

BANNER OF LIGHT.

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NO. 11.

For the Banner of Light.

WHITTIER-TENNYSON.

I stood beneath the stars one glorious autumn eve,
And wondered at a doubting mortal will:
Where have they gone—these two we loved so dear?
Do they yet linger round our bright world still?

What greeting met them in the sunny land of souls?
Did angel hands cull deathless spirit flowers
To crown our honored bard? Methinks at dawn
Could well have spared these brightest stars of ours.

A few short years to grace this oft-times weary sphere,
To shed the fragrance of their lives round many a
home,
To touch the harpstrings that have been for years
unheard,
To open the gateway that a brighter day might come.

Well, we must wait; but on the other shore
Birds bear the tidings far away on pinions bright,
That two, who fed the manna's dew to famished souls,
Have left a world of shadows for a world of light.

And when the storm has passed, high in the beauti-
ous sky
We see the bow of promise tinged with many a hue,
We know the twin we loved, though clothed in dif-
ferent garb,
Are our own poets still, though hidden from our view.

FRED L. HILDRETH.

Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XXIII—FROM THE THIRD CENTURY TO
THE DAWN OF MODERN SPIRITUALISM.
(Continued.)

The Founder of Methodism.

Find the eighteenth century exceedingly rich in the phenomenal proofs of our position. In our last chapter we gave a condensed account of the marvelous mediumpship of Emanuel Swedenborg, out of which grew that small, but exceedingly bigoted sect styling themselves "The New Church," or "Swedenborgians."

It will be remembered that toward the close of the mortal life of this remarkable man, he wrote to one of his most distinguished contemporaries, the Rev. John Wesley, saying that he had been informed in the world of spirits that he—Wesley—strongly desired an interview with him.

Mr. Wesley read this note with astonishment, declaring that he had strongly felt this desire, but had never expressed it to any living person. From the testimony of this equally distinguished man, who also became the founder of a sect that has grown to be the largest of all the so-called Evangelical Christian sects, we gather most valuable and most deeply-interesting facts that add bright links to the chain of evidence that winds so unbrokenly down the centuries.

Those proofs are of enhanced interest to Spiritualists from the fact that they are ignored and repudiated by this great body of Christian believers, who thus cast discredit upon the testimony of the truly great and good man who was the founder of their sect.

To such an extreme do they carry this prejudice that they have dropped from all recent biographies the exceedingly interesting account of the remarkable spiritual phenomena that occurred in the Wesley parsonage, as related by Dr. Adam Clark of London in his "Life of the Wesleys." Dr. Clark was an eminent man, distinguished both in general literature and in divinity, and he gives us, from the diary of the Rev. Samuel Wesley, the father of John and Charles, the interesting account which from its great importance to us, as most valuable testimony, we shall be pardoned for giving quite in detail.

The Rev. Samuel Wesley was a clergyman of the Established Church. He was rector at Epworth, occupying the parsonage there.

In the year 1716 there occurred in this parsonage the phenomena to which we refer, and we will relate them in Mr. Wesley's own words. He says:

"From the first of December my children and servants heard strange noises, groans and knockings, in every story and most of the rooms of my house, but I heard nothing of it for some time. My daughters, Susannah and Anna, heard knockings under their feet and at the doors; in the chambers, the kitchen, and at the door. Something like the steps of a man was heard at all hours of the night, knocking at the foot and head of the bed, and a sound like dancing in our chamber; but until the 21st I heard nothing. That night I was awakened a little before one by nine distinct knocks, which seemed to be in the next room. I thought it might be something without the house, and having got a stout staff I hoped he would rid me of it. The next night I heard six knocks. Sunday, in the nursery, knockings on the bedstead, then under the bed, then at the head. Emily knocked, and it answered. The next night the noises were so violent that it was in vain to try to sleep. Farose, also my wife, and we went into every chamber and down stairs; and as we went into our room we heard it behind us, though all the family were abed.

Wednesday my daughter Emily heard the signals, like the strong winding-up of a jack. She called us; it began with knocking in the kitchen, underneath; then it seemed to be at the bed's foot, and at the last at the head of it. I went down stairs and knocked with my stick against the joists of the kitchen; it answered me as often and as loud as I knocked. I went up stairs and found it knocking hard under the bed and then at its head. I sent the rest to bed, and asked why it did not come to me in my study instead of disturbing innocent children.

I went out doors, sometimes alone and sometimes in company, but could see or hear nothing. One night, when the noise was great on the deal partition and the doors in the yard, the latch was often lifted up; my daughter went inside and held it fast, but still it was lifted up. When we were at prayers, and came to the prayer for King George and the prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite.

I have been thrice pushed by an invisible power; once against the corner of my desk, and twice against the door. I followed the noise into every room in the house by day and by night. Friday, the 28th, I sent for Mr. Hoole, who came. The noise began at ten. We heard all the knocking from one chamber to another. I observe when I omit the prayer for the King there is no knocking. I used it one morning for trial. At the name of King George it began to knock.

We take the following extract from an interesting letter written by Mrs. Wesley to one of her sons:

"I am not one of those who will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it.

"We all heard the sound but your father; but when it began to be so troublesome I resolved to tell him of it. At first he would not believe, but that night it knocked nine times just by his bedside. Your father would have Mr. Hoole come, and all heard like a carpenter planing boards, but most commonly it knocked thrice and then stopped, and then thrice again. We persuaded your father to speak to it, but no voice was heard, only a knock thrice."

The daughter Susannah writes to her brother Samuel, who was quite an eminent physician:

"All the family have heard it together, especially at family prayers. My sister Nancy and I heard three bouncing thumps under our feet."

Her sister Emily writes thus to her brother: "I thank you for your last, and shall give you what satisfaction is in my power concerning what has happened in our family. I am so far from being superstitious that I was too much inclined to infidelity, so that I heartily rejoice that I have an opportunity of convincing myself past doubt and scruple of the existence of some beings beside those we see. A whole month was enough to convince anybody of the reality of the thing, and try all ways to discover the trick, had it been possible for any such to be used. My sisters in the paper chamber had heard the noises and told me of them, but I did not much believe till one night about a week after the first were heard."

She then goes on to give a history of the events recorded in her father's journal as quoted above, and says: "Whatever it was, I perceived it could be made angry." Emily called it Jeffrey. She says it never followed her as much as it did her sister Hetty. Undoubtedly Hetty was the strongest medium.

Thirty-four years after the above letter was written, this same Emily, writing to a friend, says:

"That something I call Jeffrey calls on me in every new affliction."

Thus through her life Emily recognized this presence. The whole family give accounts of its visits. They speak of its moving the dishes on the table when the reverend father was at his meals. They speak of raps under their feet; of responses to their raps; of responses to their words. Mrs. Wesley says that at first the noises were in the night, then at all hours of the day. She believed these sounds were connected with her brother's death.

This testimony, we repeat, is exceedingly valuable to us, coming, as it does, from so distinguished a quarter. This family, so earnest, so full of truthful sincerity, so devout, had constant proofs of spirit presence and spirit power, and they believed it to be proof of immortality. They were, unquestionably, all of them mediums, and were influenced to carry on a grand work of reform in the Established Church.

But it may be questioned just here how this affected Mr. John Wesley, the founder of Methodism. In what way was he committed to a belief in these strange phenomena? We find that he was intensely interested in them; though being away in college he was not an eye-witness of them. His sisters kept him fully informed of them by correspondence, and he wrote out a long account of the transactions, and had the bravery, the candor, the fearless liberality to avow his belief in their Spiritual origin, and publish his account of them in the *American Magazine*, notwithstanding these things were just as unpopular in those days, and treated just as contemptuously by the ignorant and the otherwise, as they are to-day. No more striking proofs of spirit power can be found than are set forth in this narrative of John Wesley's. We commend it to the large body of Christian believers who profess so much honor and reverence for his name, yet repudiate with scorn and contempt the facts in which he believed—which belief constituted him a Spiritualist.

In this published account he says: "The year before King William died, my father observed that my mother did not say amen to the prayer for the king, for she said she could not, as she did not believe that the Prince of Orange was king. My father was angry, vowed he would not live with her, took his horse and rode away, nor did she hear from him for a twelvemonth, when he came back, but I fear his vow was not forgotten before God."

This was his theory as to the loud raps at

family devotions when they came to the prayer for the king. He believed that these manifestations came from God. They were not too puerile or too insignificant to reveal to this wise and great man a divine law, and to be even a revelation of the will of the Deity.

In a rare and curious book, published in England in the early part of this century, we find an extract from John Wesley's journal, dated May 25th, 1768. It is so straightforward, so logical and strong, we cannot forbear quoting it in full:

"May 25th, 1768, and the two following days, being at Sunderland, I took down from the lips of one who feared God from her infancy one of the strangest accounts I ever read; and yet I can find no pretext to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion. It is true there are several of them which I do not comprehend. But this is with me a very slender objection; for what is it I do comprehend even of the things which I see daily? Truly not: 'The smallest grain of sand or spire of grass.' I know not how the one grows or how the particles of the other cohere together. What pretense have I, then, to deny well-attested facts because I cannot comprehend them? It is true, likewise, that the English, in general, and, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent complacent which so many that believe the bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation in direct opposition to the bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know, whether Christians know it or not, that the giving up witchcraft is, in effect, giving up the bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrenched out of our hands. Indeed, there are numerous arguments beside which abundantly confute their vain imaginations. But we need not be hoodwinked of one; neither reason nor religion requires this.

One of the capital objections to all these accounts which I have known urged over and over is this: Did you ever see an apparition yourself? No. Nor did I ever see a murder, yet I believe there is such a thing; yea, and that in one place or another murder is committed every day. Therefore I cannot as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and of the other."

Following this is an account of the repeated appearance to a pious lady of the spirits of friends she had known in life.

Thus we have given a very condensed account of these phenomena, which cover many pages of Dr. Clark's Memoir, comprising a voluminous correspondence that passed between the different members of this large family, many of whom were most undoubtedly mediums, some of them of great power.

The papers concerning these transactions in some way fell into the hands of Dr. Joseph Priestly, who caused them to be published in pamphlet form. Dr. Priestly was eminent as a scientist and a philosopher. He was a Materialist, and he attempted to explain these phenomena, as do all Materialists, by alleging trickery on the part, not of any member of this eminent family, who were on terms of intimacy with many of the most distinguished persons of their day, and were universally respected and beloved, but on the part of the servants.

He attempts to get rid of the whole matter in this wise:

"What appears most probable, at this distance of time, in the present case, is that it was a trick of the servants, assisted by some of their neighbors; and that nothing was meant by it besides puzzling the family and amusing themselves; and that such a secret should be kept, so that the matter was never discovered, is not at all to be wondered at."

The absurdity of this materialistic theory is clearly demonstrated by the following letter from the gifted Emily to her then distinguished brother John, written thirty or more years after the occurrences at the parsonage.

"Dear Brother—I want most sadly to see you, and talk some hours with you, as in times past. Some things are too hard for me; these I want you to solve. One doctrine of yours, and of many more, namely: no happiness can be found in any or all things in this world; that, as I have sixteen years of my own experience which lie flatly against it, I want to talk with you about it."

Another thing is that wonderful thing called by us Jeffrey. You won't laugh at me for being superstitious if I tell you how certainly that something calls on me against any extraordinary new affliction; but so little is known of the invisible world that I at least am not able to judge whether it be a friendly or an evil spirit. I shall be glad to know from you where you live—where you may be found. If at the Foundry, assuredly, on foot or by coach, I shall visit my dear brother, and enjoy the very great blessing of some hours' converse."

I am your really obliged friend and affectionate sister,
EMILIA HARPER."

(Continued on third page.)

Literary Department.

LED.

Written Expressly for the Banner of Light.

BY MRS. EMMA MINER,

Author of "Bars and Thresholds."

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CHAPTER XX—CONTINUED.

Mr. Chase gave Harvey a grateful look; then sat leaning his head upon his hand, looking thoughtfully into Harvey's face.

"Do you like London?" asked Harvey, by way of changing the conversation.

"Fairly well; not as I liked New York. You cannot understand how homesick I have been sometimes. I believe I could hug every lamp-post in New York City."

"Mr. Chase, if I had only known—"

"It's all right, Mr. Mayne," interrupted Mr. Chase. "You did the very best thing under the circumstances. It has proved to be the best."

"But why did n't you write to me?" asked Harvey.

"Because I did n't think you would believe me if I did tell you how I felt."

"Well, I don't know as I should have trusted you," Harvey said, smiling a little, "but now, after seeing you, I have confidence in what you say."

"I wish you would tell me something about the folks at home," said Mr. Chase, after a pause.

"Well, Mrs. Mayne is well and happy. Jack is with us, and is a partner in my business. I left him in charge of it."

"How glad I am! Poor Jack! I came near being the ruin of him. He was lucky to fall into the hands of the good people at the farmhouse."

"Yes, they were great helps to him. Jack and Ned are firm friends now. Jim Crane stayed at my mother's a while, and then went West to his mother."

"I did n't know he had a mother!" exclaimed Mr. Chase.

Harvey explained how his mother was found. "If that isn't the strangest thing I ever heard of!"

"It's a true enough," said Harvey. "Jim is in a grain business now, is doing well, and I rather think from something he said in his last letter that the pretty step daughter will be his wife before a great while. Yes, Jim is all right."

"And how are the family at the farmhouse?"

The words were very quietly spoken, and Harvey could little conceive the emotion which stirred the questioner.

"My mother is well. Father Haskins is quite feeble, but is a happy, contented old man. As for Millie, she is the light of the house, good as good can be. She has become a very good medium, and has been a great benefit to Mrs. Mayne, for she helped her overcome those unreliable influences. We really helped to educate and develop them to conceptions and desires for better lives."

Mr. Chase laid that remark away for future reference, and ventured to say:

"I thought perhaps Mildred would be married by this time."

"No; I don't think she has any thought of it."

It was growing late—the time had passed very quickly to both—when they said good-night.

They met at breakfast next morning. Mr. Chase looked bright and happy. Such a thought entered Harvey's mind as he passed him. Mr. Chase divined it, and stopped to say:

"Yes, I feel as if I had been born again, and as if I had something to live for now."

Harvey answered him with a smile which went to his heart.

CHAPTER XXI.

Leaf from the New Gospel.

When the business of the day was over the evening found Harvey seated in Mr. Chase's room. Mr. Chase had been looking very thoughtfully into the fire.

"Mr. Mayne, do you remember saying to me last night that 'Mildred helped educate some spirits into higher conceptions of life,' or words to that effect?"

"Yes."

"I suppose I ought to understand it, but I confess I do n't."

"It is not so easily understood. I have given many an hour's thought to that subject, and expect to continue to learn all my lifetime," replied Harvey, seriously.

"So far as I can learn from what these intelligences themselves tell me, what they have told me through different mediums, there are various methods of educating and elevating people in the spirit-world, some of them similar to those employed here."

"When in this life we see a fellow-being whose standard of principle seems to be lower than our own, or one whose judgment seems faulty and weak, and wholly against his own interest and the interests of those with whom he has to deal, we may, if we do n't weary of the work too soon, be able to give him a helping hand, and lead him upward, until he may

stand where he can look out upon the world, and obtain such glimpses of a higher life as may quicken his soul and create a desire to stand and live upon a higher plane.

"And if we will but remember that we do not change in spirit immediately upon passing through the change called death, we can understand how many enter the spirit world full of faults and weaknesses, the same weaknesses and desires which made their own lives unfortunate and unhappy, as well as embittering the lives of those associated with them."

"It is this class the higher spirits are so glad to help, and glad of our help in the work, too. Just as you see some bad man try to lead some innocent and unsuspecting young man or woman into a downward path, perhaps the path he is treading, in like manner many spirits possessing low tastes and desires take delight in trying to influence people who are in the body to follow their lead."

"They seize upon some one who is sensitive, and concentrating their forces upon some particular inherent characteristic in that individual, compel him, unless he be very watchful, to yield to them by degrees, until he can scarcely resist the control; especially if, as is often the case, he is not informed as to the source of this influence."

"Avarice, jealousy, intemperance in many forms, all these may be developed and controlled by these unseen agencies."

Mr. Chase seemed too much amazed to utter a word.

Harvey continued: "Will you forgive me if I make an illustration and application, that I may make my meaning apparent?"

"Certainly," replied Mr. Chase, courteously.

"Then take yourself, for instance. I remember you told me since I came here that at one time you were determined to get money, no matter how you got it, or words to that effect."

"Yes," assented Mr. Chase.

"I also remember that you said you did n't know what possessed you to do as you did."

"Yes," Mr. Chase was wondering what Harvey would say next.

"Now I'll tell you just what I think about it. You were really 'possessed,' as you called it. You wanted to accumulate wealth for the money's sake, and the success money brings; and this desire was strengthened by the influence of avaricious and mercenary spirits that so shadowed your better self, it led you to do exactly what you did do."

"Is it possible?" asked Mr. Chase. He added, after a pause, "Perhaps; but I do n't want to be so unjust as to shirk my shortcomings on spirits, unless it is really so. But if that is correct, why do n't those same spirits control me to do those same things now? I have n't got through wanting money."

"I think it is because you were brought in direct contact with good influences which were strong enough to overbalance their power."

"I don't see how that can be. Was n't I actually foiled in my plans and driven here?"

"Yes; but can you positively assert who and what foiled and drove you here—compelled you to see and understand your true position?"

Mr. Chase said, slowly, "Do you really mean that spirits, or unseen intelligences, or powers, or whatever you may call them, really understood what was going on at the time, and used an influence accordingly?"

"Certainly I do. Even Father Haskins had a warning about his money in the bank—was told to take it away. He doubted the warning, and nothing that mother could say would induce him to move it. He lost it."

"How did he get the warning?" asked Mr. Chase.

"By a message written by Millie," replied Harvey; and then he told him the particulars.

"Well! of all things. I am not prepared to doubt anything after this!"

"Now all this past has been a dreadful chapter, but you can see that good is coming from the whole of it. We cannot always say how much we may have to suffer in order to gain necessary experience, or how much we may be permitted to suffer for the good of some other person. As for us, you have found the way into the right path. Eunice has found her brother, and he is doing good work. Jim has got his mother, and will get a good wife into the bargain. Eunice and I have restored confidence, and all is well. Millie is becoming more conscious of the wonderful mediumistic power she possesses, and is using it absolutely for truth and good. And who can say what the future may yet have in store for us? Something will be the outcome of all these circumstances. Yet, with it all, my friend," and Harvey laid his hand on Mr. Chase's shoulder as he rose to say good-night, "we have each to remember that we must study ourselves, hold ourselves well in hand; and, while being grateful for all assistance from the angel-world, try to work out our own salvation."

As the door closed behind Harvey Mr. Chase

felt that never had preacher or sermon so affected him before.

CHAPTER XXII. Home Again.

Harvey and Mr. Chase were together as much as possible during the remainder of Harvey's stay in London. Mr. Chase went to the steamer to see Harvey off. At the last moment Harvey said to Mr. Chase:

"You have told me that you long for a sight of New York. Now if I can arrange it with the folks at home, so there shall be nothing unpleasant for you, will you go back?"

"Will I? Will I? Why don't you ask me to go to heaven, and done with it?" exclaimed Chase, his breath coming in quick gasps. "Oh! if I could only go back to New York!"

"I will do my best, you may be sure," said Harvey; and when the *Echo* sailed she carried on board one noble soul who meant to extend a helping hand to the lonely exile who stood watching her as she steamed out of port.

Mr. Chase knew Harvey would do as he agreed, and his heart gave a great bound as the hope came to him that he might yet see his own beloved city again.

Toward the end of the return trip, Harvey became very ill. He had severe pain in his head. Some of the time he was delirious, and he was very ill when he reached New York. Fortunately, Jack was there to meet him, and assisted the half-unconscious man home.

Harvey was in his room four weeks, fighting with fever, and at last came out of the struggle white and weak. Several days passed before Dr. Macy would allow him to talk.

"Who do you suppose I saw in London? From our own city, I mean," he said to Jack. "Oh—I don't know—can't guess!" Jack tried to say. "Perhaps you saw the missing Haskinsville bank cashier. He was a New York man."

"No; but pretty much the next thing to it. Burton Chase."

"That's all? Well, I declare! What did he have to say for himself?"

Harvey related all that had occurred, and his promise to use his influence with the friends at home.

"What do you say, Eunice? Do you object to Chase's return?"

"No, I'm not afraid of Mr. Chase now," she said.

"Nor I," said Jack. "I will not trouble him so long as he lets me alone."

"Then I have only to write to Jim Crane. What must Chase have thought, not to hear from me in all this time?"

"Probably that we want him to stay in London," said Jack.

"It will be a great disappointment to him," said Harvey. "I can't rest until I am able to write him."

Jack offered to write to Jim Crane. Jim did not wait to write, but telegraphed, "Go ahead!"

Harvey wrote the letter to Mr. Chase. As soon as possible the reply came—brief, but evidently written with a true purpose.

[To be concluded.]

SABBATHS vs. THE PEOPLE.

Shaker Address to the American Public, Male and Female.

The "Albany Ministers" are on the wrong track. They should bless, not curse, the Woman's Meeting in New York that recently petitioned the Managers of the World's Fair to keep it open on the seven Sabbath days of the week.

The Shaker Order, comprising seventeen societies, unite with these wise women in their petition. Sunday is the poor men's and the poor women's day of rest; on that day many of them must see the Fair, or not at all. Instead of excluding them, let them in free, and provide for them all the food they can eat. Let it be to the poor a Scriptural Jewish Sabbath, "a day of gladness and rejoicing." Then it will be a "World's Fair," and worthy of the name—not a sectarian Church-and-State enterprise.

The American government is a Democracy, not a Theocracy. Its powers are derived directly from the people, not from God through a priesthood acting in his name. The people have had enough of that. The aim and object of the founders of the Republic were to subvert and supplant all the Church and State governments existing in the Old World—monarchies, aristocracies and theocracies—by a government of the people, by the people and for the people, by a purely democratic-republican government.

Inasmuch as the people include professors of all the theologies upon earth, and all grades of skeptics who abjure those theologies, it is self-evident that only a secular government can truly represent such a people. It will also be clearly seen that under such a government civil office should be filled, as far as possible, with anti-theologians; no minister of any of the thousand religions on earth, or their denominations, should be entrusted with civil power, or fill any important civil office. If so entrusted, in due time, being warriors, all such ministers will, "In the name of God," uttered or unexpressed, deprive the people of their inalienable rights, as demonstrated by history. Washington foresaw this when he said "This is not a Christian nation."

If the people would elect Ingersoll as President, and instruct the Supreme Court, the Senate and the House of Representatives to keep the World's Fair open, as above suggested, would it not be a glorious to the rich and a blessing to the poor—a glorious exhibition of common sense and philosophy?

The Church and State theologies are founded on fables; such as that God is a Trinity of males; that he has a right to do wrong—has a right to create a hell, in which he is Chief Inquisitor, and in which to torment infants forever and ever. Church and State governments are inquisitions—sectarian machines, deriving their power in these United States from iniquitous religious legislation, in violation of the constitutional enactment that there shall be no religious legislation.

As the slaveholders reasoned, and carried the United States Government with them, including the Supreme Court, declaring that "black men had no rights that white men were bound to respect, and that slavery was scriptural and constitutional," so do the ministers reason. They also have carried with them the Senate, the House, the President and the Supreme Court.

Will this agreement with death stand? Or will this covenant with hell be disannulled by the people? Will it be as it was with the slaveholders? Were the people made for a theological government, or is the government the creature of the people? Will the people rule, or will they be ruled by the ministers?

A male clergy has created an imaginary male God in which woman has no part; a male government, disfranchising half the population. These combine to compel the people to observe a "Sabbath" that has neither common-sense, scripture nor use to justify it.

Are we not hastening toward another civil war more bloody than the last? Great issues are involved: Woman's rights, the inalienable rights of men and women to the land, millionaire land-monopolists versus landless paupers, Church and State versus Democracy and Republicanism, Government versus the people: Which will rule and govern? If it be war, let it be the last war between Gog, the priests, and Magog, the people.

The people have the vote. With leaders to know and do their will, they can secure to themselves all the good and truth contained in the Jewish Sabbaths in the Promised Land, and all that was enjoyed for forty years in the Wilderness. They can have a Sab-

bath in which their exactors, the tax-collectors, will be righteousness, and their rulers Pence.

Abolish class schools. Let all children be the Children of the Republic, as in ancient Rome and Sparta. Educate them all alike in the sciences and every branch of useful knowledge—but with no theologies.

THE SABBATHS OF THE JEWS.

What is a Sabbath? Only one Sabbath has been and one is yet to be. There was a Sabbath in the Wilderness of forty years. And a Sabbath remains for the people of God. That Sabbath will be the millennium.

The tutelary deity of the Jews taught hygiene. He cured Israel of all the diseases of the Egyptians, out doctors or medicine. He also taught agriculture, and instructed the Israelites how to cultivate the land, so that it produced food which did not generate disease, no one saying to another, "I am sick."

As parents deal with children, so did their God deal with the children of Israel. He brought them up out of Egypt by might and power; gave them just such food as he thought best, and prescribed how they should gather and eat it. All had to work or not eat. They had one kind of food only, and that was vegetable. In their sexual relations there were no "unfruitful works of darkness." He gave them the ten Commandments graven on stone. Death was the penalty for violating the Law and the Commandments.

In Canaan God began to educate the people by putting the law into their hearts and writing the Commandments in their understanding, so that what they did in the Wilderness by compulsion, they should do in Canaan voluntarily as a free and willing people.

FOUR ORDERS OF SABBATHS.

Four orders of Sabbaths were established—successive steps toward a final and full Sabbath. The first was a Sabbath of days: "I remember the seventh day to keep it holy. In that thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle." Every well-to-do family was to see that their poorer neighbors had food and fuel to keep the Sabbath.

Then came the monthly Sabbath: "When ye reap the harvest of thy field thou shalt not make clean ridance of the corners of thy field, nor of thy gleanings. Leave them unto the poor and the stranger."

Next was the seventh year Sabbath: "When thou comest into the land which I give thee, six years shalt thou sow thy field, and six years shalt thou prune thy vineyards and gather the fruit thereof. The seventh year is the sabbath unto the land. Thou shalt not plow thy field, nor sow nor reap it. Thou shalt not gather the harvest. That which growth of itself shall be meat for thee, for thy man-servant, for thy maid-servant, and for the stranger that is within thy gates. And for the beasts that are in thy land shall the increase be meat." In this Sabbath slaves were freed and all debts forgiven.

That is the way I want the World's Fair Sabbath to be kept. Make everybody happy. Feed the poor, men, women and children. They will soon be hungry when perambulating about the grounds and seeing so many strange things. It would do the moneyed people good to see hungry people eat. A poor boy once told the late William H. Vanderbilt he was hungry. "I would give ten dollars to be hungry," was the millionaire's reply.

Leave the clergy of all the various forms of religion to enact their peculiar forms of service to their heart's content, and let their followers all their steeples-houses, while the coachmen sit outside on their carriages, waiting to convey the worshippers to their luxurious homes. But take from them the power of inquisitors over the poor.

This brought Israel to the great fiftieth year, or Jubilee Sabbath: "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land, unto all the inhabitants thereof. It shall be a jubilee unto God. In the year of this jubilee ye shall return to every man his inheritance in the land."

As now projected the World's Fair Sabbath is not a Sabbath at all; it has not a single characteristic of the Sabbath. It is anti-Sabbath to the poor, to the Seventh Day Baptists, to the Jews, to the Mahometans, to the Buddhists, to the Confucians, to the Shakers, and to all non-theologians.

The vast majority of American citizens are non-theologians—they all want liberty of conscience and personal freedom in their religions, as fully as do the nominal Christians.

A DAY OF REST.

The Shakers keep a perpetual Sabbath, as was God's Sabbath in the Wilderness. Yet the Shakers observe punctiliously the first day of the week as a day of rest. In California there is no Sabbath legislation; and still the day of rest is better observed there than in any Sabbath day elsewhere in the United States.

Cannot the people learn by a little what a great deal meaneth? cannot the anti-Christian priesthood learn of the Russian saint Tolstoy? (1.) He is a celibate. (2.) He is a worker, and works and lives with the poor laborers as one of them. (3.) He is a non-resistant—uses no inquisitor's force to make people believe or disbelieve any proposition.

Had Tolstoy been a war man he would have been sent to Siberia long ago. That is where all Church-and-State Christians—who are aliens and enemies—ought to be sent until they learn not to blaspheme the American Constitution.

Let us have peace by doing right. "The work of righteousness is peace." And the effect of righteousness is quietness and assurance forever.

FREDERICK W. EVANS.

Mount Lebanon, Columbia County, N. Y.

WESTWARD HO!

BY G. W. KATES.

To the Editors of the Banner of Light:

When in Ohio we heard from our Philadelphia home that we were in the West, and the Ohioan said: "You are going West—to Chicago—are you?" At Chicago they said: "You came from the East—Ohio—did you?" And also, "You are going West, are you?" In Colorado they are saying: "You were lately in the East—at Chicago?"

So localities, like truths, occupy the sphere and potency according to the plane from which a person looks. The mental horizon is as distinct a boundary as we find in the physical. And yet spiritual truth is most likely spiritual truth everywhere alike. In Colorado we find the mental man equal with his brother in Ohio, New York or Massachusetts. There are now intelligent and spiritual people everywhere over this broad nation. The spiritual man is such according to the psychic plane he occupies, and is not wholly related to the physical environment. This "wild and woolly West," so-called, is not a whit less civilized than the "effete" East. Perhaps there is a truer civilization here than in the older inhabited centres, for the people are honest and industrious.

The mining camp is now a city, where steam, electricity, music, art and printing play important parts in the great drama of life.

Wife and self are delighted with Colorado, its climate and people, and its mountains fairly lift us into speaking distance with the gods. With awe unspeakable we contemplate these snow-clad summits and wondrous rocky slopes. The famous "Garden of the Gods" is only the accidental work of the elements, yet these wondrous rocks look like olden images for worship. Neither gods nor devils have any hand in the formation, but nature having been lavish, man enjoys.

Of the mountains we may gain a spiritual impress, but at present we can only gaze in wonder at the physical magnificence. It has been said no pen can picture the mountains in all their glory—and it is possible a pen may give an ideal that the real would disappoint in others.

We visited Chicago for a few days as the guest of G. L. S. Jenifer, President of the Illinois State Association of Spiritualists. We attended the State Convention, and also the following Sunday meetings, and found the Association occupying an important field. Several auxiliary associations have been formed, and now Mr. Jenifer is actively prosecuting an effort to sell stock in an incorporated body, to build a Spiritual Temple and Institute. Why not mark this Columbian era by rearing such an edifice in Chicago? Surely it might be a national enterprise. But all sections need a spiritual temple, and a spiritual library, and are illy prepared to help each other. It seems natural to first

help one's self. But there are many with more than their financial share, who might donate or invest.

We witnessed the dedication of the World's Fair buildings, and saw much of the parades, decorations, etc. Surely the Fair bids well to be a great attraction. The buildings are magnificent, and alone well worth seeing. The grounds are now open, and twenty-five cents admission charged. The gates are open on Sundays, and nearly twenty thousand persons registered present! That shows the people and Commissioners desire open Sundays. Extensive effort is being made by the Commissioner, the Chicago Herald, and numerous persons to petition Congress to repeal its act demanding the gates to be closed on Sundays. Such petitions should be signed by every person in favor of a secular government. If all will sign, the gates will be open.

Our stop at Denver, after a ride across the magnificent prairies, was sufficient to show us the beauty of that city. It is not a Wild West town, but a city of elegance and prosperity. The buildings are massive and beautiful brick and stone structures, fairly rivaling the architecture of Chicago edifices. The residential buildings, even small cottages, are brick. Streets are wide; electric and cable cars afford ample transportation into all parts of the city, and electric light makes bright every thoroughfare and building. With the advance of physical comfort has come spiritual insight, and the Denverites embrace a large number of Spiritualists. Mediums and meetings are well patronized. Denver is to be a foremost city of our nation before long—indeed is now; and it is, and will continue, a spiritual centre, where nature's sunlight bathes it with warmth and glory. Its sunlit streets remind one of the beautiful youth time, whilst the distant snow-peaks of the grand Rockies are foretellers of the frosts of human life.

At Colorado Springs we found a working band of earnest Spiritualists, where we were entertained by, and held a circle at the home of Dr. E. C. Kimball and wife. This city, under the shadow of Pike's Peak, is one of the gems of the Rockies, and near by is Manitou, famous for its waters and scenery.

Our trip over the mountains to Aspen was replete with Ah's! and Oh's! from Mrs. Kates. All day going up and down, around and about mountains and their gorges, cañons, streams and wondrous formations, is an experience never to be forgotten. Such wonderful rocks! One will naturally wonder if nature could do a greater work to rear a monument to its genius and power. The Rockies are seemingly a perpetual spinal column to sustain the continent.

We find Aspen to be a fair little mining city nestled among the mountains. Here snow has daily greeted us since arrival. Silver mines hereabout seem to be highly productive.

The Spiritualists have a good working Society, led by Mr. J. E. Freeman, and have a neat hall rented, where large audiences have already greeted us. Much interest is manifest in the phenomena and philosophy. Our season of labor here promises to be pleasant, and productive of good results.

It is surely inspiring to see Spiritualism radiating its good to all people everywhere.

PACIFIC NOTES.

To the Editors of the Banner of Light:

Many years have passed since my pen has been used for familiar and frequent messages to your great family of readers. During that period I have not by any means, as you are aware, been silent or inactive in the vast field of human endeavor toward nobler and better things. My life has been dedicated to the work of the spirit since early manhood; and now, at the age of a half-century and six years, it is to me a cause of great rejoicing that more than half of my earthly existence has been spent in the active exercise of mediumship, and in pursuance of the plans and methods outlined to my understanding at the outset and later, by that immortal band with whom it has ever been a pleasure to cooperate.

I have no regrets that the celestial forces saw fit to take me from other fields of more "profitable" labor, and permanently close the door upon them. I would not, if I could, resume such professional work, and could not if I would. It is well. Yet it must be confessed that of the work lying within the province and path of the great spiritual movement, the educational feature has ever been very prominent before my mind; and though the great fraternity of Spiritualists has not as yet fairly entered upon any effort looking toward the practical inauguration of a system of education which shall include in its scope every department of human life, and be based upon the entire nature of man (social, religious, intellectual, and industrial or practical), yet I feel strongly assured that the time is coming, and that speedily, when such effort will be successfully made, and Spiritualism be no longer taunted with the contemptuous assertion that it has accomplished nothing visible, has "materialized nothing but spooks!" To be sure, the sneering skeptic fails to realize that the said "spooks" are among the spokes in the wheels of the car of Progress, which is irresistibly rolling on over the highways of time, carrying universal humanity, even in spite of itself, sometimes far, far away from the dreary desert wastes of ignorance, superstition, brutality, discord, disease, poverty, vice and crime—internal octave of the nether world of man's ungrowth and perversion.

The task of removing from the earth the darkness of error, with all its attendant evils, through the introduction and establishment of the light of Truth, with all its attendant goods, is no child's play, that we should amuse ourselves with mere personal vanities or egotisms in our connection with the movement. It is better that we fix the eye on this great truth: that Modern Spiritualism has come to earth clothed with the purpose and mission to renovate the nations, to awaken nobler aspirations in the human breast; to both spiritually and physically feed the hungry, clothe the naked and shelter the homeless; to educate, liberate, spiritualize and harmonize universal humanity; to surround and infill human life below with the effulgence, love and bliss of the heavenly life above. Nor have we time to waste in mere disputatious speculations, or vain theorizings over dead issues of the distant past. The living present, with its multitudinous demands, presses upon our attention; while the prophetic eye pierces the mists of the future, and beholds man as he is to be when he shall have mastered the Science of Life and the Art of Living, fully emerged from brutality, and forever banished strife, sorrow and unrest from the planet. Banished—how? Ay, "there's the rub!" There's the "question" that must give us pause—pause till we have looked at human institutions, customs, habits, fashions, in the light of a philosophy that rests upon positive demonstrations of nature's divine laws—will we have viewed them from the standpoint of a religion that has a scientific and a practical side. Having thus considered the conditions of human life as they are, and as they should be (alas! the gulf how wide that lies between), the plain, clear duty will be found to lie in our pathway, embodied in the injunction: "Oh thou mortal, who would so gladly see thy sister, thy brother, everywhere happy—who would see thy race 'redeemed,' know that sin, so-called, that sorrow, disease and want, and all evils of whatever nature now present in human society, are not essential, inherent and ineradicable elements of human existence, but are each and all of them results; results of causes exactly adequate to produce them; causes ascertainable, and best of all, causes removable." Go thou, then, to the fountain cause of evil, and find there the origin of man's calamities, and the clue to man's redemption.

And what and where is the fountain of evil? Perhaps if we inquire first conversely, we may find a partial answer in the rhythmic words of the Oriental philosopher:

"In the nine heavens are eight Paradises;
Where is the ninth one? In the human breast.
Only the blessed dwell in the Paradises.
But blessedness dwells in the human breast.
Created creatures are in the Paradises.
The uncreated Maker in the breast:
Rather, old man, lack those eight Paradises,
Than be without the ninth one in thy breast.
Given to thee are those eight Paradises,
When thou the ninth one hast within thy breast!"

Integral Education, and its logical and inevitable applications to human institutions, will therefore furnish the key, and the only possible one, to the final and peaceful solution of the great problems of human existence.

Among the many interesting features of my late trip from the centre of the continent to the Western edge, I must not present too many, lest this article be made too long. I had hoped to be accompanied by Mrs. Allen, but our ever faithful spirit co-operators counselled against it. I left Topeka, Kan., by the Santa Fé, Oct. 11th at 2:50 P. M., and at 2 A. M. on the 13th passed Albuquerque, in the heart of New Mexico. Before sunrise we entered the region of the Pueblo Indian settlements, and I became at once greatly interested in their peculiar dwellings and communal villages. These are built of adobe (unburned brick), have flat roofs, and the "compound" dwellings are terraced, getting smaller as you leave the lower stories. You go up from the ground (and from each story) by means of a ladder on the outside, and enter from the top! (For security against enemies you can take the ladder after you—like as the "evangelical" expects to do when he emigrates to spirit-life—and "there you are now!")

These Indians are peaceful, their homes permanent; they till the soil. They are surviving relics of an ancient and civilized people, of whose history little or nothing is known, except that they are probably related to the Aztecs and Toltecs, who existed in Mexico and Yucatan, etc., before the arrival of the Spaniards. It was to me an impressive sight to behold two tall and majestic-looking Indians standing erect upon the top of one of those houses, observing the vault of heaven at the rising of the sun. I recalled that it is a part of the religion of these interesting people to greet and worship the rising orb of day as he arrives from his nightly journey beneath.

The country in which these Indians live, so far as visible from the train, is a very dreary, desolate and uninviting one. Bare rocks, piled up here and there in immense masses, often with perfectly level summits and quite perpendicular sides, and looking for all the world like an immense castle—rising abruptly from a dead-level plain, perhaps, and wholly unclothed except with little patches here and there of stunted cedar, one, two or three feet high. Presently we came to an immense field of lava strewn in every direction; black as night; curled, porous or solid; baked, roasted, "burnt to death;" and presently a small black mountain, or (isolated) mound, from whose depths the lava may have been sometime cast forth. Then this rock, so totally unlike all its neighbors, suddenly gave out—only to reappear miles further on; this time, however, in a straight, narrow window, a mile or two or more in length, which suddenly terminated without offering any black hill as a possible source. My opinion is that the lava came down from the frozen North, long ages ago, embedded in an iceberg which held it in its mass until it dropped it along its path as the lower portion of the berg was ground or melted away.

Surely the peaceful Pueblos from the South, coming North, could not have selected a more safe and secure home refuge from the warlike incursions of the fierce northern tribes (as the Cheyennes, Apaches, Navajos (Nah-vah-hos), etc.), or a more suitable system of architecture for the same purpose; for the savages could find nothing to subsist upon in their carnivorous, non-agricultural line of life—no waters to contain fish, no herbage sufficient for the deer or buffalo, no forests for beasts of prey, or little creatures to furnish food for big ones—no wild berries, even. Not a good place, certainly, for savage man, and a very poor place to select, it would seem, for a humane one! (Instead of digging post-holes down through the lava, the railroad Co. hold up their posts by piling up rocks around them.)

It was matter of great regret that I could not stop off and visit the Pueblos. When I return I hope to do so, partly for the purpose of investigating their speech and adding illustrations of it to my already very large collection of American, European and Asiatic languages and dialects—to be placed in my final work on the Universal Natural Alphabet and Language.

At 8 A. M. we passed over the "Continental Divide," seven thousand two hundred and fifty-seven feet above sea level, and were soon in Arizona; continuing in that Territory all day, and until 1:30 next morning, when we passed through "The Needles," crossed the Colorado River, and were at last in California. Through Arizona the scenery was wild, but monotonous. One long stretch of bare rocks, and mostly low mountains, with sage, cedar, yellow pine scattered in tufts and patches—vast, dismal and drear enough. The climax was capped by "Cañon Diablo," or the Devil's Cañon; an immense crack in the earth's countenance, spanned by a bridge, over which we passed almost with fear and trembling, and the smell of brimstone in our nostrils.

Of San Bernardino, my first point of labor on the Pacific coast, I will not now speak, but reserve remarks till my next.

J. MADISON ALLEN.

San Bernardino, Cal., Oct. 27th, 1892.

WHO KNOWS?

Who knows we have not lived before
In forms that felt delight and pain!
If death is but the open door
Through which we pass to life again!
The fruitful seed beneath the sod
In infant bud and bloom may rise;
But by the eternal laws of God
It is not quickened till it dies.
The leaves that tremble on the tree,
Fall 'neath the stroke of Autumn's storms;
But by the mighty might of Spring
With Spring return in other forms.
As currents of the surging sea,
From undiscovered sources flow—
So what we were and yet may be,
In this brief life we may not know.
But oft we see unexpected gleams
Of past and unremembered years,
Break through the doorway of our dreams,
And some familiar face appears—
A gentle spirit lost awhile,
Aid the change from death to birth,
Whose beaming eyes and loving smile
Recall some former scenes of earth.
And thus unconscious of the tie—
The mystic link that love creates—
Perhaps we see our own who die,
In newer forms and other states.
Perhaps with every cycle passed
In all the ages yet to be,
Our loved will come to us at last
As parted waters find the sea—
Not wholly clad as they were seen
When death unbound their robes of clay;
But with seraphic face and mien,
And souls that cannot pass away.

DAVID BANKS STOKES.

New Publications.

HERMETIC PHILOSOPHY: Including Lessons, General Directions, and Explanations of "Fragments" from the Schools of Egypt, Chaldea, Greece, Italy, Scandinavia, Etc. Designed for Students of the Hermetic, Pythagorean and Platonic Sciences, and Western Occultism. By STYX, of the "H. B. of L." VOL. II. Containing Lesson Second on "The Principles and Elements of Things;" and a Discourse from Porphyry on "Auxillaries to the Perception of Intelligible Natures." 12mo, cloth, pp. 810. Philadelphia: J. P. Lipincott & Co.

Theoretically a text-book, but practically a work that will find many a thoughtful and intensely interested reader outside the circle of students of the Hermetic and Platonic Sciences. There are few thinking people, to-day, who are not more or less attracted by Occultism. To all such, as well as to the devoted deliver in its mysteries, this volume will prove of great value. Its style is simple, terse and readable, and a decided addition to the instructive literature of its class.

TRAVELS IN FAITH FROM TRADITION TO REASON. By Robert C. Adams. 12mo, paper, pp. 238. New York: The Truth-Seeker Co.

Eighteen rationalistic essays upon the same number of topics, among which are: "Human Religion," "The Bible a Human Book," "The Church and Its Work," "The Decline of the Ministry," "Truth in Error."

FIGHTING FOR THE RIGHT. By Oliver Optic. 12mo, cloth, emb., pp. 363. Boston: Lee & Shepard.

The fifth volume of the popular "Blue and Gray Series," by one of the leading favorites of writers of books for the entertainment and instruction of boys. Like the preceding volumes, it is a thrilling narrative

of struggle, adventure, hairbreadth escapes, merry reunions, and misadventures of mutually-suffering perils, told with an effectiveness that incites to patriotism and the doing of noble deeds.

THE ELEMENTS OF PSYCHOLOGY. By Gabriel Compagré, Graduate of the Ecole Normale Supérieure, Fellow in Philosophy, Doctor of Letters, Professor in the University. Translated by William H. Payne, Ph. D., LL. D., Chancellor of the University of Nashville, etc. 12mo, cloth, pp. 315. Boston: Lee & Shepard.

This work has been adapted to the requirements of the English-reading public, for the reason that to a greater degree than any other book with which its translator is acquainted, it embodies qualities essential to students, and is characterized by philosophical insight, wisdom in the selection of matter, accuracy of views, and absolute clearness in exposition.

"One charm of the book," says Mr. Payne, "lies in the fact that Psychology, under its mode of treatment, has all the concrete interest of physical science. The subject is no longer enveloped in transcendental obscurity, but is brought within the compass of the ordinary intelligence by being presented as an experimental science, or science of observation."

Free Thought.

ANOTHER MOVEMENT OF CAPITAL AGAINST THE PEOPLE.

One of the most wicked devices of Capital to add to its already overflowing coffers is the "Coal Combine," formed some months ago for the express purpose, it would seem, of increasing the price of this necessary commodity; for it has been steadily advancing in cost ever since, and no one can tell where the rapaciousness of this gold-greedy combine will finally place it.

Winter is always a hard season for the poor; they suffer oftentimes for the want of proper clothing, and in many ways are deprived of the comforts of life; but coal is a necessity of existence, and there is no reason why its cost should be so great that they must suffer and freeze. When did greed and avarice consider the needs of the poor? What do the members of the coal combine care if suffering and death do result from their extortion? From appearances it would seem that it matters little to them how many freeze so they are warm and their hoard of gold increases.

Is it not time that the people refused to pay tribute to grasping monopolies and greedy combines? Is it not time they took the conduct of their business in their own hands and operated them in their own interests? One year ago the Nationalists of Boston presented a petition before the State Legislature asking that permission be given towns and cities to open public fuel yards, and sell wood and coal at cost to their inhabitants. It had many thousand signatures and was ably defended, but capital was too powerful, and so it was defeated; even the Superior Court of the State, evidently under pressure of its mighty influence, decided that the measure was unconstitutional in the face of its decision of a year ago that it was constitutional for towns and cities to furnish gas and electricity to their inhabitants—discriminating, it would seem, between coal used for heating and coal used for lighting purposes!

When will man cease to worship the golden calf? When will he refuse to sell honor and principle for wealth and position? Never, I fear, until Nationalism is established; in that day money will forever lose its power as a purchasing agent, and be valueless save for the uses in science and art to which it can be put. Then let us who are Spiritualists aid the spirit-world in its efforts to benefit mankind in this direction. Nationalism is from the higher spirit-spheres, and only through it can the world be saved!

JANE D. CHURCHILL.

NOT A TRUST.

To the Editors of the Banner of Light:

In your issue of the 22d ult. is an article depicting the trust that you said had been formed governing the price of printing type, and depicting the tendency of the times to form these trusts.

Now I happen to know something about this, and happen to know that not a type foundry in the United States has made over one to two per cent. on the capital invested for the past four years, and many of them not that. I happen to know there has not been any trust formed; it is simply a stock company, taking in nearly all the foundries in the United States. Business will be carried on much cheaper than ever before, and prices will not be advanced above a fair profit; and that has been the result of almost all of the so-called trusts about which so much has been said.

While I am sorry that it is possible for a great

(Continued from first page.)

Well does Dr. Clark say of Priestly's theory in reference to this letter:

"We can scarcely suppose that this mode of reasoning satisfied the mind of Dr. Priestly, else he must have been satisfied much more easily on a subject which struck at the vitals of his own system than he would have been on any doctrine relative to philosophy and chemistry. He had Mrs. Wesley's letter before him, which stated the servants could not be employed in the work for reasons which she there adduced; and especially because those very servants were often in the room with themselves when the disturbances were most rife. But all suppositions of this kind are completely nullified by the preceding letter of Mrs. Harper (formerly Emily Wesley), which states that even to thirty-four years afterward Jeffrey continued to molest her. Did her father's servants and the Epworth neighbors pursue her for thirty-four years through her various settlements, from 1716 to 1750, and were they even at that time playing their pranks against her in London? How ridiculous and absurd! And this is the very best solution of these facts that Dr. Priestly could arrive at in deference to his system of materialism! The letter of Mrs. Harper I consider of vast importance, as it removes the last subterfuge of determinate incredulity and false philosophy on this subject. A philosopher should not be satisfied with the measures advanced by Dr. Priestly. He who will maintain his creed in opposition to his senses, and the most undisputed testimony of the most respectable witnesses, had better at once, for his own credit's sake, throw the whole story in the region of doubt, where all such relations, no matter how authenticated,

Upwhirled aloft,
Fly o'er the back side of the world far off,
Into a limbus large and broad."

And instead of its being called the paradise of fools, it may be styled the limbus of philosophic materialists, into which they bury whatever they cannot comprehend, choose not to believe or please to call superstitious and absurd. And they treat such matters so because they quadruple not with principles unfounded on the divine testimony, feebly supported by true philosophy, and contradictory to the plain, unbiased, good common sense of nineteenth-century mankind."

We have quoted thus largely the words of this man, eminent in divinity, in philosophy, in literature, not alone because they are logical and strong, but because they apply so fittingly to the scientific, philosophic and religious materialists of to-day who occupy precisely the position toward the phenomena of Modern Spiritualism as did Priestly, who was a representative of the materialism of the eighteenth century.

It seems incredible that in our own day and generation, in the face of the overwhelming amount of testimony furnished us by all past ages, so wonderfully corroborated and confirmed in the present, that any man or any set of men can be found who can deliberately relate these phenomenal facts to the domain of trickery and fraud.

All honor to those brave, noble men who founded the great sect known as Methodists—John and Charles Wesley. They believed that the denizens of the spirit-world had power to return to this sphere of existence and make known their presence by means of physical phenomena, through which they could hold intelligent communication with mortals, and therefore they were Spiritualists. Their lives give abundant proof that, in common with their gifted sisters, they possessed mediumistic temperaments and could be led by the spirit. They bear witness to the truth of our assertion in a former chapter, that all great leaders of men toward higher conditions, all great reformers, are exceptional men and women; that is, men and women who possess the mediumistic temperament in such a degree that they can be impelled and inspired by the spirit-world in their great work of preparing the way for the higher and the better.

John and Charles Wesley were inspired by the spirit-world, and led on irresistibly by its impelling forces to inaugurate a great reform in the Established Church of England, which had become cold, formal and dead, almost to the last degree, to all spiritual life.

They were inspired with new ideas of religion. It was no longer to them a matter of creeds, of prayer-books, of forms and ceremonies and ritualistic observance, but a vital, practical thing of every-day life. And they went forth, moved upon by the power of the spirit, to preach these new ideas of religion; and the multitudes followed them in crowds and drank in their inspired words, and then became unto them the bread of life. And then came persecution and ostracism. The established churches were all closed against them.

Their preaching was full of vitality, full of spirituality. They grasped the grand, spiritual truth that the divine life flows to men from the spirit-world. They believed that spirits appeared to mortals, and therefore they hoped for a renewal of the Pentecostal season.

At this time all their followers were in the Established Church, though called Methodists; and they had no idea of forming a new sect. Indeed, the idea of separation from the mother-church was very repugnant to them. But the spirit-power whose instruments they were would not let them rest there.

The clergy began to refuse to administer the sacraments of the Church to Methodists, and thus they were forced into an independent position.

Then followed a bitter, terrible persecution. But through it all these noble men were calm, heroic and persistent. Fearing nothing they deliberately organized a new body of believers, under the distinctive title of Methodists, which was bestowed upon them from the first in derision. Their distinguishing tenets were: Inward faith instead of outward form. Spiritual life instead of formalism. Their only condition of membership was, "A desire to be saved from sin." The rules they instituted for their government were most excellent: Not to swear; not to get drunk; not to go to law, fight or quarrel; not to wear gold or costly apparel; not to take goods without a probability of paying for them. They enjoined doing good, visiting the poor, feeding the hungry, clothing the naked.

Vital religion was their aim, soul piety their desire. Primitive Methodism was pure Spiritualism; its founders were Spiritualists and mediums. They took a great step forward in religious reform. Grand instruments were they for diffusing a more liberal religious system than then existed, thus preparing the way for the more speedy advancement of the time that should make possible the advent of Modern Spiritualism.

The Spiritualism of Charles Wesley, who was the poet of the family, and who contributed

some of the finest religious hymns to be found in modern hymnology, finds expression in the following stanzas:

"Angels where'er we go attend
Our steps, whate'er we bid;
With watchful care their charge defend,
And evil turn aside.
Myriads of bright, cherubic bands,
Lent by the King of Kings,
Rejoice to bear us in their hands,
And shade us with their wings."

Modern Methodism has sadly lapsed from the Spiritualism of its founders. It expudiates or utterly ignores their spiritual experiences. We gratefully accept them as an invaluable contribution to "The Spiritual Facts of the Ages."

For the Banner of Light.
THE TEACHER.

In Memoriam: MRS. AMANDA M. SPENCE, who ascended to the Higher Life, Oct. 24th, 1892.

Out from this lower world of Death and Duty,
Encumbered at its best with many woes—
Into the Higher one of Life and Beauty—
Rejoicing in her flight our sister goes.

Relieved of that which makes the earth-life dreary,
His illness and unrest, though bravely borne,
Her patient feet now move, no longer weary,
And filled with new delights float gladly on.

As from the chrysalis the insect rises
To try the heaven on its buoyant wing—
So, full of heavenly joys and sweet surprises,
Is her aspiring soul of whom we sing.

Welcomed by those who through her life's endeavor
Had found a consciousness of soul's true needs:
Welcomed by those for whom, a servant ever,
She filled the place of Teacher, in her deeds!

Love for the loved ones falt'ring not, nor faltering
Because of joys that broaden out her way,
But love that only lives for earth-life paleth
Before th' extended loves of endless day.

Above, and yet beside, she lingereth ever—
Breathing her message to each saddened one,
A Guardian Angel! She shall leave them never
Till all are gathered in th' eternal home.

Wife, sister, mother, friend—no titles richer—
Beloved names of her we hold so dear,
But over these we claim her place as Teacher
For pupils in that life as well as here.

Eager she sought throughout her life's evangel
To answer problems that perplex the mind—
And turned, appealing, to each higher angel
To teach new lessons that should bless mankind.

All this is opened to her luminous vision,
And to her uses Wisdom's treasure flows;
The Realm of Causes is the Realm Elysian—
The Point toward which her asking spirit goes.

Vague mystries, all unknown to earthly lover,
Are rapidly unveiled before her sight,
And visions of ecstatic splendor hover
Around, and bathe her in divine light.

And through the glories of the Gates of Morning
That swung to welcome home her spirit bright,
No words can tell the multitudinous dawning
Of revelations to her quickened sight.

And heavenly anthems from most holy places
Burst in upon her ravished senses, when
She left the mortal, and angelic Graces
Enwrap her franchised being in their ken.

Gone from this world that needed thee so sadly,
But never knew its needs and turned away!
Gone from the friends thou welcomest so gladly,
With faithful words establishing their way!

Gone from the home that found in thee its brightness,
Whose hearts were one with thine in commune sweet,
Husband and children, who with joyful lightness
To do thee service sped their willing feet!

Oh Mother! Wife! These precious bands supernal
So strong in life are stronger still in death!
Oh sister, Teacher mine, thy love eternal
Shall never fail me to my latest breath!

We will not say farewell, oh, blest immortal!
Our knowledge spans the space from shore to shore,
And spirits underneath the golden portal
Pass and repass, and shall forever more!

LITA BARNEY SAYLES.

Banner Correspondence.

New Mexico.

RATON.—Jerome Troy writes: "A near neighbor and acquaintance of the writer, Mr. L., having heard something of mediums and spirit-rappings, but thinking the latter were produced by sleight-of-hand, and being himself of a humorous turn of mind and a medium, but quite unconscious of being one, was entertaining some friends at his residence one evening, when the subject of mediums and spirits was introduced and discussed, and he jokingly remarked that he was a rapping medium, and proposed that they sit around the table with him, intending to have some sport at the expense of his guests and friends.

As suggested by Mr. L., they were seated around the table, and all were serious and anxious to see and learn what Mr. L. could demonstrate as a mediator between mortals and the angels. When questions were asked, to the surprise of all the table became agitated and tipped, and raps were distinctly heard, giving correct answers. Mr. L. soon became not only interested but utterly astonished at the intelligent responses received in this mysterious manner. At length Mr. L. inquired if the spirit of his deceased business partner was present, and received answer in the affirmative. Further questions were propounded, the replies to which caused the whole party to be still more astonished."

Oregon.

EAST PORTLAND.—M. F. Moore writes: "The Clackamas Co. Spiritual Society is having its camp-ground at New Era resurveyed so as to enlarge the lots. There are two large spiritual societies in Portland; the one at Grand Army Hall has had Mr. Lockwood from Wisconsin as speaker, also Mr. S. B. Hendy, Grand speaker. The other Society holds meetings at Good Templars Hall; Mrs. Flora A. Brown is its speaker. She is a test and slate-writing medium, and her tests are always recognized. She is an ordained minister and good speaker. Mrs. Westlake leads the singing. She led at the Catholic Cathedral a long time, but became converted to Spiritualism, and now gives her time and talent to the Cause.

Mrs. Flora A. Brown gives public slate-writing every two weeks to full houses. We want a good materializing medium, one that can be depended upon as reliable."

District of Columbia.

WASHINGTON.—A correspondent writes: "At the stated meeting of the 'Seekers After Spiritual Truth' in Typographical Hall, 423-425 G Street, N. W., Nov. 24, O. W. Humphrey, Secretary, submitted propositions for the establishment of a University of Science, Literature and Art in the District of Columbia, which should contain a department of psychic science; also a National Medical College and Hospital containing departments for the study and practice of hypnosis as a curative agent. Spiritualists and liberal-minded people throughout the United States are earnestly requested to interest themselves in this movement. All correspondence may be directed to Wm. C. Sorbner, 401 G Street, N. W., Washington, D. C."

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and over-work and trouble. Hall's Renewer will prevent it.

November Magazines.

THE ATLANTIC MONTHLY has as its opening paper another installment of Margaret Deland's "Story of a Child," which no lover of delicate word-painting, both on the planes of nature and human feeling, can afford to omit reading; Edward Everett Hale has surpassed himself in his present glimpse at "New England Boyhood"; "John Greenleaf Whittier" is understandingly written of by George Edward Woodberry; Dr. Oliver Wendell Holmes and Elizabeth Stuart Phelps have appreciative and soulful lyrics also regarding the Quaker poet; "Don Orsino," by F. Marion Crawford, is continued; "Mr. Jobley Allen," by W. Henry Winslow, is a paper interesting to the antiquarian; other articles, poems, sketches, etc., also the usual Departments are given. Houghton, Mifflin & Co., Boston, publishers.

THE ARCADE.—The contents, which, as usual, are of sterling merit, include a contribution by Rev. M. J. Savage, in which he makes certain deductions from the psychical phenomena he has described and vouches for in previous papers, opinions regarding which deductions will materially differ, depending as they will upon whether formed at the standpoint of an unprejudiced mind, or that of a self-opinionated theorizer. Dr. J. R. Buchanan elucidates "The New Education," and outlines "Its Practical Application." Rev. Dr. Thomas C. Hughes reviews "Lord Salisbury's Afghan Policy." A thoughtful and timely paper is contributed by N. G. Dunning upon "The Volume of Currency." Joaquin (under his own name, "Helme") Miller gives a ten-page poem, "Dawn: In San Diego," and the frontispiece is a portrait representing him standing in front of his log cabin, scythe in hand. Gerald Massey furnishes a poem; Dr. H. A. Hartt considers "Alcohol in Its Relation to the Bible," and the editor traces "Some of Civilization's Silent Currents." Boston: Arena Pub. Co.

NEW ENGLAND MAGAZINE.—The prominent feature of its contents is an interesting paper by W. S. Kennedy, entitled "In Whittier's Land," with thirty illustrations, one of them, the frontispiece, a portrait of Whittier from a photograph taken in 1855. Following this is a contribution of Francis C. Sparhawk upon "Whittier, the Poet and the Man." Mr. A. E. Cross gives a two-page poem, "The Passing of Whittier." Irving R. Richman enriches this number with a finely-written historical paper upon "The Home of Black Hawk," the illustrations including portraits of Black Hawk and Keokuk, and the text, a copy in the Sauk tongue, of a dedication of Black Hawk's autobiography. Other illustrated articles are "Old Hadley," by Julia T. Bayne, and "Wellesley College," by Louisa M. Hodgkins. Stories, sketches and poems, of the latter one in memoriam of Geo. W. Curtis, with portrait, complete the contents. Boston: 86 Federal street.

HALL'S JOURNAL OF HEALTH.—Following an article upon the slavery of "Fashion" entails upon its worshippers, a condemnatory one upon "School Cramping" is deserving special consideration. Health and habits conducive thereto are considered on the remaining pages. New York: 206 Broadway.

COTTAGE HEARTS.—Whittier's poem, "The Pumpkin," anticipates the coming festival, a capital Thanksgiving story by Mr. Butterworth appropriately follows, after that "Grandpa Grace's Thanksgiving," and much good seasonal reading. Boston: 25 Bromfield street.

THE HOUSEHOLD.—A Thanksgiving story entitled, "Hannah, Who Sang Country," is a timely contribution. A fine variety of stories, sketches, essays, and instructive papers on domestic affairs follow. Boston: 60 Bromfield street.

THE THEOSOPHIST (Oct.).—In No. VII. of "Old Diary Leaves" Mr. Olcott treats upon Henry Slade's mediumship, his exploits in Russia, H. P. B.'s relation to the Askoff arrangements, and Mr. Olcott's early connection with theories now generalized as Theosophy. Other of its contents are "The Weapons of Ancient India," "Varieties of African Magic," "Nature of the Aura Surrounding Inanimate Objects," and "Religion in the Ceylon Census." Madras, India. Boston: for sale by Colby & Rich.

NEW MUSIC.—We have received from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass., the following: Instrumental: "Elfrava Waltzes" (piano-forte), R. A. A. Chase; "Sweet Hope" (violin and piano), S. E. Goldstein; "Coquette" (Gavotte), F. H. Northrup; "My Treasures" (Gavotte), Paul Keller; "Music Halls Gaiety Dance," John St. George; "Song King" (waltz), L. V. Eckert (contained in American Orchestra Journal). Vocal:—"A May Question" (duet, accompanied with violin and piano), Frederick Seale; "We Ought to be Thankful for That" (comic song), Sam Lucas; "Here and There" (sacred song), M. L. Eaton; "I Cannot Live Without Thee" (sop. or ten.), T. H. Northrup; "Christmas Carol," J. K. Higginbotham; "Oh! Gentle Breath of Spring" (trio, ladies' voices), A. J. Foxwell, F. Silber.

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The contents of this volume consist of a series of communications received by the compiler from several spirits through the mediumship of Mrs. Christina Cawlin, 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 Wella Anderson, a portrait of Mrs. Cawlin also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated antipathy, and in that particular is eminently deserving of the anxious reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations. It is a most interesting and valuable work. Price \$1.00. For sale by COLBY & RICH.

Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 80 pages. Price \$1.25. For sale by COLBY & RICH.

INSPIRATIONAL AND TRANCE SPEAKING. A paper read before the Conference of Spiritualists held in Layton's Rooms, 14 Gower street, London, W. This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States. Paper, 6 cents, postage 1 cent. For sale by COLBY & RICH.

HOW CAN WE DO IT?

That Is What Is Agitating The Public Mind.

We All Know That Something Must Soon Be Done About It.

How To Meet a Great Crisis Among Our People.

Something must be done about it. There is no doubt about that. And that something must be done quickly, or it may be too late.

On behalf of our readers we have made some very important investigations in this vicinity, and we have to report that our apprehensions were correct and are substantiated by the facts. We found that there is a greater proportion of our townspeople who are the victims of some form of nervous or chronic disorders than ever before in our history. It is a fact beyond doubt that these diseases are increasing in our midst at an alarming rate.

Feeling that something must be done at once in the matter, we have been in consultation and communication with several of New York City's most eminent physicians—all specialists in the treatment of nervous and chronic diseases—and we give our readers their opinions and advice as to how to effect a cure in these cases.

Dr. S. M. Reynolds, one of New York City's greatest specialists, says unhesitatingly and emphatically:

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Dr. Henry Peffer, also one of New York City's great physicians, says:

"Tell your sick people to use Dr. Greene's Nervura blood and nerve remedy. I have used it in my practice with wonderful results. I have found it a perfect and complete cure for patients in my practice who were suffering from all forms of nervous troubles, sleeplessness, headaches, nervous weakness and debility."

The great New York physician, Emil Neuner, M. D., physician-in-chief of the New York Lodge and Association Hospital, writes us:

"We are using Dr. Greene's Nervura blood and nerve remedy at the Hospital for our patients with good success."

Other physicians gave us the same advice for our people, and from the unanimity of opinion of the doctors, we are assured that this great and widely-known remedy is just what our sick and suffering citizens require to restore them to health. All the doctors say that it does cure, and all suffers from nervousness, weakness, poor blood, debility, stomach, kidney or liver troubles, should give it an immediate trial. We know that it is a purely vegetable and harmless remedy, and our druggists have it for sale at \$1. Another thing of great consequence is this, that it is the discovery of Dr. Greene of 34 Temple Place, Boston, Mass., who is a renowned specialist in curing nervous and chronic affections, and he can be consulted free of charge concerning any case, personally or by letter.

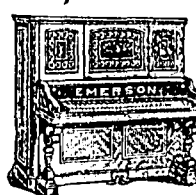
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THE SOWER. A Monthly Magazine, the mediums' True Friend, devoted to the interest of mediumship. Address: BLISS & BURTON, 222 1/2 Fifth street, Detroit, Mich.

ALOYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 10 cents in stamps with his order. STAR PUBLISHING CO., 83 Sherman street, Springfield, Mass. H. A. Bunting, Editor. Subscription, \$1.00 a year.

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In remitting by mail, a Post-Office Money Order on Boston, or a Draft on Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferred to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and fives preferred.

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Subscriptions to the **BANNER OF LIGHT** and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for sending the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

News items of this office containing matter for investigation, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 19, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Matter for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager, in order to receive prompt attention.

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

Special Notice to Patrons.

THURSDAY, NOV. 24TH, having been set apart by the constituted authorities as a season of *Thanksgiving*, the Banner of Light Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in THE BANNER for Nov. 26th are requested to have their notice of such continuance at this office on Friday, Nov. 18th, instead of Saturday, Nov. 19th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 21st, to insure insertion.

What is the Matter?

A good many people go along in life in an inwardly dissatisfied state, only getting brief snatches of enjoyment and happiness when they might just as well have it continuously, and have no suspicion whatever of what is the matter with them. They do not know that the connection of the mind and spirit with the body is so intimate and vital, and that the tenant is ill because the house it occupies needs repair and sanitation, and does not receive it as it should.

Physical exercise, directed into serviceable channels, may rightly be held to be the panacea for a horde of human ills which it will easily dispel. When the mental faculties work sluggishly, and the spirits droop, it is a sure sign that they are overweighted by the inharmonious condition of the body through which alone they can manifest themselves. What is then needed is an immediate change from physical stagnation to physical activity. Nothing else will meet the case so effectually. No stimulation, not even absolute rest, will serve so well as simply introducing a condition of activity. Take exercise that by the pleasure it gives shall be recreation. Use the hands and so draw off through that safe channel the surcharged head, and convert the nerve energy into muscular action. No one ought to dream of being intellectually developed without employing his bodily powers to aid in the operation.

We all require constant changes and fresh contrasts, that the senses may be refreshed and reinvigorated. Then we see, we hear and we feel with a new interest and pleasure. The one who makes exertion pleasure already possesses a royal nature, and he is paid and repaid for his effort every day. The idle and the lazy have no conception of this enjoyment, neither of its reality or its extent. Toil and pleasure are twin forces in a truly healthy nature. A dead level of monotony, all work or all play, is an unwelcome, because an unwholesome state of existence for the truly healthy nature. All pleasure will speedily induce ennui or disgust. And all work is sure in time to bring weariness and loss of spirits.

Dr. Paley is on record as saying that he felt sure that a man was the gainer by a moderate interruption of bodily ease for a couple of hours out of each twenty-four. He might better have increased his number of hours. There is routine enough in life, and it needs to be broken up with contrasts that are continually changing. This it is that sets the blood to flowing at a quickened pace, that sets the nerves to tingling with recreative delight, that equalizes and so harmonizes the forces of mind and body, and supplies the very nutriment needed by both to preserve their happy balance. Attend to body and mind both, and take care that their delicate relationship is at no time violated, or even neglected.

Be sure to peruse Dr. F. L. H. Willis's admirable article on "The Founder of Methodism," on page one.

The Claims Against the Cherokees.

It is the Government's purpose to pay the intruders on the land of the Western Cherokees the sum of a quarter of a million dollars for the farms and improvements made by them; and that proposition, involving a great many claims, was at last advised under discussion before the Cherokee council, sitting at Tahlequah, 1. T. The above sum it is proposed to take out of the "strip" money agreed to be paid to the Cherokees for their concession. On the part of the Cherokees it is insisted that the intruders have for years had free rent and made a handsome living on the land, and that should be a sufficient compensation for the homes they will have to abandon. For the purpose of getting fuller information on the subject for the Senate committee on Indian affairs, the last Congress authorized a sub-committee to visit the Cherokee nation and take the testimony of both the intruders and the Cherokees, and this committee of three was expected to arrive out there on the 15th of this month. The intruders appointed a committee to meet the Senate committee and submit a statement of their grievances.

Some of the claims referred to date back before the war. They are visibly increased every year in number and amount. One claim, for example, is for the defense of the interests of the Cherokees before the Department in Washington, where the delegation agreed to pay a certain sum for services rendered, which was paid; and to recommend the council to pay as much more; but the council failed to accept the recommendation of the delegation. Another claim is for defending the Cherokee nation in a suit brought against it by the Cherokees living in North Carolina for a part of its land and money. This case was gained by the Cherokee nation, and one of the two attorneys employed was paid his fees, but the other one was refused his on the ground that he was already the regular attorney of the Cherokee nation, and it was his regular business to defend this case.

Another matter now looming up shows how closely the Indian nature copies the example of its professedly civilized brother. It crops out in the rich Indians fencing off large tracts of land (according to press dispatches), and then calling upon the government to allot the land in severalty! A few men who were able to have monopolized the best land, and the poorer class, with an equal interest, is obliged to be content with a few acres. The people want this state of things remedied, and ask the council to prevent all monopoly of the common domain.

As to the lawyers' claims before the council, it is to be said that to outsiders, at least, it appears as if they really did no more than their duty, while the Indians faithfully performed all they agreed to. That the record abundantly shows. What more is to be asked? Is it any wonder that the Indians are become weary of these "claims" of the white men with whom they have dealings, and impatient to be released from any further relations with them?

Freedom of Thought and Speech.

The *National View*, published at Washington, D. C., editorially discourses on this topic in a candid and earnest spirit. It regards, and rightly, the freedom to think one's own thoughts and impressions unrestrained as a natural right belonging to every man, high or low. Yet there are occasions when an attempt is made to abridge this freedom, and restrain the exercise of this right. It is at such times that hope, strength and courage are required to assert it, at whatever sacrifice. But it requires greater courage, and still greater moral stamina, to overcome the influences that conspire to prevent one's speaking out what he thinks.

To be willing to risk the antagonism of popular applause and public opinion is moral heroism that worships right and believes in God. Expediency and every form of subterfuge are left behind, and only the requirements of a higher law are obeyed. The freedom to speak should not be surrendered without a struggle. That is the beginning of liberty. That carries light, truth and intelligence wherever it goes, improving and elevating all who listen and hear. There is nothing more valuable or useful. It stands at the gates, and says "No" when danger comes; and with no less emphasis says "Yes" when the way opens to usefulness and renown.

Spiritualism in Switzerland.

The progress of the spiritual movement in Europe is indicated in an emphatic manner by this piece of news that is communicated by *Le Flambeau* of Belgium in its issue of Oct. 23d, 1892. The University of Switzerland has incorporated into its program of exercises for the winter of 1892-'93 a series of conferences on Spiritualism. The first was to be held on Nov. 7th, subject, "The Beliefs and Negations of the Present Day"; Nov. 10th, subject, "Experimental Spiritualism, Its Phenomena and their Causes"; Nov. 12th, subject, "The Spiritual Philosophy; the Problem of Life and Destiny."

These conferences were to be public, and held in the great hall of the university at Lausanne, under the direction of the Faculty, and the Department of Public Instruction assumed the expense of them.

This is a noteworthy fact; unprecedented in the history of the spiritual movement.

As the inclement season of the year is even now, and suffering is stalking abroad among the homes of the lowly, whom THE BANNER has aided financially in times past through the aid of "God's Poor Fund," which was inaugurated by the angels, we earnestly ask those who can possibly expend anything for the unfortunate, to kindly remit to our care what they can spare to make the misery a little less in this too selfish world. The angel-workers bid us thank those who have from time to time contributed to the end so much desired, and to assure them that their benevolence will return to them with many blessings in that land that knows no want.

In the Message Department of THE BANNER of Sept. 17th appeared a communication addressed "White Plume to His Medium." The latter has written to us stating that he recognizes the spirit; that what the spirit says in reference to his having sent a message to the hunting-ground is true, word for word, and that he, the medium, has seen, clairvoyantly, the decorated blanket of peace which the communicating spirit mentions.

Practical evidence of the truth of intelligent communion between spirits within and out of the flesh is given in the Verifications of Banner Messages, which will be found elsewhere.

The "Well" Phenomenon.

In its issue for Nov. 5th, THE BANNER gave its readers an illustrated article (from the *New York Herald*) setting forth the wonderful appearances seen in the well at the home of Col. Deyer of Hardsom's Station, Va. One of our subscribers residing in Petersburg, becoming interested, addressed a letter to the Colonel asking about the phenomenon, and received a reply from him fully endorsing the account published. This letter from Col. Deyer—with the exception of some matters of a purely personal nature to the respective writers—is here given:

HARDSOM'S, VA., Nov. 2d, 1892.

Yours of 25th ult. would have received earlier attention but for continued absence from home for the past month or so.

In regard to the well matter, the reports you have read of it are doubtless copied from the *New York Herald*, which enterprising sheet sent a special reporter here in August last, who spent about three days investigating the strange phenomena. His purpose, as he stated, was to expose the fraud. He was frank in the matter, and I gave him all the aid in my power to make said exposure; but much to my regret and his astonishment, he was completely baffled in all his hard work, and left here a wiser if a sadder man. He was completely convinced that the "well," as a phenomenon, was a matter of fact—a puzzle or riddle, or a something he could not fathom.

His story, as told in *The Herald*, is true to the best of my knowledge—only not a hundredth part of what he and others saw at the time was told, as it would require too much space in that paper. The thing is still in existence, though not so plain, or figures as numerous as they were in the summer months.

The discovery was made by my daughter on the 2d of May last, which day I left home (before the discovery) for Roanoke. Over four thousand people have visited the well since, coming from all parts of the country, and I am receiving letters from prominent and all other kinds of people from all over the United States. So far I have made no charge, but shall be compelled to do so in self-defense.

JNO. J. DEYER.

Sunday—and the Fair!

Boston's "narrow-gauge," "iron-clad" ministers—for to the credit of the fraternity be it said there are broad and honorable men among the clergy of the city—are much exercised over the fear that Congress will recede next session from the position it took in the last, and that the World's Fair, after all, will be opened on Sunday. The "shooters" held a meeting recently in order to stiffen the spines of certain law-makers, so that they should remain true to "blue light" bigotry. We predict that the Fair will open on Sunday, just the same! Bro. G. W. Kates informs us that the gates are even now open on Sundays, with an admission fee.

The *Century Magazine*, which published Bishop Potter's article on the Sunday opening at the World's Fair, editorially endorses the spirit and purpose of said essay—which was remarkably liberal, judged from the standpoint of a churchman. As among those who wish the widest liberty and greatest use to the people on the part of the Fair, we cordially endorse the following, from an editorial in the *Boston News*:

"Every sensible man and woman will admit that if a vote was taken to decide the question of opening the World's Fair on Sunday, there would be a majority in favor of it. The majority of the people of the United States not only want the World's Fair open on Sunday, but they also want the machinery running, and otherwise just the same as on any weekday."

"Christians at Work" in Tremont Temple, Boston, who have been giving graphic accounts of badness among the low people of the Orient, and at the same time have over a million dollars to expend, hoping to bring these ignorant creatures into the Christian fold, should at once turn their attention to the heathen in our own country—the great multitudes of ignorant and poverty-laden wretches who land on our shore in a single year! Here is a good chance to display Christian benevolence without paying large salaries to those who carry on the foreign missionary work in distant lands. For facts read the four-column illustrated article in last Sunday's *Boston Herald*, headed "SWEATERS' SLAVES!—Foreign Cheap Labor in New York Slums!" These poor slaves are obliged to work from six in the morning until nine or ten at night; are allowed only fifteen minutes to eat their vile grub that a dog would refuse. Thus we say, *Christians at Work*, bestir yourselves in the cause of our common humanity, and dispense the large sums in your coffers to relieve the slaves of toil at your very doors. Whether they be half-starved Jews or Italian "padrones," they are at least human beings, and should not be sweated to death!

Dr. E. A. Smith, Brandon, Vt., writes that while his wife, Mrs. Fannie Davis Smith, has been delicate in health for the past two years, causing her friends much anxiety, she recently seems to be better, and he has more hope of her recovery:

"There has been [he writes] another effort made to pass a Doctors' Law through the Legislature in our State this season, but we are using every exertion to defeat it. I think there is no doubt we shall succeed in doing so."

The messages given at our Public Free Circles are from spirits who usually announce themselves there for the purpose of attracting the attention of friends; if any further communication is desired it is best that these friends personally visit mediums residing in their respective neighborhoods for private interviews with such spirits.

The poem of Lita Barney Sayles, and the prose tribute of "W. M." (given in this issue of THE BANNER) to the memory of the late AMANDA M. SPENCE, cannot fail of awakening the soulful sympathy of every reader thereof.

A correspondent writing from Brooklyn, N. Y., says: "Mrs. Ada Foye is doing a grand, noble and effective missionary work here at Conservatory Hall each Sunday, and calling together crowded and interested audiences."

Mrs. Milton Rathbun (Mt. Vernon, N. Y.), with whose name our readers are familiar as that of a talented orator, and contributor to our columns, will lecture in Windsor, Conn., two evenings during November.

Mrs. Helen T. Brigham informs us that Mrs. Ada Foye will give an exhibition of her most wonderful mediumship at Knickerbocker Conservatory, 44 West 14th street, New York, on Friday evening, Nov. 18th.

The veteran elder of the Shaker fraternity, F. V. Evans, treats elsewhere in this issue the at present much mooted question of the Sunday opening of the World's Fair, etc.

D. B. Sickle's poem, on second page, is full of deepest meaning.

Electric Presages.

In an article appearing in THE BANNER the 30th of last April, entitled, "A Visit to Benjamin Franklin in Spirit Life," recounting somewhat of the future of the utilization of electricity on earth, occurs this passage:

"Towers will yet be erected all over the habitable earth globe, and messages of various import will be projected into the atmosphere to be read by thousands of people at once."

The article is claimed to have been written three years ago, under spirit dictation.

As a hint in the same direction the *London Daily Telegraph* of Oct. 27th, 1892, contains this paragraph:

"Experiments have been made at Earl's Court during the week to show the feasibility of advertising in the clouds by means of electricity, and from an aesthetic point of view have proved deplorably successful. Not only have letters and words been thrown up to the heavens, but even portraits of celebrities have been sent there, to the alarm of many 'worthy residents, who found the features of Buffalo Bill in the moon."

Honesty Taught at the Antipodes.

An Australian editor remarks that the state administration of the railways of Australia might easily become the nurseries of corruption, but they are found instead, under the most searching investigation, to be absolutely honest. And honesty, he adds, is a note of public life in the colonies everywhere. Australian Parliaments are not always wise, but they are always clean. Nothing would so instantly and finally wreck a cabinet or a party as a well-grounded suspicion of playing false with the public funds. The political scandals of Canada and the notorious lobbying of the United States are, at present at least, impossible in Australia; and this not because human nature, but only because circumstances are different with us. In communities so small as the Australian colonies, moreover, public men are exposed to a closeness of inspection which greatly invigorates honesty. Dishonesty is fatal, if only because it is sure of detection. New Zealand is also the first of the British colonies to confer full citizenship upon women, showing that the people at the antipodes are leading progressive movements throughout the English-speaking world. We should not lag behind them in the United States.

No Plutocracy.—The law of primogeniture in England was intended to prevent the dissipation of large landed properties by limiting the inheritance to a single heir. The law of entail has been practically abolished in Scotland, and even in England it has been so modified that land cannot now be tied up for a longer term than ten years after the lives of its owners. And although the law of primogeniture is still in force, it is an object of adverse criticism that is the certain herald of its doom. That truly philosophic democrat, Thomas Jefferson, in the establishment of the first regular Constitution of Virginia, was specially resolved to destroy this rule of primogeniture. He instinctively felt that it was no part of the policy of a republican country to build up and foster an aristocratic class among its free citizens, and therefore effectually opposed the operation of a rule of inheritance that directly tended to promote and protect the existence of such a class. So we have never had such a privileged class in this land of larger liberty. A plutocracy threatens us, it is true, but it can never become perpetual so long as the people continue to retain supreme power.

The great Arab apostle is declared by a Persian, who writes in *The Compendium*, to be entitled to the highest place in the calendar of the saints of prohibition. He says:

"Mahomet gave to his people the following example. 'That they should abstain from liquor.' He said: 'If a single drop of liquor should be dropped in a well or cistern that is one hundred yards deep; if afterward the cistern should be filled up with earth, and if the grass should grow on the top and be eaten by a lamb or sheep, then my followers must not touch that milk.' The great, absolute, total abstinence Prohibitionist in the world was the prophet of Persia."

Mechanics' Fair.—Don't fail to visit the Fair now in progress on Huntington Ave., Boston. There may be seen hundreds of machines in operation, electrical marvels, magnificent art display. Six acres of exhibits in all!

The veteran medium Lottie Fowler—whose advertisement appears in another column—writes us that she intends before long to establish herself for the winter either in Baltimore or Washington.

"Trusts" find alternate arraignment and defense under "Free Thought," second page.

In Grateful Memory.

To the Editors of the Banner of Light:

The departure of Mrs. Amanda M. Spence from this to the spiritual world is an important event in the history of modern spiritual manifestations. For forty years she stood on the platform of spiritual reform and defended our great Cause.

Mrs. Spence began her life-work in 1851, and for years spoke in all the great cities and many of the large towns in the United States. When entranced and inspired by invisible intelligences, she was beyond question among the greatest of the woman orators of her day.

Her arguments were unanswerable, and her personal magnetism made for her thousands of devoted friends throughout the land.

Mrs. Spence came from a family noted for intellect and inventive genius, and—on her maternal side—from revolutionary stock.

When her body was no longer capable of retaining her spirit, and she was about to pass through the door that was opening into spirit-life, an expression of resignation overspread her face. The white-winged messenger touched and closed her eyes upon this world and the sorrowing friends that surrounded her bed. In a moment the great worker, the noble soul, the grand woman, was gone!

Her mind was well stored with the philosophy of Spiritualism. In her constant communication with the spirits of the other world she gained great insight into their thoughts and ways of life. As a clairvoyant and inspirational medium she was among the most remarkable of her time. She was refined in spiritual knowledge, and expressed her thoughts clearly and naturally.

She had a brilliant intellect, great power of analysis, and a high moral nature; and while in the form she stood as a Pharoah in the ranks of spiritual philosophers. But it was in her home circle that this remarkable woman showed those lovable qualities that won all hearts. As daughter, sister, wife and mother, she was true, loyal and affectionate in every condition into which it was her fate to be cast.

In the early days of the Spiritual Cause, when it required hearts of oak and souls of flame to face the abuse of the press, the contempt of the pulpit, the ignorance and fanaticism of the mob, this brave woman never faltered when duty called. Her courage was sublime.

While her liberality and charity gave her due respect for the opinions and customs of others, she had no sympathy with the froth and foam that litten or accidental wealth often brings; no respect for those who had not earned by labor of hand or brain what they possessed. She was the soul of devotion and tenderness to her kindred and friends.

Mrs. Spence had but little regard for ancient dogmas of any kind. She had no sympathy with the victor; she sang no psalms to the conqueror or the successful; her care and interest were for the unsuccessful, the unfortunate, the wounded, the fallen. If she had any religion it was to do good, and love humanity! New York City, Nov. 3d, 1892. W. M.

Highly interesting topics are treated of in the sixth page Questions and Answers.

The crookery stores reap their harvest in November prior to Thanksgiving, as table furnishings are one of the prizes of a good home. Jones, McDuffee & Stratton's exhibit, covering seven stories, is one of the attractive places.

NEWSY NOTES AND PITHY POINTS.

78.

"T is yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom?
A ripper, more transcendent youth!"

A weight of gold
Is never old;
Streams broader grow as downward rolled.

At sixty-two life has begun;
At seventy-eight begin once more;
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four;
At ninety-five
Should'st thou arrive
Still wait on God, and work and thrive.

—Oliver Wendell Holmes.

Never put yourself in the power of a man who will kick a dog for fun.

A missionary on the Congo River, in Africa, writes that all negroes believe in the immortality of the soul. They believe the souls of the dead remain in the neighborhood of the villages, in the woods, or in their graveyards, which generally adjoin a wood. The souls of the good visit their own graves from time to time, and it is the custom to have placed on the graves figures, plates and various offerings, that the departed ones may refresh themselves.

Rudyard Kipling will contribute an Indian fairy story to an early number of *St. Nicholas*.—The December *Century* will be a great Christmas number, with a new cover, printed in green and gold.

Over twenty years ago Rev. H. W. Beecher received the following: OWAASO CITY, MICH., 1870.

Rev. Henry Ward Beecher:
Dear Sir,
He sent a copy of the above to Mr. Bonner of the *New York Ledger*, with the following comment:
"I have heard of men who wrote letters and forgot to sign their names, but never before met a case in which a man signed his name and forgot to write the letter."
H. W. B.

The thinnest tissue paper is 1/100th of an inch in thickness.

Dorothy (aged three, to her older sister)—"I'm as tall as you, Marjorie."—"No, you're not. Stand up and see. There, you only come to my mouth." Dorothy—"Well, I do n't care. I'm as tall the other way; my feet go down as far as yours."

Gov. Russell, with advice and consent of the executive council, has set apart Thursday, Nov. 24th, as Thanksgiving Day.

Many of our leading men are rotten cores in glittering shells; wealth, position may be theirs, but in their heart no comfort dwells; so perched are they oft that only those they can respect. Who, like them, for solid causes all the nobler aims neglect.
—From the Persian of Omar K.

As the price per pound is decreased, by continued experiment, the new metal, aluminum, advances to broader uses. Many things which German soldiers have to carry on their marches are now made of it. An experiment is being made in Russia in using aluminum shoes for cavalry horses. They are lighter than shoes of iron and last much longer. It is likely that aluminum will become so cheap that it will take the place of iron and wood in the manufacture of many articles.

John Hoey, the veteran manager, who for nearly forty years has conducted the Adams Express Co., died Nov. 14th in New York City.

Friendship is most necessary for life; for without friends no one would choose to live, even though he had all other blessings.—*Aristotle*, B. C. 384.

NOT FLY TIME.

The musen domestica now has gone,
And few of him we can see;
So almost any man well can say:
"There are no flies on me!"

Four thousand dentists are to be at the World's Fair at Chicago, it is said. What a lot of teeth they will carry with them, and what a pull they have.

The highest happiness possible to man depends on the degree of humility possible to be implanted in him in this life.—*Er.*

"The Ghost Walks," in theatrical parlance, means "pay day." It arose in this way, it is said: Some years ago a poor company was playing Hamlet, salaries were weeks in arrears. At last one evening the actor who took the ghost's part said, "The ghost does not walk to-night nor any other night till he is paid." This caught the theatrical fancy, and to this day "the ghost walks" when salaries are paid.

Famine has killed its thousands; pestilence its tens of thousands; and war its hundreds of thousands. But intemperance, according to Mr. Gladstone, has killed more than war, pestilence and famine combined. For famine, great ship loads of grain; for pestilence, rigid quarantine; for war, armaments and triple alliances. But for intemperance, legions of madmen on every street corner.—*The Police*, New York.

The armies of the civilized nations of the world number 3,000,000 men. Beside the loss of their time and labor they cost at least \$1,000 a year for each soldier, and that amounts to \$3,000,000,000.

The business portion of Camden, Me., was destroyed by fire during a severe storm in the early morning of Nov. 10th. Loss some \$350,000.

HOW TO PREVENT BAD DREAMS.—Don't go to sleep.

Prof. Allen writes very attractively concerning the Pueblo Indians, etc., (second page) in "Pacific Notes."

Another Spiritualist Called Home.

Mrs. S. A. B. GRAVES—wife of J. W. Graves of Boston—passed to the higher life Nov. 11th, after a long and painful illness from erysipelas.

Mrs. Graves was a devoted Spiritualist, and well known to the members of our various local meetings, which she has attended for many years. Especially has she been known in the Lyceums of this city, and few who have been identified with that work but have heard of sweet little Winnie Graves, a former Lyceum member, who has passed to the life beyond. Mrs. Graves, the mother of Winnie and of two other beautiful children, had been long now gone to greet her ascended loved ones, strong in the knowledge of immortal life and the realities of the spirit-world.

This lady was herself a medium of rare powers, and in her own consciousness was aware not only of the nearness of her spirit friends, but also of their ministrations unto and communication with her. In years past, under the influence of a powerful Indian guide, this lady has accomplished some noble work in the healing line, as the writer of these lines can attest.

Mrs. Graves has left upon this side a husband and an invalid son, beside a host of relatives and friends, who feel that although it is well with her, the place she has filled on earth is a vacant one indeed, and that only the light of spiritual communion can ease them of their sense of loneliness and loss.

The funeral exercises were conducted by Eben Cobb and Mrs. M. T. Longley. The inspired words of each of those speakers were filled with the knowledge and the consolations of our glorious Cause, and calculated to lighten the burden of gloom resting upon the mourners' hearts in the shadow of death. Mrs. Longley, as the life-long friend and the deceased, spoke of the good works, the patient life, and the fidelity to truth which had characterized the days of that lady, and in fitting language told of the joys which are now hers in the life beyond. The entire service, including the singing of "Nearer, My God, to Thee," by the assembly, was an impressive and a spiritualistic one.

The floral tributes resting upon the casket and about the apartment on this occasion were many and very beautiful, while the ivy wreath, garlanded with white roses and fastened with purple and white ribbons, and which depended from the door-panel, told the passer-by that here the funeral of a Spiritualist was taking place. M. T. L.

SHERIDAN'S CONDITION POWDER is absolutely pure. Highly concentrated. In quantity costs tenth of a cent a day. No other kind is like it. L. S. Johnson & Co., 22 Custom House Square, Boston, Mass. (the only makers of Sheridan's Condition Powder to make hens lay) will send, prepaid to any person, two 25 cent packets of Powder, and a sample copy of the Best Fowlery Paper published for 50 cents. For \$1.00 five packets of Powder and Paper, for \$1.25 a large 24 pound Can and Paper; six Cans for \$8.00. Stamps or cash. Interesting testimonials free.

That Chautauqua Idea.

The Larkin Soap Manufacturing Co. make an offer of the Chautauqua Desk, a Chautauqua Piano Lamp, or a Pittsburgh Noyz Banquet Lamp, which will make the room comfortable in many households for years to come. They have been seen before the people for a long time. See last page.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1892.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bowdoin Street.—Spiritual meetings are held every Tuesday and Friday afternoon, 2 to 4 P. M. The platform is occupied by J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10 1/2 A. M. and 7 1/2 P. M. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 7 1/2 P. M. in the Berkeley Hall. Business meeting at 7 1/2 P. M. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary, 177 State Street, Boston.

Children's Spiritual Temple meets every Sunday at 10 1/2 A. M. in the Red Men's Hall, 61 Tremont Street, opposite Berkeley Hall. J. A. Shelhamer, President.

The Ladies' Aid League meets every Wednesday at 7 1/2 P. M. in the Berkeley Hall. Business meeting at 7 1/2 P. M. Supper served at 6 P. M. Entertainment in the evening. All are invited. Mrs. M. T. Longley, President.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first day of every month in the Banner of Light Free Circle Room, No. 84 Bowdoin Street, at 7 1/2 P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. B. Bump, Clerk; Mrs. W. T. Storer, Secretary; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Rathbone Hall, 604 Washington Street, corner of Essex Street.—Spirits meet every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. N. P. Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. Every Tuesday, at 7 1/2 P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualists' Aid Society, 1031 Washington Street.—Organized 1887. Incorporated 1887. Business meetings Fridays, at 4 P. M. Tea served at 6 P. M. Public meeting at 7 1/2 P. M., with music, tests, address, etc. Mrs. A. L. Woodbury, President; Mrs. A. L. Woodbury, Secretary, 63 Marcella Street, Roxbury.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover Streets (up one flight), at 7 P. M. Whitlock, President; Mrs. H. W. Cushman, Secretary.

Ladies' Aid Parlor, 1031 Washington Street.—Meetings will be held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. E. H. Tuttle, Conductor.

Harmony Hall, 724 Washington Street.—Meetings will be held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. Mary A. Moody, President.

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

Phlegm Hall, Chelsea.—Spirits meet every Sunday, developing circle at 2 1/2; evening meeting at 7 1/2. Mr. W. Anderson, Chairman.

Berkeley Hall.—The morning service last Sunday opened with singing "The Morning Light is Breaking," led by Miss Davis and accompanied by Mr. Boyd upon the organ. Mr. Willard J. Hull read Horace Smith's poem, "The Flowers." Owing to repairs in process at the Red Men's Hall, the Children's Progressive Lyceum met in this hall. (Noticed elsewhere.)

Mr. Willard J. Hull, after addressing a few words of encouragement to the children of the Lyceum, announced as the subject of his discourse, "The Present Status of Science." He then read a paper on the summary of his remarks will be given next week, together with one of the evening lecture upon "The Place of Psychology in the School of Science."

The services closed with a vocal solo by Miss Davis.

The Helping Hand Society to the Boston Spiritual Temple met Wednesday, Nov. 10, at 7 1/2 P. M. in the Berkeley Hall. Business meeting, 2:30, supper 6 o'clock. Mrs. I. S. Little, President, in the chair. The evening entertainment opened with music by Mr. Willie Boyce, songs by Mr. Bowtell, Mr. Baker, Mr. Forsyth, Mr. J. G. Gurnard and Mr. Willard J. Hull, accompanied by Mr. Frank Crane. Mr. Willard J. Hull made some stirring remarks, followed by Messrs. Charles Day, Dowling, Boutelle, Lathrop, Edson and Trask. Mrs. Nettie H. Harding, who gave musical and literary entertainments, read a paper on the life of the speakers, every Wednesday evening; and on the first Wednesday of each month a Social. All are invited. Ida M. Jacobs, Sec'y.

First Spiritual Temple.—Sunday, Nov. 13th, the platform was again occupied by Mrs. Cella M. Nickerson.

After an invocation, questions which had been written by persons in the audience were read, which formed the subject for the discourse. Much that was interesting and instructive was given by the guides of the medium. [An abstract will appear next week.] The question was asked, "Was the world ever destroyed by a flood?" and was given reply in the form of a beautiful poem at the close of the discourse.

Wednesday evening, social meeting at 7:30. Sunday morning the school will meet at 11. Sunday P. M., at 2:45, the guides of Mrs. Cella M. Nickerson will give a discourse.

The Temple Fraternity School opened with singing by the members, led by Miss Hattie M. Dodge. A selection was read by Miss Edna Cherrington, and apt quotations by the Conductor. Mr. Elmer Packard read a selection, followed by a paper on the "Place of Psychology in the School of Science." Mr. A. C. Armstrong gave an able essay relating an interesting psychic experience of his own with excellent thought and expression. Miss Alice F. Hill read a poetic selection. Remarks were made by Mrs. Nickerson, Mrs. Barker, Mr. Nolen and other members of the school. M. H. C.

The Children's Progressive Lyceum visited Berkeley Hall in a body on Sunday morning last, and listened to the eloquent lecture delivered on that occasion by Mr. Willard J. Hull. During the morning the Lyceum orchestra, consisting of Fros. Milligan, Cowles and Shuler, executed a fine program, and Mr. Hull referred in stirring words to the excellent work of the Lyceum Cause.

At the close of the exercises Mr. Knight, President of the Berkeley Hall Society, stated that the Lyceum heard the hall in which the Lyceum meets is undergoing repairs, and if the Lyceum would accept, he would in behalf of his Society offer that school the use of Berkeley Hall on Sunday afternoons, until the Lyceum Hall should be completed. An offer that was received with enthusiastic applause.

The officers and members of the Children's Lyceum deeply appreciate this generous offer of the above Society, and hereby return sincere and heartfelt thanks for the same. We would be happy to avail ourselves of the kind invitation were it possible to get our pupils and leaders together on Sunday afternoon; but as most of them can best come in the morning, we will continue to hold our sessions as usual at 614 Tremont Street, at 10:45 A. M. Our hands are stretched out in repairs, can be used, and we welcome all to our Lyceum meetings. The utmost cordiality displayed between the members of Berkeley Hall Society and our Lyceum is encouraging and pleasing to all Spiritualists.

The Lyceum Ladies' Aid Society met as usual on Nov. 9th; business meeting at 6 o'clock, with Mrs. Longley in the chair. Supper at 5. In the evening Mr. Willis Edwards delivered a fine discourse, supplementing it with a number of spirit rappings and tests; and was followed by Mr. Arthur Hodges, whose remarks and tests of spirit identity gave the best of satisfaction. A vote of thanks was given Messrs. Edwards and Hodges for their services on this occasion. Mr. W. C. Trask made a practical remark; Miss Grace Small, Miss Maude Bourne and Miss Gerie Bowen contributed the singing and music on this occasion; Mrs. Butler stated in the course of her remarks what she had seen clairvoyantly, and Mrs. Longley did the same.

An extra entertainment will be given on Wednesday—Thanksgiving eve—at 514 Tremont Street. Come, and help the Lyceum Cause. SCORING.

First Spiritualists' Aid Society.—Vice-President Mrs. A. F. Butterfield has presided over the business meetings of this Society during the illness of Mrs. Barnes. The Entertainment and Sunday Meeting Committee have charge of program of "house warming" at the first meeting in new hall.

Nov. 4th Dr. Lathrop, Mrs. Staples, Mrs. Davis, Mrs. Chandler, Mrs. Nickless, Mrs. Mary F. Lovering, Mr. L. W. Baxter, Mrs. Mason and Miss Nickless participated in exercises.

Nov. 12th Dr. Lathrop with song and speech opened the exercises. His labors with this Association are much appreciated. Mrs. Thomas Grimes was our guest, and made a good speech. Edgar W. Emerson was cordially greeted as every one's friend, and, like a wanderer returning home, his address was appreciated very much. Rev. Mr. Morrill, in an interesting story and witty illustrations of truths he wished to teach, and Mrs. Mason with convincing tests, was preceded by Mrs. Alice Cummings with a well-rendered violin solo.

Mrs. A. E. Barnes is now, we understand, improving in health, and hopes are entertained that she may be present at sessions Nov. 19th.

Gen. Cunningham, formerly Superintendent of the Soldiers' Home, Chelsea, gave recently, at our meeting, a convincing proof of his presence and ability to testify of the new life.

Mrs. A. L. Woodbury, Sec'y.

Harmony Hall.—Sunday, Nov. 13th, the Progressive Spiritual Union—Mrs. M. A. Moody, President—held a healing and developing circle at 11 A. M. Good attendance and perfect harmony prevailed.

Afternoon—A rombo solo by Mr. Jesse Moody, Miss Bertha Richards accompanied, followed by a solo by Mr. Trask, "Sweet Spirit, Hear My Prayer." Rev. Mr. Morrill gave an eloquent invocation, together with remarks upon our duties as Spiritualists and

the true teachings of Spiritualism; Dr. Thomas then favored us with a practical talk upon the Spiritual Philosophy, also gave some convincing tests—as did Mrs. M. A. Chandler, Mr. Matthews gave recognized tests, and explained psychometry in able manner; Mr. Jesse Moody gave tests; Mr. and Mrs. McKenzio and friend gave physical manifestations in the form of spirit rappings, which were perfectly satisfactory; also tests; Dr. W. Willis then answered a number of mental questions. Closed with benediction by Dr. Blackden.

Evening.—Invocation by Dr. Blackden; a solo by Mr. Trask; Dr. Blackden followed with remarks upon our duties as Spiritualists; Dr. Sanders presented remarks upon our duties as American citizens and lovers of liberty; Mrs. Howe gave tests; Mrs. M. A. Chandler remarks and tests, which were very interesting; Sister Nellie Burbeck (Plymouth) gave us words of encouragement and fine tests; Jesse Moody, spirit-postmaster, answered several questions. Dr. Willis answered many mental questions, also gave tests. Excellent talent for next Sunday. PANSY.

Ladies' Aid Parlor.—Last Sunday morning the developing circle opened with a song by Mr. Walter Anderson, Mrs. Anderson piano accompanist; invocation by Mrs. C. H. Clarke; trio by Mrs. Mary F. Lovering, Mrs. E. A. Kilday, Mrs. C. H. Clarke, remarks and tests by Mrs. M. A. Pierce (Lynn), Mrs. E. A. Collier (Charlestown), Mrs. Dean Chapman, Dr. Stella E. Johnson, Mrs. Lovering and Mrs. C. Loomis-Hall.

Afternoon.—Opened by song service; invocation and remarks by David Brown; tests and delineations by Mrs. Mary C. Morrill (Brooklyn), Miss C. W. Knox, Miss L. E. Smith and Mrs. M. A. Pierce. Closing remarks by the Chairman.

Evening.—Song by Mrs. Lovering; recitation by Mrs. C. H. Clarke and Mrs. Mary F. Lovering; a letter followed with tests; psychometric readings by Mrs. G. M. Hughes, Mrs. M. W. Leslie, Mrs. Mary E. Young, Mrs. M. E. Pierce and Mrs. C. Loomis-Hall.

These meetings are very interesting, and many hearts are brought into the light and knowledge of the Spiritual Philosophy.

The BANNER OF LIGHT is for sale at each service.

J. E. HALL, Conductor.

Engle Hall.—Wednesday, Nov. 9th, the Chairman opened the meeting with invocation, remarks, readings and tests; followed by Mrs. W. H. H. Burt, Mrs. Nettie H. Harding, Dr. Thomas, with remarks, readings and tests.

Sunday, Nov. 13th, the three services were largely attended, and of a very interesting nature. The morning developing circle, conducted by Mr. Slight, was one of unusual interest.

Afternoon—Invocation and remarks by Chairman; Mrs. W. H. H. Burt, Mrs. J. K. D. Conant, Mrs. J. E. Wood, Mrs. Chase, Dr. Willis gave remarks, readings and tests; Dr. Willis also answered mental questions.

Evening.—Mrs. Pierce (Lynn), invocation and remarks; Mrs. J. E. Downing, Mrs. J. E. Davis, Mrs. A. Wilkins and the Chairman, remarks, readings and tests.

BANNER OF LIGHT for sale at each session.

E. H. TUTTLE, Chairman.

Rathbone Hall.—11 A. M., Nov. 13th: Chairman gave readings; Mrs. Nason furnished tests; Mrs. Harmon gave acceptable selections in music.

2 o'clock, P. M.: Mr. and Mrs. McKenzio gave rappings upon the slate, which was a genuine phase, and created marked interest. Mrs. E. C. Dickinson (in psychometric readings), Mrs. M. A. Bicker (speaking), Mrs. J. E. Downing (tests), Mrs. J. K. D. Conant (remarks), Mrs. J. W. Wood and Mrs. Julia Davely (New York), participated.

7:30 P. M.: Miss Annie Hanson, readings; Mrs. M. A. Bicker, speaking; Mrs. Joan Woods, psychometry; Mrs. M. Woodbury, reading; Mrs. Nellie C. Smith, in music. Miss A. J. WENSTER.

The Ladies' Industrial Society met Nov. 10th at Arlington Hall, 1125 Washington Street, at the usual hour; supper at 6. Mrs. Shirley conducted the evening exercises; Mr. Franks gave tests; also his wife gave comforting words; Mrs. Shirley spoke fluently. We have a social dance the 17th of November; all are invited. Mrs. H. W. CUSHMAN, Sec'y.

Ireving Hall.—Well attended meetings were held here Nov. 13th, morning, afternoon and evening. Mrs. Coulter, Miss Knox, Mrs. Shirley (associate manager), Mrs. Edith Nickless, Mrs. M. A. Brown, A. D. Haynes, Mrs. Chase, Miss Mason and others took part.

America Hall.—Meetings under the management of Eben Cobb will be resumed in this city at this hall, 724 Washington Street, on Sunday next (Nov. 20th), morning, afternoon and evening.

CONNECTICUT.

Hartford.—Nov. 13th was the second Sunday that we have listened to the ministrations of Mr. A. E. Tisdale. He is improving every time, and is calling out crowds of interested listeners. J. W. STORINS.

Norwich.—Mrs. Carrie F. Loring of East Brattle finished her engagement with the Norwich Spiritual Union Sunday, Nov. 13th.

The afternoon address, under the inspiration of Aehsa W. Sprague, upon "The Relation we Bear to the Spirit World," was very impressively given. The descriptions which supplemented the address were very marked, and the audience listened with eagerness to the messages from "Beyond the Gates."

The evening session was devoted mostly to delineations, and a large number of spirit intelligences were able to manifest. Several remarkable tests have been given by Mrs. Loring during her work upon our platform.

Next Sunday Geo. A. Fuller, M. D., of Worcester, Mass., will occupy our platform. Mrs. J. A. CHAPMAN, Sec'y.

RHODE ISLAND.

Pawtucket.—Mr. J. Frank Baxter spoke in Clan Fraser Hall on Monday evening, Nov. 7th, and gave great satisfaction. A good sized audience attended and listened to a well adapted lecture, enjoyed the music, and marveled at the science with which Mr. Baxter conducted. It was a memorable evening in the history of the Association. ROGEE.

Providence.—The Spiritualists Association met in Columbia Hall (No. 248 Weybosset Street) Sunday, Nov. 13th, at 2:30 and 7:30 P. M. (Progressive School at 1 o'clock.) Mrs. Juliette Yeaw occupied our platform. She gave us two excellent lectures. Subjects were "Infidelity," and "Has there been Any Proof of the Immortality of the Soul Prior to Modern Spiritualism?" She treated these topics in a clear and satisfactory manner, and the large audience listened with profound attention. Sunday, Nov. 20th, Mrs. Ida P. A. Whitlock will be with us. SARAH D. C. AMES, Sec'y.

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This is an every-day occurrence; women are taken with that "all-gone" or faint feeling, while working, walking, calling, or shopping. The cause of this feeling is some derangement, weakness, or irregularity incident to her sex. It matters little from what cause it may arise; instant relief may always be found by using Lydia E. Pinkham's Vegetable Compound. It is the only Positive Cure and Legitimate Remedy for those peculiar weaknesses and ailments of women. It acts in perfect harmony with the laws that govern the female system under all circumstances.

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OUR COMBINATION BOX contains a large supply of the best Soap and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soap for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fifteen million pounds a year.

The "Chautauqua Desk" is a "thing of beauty" and will be a "joy forever" to all who possess one. It is artistically designed, and their most complete in appointments, a model piece of furniture, and affords what nine out of ten homes lack—a suitable and convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.

It is made of SOLID OAK, varnished and hand-rubbed finish, with brass trimmings. It stands five (5) feet high, is two and a half (2 1/2) feet wide and ten and a half (10 1/2) inches deep. It is a powerful and complete desk, and also has three roomy book shelves, a top shelf for books, and seven compartments for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

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We do not ask you to remit in advance, or take any chances. We merely ask you to send us a trial order, and if after 30 days' trial you are fully convinced that the soap and toilet articles are all we claim, you can then pay the balance. But if you are not satisfied in every way, no money will be made for what you have used, and we will take the box away at our own expense.

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Some people prefer to send cash with order—we do not ask it—but if readers of this paper remit in advance, we will place in the box, in addition to all the other extras named, a valuable present.

Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance will receive a valuable present.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall, the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th Street. Services Sundays, 10 1/2 A. M. and 7 P. M. H. H. H. H. H.

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

Adelphi Hall, 630 West Broadway.—Lectures and tests every Sunday at 3 and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis Secretary, 268 West 43d Street.

The Psychical Society meets in Spencer Hall, 114 West 14th Street, every Sunday evening, 8 o'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Adelphi Hall.—Mr. Fletcher's subject, "Death and the After Life," served to interest his large audience intensely as he depicted in graphic language the condition of the spirit during its passage from the earth to spirit-spheres.

The great mystery surrounding the change called death—the long silence that follows after, and the endless doubts that theology has raised, have made all men feel that life was the one boon, and death the ending of the human race. Give the world a knowledge of what this transition really is, let the curtain be lifted, and allow mankind to see behind it, and fear dies in the lap of knowledge—uncertainty flees before the light of reality!

A wordy description of the passing away of a spirit from earth-life was here given, with such fervor as to call tears to many eyes, and the speaker, continuing, said: Whenever a child is born into this world, loving hands minister to it, loving hearts give it kind words, and its footsteps are guided and watched over by every gentle thought; in sickness it is nursed, in health it is encouraged until the battle of life is begun. Well, when a spirit enters the higher life, which is, in reality, only a second birth, attending spirits with entire readiness welcome the newcomer, and do all they can to help and assist until that spirit has gained its equilibrium and is able to take up the duties of its new existence.

Those who heard this lecture will long remember its coming and its message followed.

In the evening many questions were presented and very ably considered. Miss Karmon a-ain delighted the audience with a fine recitation. Miss McCarthy gave a better, and altogether it was a pleasant Sunday service.

268 West 43d Street, New York City.

Carnegie Hall.—Giles B. Stebbins spoke to us Sunday, Nov. 13th, in the morning. His lecture was most interesting. Taking a retrospective glance of the liberal movement during the past forty years, he pointed to the future, and said that the new era, trusted it with the bigotry of former ages, it was good to hear the voice of this veteran Spiritualist. His locks are whitened by the snows of more than three-score and ten winters, but the sunshine of the Summer-Land is in his heart.

The afternoon meeting was well attended. L. O. Robertson occupied the chair. After some most interesting experiences related by Mr. Robertson, Giles B. Stebbins offered a few remarks. Mr. Walter Howell gave the audience some facts, illustrated by photographs and a picture, which awakened interest; Maggie Fox-Kane demonstrated spirit-presence through the raps and written messages. Most of the tests were acknowledged. Dr. Hicks then delivered an address which received much applause; Mr. and Mrs. Robert Ward sang to the delight of all present; Mrs. Emma Moss was called to the platform and of fered remarks, also gave some prophetic vision.

In the evening a full audience listened to Mr. Stebbins, who lectured upon the "Brahma Soma"; Kesub Chunder Sen may be known to many of your readers, and the name of P. C. Mozoomdar, author of "The Oriental City," will be remembered by most of them. Mr. Stebbins compares this Hindu movement, in many respects, with Modern Spiritualism. Mr. Stebbins merits and receives our heartiest appreciation and thanks. May he be spared many years longer to write and speak in the advocacy of the cause of human progress.

Dr. W. W. Hicks is announced to speak for the First Society next Sunday morning and evening.

W. H.

The New York Psychical Society.—Wednesday evening, Nov. 10th, Mr. Wilson Macdonald gave an account of his personal experiences the evening before, following with general remarks, in which he said:

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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Adelphi Hall, 29-32 Fulton Street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7 1/2 P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 461 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7 o'clock. Good speakers for mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

Good Work Being Done.—We are favored this month by the engagements of Mrs. Abby N. Burnham at Brabury Hall, and Mrs. Ada Foye at Conservatory Hall.

The character of Mrs. Foye's work is too well known to need special mention. Probably there is no phase of spirit manifestation now presented from the platform better calculated to challenge the attend and consideration of the public than that presented by Mrs. Foye. Doctors, lawyers, judges, lay men, clergymen, and even high-bred churchmen, venture within hearing of the spirit rap and recognize the messages the spirits bring forth. The manifestations in conjunction with the preliminary talk which Mrs. Foye gives, are potential in awakening a spirit of inquiry.

Brooklyn is especially fortunate in having Mrs. Burnham just at this time to lead the convert to the path of physical manifestation of spirit a few steps further into the garden of spiritual bloom and fruitage. The writer recognizes in the methods of Mrs. Burnham's work those characteristics destined to be most efficient in future spiritual labors. Applied Spiritualism is what the people want, and the exarante intelligences are striving to consummate a thought that is growing in physics and dexterously trained, proven and interwoven on the trails of human hopes, aspirations, sorrows, loves—ferreted unto celestial, yet within the comprehension of mentality—portrays the distinctive features of Mrs. Burnham's well wrought spiritual work. W. W. S.

Quaterly Meeting.

The Indiana Association of Spiritualists will hold its next Quarterly Meeting at Rochester, commencing