VOL. 72.

Jacobite.

her sons:

ing. One night, when the noise was great on

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

would make a great noise over our heads con-

power; once against the corner of my desk,

and twice against the door. I followed the

We heard all the knocking from one chamber

to another. I observe when I omit the prayer

one morning for trial. At the name of King

We take the following extract from an inter-

esting letter written by Mrs. Wesley to one of

"I am not one of those who will believe noth-

ing supernatural, but am rather inclined to

think there would be frequent intercourse be-

tween good spirits and us, did not our deep

"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

The daughter Susannah writes to her broth-

er Samuel, who was quite an eminent physi-

"All the family have heard it together, es-

pecially at family prayers. My sister Nancy

and I heard three bouncing thumps under our

Her sister Emily writes thus to her brother:

you what satisfaction is in my power concern-

ing what has happened in our family. I am so

far from being superstitious that I was too

rejoice that I have an opportunity of convinc-

ing myself past doubt and scruple of the exist-

ence 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 cham-

but I did not much believe till one night about

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. Un-

Thirty-four years after the above letter was

"That something I call Jeffrey calls on me in

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

This testimony, we repeat, is exceedingly val-

uable to us, coming, as it does, from so distin-

guished a quarter. This family, so earnest, so

full of truthful sincerity, so devout, had con-

stant proofs of spirit presence and spirit power,

and they believed it to be proof of immortality.

They were, unquestionably, all of them medi-

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 igno-

rant and the overwise, 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 constitut-

work of reform in the Established Church.

written, this same Emily, writing to a friend,

doubtedly Hetty was the strongest medium.

a week after the first were heard."

every new affliction."

her brother's death.

much inclined to infidelity, so that I heartily

"I thank you for your last, and shall give

no voice was heard, only a knock thrice."

George it began to knock."

lapse into sensuality prevent it.

BOSTON, SATURDAY, NOVEMBER 19, 1892.

NO. 11.

For the Banner of Light. WHITTIER-TENNYSON.

I stood beneath the stars one glorious autumn eye. And wondered as a doubting martal 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 bards? Methinks st rn Death

Could well have spared these brightest stars of ours.

A few short years to grace this offtlines weary sphere, To shed the fragrance of their lives round many a

To touch the harpstrings that have been for years To ope the gateway that a brighter day might come.

Well, we must wait; but on the other shore Birds bear the tidings far away on pinlons 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 beaute ous sky We see the bow of promise tinged with many a hue,

We know the twain we loved, though clothed in different garb.

Are our own poets still, though hidden from our view.

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. E 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 mediumship of Eman-

uel 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 cotemporaries, the Rev. John Wesley, saying that he had been informed in the world of spirits that he-Wesley-strongly desired an interview with

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-inter esting facts that add bright links to the chain of evidence that winds so unbrokenly down the

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 prej udice 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

The Rev. Samuel Wesley was a clergyman of the Established Church. He was rector at Ep worth, 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 awaked 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 mastiff hoped he would rid me of it. The next night 1 heard six knocks. Sunday, in the nursery, knocks 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. I arose, 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.

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

In this published account he says: "The year before King William died, my father observed that my mother did not say

ed him a Spiritualist.

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, blessing of some hours' converse. but I fear his vow was not forgotten before God."

This was his theory as to the loud raps at

I went out doors, sometimes alone and some. | family devotions when they came to the prayer times in company, but could see or hear nothfor the king. He believed that these manifestations came from God. They were not too the deal partition and the doors in the yard, the | 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 Engthe prayer for King George and the prince, it | land in the early part of this century, we find an extract from John Wesley's journal, dated stantly, whence some of the family called it a May 25th, 1768. It is so straightforward, so logical and strong, we cannot forbear quoting I have been thrice pushed by an invisible it in full:

"May 25th, 1768, and the two following days, being at Sunderland, I took down from the noise into every room in the house by day and lips of one who feared God from her infancy by night. Friday, the 28th, I sent for Mr. one of the strangest accounts I ever read; and Hoole, who came. The noise began at ten | 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 for the King there is no knocking. I used it 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 compliment 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 not only 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 pause. 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 hoofed out of one; neither reason nor religion re-

quires this. One of the capital objections to all these accounts which I have known urged over and ber had heard the noises and told me of them, over is this: Did you ever see an apparition | heard of!" vourself? No. Nor did I ever see a murder 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 nower.

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 respect ed and beloved, but on the part of the servants. He attempts to get rid of the whole matter in

ums, and were influenced to carry on a grand this wise: "What appears most probable, at this dis But it may be questioned just here how this tance of time, in the present case, is that it was affected Mr. John Wesley, the founder of a trick of the servants, assisted by some of their Methodism. In what way was he committed neighbors; and that nothing was meant by it to a belief in these strange phenomena? We besides puzzling the family and amusing them selves; and that such a secret should be kept find that he was intensely interested in them; so that the matter was never discovered, is not though being away in college he was not an at all to be wondered at." eye-witness of them. His sisters kept him fully

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 I am your really obliged friend and affection-

EMILIA HARPER." [Continued on third page.]

Literary Aeyartment.

LED.

Written Expressly for the Banner of Light,

BY MRS. EMMA MINER, Author of "Bars and Thresholds." [Copyright Reserved.]

CHAPTER XX-CONTINUED.

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 lamppost in New York City.'

"Mr. Chase, if I had only known— "It's all right, Mr. Mayne," interrupted Mr.

hase. "You did the very best thing under the circumstances. It has proved to be the best.

"But why didn'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

"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 didn't know he had a mother!" ex-

claimed Mr. Chase. Harvey explained how his mother was found.

"If that is n't the strangest thing I ever

It's true

yet I believe there is such a thing; yea, and 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 "And how are the family at the farmhouse?"

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 was growing lat:-the time had passed

very quickly to both—when they said goodnight. 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?"

"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 intel-

ligences 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 As the door closed behind Harvey Mr. Chase

stand where he can look out upon the world, Mr. Chase gave Harvey a grateful look; then 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

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 remem-

ber 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 didn'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 The words were very quietly spoken, and 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 don't want to be so unjust as to shirk my shortcomings on spirits, unless it is really so. But if that is correct, why don'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. Wasn'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 confidences, 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 goodnight, "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." a soft accomission of the same

Wednesday my daughter Emily heard the children.

felt that never had preacher or sermon so affeeted 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 do n'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 so! Chase? 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 Lon-

don," said Jack. "It will be a great disappointment to him,"

"I can't rest until I am able to said Harvey. 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. Bhaker 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

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 He is a worker, and works and lives with the poor 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, aristocracles and theocracles-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 war-tiors, 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 Chris-

tian nation." If the people would elect Ingersoll as President, and instruct the Supreme Court, the Senate and the House of Representatives to keep the Word's Fair open, as above suggested, would it not be a lesson 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 falsities: 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 Su-

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, distranchising half the population. These combine to compel the people to observe a "Sabbath" that has neither common sense, scripture nor use to jus-

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 Magor, 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

be Righteousness, and their Rulers Peace.

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 usoful 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 mil-

The tutelary delty of the Jews taught hygiene. He cured Israel of all the diseases of the Egyptians without 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 vegetarian. 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 Com-mandments 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: "Remember the seventh day to keep it holy. In it 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 riddance 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 groweth 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 fill their steeple-houses, while the coachmen sit outside on their carriages, waiting to convey the worshipers 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 nontheologians-they all want liberty of conscience and personal freedom in their irreligions, 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 is 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 Tolston? (1.) He is a celibate. (2.) 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 Tolstor been a war man he would have been sent to Siberia long ago. That is where all Churchand-State Christians-who are aliens and enemiesought 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 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-Ohiodid 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 houndary 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 Ohlo, 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 clyilization here than in the older inhabited centres, for the people are honest and industrious.

The mining camp is now a city, where steam, elecricity, 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 had 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 disap.

point 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 Conven tion, 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

bath in which their exactors, the fax-collectors, will help one's self. But there are many with more than their fluancial share, who might donate or invest.

We witnessed the dedication of the World's Fair buildings, and saw much of the parades, decorations, etc. Burely 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 resident 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 heights.

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, canons, 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 edu cation 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 falls 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 it self, sometimes, far, far away from the dreary desert wastes of ignorance, superstition, brutalism, discord, disease, poverty, vice and crime-infernal 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 disputa tious speculations, or vain theorizings over dead issues of the distant past. The living present, with its mul titudinous 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 mas tered the Science of Life and the Art of Living, fully emerged from brutalism, and forever banished strife, orrow and unrest from the planet. Banished—how? Av. "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-till we have viewed them from the standpoint of a religion that has a selentific 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 countain 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? Per-

iaps 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, oh! 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 hu-

forty years in the Wilderness. They can have a Sab | prepared to help each other. It seems natural to first | Among the many interesting features of my late | Like the preceding volumes, it is a thrilling narrative

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 cooperators 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 In-dian 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 re called 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 abrupt 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 winrow, 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 flerce 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, nonagricultural 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

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 monoto nous. One long stretch of bare rocks, and mostly low mountains, with sago, cedar, yellow pine scattered in tufts and patches-vast, dismal and drear enough. The climax was capped by "Caffon Diabolo," or the Devil's Canon; 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 brim stone in our nostrils.

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

J. Madison Allen. marks till my next. 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 not the open door Through which we pass to life again!

The fruitful seed beneath the sod In infant bud and bloom may 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 some mighty mystery 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 some unexpected gleams

Of past and unremembered years, Break through the doorway of our dreams, And some familiar face appears— A gentle spirit lost awhile, Amid the change from death to birth. Whose beaming eye 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 mion,
And souls that cannot pass away.
DAVID BANKS SICKELS.

New Publications.

HERMETIC PHILOSOPHY: Including Lessons, General Discourses, and Explications of "Fragments" from the Schools of Egypt, Chaldea, Greece, Italy, Scandinavia, Etc. Designed for Students of the Hermetic, Pyth-agorean 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 Principles and Elements of Things;" and a Discourse from Porphyry on "Auxiliaries to the Perception of Intelligible Natures." 12mo, cloth, pp. 310. Philadelphia: J. P. Lippincott & 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 delver 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, pa-per, 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

of struggle, adventure, hairbreadth escapes, morry reunions, a miniscences of mutually-shared 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 Normal 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 philosophic insight, wisdom in the selection of matter, accuracy of views, and absolute clearness in exposition.

"One charm of the book," says Mr. Payne, "Ites 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 orlinary 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 ofttimes 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 spiritworld 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 deploring the trust that you said had been formed governing the price of printing type, and deploring the tendency of the times to form thes 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 aggregation of capital to get into a few men's hands, and hope the time will come when, by some means, this can be stopped, yet I am free to say that every organization—every purchase, for instance, by Gould of railroads, getting them under one corporation—or every combine making fewer organizations, has resulted in a decrease of price in freight and passage.

I do not believe that the American Type Foundry Co. will charge exorbitant prices for their goods. I do hope that they will be able to make dividends of at least five or six per cent. on the capital invested; that is what has not been done for years. The liberal papers of the country have, in my opinion, too much to say about these so-called trusts and great combinations. I do not believe it does their cause any good; on the contrary, I believe it hurts them, because people who know the facts in each case are repelled from considering the liberal ideas put forth. F. P. BAKER.

Topeka, Kan.

Good Cooking

Is one of the chief blessings of everyhome. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

Passed to Spirit-Life,

From East Weymouth, Mass., Nov. 2d, Mrs. Caroline Brad-

As a conscientious, outspoken and earnest worker in the North Scituate Children's Progressive Lyceum, while a resident of this town, she was foremost in promoting the interests of the cause, of Spiritualism. On removing to East Weymouth she became interested in building up the Unitarian Scolety. denote the cause of Spiritualism. On removing to East Weymouth she became interested in building up the Unitarian Soloty.

Sorvices were conducted by Rev. W. S. Reyes, and a quartet sang choice selections. The remains were taken to Grove street Cometery, Seltuate, for burial.

D. J. BATES.

Oct. 27th, William M. Peabody, aged 61 years.

He was born and has always lived in Middleton; his wife deceased on Oct. 2d, and he has soon followed her to the Fairer Land. He liad been a bollever in Spiritualism five or six years. As a man, a citizen and a friend, he was widely regarded with respect and esteem by a large circle of relatives and acquaintances, who were much gratified by the remarks of Col. A. A. Wheelock, who officiated at the funeral. Services on Sunday, Oct. 30th.

[Obituary Notices not over twenty lines in length are pub-lished gratuilousty. When exceeding that number, twenty cents for each daditional line will be charged. The words on a sver-age mo ke a line. No poetry admitted under the above heading.]

Ayer's Sarsaparilla. Its record of forty years is one books for the entertainment and instruction of boys. of triumph over blood diseases.

[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 adduces; 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 undisguised 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 quadrate not with principles unfounded on the divine testimony, feebly supported by true philosophy, and contradictory to the plain, unbiased, good common sense of nineteentwentieths of 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 relegate 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 ceremonials 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 they 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

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 sys tem than then existed, thus preparing the way for the more speedy advancement of the time that should make possible the advent of Mod-

The Spiritualism of Charles Wesley; who was

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 stops, whate'er betide. With watchful care their charge defend. And evil turn aside. Myriads of bright, cheruble 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 repudiates or utterly ignores their spiritual experiences. We gratefully accept them as an invaluable contribution to "The Spiritual Facts of the

For the Banner of Light. THE TEACHER.

In Memoriam: MRS. AMANDA M. SPENCE, who asconded 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, Its 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 midair 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'reth not, nor falleth Because of loys 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 'lumined vision, And to her uses Wisdom's treasure flows: The Realm of Causes is the Realm Elysian-The Fount toward which her asking spirit goes.

Vague myst'ries, all unknown to earthly lover, Are rapidly unveiled before her sight, And visions of extatic splendor hover Around, and bathe her in diviner 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 Enwrapt 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!

Sone 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

And spirits underneath the golden portal l'ass and repass, and shall forever more! LITA BARNEY SAYLES.

Bunner 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 jocosely 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 L., having heard something of mediums and

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. Moorel 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, trance 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 overy two weeks to full houses. We want a good materializing medium, one that can be depended upon as reliable." "The Clackamas Co. Spiritual Society is hav-

District of Columbia.

WASHINGTON.-A correspondent writes: "At the stated meeting of the 'Seekers After Spiritual Truth' in Typographical Hall, 423-425-425 G street, N. W., Nov. 2d, 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 psychioscience; also a National Medical College and Hospital containing departments for the study and practice of hypoticism as a curative of An an area of the street, N. W., Washington, D. C."

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

November Magazines.

THE ATLANTIC MONTHLY list 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 Whittler" is un derstandingly 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. Jolbey 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 ARENA.—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 vouched 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, "Heine,") 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 Whittler'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 Mau." Mr. A. E. Cross gives a two-page poem. "The Passing of Whit-Irving B. 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 Federa

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

COTTAGE HEARTH.-Whittier's poem, "The Pump kin." anticipates the coming festival, a capital Thanks giving story by Mr. Butterworth appropriately follows, after that "Grandpa Graces Thanksgiving," and much good seasonable reading. Boston: Formfield street.

THE HOUSEHOLD.-A Thanksgiving story entitled. 'Hannah, Who Sang Countre," is a timely contribution. A fine variety of stories, sketches, essays, and instructive papers on domestic affairs follow. Boston: 50 Bromfield street.

THE THEOSOPHIST (Oct.).-In No. VII. of "Old Diary Leaves" Mr. Olcott treats upon Henry Slade's mediumship, his experiences in Russia, H. P. B.'s relation to the Aksakoff 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. - "Elfrara Waltzes" (plano-forte), R. A. A. Chase; "Sweet Waltzes" (plano-forte), R. A. A. Chase; "Sweet Hope" (vlolin and plano), S. E. Goldstein; "Coquette" (Gavotte), T. H. Northrup; "My Treasure" (Gavotte), Paul Keller; "Music Hall Galety Dance," John St. George; "Song King" (waltze) L. V. Eckert (contained in American Orchestra Journal), Focal.—"A May Question" (duet, accompanied with violin and plano), Frederick Slee; "We Ought to be Thankful for That" (comic song), San Lucas; "Here and There" (sacred song), M. L. Eaton; "I Cannot Live Without Thee" (sop. or ten.), T. H. Northrup; "Christmas Carol," J. R. Highbotham; "Oh! Gentle Breath of Spring" (trio, ladies' voices), A. J. Foxwell, F. Sileber.

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NSPIRATIONAL AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 144 Gower street, London, W. C., Eng., by Mr. J. J. Morse.

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.

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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 neryous 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

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

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of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined,
Any Book published in England or America (not out of
print) will be sent by mail or express.
Subscriptions to the BANNEH 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 agoncy. Agents will give a money order receipt for the amount sont, 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
issuing the order, which is 5 conts 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 impersonal tree 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 guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Panner of Pight.

BOSTON, SATURDAY, NOVEMBER 19, 1892. ISSUED EVERY THURSDAY MORNING FOR THE WEEK BNDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE

No. O Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York. COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Matter for publication must be addressed to the EDITORS. All business i-tiers should be forwarded to the Business Manager, in order to receive prompt attention.

TF 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.

We shall present in THE BANNER for Nov. 26th, a retrospective discourse by Mrs. II. S. LAKE, delivered in the First Spiritual Temple (Newbury street), Boston, Oct. 30th. It is entitled: "THE WORK OF THIS FRATERNITY, AND MY RELATION THERETO."

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. 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. Noth. | porated into its program of exercises for the ing else will meet the case so effectually. No winter of 1892-'93 a series of conferences on stimulation, not even absolute rest, will serve | Spiritualism. The first was to be held on Nov. so well as simply introducing a condition of 7th, subject, "The Beliefs and Negations of activity. Take exercise that by the pleasure it the Present Day"; Nov. 10th, subject, "Exgives shall be recreation. Use the hands and perimental Spiritualism, Its Phenomena and so draw off through that safe channel the sur- | their Causes"; Nov. 12th, subject, "The Spircharged 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 opera-

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 lazv 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 ennul 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 BANNER of Sept. 17th appeared a communica-broken up with contrasts that are continually tion addressed "White Plume to His Mechanging. This it is that sets the blood to flow-dium." The latter has written to us stating ing 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 Chilms Against the Cherokees. It is the Government's purpose to pay the intruders on the land of the Western Chero-

kees the sum of a quarter of a million dellars for the farms and improvements made by them; and that proposition, involving a great sion before the Cherokee council, sitting at 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 beore 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 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

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. and have no suspicion whatever of what is the 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 incoritual Philosophy; the Problem of Life and Destiny."

These conferences were to be public, and held in the great hall of the university at Lola, 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 BAN-NER has aided financially in times past through the aid of "God's Poor Fund," which was inaugurated by the angels, we carnestly 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 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" Phenomena.

In its issue for Nov. 5th, THE BANNER gave its renders an illustrated article (from the New York Herald) setting forth the wonderful appearances seen in the well at the home of Col. Dever of Handsom's Station, Va. One of our many claims, was at last advices under discus- subscribers residing in Petersburg, becoming interested, addressed a letter to the Colonel Tablequalt, I. T. The above sum it is pro- asking about the phenomena, and received a posed to take out of the "strip" money agreed reply from him fully endorsing the account published. This letter from Col. Dever-with the exception of some matters of a purely personal nature to the respective writers-is herewith given:

HANDSOM'S, VA., Nov. 2d, 1802. 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 roporter 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 expose; 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-guage," "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 "shouters" 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 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.'

20" Christians at Work" in Tremont Temple, Boston, who have been giving graphic ac counts 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 Stums!" 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!

Bo 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 priváte 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.

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

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

Electric Pressgen.

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

"Towers will yet be erected all over the habitable earthly 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 ies thetic point of view have proved deplorably success ful. Not only have letters and words been thrown up in 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 admin istration 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 slean. 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 candals 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 move ments throughout the English-speaking world. We should not lag behind them in the United States.

No Pintocracy. - 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 entall 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 Perdan, who writes in The Cosmopolitan, to be entitled to the highest place in the calendar of the saints of prohibition. He says:

prohibition. He says:

"Mahomet gave to his people the following example, that they should abstaln from liquor. He said: If a single drop of liquor should be dropped in a well or eistern 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 mutton. The great, absolute, total abstinence Prohibitionism of the world was the prompt of Persia." ist in the world was the prophet of Persia."

Mechanice' Fair .- Don't fail to visit the Fair now n progress on Huntington Ave., Boston: There may be seen hundreds of machines in operation, electrical marvels, magnificent art display. Six acres of exhib-

The veteran medium Lottle 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

In Grateful Memory.

To the Editors of the Banner of Light:

page.

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 beyoud question among the greatest of the woman orators of her day.

Her arguments were unanswerable, and her peroual 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 clairaudient 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 Pharos in the ranks of spiritual philosophers. But it was in her home circle that this remarkable woman showed those loveable 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 sublimet

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 ill-gotten 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 pmans to the conqueror or the success ful; 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. 8d, 1892.

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

The crockery stores reap their harvest in November prior to Thanksgiving, as table furnishings are one of the prides 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 stuff resume, And fight fresh battles for the truth: For what is nue but youth's full bloom? A riper, more transcendent youth! A weight of pold Is never old:

Streams broader grow as downward rolled.

-Oliver Wendell Holmes.

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.

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:

OWASSO CITY, MICH., 1870. Rev. Henry Ward Beecher: APRIL FOOL.

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 this nest tissue paper is 1 100th of an inch in

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 perverted are they oft that only those they can respect to the control of the co

spect Who, like them, for sordid causes all the nobler aims

- 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 fron 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

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.—Artstolle, B. C. 384.

NOT FLY TIME. The musca 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.—Ex.

"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, sal aries 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, dreibunds and triple alliances. But for intemperance, legalized saloons on every street corner.—The Voice, New York. The armies of the civilized nations of the world

tilence its ten:

and labor they cost at least \$1,000 a year for each soldier, and that amounts to \$3,600,000,000. The business portion of Camden, Me., was destroyed by fire during a severe storm in the early morning of

number 3,600,000 men. Beside the loss of their time

Nov. 10th. Loss some \$350,000. HOW TO PREVENT BAD DREAMS .- Don't go to

For Prof. Allen writes very attractively concerning the Pueblo Indians, etc., (second page)

Another Spiritualist Called Home. MRS. S. A. B. GRAVES-wife of J. W. Graves of Boston-

in "Pacific Notes."

passed to the higher life Nov. 11th, after a long and painful illness from crysipelas.

illness from crysipelas.

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 in the spirit-world, has now gone to greet her ascended loved ones, strong in the knowledge of immortal life and the realities of the spirit-world.

knowledge of immortal me and the remarks 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 ministration unto and communication with her. In years past, under the influence of a powerful Indian guide, this lady has accomplished some grand work in the healing line, as the writer of these things can attest.

some grand work in the nearing line, as the winter of classical 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 ionell.

earth is a vacant one indeed, and that only the light of spiritual communion can ease them of their sense of ioneil. ness and less.

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 Causo, and calculated to lighton the burden of gloon resting upon the mourners' hearts in the shadow of death. Mrs. Longley, as the life-long friend of 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 here in the life beautiful. 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, gemmed with white roses and fastened with purple and white streamers, which depended from the door-plate, 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. I. S. Johnson & Co., 22 Custom House street, Boston, Mass., (the only makers of Sheridan's Condition Powder to make hens lay) will send, prepaid to any person, two 25 cent packs of Powder, and a sample copy of the Best Poultry Paper published for .50 cents. For \$1.00 five packs of Powder and Paper; for \$1.20 a large 2½ pound Can and Paper; six Cans for \$5.00. Stamps or cash. Interesting testimonials free.

That Chautauqua Idea.

The Larkin Soap Manufacturing Co. make an offer of the Chautauqua Desk, a Chautauqua Plano Lamp or a Pittsburgh 'nyx Banquet Lamp, which will make the word mem. able in many households for years to come. They have been before the people for a long time. Sea last page. come. They have been time. See last page.

MEETINGS IN MASSACHUSETTS.

with a song by George N. Churchill, and an invocation by Mrs. R. S. Lillie. The following subject was given: "The Spiritual Vinoyard, and the Rewards of Labor Therein," when her spirit guides, under whose inspiration she spoke, gave one of the most brilliant and interesting lectures of the senson, which was listened to with close attention throughout.

Evening-. Song by Geo. N. Churchill; invocation by Mrs. R. S. Lillie. Her guides then took for a subject: "Where Your Treasures Are There Will Your Heart Be." The lecture was of a high order, and gave great satisfaction to the large audience.

Next Sunday the well-known test medium. Joseph D. Stiles, will occupy the platform at 2 30 and 7:30.

The Children's Progressive Lyceum met at Ex-Lynn.-Afternoon service at Cadet Hall opened

T. H. B. JAMES.

The Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 m., Conductor Troye in the chair. Invocation by Mrs. M. R. Adams; singing by the Lyceum; fifteen minutes devoted to instructing the groups; explanation of lesson by Mrs. S. M. Atherton; music by Mrs. Hayes; recitations by Winnie Atherton; music by Mrs. Hayes; recitations by Winnie Atherton; Charlie Ames, Florence Merrick, Eliza Garland, Blanche Atherton; duet, by Mr. McLay and Mrs. Hayes, Mabel Cheever, Mr. I. Warren Chase; remarks by Dr. Fernald, Instructing the children on marching. After the removal of badges, closed by singing.

S. S. Collyer, Sco., Farraguit Hall.—A correspondent states that a fine

Farragut Hall.—A correspondent states that a fine audience assembled Nov. 6th. Mrs. Alice Wilkins officiated, assisted by Mr. Fernald, Mrs. Millikin, Mrs. Prentiss. Nov. 13th, Mrs. Hatch, Mr. Hatch (San Francisco), Mrs. Prentiss (Lynn), and others took part. Slugling by Mrs. J. P. Hayes, Mr. Troye and Mr. Carter.

Brockton .- Last Sunday J. Frank Baxter was our speaker. The lecture of the morning was on "Materialization," and the audience, composed mostly of spiritualists, was a very criticising one. Mr. Baxter's position aroused much thought, and led to some discussion. His arguments in favor of the claims, built upon natural laws and revelation, were forcible; his interpretations of many events in ancient history in the light of the phenomena lucid and entertaining. It was a lecture that would be heard with profit by any Snirthallist.

was a lecture that would be heard with profit by any Spiritualist.

The evening lecture on "Humanity vs. Christianity." frequently elicited applause. It was one calculated to do much benefit wherever delivered.

In his scance many spirit descriptions were given, and recognitions were easy.

As a lecturer Mr. Baxter is grand, as a singer pleasing, as a reader entertaining, and as a medium in his line unexcelled. Such is the verdict of Brockton, where he has made a hundred visits.

Mr. Baxter will lecture in Brockton once more this season, but late in the course.

OLD COLONY.

Lowell. - Nov. 13th Dr. P. C. Drisko (Lynn) lectured before this Society in the afternoon, on "The Undertow of Doubt," and in the evening, "Man's Possibili-

tow of Doubt," and in the evening, "Man's Possibilities." Both lectures were well received; after each a number of recognized tests were given.— Next Sunday Mr. Robert Lord will lecture, and his daughter, Mrs. Josephine Lord-Tucker, will give tests.

On Saturday evening, the 12th inst., the children of the Lyceum gave a successful supper and entertainment, at which an attractive program of remarks, vocal and instrumental music, readings, etc., was performed—Mr. Robt. Lord, Mr. Jackson, Miss B. Brainerd, Miss Jones, Miss Parsons, Mr. Harry Ireson, Miss Winnle Day, Miss Garrison, Miss Pickup, Miss Hilton, Messrs. Jackson and Pickup, and the children participating.

E. Pickup, Hon. Sec'y.

Worcester .- The Spiritualist Ladies' Auxiliary of Worcester hold gatherings one week evening each month. This month on Friday evening, 11th, Mr. J. Frank Baxter was present, and gave lecture, songs and séance. The hall was filled. Dr. Geo. A. Fuller presided, and in concise and fraternal words introduced the speaker. An excellent lecture was given, appropriate songs sung, and an exercise in mediumship, pleasing and convincing, concluded the literary and educational program. An internission followed, and at 10 o'clock an opportunity was afforded for dancing till midnight. Ice cream and refreshments were served. month. This month on Friday evening, 11th, Mr. J.

were served.

Mr. Baxter will occupy the platform of "The Aux, illary" two other months during the season.

Com.

Salem .- Mrs. Ida P. A. Whitlock gave two interesting lectures to large audiences Nov. 13th. Afternoon subject, "Mediumship and Scientific Investigation"; evening subject, "Spiritualism's Message to the World." Readings and tests followed, which were readily recognized.

The Children's Progressive Lyceum opened at 12:30 by the Conductor. Mrs. Mosher; recitations by the children; a song by Mrs Johnston; remarks by the Conductor and older members; singing by the Lyceum; closing with the march.

MRs. N. H. GARDINER, Sec'y.

Worcester.-Dr. Geo. A. Fuller spoke Nov. 13th. Questions were answered in the afternoon, and a discourse on "Mediumship" given at evening service. Nov. 20th and 27th Mrs. Clara H. Banks lectures here.
The Woman's Auxiliary will give an oyster supper at the residence of Mrs. Lamb, 82 Portland street, on Friday evening, Nov. 18th. Prof. Sweet (Taunton) will be present, and contribute music as a part of the entertainment. Georgia D. Fuller, Cor. Sec'y.

Haverbill and Bradford.-Mr. S. H. Nelke spoke and gave platform tests in Brittan Hall last Sunday before a good-sized audience in the afternoon. which was doubled in the evening. The evening theme was the Old Testament and the New Testament records, with a review of the world's theological systems and the presentation of Spiritualism as the new Light.

Next Sunday the platform supply will be by Dr. F. H. Roscoe of Providence, R. I. E. P. H.

Taunton.—The meetings of the Spiritualist Association were opened for the season of '92-'93 under very auspicious circumstances, with Will L. Lathrop of Boston as lecturer and test medium. The hall was well filled, and the audiences were highly gratified with the lectures and tests; also the instrumental music of Prof. W. S. Sweet. Having had no public meetings for about three years, the opening was very propitious; and the outlook for a successful season is very promising.

Cambridgeport.—The Woman's Industrial Society celebrated its first anniversary on Thursday, Nov. 10th, at the residence of Mrs. J. B. Smith, Norfolk street. A large company attended. Supper in the evening, and the gentlemen were invited to join. Readings, singing and speaking were the reder of the evening.

Chelsea .- The Developing Circle at 2:30, Nov. 13th, was largely attended and very interesting-many mediums being present, among them Mr. Atherton (Lynn). Evening, at 7:30, large attendance. The following mediums participated: Mr. Mathews (Bostou) with readings, and Mrs. W. Anderson, readings, and Mrs. W. Anderson, tests and readings. D. Anderson.

Malden .- Mary E. Thompson, Secretary, states that on Sunday evening, Nov. 13th, a large audience listened to the inspiration of Mrs. Sarah A. Byrnes. The lecture was able, and given with marked ability. Nov. 20th a number of test mediums will be present. Nov. 26th Joseph D. Stiles.

Lawrence.-Mrs. E. C. Kimball gave a fine lecture and some remarkable tests at Pythian Hall, Nov. 13th. Next Sunday we shall have Mr. J. Frank Bax-L. E. Goss, Sec'y.

MICHIGAN.

Grand Rapids .- W. J. Colville commenced his work in Kennedy Hall, Louis and Waterloo streets. Grand Rapids, Mich., Sunday, Nov. eth, at 10:30 A. M. and 7:30 P.M., when large and attentive audiences listened with evident delight to the advanced views put forward in the course of two able and effective inspirational discourses.

The President of the Association requested that "The Needs of the Hour" be the topic in the morn-"The Needs of the Hour" be the topic in the morning, and in the evening, the choice of subjects being lett to the audience, several were presented, from among which the first presented, "The Teachings of Swedenborg and Their Relation to Spiritualism," received the largest share of attention. The lecturer, in glowing terms, sketched the notable career of the great scientist, philosopher and seer before and after his wonderful illumination; the characteristic doctrines of the "New Church" were then presented in rapid review and contrasted with the less culightened theories of the universe promulgated in Swedenborg's time, whether under the name of Catholicism or Protesiantism. Concerning the interior sense of Scripture to be found through the key of correspondence, the speaker contended that as Swedenborg found it in some but not in all the books of the bible, so it could doubtless be discovered in portions of all the sacred literature of the world. A portion of the lecture was of great interest to students of religion in general, as comparisons were made between the different ancient cults of the East, and descriptions given of the recent discoveries at Ninevah and elsewhere, which throw much light upon the universality of symbols intended to teach great general truths. The Garden of Eden, the deluge, and many amether biblical glyph, has an almost exact counterpart in the symbology of many peoples who know nothing of Judaism or Christianity. Concerning evolution, which ing, and in the evening, the choice of subjects being

was one of the themes presented, some rather striking views were singgested, but these were not at all at variances with the inferences of Wallace and other eminent naturalists, viz., that all the processes of animal development, culminating in the highest authropold mammals, afforded the inccessary organic structure into which the descending life could enter necessary to produce humanity, Quotations from Wallace's "Darwhism" were given, and also the views of Rev. Chauncev Giles.

The lecture ended with a line peroration on Moral Evolution, in which the progress of the spiris from state to state, whether incarnate or excarnate, was explained in accord with undeviating spiritual-natural law. The most effective methods of baulshing clime were forcibly presented, and the plea urged that as every sinner was perforce a sufferer, and that human welfare only demanded the reformation of offenders and the protection of society, all harsh methods should be abandoned, and scientific education substituted for brute force.

At the close of the exercises, it being whispered that it was the fourteenth auniversary of W. J. Colville's first appearance on the lecture platform in America, some one gave "Fourteen Years a Parrot" as a subject for a poem. Though a singular phrase, it was no embarrassment to the poet, and a very fine metrical composition was forthcoming, in which the nauy and varied experiences of the speaker were presented, ending with a bright prophecy for the future.

Since 1878 W. J. Colville has traveled nearly all over America, spending almost as much time on the

many and valued valued valued in speaker were presented, ending with a bright prophecy for the future.

Since 1878 W. J. Colville has traveled nearly all over America, spending almost as much time on the Pacific as the Atlantic const. He has been twice to England, and has visited France and Germany. He is now on a farewell tour through the United States, which will positively end before next November. He is being very warmly received in Grand Rapids by old friends and new. Mr. and Mrs. Austin, 185 Barclay street, have opened their large drawing rooms for a class in Spiritual Science, which meets on Mondays, Wednesdays and Fridays at 2:30 p. m. Mr. Colville is giving popular lectures (ten cents admission) at Ken nedy Hall, on Mondays, Wednesdays and Saturdays at 7:46 p. m., in addition to the regular Sunday meetings there at 10 30 a. m. and 7:30 p. m., supported by voluntary contributions. Address letters, etc., W. J. Colville. Grand Rapids, Mich., 193 Barclay street.

Sunday, Nov. 13th, Mr. Colville's morning discourse at Kennedy Hall was listened to by a large and remarkably attentive audience. His subject was, "The Relations of Fear and Love to Spiritual Development Here and Hereafter." An abstract report of his remarks will be given next week. His evening topic was, "Education: Moral, Mental and Physical." Mr. Colville's subjects next Sunday (20th) will be: At 10:30 a. m., "Spiritual Glits;" 7:30 p. m., "Our Planet and Its Destiny."

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The best quail shooting may be had in the Shenandoah Valley, Va., and the best deer hunting in the mountains of West Virginia. Both sections are accessible by Baltimore and Ohio Express trains from New York, Philadelphia, Baltimore and Washington. For detailed information as to rates, time of trains, &c., write to Chas. O. Scuil, General Passenger Agent, B. & O. R. R., Baltimore, Md.

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Dr. R. Schiffmann, St. Paul, Minn., will mail a trial package of Schiffmann's Asthma Cure to any sufferer who sends his address and names this paper. Never falls to give instant relief in worst cases; insures comfortable sleep, and cures where others fall.

The Veteran Spiritualists' Union.

On the evening of the first Tuesday of this month the V. S. U. held its usual public mouthly meeting in the Banner of Light Hall. President Storer occupied the Banner of Light Hall. President Storer occupied the chair. The record of the previous meeting was read and accepted. Mrs. M. T. Longley made a committee report in relation to speakers for our monthly meetings, and read letters from Mrs. Sarah A. Byrnes and Mrs. C. Fannie Allyn, both of whom expressed deep interest in our work, and their intention to address us at some one of our winter's meetings. On this occasion we had with us as speakers, among others, the Rev. E. A. Titus, formerly a Methodist mulister of Brockton, and Willard J. Hull of Buffalo. President Storer warmly welcomed them, after which

On this occasion we had with us as speakers, among others, the Rev. E. A. Titus, formerly a Methodist munister of Brockton, and Willard J. Hull of Buffalo. President Storer warmly welcomed them, after which Mr. Titus said he had heard of the forty years' devotion to our Cause of President Storer; that he himself had only received the new birth to the truths of Spiritualism about ten weeks previous, at Onset, where he became so Interested in his investigation that he passed seven Sundays; that during that comparatively short time he had received a higher spiritual elevation than during twenty-eight years of theological life. He felt assured that primitive Christianity was identical with Modern Spiritualism.

Jacob Edson said he was glad Bro. Titus had received a new birth, and was sure he would find it better than breathing the thin air and being fed on the dry husks of old theology.

President Sterer and Mrs. Longley heartlly welcomed Mr. Titus to his new field of labor, the former remarking that to see this new convert so filled with earnestness and enthusiasm regarding the truth, imparted new life to all present, and Mrs. Longley predicted that Bro. Titus would be a power in the hails of Spiritualism. In behalf of the V. S. U., the Banner of Light and its many readers, she welcomed our brother to the work. She further said that Spirit Pierpont was present; that he always had good words of encouragement for the V. S. U., and extends heartly fellowship to the new convert. She then called the attention of the Union to the article on Psychical Research in the November number of The Arena, by Rev. M. J. Savage, being a series of deductions drawn from articles by the same author in provious numbers, the conclusion arrived at being that Spiritualism, as a revelation from the other Hife, is a grand truth. A letter from Annie Lord Chamberlain was read, giving between two and three years' numbers of The Carrier Dove to the Union, also loaning for our Museum several large spirit pictures, with the understanding that the

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

Mrs. H. S. Lake, who gave two interesting meetings in Washington, D. C., on the evenings of Nov. 2d and 3d, is now speaking in Albany, N. Y., to large and enthusiastic audiences.

Will L. Lathrop spoke in Taunton, Mass., Sunday, Nov. 13th, and will be in Pawtucket, R. I., Nov. 20th. Address for engagements 31 Winter street, Boston.

Mr. J. Frank Baxter on Sunday, Nov. 20th, will lecture in Lawrence, and in the evening give a scance. On Sunday, Nov. 27th, he will occupy the Brittan Hall platform in Haverhill, afternoon and evening. The next nine Sundays of December 1892 and January 1893 he will speak for the Union Spiritualist Society of Cincinnati, O.

A correspondent writes: "Dr. Mary A. Charter will be in Boston until Nov. 22d; New York City until Jan. ist, then goes to Jacksonville and St. Augustine, Fla. She will engage with those who have need of her services. Address, 9 Bosworth street, Boston, Mass."

A correspondent writes: "Mr. Frank T. Ripley is

Rev. S. L. Beal of Brockton addressed the Independent Church at Greenwich, Mass., with interest on Sunday last.

The St. Louis (Mo.) Society has engaged Moses Hull for January; Edgar W. Emerson for February; Helen S. Richings for March; Dr. Fred. L. H. Willis for April, and J. Clegg Wright for May—which closes the lecture season until the fall months.

Mrs. Mary C. Lyman is speaking under the anspices of the First Association of Spiritualists of Philadelphia during the month of November, and desires correspondence with other societies for open dates, etc. Address her at 615 N. 8th street, Philadelphia, Pa., for this month; regular address Box 420, Fulton, N. Y. E. J. Bowtell speaks in Lowell Jan. 8th; in Paw-tucket, R. I., Dec. 4th and 5th; the 13th of November he lectured in Plymouth; will be in Newburyport, Mass., Nov. 20th; 11th of December, Malden, Mass.; Salem, March 5th. Address 223 Shawmut Avenue,

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labor; extended to him the right hand of fellowship, and would encourage him with all good thoughts and good words possible, and a hearty God-speed in the new work. Referring to Rev. M. J. Savage, he said him was doing a grand work in shaping in a liberal manner the thought of his congregation. "He is gradually raising them into a line of spiritualistic thought; he is sincere in his present attitude, and can reach effectively more people and do more good by remaining in his present position than in making any change. Hishop Brooks, Robert Collyer, David Swing and Heber Newton are preaching progressive ideas as fast as their audiences can receive them. The good work must go on; it must not be hampered nor hindered. Remember and keep the message from the skies absolutely free." Mrs. M. C. Morrell said in unity there is strength, and she was glad so many of the Veteran Spiritualists had banded together in a Union for the purpose of doing good; she knew good was being done to a great number by the V. S. U. Frank W. Jones was glad the V. S. U. exists; he knew of the humanitarian work in which it is engaged. Dr. Court said the V. S. U. is the most true religious union of men and women he knew of, for it believed in a practical religion, the religion of Spiritualists. Mrs. Longley read a communication from H. L. Williams of Summerland, Cal., relating to the establishment of a Home for Spiritualist Educational Institutions, and other kindred features to be connected therewith, at that place. At the close of the meeting \$12.00 was paid into our Special Relief Fund for the immediate relief of Mr. C. U. F., of No. 46 Beach street. Our historian, John S. Adams, is in receipt of sixty-three volumes, and several pamphtets, from Mrs. Elizabeth Mason of Upper Red Hook, N. Y., being her second liberal contribution to the library of the V. S. U. He has also received from Mr. John F. Hayes of this city two volumes, being his third contribution. The V. S. U. tenders to Mrs. Mason and Mr. Hayes its warmest thanks for these gif

A correspondent writes: "Mr. Frank 1. Ripley is engaged to lecture and give platform tests at Cleveland, O., at Hall 2762 Broadway, during the month of December, having been secured by the Spiritualist Society meeting in that hall." Mr. Ripley is now in Wisconsin; will lecture and give tests on week evenings in the State during the month of November. Address Leon, Wis., P. O.

Very interesting is Bro. Kates's sketch, Westward Ho!" Quod Vide.

Many a life has been lost

would be a burden.

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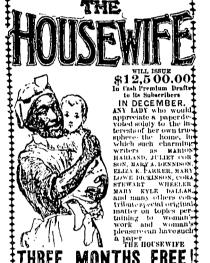
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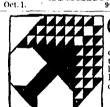
(December, January, February.)
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Mrs. H. J. Pratt, MAGNETIC Physician, will see patients at her office, No. 6 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. lw* Nov. 19.

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SPECIAL NOTICES.

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

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

J.J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the Banner of Light and the publications of Colby & Rich.

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

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SPIRITUALIST MEETINGS.

SPIRITUALIST MEETINGS.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 56 Main Street. Lectures at 2 and 7 p. m. Children's Progressive Lyceum at 12. Geo. A. Fuller, M. D., President; Woodbury O. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge. Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenne, every Sunday at 103 A. M. and 73 p. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 103 A. M. Speaker, Mrs. Emma Nickerson-Warne.

Cleveland, O.—The Children's Progressive Lygoum meets regularly every Sunday, 103 A. M., in Royal Losgue Hall. Everybody welcome. Charles Callier, Conductor; John W. Topping, Cor. Secty, 345 Superior street.

John W. Topping, Cor. Secy, 345 Superior street.

Buffalo; N. Y. —First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfeiffer, President, 2 Geistis street; L. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. — The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas, A. Zipp, Secretary, 1603 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ p. M. Progressive School at 1 p. M. Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7½ p. M.; Thursday, 7½ p. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Grand Rapids, Mich.—Progressive Spiritualists' So-liety, Elist Hall, Ionia street. Meetings Sundays, 104 A.M. 1 4 P.M.; Thursdays, 3 P.M. and 8 P.M. Mrs. Effe F. 1. Jyn, President.

strend Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% P. M., and on Wednesdays at 7% P. M., in Konnedy Hall, Louis and Waterloo streets. Speaker till Dec. 18th (inclusive), W. J. Colville. L. D. Sanborn, See'y, 205 N. Lafayette street. Dayton, 0.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2M P. M. at 512 South 2th street. D. N. Lorner, Prosident; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall overy Sunday at 1½ and 7½ P.M. Children's Progressive Lycoum meets every Sunday at 1½ A.M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10½ A.M. and 7½ P.M. at Howard Hall, 3001 Olivo street. A welcome extended to all. M. S. Beckwith, President.

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

San Francisco, Cal.—The Society of Progressive Spiritualists neets every Stunday morning and evening in Washington Hall, 35 Eddy street. Also a Mediums' and Conference Meeting every Stunday at 2 r. M. Good mediums always present. S. B. Whitehead, Secretary.

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

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists, 810 Spring Garden street. President, Benj. P. Benner: Vice-President, James Manior: Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M. Keystone Spiritual Conference every Sunday at 2½ P. M., Southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

Message Department.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held a the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M., J. A. Shel-hamer, Chairman.

hamer, Chairman.

At these Scances the spiritual guides of Mns. M. T. Long-Lby will occupy the platform for the purpose of answering questions propounded by inquirors, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Obairman, will be presented to the presiding spirit for consideration. Hesides, excarnated individuals anxious tosend messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

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

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

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

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

Report of Public Séance held Oct. 4th, 1892.

Spirit Invocation. Oh! thou Ever-Living Presence, thou who knowest no change or decay, thou who art the same yesterday, to-day and forever, we know that thou art the intelligent life, the spirit of all things, and that thou art breathing through the the of the blooming roses and in the heart of thy human children. We recognize thee as the great Unseen but Om-nipotent Power. We know that we are a part of thy great. unisating life, and that we sha'l receive from thee in good time, just as fast as our minds and spirits are unfolded to understand, and we become capable of advancing and o incorporating into our lives the great truths of thy universe, such lessons of wisdom, such gleams of knowledge as will tend to awaken the highest impulses of our being and draw us still nearer into communion with and comprehension of

Oh! thou great Immutable Soul, give unto us this hour new light and a new understanding of life and its duties and help us to come into close communion with our fellow creatures that we may be in sympathy with each one and extend to all something of our influence which shall be help ful. We know there are many who mourn, and who are slow to be comforted because they know not how to look above the shadows and receive the light. Oh! may thy minis tering angels be given power to attend such and to bestow upon the mourner that spiritual comfort which earth can neither give nor take away. We know that there are many who are in the darkness of ignorance; may the shackles be stricken from their limbs, and may they be imbued with new power to understand thy law and thy love. We know there are many sitting in the shadow of persecution and under the rod of injustice. Oh! our Father, hasten the time when there shall be no more injustice, no more oppression but when justice, equity and brotherly love shall prevail and all alike be lifted to thy realm of love and peace, to the plane of happiness and comfort.

For these things we pray, not that thou will change the laws in any respect, but that man's heart may be softened that human sympathies may be awakened, and a sense of thy justice be received in every soul, for then shall the per

QUESTIONS AND ANSWERS.

Controlling Spirit .- Your queries are now

in order, Mr. Chairman.

Ques — [By "K." in the audience.] It has been stated that the planet Mars is inhabited by a superior race of beings to those on this planet Can the Controlling Intelligence give us any information on this subject? formation on this subject?

Ans.-The subject of the habitation of the planet Mars has been considered at our circle several times during the last two years, and it has been stated by the controlling intelligences that in the spirit-life adjacent to this planet earth there is no doubt in the minds of scien-tific intelligences that Mars, as well as many other planets in the universe, is peopled by rational and highly advanced human beings.

Undoubtedly some spirits who dwell in our own spiritual country have traversed the space between the earth and Mars, and those who make this claim declare that they have come in make this claim declare that they have come in direct contact with intelligent beings once resident there—not that they have manifested upon the physical planet. Mars, or come in direct relation with the inhabitants of that physical plane, but that they have come in contact and communicated with spirit intelligences who people the spirit-world that belongs to that planet, and who once dwelt upon its surface; for it is claimed that every inhabited planet has its own spiritual counterpart, which is the abode of those intelligences who pass is the abode of those intelligences who pass from the physical plane to which it belongs and have yet to gain an experience within that spiritual world. So these intelligences from our own life who have visited the planet in our own life who have visited the planet in question affirm that they have come into vital relationship and communication with spirits who once dwelt upon Mars, and that from the latter they have learned much concerning the planet and its life as well as its inhabitants. From these investigators and travelers we have learned that Mars is inhabited by a race of beings, of strong and well-knit physique, but not of large proportions, that the mental development of these folk is of a high order, and yet that they exercise their minds largely in

velopment of these folk is of a high order, and yet that they exercise their minds largely in positive and practical physical pursuits rather than in intellectual studies and attainments. We cannot outline to you to-day very much concerning the life of this people, for we have not the time, but the study is an interesting one. Some of our scientific minds declare that in the years to come the inhabitants of earth will establish a system of communication between their own body of light and the planet Mars, so as to be able to receive intelligent ex-Ween their own body of light and the planet Mars, so as to be able to receive intelligent expression from them. We are not satisfied that this will be the case through any physical demonstration of intellect or human power. It seems to us that this line of communication must be established through the agency of spirit intelligence—that which belongs to the planet. Mars communicating with that which planet Mars communicating with that which belongs to earth, and transmitting the infor-mation which it receives to its own physical planet. And yet when we remember what soi-ence has revealed, and what she has brought to ence has revealed, and what she has brought to human comprehension in utilitarian ways; when we recall how human ingenuity has invented and developed so many wonderful things which have brought the various parts of this earth into close communion; when we think of the postal system, the telegraph, later on the telephone which has come into use, and of other means of communication which you are to have hy and by through the transmission are to have by-and-by through the transmission of thought and magnetic currents developed and utilized upon this plane, we hesitate before saying that it is impossible for science, through her votaries and students, in the centuries to come to extend the statement of the control of the saying the statement of t turies to come, to establish a mode of communication between this and other planets.

Q.—[By Mrs. E. S. O., New York City.] Why is Spiritualism so much cautioned against by the bible? and did not the Lord forbid King Saul to visit the Witch of Endor? Why is Spiritualism attributed to the Evil One, if such

We have no doubt that in the times to which biblical history refers it was considered somewhat of a crime for the great common herd to desire to deal with those who were known as necromancers, fortune tellers, or those who had dealings with the dead. Why? Because the priestoraft desired to keep this line of communication in their own hands, to alone have the power and the opportunity to counsel with those who were perchance en rapport with invisible power and intelligence.

The woman of Endor was undoubtedly a strong medium, and through her agency communications and revelations were made from intelligences in the spiritual world. It was the desire and the province of those high in authority to consult such mediums, and to receive for their own aggrandizement or pur-

poses whatever communication might be given from such a source. Therefore it was considered not wise to allow the common people to meddle with these things, or to seek knowledge of that which lay outside the realm of physical life and material drudgery. Those who should come into communication with the denizens of another world might gain information and knowledge which the priests did not wish them to obtain, might become educated in higher studies and higher laws than were afforded to them upon their lowly plane of life in the material world, and those who should become thus informed, learning of their own spiritual natures and of the guardianship and guidance of angel-friends, could certainly not be kept under the influence of and in thralldom by the priests and those high in power, or the aristocracy, for they would poses whatever communication might be given and in thralldom by the priests and those high in power, or the aristocracy, for they would begin to reason and think for themselves, to-ask questions, and to rebel against the author-ity which held them down in physical and mental bondage. Therefore such questioners and investigators into spiritual laws and sciences would certainly grow out of the reach and domination of those who had gained the ascendancy over them, and this could not be permitted.

This is our explanation of the laws set down in biblical and other ancient works against the exercise of medial gifts, and against the seeking of signs or wonders, so-called, or, in other words, of evidences of spirit-presence and power on the part of the populace.

INDIVIDUAL MESSAGES.

John Holden.

I feel that I have come quite a journey when I stand here and think of my Western friends and home, for my interests and relations are in Wisconsin, at Milwaukee. I have tried to nn visconsin, at Milwaukee. I have tried to manifest there, because I am told of mediums who live in the city, and who are sensitive to the approach of spirits; but for some reason I have not had the means of reaching them and giving any line of thought, or even an idea that could be received and preserved on this side.

that could be received and preserved on this side.

[To the Chairman:] My name, sir, is John Holden, and I would like, if I could, to get into communication with Dan Holden, and give him some knowledge of matters belonging to material affairs. Some of them I was connected with, and others are related to himself.

In looking back to the past, to my own day, I can see how matters were tangled up, and that they needed a deal of settling to set them right. They have never been exactly untangled to my satisfaction, and it has worried me as a spirit. I know I ought to put these material matters away and not think of them; but somehow they come back to me, and I think if I can accomplish certain work through such mediums as this I shall be able to set myself free from this condition and help others who are on the mortal side. Perhaps it is a selfish desire that brings me back: I suppose it is; but that is just where it stands.

I give my remembrances to my friends, and would like to tall them I am doing fairly well

I give my remembrances to my friends, and would like to tell them I am doing fairly well in the spirit-world. I have no grounds for complaint. I have a good home, and I can go here and there and do some kind of practical here and there and do some kind of practical work, so that I really feel that I am very well off indeed. There are other friends with me in the spirit-world who would like to manifest if they could. They are not exactly willing to speak in public, but if they could come to their own through private ways and manifest their love and their memory of bygone times, they would be very pleased indeed.

I thank you, sir, for opening the way for me, for I have been quite a while looking for such an opportunity.

Frederick Follett.

Trederick Folicit.

[To the Chairman:] I greet you, sir. [The same to you.] This is an experience that I have coveted for a little while. Having noticed other intelligences returning to your post and expressing themselves, it has occurred to me that I might reap an advantage by doing the same, and if it is possible for me to thus come into communication with my friends who are on this side through this experience, I shall be more than doubly paid for attempting shall be more than doubly paid for attempting

Tell my friends that the old man is well and strong on the spirit-side, and that while he feels his work on earth is done, and he has no attractive force impelling him to take up the old lines of labor on this side, yet he realizes that strength and vigor have returned to him in manifold forces, and that he is capable of

accomplishing much in the spirit world.

My friends will wish to know what I am interested in as an occupation, now that I am free from the body, if it be true that I am the same entity with vital force and power to think and act. Well, I will say to them that my line of thought and expression is somewhat in the same transfer of the same tra my line of thought and expression is some-what similar to that which engaged me in for-mer years in Batavia, N. Y., for the inclina-tion, the adaptability of my mind to such work, the bent of my mental powers seem all to go in that direction. I am interested in the movements and the works of the press. The spirit of the press is, I believe, an awakening and a stimulating force in human life, which performs immeasurable good for mankind. It seems to me now, as I have had it impressed upon me in years past, that through the agency upon me in years past, that through the agency of the public press great movements are inaug-urated and established, thought is preserved and set free for the enlightenment of the mass-es, and in various ways humanity is uplifted and educated through this great power. I am interested and engaged in this work of disseminating news concerning the happiness of humanity, and in the spirit-world at that; for you are not to suppose that earth contains all there is of opportunity, power and facility for the accumulation, the preservation and the dispensation of news, or matter that pertains to human welfare and growth, because these certainly belong to the spirit, and never could have been brought to earth through human agencies had it not been for the great spirit of mankind that is alive and broad and free throughout the universe.

Well, friend, that is the direction in which

Well, friend, that is the direction in which my thought and energies tend and find expression. I am not now engaged in the enlargement or development of a military career, nor am I connected with any special material business affair. I do not concern myself with the interests of bonded warehouses or anything of that sort. As I said in the first instance, my life on earth is closed. The career that belonged to the body has had its day. That chapter is written, and I am pressing on to the development of other chapters in my life experience.

I give fraternal and kindly greating to my

I give fraternal and kindly greeting to my friends wherever they may be. Tell them that Frederick Follett has not disappeared, but that he can still walk the streets of New York City, come in contact with his friends, and behold forces that have been familiar to him. True, the old busk has been shuffled off the shell. the old husk has been shuffled off, the shell, grown useless, has been slaid aside, but the spirit within has arisen to greater opportunities and grander strength, and so the man lives and reports himself to day at your office.

Asa M. Fisher.

l am decidedly pleased to speak at your cir-cle. This is not my first effort, but it is my first success, for almost ever since I went out

Spiritualism attributed to the Evil One, if such exists?

A.—It depends very much upon how one that work as to his interpretation of its passages.

We have no doubt that in the times to which hiblical history refers it was considered somewhat of a crime for the great common herd to desire to deal with those who were known as necromancers, fortune-tellers, or those who had dealings with the dead. Why? Because the priestoraft desired to keep this line of communication in their own hands, to alone have the power and intelligence.

The woman of Endor was undoubtedly a strong medium, and through her agency communications and revelations were made from intelligences in the spiritual world. It was the desire and the province of those high in authority to consult such mediums, and to re-

lips of a mortal, and I rejolee that this is so. I wish to tell my wife that I have many times been near her in spiritual presence, and I feel

that I have impressed her in many little ways. I think that she realizes it, and it does me good. Mother Erskine, too, comes to her, bringing influences that are sweet and uplifting to guide her enward from day to day. Mother Erskine was one of the dear soils that met me in the spirit-life, and gave me so much help and comfort that I could see clearly and understand my surroundings. Our associations in that other world have been beautiful and of the best. I bring her love to day, and that of many dear ones from the immortal side to my companion and friends on earth.

I am from South Deerfield, Mass., and you may put my name down, sir, as Asa M. Fisher.

Laura Eaton.

[To the Chairman:] You do n't know me, do you? [No.] You've got some pretty roses. I like flowers.

John J. Tou 've got some pretty loses. I like flowers.
Did you want to know my name? [Yes.] Oh! I was so frightened. I was just as frightened as I could be, an' I do n't want to feel so now, but it comes. There is n't anything to hurt me, is there? [No.] I want to say I am Laura Eaton. It is seven years now, an' I was a little girl when I went away.
I have so much love, an' I bring such beautiful flowers that I want my people to know about. I want'em to feel that it's all right, an' everything is beautiful in the spirits' world. Won't you please say so? [Yes.]
Do you know where Prospect is? [No.] It's in Ohio, an' that's pear where I was. I wish you'd say Isaac Eaton is my papa. Ihope everybody will be glad to hear about me, 'cause I come so far. I want to say that the beautiful life on the other side is full of roses an' sunshine, an' I do n't have to be afraid any more.

James Shaw.

[To the Chairman:] I have been told, sir, a [To the Chairman:] I have been told, sir, a good deal about these things, and how spirits in coming to strangers that are sensitive are ant to get into the conditions that they went out under, and feel the old troubles. So I am not surprised, but I do feel very uncomfortable in the troat, as I did before I went from the body. You see it was some kind of a growth in my throat that filled up the passages and cheled me so that I had a very unpleasant. and choked me so that I had a very unpleasant experience in going from the body, but it did not linger with me at all. I was all right as soon as I cut loose from the mortal, only I had many things to learn and a new life to understand.

I was not an old man. It seems to me I ought to have lived a good many years and gained experiences here, but it was not so to be. I went to the spirit world to get my experience there, along with those which I pick up from time to time as I come back into earth's atmosphere and look about me. I thought I might as well come and make myself known, might as well come and make myself known, and so I am here. I would like my friends to know it, and tell them that I am pleased to get near to them. At any time if I can do them a good turn I will be glad. There are times when I wish so much that I could come to those nearest to me, and do for them as if I had physical power and energy; but that is impossible, and so I do the best I can.

I lived in Brighton, Mass., and am pretty familiar with that town. I think I shall be recognized. I am James Shaw. I have been gone about seven years from the body.

Grace Walker.

[To the Chairman:] I am unaccustomed to speaking in this way, and I may not do very well at first, so you will kindly excuse me. I did not think I could ever come in such a public way. I did not know of Spiritualism be-fore I passed from the body, but after I learn-ed of it I tried for some time to get to my riends privately, for I did not wish to come so

some of my friends in Seneca, N. Y., and Seneca Falls, are becoming interested in Spiritualism, and they are asking themselves whether it is worth while to sit among themselves in er it is worth while to sit among themselves in order to come into communication with the unseen world through the development of their own medial powers. Some of them have been experimenting with a little board, or machine, that moves around and points out letters under the magnetic power of those who touch it. I do not know much about it myself, but I have seen them trying to work with it, and father and two or three spirits with pweelf. father, and two or three spirits with myself, have tried to see what we could do. I think my father will be able to accomplish something

Some of my friends who are asking these questions see your paper every week, for a friend who reads it loans it to them; so I know friend who reads it loans it to them: so I know they will read my message. I wish to say to them that if they will keep on sitting, after a while we shall be able to give them evidence of our presence. I do not know as the little board they use will give them much of anything, and perhaps it will; but it will help by concentrating their attention, and so giving the spirit friends opportunities and conditions to work in their own way. I think clairvoyance and other mediumistic phases will be developed among them before the spring.

So I come in this way, and send our love to our friends. I do not know as they will like to have me come in public, and therefore I will not call their names, for they can see your paper and learn that I have come. If they do not wish us to speak in public, I hope they will seek some private avenue through which we can come and manifest ourselves.

I am Grace Walker.

I am Grace Walker.

David C. Densmore.

[To the Chairman:] I am happy to see you, Doctor. I feel occasionally that I have the privilege of coming here through your little medium and saying a word, for in years past my work and my spirit-influences had some-thing to do in bringing her before the pulle, or at least in giving the spirits the opportunity of making themselves known through her me-

But I do not come to speak of this to day. I But I do not come to speak of this to-day. I come to speak to my friends, not only in Boston, but in different parts of the country, who will see by THE BANNER that I have once more spoken from your platform, and that I am still interested in the good work. I am not standing idly by, or lying back and letting every one else push the machine and plow the way; but I use my magnetic forces every opportunity I have. I do not select the most exalted mediums, and refuse to go to any others; but if I find a humble instrument for the work of spirits that I can use, inspire or encourage. spirits that I can use, inspire or encourage, then I am just as happy to do what work I can in that direction as I am to be at the Banner of Light establishment. I am just as ready to reach one who is down in the shadows asking

reach one who is down in the shadows asking for light as I am to reach the most exalted inspirational medium of earth.

I have been getting an influence from earthlife. I have heard some saying: "What has become of Densmore, and what is he doing?"
They seem to think I have taken a back seat and become a back number; but I feel that I am pushing ahead as much as ever, and keeping right abreast of the times.

and become a back number; but I feel that I am pushing ahead as much as ever, and keeping right abreast of the times.

I was glad to listen to the gentleman who said that he was interested in the movements of the press. So am I, but I am interested in the work and the movements of the spiritual press, and I take it that he meant the more secular department. I was interested in the dissemination of light and information through the machinery of the press when I was here, and I am now. I am glad whenever a new spiritual publication is started, even if it does not last six months, for I believe in its little life it sends a few rays of light down into the depths of some soul, and exercises an influence for good. Then, Mr. Chairman, if it can get started, find plenty of readers and subscribers to help it along, and prosper, it will do all the more good, and I am so much the more rejoiced. Every time, Mr. Chairman, that I hear of a new venture in spiritualistic journalism, Judd and I make tracks for that place, whether it is out in New Zealand, down South, or away off in the Rockies, it makes no difference, and we give what magnetism and push we can toward helping it along. If it fizzles out, and the poor things that are trying to do good for the Cause fizzle out, too, for want of help, appreciation and encouragement, why, we say, "Try it again." We have helped some lives and made them think, and by and-by they will themselves get out into the bright light and feel good.

I am talking about myself to day, Mr. Char-man, but I am doing that for the benefit of my friends. Please tell them that I do not forget one, and I bring greeting and hearty sympa-thy to each of them. David C. Densmore.

Report of Public Scance held Oct. 7th, 1802. QUESTIONS AND ANSWERS.

Ques.—[By "A Subscriber."] What is the difference between a materialized spirit and an etherealized one?

Ans. — A materialization, manifesting the presence of an intelligent spirit, is the presentation of a body composed of elements and particles of a material, or rather physical nature, this compound of elements and particles being drawn in part from the made in the particles. this compound of elements and particles being drawn in part from the medium, in part from those individuals who are in her atmosphere, and from the atmosphere of the place itself. Such a manifestation of spirit power is of the earth earthy, although governed and directed by spirit intelligence, showing the power of mind over matter, a mind which is decarnated and dependent upon an organic body of flesh for its expression. We are speaking now of a genuine materialization that is not in any sense produced by individuals in the body.

genuine materialization that is not in any sense produced by individuals in the body.

Etherealization is the production or the representation of spirit-forms as they are in the other life. The elements and particles which compose these forms that are thus made visible are of a magnetic, electric character, and are drawn from the spiritual environment of the medium and sitters, as well as from the spiritual atmosphere of the intelligence manifesting himself. Understand us: A materialization is of the material, and the elements and particles of which it is formed are drawn from the physical environment of the sitters and the medium, while etherealization is of a spiritual character only, and may either represent the character only, and may either represent the spirit body of the intelligence manifesting only thinly clothed upon by the elements and aura drawn from the spiritual atmosphere of the medium, or its elements may be a little more directly drawn from the atmosphere of this planet and from the atmosphere of this planet and from the environment of the medium and sitters, and yet be of that refined character which belongs to the spirit itself, and not to the physical plane.

A materialization is dense, opaque in charac-

ter and appearance; an otherealization is trans-parent, and can be seen through. That is, a materialized form representing a spirit might stand before a wall, and you could not see the wall through that body any more than you could see it through the body of a mortal who could see it through the body of a mortal who stood in the same place; but an etherealized form is so transparent, being made up of spir-itual elements, that you would pierce with your sight the form, and behold the wall back of it.

Q.-[By L. S. H., Neosho, Mo.] Why is it that when nearing their departure from the physical body, people take such long breaths at intervals, sometimes for several hours before leaving this life entirely, and why those sighs accompany those long breaths?

A.—There may be two causes assigned for this manifestation of which your correspond-ent speaks in the hour of physical dissolution. ent speaks in the hour of physical dissolution. One is, that the spirit is seeking to loosen its hold upon the mortal form, and every effort that it makes to break the tie produces a sort of convulsive movement, or quickened inspiration on the part of the physical form. There may not be any special suffering sensed by the individual while this loosening of the ties is going on. There may be an entire unconsciousness of any special disturbance in the sensorium of the individual, and very many times when the friends who are standing around the bedside of the dying dear one believe that pain and suffering are at work, the lieve that pain and suffering are at work, the spirit may in reality be only freeing itself from the body, glad to obtain release.

There is also at such a time an action of the physical elements and forces throughout the entire organic form of the individual, for dissolution is setting in, and every atom of that frame is disturbed. Consequently you may behold the manifestation of these disturbances in the signs and symptoms of distress which your correspondent mentions; but, after all, the intelligence itself may not, of necessity, feel the struggle and sense any pain, for it may be so oblivious to the external condition as to only dimly realize that there is a change for some blessed purpose about to take place

INDIVIDUAL MESSAGES.

I. P. Greenleaf.

I am happy to greet you, friends and Mr. Chairman. I feel privileged to day in coming to express my thought to my co-workers and friends in the spiritual Cause. So many of the old vanguard of ascended spirits in this great movement of the world report themselves at your circle, and find a benefit or leave a blessing by see desires the thought between the seed of the control of t

your circle, and find a benefit or leave a blessing by so doing, that I have thought I, too, would like to join the number who are in the present year expressing themselves to the world, and assuring it that they still live. Indeed, I do feel that I still live, for every fibre of my being is quickened with a sense of life, beautiful, unquenchable life, and as the years roll by I feel that every golden moment, sir, is fraught with vital forces for me, as well as for all humanity. I rejoice at this, and arise sir, is fraught with vital forces for me, as well as for all humanity. I rejoice at this, and arise in new strength and might to put forth new efforts to reach some heart that is in need of truth and comfort, to strike some life with a new thought of high endeavor, and thus to ex-

ercise an influence that will, I hope, be of service to my kind.

I would, Mr. Chairman, give my greeting to all my dear friends. Tell my brothers and sisters in the work that I rejoice with them that ters in the work that I rejoice with them that the harvest time has come, the harvest time in a double sense; for not only has nature smiled upon as with bounty, and with rich offerings of bloom and fruitage, not only does the glori-ous moon shed her blended rays upon the earth to light the traveler in his path, and give the hunter opportunity to pursue his way, but it is the howest time for many souls among the to light the traveler in his path, and give the hunter opportunity to pursue his way, but it is the harvest time for many souls among us. The fields are white with the harvest, the granaries of truth are rich with plenty stored up for the healing and the feeding of the nations, and I say to my friends, those of them who have the truth within, Give forth of that which is yours; feed the hungry; clothe the naked; let not one heart among you go hungering and yearning for the bread of life; and see to it that you give unto those who are in need such ministrations as are yours to afford. To those personal friends of mine who have been and are very close to my heart, I say, It beats warm with love and sympathy for you every hour. I meet many, very many precious souls, who are yet in the mortal form, for whom I feel not only friendship and love, but sometimes when I think of their self-sacrifice and the work they have done for humanity I feel for them a veneration and reverence such as I have not felt and cannot feel for any unknown Deity.

Deity.

I wish to give my good friend Col. Crockett

Deity.

I wish to give my good friend Col. Crockett my greeting and love. Why do I single him out from so many? Because, Mr. Chairman, I know that the weight of years is pressing upon him, and that his shoulders are beginning to bend beneath the burden of time and experience. Not long shall he pause by the side of the flowing river to listen to the boatman's call, because I know that our good friend will join us by and-by, before some of the younger workers have gone on. I wish him to know that while he is here I, as one of his many spirit-friends, love him for his work and remember him in my spirit-home.

Sir, I would say to my brother, N. S., we are with you in your thoughts, and in your quiet moments some of the very best inspirations and influences come to you that your life has ever known. Some of the sweetest, noblest exaltations come to you when, in the quiet of your own atmosphere, you feel the spirit presence and know that it is of good. I, today, my brother, bring to you the love and greeting of many souls. Proctor understands you in the spirit-world, and holds out his hands in greeting to you, and, as I understand you, so do many. George and Carrie wish me to unite their love, and to say, "Not long, not long before the journey will be ended and a new light open before you."

Announce me, Mr. Chairman, if you please, as I. P. Greenleaf.

Maria Hudson.

[To the Chairman 1] I have come, sir, when I speak of the physical plane, all the way from St. Louis, in answer to a request on the part of my friend that I would come here and tell what it is that I want her and her friends to

I will explain that some friends of mine in St. Louis are sitting for spirit-manifestations. My friend is a Spiritualist and reads The Banner, but her friends with whom she is sitting are not very well acquainted with this philosophy. They are interested, and hoping to learn something more concerning it. Recently they have succeeded in getting manifestations through the tipping of the table, and sometimes they have heard raps upon it. At three different times last spring I succeeded in making myself known through those manifestations, but I could not give them the message which I have been trying to give, and my friend said: "Maria, if this is really you, go to the Banner circle, and try to tell me what it is that you want me to do, and if I can I will do it." I will explain that some friends of mine in

do it."
Well, Mr. Chairman, I came here last May Well, Mr. Chairman, I came here last May and June, but I could not control your medium, and I have been trying to get accustomed to her atmosphere since then by coming here several times in private. To day I want to say to my friend: Yes, Helen, it is I who give you those raps, and I have given you some on the pillow and the headboard of your bed. You thought it was I, and it was. What I have been trying to say to you is this: Please send word to my sister who does not live in St. Louis (my friend knows where she lives) that I have come back from the other world, that I wish to give her my love, and to say that I have come back from the other world, that I wish to give her my love, and to say that I have little Johnny in my care in the Summer-Land. If my friend will do this, and write my sister something about Spiritualism, so that she may not be frightened, or think they are having dealings with the dead (because she does not understand this), I will be very pleased indeed, and will do all I can to help the friends get more light and knowledge of these spiritual things.

I want to say also to my friend Helen that

I want to say also to my friend Helen that she is a fine medium, and she helps to make a strong battery in our sittings, by which the spirit friends may be able to manifest. I think if they hold their circles through the winter. by another May they will receive beautiful manifestations, because strong with evidence of spirit presence and power. 1 am Maria Hudson.

Georgie Latham.

My name is Georgie Latham. I was only a school-girl when I passed from the body. My home was in Brooklyn, and my friends were there and are now. They did not know that spirits could come back and speak, go into the homes of their friends and make themselves, as it were, members of their households. I did not know anything about spirit return and it not know anything about spirit-return, and it took me quite a little while to realize that it

was a fact I found good friends on the other side, and I went at once to the home of my grandfather and grandmother and my aunt, where all were so kind. They told me I need not give up my so kind. They told me I need not give up my studies and my plans because I had slipped from the body, but that I could enter schools in the spirit-life, where many advantages are offered to pupils and the opportunity is given of gaining accomplishments beyond those which we have here on earth. So I was reconciled and felt better, for I did not want to die. I asked my mother if I would have to die, and she did not answer me. She only cried and turned her head away. Then I was afraid, and thought that I must be very low indeed, and I did not want to go, but before the last moment came I lost all that feeling. I seemed to be in a sea of light, a soft radiance and colors were all about me. I did not hear anything, but I seemed to see so much that was thing but I seemed to see so much that was beautiful. Flowers and little children were around me that pleased and interested me, and before I knew it I was outside the body,

looking down upon it.

I am not weak and tired any more; I do not have sore lungs and painful limbs, but I am strong and active. Some years have gone by since I was called to the spirit-world, but every one has been filled with pleasure to me, and I feel that I gained a great deal by the change.

I bring my love to all my friends. Tell them I am happy, and I hope they are happy, too. I believe I shall see them all again sometime in the spirit-world, and I trust they will find as beautiful a home as I have; and I think they

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 7 [Continued]—Charles S. Hurd; James Emmot Palmer; Philando Packard; George W. Stafford. Oct. 11.—David Atwood; Catharine T. Sheean; Ex-Mayor H. W. Welch; Emma King; Charles Lewis; George M. Valentine.

Messages here noticed as having been given will appear in due course according to routine date. Nov. 4.—John Brennan; C. W. Pierce; Charles Smith; Mary Jane Weston; J. H. Goodale; A. S. Studwell; Sarah Hoop er.
Nov. 8.—Joseph M. Saylor; Emily S. Young; Marietta Crosley; William H. Quigley; George F. Mackey; Elizabeth Parkman; Will Hayes.

Evidence of the decline and fall of vaccination in the country continues to pour in on all sides. One very good index of this tendency is afforded by the frequent petitions of the vaccination officers for increase of pay, owing to the fact that their earnings have fallen off in consequence of the decline in the number of vaccinations actually performed.—The Vaccination Inquirer, London, Eng.





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Verifications of Spirit-Messages.

In THE BANNER of Oct. 15th appears a mesange from an old acquaintance of mine, Du. L. K. Coonley, addressing others, but to me, especially, he says:

pecially, he says;

"I want to send word to a certain individual in New Jersey, who I think will see my message, because he reads your paper. He has known me in the past, has had transactions with me, and will understand to what I refer. I do not call over the affairs of the past, his or my own, because they are gone and belong to the old times; but I want to give him a word of caution in regard to his action or movements at the present time. I want to say to him: 'Now, C., be careful what statement you make, or how you present certain matters before the public eye. Do not enlarge upon them, and make them appear greater than they are. Be fair and square, for spirit-eyes are upon you; and if you make these statements according to the line of verity, you will be assisted by spirit-influences to be freed from those matters that you have in hand; but if you exaggerate, or try to take advantage of others, you will certainly be tripped up and find yourself in trouble. Perhaps I shall not be thanked for giving these words, but I feel impressed to do so.'"

How like Bro Coonley! He was always

How like Bro. Coonley! He was always blunt in earth-life. I thank him heartily for the caution, as it may be needed in my case, though for a long time I have not felt that I must do right because I am watched by spirit or mortal eyes. I rejoice in the fact that spirit-eyes are upon me-am glad to feel that Bro. Coonley is among those who take an interest in my business affairs. I am thankful to him and all others on the spirit-side of life who are interested to help me on in all right ways. Bro. Coonley refers to my efforts at Rosenhayn, Cumberland County, N. J., where I reside, at house-building, or selling lots and lands at low prices; and I desire full investigation of my projects.

I recognize the message from Bro. Coonley in its spirit and letter, and believe it is in the program to give this publicity through THE BANNER to prove spirit-return in their interest for us, and especially to strengthen me in the right, and assure me of success which I have been promised from our friends gone over.

A. C. COTTON.

I take pleasure in noticing the communication in The Banner of Nov. 5th from Joseph Wood, to say that I believe it is from the former President of the First Association. He speaks of his appreciation of The Banner, which is true, for he was many years the head and foot of the "Keystone Conference," and was wont to open its meetings by reading a spirit-communication from The Banner each Sunday. He speaks of "Little Hellen"; how well I remember when one day he had a communication from his little grandchild, little Hellen, in The Voice of Angels. He read that communication at the Conference. He loved that publication, and its publisher, David Densmore, and speaks of Bro. Densmore as having welcomed him to his spirit-home.

Bro. Wood (as he says) was old and well worn out; I think he was in his eighty-fourth year. He was a man of broad views, full of charity and love for his kind, and a special friend to the mediums, among whom was Katie Robinson, to whom he alludes in his message.

He was very diffident, which you may know from the fact that he does not allude to his being the acceptable President of the First Association of Spiritualists of this city till his transition, which he truly was. I think the communication from Bro. Wood must be very conclusive to those who really knew him.

Very respectfully, John A. Hoover.

Philadelphia, Pa., Nov. 8th, 1892.

I feel it a duty, and pleasure also, to write Wood, to say that I believe it is from the

I feel it a duty, and pleasure also, to write you saying to you that in reading THE BANNER of Oct. 29th I find a message from a friend of Oct. 29th I find a message from a friend whom I well knew, DAVID LAWRENCE, of Dover, N. H. It was so characteristic of him I could not but let you know it. He married the only daughter of Charles Young by his first wife; his second wife was my mother's sister; her only daughter was brought up with the first, who was David L.'s wife.

I have visited them at their own private home, and at the City Hotel in Dover, that he kept.

kept.
Afterward he went into the express business,

as the message says.

Most of the family have passed over. He was Most of the family have passed over. He was a kind, noble spirited, industrious man, generous to the letter. I feel it due to the spirit to acknowledge this. My only brother was named after him, so highly did my parents hold him. I know and feel that his effort to reach his friends, and his success in doing so, will strengthen him and many others.

I was so busy in my household duties that I neglected reading the message department of THE BANNER, and a voice said to me, Look to the messages. Following the wish of the still small voice, I turned to them and found this one from my old family friend, David Lawrence.

MRS. E. A. MELLOW.

Boston, 311 Columbus Avenue, Nov. 6th, 1892.

I have watched with eagerness to read the message announced as received from Dr. JAMES P. LYNDE, hoping it would be a good one, and also from one so well known in Athol, one, and also from one so well known in Athol, Mass. In THE BANNER of Sept. 17th my hopes were realized. I seldom, if ever, read a better message from any spirit; one which I think would be an eye opener to those who may partially believe in the return of our spirit-friends. I hope it will create an interest in Spiritualism in these little towns, where he was well known. in these little towns, where he was well known. Although I was not personally acquainted with him, I have heard him speak at Agricultural Fairs, and listened to his essays read at farmers' institutes. His statements are characteristic of the man, and I thank him for the good his message will do in behalf of Spiritualism; also you, Messrs. Editors, and the good medium, for the avenue kept open for the return of spirits.

Mrs. Wm. Wade.

Petersham, Mass., Sept. 16th, 1892.

In the BANNER OF LIGHT of Oct. 29th is a communication from JESSE B. FERGUSON That that communication was addressed to me I have not a doubt, for it fits my case exactly in every particular. I was well acquainted in earth-life with Mr. Ferguson. I knew him from 1848 in and about the city of Nashville, Tenn., until his departure to the higher life, I think in 1865. He was a minister in the Christian Church, and the publisher of a periodical in the city of Nashville in 1851-2 and '3, and the finest pulpit orator it has been my privilege to listen to. I feel that no higher honor could be paid me on earth than for so great and grand a spirit to address me from the spirit-world. For fourteen years I have been engaged in healing.

Gallatin, Tenn., Oct. 31st, 1892. That that communication was addressed to

In THE BANNER of Sept. 10th is a message from GEO. S. DUELL of Brookfield, Mass. I was a citizen of that town a number of years, and was acquainted with Mr. Duell. He was County Commissioner for Worcester County, and Trial Justice. I did not know he had been a Deputy Sheriff. I had heard him say he was once on the police force of Worcester.

Coak Orchard, N. Y., Sept. 24th, 1892.

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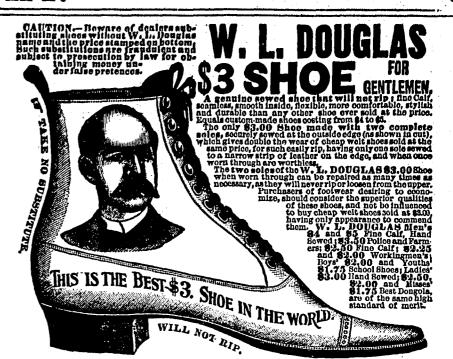
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The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."
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Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings; Tuesday and Saturdsy, 2 o'clock. 323 West 34th st., New York. Written communications daily. Nov. 5.

Miss Lottie Fowler, CELEBRATED Medical and Business Spiritual Medium, returned from Europe, Hours 2 till 8 P. M. Business questions by letter. Terms 25. Massage treatments. 276 Tth Ave., New York. 7w* Oct. 18.

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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Jan. 2.

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and directions, by which any one can easily understand alow to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Duder existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH. 11

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PREPARED expressly for DR. J. A. SHELHAMEE by a reliable Chemist. This Ontment contains
all the essential properties of my La Grippe Specific, and is
warranted to accomplish all it claims with the patient if
faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each
box. By being reduced to this available form, I can sell my
Pneumonia Specific at 25 cents per box, postage tree.
Also enough ingredients will be sent by mail to make five
or its bottles, sufficient for one month's treatment, on reorit of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles.
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J. A. SHELHAMER, Magnetic Healer, 8% Bosworth Street, Boston, Mass.

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Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 19, 1892.

MEETINGS IN BOSTON.

Banner of Light Hall, O Bosworth Street.—Spiritual meetings are held every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

to the public.

The Hoston Spiritual Temple, Berketey Hall,
4 Berkeley Street.—Bervices 10½ A.M. and 7½ r.M.
Andrew L. Kuight, President.

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

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

Children's Spiritual Lycoum meets every Sunday at

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

The Ladder Aid Lyceum Association meets every Wednesday. Business meeting at 4 p. M. Supper served at 6. Entratamment in the evening. All are invited. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Cuttle, Conductor.

Tuttle, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 3/8 Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Win. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Scrvices every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Ald Society, 1031
Washington Street.—(Organized 1837. Incorporated
1832.) Business meetings Fildays, at 4 P. M. Tea served at 6
P. M. Public meeting at 715 P. M., with music, tests, addresses, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury,
Secretary, 65 Marcella street, Roxbury.

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

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

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

Pilgrim Hall, Chelsen.—Spiritual meetings held Surdays; developing circle at 2½; evening meeting at 7½. M. Anderson, Chairman.

Berkeley Hall .- The morning service last Sunday opened with singing "The Morning Light is Break ing," led by Miss Davis and accompanied by Mr. Boyd ing," led by Miss Davis and accompanied by Mr. Boyd upon the cornet. Mr. Willard J. Hull read Horace Smith's poem, "The Flowers." Owing to repairs in process at 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 in its Relation to Spiritualism." A summary of his remarks will be given next week, together with one of the evening lecture upon "The Place of Psychometry in the School of Science."

The services closed with a vocal solo by Miss Davis.

The Helping Hand Society to the Boston Spiritual

The services closed with a vocal solo by Miss Davis. The Helping Hand Society to the Boston Spiritual Temple net Wednesday, Nov. 9th, 1822, at 3 Boylston Place (Gould Hall). Business meeting, 2:30, supper 6 o'clock, Mrs. R. S. Lillie, President, in the chair. The evening entertainment opened with music by Mr. Willie Boyce; songs by Mr. Bowtell, Mr. Baker, Mr. Forsyth, Mr. J. Garland and Dr. Will Lathrop, accompanied by Mr. Frank Crane; Mr. Willard J. Hull made some stirring remarks, followed by Messrs. Charles Day, Dowling, Boutelle, Lathrop, Edson and Trask, and Mrs. Nettle Holt-Harding. We have musical and literary entertainments, with remarks by the best 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. Celia M. Nick-

After an invocation, questions which had been writ-ten by persons in the audience were read, which formed the subject for the discourse. Much that was

formed the subject for the discourse. Much that was interesting and instructive was given out by the guides of the medium. (An abstract will appear next week.)

The question was asked, "Was this 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. Celia M. Nickerson will again give a discourse.

The Temple Fraternity School opened with singing by the members, led by Miss Hattle M. Dodge. A selection was read by Miss Edna Cherrington, and apt quotations by the Conductor. Mr. Elmer Packard read a selection, followed by well-considered remarks on the question under consideration. Mr. A. C. Armstrong gave an able essay relating an interesting psychic experience of his own with excellent thought well expressed. Miss Alice P. Bill read well a poetic Selection. Remarks were made by Mrs. Nickless, 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 cc-

listened to the eloquent lecture delivered on that cocasion by Mr. Willard J. Hull. During the morning
the Lyceum orchestra, consisting of Profs. Milligan.
Cowles and Shaller, executed a fine selection; 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 Berkelev Hall Society, stated that he had
heard the hall in which 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 So
clety, and hereby return sincere and heartielt 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 514 Tremont
street, at 10:45 a. M. Our hall, although undergoing
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 Ladics' Aid Society met as usual on

ists.

The Lyceum Ladics' Aid Society met as usual on Nov. 9th; business meeting at 5 o'clock, with Mrs. Longley in the chair. Supper at 6. In the evening Mr. Willis Edwards delivered a fine discourse, supplementing it with a number of spirit-descriptions and tests; and was followed by Mr. Arthur Hodges, whose remarks and tests of spirit identity gave the best of satisfaction. A vote of ihanks was given Messrs. Edwards and Hodges for their services on this occasion. Mr. W. C. Taliman made practical remarks; Miss Grace Small, Miss Maude Bourne and Miss Genie Bowen contributed the singing and music on this occasion; Mrs. Butter stated in the course of herromarks 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.

Scriff.

First Spiritualist Ladies' Aid Society.-Vice President Mrs. A. F. Butterfield has ably presided over the business meetings of this Society during the

over the business meetings of this Society during the illness of Mrs. Barnes. The Entertainment and Sunday Meeting Committee have charge of prigram 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, Mr. Thomas Grimshaw 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 entertaining story and pithy illustrations of truths he wished to teach, and Mrs. Mason with couvincing tests, was preceded by Mrs. Alice Cummings with a well-rendered violing.

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 meetings, convincing proof of his presence and ability to testify of the new life.
Mrs. A. L. WOODBURY, Seo'y.

Harmony Hall .- Sunday, Nov. 13th, the Progress ive Spiritual Union-Mrs. M. A. Moody, Presidentheld a healing and developing circle at 11 A. M. Good

attendance and perfect harmony prevailed.

Afternoon.—Trombone solo by Mr. Jesse Moody, Miss Bertha Richards accompanist, 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. Mathews gave recognized tests, and explained psychometry in an able manner; Mr. Jesse Moody gave tests; Mr. and Mrs. McKeuzle and triend gave physical manifestations in the form of spirit rappings, which were perfectly satisfactory; also tests; Dr. — Willis then answered a number of mental questions. Closed with benediction by Dr. Blackden.

Evening.—Invocation by Dr. Blackden; a sole by

Dr. Blackden.

Evening.—Invocation by Dr. Blackden; a sole by Mr. Trask; Dr. Blackden followed with remarks upon our duties as Spiritualists; Dr. Sanders presented remarks upon our duties as American critizens 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; Joseo Moody, spirit postmaster, answered scaled questions. Dr.—Willis answered many mental questions, also gave tests.

Excellent talent for next Sunday.

Ladies' Aid Parlors.-Last Sunday morning the developing circle opened with a song by Mr. Walter Anderson, Mrs. Anderson plano accompanist; invocation by Mrs. C. H. Clarke; trio by Mrs. Mary F. Lov-

tion by Mrs. C. H. Clarke; trio by Mrs. Mary F. Lovering, Mrs. E. A. Kidd and Mrs. C. H. Clarke; remarks and tests by Mrs. M. A. Plerce (Lynn), Mrs. E. A. Coller (Charlestown), Mrs. Dean Chapman, Dr. Stella E. Johnson, Mrs. Lovering and Mrs. C. Loomis-Hail. Afternoon.—Opened by song service; invocation and remarks by David Brown; tests and delineations by Mrs. Mary C. Morrell (Brooklyn), Miss C. W. Knox, Miss L. E. Smith and Mrs. M. A. Plerce. Closing remarks by the Chairman.

Evening.—Song by Mrs. Lovering; recitation by Mrs. C. H. Clarke and Mrs. M. A. Brown—the latter followed with tests; psychometric readings by Mrs. G. M. Hughes, Mrs. M. W. Leslle, Mrs. May E. Young, Mrs. M. E. Plerce and Mrs. C. Joomis-Hall.

These meetings are very interesting, and many hearts

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 pened the meeting with invocation, remarks, readings and tests; followed by Mrs. W. H. H. Burt, Mrs. Nettle Holt Harding, Dr. Thomas, with remarks, read-

Nettle Holt 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.

was one or 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. Erening.—Mrs. Pierce (Lynn), invocation and remarks; Mrs. I. E. Downing, Mrs. J. E. Davis, Mrs. A. Wilkins and the Chairman, remarks, readings and

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

7:30 P. M.: Miss Annie Hanson, readings; Mrs. M. A. Ricker, speaking; Mrs. Joan Woods, psychometry; Mis. M. Woodbury, reading; Mrs. Nellie Carlton fine music.

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 finely. We have a social dance the 17th of November; all are invited.

Mrs. H. W. CUSHMAN, Sec y.

Irving Mail.-Well attended meetings were held here Nov. 13th, morning, afternoon and evening. Mrs Coulter, Miss Knox, Mrs. Shirley (associate mana. ger), Mrs. Edith Nickless, Mrs. M. A. Brown, A. D. Haynes, Mrs. Chase, Miss Mason and others took

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 ministration of Mr. A. E. Tisdale. He is improving every time, and is calling out J. W. STORRS. crowds of interested listeners.

Norwich .- Mrs. Carrie F. Loring of East Brain tree finished her engagement with the Norwich Spir itual Union Sunday, Nov. 13th.

The afternoon address, under the inspiration of Achsa W. Sprague, upon "The Relation we Bear to the Spirit Word," was very impressively given. The mented 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 scance with which Mr. Baxter concluded. It was a memorable evening in the history of the Association. ROGER.

Providence.—The Spiritualist 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. Salisactory with profound attention.—Sunday, ...
Ida P. A. Whitlock will be with us.
SARAH D. C. AMES, Sec'y.

> That All-Gone

day occurrence; women are taken with that "all-Faint Feeling

This is an every

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.

All Druggists sell it, or sent by mail, in form of Pills or Losange, on receipt of \$1.00.
Liver Pills, 25c. Correspondence freely answered address in confidence, LYDIAE, PINKHAM MED. CO., Balance, Scillars, LYNIAE, MASS.





The Recognized Standard of Modern Plano Manufacture. BALTIMORE. WASHINGTON. NEW YORK. E. W. TYLER, Sole Agent, 178 Tremont Street, Hoston, Mass. Oct. 22.

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You can have this DESK or a beautiful PITTSBURG ONYX BANQUET LAMP

If you will buy one of our Combination Boxes of "Sweet Home" Soap and Tollet Articles, which we sell on trial too.

You Must Have SOAP—It is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middlemen's and dealers' profits.

Remember, "Sweet Home" Family Soap is an extra fine pure Soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of common cheap soaps.

OUR COMBINATION Box contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fitten 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, 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 80L10 OAK, varnished and hand-rubbed finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep.

It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for brie-a-brac, seven pigeon-holes 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.

VOURUN NO RISK.

We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a DESK and Combination Box, and if after 30 days? trial you are fully convinced that the stap and toilet articles are all we claim, you can then pay the bill-810.00. But if you are not satisfied in every way, no charge will be made for what you have used and we will take the box away at our own expense.

HOW CAN WE DO MORE? *********************

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 can have their money refunded without argument or comment if the BOX, DESK, or LAMP does not prove all they expect. PRICE OF BOX COMPLETE, including the DESK or the LAMP, ONLY \$10.00.

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THE Most Elegant We give this Pittsburgh ONYX BANQUET LAMP FREE!

EACH BOX CONTAINS ONE HUNDRED CAKES, (full size).. \$6.00 SWEET HOME" Family Soap,

enough to last an average family one year. Has no superior. II BOXES BORAXINE, a New and Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing, Cannot Possibly Injure the Fabric. Simple-Ensy-Efficient. In each package is a coupon for 10c., payable in goods—worth in all. One Box (1-4 Doz.) Modjeska Complexion Soap. .60 An exquisite beautifier. Imparting a velvety softness to the skin, which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use. One Bottle Modjeska Perfume, A DELICATE, refined, delicious, erfume. Most popular and lasting made. .80 One Box (1-4 Doz.) Ocean Bath Toilet Soap.....

A delightful and exhibarating substitute for sea bathin One Box (1-4 Doz.) Creme Ontmeal Toilet Soap. One Box (1-4 Doz.) Elite Toilet Soap..... .80 One English Jar Modjeska Cold Cream, Delightfully Pleasant, Soothing, Healing. Cures Chapped Hands and Lips. .25 One Bottle Modjeska Tooth Powder..... Preserves the teeth, hardens the gums, sweetens the breath. One Packet Clove Pink Sachet Powder, Refined,

One Stick Napoleon Shaving Soap..... Price of Articles if Bought Separately...\$11.00 DESK or Lamp if Bought of Dealer 10,00

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CAPITAL, \$500.000.00.

FIFTY THOUSAND SHARES AT \$10.00 EACH.

Ten Thousand persons who have used "SWEET HOX"" Soap for several years have become Stockholders in our Company.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Mickerbocker Hall, 44 West 14th Street.— Testings of the Ethical Shiritualists' Society each Sunday.

Adelphi Hall, 52d Street and Broadway.
Lectures and clairvoyant tests every Sunday at 3 and 8 P. M.
Mr. John William Flotcher, regular speaker. A. E. Willis
Becretary, 268 West 43d street.

The Psychical Society meets in Spencer Hall, 114
Wost 14th street, overy Wednesday evening, 80 clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 28 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.

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, lift the curtain and allow mankind to see behind it, and fear dies in the lap of knowledge—uncertainty flees before the light of reality!

A wonderful description of the passing away of a spirit from earth-life was here given, with such fervency 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 kindly welcome, 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, attendant spirits with outstretched hands 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 comforting logic. Anséance followed.

In the evening many questions were presented and very ably considered. Miss Karmon a sain delighted the audience with a fine recitation. Miss McCarthy never sung better, and altogether it was a pleasant Sunday service.

268 West 43d street, New York City.

Carnegic Hall.—Giles B. Stebbins spoke to us

Carnegie Hall .- Giles B. Stebbins spoke to us Sunday, Nov. 13th, in the morning. His lecture was

Carnegie Hail.—Glies 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 unifying spirit of our times, and contrasted 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, Glies B. Stebbins offered a few remarks; Walter Howell gave the audience some facts, illustrated by photographs and a picture, which awakened interest; Maggle 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. Effie Moss was called to the platform and of fered remarks, also gave one prophetic vision.

In the evening a full audience listened to Mr. Stebbins, who lectured upon the "Brahmo Somaj," Keshub Chunder Sen, may be known to many of your readers, and the name of P. O. Mozoomdar, author of "The Oriental Christs" 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 heartlest 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. 9th, Mr. Wilson Macdonald gave account of his personal experiences the evening before, following with general remarks, in which he

"When President Harrison was called to look upon

his dying wife, his whole soul centred in his love for h r, and when the Angel of Death came and pressed her eyelids down and his heart was broken, what was the Presidency to him? And what is earthly ambition to each of us and our friends when the time comes to shuffle off this mortal coil, as the immortal poet terms the event of death? Do n't you see what a wonderful Cause it is? Why does it not advance more rapidly? Simply because the human mind is not yet prepared to grasp its wondrous phenomena. It requires years and years of experience, study and patience to find them out, and to be entirely satisfied of the truth of its philosophy and facts.

One of my daughters is becoming a writing medium, and one is alroady developed. She is clairvoyant, and sees spirits around her all the time. Her aunt, who has just passed over, a grandly gifted woman, poetess and natural orator, who for forty years traveled over this country speaking to thousands and thousands of people, the last time I saw her, said to me that this world and the spiritual world were equally dear to her; that she lived in the one quite as much as in the other.

At the same time a sister of mine, a few years older than myself, was passing out. She clung to life tenaciously, and though a member of a church, when the hour came for her to pass beyond the river had not the nerve and courage of my other sister; she could not let go of earth-life, and it was pitiful. The circumstances attending these two deaths impressively illustrate the difference between absolute knowledge and simply faith."

Dr. J. M. Temple of San Francisco, who was com-

illustrate the difference between absolute knowledge and simply faith."
Dr. J. M. Temple of San Francisco, who was commended to our notice for the first time by Mr. Henry Frank, the noted Liberalist, was the next speaker, and proved his possession of remarkable mediumship by giving to many in the audience, all of them strangers, the proper names, description and messages of spirit-people he saw, felt and heard. Altogether it was a very agreeable evening.

J. F. SNIPES.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fuiton Street.—Sundays 11 A. M., and 7% r. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Fraternity Booms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladles" Aid." Meetings Sunday evenings, 75 o'clock. Good speakers and mediums. Mrs. Kate Schroe-der, President, 142 Union Avenue.

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

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

platform better calculated to challenge the attend ance and consideration of the public than that presented by Mrs. Foye. Doctors, lawyers, judges, lay men, clubmen, and even hide-bound churchists, venture within hearing of the spirit rap and recognizations 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 truth of physical manifestation of spirit a few steps further into the garden of spiritual bloom and fruit age. 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 excarnate intelligences are striving to consummate: a thought that is grounded in physics and dexterously trained, woven and interwoven on the treilis of human hopes, aspirations, sorrows, loves—ferrestrial unto celestial, yet within the comprehension of mentality—portrays the distinctive features of Mrs. Burnham's well wrought spiritual work.

W. Wi S.

Quarterly Meeting.

The Indiana As ociation of Spiritualists will hold its next

Quarterly Meeting at Rochester, commencing Thursday Dec. 15th, at 7 P. M., to continue over Sunday, Mrs. Colby-Luther and other good speakers will be in at-FLORA HARDIN, Sec'v.
Anderson, Ind. tendance. Reduced hotel rates \$1.00 per day. Everybody cordially invited.

A MONG the supersitions of olden times was the belief that the touch of a king was a certain cure for all discases of the skin.

In these practical days we look to Nature for a remedy, and let good sense dictate instead of supersition. There is no greater healer of all eruptions of the skin than LADY POOL'S O'INTMENT, which is prepared from pure spruce gum and other healing forest extracts.

It is a sure remedy for Tetter, Itch. Salt Rheum, Cuts, Scalds, Chapped Hands, etc., and improves and purifies the skin.

Scalds, Chapped Hands, etc., and improves and purmes the skin.

To those suffering with Itching and Bleeding Piles, it merits the highest commendation. It affords prompt relief and heals all Ucers and ulcerating surfaces.

Give LADY POOR'S OINTMENT a trial. It is for sale by druggists at 25 cents a box. Ask for it.

If not found at druggists, one box will be matled, prepaid, on receipt of 25 cents. A tape measure and a story of Wild Hermit of White Mountains included free of charge.

JAMES W. FOSTER & CO.,



My doctor says it acts gently on the stomach, liver in kidneys, and is a pleasant laxative. This drink made from herbs, and is prepared for use as easily than it is nealled. ANE'S MEDIGINE

All druggists sell it at 50c and \$1 a package. If you can not get it, send your addre for a free sample. Lane's Family Medicine moyes the bowels



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