiritual Philosophy in bringing facts to thinking minds; for after being convinced by these tests, they desire to know more of the higher phases of this beautiful truth. In our day facts are winning every time over speculation and theory.

DAESTU.

DAESTU. Yours truly, Baltimore, Md., Oct. 81st, 1892.

[Continued from first page.]

ity to adapt the revelation of human immortality to the needs of all, that it is impossible to exclude one set of gifts because we honor another. Poets are not like the practical hardheaded men of science who want everything demonstrated to one or all of the five bodily senses which they declare are the only avenues through which information can reach the human brain; sixth and seventh senses are to them known possessions; thus they receive ntuitively and psychometrically what the bulk of mankind cannot apprehend at all unless it be materialized. Among the sweetest of Whittier's songs is the charming poem:

> To give or to withhold, And knoweth more of all my needs Than all my prayers have told. Enough that blessings undeserved Have marked my erring track, That whereso'er my footsteps swerved His chastening led me back;

"All as God wills who wisely heeds,

That death seems but a covered way That opens into light, Wherein no blinded child can stray Beyond the Father's sight."

These lines, which constitute three brief stanzas of a sublime confession of a poet's faith in the supremacy of goodness throughout the boundless universe, contain and express the theology of the church of the future. Prayer is not to be offered with the vain hope of changing universal law to meet our petty whims, or with the impious thought of cajoling Deity to bless our personal friends, and curse our enemies, but with the sole object of opening our own hearts and minds to receive truth. To pray for wisdom is never useless if we earnestly seek it, and to a Quaker, accustomed to the silence of the Friends' meeting house, a restful, expectant attitude, "waiting upon God," would naturally be by no means an unfamiliar experience. Stillness is necessary before we can hear any sound distinctly, or receive the correct impress of any image upon a sensitized plate: therefore, in its original intent, the Quaker mode of communion with the invisible was a vast improvement upon the stereotyped monotonous repetitions of the liturgical churches. It takes, however, a well unfolded nature to grasp the meaning of concentration, and to so practice it as to become truly illumined. Praise can hardly be too extravagant when meted out to that glorious movement royally presented to the readers of the Banner of Light Oct. 15th by that eminent scholar, Mr. W. N. Eayrs, whose eulogistic tribute to the work of Mme. La Grange in Paris, and other lovers of humanity the world over, constitutes one of the choicest and most instructive additions to periodical literature we have anywhere encountered. On the twenty-seventh day of every month, when it is 12 m. in Portland, Ore., and 8 P. M. in Paris, the thoughts and desires of all lovers of peace are to be directed for at least thirty minutes in silence to the great end that war be abolished. and peace reign triumphant over the globe. Who shall dare to question the matchless power of loving thought to peacefully revolutionize the world? The boom of cannon, the fire of musketry, belong to the past; in future love, acting through intelligence, is to govern the world.

The four hundredth anniversary of the landing of Columbus on the American coast has been, of necessity, painfully overshadowed by memories of cruelties practiced, if not by the great discoverer himself, by those who immediately followed, and, like him, represented the Court of Ferdinand and Isabella. We need not, however, travel back to 1492; we have only to read the story of 1860-'65 to learn how deadly was the feud in America between North and South, and at what a tremendous and awful price the liberties of the negroes and whites alike were secured; nor is the country quite free yet, and will not be so long as gold is god and votes are purchasable. Gentle, firm, steadfast, brave, peace-loving but injustice-hating, Whittier did much by his intrepid verse to the people on both sides the line were not then reasonable enough to arbitrate, warfare must needs come to purify the political atmosphere and save the State, as the dread messengers of fire must often purify the earth, even though it be through the awful agency of an erupting Vesuvius, or a desolating earthquake, cyclone or pestilence. Among the best known of Whittier's popular poems we may mention "Voices of Freedom," composed between 1833 and 1848, as clearly showing the bent of Whittier's heart and intellect long before the Civil War broke forth. In these lays we listen to a marvelous mingling of fire and sweetness; stern denunciation of injustice, coupled with heaven-born pleas that mercy and right may reign. "The Chapel of the Hermits and Other Poems' (1852) contains many verses of singular power and excellence, and in these we are introduced to Whittier's simple but sublime theology. A Quaker by instinct as well as birth, he looked within, above and before, but rarely behind or without, for inspiration. It is the constant, deep impression of Divinity near by, not far off, that makes one feel that poets and prophets are most truly the same. Spiritual realities are certainties to poetic natures; dogmas are of no use to them, and they ruthlessly sweep them aside whenever they would intercept the light of the clear shining sun. In Poems and Lyrics" we are favored with glimpses of a keen, analytical intellect; there is no dodging or eyading a question; great problems are boldly faced; but however dark at first appears the Infinite design, the illumined soul finds a key to unravel the mystery of seeming evil in a universe which, when fully understood, is wholly good. "The Eve of Election" is one of those short, vigorous poems, which reveal at a glance the intense earnestness of the man who wrote it, one who regards political issues as moral questions of

the deepest import. Political issues are moral issues; the ballot is a sacred, grave responsibility; votes are not to be idly cast; principle, not self-seeking, must guide us at the polls. The issues of today are as great as ever in the past; questions as important as the abolition of slavery are still hanging in the balances, and it surely needs another Whittier to sing into the ears of the young the vast importance of the trust so lightly accepted by the multitude. "In War Time," poems written in 1863 or before, we find many sparkling gems, no one of which is more truly admirable than "The Cry of a Lost Soul," wherein the poet turns from the harrowing creed of the barbarian who calls himself Christian, to the virtues of the truly human spirit, to universal salvation. "Father of all!" he urges his strong plea, "thou lovest all; thy erring child may to himself be lost, but

never lost to thee."

'The Tent on the Beach," issued in 1867, with the numerous poems of varying lengths in all sorts of metre and on all kinds of subjects, which follow them, evince from time to time, and quite frequently, the rich, mellow thought of the ageing bard, who was so fond of dedi-

cating verses to beloved and faithful friends. Whittier makes home and temple one; his observances or special garb. The perfect simplicity and naturalness of his many songs have won for the Quaker poet of New England a place among the immortal bards, no less illustrious than that occupied by England's Words worth and the later Tennyson, whose happy spirit left its mortal cage so peacefully and gloriously in the early morning of Oct. Oth, just one year after Charles Stuart Parnell joined the great majority.

The poets and leaders of past generations are passing in rapid succession to their homes beyond the fleshly veil, and we may well ask upon whom will their mantles fall? who will be their successors? Born, not made, are the world's true seers; but this being true, it becomes us all, nevertheless, to hold ourselves in such readiness to obey every call of the spirit which may come to us, that if the world lacks sages, it will not be on account of our disobe-

dience to a heavenly vision. To pass in rapid review from Whittier to Tennyson is, indeed, but an easy journey in these days of ocean greyhounds, fleeter on the seas of thought than on material waters. Tennyson was America's friend, and Whittier was no foe to England. Great souls seem to come to earth in groups at special epochs when they are most needed; thus the great poets of the now closing nineteenth century were all born within a few years of each other, near the commencement of the century. One by one they have dropped the mortal form, until few, indeed, are left to carry on their work on earth. Unless some new poetic impulse is awakened at the dawn of the twentieth century, and a new race of young, vigorous bards appear to fill the places left vacant by the passing on of the illustrious veterans, great poets on both sides of the Atlantic can be counted easily on the fingers of a single hand. England is perhaps in the immediate present rather richer than America in genuine poets who have already made their gifts manifest. Swinburne, Sir Edwin Arnold and Eric Mackay are truly great, while there are many others upon whom the laureate's mantle may perchance

not lightly fall. Elisha is never Elijah. Tennyson was not Wordsworth, though he was, indeed, a worthy successor of him who uttered nothing base. Wordsworth was a pure, simple hearted rustic, yet a deep scholar. His lines on the flight of a skylark, whose voice can be heard above the clouds after the form of the little singer has passed from sight, are sublime in their suggestiveness as they are exquisite in their fidelity to fact. The "Ode to Immortality" is deep, subtle and far-reaching, like the choicest of the gems we may gather from the works of the German Schiller and Goethe. In 1850, when Wordsworth vacated the laureate's chair, Alfred Tennyson was the only one who could fill it acceptably, and how nobly he filled it his own glorious verses plainly tell, without any comment whatsoever from any source.

In early life he formed and enjoyed a deep, tender, ennobling friendship, one of those rare college friendships between high-minded, gifted young men, which give grace and dignity to character by teaching both that sincerity is a real virtue, and does exist despite all that doubters of humanity may say. Arthur Hallam left the mortal form at the very time when Alfred Tennyson most needed, as it seemed, the continuance of his personal companionship. But the young poet's heart, though saddened, was neither soured nor crushed; he gave the world his matchless "In Memoriam," which for beauty of expression, sublimity of sentiment and depth of spiritual philosophy. stands almost if not quite unrivalled in literature.

To the very end of his career Tennyson was intensely, almost it might seem morbidly, sensitive, as many very sweet and gifted natures are. He was so highly strung as to be almost overstrung; though nothing of an egotist, and working not for vain and selfish ends of personal aggrandizement, but for very love of truth and humanity, and speaking out of the very depths of his inner consciousness, he could not endure adverse criticism of his work: his gentle heart was pained beyond words, and bitter tears would flow when he read from the pen of some conceited, unpoetic scribbler, who had somehow forced himself into meretricious literary prominence, an unfavorable and usually harsh and unjust censure of his works.

Reviewers have often inquired why poets demand so much sympathy; why they are so grateful when it is extended and so pained when it is withheld. If these literary "lights" who would consign all poetry to oblivion knew of the human affections as well as they sometimes know of the simple intellect, they would be able to answer their own question by their own experience. Eric Mackay, in the preface to his charming book of poems, "Love Letters of a Violinist," gracefully thanks the American public for generous sympathy accorded to an English writer, and the newspapers ask why do poets need sympathy more than prose writers? Let the sad experience of the boy poet Chatterton, and the only slightly less tragic life of Byron and Shelley, make reply. A true poet is, as Marie Corelli says in her "Soul of Lilith," possessed by a spirit which takes full control of the bard, and when in that divine frenzy the poet is not unconscious, but superconscious to a wonderful degree. Poets are rarely entranced, in the sense of being comatose, but they are uplifted out of their ordinary selves; they see heaven opened; they have an experience with which the ordinary mind cannot grapple, for it knows no paral-

Isaiah was a poet, David was a poet; the other contributors to the Psalter were poets also. John, who wrote the Apocalypse, was a poet; so were the authors of the Books of Job and Daniel; and as Matthew Arnold often said -and he, too, was a poet, though a critical, scholarly essayist of the rationalistic type—the bible can only be fairly interpreted by poets, and because the unpoetic Puritan has sought to literalize its glowing imagery, magnificent Oriental figures of speech have been hardened into dogmas which the original writers of the so called "proof-texts" brought forward to sustain them would declare utterly incomprehensible to them.

Poetic religion is the religion of the heart, which supplements but does not contradict "Snow-Bound," a winter idyl of 1865, and elation never opposes science, it only dares to themselves brothers in the truest sense, in a keep it.

roams among the stars, but never contradicts, as genuine astronomy never can, the sober facts the faithful, uncompromising goologist. Tenny. things about women. If he had been merely a ant, for poets are forced to say whatever the is interesting to see how he interprets the gentler half of creation.

One thing that he insists upon is the indissoluble bond between men and women.

"The woman's cause is man's; they rise or sink together, dwarfed or god-like, bond or free; if she be small, slight-natured, miserable, how shali man grow?"

That places a burden of responsibility upon woman, but elsewhere he remarks:

'As the husband is, the wife is," which places the burden on the masculine shoulders. The poet evidently meant to divide it equally. About the esteem in which woman should be

held, he speaks in no uncertain manner: "Who does not honor his wife dishonors himself," and "it is the low man thinks the woman low."

His various heroines were all above the ordinary. Among his expressions in their praise we find:

"Her eyes are homes of silent prayer. "Eves not down-dropped, nor over-bright, but fed with the clear-pointed flame of chas-

"By common clay, taken from the common earth, molded by God and tempered by the tears of angels to the perfect form of woman.'

"Pure vestal thoughts in the translucent fane of her still spirit." "Happy he with such a mother! Faith in womankind beats with his blood, and trust in all things high comes easy to him; and though he trip and fall, he shall not blind his soul with

clay." "She stood a sight to make an old man young."

So much and much more did he say of women. And they in gratitude may well apply to him other lines of his:

"He rested well content that all was well." and "he crowned a happy life with a fair death."

Passing from his noble estimate of woman to his divine views on pure and simple Spiritualism, we find him in the midst of his "In Memoriam" bursting out into those noble lines which have found their way into too few hymn books by far, though to the credit of James Burns of London it should be said that he incorporated them into his deservedly-popular hymn book, "The Spiritual Lyre," 1870, and they were sung at the first Spiritualist gathering ever attended by your present speaker, then a child, at the Concert Hall, Brighton, Eng., May 24th, 1874, when Mrs. Cora L. V. Richmond addressed over one thousand people on a Whitsunday evening at that fashionable seaside city, which has no equal, so far as we know, among all the cities by the sea on earth. The four stanzas which here follow in our judgment, express in a few lines, which any child can memorize, the entire gist of necessary conditions for securing exalted spiritual communion:

'How pure in heart and sound in head, With what divine affections bold, Should be the man whose thoughts would hold An hour's communion with the dead. They haunt the silence of the breast, Imagination calm and fair,

The memory as a cloudless air. The conscience as a sea at rest; In vain shalt thou or any call The splits from their golden day, Unless thou, too, like them, canst say, My spirit is at peace with all.

But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates And hear the household jar within."

There is no mistake greater than to suppose pathological states favorable to orderly spiritual experiences. Still there are many occasions when overstrained nerves seem conducive to psychic effects. There are two reasons. at least, why illness seems conducive to the development of desirable mediumship. First, we are all far too much occupied with material concerns to hear the soft whispers of spiritvoices. A period of sickness is one of enforced cessation of common activities; our thoughts at such times turn upward and inward, and we recognize much on the psychic plane which generally escapes our notice, because of our engrossment in worldly affairs. Second, few comprehend that sickness is a necessary effect of error; it is in reality a purgative discipline, and results from nature's determined efforts to cleanse the organism of impurities. While a work of purification is going on, extreme sensitiveness is induced, and this is a reason why, when apparently out of health, people are more conscious of spirit-life than at other times. The ideal state is often only reached through painful discipline. Tennyson's bereavement, his heartfelt grief for his beloved friend, Arthur Hallam, drew from him the finest verse he penned, hundreds of lines of which are all summed up in the couplet so often quoted, and not infrequently misapplied:

'Tis better to have loved and lost Than never to have loved at all.

This refers in no sense to desertion or infidelity, but exclusively to the elevating effect of a noble friendship whose object has been transferred to the immortal state.

There are many places in his works where England's poet laureate advocates the truest democracy, even in his address to the Queen. As a popular inspired teacher he reached the literati and the masses equally; he gave little offense, yet he spoke truth boldly. In theology he was Christian, but in the widest sense, and in his view of the ultimate condition of humanity, a Universalist, as also are Archdeacon Farrar of Westminster, and hundreds of the ablest clergymen in the English Church. even though her rubrics apparently teach a much harsher doctrine. It seems a little incongruous that the author of "Lady Clara Vere de Vere" should have occupied a seat in the House of Lords, but his peerage was granted to him in full accord with the sentiment "'T is only noble to be good." He proved himself good before he was pronounced noble by his country.

Tennyson's last hours in the earthly form were truly divine. No poet's death could have been more ideally perfect; and those who have pondered his last song must have seen how clearly he foresaw concerning his own transithat of the head. Head and heart are at one in | tion. Whittier in America and Tennyson in the true poet, and while inspiration takes him | England, passing on within a few days of each far beyond his common self, transcendent revelother, must have met, and rejoiced to find

sonr while mortal science can but walkt it land where national distinctions are unknown, and where genius alone survives.

Though we would gladly linger longer in the revealed as the result of painstaking labor to l'oet's Corner, our duty to day is not done till we have turned from the two great singers who son, who was scarcely less a philosopher than have thus far occupied our thoughts, to a man a poet, said, in the course of his career, many scarcely less widely known, but in a far different capacity; we allude to Joseph Ernest R6. religion is an every day affair, needing no set poet, the fact would not have been so import | nan, the great French scholar, pronounced a skeptic by many, but one who was in a truth a muse dictates, but as he was a thinker also, it firmer believer in the soul's immortality, as his latest utterances abundantly prove, than multitudes who bow the knee at Christian altars, and would excommunicate all who dare to disagree with their narrow theology, which is, after all, far less liberal and reasonable than that of Pope Leo XIII., who has positively refused to anathematize the departed Rénan, though according to ecclesiastical verdict he died impenitent. The Pope's words are in-deed significant: be dares, as Head of the Church, to say that Rénan was, without doubt, an honest man, and that the Almighty used him as a scourge to afflict Christendom on account of the infidelity within the church itself: God, says His Holiness Leo XIII., will surely deal mercifully with the man by heaven appointed to do God's work in a manner no theologian of conservative views can possibly approve. Rénan's latest utterance that has called forth so much comment, was in substance, "Au revoir, we shall surely meet again, and know each other, somewhere, sometime." Spiritual convictions may lie dormant for many years, and then, when the end of an earthly pilgrimage is rapidly approaching, burst forth in radiant glory to the surprise of their possessor fully as much as to the wonder of those to whom such stirring words of hope and consolation are addressed.

The introduction to Rénan's "Life of Jesus," his most widely circulating book, is dedicated to the pure spirit of his sister Henriette. He concludes the dedication with these words: 'Reveal to me, oh! my good genius, to me whom you loved, those truths which master Death-prevent us from fearing, and make us almost love it." If Materialists ever claimed Rénan as one of their school, they claimed one who was not of their number. Deists, Free Religionists, Freethinkers or Rationalists may have had the right to number him in their ranks; but Atheist he was not, and could not be, though he was in no sense an Orthodox adherent of traditional beliefs. His view of Jesus is skeptical, but it is also idealistic. He does not enter into a deeply intelligent inquiry as to the pros and cons. of so-called miracles; he merely dismisses them as legendary; his conclusions are inadequate and unsatisfactory in many instances. Any Spiritualist or Theosophist could deal more fully with the general subject in the light of well-authenticated nineteenth century miracles; but as a whole Rénan's life of Jesus is far more beautiful than that of Strauss, from whom he differed as the Frenchmen are apt to differ from Germans. In later years Rénan became perhaps hyper-

critical in some respects, but he always strove to be just. He handled some of the Old Testament characters harshly, but his invectives were chiefly directed against what he felt to be false and demoralizing in current theology. Some people, no doubt, thought he denied all future retribution because he attacked the Dies Iræ, which forms a prominent feature of the Catholic ritual for the departed; but his chief objection was to the building of stupendous dogmas on utterly unauthentic evidence, as, for example, "Teste David cum subilla": Rénan declares that no evidence whatever can be deduced from scripture or elsewhere that David ever predicted a day of final judgment such as the church believes in, and as to the sybil, where is the record of her ever having existed? To oppose the erection of structures on sandy foundations is not irreligion; what can be undermined had better be, and those tender, pious souls who are afraid their temple will fall if its foundations are searched, are like Dagon of old, who tried to steady the Holy Ark of the Covenant in Israel. Rénan taught the modern pulpit that if it is to live it must concern itself with living ethical truths of vital importance to humanity to-day, and waste. no more time in fruitless scholastic controversies, no matter how learned such dissertations may appear. The influence of Rénan has been felt all over Europe by Jew and Christian alike, and it has extended with salutary effect across the seas till America also has come to be deeply indebted to the great French writer, who was in all civil and domestic relations almost a model man. Rénan's successors may have more light than he enjoyed; they may interpret the esoteric side of history as he could not, but among the true enlighteners of the age Rénan deserves to take with Victor Hugo and others of his illustrious compatriots exalted rank. As past generations of workers pass within the veil, and the thought of seekers for light everywhere turns lovingly and inquiringly to their new abode, we may confidently expect that earth will hear from all of them again, and when they next speak it will be to announce a still more glorious message.

A Psychical Experience.

Under the above heading a contributor to that upto the times monthly, Eleanor Kirk's Idea, writes that a short time since her husband left home for an adjoining town. As he was not expected to be back until ten P. M. she passed the evening at a neighbor's, and returning to her home at about 8:30 had her attention drawn to a recent magazine. "As I turned the leaves, I was," she says, "conscious of a singular sensation in my head and throat, and before I had time to wonder what it could mean the following words were communicated to me:

'Upset and injured by Red Brook. Get John and his wagon and come at once."

. This message, she says, came to her as clearly as if spoken by human lips, though she heard no voice. We give the sequel in her own words:

John was our hired man, who lived only a few rods

We give the sequel in her own words:

"John was our hired man, who lived only a few rods away. I did not waste a single instant, and in less than fifteen minutes we were hurrying along, John almost doubled up with laughter at my determination to put a mattress in the wagon.

'Oh, ma'am, it is all perfect nonsinse!' he said; and won't Mr. Clark just split his sides when he hears about this excurshing?'

It was a little more than three miles to Red Brook; I had to hear John's chuckles all the way, and no journey ever seemed so long. It was a moonlight night, and as we turned a corner in the road, John gave a jump and exclaimed:

'Sure, and there's something there. Great—ma'am, it's a buggy—and—'

A minute more and we were on our feet beside the prostrate body of my husband, who was perfectly unconscious. We bathed his head and hands, and after a while he could tell us what had happened. A coach containing some drunken men had taken a wheel off the buggy, and thrown him with great violence to the kround. He could not move the hurt side, but he had, to use his own expression, 'telegraphed' me the very words I had heard."

.False Economy.

Is practiced by people who buy inferior articles of food because cheaper than standard goods. Infants are entitled to the best food obtainable. It is a fact that the Gall Borden. Eagle Brand Condensed Milk is the best infant food. Your grocer and druggist keen it.

Written for the Banner of Light. PRE-EXISTENCE.

BY MYRON II. GOODWIN. This problem haunts my brain, And will man's evermore: If I shall live again,

Have I not lived before? Eternal is all force, We surely must allow; That being so, of course I was before the now. West Newbury, Mass.

Banner Correspondence.

Massachusetts.

HYDE PARK.-P. C. Marsh writes that on Wednesday, Oct. 26th, Mrs. S. W. Sawtelle and family left for their home in Western Iowa.

"This lady came to Boston a little over two years ago, intending to stop only a few months; but her spirit-friends organized their forces, and commenced the development of her medianistic and the spirit forces. mistic qualities. Starting with the a b o phase, they have developed her spiritual gifts step by step, until she has been through all the phases required to fit her as a teacher of the philosophy and phenomena, including inspirational speaking and music—vocal and instrumental.

mental.

She has done but little public work here, as her spirit-forces have told her repeatedly, in the presence of the writer, that she had no public work to do in this section, but that they were fitting her for the Western field. We have ever found her wholly unselfish, and ever ready to minister to the wants of others.

She goes direct to Council Bluffs, where, with her family, she intends to spend the coming winter. We bespeak for her a cordial welcome from all friends of progressive spiritual truth, for in her they will find a true friend and a faithful and untiring co-worker."

EAST BOSTON—Geo. F. Plummer writes.

EAST BOSTON.-Geo. F. Plummer writes: "In the year of '91 I was living in Roxbury, Mass. One morning in the fall of that year I was resting on my bed with my eyes nearly was resting on my bed with my eyes nearly closed. I saw two hands before me; I saw a form near my bed, on the left of which I was lying. I could not recognize the face; as I was looking, that form bent toward me as if to see whether I was awake. This disturbed me, so that I turned over on my right side and went into a sound sleep. I dreamed, yet the dream was so earthly in appearance that I can accurately describe the details:

I had opened my closet door, when I saw my father there inside; I had one of his hands in mine; I felt as though I was dying. The eye he could not see out of presented the appearance of having a new piece of white flesh on it. He appeared as though he was listening, and made a motion with both hands over his mouth for me—I thought—not to say that I had seen him.

After I awoke I went into that same closet, and felt as though he was there. My father died in the year of 1887, on the 7th day of April; was buried in Salem, Mass.

I was storied in Salein, mass.

I was stooping down one day to pick up a basket, when I felt a touch on my left hip, which had been troubling me with pain. After that touch the pain disappeared. Subsequently I commenced to hear raps. I commenced to

see spirits with my eyes open and shut; and other strange phenomena occurred.

Such has been my personal experience; if there are no spirits allowed to communicate with mortals, what becomes of this and the experience of thousands of witnesses now living? and what is to be done with the historic bible record in the same direction?"

BOSTON .- Mrs. Kate R. Stiles writes: "I passed seven very delightful weeks at Onset this season. Dear old Onset! Its wooded shores and shimmering waters are a fresh inspiration to me each season. The lovely and diversified scenery of this charming Bay never palls upon my senses. Here my spirit is at one with nature—and not alone with nature, but with humanity.

Notwithstanding an occasional jar is made

upon the mental atmosphere by some self-con-stituted censor of mediumship, yet harmony

and not discord has been the prevailing condi-tion at this camp during the past season.

Spiritualists, like all other people, are liable to error, and while their motives may be good, they may lack wisdom in their methods. To be progressive one need not necessarily be ag-gressive. Indeed, the aggressive attitude which many well-intentioned people assume in their desire to elevate the cause of Spiritualism only tends to inharmony, and throws a false light tends to inharmony, and throws a false light

upon the whole movement.

Love is the only weapon which a true Spiritualist should ever wield. There are none who will not sooner or later yield to its benign and elevating influence. Let us, as students of the progressive philosophy of Spiritualism, keep constantly in mind the beautiful and true Scriptural asseveration, 'Love is the fulfilling of the law.'"

Canada.

HAMILTON. - "Reporter" writes: "This city, with a population of about forty-five thousand, has been thoroughly roused from its theological lethargy by the united action of theological lethargy by the united action of a few stanch Spiritualists, who opened the Maccabee's Hall on Sunday, Oct. 23d, for a spiritualistic service. For some time past that able champion of Spiritualism and trance medium, Mr. Geo. W. Walrond, has been defending the Cause through the public press; and Mr. Geo. Maddocks, with Mr. Thomas Lewis, determined to take advantage of the situation by plunging right out into public work, and stand the enemy's cannonade at all hazards. In all three papers of this city a spiritual meet.

by plunging right out into public work, and stand the enemy's cannonade at all hazards. In all three papers of this city a spiritual meeting was advertised, with the result that the hall was crowded to excess, and many were turned away for want of room.

Mr. Walrond occupied the platform, under the Chairmanship of Asher Holmes, Esq., an old time Spiritualist. The subject chosen was 'The Position of Spiritualists, the Definitions of their Creed and Philosophy.' The medium did ample justice to the subject, in all its various aspects, so much so that the three local papers contained long reports, and leading articles on the subject of Spiritualism. The audience was a representative one, and expressed its thorough appreciation of the address given, and the answers to questions, which took place when the address was over.

There are more Spiritualists in this city than even the Spiritualists themselves thought there were. Now that a movement favoring Spiritualism has been inaugurated in Hamilton, it is intended to go on with a series of public meetings until the subject has obtained a firm hold among the many.

The press was very fair and just in its reports,

ings until the subject has obtained a firm hold among the many.

The press was very fair and just in its reports, in the Hamilton Herald, a column and a half and a leader being devoted to the Spiritualist meeting alone. We trust the good work will continue in spite of the ridicule and contumely which is sure to fail to the lot of those who are endeavoring to launch the good ship Truth on the troubled waters of doubt."

Cha .e Michigan. . . . teach

GRAND RAPIDS .- J. H. T. writes: "Referring to the slaughter of our fellow-citizens at the lockout in the Homestead Mills, Pa. at the strike in the mines of Idaho and other

at the strike in the mines of Idaho and other places, your correspondent submits that such conflicts are opposed to the general welfare, contrary to public policy and dangerous to national perpetuity.

That, therefore, it is the duty of Congress and State Legislatures to empower courts of equity, upon the application of either party, to appoint a Receiver for all plants, manufacturing and producing establishments wherein such conflicts or controversies occur and are continued beyond a limited period; and that, pending such receivership, such courts shall money will be returned if the organization is not completed.

Do not delay; Summerland has already over one hundred dwellings, with several flowing gas wells.

J. W. DARLING,
W. D. WHEELER,

THR CLIMAX REACHED.—A good old lady, the even tenor of whose way had been long kept undis turbed in a secluded hamlet in Vermont, spent the winter with relatives in a city which sustained a lecture course, and she was persuaded to attend the lecture was by Col. Ingersoil. She was much displeased, but held her peace. The secontinued by either party; what rights to continue ous employment during good behavior have

accrued to workmen in establishments built up or maintained by their labor; what wages the workmen are fairly entitled to, and all other matters pertinent to a settlement of the questions at issue between the workmen and their employers, and to direct the terms of a settlement. What does the angel-world say of this proposition?"

[Our spirit-friends say the above substantially expresses their own opinion upon the subject; and that not until some such legislative system is adopted will the best industrial interests of the country be established and maintained.]

California.

SANTA BARBARA.-Solomon W. Jewett cumstances. writes: "It may be presumed that no other than myself, born in the Green Mountain State, has, from boyhood to old age, lived strictly free from the use of meat. The chief of my diet to this hour has been milk, bread, and occasionally apples and pears. I have labored at home on the farm. At eighteen I commenced teaching district school. All through my life the diet above mentioned has been my chief support without meat. It is my opinion that not one child in every thousand arrives at the age of seventy years without bald head or wrinkles; and where is there a man that employs no physician to administer drugs unto himself or to a family of children while in his charge? This has been the case with mine. Six daughters and three sons all have had a competence of this world's goods and needs. All through life I have heard it declared that some meat must be consumed to give strength. than myself, born in the Green Mountain State,

some meat must be consumed to give strength. Such theorists I refer to the Chinese, who are mostly rice eaters, and use no meat, yet are constantly under the yoke, as strong as and doing the work of beasts of burden. If this communication sets some to thinking, and a lessening of the shedding of blood of innocent brutes, I shall feel remunerated for the little time given penning this plain Christian

New York.

NEW YORK CITY .-- Prof J. Jay Watson writes: "Allow me to add my congratulations, as well as those of my family, upon your recent birthday. Your life has been eminently suggestive, and the good which you have wrought for humanity during your earthly pilgrimage should be, as it were, a 'beacon-light' to those who may come after you, and follow in your noble efforts in pointing the way, the truth and the life to the down-trodden, weary and friendless. You once asked me a very pertinent question, which I was, and still am, unable to answer. During the course of a pleasant conversation a remark of mine caused you to ask, 'Are there any accidents?' If there are no accidents in this strange world of ours, we can safely say 'All 's for the best,' and that 'All nature is but art unknown to thee, All chance direction which thou can'st not see.' If such people as yourself are simply the result as well as those of my family, upon your recent

If such people as yourself are simply the result of accident, I will say the more such accidents happen the better for the less favored of God's

Montana.

DEER LODGE. - Albert Larson writes: Can you inform me as to where I may secure a medium who is willing to come here and stay on a ranch and teach some children this win-I prefer a medium to a general teacher, as I am a Spiritualist, and would like to hold circles for development—as we are medium latic." Any medium reading this request, who feels to respond, can address the writer as above.

Important to the Cause of Spirit-

ualism. LIBERAL OFFER OF MR. H L. WILLIAMS.

To the Spiritualists of Summerland:-I propose that an organization be effected under the laws of the State of California, with eleven Trustees to be selected by the shareholders, who can vote in person or by proxy; that the shares have a value of ten dollars each; that no one be permitted to subscribe for more than ten shares, which shares shall not be transfera-

than ten shares, which shares shall not be transferable, but shall be accepted at par by the Association in payment or part payment for any property purchased by the holders, at any time they choose to purchase.

That all gas, oil, coal, and other minerals under the acrage property, be reserved by and for the Association, in selling the same.

All subscribers to send their money, with their subscriptions, to the Commercial Bank of Santa Barbara. Cal., the money to be held in trust by that bank until the organization is completed, which shall be effected as soon as enough shares are subscribed to pay for the property, and provided these shares are subscribed for within six months—it being understood that all money will be returned to the subscribers by the bank

scriptions, to the Commercial Bank of Santa Baroara. Cal., the money to be held in trust by that bank until the organization is completed, which shall be effected as soon as enough shares are subscribed to pay for the property, and provided these shares are subscribed for within six months—it being understood that all money will be returned to the subscribers by the bank if the organization is not completed.

The objects of the Association to be the promulgation of the grand truth of spirit return, and to teach Spiritualism in its highest and purest sense: the promotion of harmony in all efforts tending toward a liberal discussion upon science, philosophy, religion, and all things pertaining to the advancement of free-thought and religious liberty.

In offering this property for this purpose, I reserve my present home, and forty acres of land surrounding it, leaving for the Association seven hundred and ten acres of acreage property, one thousand tots in Summerland, and one hundred and one acres in the town site of Ortega, which can be annexed, and be made a part of Summerland.

All lots or acre tracts soid pending the organization to be soid at list prices, to be credited on the purchase price in case the organization is perfected.

The number of shares fixed should include enough to provide a fund of about \$25,000 in access of the purchase price, to be used in the development of the mineral resources of the property.

Respections. Distinctly was unanimously resolved to accept the liberal offer of Mr. Williams, and a resolution was also unanimously adopted, appointing the undersigned as a committee, to represent the cilizens in presenting the matter to the public, to advertise the same, and attend to all correspondence, which should be addressed to the Citizens' Committee of Summerland, Summerland, Cal., Proposed to the public to advertise the same, and actend to all correspondence, which should be addressed to the Citizens' Committee of Summerland, Summerland, Cal. however, the provide homes for those and the

A Dream Verified.

[Translated for the BANNER OF LIGHT from La Meaeager, by W. N. Enyrs.)

From the most ancient times dreams have been considered as the means which the Deity employs either to announce future events, to give us warning of impending danger, or to procure for us some advantage. They are also considered as a means of communication between the living and the dead. When I was living in Paris, M. P., a man of fine education and by no means superstitious, told me a dream which he had once had, and which was verified. He was a landholder, in very easy cir-

At the age of twenty-six he married a young lady of great beauty, of amiable character, and of many accomplishments. For eleven years he lived in perfect happiness, then his charming companion was taken from him by a sudden death. This unexpected misfortune seriously affected him; his health failed rapidly. His malady, which grew worse as time went on, defied the art and science of the ablest physicians. In this condition he had a dream, which made a deep impression on him. He was walking on a bright summer's day in a charming meadow, enamelled with flowers, when suddenly his wife appeared to him. The apparition seemed to be formed of something airy, vaporous and transparent. She seemed to float rather than walk; but the resemblance left nothing to be desired. It was, indeed, the image of his beloved wife, transfigured and idealized. There was no doubt of it.

"Your sufferings are cruel, my poor friend," said the graceful shape; "it is grief for having lost me that is the cause of your illness, I know; but come, cheer up, cease to regret me; here where I am, I am very happy. You will soon be cured. I have come to show you a plant of which you must drink an infusion every morning for one month, and your health will be restored."

As she said this, she pointed to a very common plant, well known to him, but of whose medicinal properties he was wholly ignorant. He stooped to gather it, and the form disap

When he awoke his mind was strangely occupied with the dream. It seemed to him to be real, and he could not refrain from relating it to his physician, M. Gérardin, who, like all his profession, had an instinctive antipathy toward everything that has a trace of the marvelous about it.

The doctor, in spite of the courteous habit which never failed him, could not refrain from smiling, and the influence of this smile was so great over M. P. that the impression of the dream gradually faded away.

Three months later his wife appeared to him again in a dream; he was in the same meadow. She reproached him bitterly for his incredulity, pointed again to the same plant, and insisted, in the most pressing manner, that he should use it. "It is your only hope," she said.

This second dream made a more vivid impression upon him, and for several days his mind was wholly engrossed with it; yet he did not dare to come to a decision, although his illness was increasing. At last, driven by his suffering, he sought the plant and pulled several roots of it. He followed closely the instructions that he had received in the dream for an entire month. His health steadily improved, and, to the amazement of the skeptical Dr. Gérardin, he was cured.

Thus a dream, an "empty" dream, restored to health and life a sick man whom the decrees of the pontiffs of the god of medicine had irrevocably condemned to death.

H. PELLETIER.

SPLINTS.

BY ELLA LUCY MERRIAM. Act for the present-reap in the future.

To live is not so much to partake as to impart. Loying Virtue, how can we but love her votaries? thing. Knowledge is opportunity; be, therefore, vigilant

and valiant. Heed the inner voice-'t is your talisman-not the babbling of others.

Individual effort may seem long; but it is the only approach to a realm of true, not fictitious living. Guard well thy lips. An inadvertent word may fall

like a stone in the well of some heart. The more truly refined, the more en rapport with

Nature (life's fountain) do we become A full life is not necessarily a long, but a busy one. Good words are cheering, but a "shoulder to the wheel" will sooner put our feet on safe and pleasant

ground. We may all desire to do well, but to actually accomplish it, under the trying phases of circumstance, is to

establish our sincerity. If you give yourself just service you will never

rong a fellow mortal. Perhaps the most important lesson we can learn,

and difficult as well, is that genuine happiness flows from within outward-not from the external inward. Why shrink from disappointments? They are but the testing stroke of the artisan, demonstrating the soundness of the progression we have made!

If the pretty girls whose eloquent pleading brings the Chinamen to church would try one-half as hard to save the Americans who are deserving of being reclaimed to goodness, their work would be better expended. Anything "foreign," however, must be attended to by these "missions" before the heathen in our midst are looked after.— Ex.

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What Is The Maller? BANNER OF LIGHT:

Time a Halt Was Called Before We Go Farther.

It Is Certainly Most Dangerous Ground We Are Treading.

It Is Time We Looked the Matter In the Face,

And Decided Just What We Had Better Do.

Do Not Delay, For Delay May Be Fatal!

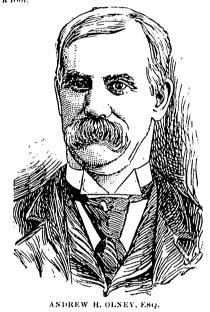
Why do so many people, like Senator Plumb, Senator Zach Chandler, Congressman Ray and Secretary Win-

dom, drop suddenly dead? Only what is the matter with thousands upon thousands of others, brain and nerve exhaustion from overwork, fret and worry and the cares and anxieties of the pushing and hustling age in which we live, and which finally end in the dread paresis, insanity, heart failure, nervous prostration and sudden death?

Men without number are straining their brains and nervous systems in the mad race after fortune and fame, and exhausting their nervous and physical energies, until sleepless nights, failing power, complete nervous exhaustion, paralysis, insanity or death, must be the inevitable end unless help from some source is

Thousands of women are overworked, exhausted, worn out in nerve-force and power until they feel tired all the time. Clerks, students, mechanics and laborers, from close confinement, long hours, strain upon the nerves, dissipation or other causes, are losing their vitality and becoming nervous and physical wrecks.

You, reader, are rushing on blindly to sure destruction. You are warned every day and every hour of your impending doom. How? By those strange sensations, that dull, dizzy and bad feeling head, that restlessness, irritability and nervousness; by those more or less sleepless nights, from which you wake tired and unrefreshed; by the weak, trembling, cold limbs; by the languor and sense of nervous and physical exhaustlon which grow upon you more and more. These are danger signals, and not to heed them is the folly



What is to be done? The answer is plain enough You are losing your nerve-force and power, and runwill restore this lost strength and vigor to the brain and nerves will put you again in sound health and strength. This is precisely what Dr. Greene's Nerv ura, the great blood, brain and nerve invigorant, will do. As a restorer of nerve force, a builder-up of nerve power, vigor and energy, this wonderful remedy has no equal in the world. You can have no idea until you try it of its marvelous toning, strengthening and invigorating effects, its beneficial and healthful action as a brain and nerve restorative. It is purely vegetable and perfectly harmless, and can be purchased at any druggist's for \$1.

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BOSTON, SATURDAY, NOVEMBER 12, 1892. 188UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

THE BANNER will give its readers, in the forthcoming issue, No. XXIII. of Dr. F. L. H. WILLIS'S justly celebrated series of SPIRITUAL FACTS OF THE AGES, which he has for some time past contributed to its columns. The topic of this number will be

"The Founder of Methodism."

Short Sermon on Repentance.

We have always heard a great deal preached about repentance, and penitential remorse, and all those duties which are assumed to be necessary to improvement in conduct and the rebuilding of character. At the same time we are told that the larger part of us are too far gone in sin and wickedness to feel the pricks of repentance and the pangs of remorse. If that indeed be so, then there is hope of what is called salvation for but an amazing few of us. But why so much remorse and general bad feeling in order to convert an imperfect character into one more nearly approaching perfection? Why all this manipulation of phrase and mystery of meaning, for the sake of simply changing one's course for a better one? Is there anything so difficult to understand about the process? Should it not, on the contrary, be made as plain as possible to the common comprehension, and the way toward perfectness be made inviting and easy, especially in view of the difficulties which the journey along it will inevitably present?

Ecclesiasticism has employed its artificial terrors upon this most practical of subjects as long as it should be permitted to do unchallenged and uncorrected. It is time all this mystery that has been made to surround it was cleared away. If we can do one thing simply because we wish to do it, without regard to motive, then we certainly ought to be able to do another for no better reason. Therefore if the person of violent temper, of unrestrained passions, of irascible speech, of sensual tendencies-if a blasphemer, a drunkard, or any other sort of a waster of his life and destroyer of his real happiness, has the thought seriously impress itself upon him that, all things considered, he is going wrong in any one of these directions, and that it would unquestionably be better for him to stop right where he is and turn about, just as he would face about on finding that he had lost his way in traveling a certain road-what is to hinder him (aside, mayhap, from untoward conditions in his environment) from forming an instantaneous resolution to change his course and acting upon it without the least delay.

Why need such a person think it necessary to first go round and round in a fog-bank of dogmatic speculation as to what he must do before he can really do anything? What is the occasion for so much hemming and hawing over the preliminaries, and most likely getting confused and lost among them, so that he never actually strikes into a change of course? As we said before, it is time all these artificial obstructions were cleared up with a resolute hand, and actual business in the line of reformation and improvement begun on the "spot cash" principle. For instance, you, sir, or you, madam, or you, miss, really feel tired of some prevailing fault or flaw or habit, and inwardly would be glad indeed to be finally rid of it. Do you not see that that very wearlness, and that very desire, are the main elements and essentials of repentance, and that all you need to do is to turn short about on the object of your merited dislike and go the other way from where it is taking you?

The only way to prove whether this is so or not is to try it. Having resolved-no matter how suddenly—to discard an evil practice or a wrong tendency, then go right to work and discard it. Do not try everything at once, but take each fault or vice or failing in its turn, only one at a time. Do not stop to ask yourself if you are feeling as sorry as you were taught that you ought to be over the past, but take it for granted that the best and truest way to feel regret is to make your regret work with you in your new course, instead of against you by weakening your healthy purpose in pulling you back. Do not spend to-day in mourning to no purpose over yesterday, but week.

put your remorse for yesterday's mistakes and sins into to-day's endeavors for doing differ ently and better. Thus what we are wont to consider as lost to our lives is turned into gain.

and helps us on instead of keeping us back. What is the first result of this healthy and direct and simple course of action? It may be asked. Answer: the old habit is suddenly stopped, to be broken. That is everything. The French maxim holds especially true here: "It is the first step that costs." The switch is newly set, and the first separation of a few inches will eventually make a difference of hundreds of miles. Now comes forward the will power; never stop to reason, even to review the resolution, or all may be lost; trust to the naked will, and do not forget what excited the desire to form it in the first place; only follow it up, obediently, even blindly, but without flinching; let it for a while be a matter of pure unreasoning will alone. It will be but a little while before you will secretly feel the practical benefit of the change in your course. That is the first fruit. A little further along, if the resolution be firmly kept, this perception of benefit will rise or expand to a perception of the pleasure derived from the benefit. That is the second and more generous fruit. You not only realize the benefit, but you feel the pleasure it gives you.

The correct doctrine of Swedenborg is that we are to shun evils as sins; in turning our backs on evils we do indeed avoid the path of sin. We are all the time preached to on the necessity of self examination; very well, when a person looks within and decides that he or she has a fault which would better be got rid of, and wishes sincerely that he or she were finally rid of it, what is that but self-examination to the extent to which it goes? And what is the resolution to turn about and travel the other way but repentance? And what is the actual going the other way but regeneration? And through it is received, first, a recognized benefit, then an acknowledged satisfaction and pleasure. After that, the renewed nature will not fail to see whence all the secret power is derived that, through a reformed habit, transforms the glow of occasional pleasure into permanent happiness. Custom will have proved itself to be the true channel through which flow the current of good and the graces. The whole secret lies in breaking a habit short off and turning abruptly about.

Not to attempt something of this sort is to render it continually more difficult to begin reformation and improvement at all. One grows weaker and weaker from never putting forth an effort to gain strength. That is precisely what our weaknesses-by whatever name called, or whatever their degree-are implanted in us for, that in the voluntary act of emerging from them we may grow strong. Without some sort of an individual effort we certainly never should. We are much like the seeds sown in the earth: out of our environments. difficult and contradictory and forbidding as they may seem to us, we are to come only with effort and struggle into the light, into the condition of strength and health and progressive happiness. This is the sort of repentance that need never be repented of. This is regeneration indeed, for it goes on without cessation. Try it but for one day; try it on but a single vice or fault or habit; and note the sense of increased strength that marks the first benefit.

What can Bigotry Say Next?

Mr. Carpenter, a Boston Advertiser editor, read a paper very recently before the Methodist ministers at their weekly Monday meeting in Boston on "Ministerial errors in reference to Sunday newspapers," which went straight to the mark, covered the ground and put questions that only silence could answer. He reminded his listeners, the ministers, that in condemning the Sunday paper offhand they were standing on slippery ground. A presiding elder of their denomination had said at a legislative hearing that a Sunday newspaper was a cesspool of vice and crime. The sin-i any-lies either in the distinction between the Sunday paper and the week-day paper, or else in the fact that the Sunday papers call for Sunday work. The former charge is fully answered by simply reading the contents of the Sunday paper. A copy of the heads of the contents of a Sunday Boston paper of June 5th was given. The speaker could see nothing vile in that. And as to keeping people away from church, he asked his hearers how they could really know that. The true and only way to ascertain the fact is by making a careful comparison of the statistics of church attendance now and those made before the Sunday paper existed.

May not the alleged failing off in church attendance be due to the ministers themselves? As for the charge of sensationalism, the speaker admitted that it might be found in the notices of sermons in the Saturday night and the Sunday morning papers. He had seen a bulletin in front of a church lately, announcing a noon prayer-meeting, led by Rev. Blank, the invitation being thus: "Come in and rest your weary limbs. God inside." For a minute he did not know whether it was a noon prayermeeting or a dime museum inside. Another point: very little of the labor of getting out the Sunday paper is done on Sunday; it is done through the week; even the boys who sell it on the street finish up their work by eight or nine o'clock. But almost the entire work for the Monday paper is done on Sunday. Why not oppose the Monday morning paper instead of the Sunday morning paper? He asked them why they read the Monday morning paper, as every one of them did. It was to get the news and see if the paper said anything about their sermons of the day before. Ministers, too, are in the habit of sending to the office of the newspaper and asking to have a reporter come and report their special sermon on the following day. They do it unblushingly. The reporter works six days; why should he not have his rest on the seventh? If they want their sermons printed, why do they not write them out beforehand?

The question is a vexed one, concluded the speaker, but it will never be decided by the use of wholesale charges, forced legislation and misrepresentation.

IN MEMORY OF THEODORE PARKER.—It is the intention of this liberal preacher's friends in this city to erect an imposing edifice, which Parker, after whom the new structure will be on Spiritualism. named. The plans are not yet completed. It has been mooted, also, that Rev. M. J. Savage is to occupy the desk at this new Temple, as the right man in the right place.

"Westward Ho!" by G. W. Kates, next

The Sunday Opening Question.

It will not "down" at any man's or church's bidding; it will come before Congress next winter with a drive of energy that will make the sleepy traditionalists and the power-coveting pletists rub their eyes in wonder. It makes reasonable people justly impatient and common-sense people righteously indignant, that an attempt should be seriously made to dictate to a whole people, supposed to be intelligent enough to care for their own true welfare, how they shall and shall not spend their Sundays for six months of next year, what shall constitute the standard of common morality for them on that one day, what they shall not be allowed to visit and view, and, in general. how they shall conduct themselves in reference to a superstitious shibboleth which nelther Church nor State has the least authority to enforce upon them.

More and worse than this, a canting class of zealots, affecting to hold the rod of religious empire, and extending their tireless tongues to lick clean the outside of their platter of piety, would rise and command all the nations and tongues of the earth, our invited and contributing guests, to keep away from the great exposition on the day these self-elected saints assume to be holy, and not to look at the collected treasures for a certain twenty-four hours' term, impliedly because the collection contains volumes of profane lessons on that day that are not to be opened, and is recking with impious blasphemy which is not to be allowed to contaminate them. What is the great outside world to do but send up a chorus of contemptuous jeers at the national legislature that thus invites it to stay away.

Rev. Dr. Edward Everett Hale says that "no man is injured in his religious growth by seeing how man has taught and served the world. God displays with equal love all the glories of his world on the first day of the week, and on the seventh day, as well as on the second and the sixth. He has no fear that the wonders of worship or reverence."

Rev. M. J. Savage expressed himself in our issue of Oct. 29th, and of course it was most positively for Sunday opening.

Rev. James Huxtable, of the Hawes Street Church (Boston), says: "I am heartily in favor of having the Fair opened on Sunday. No matter what way you look at it, the Fair should be open on Sunday. It is the right of the spectators to expect admission every day. I think you will hardly find a minister among the Universalists who does not advocate having the Fair open on the Sabbath."

Cardinal Gibbons, of the Catholic Church, published an opinion on the subject declaring that the Fair should be opened in the afternoon of Sunday, not only because it would enable the multitude to visit it, but because it would prevent many of them from spending the time in worse places. And the pronounced position of the Cardinal is openly endorsed by many of his order of theologic belief.

No time is to be lost in preparing to make a popular move on Congress at the very opening of its approaching session. Petitions should be rained upon the heads of the members for the immediate abrogation of the condition that was made to accompany the appropriation voted by it for the Fair. Let it be fully understood by that erring body, by the entire country, and by the outside world which has been invited to participate in this common exhibition, that the people are overwhelmingly opposed to making it an exhibition of blind and arrogant bigotry.

The Columbus Critics.

It is worse than merely bad taste to offer such harsh criticisms on the character of Columbus as some few public writers and speakers do, when nothing is legitimately to be said of the immortal navigator and discoverer but words of praise and gratitude for his actual achievement in the face of obstructions which no other spirit of his age was sufficiently heroic to surmount. We are not called upon to judge his private life. We have no warrant to condemn his actions in any respect, when his one great deed is the sole object of our admiring commemoration. The conception and execution of his immortal discovery should be more than enough to swallow up all possible faults of personal character and conduct, supposing them to have really existed. We have no right, either, to judge any man who lived centuries ago by the standards of our own time, which are at best just as fleeting and changeable as were those of his own age. What was esteemed moral then may not; be so esteemed now, but that fails to warrant his condemnation. Columbus has been called a pirate, and other

names; but, as the Journal of Education remarks, "there is piracy money in the cornerstones of church and college in New England, and lotteries were the pet foundations of our most Orthodox colleges and universities, and the world is not so truthful or virtuous to day that we need to go back four hundred years for an opportunity to consure falsehood or laxity in private virtue." Also, that "eminently respectable men in later days had a part in the slave trade, and the money from the traffic frequently went into the founding of colleges and churches in New England." It is in no sense the private life of Columbus that we are this year pretending to judge, but the grand discovery that we are trying to celebrate. The 21st of October was the birthday of the New World, not of the man who discovered it. So far as honor accrues from such a great deed in human history, it assuredly belongs to this one man of the ages. No other man ever won such fame in all human history. His conception was grand, his faith was sublime, his knowledge of his science was perfect, his perseverance in the face of rebuffs and ridicule was unparalleled, his self-command was all but super human, and his is the glory without a flaw.

Mrs. Brown, an excellent and estimable lady-better known to the Spiritualists of the country as Mrs. Edward S. Wheeler-is now located at 54 Dwight street, we understand, and "feels like taking up the spiritual thread of life once more, under the influence" of the brave spirit whose name she bore when he was in the mortal. of chappe and con-

A letter from Dr. J. M. Peebles assures us that this veteran is in excellent health, and is meeting with great success in San Antonio, will be an example of ancient Grecian archi. Tex., where he has established a Sanitarium. tecture, and a fitting memorial to Theodore | He has given several parlor lectures of late

Mrs. M. J. Stewart (Everett, Mass.) and

others will please receive thanks for floral offerings for THE BANNER'S Public Free-Circle "Pacific Notes," by J. Madison Allen, in

the forthcoming BANNER.

Nationalism Defined.

Rabbi Schindler asks the question of himself in the September number of the New England Mayazine, "What is Nationalism?" and proceeds to answer it by saying what it is not, to begin with. It is not, he says, an endeavor to upset the existing order of things with one turn; it is not the shibboleth of a secret society or of a few disgruntled persons who wish to bring the rest of humanity down to their own level because they cannot bring themselves up to theirs; it is not a Utopia which has its existence merely in the fertile imagination of a novel writer-its finishing touches are neither the big city umbrella nor the sermon by telephone; it is not alone the possibility, it is the reality of the future, the logical consequence of the inventions of the nineteenth century. It is, he explains, an irresistible current into which the rising tide of civilization is carrying the whole human race. Its details can as little be apprehended by us as could the details of our cars propelled by steam or electricity be apprehended by people who lived a hundred veurs ago.

Nationalism, says the Rabbi, is not anarchy and communism, but their antipodes. It is not Socialism, but strives to do for the nation what Socialism would do for the world, until such time as national boundaries may be stepped over. Individualism is the opposite pole of Nationalism. The blame of our existing social evils is heaped by him on this idea of individualism, and the responsibility of every injustice in our social fabric. The end and aim of Nationalism, declares the Rabbi, is to make every member of the nation an official, and to burden the government with the care of the production, manufacture and distribution of all articles needed for the support of life. Why not? ask the derided nationalists. If the nation can carry our mail, why can it not carry as well and as cheaply our parcels? If our parcels, why not carry as orderly our dispatches? And why not carry our persons? In Europe the world or its beauty will disturb men's this part of the problem has already been

He denies that such a system would create a class of corrupt officials, with all the ills that paternalism is heir to. And he denies further that officials, as a class, are corrupt, and says that even if they were, it would still be better to trust them than the private corporation. In regard to the practical and concrete aims of Nationalism, he says that the nation could carry on beside the mail service the express service, the telegraph and telephone service, the treasury department, already handling thousands of millions, being made to manage the whole banking system of the land. The State could just as well handle the insurance business, which it now supervises. The City, which now has its water department, could have also its gas and electric light departments, the possibilities of uniting a number of companies in one large concern and the advantages of so doing having been demonstrated by the amalgamation of all Boston street-car companies into one. The last thing for Nationalism to do is to tax huge inheritances, and thus prevent the piling up of colossal fortunes in the future.

Spirits as Well as Men.

On Sunday last the congregation at the Church of the Unity listened to a discourse from Rev. M. J. Savage on the "Profit of Living." His sermon was of an eminently practical kind, as reported, but in its course, "supposing that life were all "-by which we of course take his meaning to be human, mortal life - he uses an illustration, with a limit, which it seems applies itself in a broader measure (which must have suggested itself to him) to the reflection of thinking minds when casting the balance as to the "profit of living."

"The reformer [says Mr. Savage] is met by coldness and a lack of interest even in those whom he would help. But what man is there so selfish as not to care for the future of his children and the race? I remember, when a small boy, seeing my father setting out a tree by the roadside. 'I shall not be here to enjoy it,' he said, 'but some of you will walk under it.' And there are a lot of men all about us who are every day setting out trees for posterity; and it is good. Is there not such a thing, then, as an earthly immortality? Are not the men of the past truly pres ent to-day, more than many of those whom we can touch? And is it not worth while for you and me to thus become a part of the future? And can we not hear the future call to us out of the coming ages. bidding us be strong and labor?"

While we are willing to admit the possibility of an earthly immortality, as existing in good deeds left behind by men in their struggles with the world, we prefer to emphasize the fact that when these men become excarnated spirits, their influence is not lost but still acting upon the race yet in the mortal with added power, and the tree of reform they plant for future ages, and water with their tears, while it broadens its roots and expands its trunk on earth, looms up to flower and fruitage in the realm of spirit. There is, indeed, a spiritual immortality both for man and his deeds!

There is a coterie of individuals in this locality who imagine, because THE BANNER is devoted to the Spiritualist cause, they - its memhers-have the right to decide what we shall print; and thus admonish us that if we do not conform to their ipse dixit that is print verbatim the reports of their meetings-we must not publish anything from them at all. So be it. We shall conform to the latter arrangement, as, with such people, "silence is golden."
In the meantime we would inform this combination, the members of which call themselves Spiritualists, that we edit our own paper, pay our paper-makers and compositors and clerks -no thanks to our would be critics, whose reports we have been publishing for a long time gratuitously.

We printed on our sixth page last week message from the devoted Spiritualist, Mn. JOSEPH WOOD, late of Philadelphia. Several of his personal friends inform us that the said message is perfectly characteristic of the man. He avers, with truth, that he is well and happy on the spirit-side of life, and rejoices at the change. He says he shall continue spreading the truth of Modern Spiritualism to the best of his ability. Peruse every word of this message, and then ask yourself, dear reader, if the Spiritual Philosophy is not worth advocating, and living for, both here and hereafter.

From the tender recesses of the breast flows the milk of human affection, more powerful than the bitterness of hate, more eloquent than the melody of the spheres, and sweeter than the perfume or nectar from the flowers of sun-kissed hills, teaching us that after all we are only members of one great family, forging on toward an era when we shall recognize the fatherhood of God and the brotherhood of man.

Better Bonds und Highways.

The common road is the symbol of civilization. The obstructions to that civilization caused by bad roads are incapable of estimation. By good wagon roads the population and prosperity of a country are built up. Sparsely settled districts, with accompanying poverty and ignorance, abound where there are no adequate roadways. Good roads are essential feeders to railroads. The condition of our common country roads is the index to the prosperity of railroads. When highways are impassable, freight and passenger earnings are diminished; when the ronds are in good condition, merchandise accumulates at the depots.

The railroad companies of the country are interested in creating a right sentiment in regard to the improvements of the highways in their respective neighborhoods. Depôt masters can be supplied from time to time with pamphlets containing instructions for the construction and maintenance of highways, for distribution to persons doing business at their stations, and thus educate them in building better roads and teach them how better highways effect saving in transportation.

Not only the railroads themselves but the entire community is to receive the inestimable benefits of improved roads. A memorial is to be presented to Congress on the subject of roads, which will contain the opinions of a number of the Presidents of the leading railroads of the country. All railroad companies are being solicited to establish a road department for the purpose of aiding in promoting the improvement of the common roads of the country. Few current subjects could be more important or merit wider advocacy. It is suggested that it would be for the advantage of railroads to make special concessions in rates on all road material and road machinery delivered to points on their lines. And it might prove ultimately profitable to them to deliver without charge material and machinery to be used on highways directly connected with their stations.

Every Day Against a Single Field-Day.

Comparing genius with character, Dr. Holmes remarks that genius gets public praise (though not for a long time afterward generally) because its work is a tangible product, to be bought or had for nothing. But character evolves its best products for home consumption; and we are not to forget that it takes vastly more effort to feed a family for thirty years than it does to make a holiday feast for our neighbors as genius does once or twice in our lives. This feeding a family for thirty years is by no means a slight test of character. Genius is not often subjected to such a wearing, wasting test. It anything will tend to build up and fixedly establish character it is that.

All of which practically means that the man who spends his days in the faithful discharge of his commoner and minuter duties is more likely to have achieved the crown of right living and serviceable living than the man who produces a comet-like rush of brilliant light across the intellectual heavens and then ends what is called his career. After he has done all, he is just as likely to be a bankrupt in point of character as the person whose daily and yearly experience never called him to form one at all. Life is for something more substantial and lasting than effect or display. It is real, it is earnest. As true philosophy is to be practiced in discharging the daily round of homely and unheralded duties as in performing service generally held to be noble and exalted because it is hiefly conspicuous.

Renan's Dying Words.

"Throw more light on the Parthenon!" was the last exclamation of the French philosopher as his life passed away. Unquestionably the past trailed its memories across his spirit. He passed the night at the Acropolis of Athens on his journey to the East. and is said to have there received that direct and intimate communion with nature which colored the whole of his after life. In his enthusiasm he prayed to Minerya, the presiding goddess of the place, imploring her to grant him wisdom to direct his course aright, and, understanding, to direct the belief of others in "Nature, the only Truth." He held communion with the goddess of Wisdom, that first of the divine gifts which Paul enjoined it upon the Greeks of Corinth to "earnestly covet." In the list of nine desirable gifts of the spirit enumerated by him, wisdom and knowledge ranked first. Solomon chose these above all the rest. Rénan went to the Orient to discover so far as he could the mysteries of life, and made the declaration that "Nature is the only truth." There are those who believe that this was the answer which the goddess made to his prayer. The Spiritual Philosophy has always inculcated this truth-that is, that everything proceeds in natural harmony, and to the end of the highest physical and interior evolution, holding death to be but the natural commencement of further progress for humanity.

An Ancient Lesson in Precocity.

On a gravestone in the old burying ground of Salem, Mass.. an inscription reads. "Mr. Nathan Mather died October ye 17, 1688, an aged person that had seen but nineteen Winters in this world." Hawthorne, in one of his Note Books, refers to it only to puzzle over the history of the "aged" young life it conceals. In a recent search into the genealogy of the Mather family in the Essex Institute, it has been discovered-as announced—that Nathan Mather was a son of Increase Mather, and therefore brother of the famous Cotton Mather. He was a prodigy of learning for his day in New England, considering his years. He was qualified to enter college at twelve, and could then converse fluently in Latin, had read the New Testament in Greek, and the Old Testament in Hebrew. He graduated from Harvard at sixteen, and delivered on the occasion an oration in Hebrew upon the state of learning among the Jews. He was also distinguished for his attainments in theology, mathematics and philosophy. Of course the brain thus prematurely and abnormally developed, and the physical constitution subjected to such a strain from study, must naturally have given way, and brought him to an early grave. No doubt his Puritanic father ascribed it to a dispensation of Providence, when it was only a case of parental ambition, ignorance and folly.

Spiritualism in Australia.

Our Melbourne exchange, The Harbinger of Light, omes with a fresh face, and a table of contents which of itself demonstrates that the Cause is not sleeping in the Antipodes.

The new premises in Collins street, Melbourne, which had just been leased by the Victorian Association of Spiritualists and Progressive Lyceum, were opened on Thursday evening, Sept. 8th, with a wellattended Conversazione, the President, Mr., W. H. Terry, in the chair, supported by Mr. J. S. Elliott, the Conductor of the Lyceum.

. The Melbourne Lyceum has also opened its sessions for the season, with good numbers and excellent prespects.

A correspondent writing from Baltimore, Md. says. in reference to the veteran medium, Lottle Fowler, now located at 276 Seventh Avenue, New York City: "It is only just and right to speak in referchoc to a medium who has struggled as she has. My first acquaintance with her was some two years ago, when she reached Baltimore after her return from abroad, I called on her with others. Lottle Fowler is a grand medium, good and true, and has given many remarkable tests; several of her predictions have come wonderfully true, and among my most intimate friends. I would recommend her to all Spiritualists. and hope they will stand by her and aid all they can, for she is true and worthy." •

A WAR CLOUD.-Gen. Miles said, Nov. 8th, at Kansas City, Mo., on the occasion of his return from the Indian Territory, where he had been investigating

the condition of the Indians: the condition of the Indians:

"I consider the condition of the Cheyennes and Arapahoes such as to domand the immediate intervention of the United States authorities in order to prevent an outbreak that looks almost like a certainty. These two nations sold their lands and took their allotments early last summer. Following close on this the government reduced the rations of these nations to one fourth of the original amount. I believe that before the winter is over the Cheyennes and Arapahoes will be in need of food, and then an outbreak will more than probably occur."

W. J. Colville in Boston.

Mr. Colville lectured in Boston during his flying visit to this city, Thursday, Nov. Bd, at the Copley, 18 Huntington Avenue, in Mrs. F. J. Miller's charming :rooms (suite 4), at 3 P. M. A large audience was in attendance, though the weather was not favorable for a gathering. The speaker, in his most forcible style, dealt with the always important and thrilling topic, "The Woman Who Dares." A just and equitable ·course was recommended to parents, wives and daugh-

course was recommended to parents, wives and daughters; educational measures were declared to be the only effectual means of reform, and the speaker maintained that whenever a stand is taken for principle and the general good of humanity the workers labor not in vain; but if selfishness dictates movement, the cause, no matter how admire ble it may appear to be, is likely to sink under the pressure brought to bear by its ostensible upholders.

In the evening at 8, at William Parkman Hall, on Boylston Place, Mr. Colville gave an address to the members and friends of the Second Nationalist Club. The speaker was honored with the close attention of a distinguished audience, much applause, and a hearty vote of thanks. He left the day following for Grand Rapids, Mich., where his work commenced Sunday, Nov. 6th. Mr. Colville's present address is 103 Barkley street, Grand Rapids, Mich.

A Larger One!

Chicago, Ill., it is said, is to have the largest and most powerful refracting telescope in the world. It is the gift of Charles T. Yerkes, the Chicago street railway magnate, to the Chicago University. Alvan G. Clark, the famous telescope maker (who inherits the fame of his departed father), has undertaken to cast the glass, which will be forty-five inches in diameter, or nine inches greater than the Lick glass. It is thought that the new telescope will probably be turned on the skies for the first time in the autumn of 1895. The outlay which Mr. Yerkes will meet is estimated

In its review of the spiritual press of the world, The Revista Espiritista de la Hahana, in the September number, refers to this paper as follows:

"The BANNER OF LIGHT, the oldest of the spiritual publications of the United States, has always been the leader of the most resolute defenders of the reality of communication between the visible and the invisible world. Quotations from its columns are constantly made by the spiritual press of all countries, more frequently than from any other paper; and, not withstanding the competition of more modern publications, the influence and importance of THE BAN-NER have kept constantly increasing."

Le Messager of Liège published in its September numbers a translation into French, by M. L. Gardy of Geneva, of Mr. Eayrs's analysis of "Aprés La Mort," which appeared in our columns Feb. 27th, 1892.

Mrs. J. R. Pickering-who was so successful as a materializing medium in Boston some years ago-paid a visit to The Banner establishment on Tuesday, 8th inst. She states that her health is much improved, and that she has decided to re-commence the holding of séances in this city, at No. 8 Dwight street.

Augustus Day writes us from Detroit, Mich., that "Spiritualism is taking a new lease of life in this city just now that Mr. Courtney of California-a genuine, true materializing medium-is here and has been giving highly satisfactory seances the past two weeks. I have had some six private scances myself, and they were the most wonderful of any I have ever witnessed. Mr. Courtney is a gentleman in every sense, quite young; he is accompanied by his wife, a very pleasing lady. I give my fullest endorsement of his

A fine little text-book for children has just been prepared and published by Myra F. Paine of Painesville, O., entitled "Easy Lessons in Spiritual Science Especially for the Young." The lessons are twelve in number, of moderate length, clear, concise and comprehensive, and appear to be well adapted to the purpose for which they are designed.

A GRAND MOVE .- The large dealers of London are refusing to purchase docked horses. This is a step in the right direction; and now that the cruel as well as useless fashion seems in a fair way to die out in England, perhaps the Anglomaniacs of this country will follow suit.

Mrs. Sara A. Underwood frankly confesses that her experiences with automatic writing, through her own hand, have forced her "from the standpoint of a doubting Agnostic to a firm belief in continuity of individual existence beyond this limited phase of earth-life."

Searce in Cleveland.

To the Editors of the Banner of Light:

The Spiritualists of Cleveland, and also the skentics, had the pleasure of seeing on Sunday night. Oct. 23d, what they never saw in Cleveland before, and that was a public materialization séance. It was held by Mrs. Effie Moss, as the medium for that form of spirit-manifestation, and Mr. Chase for independent slate-writing, under the auspices of the Cleveland Progressive Lyceum. About one hour before the time announced the audience began to gather, and when the time came the hall was crowded

After remarks by, our able Conductor, Mr. C. Collier, and Mr. Critchley, the lights were lowered and the audience commenced singing. In a short time a form appeared at the opening of the cabinet. She said her name was Ann Russell, and she wanted to see her husband. An elderly gentleman went up and said the spirit resembled his wife in appearance and manner. Next came a little girl whom a lady recognized as her daughter. Lucille Western then materialized, came to the end of the platform, and made a few remarks. After she disappeared an old lady materialized, and joined the audience in singing. An aged lady materialized, and asked to see her sons. John and David Critchley recognized the spirit as their mother. A boy was recognized by a lady as her son. A spirit, who gave his name as Richard Coleman, was recognized by giving Masonic signs to one of the audience. Others appearing were recognized as Sandy Cummings, "Sunshine," an Indian messenger spirit, Mrs. Manning, Gertie Bruce and Lilly Wallace. Several present who had not power to appear gave their names. The most satisfactory thing about the apparitions was that all were recognized as soon as their friends saw them. All differed from the medium in stature, color of hair and dress.

Mr. Chase produced his slates, and after the audience had thoroughly examined them they were cleaned and tastened together. Our Conductor held one end of the slates, Mr. Chase the other. In about five minutes the slates were opened, and found to be covered with names of some of our departed friends, many of which were recognized. After remarks from the Conductor the audience gradually dispersed. As a public scance it was generally considered to have been very success. ful, and the thanks of the Lyceum and many others are freely accorded to Mrs. Moss and Mr. Chase for their services. JOHN W. TOPPING,
Assistant Conductor and Cor. Secretary of the Chil-

dren's Progressive Lycoum, Cleveland, Ohio.

Cols. Streater and Hawkins have been acquitted in the case of Private Iams, who sued them for assault and battery at Homestead, Pa. The National Guard officers no doubt like this verdict; but how do the private soldiers of the Guard stand affected?

This Interests You Especially.

This Interests You Especially.

An eminent physician who has established the highest reputation as a specialist in the cure of nervous and chronic diseases, and whose name is known from the Atlantic, to the Pacific, has resolved that if there are sufferers from any form of chronic or long-standing disease who want medical advice free, they can have a carefully-written letter of advice in regard to their cases, fully explaining their diseases, etc., without charge. If you have not consulted a specialist in your particular disease, or if you have not been helped by your physician, do not give up hope until you have learned what Dr. Greene, 34 Temple Place, Boston, Mass., has to say about your case. If you you have learned what Dr. Greene, 34 Temple Place, Boston, Mass., has to say about your case. If you write at once you may be cured. Bend for his symp-tom blank to fill out. Dr. Greene is the discoverer of the world-famous nerve strengthener and restorative, Dr. Greene's Nervura blood and nerve remedy.

NEWSY NOTES AND PITHY POINTS.

TENNYSON.

Brother of the greatest poets-true to nature, true to

I over of Immortal Love—uplifter of the human heart— Who shall help us with high music, who shall sing if thou depart? Silonce here- for love is stient, gazing on the lessening

sall;
Silence here—for grief is voiceless when the mighty
poets fall;
Silence here—but far above us many voices crying
Hail!
Went Van Duke for N. V. Wethere

-Henry Van Dyke, in N. Y. Tribune.

The women of Virginia have adopted an ingenious plan to raise \$15,000 with which to reproduce Wash ington's Mount Vernon home at the Columbian Exposition. They have prepared fifteen thousand engravings of the old home, and of Washington's tomb, which they are selling as souvenirs.

[A VANISHED INDUSTRY]]—Mrs. Goodsoul—"I think it's a perfect shame that the early settlers killed off the Indians in the way they did." Miss de Pretty—"Indeed it is. Just think what lovely furs they used to sell for a few glass beads."—New York Weekly.

Mr. E. M. Macdonald, who has, since the death of D. M. Bennett, been the editor of The Truth-Seeker, the New York Freethought journal, has become the business as well as editorial manager. Persons having relations with that paper should address him at 28 Lafayette Place, New York City.

Prof. Huxley says that an oyster is a far more complicated piece of machinery than the finest Swiss watch.

And now comes the chilly November,
And coal is ten dollars a ton;
I wish that the winter was over,
Although it has scarcely begun.
Can't I speed it?—I 'il buy coal on credit,
And then very soon 't will be dun.
—Kansas City Journal.

The microscope shows 4000 muscles in the body of the common caterpillar, and that the eye of the dragon fly contains 28,000 polished lenses.

A Michigan woman has patented a device for securing glass in the doors of stoves and furnaces, in order that the process of baking may be watched without opening the doors, and also to save fuel by decreas-

To love what is good and true for the sake of what is good and true, is to love our neighbor as ourselves, and to love God above all things.—Swedenborg.

"Women," quoth Jones, " are the salad of life, at once a boon and a blessing." "In one way they're salad indeed," replied Brown; "they take so much time in their dressing."

LONGEVITY .- No death has occurred in the family of Rev. Samuel Wakefield of Latrobe, Pa., in sixtyone years. He is in his ninety fourth year; his wife is a few years his junior; they were married in 1821, and have ten children. Here is a grand opportunity to get points as to how Samuel Wakefield has lived in the physical such a length of time. When we get up to that notch, Bro. Holbrook, we'll give you full particulars as to how we became " a law unto ourselves for so many years.

And now we are threatened with a sewer pipe

"Der mill id don'd vould grind some more mit vater dot vas past," is Tuetonic paraphrase for "the mill will never." etc.

Mr. Francis Darwin's forthcoming Life of his father, Charles Darwin, the great teacher of the Evolution Philosophy, will consist of an autobiographical chapter and selections from letters.

Connecticut burglars show their opinion of the prison officials by having their friends send them tools in a

"It is not the first alm of religion to make men beautiful, but to make them strong; not to make them happy, but to make thein good. In due time the strength will produce the beauty, and the goodness will bring forth the happiness."—Rev. Dr. Deems.

In reading one quite often finds Bombastic nonsense in small minds: And being wise in their conceit, Their false deductions they repeat. But such characters play out after awhile.

One inducement to old maids to be good is the cheerful thought that matches, if the proverb tells the truth, are made in heaven.—Somerville Journal.

Doctor-"Troubled with sleeplessness, eh? Est something before going to bed." Patient-" Why, doctor, you once told me never to eat anything before going to bed." Doctor (with dignity)-" That, madam, was in 1889. Science has made great strides since

then.' An Irishman has written a strong article in favor of cremation, and says that cremation has one great advantage: it will prevent "dead" people from being buried alive.—Texas Stytings.

A bicycle is denominated "the devil's charlot" in Turkey, and the Sultan forbids its use.

More than eighteen thousand letters are put in the post offices of the United States every day that. through the misdirection or miscarriage of some kind, bring up in the dead letter office.

If the sun gave forth sounds loud enough to reach the earth, such sounds, instead of reaching us in the space of about eight minutes, as light does, would only arrive after a period of nearly fourteen years.—

Instructor in Latin-" Miss B., of what was Ceres the goddess?" Miss B.-"She was the goddess of marriage." Instructor - "Oh, no; of agriculture." Miss B. (looking perplexed)-"Why, I am sure my book says she was the goddess of husbandry."

Members of the Salvation Army were arrested in Pittsburgh last night for obstructing the streets. Their leader said that they would remain in jail for months rather than pay a fine. They will probably be accommodated.—Record, 7th inst.

OLD WORLD GROWLS!-Belgian workingmen are demanding universal suffrage.... Osman Digna is collecting his own forces in Egypt, with a view toward revolt against the government... Bismarck has been giving his "views" to an interviewer, and the Germans (Kaiser included) are enraged at his revela-

The woman who discovered Christopher Columbus is entitled to some credit, and so is the woman who found Moses in the bullrushes, but they seem to have been forgotten and shadowed by the halo that hangs over the heads of the men.—N. O. Plcayuns.

A dispatch from Rome to the Pall Mall Gazette of London, Nov. 5th, says that the Pone is very ill. The clerical papers, The Gazette's correspondent adds, make every effort to conceal the fact of his illness. A few days' since he was, found motionless in his morn and his condition caused a panic in the Vatican, Physicians were hastily summoned and succeeded in restoring him to consciousness.

Our brother, lately deceased at 81, said to us a month previous that a man could live upon the earth until he was a hundred years old—"yes," he said, " even until he was a hundred and fifty, If he lived according to law". Now, if the records are to be believed, long. life is one of the blessings of Russia. In one year the deaths were reported of 858 persons between 100 and 105 years old; 130 between 115 and 120 years old; and 3 between 150 and 1561

Owing to the refusal of the Austrian Government to grant funds for a theatrical exhibit at the Chicago World's Fair, the Vienna theatres have determined to raise by private subscription sufficient money to carry out the project.

It is the imperative duty of every American citizen to serve the great Republic, to conserve its interests to uphold its constitution and to guard its honor.

FIERY DOINGS!-Twenty-two buildings were burned and a loss of \$588,000 inflicted by the Brooklyn (N. Y.) fire of Saturday night, Nov. 5th. . . . East Boston, Mass. had a fire Saturday night, Nov. 5th (one of the largest and most disastrous it has experienced for many years) by which a loss of \$100,000 was sustained, and buildings covering five acres were consumed. . ?? Rockwell

& Churchill, Boston, sustained a loss of \$10,000 by fite on Bunday morning last, and many valuable specimens of book-work came to grief. . . Fire in the furniture establishment of Whitden, Scaver & Co., Boston, did about \$20,000 damage on Sunday evening, Nov. 6th.

> THEOSOPHY EXPLAINED. THEOSOPHY EXPLAINED.
>
> It may be true, as modern sages
> State, that in some tropic sea,
> Our aunt, in predilivian ages,
> Was once a sea anemono.
> It may be true, the oldest strata
> That form the solid earth's foundations,
> Are but the shells of Itadiata.
> Our prehistoric "poor relations."

Bad snow-storms are reported in the Northwest.

Last Tuesday was a genuine summer day in this vicinity, and everybody was happy in consequence, and the voting precincts in this city showed that our

people were uncommonly orderly. An English sailor, coming up the British Channel after a long journey, exclaimed: "Thank goodness, we've done with them eternal blue skies and that blinding sunshine. This taste of good old English fog puts fresh life into a fellow."

A great lockout in England, Nov. 7th, has thrown fifty thousand British cotton mill operators upon the world; the labor war in that country has opened early.

> THE BALLOT. A weapon that comes down as still As snow flakes fall upon the sod; But executes a freeman's will As lightning does the will of God.

-John Pierpont. Capt. Andrews, who left these shores in a dory, has arrived in London with his small craft.

The great strikes in New Orleans have paralyzed business of all kinds except the cotton laborers. Only one paper is printed there at this time, owing to the general strike of the printers.

Enterprising druggist—"Here's a card, madam. Each time you buy something. I'll punch it. When two dollars are punched, you get five soda water tickets free," Madam—"That's a fine idea. I'll take two dollars' worth of postage stamps now."—Judge.

MEETINGS IN MASSACHUSETTS.

Lynn.-The Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 m., Conductor T. J. Troye in the chair. Opening exercises, singing by the school. Recitations by Harry Cheever, Carrie Moore, Charlie Ames, Eliza Garland, Linwood Hurd, Jessie Hutchins, Gracie Hines, Georgie Garland; song by Amy Adams, Blanche Atherton, Winnie Atherton, Herbert Watts, Florence Merrill. After singing, and removal of badges, closed in form.

MISS S. COLLYBR, Sco'y.

MISS S. S. COLLYER, Sec'y.

Cadet Hall.—Afternoon services opened Nov. 6th with a song by George N. Churchill and an invocation by Mrs. R. S. Lillie. Questions from the audience were considered by her spirit guides, under whose in spiration she spoke, giving one of the most brilliant lectures of the season, which was well received by the large audience; closing with a poem.

Evening service opened with a song by Mr. George N. Churchill, after which Mrs. Lillie announced as her subject. "Some of the Works and Distinguishable Features of Spiritualism." The lecture was listened to with close attention throughout, and closed with a poem. Mrs. R. S. Lillie will occupy the platform next Sunday at 2:30 and 7:30.

T. H. B. James.

Haverhill and Bradford.-Mrs. Nettle Holt-Harding was the speaker and test medium at Brittan Hall last Sunday. In the evening she gave an interesting narrative of her experience in attaining to a knowledge of Spirttualism, and to development as a medium. Her story was followed by several well recognized tests.—Next Sunday the platform will be filled by a new speaker and medium in this city. S. H. Nelke (Boston).

S. H. Nelke (Boston).

Ladies' Spiritual Union.—Meeting held in the anteroom of Brittan Hall Tuesday evening, Nov. 1st. There was a good attendance.

The "Union" will have a supper and entertainment in Brittan Hall Friday evening, Nov. 1tth.

MRS. INEZ WOODBURY, Sec'y.

Worcester .- Dr. Geo. A. Fuller gave us for discourses Nov. 6th "The Influence of Spiritualism upon Science" and "Man's Moral Progress Depends upon

Science" and "Man's Moral Progress Depends upon Intellectual Growth and not upon Revelation." Dr. Fuller will occupy our platform Nov. 13th.

Mr. J. Frank Baxter will present a strong program for Friday evening, consisting of songs, remarks and tests. After the close of the scance a social party will follow, with music, dancing and refreshments. Union Veteran Legion Hall, 560 Main street, is the place of entertainment. Georgia D. Fuller, Cor. Sec'y.

Salem.—Dr. Edwards (Lynn) gave the Spiritualists of Salem on Nov. 6th exercises in poetry, lecture and mediumship. He was greeted with a large audience and gave a grand discourse, followed by remarkable tests, all of which were recognized. We have him secured for several Sundays this season. Mrs. Ida P. A. Whitlock (Boston) speaks here Nov. 13th, F. A. Wiggin (Salem) Nov. 20th and 27th.

11 Williams street. Mrs. N. H. GARDINER, Sec'y.

Fitchburg .- Mrs. Julia E. Davis (Boston) occu pled our platform to the acceptance of all on Sunday Oct. 30th, and gave us a benefit circle Monday ever ing, the 3ist. Sunday, Nov. 6th, Mr. F. A. Wiggin (Salem) gave two fine inspirational lectures. During the scance which followed each address, the ballot test was demonstrated in a very satisfactory manner. Mr. Wiggin speaks again next Sunday, to be followed by Edgar W. Emerson.

The Frost Orchestra has furnished fine music the past two Sundays.

Miss R. P. Lyon, Pres't.

Brockton .- Oct. 30th Rev. S. L. Beal lectured for the Ladies' Aid Society; subject, "What Good Does Spiritualism Do?" Coming as he does from a Chris than pulpit into our ranks, having the courage of his convictions to boildly declare himself a Spiritualist, Mr. Beal stands forth as an example of what our nineteenth century ministers should be. Societies in need of an earnest and progressive speaker should not fail to engage him. and keep him busy.

E. B. C.

Malden.-The progressive minds of Malden listened to an interesting and instructive lecture by C Fannie Allyn, Sunday evening, Nov. 6th. The Ly Fanne Allyn, Sunday evening, 1907. St. And Lyceum subject was introduced by Mr. W. Potter, Mr. Hatch and Mrs. Allyn.—Mrs. Sarah A. Byrnes will address us Sunday evening, Nov. 13th.

MARY E. THOMPSON, Sec'y.

Lowell.-Nov. 6th Mrs. E. C. Kimball (Lawrence) lectured and gave tests to a full house.--Next Sat urday evening (Nov. 12th) the children of the Lyceun will give a supper, and musical and literary enter-tainment.—Dr. Drisko (Lynn) speaks here on Sun-day, the 13th inst, at 2 and 7 F. M. R. Pickup, Hon. See'y.

Chelsen,- D. Anderson reports that the developing circle was held at 2:30, on Nov. 6th, and was well

attended and interesting.
In the evening the following mediums participated:
Mrs. Vornbrack, Mrs. Anderson, Mrs. George Anderson and Mr. W. Anderson, Chairman. Lawrence.-Mrs. Ida P. A. Whitlock was our

speaker Nov. 6th, and gave excellent satisfaction. Mrs. E. C. Kimball of this city is our next speaker. L. E. Goss. Sec'v.

IF Interesting reports of lecal work in New England, the West and South, will also be found on our seventh page.

CONNECTICUT.

Norwich.- Sunday, Nov. 6th, Mrs. Carrie F. Loring continued her work upon our platform. A good address was given in the afternoon upon "Mediumship and its Possibilities," followed by the usual test séance.

The evening session was equally interesting; many excellent descriptions being given:
Good audiences assembled at each session, and manGlested genuine apprediation of Mrs. Loring's work.
Next Sunday will close her present engagement with our Boulety.

Copies of the Banner of Light are for sale every guiday.

MRS. J. A. CHAPMAN, Seo'y.

INDIANA.

The Indiana As ociation of Spiritualists will hold its next Quarterly Meeting at Rocliester, commencing Thursday, Dec. 18th, at 7 r. m., to continue over Sunday.

Mrs, Colby-Luther and other good speakers will be in at-tendance. Reduced hotel rates \$1.00 per day. Everybody J. W. WESTERFIELD, Pres. cordially invited. FLORA HARDIN, Sec'y. Anderson, Ind.

Movements of Platform Lecturers.

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

Mrs. II, S. Lake spoke in Washington, D. C., on the evenings of Nov. 2d and 3d; and began a course of Sunday lectures in Albany, N. Y., on the 6th. She may be addressed at the latter place, General Delivery. may be addressed at the interplace, General Delivery.

Prof. J. M. and Mrs. M. T. Allen closed their engagement with the society at Liberal, Mo., on Sunday, Sept. 25th. They spoke at Cherryvale, Kansas, Oct. 2d, leaving there on the 4th for Kansas City, Mo., whouce Mrs. Allen proceeded to Decatur, la., while Prof. Allen took the "Santa Fo" line for the Pacific coast, stopping off at Topeka, the Kansas capital, to lecture Oct. 5th. His first engagement in California is at San Bernardino, where he opened work "n Sunday, Oct. 16th. Address 142 Seventh street, San Bernardino, Cal.

W. J. Calville's lectures in New York and Brechten.

W. J. Colville's lectures in New York and Brooklyn W. J. Colville's lectures in New York and Brooklyn Oct. 31st, Nov. 1st and 2d, were very successful, and many friends deeply regretted the extreme brevity of his stay. He is now lecturing every Sunday at 10:30 A. M. and 7:30 P. M. in Kennedy Hall, Grand Rapids, Mich.; and holding special week-day courses of lectures in same place. His address till further notice is 103 Barkley street.

Mary L. French is making up her engagements for the season of '03. She has just finished her twenty-first season with the West Groton Liberal Association, and has a few open dates. Address Box 98, Town-send Harbor, Mass.

Rev. S. L. Beal, the distinguished lecturer upon spiritual topics (who is now President of the Spiritualist Cape Cod Association), is open to calls to lecture the Sundays of December, 1892, and of January, 1893. Address, Brockton, Mass.

1893. Address, Brockton, Mass.

Mrs. Ida P. A. Whitlook of Boston spoke Nov. 6th
In Lawrence, Mass.; will speak at Salem, Mass., Nov.
13th; Providence, R. I., Nov. 20th; Lynn, Mass., Nov.
27th; Dec. 4th, Lawrence, Mass.; Dec. 11th, Greenwich; Brooklyn, N. Y., Dec. 18th and 25th; January,
1893, she will speak at Carnegle Hall, in New York City.
She has a few Sundays in the early spring which she
would like to fill. Societies desiring her services would
do well to correspond with her. Her address at present is 3 Pelham Place, Boston, Mass.

E. J. Bowtell speaks in Lowell Jan. 8th; he lectured
in Pawtucket, R. I., Nov. 6th, and returns there Dec.
4th and 6th; the 13th of November he will be in Plymouth; Newburyport, Mass., Nov. 20th; 11th of December, Malden, Mass. Address 223 Shawmut Avenue,
Boston.

J. Frank Baxter lectured in Pawtucket, R. I., Monday evening, 7th inst., and is booked to lecture in Worcester Friday evening, the 11th, and in Brockton on Sunday, the 13th.

Geo. A. Fuller, M. D., lectured in Worcester, Mass., Nov. 6th. Will speak for the same society the 13th. He lectures in Norwich, Conn., the 20th and 27th, and in Philadelphia, Penn., the menth of December. For dates and terms address 5 Houghton street, Worces-ter. Mass.

S. H. Nelke will speak and give tests. Sunday next at Haverhill. Secretaries of societies in vicinity of Roston are invited to correspond with him in regard to securing his services and dates. Address 1185 Washington street, Boston.

To Correspondents.

Several of our correspondents do not seem to be aware that rejected manuscripts are not preserved. With the vast amount of matter sent to us it would be impossible for us to file that not utilized. We have a standing notice in another column stating that rejected MSS, are not preserved.

Subscribers' Notice.

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

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 3101 North Broad street, Phitadelphia; Australia, Mr. Websier, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Midelalan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne.

ROBERT COOPER, Pres., 2 Manchester street, Brighton, Eng.

SPECIAL NOTICES.

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

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will not as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich.

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

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in

ADVERTISEMENTS.

Dr. A. P. Webber, COLENTIFIC Massage and Magnetic Treatment. Offices: Peabody—67 Main street; Sunday, Tuesday, Thursday, Boston—6 Beacon street; Monday, Wednesday, Friday and Saturday. Office hours 9 to 5. lw Nov. 12.

Mrs. Bickford, MAGNETIC Healer, 102 West Springfield street, Boston. Hours 10 A.M. to 9 P.M. Treatments given at your home if desired. Nov. 12. Mrs. H. J. Pratt,

MAGNETIC Physician, will see patients at her office, No. 6 Beacon street, Room 5, Boston, on Tuesday, Thursday and Saturday. Office hours \$ to 5. Mrs. J. R. Pickering,

MATERIALIZING Medium, No. 8 Dwight street, Boston, Séances Tuesday, Friday and Sunday evenings, at 6 o'clock. Dr. and Mrs. W. A. Towne

MAGNETIC, Mind and Massage Treatments, also reme M. dies furnished. Now located at Hotel Aldrich, 96 Herbe ley street, Boston. Hours 19 to 7. is May 9. A STROLOGY.—Most fortunate dates for A all purposes; life writings, advice, etc.; full descriptions free. Sens date and hour of birth with stamp. T. BERARSE, astrologer, 172 Washington street; Rooms 13 and 14, Boston, Mass.

DR. ANNIE LEDYARD, Magnetic, Massage and Electric Treatments. Rheumatism, Kidney, Liver and Norvous Disorders a specialty. 311 Columbus Av., Boston Nov. 12. A STROLOGY. Sond time of birth, sex,
A 10 cts, and stamp for Prospects coming year, with character. FROF. HENRY, 62 Washington street, Lynn, Mass.
Oct. 29.

PRICE REDUCED.

Proof Palpable of Immortality.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By EFES SAR GENT. The work contains a wood-cut of the materialized spirit of Katle King, from a photograph taken in London, spirit of Katie King, from a peocea-England. Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents. For sale by COLBY & RICH,

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SPECIAL ANNOUNCEMENT.

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

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Oct. 5 to Dec. 3. Daily, 9 A. M. to 10 P. M. Six acres of displays, comprising an exhibit of the latest and best specimens in all lines of our New England indus-

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Oct. 1.

Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00. By mail only. Address 14 8, dney street, Dorchester District, Boston, Mass.

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SPHERES Tuttle? Price, 50 cents. Contains a fine

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The Prophetic Messenger and Weather Guide, FOR 1893. Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather

That will Occur in Each Month During the Year.

A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Third Year, 1893.

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Table of the Moon's Signs in 1892.
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Useful Tables, Veights and Measures.
Royal Tables, etc.
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Ready Reckoner and Wages Table.
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Manure and Weather Tables.
A Calendar for 200 years.

Building and Income Tables.

Manure and Weather Tables.

A Calendar for 200 years.

Tide Table for the Principal Ports.

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The Genesis and Development of the Body, Soul, and Spirit,

AND COMBEQUENT

MORALIZATION OF THE HUMAN FAMILY. Offered Especially to Woman for Study and Contemplation; Not to the Phenomena Hunter, but to the Spiritual Stu-

THE TRUE RELIGION: Magnetism---Materialization---Re-incarnation.

The contents of this volume consist of a series of communications received by the compiler from several spirits through the mediumship of Mrs. Christians Cawein, the chief dictator being Ben Haman, formerly a general in the Persian army, of whom a portrait is given from a picture by spirit artist Weils Anderson; a portrait of Mrs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations.

Cloth, 12mo, pp. 200. Price \$1.00.

Message Pepartment.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, free to the public, commencing at 0 o'clock P. M., J. A. Shel-hamer, Chairman-

At these Scances the spiritual guides of Mrs. M. T. Long-Ley will 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. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

The 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 earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that doet not comport with his or her reason. All express as much of truth as they porceive—no more.

This our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH. Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley. Report of Public Séance held Sept. 27th, 1892.

[Continued from last week.] Elizabeth Parker.

My people live in Portland, Me. My name is Elizabeth Parker, but I was called Lizzie most of my life by my friends, and I feel that I must hold on to the old, familiar name, and speak it here as I come seeking to communicate with the loved ones on this side. I would like so much to reach those dear ones, Charles, and Sadie, and others, that they may know I still

A long time has passed since I went from the earthly way, but it does not seem long to me, for I have been busy in the spirit-world—not only busy in trying to get my own life into the right order for enjoying and understanding that world to its fullest, but in getting ready for those dear ones who are to come to us. Two have passed from the earth, and joined me in my spirit-home since I entered there. me in my spirit-home since I entered there, and others will surely come. I want them to know that we are preparing the way, but we cannot do it all. They, too, must prepare themselves for that which is beyond, and I know they can do so by trying from day to day just to do their duty as best they can, and to do as

to do their duty as best they can, and to do as nearly right as they know how.

If the time should ever come that we can reach our dear friends through private channels, we shall be pleased and ready to do our part; but if it should not, I wish it understood that we will wait with patience until they join us on the spirit-side, where there is so much life, beauty and love.

Mervin R. Pitman.

To the Chairman: How are you, Doctor? [Pretty well.] I feel good to be here. I have tried to be here to speak in person a few times since I went home to the spirit-world, but it was no go. I found so many closing in around the medium that I thought I would wait until a better time, but to-day I feel that there is no time like the present and I must take advantime like the present, and I must take advantage of it, so I have edged along in, and am ready to speak a word for truth and for Spirit-

ready to speak a word for truth and for Spiritualism.

I said a good many times that when I went out of the body I would come to the BANNER OF LIGHT medium and say something. To keep my word good I am here, and I do not wonder now that I look at things from the spirit-side that so many do not come. I mean that we have said, "Why does not So-and-So come to the circle, and give a message?" Now I am quite surprised that so many do come, and I am not surprised that so many who are looked for fail to appear, because there is only one little woman to voice the messages of hunone little woman to voice the messages of hundreds of intelligences, and this is a sort of a lottery-some are lucky enough to get in, and

others are left out.

They will want to know whom I have met on the spirit side, but I could not begin to tell how many I have seen. Eliza was the first to give me greeting. Emma, Jane Wallace, Tom and Sarah were there, Katie was very close by, and they all gave me such a rousing welcome that I felt good. I knew I should, and I had no fear of going into the other life any more than I had of embarking on shipboard, and sailing up the Mississippi, not a bit of it. Why! I knew

the Mississippl, not a bit of it. Why! I knew I should be going home to my own people. Katie would like me to send her greeting to Len and Hattie, and the rest; give them her love, and say that she is getting along splendidly in the spirit-world; so there you have it. I am just as enthusiastic over Spiritualism and the mediums as I ever was, and I have no use for those who are always sneering and scoffing at mediumship, and trying to pick a flaw, and call it all fraud, whether they are in the ranks or out of them. I believe that there is more blessed good work done through and by mediumship than all the ministers have done from the beginning of time to the present day, so I am ready to do something in speaking a word for mediums and for Spiritualism when-

a word for mediums and for Spiritualism when-ever and wherever I get a chance.

I do not want my people to think that I am hushed now because I am out of the body, not a bit of it; I am more alive and ready for action, and to speak out my convictions, than I ever was here. To my Spiritualistic friends I give greeting, and to all I say that whenever I can I will give them all the help in my power. Mervin R. Pitman, of New Orleans.

Nancy Williams.

Nairy Williams.

[To the Chairman:] I was an old lady, sir, before I went away, tired and weak from the storms and burdens of life, for I had a large family and many cares; but I felt it my Christian duty to bear the cross as it was laid upon me, and I tried not to fret and murmur, and so I sometimes found a blessed sense of peace, though the trials were many. I did not know of this spirit return, and that our dear ones who were laid away come bringing such tidings of the other life to those who are weary of life as I now know they do. If this had come to me while I was here what a joy and comfort it would have been! But I fixed my faith upon the Savior, and felt that from him I must gain my strength. This faith did give me strength and peace, and so I went along, finding much joy in life, together with the trials, until I was summoned home.

For years I have been looking at life from new directions in the spirit-world, and with new sight and understanding, so I view life differently, from what I did here. I do not feel sad over tile past. I know that it was all well; that perhaps it was just as well for me to, have, had, the ideas that I did, because I needed something of that kind, no doubt; but I would like to give a little clearer light and comprehension of spiritual truth to my dear children, and, my friends who yet travel this earthly road.

earthly road.

My husband is in the spirit-life. He has been there many years; and he, too, has been studying and looking into this new line of things, so that he yiews life differently from what he did that he views life differently from what he did here. But we are near in thought and love to our children, we want them to feel the best that life can give in spiritual things, and it is our earnest desire to have them know of the immortal life while they linger on the earthly

side.

Some of my dear ones have prospered in worldly things; some have had strange experiences, ups and downs, failures and successes, and have seen more of this life and its advantages than their parents did. We have rejoiced with them in their prosperity, and sympathized with them in their reverses, and we have tried to give them influences to cheer them on, as we shall continue to do until the joyful day when they will join us in the spirit-world.

My loved ones live in Hartford, Ct. 1 am Nancy Williams.

John I. Brown.

John I. Brown.

[To the Chairman:] Will you just say that John I. Brown, an old Boston druggist, has stepped into your office to give a few words? [Ceriainly.]

I have been looking around the streets of our city a good deal of late, and have rubbed by two particular friends of mine who are nearing the other shore. One I believe will not live through the winter, and I think he may feel the approach of that change which is coming. While I do not claim to be a prophet, or able to tell how long a man is going to live here, I can see indications of the coming change with that individual, and I thought I would just come here and mention it, give my greeting, and say, Why! It is nothing to step out of earth-life into the spirit. While it may seem a good deal to a man to take a plunge into a cold bath, and he shrinks and shivers at the thought of it, yet when once in he feels pretty good; so it is with meeting this fellow called Death. You shiver a little at thought of him, but when you come to take him by the hand he is not so bad after all. Not but what there are a great many sides to life in the other world, and a good many conditions; not but what a man has to face himself, and, looking at his reflection, comes to think he is not as good a looking man as he thought he was, not so straight or fair of face and form as he imagined, and the truth comes home to him that his appearance is the result of his not holding strictly to the right line.

All these things came to me, and I know of a

result of his not holding strictly to the right line.

All these things came to me, and I know of a good many others who have had the same experiences; but we find they are all for the best, that they are helpful in straightening us out, and getting each one into the right line so that he may march right ahead into fair fields.

I am interested in the city of Boston, and I come back once in a while to see what is going on in the direction of improvements. I find a good deal of pulling down and building up, laying tracks and rails, and all that sort of thing all along the line of progress. Sometimes it seems strange to me, and yet it is the good old city, after all, that I feel has in its atmosphere and soil something of my life, something of the magnetism or force that I have left with it by my daily moves to and fro in years past. I feel that I am a part even now of the place, so I come and speak through your medium. I am thankful that there are such avenues through which those who belong to the other world can make themselves known to those of this side of which those who belong to the other world can make themselves known to those of this side of

which those who belong to the other world can make themselves known to those of this side of life.

I do not know, Mr. Chairman, as any of my people will be particularly interested in hearing that I have come back. If they are, I shall be grateful; if not, it will not concern me, because I feel it is all right, and we will each of us get these truths just as fast as we are able to understand them. I knew a little something of Spiritualism before I went from earth-life. Perhaps my people will say it must have been very little, but I knew more of it than the world in general supposed I did. And I feel that what I did learn of it by coming in contact with individuals who understood it and had experience with it, was of service to me in the spirit-world, and I am glad for even the little gleams of light that come to us while we are here.

Condition of the Chairman: Oh, my! is n't she an old lady? Why! she's old, old, old—older than I ever did see. [Is she?] Yes; I never did see such an old lady before.

You don't know me? [No.] Well, I don't know you; but the tall man that stands here, was you; but the tall man that stands here, the nice old grandma, and so I did.

My name is Sadie Harrison.

What's that a lever did see. [Is she?] Yes; I never did see such an old lady? Why! she's old, old, old—older than I ever did see. [Is she?] Yes; I never did see. [Is she?] Yes; I never did see. Is she an old lady? Why! she's old, old, old—older than I ever did see. [Is she?] Yes; I never did s

Good day, sir. [Good day.]

Report of Public Séance held Sept. 30th, 1892.

Spirit Invocation.Oh! thou Supreme Spirit, thou holy of holles, thou intelligent soul, whose power and presence art manifested everywhere, we acknowledge thee as the Infinite whom we would approach in loving reverence, feeling satisfied that we shall be received with tenderness. Even as the little child in its unto a loving father and mother for strength, instruction guidance and cheer, so do we draw near, oh! thou Divine Parent, to thy fount of wisdom and truth, opening our hearts and minds for the reception of knowledge and spirit ual light. May these stream in upon us with inspiring radiance; may our souls' hunger be appeased and our thirst be quenched by the bread and the waters of truth; and may we all be uplifted into an atmosphere of purity and peace such as may come to us from angelic life borne by those bright and beautiful souls who delight to serve thee at all

We would come into communion with that which is holy and true; we would be inspired with lofty thought and up lifted by a conception of the breadth, the grandeur and the freedom with which all life is imbued if we can only behold it aright; and we would feel the sweet emotion of sympathy with our kind sweeping through our beings that we may understand each other and approach those brothers and sisters who daily tread the pathway of life with ourselves. May we be borne into that spirit of thoughtfulness and affection which will cause us to he situte ere we criticise and condemn, but rather to cultivate that which is pure and sweet, full of loving tenderness and good fellowship, that it may flow out to our kind in some great and lasting blessing.

We ask for these things because we feel that we have need of them, and we ask that thy benediction may rest upon us

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Ques.-[From one in the audience.] A lady interested in Spiritualism avoke one night and found a piece of paper and a pencil in her hand. She tried to write with the pencil, and succeeded the first few times in getting messages. Since then she feels very badly and weak after every trial, and receives only warnings to be careful, so that she can get no satisfaction. Will the Controlling Intelligence kindly explain this, and suggest what next she can do?

Ans.—We should judge by the experience thus narrated that the lady is passing through thus narrated that the lady is passing through a process of medial development, and probably the attendant intelligences do not desire at the present time to use her forces by producing written messages through her hand. They evidently have some object in view, and we should advise the friend to sit either alone or with one or more congenial friends at stated intervals. For the purpose of giving the spirits with one or more congenial friends at stated intervals, for the purpose of giving the spirits an opportunity to operate upon her medial powers. It is not necessary for her at such times to take a pencil in hand, though it would be quite proper to have pencil and paper upon a stand close by, so that if she were acted upon or impressed to take the pencil in hand she could do so; but we think it likely that these intelligences desire to experiment with the organism, to ascertain in what direction her mediumship can best be used, and we think she will be developed as a trance medium, both for writing and speaking.

Q.—[By "Inquirer."] What is the highest phase of mediumship? and how can a mediumis-

tic person attain to it? tic person attain to it?

A.—We look abroad over the domain of mediumship, as related to the manifestation of spirit presence, intelligence and power through mundane agencies, and we hesitate what to pronounce the highest type or phase of mediumship. We do not know of any one phase that may properly be called superior to another, for each, in its legitimate operation and result, is useful and of service to mankind on both sides of life. From the production of the tiny rap which occurred at. Hydesyllle, and which moved the world- of thought and inquiry so that its sound, has reverberated around mundane agencies, and we hesitate what to pronounce the highest type or phase of mediumship. We do not know of any one phase that may properly be called superlor to another, for each, in its legitimate operation and result, is useful and of service to mankind on both sides of life. From the production of the which moved the world of thought and inquiry so that its sound, has reverberated around the globe wherever intelligent minds exist to the highest manifestation of spirit intellect through the inspired brain of a brilliant mind, we can discover signs of utility such as will, cause us to pause and wonder at the magnitude of power and intelligence which have been displayed in this line. Therefore we say to your questioner, We do not pronounce any type or phase of mediumship the highest or the most to be desired; but we give counsel to those friends who would sit for the development of mediumship that it may be employed in utilitarian ways, to come to the seance-room with earnest minds, and the desire always to be brought into the atmosphere of intelligences whole are wise and good, and who have the welfare of humanity at heart; and not to come seeking its development for merely mercenary purposes, merely for that which is true and pure, looking only for that which is true and pure, looking only for the best results for the greatest number, if he would draw to himself a class of spirits who

are wise and intelligent—if he would be kept from the snares, pitalis and temptations to which all psychological sensitives are subject from both sides of lite. If these rules are fol-lowed, then whatever phase of mediumship shall be discovered as most positive in his be-ing may be unfolded for good results, and prove beneficial to himself and to the world.

INDIVIDUAL MESSAGES.

Phoebe Houghton.

Phoebe Houghton.

[To the Chairman:] How do you do, young man? [I am pretty well.] I am pretty well, and I have felt strong and hearty in the spiritual kingdom; but as I come back to try to say a word I feel some of the old aches and infimities creeping over me again.

Now do tell the folks that Aunt Phoebe has got back—old Aunt Phoebe that everybody in town knew because she lived so long. You see, young sir, I lived to be a hundred years old. That's a pretty good age to get to. I got to it and a little more, and then after a while, sir, the good Father called me to his home. It's a good home; it's a great big, beautiful home, where there's light and comfort and peace for the poor traveler along the way; and so many of my kin and kith went on the road before me. I met a goodly company waiting to receive me. They didn't shake their heads and say, "Oh, she's a nobody!" They did't say, "She's too old to know what's going on and take part in the world:" but they said, "She's come home!" They gave me joy and welcome, and I felt myself getting strong and part again and full of life, the wrinkles and welcome, and I felt myself getting strong and pert again and full of life, the wrinkles smoothing out and the frame straightening up, and I knew I had got home.

I come back because I feel so good to all that

I come back because I feel so good to all that are here, and I want them to know that Aunt Phoebe—I was "Aunt" to everyone—has got along to give them a blessing, and to tell them they will find the bright and open way by-and-by. So they must bear their burdens patiently and follow the rays that gleam before them, for they are all good and will shed their bright light by and-by more fully.

light by and-by more fully.

My name, sir, is Phoebe Houghton. Do you want to know where I lived? [Yes.] In North Easton, Mass. I thank you kindly, sir. You are very good to let the old folks come in.

Sadie Harrison.

what you call the South End.

I want to send my mamma my love, and tell her I bring her so many pretty flowers—red and white—from the spirit-world, because I've got a flower-garden: I have a flower garden all my own; I do n't keep it all my own; I let all the people look at it that want to, and have some of the flowers, too. Is n't that right?

[Yes.]
[The medium takes in her hand some of the flowers on the table and inhales their fragrance.] Oh! these are nice. Won't you send these to my mamma? It do not know where she lives. She would like 'em. She don't have such pretty flowers.

I want to send my love to Tommy, and tell him I've seen him heaps of times since I went away from the body. I know my body did die, 'cause they said so. It was all bad and hot, and I was choked and achey through here. [The medium places her hand on her throat.]

My teacher's name is Flora, and she knew my mamma when they were girls. They did n't live in Boston, either, but off somewhere in the country. Flora went to the spirit world, and my mamma knowed she did; but she does n't know she takes care of me, and I have a

n't know she takes care of me, and I have a nice house and garden and everything lovely. I want you to tell her this in my message, won't you? [Certainly.]

John H. Bonn.

John H. Bonn.

[To the Chairman:] Good day, sir. [Good day,] I hope I don't intrude. [Not at all.] It would certainly bevery pleasant to me to reach open avenues in this way through which my friends of earth might hear of my return.

I have a family on this side, not composed of little ones like the youngster that has just been speaking to you, but of those who are mature in years and grown in stature. I feel near to them, and I would like to come into communi-

in years and grown in stature. I feel near to them, and I would like to come into communication with my dear ones, reaching their lives if possible with some light and thought from the spirit-world, for there are strange and wonderful things connected with the spirit, of which I knew little or nothing when here, but which I have been forced to take up and learn on the spirit-side. I say "forced" because while I am pleased to learn what I can, yet there seems to be something within me compelling me to search out these things, to face them, and to learn the truth, whether it be pleasant or unpleasant. This I find to be the common experience. common experience.

I shall perhaps be best known in business circles through my connection with the Hudson River Railroad, for I was perhaps as largely identified with that road as with any material affair of this life, and I have felt a deep interest in its concerns.

I do not come here to talk over material affairs or hygives lines but only to only my

I do not come here to talk over material affairs or business lines, but only to ask my friends to give me an opportunity to come to them near home, that I may discuss a matter which I not only have had in mind since I went from the body, but which concerned me before I passed away. Some little time has elapsed, sir, since I went out of the body, and I feel that it is time for me to say a word, and if possible to get into nearer communication with certain ones of earth that I feel I have need to approach.

certain ones of earth that I feel I have need to approach.

I am with Hildric at times, and I feel that I can use an influence, a grand one, in my connection with him; but of this I could speak more freely in private had I an opportunity.

I give greeting to all my friends, not only my immediate circle of dear ones, but to all my business and social friends, for I wish them, to feel that I am thoroughly alive, and that my memory holds good. I bring my greeting to all in Hoboken, N. J., and also to those in other towns near by.

I am John H. Bonn.

Maria B. L. Brown.

tives of my husband Thomas and of my own father's family, those of the Leach family and some of the Browns. They are all interested in this work of spirit-communion, and are anx-

ious to do something to help it along.

I do not know as there is auything more I can say. If I should take an hour I could not express my feelings of joy and regard for my friends, and so I will thank you for permitting mate come.

me to come. I am Maria B. L. Brown.

David Hall.

To the Chairman:] My name, sir, is David Hall. I have friends in Bridgeport and Norwich, Ct., and a few scattered in other parts of the State. I bring my respects to them all, and nothing would please me more than to be assured that every one whom I have known in friendship in the past would hear of my return and be glad to learn of it.

I was rather energetic when on earth. I was always delving into something, trying to keep my hands and brain busy. I feel that I am the same man now—not contented unless I have something to do. I have kept busy during the years since I went out of the body, and I hope that I have accomplished something, have made something to show for my work. Lately the thought has been pressing on me that perhaps I should use my energies in the direction of earth, attempting to stir up those I have known to look into Spiritualism, and learn something about it before they are called from earth. Not that I was active in this way here, but I have learned something since I went beyond of the importance of gaining knowledge of the spiritual nature, because we have two sides, the physical and the spiritual, and I find that though a man may cultivate his intellect, and study books and weighty subjects and become learned upon matters belonging to this earth, yet he may not pay much attention to his spiritual nature, which may become hungry and shrunken and out of shape because it does not have proper food. I do not think that gry and shrunken and out of shape because it does not have proper food. I do not think that I paid very much attention to these things here. so I have had to hurry up and look into them, and find what was best for me on the spirit-side. Consequently I would like my friends to look after these things for themselves while they are on this side. they are on this side.

Now I think perhaps I could tell some of

my friends—those I come nearest to in thought and sympathy—about their earthly affairs, be-cause I sometimes see what is going on with them. One whom I used to call "Phil" has some matters rather tangled that perhaps he some matters rather tangled that perhaps he would like to have straightened out. I would help him if I could in any practical way, but though I can impress him what seems to be the best course to take to get along a little more rapidly in the world, to make his way into social circles, and to gain material influence, yet I am not sure that it is the best thing for a spirit to do, after all; I am not sure but what it is right for us to have the hard rubs es well as the bright spots. I had some pretty hard rubs here, and sometimes got down into such close quarters that I hardly knew how things close quarters that I hardly knew how things were coming out; yet I got through after a fashion, and I do not know but what I am all that much stronger in vitality and positiveness than I would have been without those experiences, and with the pathway more smooth and easy for my feet. So I would tell my friends that I would rather give them an idea of the life beyond while they are doing their best in the life here, than to take up their work and carry it on for them.

I think, sir, I have talked long enough, and I am grateful to you for your consideration.

Louisa Fitzgerald.

The sweet and brautiful flowers give me strength. I do not need that in my spirithome, for there I never feel tired and out of sorts, as I did here sometimes, because of the hard work and the friction; but when I try to take on something of the earthly atmosphere, a sense and remembrance of the past conditions come over me, and I feel weak, as I did then. So the flowers, in their brightness and fragrance, give me strength and courage to

fragrance, give me strength and courage to speak.

I have friends in Lawrence, Mass., and I would like them to know that I am not, as they think, dead and gone to dust. I suppose some of them do have an idea that there is some kind of a life after death; that in some far-away place they will continue to live, happy or miserable, as the case may be; but they do not have any definite idea of the truth that we live in a world just as real and natural as this world is. And why should it not be so, when we think that this planet is only one of countless worlds in space? What right have we to think that only this orb is inhabited by intelligent people, or that only here can we have memory, consciousness and association have memory, consciousness and association with friends, and that eternity is blotted out for us, or is only of a vague and misty character?

have been studying things since went from the body, and so I feel that I would like to have my friends know of them. I would like to have them realize that we are the same the to have them results that we are the same kind of people out of the body that we are in the body; and that being the case, we need homes, and the surroundings of life that are real and natural; we need to have nature and her works and associations, and all that makes

her works and associations and all that makes up the experience of human beings, and they have been wisely provided for us.

If my friends wish to hear from me I will try to come. I would like to come to Ellie. I think she is a medium, for I know that sometimes she feels strange sensations; but does not know what they are.

I am I will a Flaggared I am Louisa Fitzgerald.

Olie, to her Medium.

I went away from the body so little that they did not call me anything but Olic, and I have been in the beautiful Summer Land for years.

been in the beautiful Summer-Land for years. I have gained my experience and knowledge of life mostly there, but sometimes in coming back to earth I have gathered up ideas and thoughts of this world, and tried to make them a part of my experience.

For some time I have been privileged to come to a dear medium in the West, and to give through her organism some things that I feel are useful for others concerning the spirit-life and its people. She has wished many times that some of her band would come to this faraway circle and manifest to her, send her a word of love and cheer, because she seldom gets anything for herself, but she is used to give so many times to others.

I come here to day to send our love, not mine

give so many times to others.

I come here to day to send our love, not mine alone, but that of the band. Her mother and her friends join me in saying that we shall do all in our power to keep her feet straight in the right way and work, and she need not fear while she desires to be faithful herself to the work that the spirit-friends have for her.

I think that just my few words will do her good. Tell her that Olte comes, as she has promised to do; that I would have come before but I could not find the way.

I bring the token that will be recognized, the

crescent and anchor, which shine from the spirit-world, a beacon of hope and good cheer. I think that before the winter comes my medium will feel more encouraged than she has for some time, because some of the depressions will be removed.

Controlling Spirit.

We thank our good friends for their contribution of flowers to-day, for they have given much enjoyment to the spirit-friends.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 4.—John John; Frederick Poliett; Asa M. Fisher; Laura Enton; James Shaw; Graco Walker; David C. Densnore.
Oct. 7.—I. P. Greenleaf; Maria Hudson; Georgie Latham;
Charles S. Hurd; James Emmot Palmer; Philande Packard;
George W. Stafford.

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

Oct. 28.—Ex.Gov. J. F. Hall of Delaware; Hiram Strong;
Ella Gra ham; Mrs. Henrietta M. Bartlett; Almon Chapman; E. O. Bulley; Charlotte Dearing.

Nos. 1.—Dr. Henry Smith; Elizabeth Wilder; L. B. Russell; John Skidmore; Frederic A. P. Barnard; Ida Hoadley; Zarita.

November Magazines.

MAGAZINE OF ART .- Mr. H. Speilman leads with an appreciative paper upon Jan Van Beers, an artist who is not only an illustrator of a very French school, that of the student and gri-ette, but a painter of serious pictures with a distinctly spiritual side. The paper is given six illustrations, including a portrait of the artist and a photogravure, "Little Bo-Peep," the frontisplece. Part II. is given of "Burmese Art and Artists," with sixteen illustrations. Bernard Hamilton contributes "French Feeling in Parisian Pictures." Five engravings accompany the third part of "The Dixon Bequest at Bethnal Green." Two full page engravings are prominent attractions in this number: "Her Friends," one of the most re-markable pictures of the Champ de Mars Salon of 1891, and "Funeral of a Chief of the Iron Age," from a painting by Cormon. New York: Cassell Pub. Co.

THE CENTURY .- As a frontispiece is given a portrait of Francis Parkman, the historian, and an essay concerning him commenced by James Russell Lowell and left by him unfinished, being the last paper prepared by him for publication. Edward Eggleston also contributes a "Note on the Completion of Mr. Parkman's Work," a series of historical narratives on the French power in North America. Subjects prominent in current discussion are treated upon; they include "Plain Words to Workingmen," "Some Exposition Uses of Sunday," by Bishop Potter, and Does the Bible Contain Scientific Errors?" trations of Russian village scenes and types accompany a paper by Isabel F. Hapgood. Mr. Forbes gives the closing part of his experience with the Paris Commune. Mrs. Burton Harrison commences a novel, entitled "Sweet Bells Out of Tune." Mr. Butter. worth gives a story of old colony days in "An Old Fashioned Thanksgiving." This is the first number of the twenty-fifth volume, and one of much excellence. New York: Century Co.

MAGAZINE OF AMERICAN HISTORY.—The present number will be prized as a souvenir of New York's celebration of the discovery of this continent. The frontispiece is an engraving of the Florence portrait of Columbus, and the pages that follow present, under the caption, "New York's Great Object Lesson," an illustrated description of the notable events of the festival days. Col. Doniphan furnishes a second paper on "The Discovery and Settlement of Louisiana." Other interesting papers are "The Quakers in Pennsylvania," "Guy Johnson on the North American In-dians," "Washington and his Mother"; concerning charges of unfilial conduct. Minor Topics, Notes, Queries, etc. New York: 743 Broadway.

WIDE AWAKE. - "Some British Castles" is the title of the opening article, by Oscar Fay Adams, with twenty-two illustrations. A bright story of a bright girl is contributed by Caroline E. Hersey, in which she tells "How Dorothy Pald Her Way"; Mr. Black interestingly describes "The Babies of the Zoo" at Central Park; the bravery of a Harvard boy at a city fire is shown in a story by Edith Robinson, entitled "Raglan's Substitute," and a capital Thanks. giving story," "Why She was Thankful," is told by Mary S. McCobb. Florence H. Hall gives a humorous story entitled "The Moriarty-Duckling Fair." Two serial stories close with this number, which is the last of Vol. Thirty-Five. Boston: D. Lothrop Co.

THE QUIVER -" Winnifred's Engagement" leads the table of contents; "Betriending Child Cripples" (illustrated) is a good word concerning a worthy work -carried on as far as London is concerned by the Ragged School Union, 37 Norfolk street, Strand; "A Lincolnshire Lass," "One Too Many," and other tales appear; the full-page illustrated "Loop Hole" is fine in execution, and embodies a living truth; and other interesting matter is given. Cassell Pub. Co. New York City.

ST. NICHOLAS.-In this, the opening number of a new volume, Kate Douglas Wiggin begins a new serial story, "Polly Oliver's Problem," and W. O. Stoddard one entitled "The White Cave." In a fluely illustrated article Elizabeth F. Bonsall describes "Winter at the Zoo," which, with "A Young Marsh Hawk," by John Burroughs, will probably interest all students of natural history. A touching story, the 'Siren," is told by Henry Bacon, and one of a mirthful nature, "Jack Dilloway's Scheme," by J. L. Harbour. Many pleasing sketches are given in verse: "A Hallow-e'en Eve," by Helen G. Cone, "A Geometrical Giraffe," by Oliver Herford, "Uncle Jack's Great Run." etc. New York: The Century Co.

NEW MUSIC.-We have received from White Smith NEW MUSIC.—We have received from White-Smith Music Pub. Co., 62 and 64 Stanbope street, Boston, Mass., the following: Instrumental.—"Edith Soothes," "Allegra Dances," "Alleg Questions," Edith Sings," "Allegra Jests," "Allee Questions," Edith Sings," "Allegra Jests," "Allee Questions," is pieces under the general heading "The Children's Hour" (violin and piano), by Lebås; "Dance of the Lilliputians" (planoforte), Theo. Bonheur. Vocal.—"Baby's Shoes and Stockings," song and refrain, and "Poor Little Dolly," words, Marie Heath, music, Geo. Schleiffarth. "Over the Hills at Break of Day" (quartet), Adam Geibel; "Nearer, My God, To Thee," A. Belcher.

Rheumatism and catarrh, caused by impoverished blood, cured by Ayer's Sarsaparilla.

Passed to Spirit-Life,

From the home of her sister, in Fitchburg, Mass., Oct. 24th, Mrs. Jennie S. Worster.

She was an affectionate wife and mother; she has gone to join her daughter, from whom she could not bear to be separated. Her remains were brought to Charlestown (her home) for burial. May the husband and friends find consolation in the assurance that she has only gone a little in advance, and will joyfully greet them when the struggle of

Funeral services conducted by the writer.

Boston, Mass.

A. E. CUNNINGHAM.

(Oblivary Notices not over twenty lines in length are pub-lished or attiliously. When exceeding that number, twenty cents for each additional linesuil to charged. Ten words on an aver-age make a line. No poetry admitted under the above heading.]

the A for the lower scale and the second of the second of

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SPIRITUALIST MEETINGS.

THE BANNER is in receipt of the following information concerning the local meetings held by the friends of Spiritualism in various quarters:

Irlands of Spiritualism in various quarters:

Washington, D. C.—A correspondent writes:

"The First National Association of Spiritualists, of Washington, D. C. commenced its sessions for the season in the new Metzerott Music Hall on 12th street, near F, on Sunday, Nov. 6th—Moses Hull being the first speaker in the course. This hall—which will seat over sixteen hundred, in new and comfortable chairs—is very centrally located, and near to all the street railway lines, and has been leased by the Science trailway lines, and has been leased by the Science trailway lines, and has been leased by the Science trailway lines, and raternally ask the earnest support of Spiritualists in upholding and sustaining the Cause in Washington. Mrs. Adaline M. Glading, W. F. Peck, Mrs. Helen T. Brigham, Mrs. Ada Foye and Miss Jonnie Leys have been engaged—the season to end in May with Mrs. A. H. Colby-Luther. In addition to this array of lecturers, Miss Maggie Gaule of Baltimore, the wonderful test medium, has been engaged to follow the speakers each Sunday night with tests. Members and patrons having children are invited to send them to our Lyceum. Milan O. Edson is President, and Goff A. Hall Secretary in-

South Norridgewock, Mc.—The Secretary informs us that Mr. A. E. Tisdale and Mrs. Lewis have been at this place since the Madison, Me., camp-meeting in September. They started on the morning of Oct. Sist for their home in New London, Conn. It is hoped that the good seed sown by his able, instructive and interesting lectures there will take root and yield an abundant harvest ere he returns there another year. Through his kindly assistance and suggestions, the friends have organized "The First Progressive Spiritualistic Society of Norridgewock."

Dover, Me—L. A. Rogers, Secretary, states that "The First Piscataquis Spiritualists' Association of Dover and Foxeroft was organized Aug. 6th, 1892, under the laws of the State. Should be very glad to receive any books or other help that any Society or Spiritualist may be disposed to donate. All such gifts can be sent to Calvin Chamberlain (our President), Foxeroft, Me., or to L. A. Rogers, Secretary, Dover, Me."

Dover, Me."

Saratoga Springs, N. Y.—Willard J. Miner. President, writes: "The First Society of Spiritualists commenced its winter's work on Oct. 23d with the veteran speaker, Mrs. Abble N. Burnham. on the platform. She also remained with us Oct. 30th, and did a noble work—her lectures being exceedingly instructive, interesting and practical, and the audiences testing severely the capacity of the hall. Would that we had more speakers to portray the beauties of our philosophy as Mrs. Burnham does—and especially in its practical application to every-day life."

Haverhill, Masss.—Mrs. Inez Woodbury, Sec'y.

its practical application to every-day life."

**Maverhill, Manss.-Mrs. Inez Woodbury, Sec'y, writes that a ladies' meeting for the formation of a working union 'n aid of Spiritualism was held in Brittan Hall Tuesday evening, Oct. 18th. An organization was effected under the name of Ladies' Spiritual Union, and the following officers elected: President, Mrs. J. P. Cate; Vice-President, Mrs. Saral E. Smith; Secretary, Mrs. Inez Woodbury; Treasurer, Mrs. Marletta Cross; Directors, Mrs. Mary Hill, Mrs. Mudgrett and Mrs. Carrie Frost; Committee on By-Laws, Mrs. Hattle Sheldon, Mrs. Cate and Mrs. Hill. The regular weekly meeting will be held in the ante-room of Brittan Hall, and all ladies are cordially invited to join.

of Brittan Hall, and all ladles are cordially invited to join.

Roston, Mass. — Jane D. Churchill writes: "A most interesting and impressive service was held at the First Spiritual Temple, corner Exeter and Newbury streets, Sunday, Oct. 30th, the occasion being the farewell address of its pastor, Mrs. H. S. Lake, who was about to leave for Washington. D. C., and Albany, N. Y., for a two months' engagement. The lecture was addressed to the members of the Society over which she has so long ministered, and was in part a review of her labors among them. The speaker was deeply affected as she recalled her efforts of the past five years, and explained all that she had hoped and desired to do.

At the close of the service the uprising of the members of the Society and friends of Mrs. Lake testified to their appreciation of her faithful and able labors among them. She was also again invested by the builder of the Temple with her beautiful silver star, in token that she had performed her duties as pastor of the Fraternity Society faithfully and well. The whole service was most impressive, and will long be remembered by those present. The closing hymn, the words of which were by Mrs. Lake, was feelingly rendered by our sweet singer, Miss Sears.

We shall miss our inspired teacher at the Temple, and the months of her absence will seem long indeed; but we know that others have need of her ministrations, that her advanced teachings should be heard in many places."

Philadelphia. Pa.—"S. H. M." writes: "The cause of Shritualism is apparently appealing in this

Philadelphia. Pa.-"S. H. M." writes: "The Philadelphia. Pa.—"S. H. M." writes: "The cause of Spiritualism is apparently spreading in this goodly city, though in a quiet way. Many even in the church is are more or less interested in the phenomena if not the philosophy of Spiritualism. Another society has been recently formed, with J. Clegg Wright as speaker, which attracts some who are not interested in other societies. Mrs. Helen Stuart Richings has just closed an engagement with the First Association, which has been very acceptable to her many friends, and profitable to the Cause."

Athers. N. V.—A correspondent writes: "Miss

riends, and profitable to the Cause."

Albany, N. Y.—A correspondent writes: "Miss Lizzie S. Ewer (Portsmouth, N. H.) spoke here on Sunday, Oct. 16th. The afternoon subject was, 'Let Your Light Shine;' evening, 'The Destiny of Man.' The Albany Press says of her: 'The manner in which these topics were handled was deeply interesting to the audiences present; many manifested their approbation of the sentiments expressed by the speaker with words of approval at the end of the lectures. This talented young lady is one of the best inspirational speakers in the ranks of Spiritualism, and as a test medium she has few equals. Many of the spirit-communications she has given since commencing the present engagement have been extremely remarkable to say the least.' Miss Ewer addressed the Spiritual Alliance, on this occasion, and did so again on the 23d."

Taunton, Mass.—Prof. W. S. Sweet, Secretary, writes, Oct. 28th: "The Taunton Spiritualist Association has opened meetings for the season of 1892-93. Mrs. Nettle Holt Harding speaks for us Nov. 27th; J. S. Scarlett of Providence, R. I., Dec. 4th.—My services are offered free to all societies desiring a remarkable feature of inspirational music."

services are offered free to all societies desiring a remarkable feature of inspirational music."

Nushville, Tenn.—Mr. Jesse D. Miller. Secretary, writes: "The Nashville Psychical Society dedicated its new hall, No. 602% Church street, on the evening of Oct. 10th, 1892. It was handsomely carpeted and furnished in rare good taste. The altar was covered with fragrant flowers and beautiful plants. An audience of culture and influence crowded the room. The exercises were conducted by Mrs. Nelle A. Ulrich, whose surpassing mediumistic gitts. Impressive manner, loveable personal qualities and unilinching fidelity to the highest principles of Spiritualism have won for her the love and confidence of a wide circle of our most influential people outside of Spiritualism as well as in it, and led to her selection by unanimous consent as the leader of our Society.

The exercises consisted of recitations by Mr. L. A. Cook of New Orleans, who has given a series of lectures and psychometric readings for several weeks, and the local amateur talent of the Society, accompanied by songs and instrumental music: Mr. Cook, Miss Grace Prewitt, Miss Lena Stewart, the Misses Swepston, little Mary Ulrich, Miss Fell, Miss Harriet Thomas and others merited and received hearty applause from the audience.

Mr. Ulrich interested the audience concerning the objects of the society. Mr. Chas. H. Stockell read the closing piece, written for the dedication of the hall; it was an inspiration through a lady member of the society."

Marshallowm, Ma.—T. J. Conan, President, and A. S. Anderson, Secretary, report as follows: "The

Marshalltown, In.—T. J. Conan, President, and A. S. Anderson, Secretary, report as follows: "The following resolutions were unanimously adopted at the regular business meeting of the Progressive Spir itual Society, held Monday, Oct. 31st, 1892:

Whereas, We have had with us for the past two menths in the capacity of speaker, Mr. W. H. Bach of St. Faul, Minn., and have been greatly benefited intellectually by his lectures, and received spiritual unfoldment through his developing powers; and

Whereas, Our attendance has doubled in number during his stay in our midst; therefore,

Resolved, That we heartily endorse Bro. W. H. Bach, and recommend him to societies and individuals everywhere as an honest, intelligent, forcible speaker, a good organizer, and one who will through his logical arguments and explanations and gentlemanly conduct attract the better element in the community to their meetings."

Cremation.

There is nothing surer than that in the not far distant future the cremation of dead bodies will be in universal vogue. It is no wascertained that earth-worms convey microbes of disease from cemeteries, and distribute them at their own sweet will. We have never yet been able to comprehend how about thirty thousand putrefying bodies in an acre or two of ground can be anything less than an unmitigated danger to those living within a few miles of their influence. Earth is a pretty good deodrizer, but there are limits to its capacity.

If any one has studied the slow process of animal putrefaction, they know how revolting it is, and what a danger arises from the noisome gases which escape. Do the advocates of interment imagine that the gases from thousands of closely-packed corpses escape toward the centre of the earth? If so, they will have to learn that they easily permeate the few feet of earth, and have liberty to roam in the sunlight and poison those who happen to cross the path of their wanderings. Every malignant disease which curses mankind to-day is the admonition of law calling on us to improve our habits and live in accordance with reason, and the only hope of our ever being rid of epidemics is by the slow but sure process of education. The time will come when all putrefactive matter will be rendered harmless by the action of heat.—Jury.

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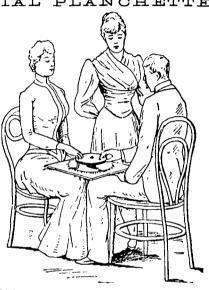
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In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD. Music by H. P. DANKS. For sale by COLBY & RICH. SENT FREE.

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SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

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MRS. H.W. OUSHMAN, 403 Somerville Avenue, Somerville, Mass. Musical and business sittings. Examines from lock of hair or answers six questions for Si. Oct. 1.

MRS. B. F. SMITH, TRANCE MEDIUM, IVI holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 F. M. 17 Oct. 11.

DIACNOSIS FREE. CEND two 2-ct. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Bapids. Mich., Im. Nov. 6.

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268 WEST 43d street, New York City, Private Séances daily. Public Circles Thursday evonings. Endorsed by Florence Marryat, Alfred Russel Wallace and the Spiritual Press; Sept. 17. Welch's Magic Tea WILL cure Sick Headache, Neuralgia and Constitution.

25c, per box. Ask your Druggist for it. Send for free sample. 462 Canal street, New York City. Sept. 24. Mrs. Stoddard-Gray and DeWitt C. Hough

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CELEBRATED Medical and Business Spiritual Medium returned from Europe. Hours 2 till 5 P. M. Also an swers letters. Massage treatments. 276 7th Ave., New York. Oct. 15.

Cancers, Tumors, Rheumatism A ND Mental Diseases positively cured. Diagnosis by letters and lock of hair. Consultation free, DR. MARY SELLEN, Vitapathic Physician, 106 West 40th st., New York.

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as long and give as much satisfaction. Send 2 cent stamp for book "About Gloves."
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Paralysis and ressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 2.

WAS

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OR, Curious Revelations from the Life of a Trance Medium.

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lilustrated with Engravings, and Frontispiece o Lincoln, from Carpenter's Portrait from Life. This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAU LINCOLN."

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SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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Positive Cure for PNEUMONIA and all Local Inflammations. POSIUITE GUITE 107 PREUMUNIA and all LOGAI inflammations.

PREPARED expressly for DR. J. A. SHELHAMER by a reliable Chemist. This Olintment contains
all the essential properties of my La Grippe Specific, and is
warranted to accomplish all it claims with the patient if
faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each
box. By being reduced to this available form, I can sell my
Pneumonia Specific at 25 cents per box, postage free.
Also enough ingredients will be sent by mall to make five
or six bottles, sufficient for one month's treatment, on recelpt of \$2.00 per package, for the following diseases:
Dyspopsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervousand Lung Troubles.
Also Spring Bitters.

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the place and date of their birth (giving sex) and 25 cents,
money or stamps.
I will write Biographical and Predictive Letters (from the
above data). Also advice upon any matter, in answer te
questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, \$98 Tremont street.
Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1884, Boxton, Mass.
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A LI purchasers of O.P. Longley's book of beautiful senge,

"Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
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temperance song and music entitled "Grand Jubilee, on
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Bunner of Bight.

BOSTON, SATURDAY, NOVEMBER 19, 1892.

MEETINGS IN BOSTON.

Banner of Light Hall, D Hosworth Street.— piritual meetings are held every Tuesday and Yriday af-ergoon, Mrs. M. T. Longley occupying the platform; J. A. helbamer, Chairman. Those interesting meetings are free

to the public.

The Boston Spiritual Temple, Berkeley Hall,

A Berkeley Street.—Services 10½ A.M. and 7½ F.M.
Andrew L. Knight, Fresident.

The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 2½ at 3 Boylston Place. Business
meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, Fresident; Mrs. A. A. Zidridge, Treasurer; Ida M. Jacobs, Sec'y.

First Spiritual Temple, corner Newbury and
Exctor Streets.—Spiritual Fratenity Society: Locture
every Sunday at 2½ F. M.; School at 11 A.M. Wednesday
evening Social at 7½. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary, 177 State
street, Boston.

Children's Spiritual Lycony meetings are

Uhildren's Spiritual Lyccum meets every Sunday at 10% A.M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Ladie: Aid Lyccum Association meets every Wednesday. Business meeting at 4 P.M. Supper served at 6. Entertainment in the evening. All are invited. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductors.

Tuttle, Conductor.

Voteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ F. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 Statestreet, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 1½ P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

and tests, at 2P. M. Mrs. C. A. Smith, Conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street.—(Organized 1857. Incorporated
1821.) Business meetings Fridays, at 4 P. M. Tea served at 6

P. M. Public meeting at 74 P. M., with music, tests, addresses, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury,
Secretary, 63 Marcella street, Roxbury.

The Ladles' 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.

Ladies' Aid Parlors, 1031 Washington Street.— Meetings will be held every Sunday at 11 A.M., 2½ and 7½ P.M. J. E. Hall, Conductor. Harmony Hall, 724 Washington Street.—Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. Mrs. Mary A. Moody, President.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

Berkeley Hall.-The meeting Sunday morning last opened with music, the audience all joining in "Nearer, My God, to Thee," led by Miss Davis, and accompanied by Mr. Boyd upon the cornet. Mr. Wil-

"Nearer, My God, to 'Thee," led by Miss Davis, and accompanied by Mr. Boyd upon the cornet. Mr. Willard J. Hull occupied the platform, and in his introductory said that he had no compromises to make with anybody, but desired to speak the truth, at whatever cost. After the reading of a poem, Mr. Hull announced as his subject, "Men and Ideas, or the Relations Between Bigotry and Dyspepsia"—speaking substantially as follows: "Dr. Holland used to say that bile was the great destroyer of the human family described in many ways," and I propose to diagnose disease, and mark the difference between the dyspeptic and the true lover of nature.

In nature's gardens and forests we find nothing not in harmony with the laws which produced it; everything moves in harmony with this universal law; even the birds sing with a marvelous sweetness, and the tapping of the woodpecker upon the hollow tree makes an echo throughout the forest that cannot be heard when the tree is sound; from this I learn the situation of the man of one idea: with him there is something radically wrong at the foundation, and we wonder that so much noise can be made with so little to build upon. From the time of Moses to the present the world has been terribly cursed by these men of one idea; even Paul, who wrote to the Corinthians that "he was determined to know nothing among them save Christ and him crucified," had this one idea, and terrible results have followed this one idea of bigotry and religion. terrible results have followed this one idea of bigotry

"he was determined to know nothing among them save Christ and him crucified," had this one idea, and terrible results have followed this one idea of bigotry and religion.

There is this difference between a specialist and a bigot, however: the former knows all about his specialty, and recognizes good in everything else; while the bigot knows all about one idea and will not see truth in anything else. If Orthodoxy is true, and all the errors of the bible are to be regarded as the truth, then geology is untrue and astronomy is at fault. I declare that Genesis cannot be reconciled with geology, and that the teachings of theology are untrue. Men may be willing to accept the truths of science, but still the clergy are determined to bend everything to the name of "Jesus." You will observe that these venerable clergymen are theological dyspeptics; some thing is wrong with the brain or stomach. The bigot is sensible in one thing—he places his one idea just where it belongs. I am loth to believe that this one idea is necessary to the progress of the human race. The chemist is all the time adding to the knowledge already obtained, the astronomer is making new discoveries, the electrician revealing new light to the world every day and hour. There is no one idea to hinder the progress of scientific truth. You ask the editor what of letters and papers to day? and he will tell you that they are in their infancy. Why, the newspaper is yet to be the grand light of the world, embodying everything of interest to this life and the future. But, after all, the world is growing better, and instead of looking at the rottenness of past theology and the relics of the past, we should look into the future and see the vast promises of coming generations. Great revelations are to come to us, and as I turn to soul-life I behold grand developments. Inherent in man is the love of truth; and he is constantly seeking for new achievements if he is not bound by this one idea of old theology. Now, to remedy all the trouble, let us be natural, and

the "perseverance of the saints" but the perseverance of man.

The lecture was listened to with deep interest and frequently applauded.

The evening service opened with "The Sweet Byand By," led by Mr. Boyd upon the cornet. Mr. Hull read one of Lizzie Doten's poems, "A Respectable Lie"; Mr. J. Coolidge Garland sang very finely a song entitled "A Bird at My Window,"

The subject of the evening's discourse was: "Evolution versus Reincarnation," and Mr. Hull said that he had a text for the evening spoken by some one: "If you believe in heredity you are behind the times." The processes of nature imply completeness, but evolution does not fully imply the same completion. The time was when that which mystified man was found in a being called God, and revealed thr. ugh the priesthood. There are two kinds of Evolution ists, the mechanical and the spiritual. Some things are settled, as the existence of life. Mr. Hull here reviewed the work of the ages before the creation and the process of evolution in its early stages, showing that all the forms of matter were necessary to man and his existence upon this planet; tracing the evolution of matter from the bivalves and molecules into the monster massiodon, including all the changes incident to animal life. There has been no standstill in the grand work of nature, but she is continually evolving new forms of life. In man nature has completed her work, and man has evolved his powers under fixed laws—and the first of these laws is Heredity. Man's body is what he makes it, and were the laws of being understood and obeyed there would be no need of doctors. Law affects changes, and influences something behind it. The facts of Psychometry demonstrate that nature is a demonstration only. A constant action of life. Is going on, and man as an immortal being is such in accordance with the fixed laws of his being; and nature has completed in him her grandest achievement.

None but a spiritual evolutionist can explain the grand development of life—and man continues his evolutions all t

The Helping Hand Society to the Boston Spiritual Temple held its first social Wednesday, Nov. 2d. at 3 Boylston Place, Gould Hall, which was very suc-3 Boylston Place, Gould Hall, which was very successful. Mrs. Lillie being absent, Mrs. Carrie Pratt. Vice President, in the chair. The social was opened with a song by Rev. Mr. Lathrop, followed by a song by Miss Sadie Lamb; readings, by Miss Lucette. Webster and Mr. 8. H. Nelke; songs by Mr. Forsyth and Mr. Geo. Young; remarks by Mr. Willard J. Hull, preceded by Mr. Wm. Boyce.

There will be a social on the first Wednesday of each month. All are invited. Business meeting every Wednesday at 2:30; Supper at 6.

IDA M. JACOBS, Seo'y.

First Spiritual Temple.-Last Sunday an leteresting discourse was given through the mediumship of Mrs. Cella M. Nickerson, (the regular speaker, Mrs. H. S. Lake, being absent to fulfill other engage-ments.) After an invocation, the spirit-guides of the nedium spoke in substance as follows upon "The Physical, Meutal and Spiritual States of Modern Spir-

We are to find if possible what there may be in Modern Spiritualism to feed the great hungry human heart. The cry of millions of beings has been to know of the life beyond the grave. Hence, when the

glad tidings of the continuity of life was given to manklind, the heart in a great measure was satisfied, liut as yet we know but little of what Modern Bylritualism can give. We are to find something more than physical life; we are to know more of the mental and spiritual life; we are to sock to find through the mental unfoliment the higher life. Our lives are characteristic of the planet itself, which is growing, giving forth life-forces, until even the surface life of the planet bespeaks the higher life. We would seek to know how largely it has grown. The supply is equal to the demand, and the world reaches out to day for spiritual Spiritualism. You must be well informed as to what the spirit-world has to give. You need to know just its relation to yourselves as Bylritualists. You want physical manifestations. When you reach the spiritual realm you will still find the conditions, spirit and matter, spiritual and material. This implies that the material life governs the spiritual. You are dependent upon it for happiness, for all you think life is worth. But you can so grow spiritually as to govern the material. You watch the growth of your child, you carefully note the unfolding of its intellect. Spiritualism has shown you in a measure the methods by which these unfoldments are made. Can we not recognize the relation with spirit so as to understand the manifestations? We have begun to think that everybody is a spirit and will live in the spirit world. We are obliged to depend upon physical manifestations to convince the world of these truths. But spiritual things are spiritually discerned. Give the spirit a chance to grow, that it may upilit humanity, that it may stand upon a broader plane.

Modern Spiritualism has grown as man has grown, but its work is not done. The reflective populace have begun to think that men are something more than mere physical and intelligent beings—that they are spiritual beings as well. We know that the helight of the master spirit we shall meet no disaster. It is true, you may liv

The Temple Fraternity School opened with an invocation read by the Conductor, followed by singing

and reading by Miss Grace M. Dyer.

and reading by Miss Grace M. Dyer.

A circle having been formed, the controlling or guiding influences of different members of the school manifested themselves in a way that could not fail to be helpful to the development of mediumship.

Encouraging words and helpful advice were given through Miss Hattle M. Dodge, Mrs. E. W. Haberton, Miss Lizzle M. Nolen, and Mrs. Nickless. An explanation of the cause of some of the manifestations given through mediums, by one of the teachers, and the beneficial results thereof, was calculated to give an intelligent conception of the philosophy of spirit communion.

Next Sunday "Harmonious Conditions Necessary

munion.

Next Sunday "Harmonious Conditions Necessary for the Development of Mediumship" is the subject to be considered in connection with the regular lesson.

M. H. C.

The Children's Progressive Lyceum held a very interesting session on Sunday morning last. The regular order of exercises by the school was instructive and pleasing. The grand marches were finely tive and pleasing. The grand marches were finely executed, the remarks of Con. J. B. Hatch, Jr., well made, and the atmosphere of harmony pervading the hall seemed to be appreciated by all. The literary and musical program offered on this occasion was interestingly rendered, and consisted of the following talent: Recitations by Willie Sheldon, Eddie Hill, Annie Rogers Conant, Winzola Pratt, Bessie Allen, and Alice Atherton; a choice reading by Mrs. M. A. Brown; a plano solo by Mr. Young, also one by Eloise Morgan; pleasing vocal selections by Maude Bourne, Mabel Walte, and little Rebecca Axe; orchestral selections; a violin solo by Prof. Shaller; remarks on the lesson by Mrs. Longley, and a violin solo by Mr. Arntzen.

In response to an appeal by Conductor Hatch to the

Arntzen.

In response to an appeal by Conductor Hatch to the friends for financial aid to the school, a collection of ten dollars was realized.

Lyceum meets every Sunday at 10:45 A. M.. at 514

Tremont street. All are welcome.

Scribe.

The Lyceum Ladics' Aid Association held its weekly

meeting on Wednesday, Nov. 2d. Business meeting at 4 P. M., presided over by Mrs. Longley. Supper was at 4 P. M., presided over by Mrs. Longley. Supper was served to an appreciative number, and in the evening a fine musical and literary entertainment was participated in by the Longley Quartet, Capt. Richard Holmes (whose stirring speech and spiritual motto gave pleasure to all), Mrs. M. A. Brown, Mrs. Butler, Mr. Wood, J. B. Hatch, Jr., Wille Sheldon, Carl Leo Root, Lulu Smith, Winnie Ireland, Maude Bourne, Mabel Waite, Emma Ireland, and others—furnishing a most palatable mental and spiritual feast for the many friends who were present to partake.

These social and spiritual meetings occur every Wednesday evening at 514 Tremont street, and are a

Wednesday evening at 514 Tremont street, and are a valuable adjunct to the Lyceum work. Supper served at six o'clock.

Ladies' Aid Parlors .- Last Sunday morning the developing circle opened with trio, by Mrs Mary F. Lovering, Mrs. C. H. Clarke and Mrs. E. A. Edwards; remarks and tests by Mrs. C. Loomis-Hall (under control of "Marsha"), Mrs. E. A. Collier (Charlestown), Mrs. M. E. Dade and Dr. Will L. Lathrop. Afternoon.—Quartet by Mrs. Lovering, Mrs. C. W. Staples, Mrs. E. A. Edwards and Mr. L. W. Baxter; invocation, Mr. A. D. Haynes; remarks by Chairman; tests and delineations by Mrs. G. M. Hughes, Mr. Capelle, Dr. Arthur Hodges, Miss L. E. Smith and Dr. S. H. Nelke; song by Mrs. E. A. Edwards.

Evening.—Song service by the choir, Mr. J. J. Hanchett of New Mexico organist. Remarks by Mrs. M. A. Pierce (Lynn), Mrs. M. A. Brown, recitation and tests—also Dr. S. H. Nelke; psychometric readings by Mrs. C. Loomis-Hall and Dr. Wm. Franks (Phila delphila); song by Miss Sadie B. Lamb; interesting remarks by Mr. J. J. Hanchett.

A large attendance at each service, and many hearts were made glad as they received spirit-messages from their loved ones.

The Banner of Light is for sale at each service. Lovering, Mrs. C. H. Clarke and Mrs. E. A. Edwards;

Harmony Hall.—The Progressive Spiritual Union -Mrs. Mary A. Moody, President-was attended on Sunday by large and appreciative audiences. The afternoon session was opened by Jesse W. Moody with an invocation; Mr. Trask gave a solo, "Throw Out the Life Line"; Dr. Sanders made remarks, followed by Mrs. Shirley, and Dr. Fuller in psychometric readings and tests. Sealed questions were then answered by Jesse W. Moody; benediction by Mrs. M. A. Chandler.

Chandler.

Evening.—Opened by song service, followed by trombone solo. Dr. Blackden gave opening invocation and remarks; songs by Mr. Trask; readings by Mrs. Dr. Bell; Mrs. Chandler Balley, Dr. Sanders, Mrs. M. A. Morrell gave words of wisdom and encouragement; Jesse W. Moody, the spirit postmaster, answered sealed questions. Both sessions were interspersed with songs by Mr. Trask. Trombone solos by Jesse Moody, Miss Bertha Richards, accompanist, Mrs. Nellie Carleton, planist. The evening service closed with a benediction by Jesse W. Moody.

PANSY.

Rathbone Hall .-- Mrs. Fannie Stratton gave facial readings; Mrs. Jennie K. D. Conant, psychomet ric readings; Mrs. M. A. Ricker, very interesting remarks; Mr. Grimshaw of England, remarks; Mr. C. D. Fuller and Peter McKenzie, tests; singing by Mrs.

D. Fuller and rever blockers, to the carlon.
Carlton.
7:30 r. M., Mrs. Ricker offered remarks; Mrs. Julia Davis and Mrs. J. M. Woods, psychometric readings—this closing the evening services.
Singing and musical selections by Mrs. M. Smith and Prof. Rimbach. A good attendance at both meetings.

A. J. Webster.

The Ludies' Industrial Society met at 3 o'clock, Nov. 3d, at Arlington Hall. Mrs. Whitlock was with us; and we were glad to meet ber once more. was with us; and we were giad to meet her once more.
Business meeting at 3:30, which was well attended;
circle at 4: we invite all to our circles. Supper at 6.
Evening entertainment commenced with singing by
all; a circle was formed, and many tests were given.
No meeting on Thanksgiving day. Friends donating
books for our Library can leave them at the hall any
Thursday afternoon or evening.

MRS. H. W. CUSHMAN, Sec'y.

Engle Hall.—Wednesday, Nov. 2d, remarks by Mr. E. H. Mathews and Mrs. W. H. H. Burt. Tests and remarks by Mrs. Chase, Mrs. Leslie, Mrs. Dr. Chandler Bailey, Mrs. Wilkinson, and the Chairman. Sunday, Nov. 6th, the morning developing circle was conducted by Mr. Slight.

Afternoon,—Remarks and invocation by the Chairman, Dr. Wm. Franks. Remarks, readings and tests

by Mrs. W. H. H. Burt, Mrs. Buck, Mrs. Leslie, Mrs. Consut, Dr. Toothaker, and Mr. Chaspell. Mrs. Blurt loy closed the meeting with a poem.

Evening.— Invocation by Mrs. J. E. Davis. Remarks, readings and tests by Dr. Wm. Franks, Mrs. I. E. Downing, Mrs. J. E. Wood, and the Chairman. Dr. Willis answered mental questions. The Chairman closed the meeting with an invocation.

T. H. E.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street. Services Sundays, 10% A. M. and 7% P.M. Henry J. Newton, Prosident.

Maickephocker Hall, 44 West 14th Street.—
Meetings of the Kthical Spiritualists Society each Sunday.
Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Brondwdy.—
Lectures and clarvoyant tests every Sunday at 3 and 81. Mr. John William Flecther, regular speaker. A.E. Willis
Secretary, 263 West 43d street.

The Psychical Society meets in Spencer Hall, 114

The Psychical Society meets in Spencer Hall, 114
West lith street, every Wednesday evening, 8 o'clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 28 Broadway.

Carnegie Hall .- Sunday, Nov. 6th, the morning and evening audiences had the pleasure of listening to excellent sermons by the Rev. Phoebe Hannaford, the celebrated Universalist preacher. Taking her text excellent sermons by the Rev. Phœbe Hannaford, the celebrated Universalist preacher. Taking her text from the bible, she taught, in the true Christ-spirit of love and liberality, that it should be the effort of every one to agree with his neighbor so far as their views would harmonize, and not quarrel over points of difference. It seemed like a chapter out of the past to most of us to have a good old bible text and sermon, and reminded us of the growth out of the old into the new, experienced by Spiritualists. It is unquestionably a benefit to all to have such exchanges of platforms. The Universalists and the Unitarians have been liberal, kindly and tolerant to Spiritualists in the past, when there was little toleration for our views, and it is a pleasure to hear from our friends, and have a sympathetic exchange of views, however different some points are. All carnest souls strive for truth, and upon the same evidence would come into harmonious opinions, yet to some extent always different, for no two can see alike.

What a grand and useful speaker Mrs. Hannaford would make inspired by a clear knowledge of the facts of open communion with the spirit world, and she will be one of us before her work is done in this life. There were quite a number of famous men and women present to day—several of national reputation.

At the Psychical Experience Meeting in the afternoon there was present a very large audience, and one greatly interested in the remarks made by Mr. McDonald, Mrs. Williams, and Col. Kase of Philadelphia. Mrs. Effle Moss, the materialization medium, formerly of New York, but for two years past of Cleveland, Ohio, spoke of her experience and opinions, and gave a number of remarkable tests with great clearness and accuracy. In each case prompt acknowledgment was accorded. Mrs. Moss remains with us two or three weeks longer, and we hope her séances will be well attended. She is at 907 Sixth

acknowledgment was accorded. Mrs. Moss remains with us two or three weeks longer, and we hope her scances will be well attended. She is at 997 Sixth Avenue. Mrs. Henderson gave also interesting and acceptable readings.

Next Sunday it is expected that Rev. Giles B. Stebbins will speak for us.

Adelphi Mall .- "Progress in the Spirit World" was Mr. Fletcher's subject. He held that everywhere before death Progress was the law; that death was not a destroyer, but a builder; the seeming change

not a destroyer, but a builder; the seeming change from something to decay was one of nature's marvelous processes of carrying forward the plan of life; and that after every such change life took a step upward in its expression, each condition being an absolute essential to the result.

Our position is that the mind and the spirit both go on with their work, whichever side of life they may be. On earth incompleteness is everywhere; at the end of a long life, no matter how well it has been lived, a man will say: "If I only had one more chance; if I could but live this life over again." In fact, it is only after a life has been lived, and experience has enlarged the vision, that one has really learned how to live, for there is always a better thought than the one uttered, a sweeter song than the one sung, a grander picture than the one painted; and this ideal life that ever floats before the mind is only a fereshadowing of the next life that is to follow.

Around the earth these spirits who have recently died are dwelling; their treasures are still left behind them, and here they remain until every vestige of human selfishness is climinated. This is called the sphere of transition, and it extends as far as the atmosphere of transition, and it extends as far as the atmosphere of transition, and it extends as far he the higher spheres, where great and wise spirits dwell, still finding work to do. Every man on earth engaged in any good work has a number of these spirits associated with him. A test sence followed.

In the evening the great lecture upon "Jeanné d'Are" held the close attention of the audience, and

In the evening the great lecture upon "Jeanné d'Arc" held the close attention of the audience, and tests again added still more to the impressive exer-

cises.
Miss McCarthy sang with artistic ability, and Miss Katherine Karmon recited "Aux Italiens."
Next Sunday Mr. Fletcher speaks at 3 and 8 P. M.
A. E. WILLIS.
268 West 43d street, New York City.

Providence.-Columbian Hall was filled last Sun day evening with an intelligent audience to hear Mr. J. Frank Baxter lecture on "Psychic and Spiritistic Phenomena, and Their Import to Humanity." The lecture was a timely one, as frequent applause indicated. The speaker's arguments were cogent and succinctly stated, and his examples and illustrations fully sustained his positions.

At the scance his portrayal of characteristics and

RHODE ISLAND.

At the scance his portrayal of characteristics and manner of expressions frequently identified the spirit or spirits to friends and acquaintances in the audience before any name of spirit or mortal was called. And when the name was spoken by Mr. Baxter, and instant recognition was claimed, the effect upon the audience was powerful. For one hour the audience witnessed spiritualistic demonstrations they will not soon forcet.

soon forget.

In the afternoon he gave a practical lecture on "The Signs of the Times" before a very large audi-

ence.
Mr. Baxter was the recipient in the evening of a beautiful bouquet of fresh cut roses and asters from friends in the house, who sent the same to the desk as better the rules. he took his place.

he took his place.

On Monday evening, 7th inst., he lectured, sang and exhibited his mediumship in Clan Fraser Hall, Pawtucket, R. I. He is to lecture again in Providence one Sunday in April.

Mrs. Juliette Yeaw will occupy the Providence desk next Sunday afternoon and evening.

ROGER.

Pawtucket.-The Spiritualist Association met in Clan Fraser Hall, 6 Park Place, Oct. 30th, at 7 o'clock -Mrs. N. T. Gorton (Providence) speaker. Mrs. Gorton also gave some fine psychometric readings. Nov. 6th we had E. J. Bowtell (Boston), and our audience was much pleased with his address.

Mrs. C. W. Clough, Sec'y.

COLORADO.

Aspen. - The well-known Eastern workers, Mr. and Mrs. G. W. Kates, have been induced to visit this little city in the mountains. As silver abounds here,

little city in the mountains. As silver abounds here, so do we desire the precious gems from which we can obtain spiritual coining. Our people are progressive and intelligent. We have evoluted much since the first miners delved in these mountains. We have a population made up of sturdy people, both mentally and physically. They'are fully prepared for the culture of spirituality.

Sunday, Oct. 30th, Mr. and Mrs. Kates commenced their labors here before a select few in the morning, when Mr. Kates gave an address of logical worth that became a forétaste of good things to follow. At the evening service a large audience assembled, and Mrs. Kates, under spirit control, gave a splendid discourse upon subjects presented. Her tests and readings at each meeting were satisfactory and interesting.

We hope that during their stay much force will be given to our desire for a society with membership sufficient to hold regular meetings, and to employ the various efficient workers who would find this a compensative field.

MISSOURI.

Kansas City .- "Truth" writes: "We have been recently favored with the presence of two noted New England workers in our Cause, viz: Mrs. Jennie Hagan Jackson and Mrs. A. L. Pennell. The former lady appeared before our society, and for four Sundays gave us a rich treat in her, admirable lectures; since her departure Mrs. Pennell has occupied our platform and has given us some most remarkable tests; she certainly is the best test medium that we have ever had here. During the winter we purpose bringing out others of the great lights, and thereby do much good toward convincing the skeptics as well as strengthening the weak and comforting those who are firm in the faith." England workers in our Cause, viz: Mrs. Jennie Ha

MARYLAND.

Hattimore .- W. J Colville's work ended auspiclously. On Sunday, Oct. 30th, this untiring speaker gave three lectures under the auspices of the Religio-Philosophical Society in Wurtzberger's Hall. Good attendance was the rule as on all occasions, but the crowd came in the evening. The morning discourse on "What is the Soul, and Winat Its Destiny?" gave opportunity for a comprehensive summary of ancient philosophic ideas which the speaker declared were originally inspired conceptions. After dwelling briefly upon the faith and practice of the Kgyptians before the time of Moses, the speaker took his hearers into Greece, and explained with great lucidity the views of Socrates as transmitted by Plato. Hebrew and early Ohristian ideas of the soul were graphically presented and shown to be in essential harmony, as on the return from Babylon after the capityity. Jowish thought had become united with Persian theories, and the sublime teachings of the Zend Avesta had been incorporated to a large extent in the Hebrew scriptures by Ezra and his contemporaries. The gospel allusions to the soul are various, but unmistakably point to the immortality of all that is worthy of immortal life, and to the uitimate extinction of all that is not fitted to endure.

The true self of man, whether designated ego, atma. or called by any other scholastic name, is the abiding entity which dominates expression, and is the cause of it. No effect eyer surpasses its cause; whenever effects appear to do so they are resultant from causes we fail to apprehend. Acoras seem at first sight ridde ulously inefficient to produce oaks, but microscopic survey discovers miniature oaks within them. The soul on earth is veiled and shadowed, and it needs clear, prophetic and poetic insight to behold the spiritual cause operating to produce the physical effect we usually designate existence. Life and existences are by no means identifal; life is immortal, existences are by no means identifal; life is immortal, existences are by no means identifal; life is immortal, existences are by no means identifal; life is immortal, existences are by no means identifal; life is immortal, existences are by no means identif Philosophical Society in Wurtzberger's Hall. Good attendance was the rule as on all occasions, but the

and ment, and so has Ibsen; it is reserved for the true prophets of the present, like those of by gone days, and to show the true nature of such regard as can rest only on the imperishable, immovable rock of spiritual into.

Innocence of the world and its ways can never be the ideal condition of mankind; purity is far grauder than innocence, as it is the rich, ripe fruit of experience gained, and causes its possessor to be encircled with an aura which no adversary can penetrale. May we not regard the pictured cherubs of art as typical of the soul in its ante-natal home—"the heaven that lies about us in our infancy "—while the glorious figure of a strong, young, yet mature angel, is intended to set forth the untrammeled and triumphant condition of a soul that has attained to victory in expression. There can be no failures in the Infinite plan; there are no lost souls except in the sense that many individuals are unware of their divine origin, sublime possessions and lofty destiny. In the state of existence immediately following our present, we shall find ourselves continuing to advance along the particular lines we have been travering in thought and will. Selfishness is not in itself a crime, but it is a terrible negation, and they who take no interest in the the welfare of others, find themself a crime, but it is a terrible negation, and they who take no interest in the world in a state of loneliness and Joneliness experienced by the unhappy ones who are not yet emancipated from inordinate self-love are in no way whatever traceable to the unwillingers of higher spirits to associate with them, for there is no stand-offishness in the angelle temper. The fact is that no one can yereate in another the power to see or enjoy anything, saye to the extent that one can arouse and stimulate the perades as "Jack the Ripper" are not true altitude to the present of the ripper of the present of the present

families of wealth and distinction in the community, it is hoped and expected that a large amount will be realized for the building fund.

The Lyceum, which meets every Sunday at 0:30 A. M., is ably conducted by Edwin Wright, a gentleman who devotes all his leisure untiringly to the advancement of the good work in which he is deeply interested.

Mr. Colville made many warm friends and received many eulogistic press notices. Just as he was leaving the way was open for an indefinite period of useful work in Baltimore and Washington. In both those cities there is ample scope for spiritual workers whose teaching is calculated to impress thinking men and women.

"We dectors have the advantage of you clergymen: we practice while you only preach." "Very true; we can only tell people to go to heaven, but you send them there."—Life.

Lydia E. Pinkham's Vegetable Compound

A harmless positive cure for the worst form of Female Complaints, all Ovarian troubles, Inflammation and Ulceration, Falling and Displacements, also

Spinal Weakness and Leucorrhœa. It will dissolve and expel tumors from the uterus in an early stage of development, and checks the tendency to cancerous humors.

It removes faintness, flatulency, weakness

the stomach, cures Bloating, Headache, Nervous Prostration, General Debility, Sleeplessness, Depression, Indigestion, that feeling of Bearing weight, and backache.

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Loanges on receipts 68 x 90.

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LYNN, MASS.

Asthma discovered in Congo, West discovered in Congo, West Africa, is Nature's Bure Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Brondway, New York. Por Large Trial Case, FREE by Mail, address EOLA IMPORTING CO., 122 Vine St., Cincinnati, Ohio. ly

Antiquity Unveiled. Ancient Voices from the Spirit Realm Disclose the Most Startling Revelstions, Proving Christianity to be of Heathen Origin.

to be of Heathen Origins

to be of Heathen Origins

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1890. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Pinto cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born into cartch life. A. D. 220, passed from Potamon, a Greek philosopher of the Alexandrian school, who, born in the year, 315.

The comminications continued to be redelived until 1895.

The comminications continu

Vile cod-liver oil has lost its vileness in Scott's Emulsion and gained a good deal in efficiency.

It is broken up into tiny drops which are covered with glycerine, just as quinine in pills is coated with sugar or gelatine. You do not get the taste at all.

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za, Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

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SPIRITUALIST MEETINGS.

Worcester, Mass.—Association of Spiritualists, Arca-num Hall, 5 6 Main street. Lectures at 2 and 7 P. M. Chil-ren's Progressive Lyceum at 12. Goo. A. Fuller, M. D., Pres-dent; Woodbury O. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Ohleago, 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. Ogra L. V. Hichmond.—The First South Side Spiritual Society meets at Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 10% A. M., in Royal League Hall. Everybody welcome. Charles Coiller, Conductor; John W. Topping, Or. Sec'y, 345 Superior street.

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. William F. Pfeiffer, President, 2 Gelstin street; L. O. Beesing, Secretary, 846 Prospect Avenue.

Battimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exoter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M.

Pitzsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thursdey, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Becretary.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Eiks' Hall, Ionia street. Meetings Sundays, 1014 A. M. and 76 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Enle F. Josselyn, President.

Josselyn, President.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 1½ p. M. at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pros.; W. E. E. Kates, Sec'y.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ p. M. at 512 South 8th street. D. N. Lepper, President; Miss H. A. Thayor, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ p. M. Chlidnen's Progressive Uycoum meets every Sunday at 11¼ a. M. Chlint in the same hall. Mr. F. M. Marcy, Conductor.

Now Orleans, Lun.—Association of Spiritualists meets

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Now Orleans, La.—Association of Spiritualists meets every Sunday, 74 P. M., at its hall, No. 59 Camp street. Goo. P. Benson, President. P. Benson, President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Washington Hall, 35 Edd: street. Also a Mediums and Conference Meeting every Sunday at 2 F. M. Good mediums always present. S. B. Whitchead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% F. M. at Native Sons' Hall, 318 Washington street.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Hedford Avenue, corner of Fulton Street.—Sundays II at M. and 7% P. M. W. J. Rand, Secretary.

Band, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 46 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Fraternity Hooms, corner Hedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies" Aid." Meetings Sunday evenings, 'Y'y o'clock. Good sprakers and nediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

The First Association of Spiritualists, 810 Spring Garden street. President, Benj. P. Benner: Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10½ A.M. and 1½ P.M. Lyceum at 2½ P.M. Keystone Spiritual Conference every Sunday at 2% P.M., Southeast corner loth and Spring Gardenistreets. William Howbottom, Chairman.

MEETINGS IN PHILADELPHIA.