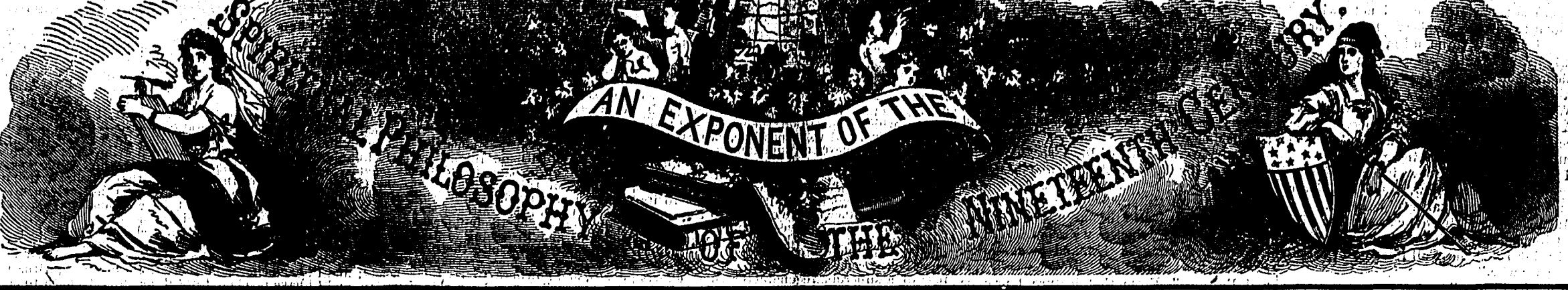


BANNER OF LIGHT.



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NO. 12.

IF I WERE A BIRD.

If I were a bird that flies so high,
Up to the clear and bright blue sky,
I think I then should happy be,
For I love a life that is gay and free.
I'd soar away to the ends of the earth,
And I'd fill the air with songs of mirth.
I'd sing to you all the long day,
And I'd drive your cares and sorrows away.
For 't is music that soothes the aching breast;
'T is music that puts the soul to rest;
And the sweetest music that e'er was heard
Is that which comes from a joyous bird.

THE NEW EDUCATION.

In a recent lecture in Kansas City by Prof. J. R. Buchanan, he made reference to a preceding lecture, which he called "the gospel of salvation"—the glad tidings of the possible redemption of society from crime, poverty and misery—in which he showed the exact methods of the new education, and proved by reference to experience that the new education will redeem the world; proving at the same time, by authentic statistics, that the world is in a more alarming condition than the leaders of society imagine. The increase of crime and the increase of insanity; far outrunning the increase of population, and the vast increase of social discontent and disorder all show that every careful observer begins to apprehend, that we are just approaching a convulsory crisis, that may overturn, in blood and fire, the whole fabric of society in America and Europe.

But the Professor said he looked beyond that period to the reign of peace, with juster laws, truer democracy, and the new education in force, which will forever end international wars. He looked to the time, in the second century from this, when our Republic shall hold one thousand millions of happy citizens, and shall be able to give law to the entire world, and its law shall be the law of peace and fraternity. If this is enthusiasm, he regarded it as the enthusiasm of solid, practical science, which can give proof of all it asserts. And he claimed to be the teacher of established science, established like all other sciences, by the unanimous agreement of the critical who investigate. The Divine wisdom was expressed in the creation of man, or, what is the same thing, the evolution of man—man, the eternal being, whose future home is in the angel world called heaven; and it was expressed, secondly, in the materialization of his body, which it has required at least a hundred thousand years for man to understand, and he does not understand it fully yet. The evidences of skulls, which attest a great number of cosmic changes and volcanic eruptions, and the caves of England, hiding the remains of man, the contemporary of animals now extinct, all concur in attesting an antiquity for man beyond our computation, which, in its vast extent, is a fitting prelude of infantile growth to the eternal future ages of his full development into the divine image.

Briefly, the masterpiece of creation was the development of the eternal man, conceived in the dark plane of this dim lighted earth, to breathe a purer air when he has had his real birth into the free world above; and, secondly, as a part of the same miracle, the materialization from the vegetable kingdom of his grandly mysterious body, the secrets of which are still past our finding out, for the scalpel and the microscope have not yet found them. And, thirdly, as the third portion of the same miracle, the organization of the brain as the home of the soul, and master of the body—that most wonderful structure in the universe, with its many millions of cells and fibres, animated by millions of blood corpuscles in instantaneous communication with every part of the body, and in telegraphic communication with far more of the universe than scientists have yet dreamed or even suspected: the human brain, an organ that, even grand as it is, remained unknown until, at the close of the last century and the beginning of this, the plan of its structure was revealed by those great anatomists, Gall and Spurzheim, pioneers in the evolution of philosophy. Gall was the Columbus of the brain, and partially explored the mighty realm his scalpel reached.

In the exploration of this new world, Prof. Buchanan said he had found almost incredible wonders and rich mines of the pure gold of spiritual wisdom, which have surprised and delighted all the disciples of the new philosophy. To reveal the brain and the soul of man in their complex relations and wonderful powers, is to complete the empire of science. But one other science, or group of sciences, remains—the science of man as the eternal being of two worlds, which is by far the largest and most important of all sciences, the most neglected of all, but the most beneficent of all, which comes last of all to lead the world's regeneration, the development of which completes the entire circle of sciences and leaves no other new realm for exploration. An old philosopher said: "On earth there is nothing great but man, and in man there is nothing great but mind." Prof. Buchanan would not say mind, but soul, mind being only one of the faculties of the soul. But the soul is man, the eternal man; and we as souls own bodies; and when they are worn out we shall lay them down because we do not need them any longer and we shall be better off without them.

Why, he asked, does he speak this as one having the authority of science? Because he had made it the study of nearly three score years. He had been all his life an explorer of nature beyond the horizon that bounded the thoughts and labors of all his predecessors with the exception only of Gall and Spurzheim. As ancient geographers described the world without America, so old modern scientists described the constitution of man, and all his diseases of body and mind without comprehending the principal organ, the master organ of the body, the sole organ of the mind—the brain, which governs all things in the body, without understanding which our physiology is like the play of "Hamlet" with Hamlet left out. For we live in our brain, and if any part of the body is deprived of its telegraphic communication with the brain, it is foreign to our consciousness. If the nerves connecting the arm with the brain are compressed, the arm is no more to us than the dead handle of a pump.

One of the greatest marvels Dr. Buchanan holds to be the fact that mankind are so much like animals, content to travel the paths their fathers trod, and so profoundly indifferent to everything outside of the old fences that bound the pastures. When he cries aloud of a new world of beauty and wealth beyond their fences, they simply look up at the fence and return to grazing in the old pasture. How did I open the gate? he asked in behalf of his hearers. There was really no gate. I simply passed the threshold, as any one may do, as my students are doing. I found that the vital force of man, which millions know by experience can heal the sick, has a stimulat-

ing power by which it heals and strengthens the enfeebled parts to which it is applied; and that this vital force applied to the brain by touching the head, operates more congenially and naturally than electricity, and so invigorates the organ touched through the scalp, as to make it display its powers. As I touched the different parts of the brain, the subject touched realized every faculty that I stimulated.

I made these demonstrations, said the Professor, in New York City in the winter of 1842-43; and the committee of investigation, headed by the poet-editor, William Cullen Bryant, reported that "Dr. Buchanan's views have a rational experimental foundation, and the subject opens a field of investigation second to no other in immediate interest, and in promise of important future results to science and humanity." The *Democratic Review*, then the leading magazine of New York, said: "To Dr. Buchanan is due the distinguished honor of being the first individual to excite the organs of the brain by external agencies applied directly over them, before the discoveries of Gall, Spurzheim and Mr. Charles Bell—men who have justly been regarded as benefactors of their race—dwindle into comparative insignificance. This important discovery has given us the key to man's nature, moral, intellectual and physical." Other committees in the city of New York, said the Professor, indorsed his discoveries the same winter; and before a committee of prominent physicians at Boston I experimented upon one of their number, Dr. Lane, controlling his mind, controlling his pulse, and receiving from the committee the record of successful experiments which proved all that I wished to prove, which they published in the Boston daily papers in 1843. Other committees in Boston, in the succeeding winter, indorsed my discoveries fully, and the many poet, Pierpont, referring to the grand discovery of psychometry, compared it to Daguerre's discovery of photography, saying of Daguerre, "Buchanan has transcended thee as far as the sun's face outshines the polar star."

Prof. B. had the same cordial indorsements wherever he presented the science, in the chief cities of the country, and one in especial from that philanthropic philosopher, Robert Dale Owen. He could not be blind to the fact that medical colleges were determined not to investigate, but to hold their pupils fast to the ignorance of the past. Therefore he determined, if possible, not to work among the hostile followers of colleges, but to go to the fountain of bigotry, and break it up, and emancipate the medical mind by establishing a college devoted to American medical freedom. He joined a few noble souls in establishing a free progressive college at Cincinnati, the Eclectic Medical Institute, surpassing in its number of attendants all the other colleges of that city. And from 1845 to 1892 it has flourished grandly, a blessing to the nation, and a pioneer of seven other similar colleges. About a thousand physicians have entered the profession after sitting under his instruction.

What is this new science, then? It teaches, said the Doctor, that the soul is the source of life to the body, and that it has a special organ in the brain for every element of human nature. It likewise teaches that the brain has organs for the external senses, and organs that bear directly on every organ of the body; so that the brain indicates the organization of the body as well as of the mind; in fact the brain expresses the entire man. The nervous system is governed by mathematical laws never before revealed, which are the same for all animal life, and apply to animals as well as to man. Finally, Dr. Buchanan illustrated the grandest of his discoveries, the ascertainment of a divine element in man, and its definite location in the brain—an element of far-reaching power and intellectual wisdom, capable of guiding the world to a higher civilization, enabling the lives of those who cultivate it, and advancing all sciences with a rapidity of progress heretofore impossible: It would be the dawn of a new civilization, not only by the enlargement of science and philosophy, but by ethical assistance in developing a divine life on earth.

Two Lectures by Willard J. Hull.

At Berkeley Hall, Boston, Sunday, Nov. 13th, Willard J. Hull of Buffalo was the speaker morning and evening. The subject of his remarks at the morning service he announced to be "The Present Status of Science in Its Relation to Spiritualism," and spoke thereon substantially in part as follows: "Too many are using Spiritualism as a cloak to hide their deformity, and every good thing is likely to be counterfeited; but an angelic truth like Spiritualism should be held sacred, and I am bound to speak against every one who shall in its name descend to any device that shall tend to bring it into disrepute. In looking over the field of science we have nothing to fear; no truth brought before mankind has ever created such an amount of thought, and thinking people everywhere are looking to Spiritualism and silently raising the standard of thought. This silent thought has spoken and is continually speaking against Theology and the bigotry of the past. The voice of the spirit has always been within, and the soul perceives that which reason and logic have failed to observe. No one science can be separated from another; all are dependent each upon the other. The naturalist can tell us all about the structure of the bird, but he cannot tell how the bird flies, and specializing never yet uncovered a truth; we need equilibrium of thought just as much as we do of the body—mental equilibrium we call it. The quality of nature is the substratum of all philosophy. This gives us a good platform upon which to stand.

What constitutes the sublime foundation of Spiritualism? The intelligence of man is organized, and lives after death, and man is able to make himself known after the dissolution of the body. Science has to follow two lines of thought—Involution and Evolution. The first holds that the soul embodies itself in matter, and never loses its identity; the second, that the soul has grown through all forms of life until it has arrived at the summit of perfection in man; and having become perfected, is able to develop its continued existence after death.

In the revelations of spirit we find that all spiritual things have their material counterpart, and intelligence is using them together. Facts exist in sufficient numbers to prove the truth of spirit return. Mr. Savage speaks of those through whom he has received communications as 'Psychics,' which is not their proper name; they should be called just what they are, 'Mediums,' and this shows that investigators are willing to accept many of the facts received if not called 'Spiritualism.' I claim that no other name is appropriate to the grand theory of spiritual life here and hereafter.

There is much that is wrong under the name, I know, but a counterfeit is always likely to be found among all good things. Science is coming to the investigation of Spiritualism, and the great question of the

age is whether man lives after death? and this problem is solved only by what we are proud to call 'Modern Spiritualism.' The great lesson we are to learn is in respect to our duties to each other; the demonstration of immortality comes to the soul who seeks it through the proper source, and I believe that each soul shall look back over every dark spot of earth-life as having some bearing upon spiritual life in the great hereafter."

In the evening Mr. Hull's theme was "The Place of Psychometry in the School of Science," upon which he said:

"Psychometry is a power that sees and senses the surroundings of things from contact with them, but the results obtained are so strange to science that scientific minds are inclined to reject it. Physics says it is impossible for matter to be passed through matter, and according to any known law it seems an impossibility to science. We admit that to do so would be to violate scientific law. In this discourse I wish to establish the facts demonstrated by psychometry, and find a place for it in the school of science. What it is that sees and knows is as much a mystery as that we call God. We shall find much that has puzzled scientists in the spiritual manifestations of the day, and accounted for only by referring them to a spiritual source. We think we know much of geology, but there is much more to be revealed to us through psychometry. The sensitive who takes the mineral or bone in his hand is taken to the geologic formation where it was produced, and enabled to describe life as it was centuries long since past. How did the unlearned psychometer baffle science, and tell things so long hidden, unless by a power outside of scientific research? Nothing can compare with the marvels of man's soul, with his wonderful powers of conception. Any one who does not follow the directions given him by his wife or mother, through this secret power, makes the great mistake of his life. Nature, like the camera, reflects the pictures brought before it, and cannot give anything untrue. Why is it that a suicide in one place is liable to influence some other to commit a like crime unless through that unseen mysterious power we call psychometry?"

Mr. Hull related many instances coming under his notice where the power of psychometry had been made manifest, and asked:

"When will the scientist begin to look into this power or gift we call psychometry, and recognize it as a science to be studied, experimented with and more fully developed?"

"Death, viewed in the light of psychometry, is only a liberator of the spirit, and the question of immortality needs no other proof than it supplies. How wonderful that the psychometer can read every act of our lives! I think science should look into this power, and see where we stand in regard to the ethical rules of life. What are we going to do with those who seem to be led into crime by the environments which surround them? As we become acquainted with the power of the soul we shall have different results in our courts and among our criminals. It is well known that genius is erratic. If a certain environment can make a man a thief, an altogether different one can make him a better man. We are standing face to face with these marvels, and science must come to them and give psychometry a place in its archives.

Some day the problems which now vex the scientific mind will be made clear. The fact of obsession is clearly proved by psychometry, and I am satisfied that men are turned from their purpose by some spirit-power stronger than they themselves possess. Displace the doctors in their insane asylums with psychometers, and you will restore the mental equilibrium of the patients. The doctor cannot define soul, because he cannot find it with his scalpel, and he is unable to explain it or tell of its construction.

Let us strive to know something of the unseen as the key to the seen, ever looking upon the psychometric power which we possess and cultivate its best development. Upon mediumship the world is yet to look as the people in past ages did upon the developments of the Cross of Christ." HEATH.

Mrs. Cella M. Nickerson at the Temple.

ON Sunday, Nov. 13th, Mrs. Cella M. Nickerson spoke in the First Spiritual Temple—Newbury street, Boston. Her discourse embodied answers to questions from the audience. She said, in part: Civilization has not depended wholly upon religious worship, but it has grown as it has learned to recognize the needs and rights of individual life. Yet we are not satisfied with the present status of civilization. Were we a people who would strictly adhere to the inherent rights of individuals we would be better religiously, and there would be developed a better civilization. We each have an interior desire for expression—to hold with a tenacity to life—which is a spiritual and moral right, which no one ought to gild, and we may become better unfolded for the spiritual world when we shall enter it.

We reach out into this material condition, but there comes a time when the soul becomes dissatisfied. It has met with grief and sorrow, and separation from loved ones. Man begins to feel that there is something somewhere that his soul needs. He begins to realize the imperfections in physical life. It is then that he reaches higher toward the spiritual world; and people have learned to know that somewhere there is a home, a resting place.

When the human mind reaches out in fullness to the spiritual, the heart also will look up, and find all that its nature demands. The material will not be made the sole object of life, at the expense of the spiritual.

If you are born into life a sensitive, negative being, you are obliged to meet states that cause you to suffer, that you may become individualized; when the soul needs it no longer, then the soul is free from these conditions, while he who is positive demands to know how he may become negative to these conditions.

Spiritualism is being tested to-day. We have set aside the old code of morals. It belongs to each one of us to determine what is right for ourselves. It is not possible for a soul to be lost, or to be annihilated; the soul does not for a moment lose consciousness; it is the knowledge of the Infinite Soul that gives to it its consciousness. The evil tendencies of your world depend largely upon whether you desire harmony or inharmonious. You make your own world to-day. Let us accept evil as one of the great necessities of your life.

The world all around you would drag you into its current unless you look closely after it; you are but doing the will of the most powerful elements. You who would know the outcome of your teachings in Modern Spiritualism, reach out to know the will of the spirit, that you may be satisfied with the measure that has been meted out.

A statue of Aloys Senefelder, the inventor of lithography, was unveiled recently at the corner of Schoenhauer and Weissenburger streets in Berlin.

Literary Department.

LED.

Written Expressly for the Banner of Light.

BY MRS. EMMA MINER,

Author of "Bars and Thresholds."

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CHAPTER XXII—CONTINUED.

In another month Mr. Chase arrived in New York. He was met at the steamer by Harvey and Jack, who welcomed him cordially.

"I am afraid you felt rather discouraged when you failed to hear from me," said Harvey.

"Yes; you can't think what I suffered, but I decided upon one thing: I would keep straight on in the course I had marked out for myself. But I confess I walked my room more than one night. Of course I could have come back and taken my chances, but I did not want to do that."

Mr. Chase was given a position in the business Harvey and Jack were in. As time passed on he seemed very industrious. He never intruded himself upon the family, only going there when he had a special invitation. At such times he made himself very agreeable.

The holidays were coming, and Millie had arrived at Harvey's in time to spend Christmas. Harvey invited Mr. Chase to dinner. He began to frame some excuse, but in such a blundering manner that Harvey looked at him wondering.

"See here, now—what is the matter? I'm sure there is something wrong. Don't you want to go?"

"Yes, certainly, I want to; but, hang it all, I can't, you know!"

"Of course I ought not to press you for your reasons, but I don't understand why," replied Harvey, looking so disappointed that Mr. Chase felt forced to tell him.

"Then I will tell you, frankly: I don't feel equal to meeting Mildred Symonds."

"Oh! Is that it? You needn't be afraid of Millie! Why, that girl is an angel!"

"I know it, and that is just why I am afraid of her," and Mr. Chase laughed in spite of his depression.

"See here now, Burton, the sooner you meet Millie, the better. She will stay with us nearly all winter. Do you suppose we want you banished all that time? She feels very friendly toward you. Now, just come along."

"Well, I shall be glad enough to go."

"And we may count on you?"

"Yes."

And he went. He found Millie lovelier than ever, and soon felt quite at ease with her.

"What do you think of Burton Chase now, Millie?" asked Harvey, when they were once more alone.

"I was thinking of him as you spoke," said Millie. "I see a great improvement in him. Only he looks so sad and serious."

"That would be very natural under the circumstances. When a man has passed through what he has, it is rather calculated to make him look so. But I rely entirely on him now. He is growing to be a noble man, I think."

Harvey spoke with decision. "I noticed one change," said Millie. "Instead of the great black shadow I always used to see about him, clairvoyantly, I mean, I saw great rays of lovely light. I wonder if it means his changed condition?"

"Undoubtedly. Did you tell him of it?"

"No, indeed! I didn't dare speak of it."

"I think he would have been pleased. May I tell him? He will understand it from me."

"Yes, I would be glad to have him know it, only I was afraid he might be sensitive as to the past."

The next morning, when they were alone in the office, Harvey said:

"Burton, I want to tell you something. Millie says, in place of the dark shadow she used to see about you, she saw a beautiful light. She was afraid to speak of it, but I thought you would like to know it."

Mr. Chase looked up, surprised.

"Well, I'm very sure I have had some new inward light," he said, smiling. "Bless her soul for the comfort it gives me to know the shadow has disappeared."

"The fact that it has disappeared confirms me in my impression of you," said Harvey, and he began to whistle softly in a boyish way "Let us Walk in the Light," while Mr. Chase bent over his papers with a happier face.

CHAPTER XXIII.

Reparation.

Harvey, Eunice and Millie were having their customary evening chat together before separating for the night.

"It seems so strange to me that for so long a time Mr. Chase should have been so dishonest, and then turn all at once into better ways," said Millie, looking gravely into Harvey's face. "If he had, become what people call a 'Christian,' it would have been called 'conversion,' wouldn't it?"

"Very likely," replied Harvey; "but he doesn't call himself one. In fact, I don't know as he makes any profession about anything, except a desire to do what is right."

"I don't suppose it makes so much differ-

ence what we call ourselves, if we do that," said Millie, "although once I would n't have thought so, simply because I did n't think at all."

"I think the occurrences at the farmhouse have had a great influence over him," said Harvey. "He told me once he felt he needn't have become involved in so much trouble if he had not been willing to be led into wrong doing."

"I begin to think it is difficult to know when we are ourselves, and when we are somebody else," said Eunice, smiling in spite of her sorrowful experiences. "I suppose the only way we can do is to watch ourselves closely, and 'try the spirits,' as the Bible says."

"Yes," said Harvey, "we ought to understand whether we are going up hill or down, and govern ourselves accordingly."

The days passed, and the happy family continued to study upon the various curious happenings at their little family séances.

Meanwhile Mr. Chase continued to be faithfully busy, allowing himself very little time for recreation.

One day after business hours he told Harvey he wanted to see him alone on a personal matter. Harvey wondered and waited. Mr. Chase looked so pale he wondered what could have happened.

Mr. Chase turned suddenly to Harvey.

"I don't like to speak of it—I hate myself when I think of it, but I must. Of course you can recall that infamous conduct of mine when I made use of my knowledge of Mrs. Mayne's relationship to Jack to procure money from her, allowing you to suppose she wanted it for her own use?"

"Well, yes, I do remember it, in spite of the fact I am trying my best to forget it," answered Harvey, looking out of the window or anywhere rather than at Mr. Chase's pitiful face.

"I feel that I can never make proper reparation, but, so far as the money will go, I am now able to do so. I wish you would take this," and he handed Harvey a check. "I cannot feel right about it unless you do."

Mr. Chase looked Harvey resolutely in the face.

"Then of course I will take it. I dare say I would feel just the same," said Harvey. "You have done a good and true act, Burton," he added, with a friendly shake of his hand.

Mr. Chase hurried away immediately. In the evening Harvey related the occurrence to Eunice and Millie.

"So this is what he has been keeping himself so closely at work for, and hardly ever spending a dollar for his own amusement, that he might repay all those sums!" and grateful tears ran down Eunice's cheeks as she spoke.

"It sounds the true ring. I will trust him more than ever after this," said Harvey. "The knowledge that he was willing to do it voluntarily is worth more than the money to me."

"I think the light must be growing brighter and brighter," said Millie with a pleased face.

"Undoubtedly," replied Harvey. "And now I want to tell you I have a curious notion about this money. I want it used for charitable purposes; not in a way to make a great spread, but quietly, as you two would know how to do it. Two thousand dollars ought to make somebody happy and more comfortable, and I will turn it over to you for such use."

"Oh! that's lovely of you, Harvey!" exclaimed Millie delightedly. "How I wish it were morning so we could begin!" and Millie clasped her hands heartily.

"You needn't expect to see much of us for the next two or three weeks, then," said Eunice, her face wearing a glad, grateful look.

"I will try to bear it, under the circumstances," said Harvey, smiling at their enthusiasm.

They all fell asleep thinking of the good they would do with the money which had come to them so strangely and unexpectedly.

CHAPTER XXIV.

What is Life Without Love?

Several weeks passed, during which Mr. Chase was a casual visitor at Harvey's. Millie was learning to like him very much. It was in March when Millie had a very unexpected meeting with him, and dated from that time a happy life.

Harvey had spoken of the illness of one of the men sometimes employed by him. "He had been to see him and made him comfortable," and asked Eunice to go also.

On this particular day she had a bad headache, so Millie volunteered to go in her place. She found the man evidently dying. His wife had become unconscious, and was lying in another room.

A few neighbors had gathered about, but everything was in the greatest confusion. Millie very quickly knew what to do and just how it should be done, and utilized the help of one good woman, who gave it quietly as Millie asked.

The room soon became orderly. The confusion ceased. The wife recovered consciousness, and contented to rest quietly by her husband's bedside, while Millie ministered with gentle and willing hands.

Night came, but Millie could not feel that she ought to go away and leave them alone, so she decided to stay through the night.

Early in the evening there was a knock at the door. She opened it, to find herself facing Burton Chase.

"What! you here at this time?" he asked.

"Yes; I don't think I ought to leave them, especially to-night. I am not afraid," she added, answering his questioning glance.

"I just came around to see if I could do anything for the poor fellow," said Mr. Chase.

"Can I be of any assistance?" he asked.

"Indeed you can if you can remain. The man will need the service of some one to-night, and I think I shall have all I can do to attend to his poor wife."

"Then I will stay."

He went at once to Mr. Reed's bedside, taking up a faithful watch there.

Mrs. Reed was sitting by the bed in a large old rocking-chair. Millie and Mr. Chase sat beside them. Unconsciously their hands met, and sitting there with them closely clasped, together they watched the light of life fade from the face of the dying man. They were solemn moments; and Millie, looking up into the grave face of her companion, saw there a new nobleness, born of trial and suffering.

For a moment their eyes met. His, with a gravity and tenderness and the old struggle in their depths, to which hers answered with a trustfulness and response which made his heart throb.

No word was spoken, yet each felt that from that moment they belonged to each other.

A week passed before Mr. Chase came to Harvey's house. Millie was alone in the parlor. He approached her at once.

"Mildred, I feel sure you must have interpreted my thought that night in the sick-room. I have no right to ask you to trust me, but all that it is possible for me to become I place in your hands. If you can bid me hope to win you some day, tell me so now."

"I trust you now, Mr. Chase," she replied, as she placed her hands in his.

When Harvey and Eunice came in they saw and felt something had happened, and Mr. Chase's bright look was a sufficient response to their mute inquiry.

In the midst of Harvey's quiet but significant hand congratulations, Eunice, entranced, advanced, and placing her hands reverently upon their heads, gave them the silent benediction of their old Indian friend, Watsequoquo.

THE END.

Free Thought.

The Work of this Fraternity, and My Relation Thereto.

An Address Delivered in the First Spiritual Temple, Corner of Newbury and Exeter Streets, Boston, Sunday, Oct. 30th, 1892, BY MRS. H. S. LAKE.

PRELIMINARY REMARKS.—Those of you who were present last Sunday will recall the fact that it was stated the lecture to be given this afternoon would be upon the work of the Spiritual Fraternity Society and my special relation thereto; and I denominated it a "local lecture," having special interest to our members, and such other persons as may be observing the progress of the work. I shall ask your consideration, because I may be somewhat lengthy in my remarks, which is not usually the case.

I do not know over what territory I am to travel, nor exactly the method by which I must make my way through it; but as I have hitherto enacted my part as a spiritual instrument on this and other platforms, according to the light momentarily given, I shall endeavor to pursue the same course to-day.

As a preliminary to the outline of the work, I purpose reading such questions as you have sent me, which may or may not be treated, and afterward a poem, which I have selected for the occasion.

There are doubtless in our audience persons unacquainted with our work and our Association, and to such permit me to say, again, that the lecture this afternoon is to be one of local interest; and I ask your consideration, and will add, it is essential harmony be preserved in order that we present what we desire.

The questions which you have sent to the desk are: "In the event of the failure of the Nationalist party, what will be the effect on humanity in the future?" "What effect will the civilization of the Indians have on the so-called Christian civilization?" "What is spirit?" "What is soul?" "Will the World's Fair be open on Sunday?" "Why must the world's saviors be crucified?"

Our poem was written by Thomas Lake Harris, and is entitled: "Faith in Good Helps One to Find Good."

"Oh, Brother Man! fall not, though hate and wrong, And wait and dread, hem round thy perilous path; Cense not to warble forth thine angel song; Fear not old falsehood's wrath."

Whether we face the lions in the den, Or sail on martyrdom's red, fiery seas; Around us stand—invisible to men—A cloud of witnesses.

No chance can bend, no flame consume the soul; God's breath dissolves the avalanche of ill; When the dark clouds of suffering round thee roll, He sends his angels still."

ADDRESS.

This Temple had its inception in the idea that there is a flood of revelation of the unseen to man; that the instruments through whom these revelations come are being daily developed; that they are going and coming in the common avenues of life unseen, and to the great majority unknown in their ministry. They wear no insignia of office; are not empowered by any ecclesiastical body. Their only coronation is consecration to such duties as are inspirationally revealed to them. If they fail in the discharge of such obligations as may be spiritual imposed, it is reasonable to conjecture that they will be removed from their charge; not by any act of authority on the part of any concave, material or physical, conveyed to consider their career, but by invisible methods and individuals, themselves constituting the tribunal.

It is now over five years since I came to you as an instrument of the kind described, namely, a medium for manifestation of unseen forces operating in this special locality of spiritual activity. During the years which have elapsed the organization, and the individual whose province it is, to address you this afternoon, have both gone through many strange experiences, and I purpose outlining to some extent what those experiences have been; not so much be-

cause it is of any personal importance, but these things should be said, so that to some extent the work of this Spiritual Temple and the inspiration of its builder may be understood by those who enter its portals, and by those who in distant parts of the country and the world read of the doings and sayings therein.

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Now as an instrument for spiritual realms, and as the special one who, for so long a period of time, has been with you in this capacity, I am opposed to constituted authority, whether it be self-elected or ordained by an organization the spiritual legitimacy of which is itself doubtful.

Perhaps this may account for the reason that, striving to ascertain the highest known truth in relation to moral law, which means individual association with the spiritual realm, could not, even in my earliest days as a child, receive complacently and in a believing frame of mind, the idea that Jesus of Nazareth, the constituted authority of the Christian church, had any higher illumination in regard to human duties than may be the possibility of all other individuals everywhere, and—permit me to add—at all times.

In presenting this idea, it needs must take expression in work and words. If a ministry be truthful, it must be presented through the word of mouth, but by deed of body; and if Jesus of Nazareth, representing the male spiritual impulse of that era, did not apprehend and enunciate all there was of truth, might it not be possible for later instruments, even of a different sex, to also apprehend and enunciate this truth? I believed it possible, and still so believe. I do not believe that the stream of inspiration from immortal sources dried up at the passing of the man of Nazareth. I believe that an unending and an ever-recurring flood of spiritual force is being poured through the organisms of individuals on this planet now, and will continue to be until the planet dissolves. I do also believe that special instruments will be especially constituted, in particular embodiments, for the presentation of certain truths; for the expression cannot have its greatest effectiveness if it is voted only, it must be lived; and Jesus of Nazareth also apprehended, according to history, this truth, for he not only lived the life which he came to present to mankind, but he died the death which he came to be delivered from. Mark the significance! He died the death which he came to be delivered from; for, like the mass of mankind, he shrank, at the hour of crucifixion, from the cup that was passed to him, though he later exclaimed, "Not my will, but thine, be done."

Banner Correspondence.

Massachusetts.

LOWELL.—Taking as a theme Lucetta Mott's famous sentiment, "Truth for Authority, not Authority for Truth," Edward S. Varney writes, under date of Oct. 28th: "In the ages of the past, in the days of feudalism, this motto was reversed; Authority vested in the hands of the few ruled the many. Where the genius of moral reform clashed with monarchy, Authority, in the form of the now obsolete but then all-powerful doctrine of the divine right of kings, laid its heavy weight across the pathway, an insurmountable obstacle. Whenever a soul with higher thought ended reached upward for the luscious fruit of a sweeter spiritual sustenance, Authority, in its priestly robes and with its unlimited power, dragged the presuming aspirant back to his commonplace diet of stale churchy bread and unrefreshing water. But with the passage of years, aided by the martyrdom of heroic men and women whose sainted memories have floated down to us through the corridors of time, Authority has gradually loosened its iron grasp, as humanity has, through tears and tribulation, through agitation and conflict, approached nearer and nearer the sun-illumined orb of Truth, which will never be reached in the absolute, but will be attained by higher approximations toward perfection. In the various reformatory causes of the day, 'Truth is the end, and ultimate victory is assured.' But there is work for liberals yet. Eternal vigilance is the watchword of the hour, especially in religious matters."

Next year, in Chicago, will be presented a mammoth object-lesson—the World's Fair. When that exhibit takes place there will be but one day each week in which the working men and women of that city might have an opportunity to enrich their minds by a study of that lesson. It will be the opportunity of a lifetime. Yet the United States, through its Congress, has decreed that the Fair shall be closed on that one day, an act that is an insult to the honest sentiments of thousands of citizens, and not in harmony with the enlightenment of the present era. Even Bishop Potter, eminent evangelical theologian though he is, stands manfully up for fair play on this question, and advises that the World's Fair be open on Sundays.

It has been said that 'Politics makes strange bedfellows' but can there be a queerer combination than that of the Church with the liquor dealers? for the two are united on this question, both desiring to close the Fair on Sundays. 'Truth for authority, not authority for truth.' The Evangelical Church, as a body, reverses this motto. With it the sentence is made to read, 'Authority for truth, not truth for authority.' The Church says we must accept the bible as authoritative, no matter what our individual opinions may be. Skepticism, however sincere, is treated with contempt; the spirit of free inquiry is frowned upon, while those who indulge in 'higher criticism' are warned that the end of their investigations will be infidelity; an admission which shows the weakness of their own structure.

Which is worse, infidelity, another name for honest doubt, that earnest, outspoken attribute, which has saved the world from being fettered to ecclesiasticism—which is worse, infidelity, or spiritual bondage to a book or a creed?

In our mental unfolding, our spiritual development, we should study principles, facts and religious teachings, in the spirit of unprejudiced searchers, rather than as blind devotees of theological authority. Truth alone is sacred, and the revelations of the wise to God should take precedence over the traditions of the less enlightened past. Well and truly says a writer in *The Universalist Monthly* for October: 'The more we use Scripture for authority the less valuable it becomes to us for religious nurture. The bible,' he adds, 'is misused whenever its texts are put between the soul and the light of modern discovery. But the world is awakening; we are moving sunward, intellectually speaking, and though the restrictive forces of bigotry may here and there enjoy a temporary triumph, it is only temporary.'

BOSTON.—P. A. Marsh writes: "In addition to the regular exercises of the meeting at Eagle Hall, Sunday, Nov. 13th, there occurred one of the most realistic scenes that I have ever witnessed since I have attended spiritual meetings. Sitting upon the front seat was an old Indian woman from one of the far Northeastern tribes—and not a Spiritualist—when suddenly Chairman E. H. Tuttle was completely controlled by an Indian who had never controlled him before in public, and gave her a most convincing treat, replete with all the true Indian characteristics. They conversed together in their native tongue, accompanied with characteristic gestures, which were remarkably convincing to an investigator. It is well known that Mr. Tuttle cannot speak a word of the Indian dialect, but this woman said that she understood every word and gesture. It did my heart good to witness the pleasure manifested by her at this unexpected treat."

Illinois.

CHICAGO.—Mrs. C. Catlin, Sec'y, writes: "We began the work of the First Society early in September, again selecting Washington Hall as our place of meeting, with Mrs. Cora L. V. Richmond, for the seventeenth year, as the chosen and beloved instrument to break unto us the bread of life. We commenced our services under very auspicious conditions, with good audiences, who, after a fast of two months, had again become hungry and eager for their accustomed feast. Our hearts have been touched, our souls have gone out in praise and wonder. To attempt an epitome of Mrs. Richmond's discourses would be almost an act of sacrilege; but in them the grand vision of immortality, the light and life of the higher and holier truths of the sublime philosophy of Spiritualism are ever borne onward and upward, until often from the mount of transfiguration in rapture we echo the sentiments of the disciples of old."

The teachings of the guides themselves, at the same time, bring us soon again to the practical duties of an earthly pilgrimage, and we take fresh courage as we realize that every trial bravely met is a step nearer to those mansions not made with hands."

Each Thursday night we have the Band of Harmony, presided over by 'Oulina,' the ever faithful and well-known control of our 'Water Lily' (Mrs. Richmond). These meetings have been wonderfully successful, and are always crowded to their utmost capacity. Every medium present, of whatever phase, is invited to participate in the exercises of the evening, and often we have wonderful demonstrations of spirit-power.

Nor do we forget the children. Our Sunday-school is quite a feature in our work, and here again 'Oulina' is our good genius. The children love her, and each Sunday vie with each other in bringing flowers for 'Oulina's garden in the spirit-world.' These are 'words of wisdom' couched during the week, and of which they (especially the smaller children) gather a goodly supply; not to the little ones alone is this privilege confined, for we, the children of larger growth, love to cluster around her as she conveys the subject for the day. The subject bears upon the routine of everyday life, and often our hearts are cheered and encouraged by these loving little talks. To those who know her best, 'Oulina' is a cherished household name."

Recently as a Society we were called to resign to the dust all that was mortal of one of our oldest members, Mr. I. Angell; but as we stood by the open casket and realized that earth-struggles and labor are over, and that the glory of deification has now been crowned with the glory of deification, we, too, could rejoice that the sleep so fully ripened had been safely gathered."

California.

SANTA ROSA.—J. V. Aldrich, in remitting funds for renewal of subscription, writes, Nov. 10th: "I congratulate you on passing another birthday; and may you live in the earthly form

many years to come, to wield the pen for truth and justice, as you have in the past. I, too, passed my sixty-seventh birth milestone yesterday. It is also forty years since I investigated spirit-return, and became a believer. I have been a subscriber to the dear BANNER ever since it was published; as it grows old in years it grows brighter and younger in spiritual contents. There are only a few spiritualists in this place; we have no meetings, but there is an occasional circle, where a few of us meet and have a pleasant time in spirit communion."

Missouri.

ST. LOUIS.—M. S. Beckwith writes: "The St. Louis Spiritual Association succeeded the Ethical Spiritual last January, and since then has been in a flourishing condition. It throws its doors open free, and employs the best talent. The fall season opened with Prof. W. F. Peck for September, and never have such large audiences been convened during that warm month. The Professor is one of those cultured lecturers who can be depended upon at all times to fill the bill, and interest his audience. The longer he remains with a society the more interested they become, and as a magnet he draws largely. We can recommend him to any, and would say to them make engagements for not less than three months, and you will get something new every time."

Lyman C. Howe, the lecturer of over thirty years' service, is too well known to require extended notice. He is a favorite in St. Louis, and has just closed an engagement with the month of October. Mrs. Anna Orvis, who lectured for us last January, was reengaged for two months this winter, and is now filling the engagement. As a new platform speaker she is becoming extensively known."

We extend an invitation to strangers coming to this city to attend our meetings, every Sunday, corner of Olive and Garrison Avenues."

Minnesota.

ST. PAUL.—M. C. C. Flower writes: "As Mr. Oscar A. Edgerly has completed with our Society his two months' engagement, and on Nov. 6th entered upon his second engagement for November and December, it may be of interest to our spiritualist societies to learn of something regarding his success, of the estimation in which he is held by a critical Spiritualist public."

As President of the St. Paul Spiritual Alliance, I feel confident that I express the sentiment of the Spiritualist public of St. Paul in saying that Mr. Edgerly stands among the best who have ministered to our people from the Spiritualist rostrum. His controls are of high order, his language scholarly, and he handles his subjects eloquently. He is a gentleman in all that the word implies. Though he does not claim a specialty as a platform test medium, at the close of his lecture he gives many descriptions, and often names of spirits present, a majority of which are publicly recognized. With the greatest pleasure I endorse Bro. Edgerly, and recommend him to all societies."

AN APPARITION, AND WHAT CAME OF IT.

[Translated for the BANNER OF LIGHT from *Le Figaro*, by W. N. Eays.]

Le Figaro guarantees the truthfulness of this story, having taken it from the Court Records of Paris:

"The immense crowd that had gathered in the Champs Elysees on the 15th of August, 1807, to witness the fête of the first Napoleon, were startled by the cry, 'Arrest him! Arrest him! He is an assassin!' which proceeded from a gentleman of distinguished appearance, who was holding by the throat a little deformed and dirty man."

Two officers rushed up at this cry, and, having firmly bound the humpback, took him to the nearest prison. From the report of the commissary of police, it appeared that the prisoner had attempted to rob the gentleman of his purse. The latter persisted in talking of assassins and murders, and insisted on speaking at once to the chief, as he had important revelations to make to him."

This gentleman was the celebrated composer Méhul, member of the Institute, and highly esteemed at Paris. Nothing can be stranger than the story he told to M. Dubois, the chief. Let the reader judge:

"In 1797 an intimate friend of mine, M. Bonnet, a rich young merchant, set out for Germany to conclude an important negotiation. Traveling at that time was not attended with the comfort and safety of to-day, and travelers rarely took the risk of carrying with them large sums of money or valuable articles. So M. Bonnet entrusted the transmittal of his funds to a bank, and took in his purse so much only as was necessary for the journey."

Ten years passed, and no news of him had come to his distracted family; all their efforts to find him had resulted in nothing."

I had the greatest respect and affection for my friend, and keenly felt his loss. For many months after his disappearance my nights had been troubled by terrible visions. One night, while lying wide awake, I heard a groan, and immediately after I saw near my bed a spectre, which was looking fixedly at me. It was my friend Bonnet, who was showing me a fearful wound in his breast. His hollow eyes were fastened upon me, and I read in them an entreaty; then came these words: "Avenge me."

My heart stood still in terror; fright paralyzed my limbs. Exerting all my strength, I was able finally to leap from my bed and call for help. When my servants came, they found me lying unconscious on the floor."

The same apparitions returned each year. The last one was accompanied with terrible circumstances. The spectre changed his position, and instead of looking at me, kept his eyes fixed on a recess of the window. I followed the direction of his gaze, and saw, behind the folds of the drapery, the face of a humpbacked man who was trying to escape through the window."

The spectre then turned to me, and raising its hand, as if to threaten, "Beware, if you do not avenge me," disappeared."

The horrors of that night brought on a serious illness, and for two weeks I lay hovering between life and death. On the very first day of my recovery I left my house, and without intending it, found myself in the crowd which the festival had called together. As I was looking at the troops as they marched by, I felt a hand in my pocket. Instantly I laid hold of the thief by the throat; my surprise and emotion were so great that it was only by a miracle that I had strength enough to keep my hold of the rascal; for in this humpbacked man I recognized the figure which the spectre had shown me in my chamber."

This story made but slight impression on the chief of police, who regarded all talk about spirits and apparitions as stuff and nonsense. However, out of respect to the Prof. Méhul, whose intelligence he could not question, he promised to investigate this extraordinary case, and make every effort to discover the truth."

After a minute inquiry into the previous life of this deformed man; after having examined the court records of the different cities in which

he had been, the chief could find some charges of robbery against him; but nothing more."

The robber was questioned at different times by skillful lawyers, but nothing new could be drawn from him."

One month after his arrest, on the evening before the day when he was to be tried, he was taken ill, and in two days he died. One hour before his death he sent for one of the lawyers who had already examined him, and confessed that he did murder M. Bonnet in the forest of Bondy, and that he buried the body at the foot of an oak tree. The location of this tree was given by him with such precision, that the court caused a search to be made in the forest, and there in fact was found the skeleton."

November Magazines.

THE GLOBE.—This quarterly review, in its issue before us—No. 10 of Vol. III.—has a fine table of contents, and evinces the same originality in its treatment of current literature that has characterized every number since the first, in which its editor declared he held literature, all things considered, the most sacred and important product of human life, and should treat it accordingly. Though one may not agree with Mr. Thorne in all his views, he expresses them in a way that is really refreshing in these days of machine writing, and the reader is tempted to half assent, where the same otherwise presented he would wholly condemn. Chicago, Ill.

SOCIAL ECONOMIST.—The opening paper is a consideration of "The Industrial Decline of Lancashire," it being looked upon as a momentous issue for the whole British nation. Mr. Boscawen deals with the question whether Trade Unions should be incorporated, maintaining the affirmative in order that they may be on a level with capitalistic organizations before the law. Other good papers are given. New York: 34 Union Square.

NEW THOUGHT.—A biographical sketch, with a portrait as a frontispiece, of Juliet H. Severance, M. D., is given by Mattie A. Freeman. Mr. Hull continues his directions for ascending the Spiritual Alps. Mrs. Hull contributes a poem; Alice L. Lynch some suggestive "Thoughts"; Mary L. McGredy a paper on "Anthropology," and the editor "Some Thoughts on Organization." Chicago: Moses Hull & Co.

PHENOMENAL JOURNAL.—Portraits of Lieut. Peary and Mrs. Peary of the late Arctic Expedition, with some account thereof, are given. Whittier is the subject of a memorial sketch; and the usual number of articles on health, phrenology and anthropology follow. New York: Fowler & Wells Co.

NOTES AND QUERIES opens with an entertaining history of "Precious Stones," followed by "The Language of Our Temples," "Respect for the Dog," as given in the sacred books of the Parsees, the seventh paper on "Probability and Expectation," etc. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE INDEPENDENT PULPIT.—"That God is Love" is denied by S. B. Bishop, if the character of the Supreme is predicated upon the Old Testament. Mr. Zediker gives his eleventh series of categorical questions for the clergy. Editorially is considered the query "Does Might Make Right?" and other topics. Waco, Texas: J. D. Shaw.

CASSELL'S FAMILY MAGAZINE.—New chapters of two serials and three complete stories comprise the fiction. Of miscellany are "The Chapel of the Pyx," "The Artist's Haunt," "What I found in a Rock Pool," "Our Belongings," etc. New York: Cassell Pub. Co.

OUR LITTLE ONES.—A profusion of attractive pictures illustrate "How Charlie Lost His Pocket Book," "How Dollars Grow," "Tom's Visit to Orangeland," and other matters of interest. Boston: Russell Pub. Co.

VICK'S MAGAZINE continues its account of "Flower Missions and Their Work," and gives suggestions of value to flower growers. Rochester, N. Y.: Vick Pub. Co.

HERALD OF HEALTH.—Mrs. Gleason, M. D., gives her views of "Domestic Unhappiness and Health," and Dr. Fothergill of "The City and Factory Men and Women and the Air they Breathe." New York: Dr. M. L. Holbrook.

JENNIES MILLER MONTHLY contains a full-length picture of the author of "Little Red Fauntleroy," and a brief biography, with the same of Mrs. Whitelaw Reid, Ada Rehan, and Mrs. Potter-Palmer. New York: 114 Fifth Avenue.

THE COMING DAY, edited by John Page Hopps, is once more filled with the radiance of the rising sun, and the broadening glow of enlightened spirituality. London: Williams & Norgate, publishers.

Saratoga Springs, N. Y.—Mrs. Kate R. Stiles (Boston) is now filling an engagement with our society, and this morning we were treated to a genuine surprise.

At our first service, while she was being introduced, she was suddenly controlled, and remarked to the President that "he had also unwittingly introduced one who was not visibly present, but who was not a stranger here. As I look upon this audience I see faces that are not unfamiliar to me, though I am not seen by you. Having passed out of the form about six weeks ago, come now through this instrument to make my debt to you, Mr. President, and to this audience." This being my first attempt to speak through the organism of another, it remains to be seen what success I shall have."

The discourse was delivered in a voice and manner entirely new to the speaker, and every one was astonished, and listened with unabated interest for a full hour to the eloquent sentences that were so forcibly uttered delineating the beauties of the Spiritual Philosophy, and our duty to each other and to the inhabitants of the unseen world. So characteristic were her utterances that not a few of the audience had guessed the name of the control."

Just at the close of the lecture she remarked that the medium's daughter (whom she said was standing beside her) said that "it was due to mother, to herself, and to the audience that she should give her name," and she said "I am Amanda M. Spence."

In the evening Mrs. Stiles again lectured to a full house, upon subjects given by the audience; after which her tests, for number and accuracy, were astonishing."

Brockton, Mass.—Sunday evening, Nov. 6th, our platform was occupied by Mr. Thomas Grimshaw of England, who took for his subject: "Spiritualism, a Revelation and a Religion." The guides of the speaker delivered a stirring and very eloquent address, showing clearly the power of spirit to control matter."

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"Rheumatism and neuralgia are perfectly curable," remarked one of our most eminent physicians, in conversation with the writer. "The only thing necessary is to use the right remedy, and use it persistently."

"But what is the right remedy, doctor?" "Well, although a physician in practice, I must say that the best all round medicine for rheumatism and neuralgia—that is, the remedy which will effect the most cures—is the discovery of Dr. Greene, known and sold in every drug store as Dr. Greene's Nervura blood and nerve remedy."

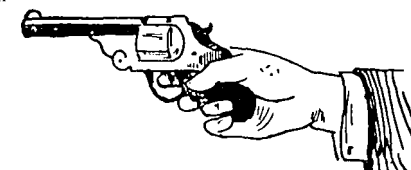
"I have cured many cases with it," continued the doctor, "and call to mind several remarkable restorations which have come under my direct observation, notably that of Mr. William Guckemus, of 62 Stark street, Utica, N. Y. His was a terrible case. Why, he could hardly move in his bed; had terrible pains in his hip and back. His food would not digest, but would blood him up very much. He used Dr. Greene's Nervura blood and nerve remedy, and is now a perfectly well man. Mr. Guckemus is a very well known man in Utica; in fact, has been foreman in the turning shop for twenty-four years, and consequently everybody knows him and his wonderful cure."

"And there was that remarkable cure of Mr. Michael Crowley," added the doctor, "who resides in New York City, at 74 Laight street. He had rheumatism so bad that he could not walk; indeed, could not eat or sleep. Nothing seemed to relieve him until he procured Dr. Greene's Nervura blood and nerve remedy, and now he is a perfectly well man. He declares that this remedy saved his life, and that it is the most wonderful medicine in the world."

"A talented lady of my acquaintance, also, Mrs. J. T. Cummings, of 1303 Lorain street, Cleveland, Ohio, told me that she suffered fearfully with pain in her right side for four months. She was extremely nervous in addition, and could not sleep nights. She received no relief whatever until she used Dr. Greene's Nervura blood and nerve remedy; and now, through the curative effects of this medicine, the pain has left her entirely, and she is well again."

"It certainly does cure rheumatism and neuralgia," wound up the doctor, "and I could go on indefinitely describing case after case among my patients where it has given almost instant relief and soon effected perfect cures. I pronounce it the great remedy for pains and aches, and I prescribe and use it freely because I know it to be a purely vegetable and harmless medicine."

"No, we physicians do not class it among patent medicines because, as you must remember, it is the prescription of one of our best known and most successful doctors, the specialist in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass. The doctor, in fact, endorses and recommends his valuable remedy in just such cases as those above stated, and he can be consulted by any one free of charge by calling at his office or writing."



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A Lecture delivered at Berkeley, Ill., Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Pamphlet, pp. 22. Price 5 cents; 6 copies 25 cents. For sale by COLBY & RICH.

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INSPIRATIONAL AND TRANCE SPEAKING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 14 Gower street, London, W., 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 after mediums, who has lectured so satisfactorily in the United States. Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH.

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Philadelphia, Pa.—J. H. RHODES, M. D., 72 Spring Garden street, at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

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St. Louis, Mo.—E. T. JETT, 262 Olive street. Grand Rapids, Mich.—MR. DAVIDSON, corner of Pearl street and the Arcade.

Luckey

A DISH COLLAR.—Ingenuity is always busy with little devices to ornament the dinner table. The latest novelty is a corrugated paper collar to cover the bare edges of pudding dishes. It will fit any size, and makes pretty for the table the dish that comes hot from the oven. These collars may be obtained of Jones, Duffee & Stratton, 120 Franklin street, Boston.

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, 200 North Main Street, Boston, commencing at 8 o'clock P. M., J. A. Shelhamer, Chairman.

At these Spiritual Meetings of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the meeting for consideration. Besides, exalted individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who desire to be remembered to place upon the altar of spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to
J. A. Shelhamer, Chairman.

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

Report of Public Séance held Oct. 7th, 1892.

(Continued from last week.)

Rev. Charles S. Hurd.

Mr. President, I feel that the man who spoke to you first is a grand spirit, for the force that comes to me from his atmosphere is a magnetic force that is invigorating and uplifting. It is through his assistance and kindness that I can speak to you this afternoon, because he has noticed me here, and held out his hand to me, saying, "Good sir, I feel that you would like to possess this organ, and I will help you." So I stepped forward, and as I touched his hand, I felt a warm wave of light and strength passing over me, and I am happy to say I am here.

[To the Chairman:] I, sir, although called upon to preach the word of gospel truth as I understood it, passed through very strange and varied experiences. There was a continual struggle going on in my mind for the last three years of my earth-life. I felt something pulsing through my being, taking hold of my soul, and urging me to step out into broader lines, and more open fields of liberal thought; yet in another sense I felt cramped and limited, and I could not give expression as I felt I ought to that which was within. Then, again, certain conditions in the material life hedged me in, and to an extent held me so that I could not step out as I desired. As this struggle went on, and these things played and acted within me, I felt the change of a quickening power, and it was through all this combination of circumstances that I went from the body into the spiritual world.

I shall not speak, sir, of my going out, for it is not pleasant for me to recall even now, though nearly four years have passed since I hurried into the spirit-life. I cannot say that I was very greatly surprised at the life I entered upon in that other world, for I had intuitions of it, I had intuitions of what might lie beyond, and the reality was not far from the conception which dwelt within me, although sometimes I wondered if there was a future life.

I have for some time thought that it might be beneficial to me to come to your circle and express myself, but I am not here alone for personal benefit. I am here to reach my friends with a word of greeting and love; I am here to say to them, I shall be very happy to come to you in private and give you something of my experience, for I think it would be useful to you. It would please me exceedingly to unfold before some of my friends in their sympathetic mood a chapter of my mental experience on both sides of life, for I think it would be instructive to them in their own lives, as well as to others.

I wish among others to mention my dear friend Brooke. Tell him that I have always so warmly attached to him, so ready to give him my love, and so close have I been to him sometimes that he must have felt the warmth of my spiritual breath and responded to it; he must have sensed my presence; and I believe he has.

There are others I might mention, and perhaps the time will come when I shall; but I am grateful for this opportunity to-day.

I am familiar with the streets of Boston, and with the city of Malden, and other towns and points of interest in our great State, and I do not speak of places that have been familiar to me across the water; but here my thought and purpose are centered, because in this vicinity I have magnetic attractions and associations, and because, sir, here I have a labor yet to perform among the poor and unfortunate of our North End, and I am using my influence there to better purpose, perhaps, than I did when I was in the mortal form. Fred Chandler I wish to say that my firm, and desires to give greeting to his friends, but he cannot voice them for himself. He, too, has been passing through many strange and varied experiences. I sometimes think that after I passed from the body I did perhaps impinge upon his magnetic environment too closely, so that I drew upon the vital forces he needed in his physical life, and that might have had something to do with his going into the spirit. I did not intend any harm, but I am sure that I have not stood and with him I might work out certain problems that I had to solve. The work was not accomplished; but I am performing it now through various ways and means.

I am Charles S. Hurd.

James Emmett Palmer.

[To the Chairman:] Well, my friend, I am informed that you receive all comers, and so I feel free to enter, although my home was not here in your midst. My friends and my home-life were in Zanesville, Ohio.

I come back from the great spirit-world to bring remembrance and messages of cheer and affection from myself and members of my family to the friends who yet linger along in this world; for there are members of my family in the other life, and we are associated in work and recreation. There are families, communities and societies in that world more harmoniously knit together, I dare say, than they are here, and life seems as real, and sometimes more so, to us over yonder than it did to us when we were on earth. I thought I might be of interest in the old township if I could come back and communicate it might arouse thought in regard to this great life. Tell the people that the old man is stepping ahead. He is not idle, but is trying to make the most of his advantages. Tell them that I am like the child going to school to gain knowledge, for there is much for all to learn. I think I have grown a little since I went from the body. Years have passed since I was child, and I am glad that I have not stood still. My view of life is a broad one, my ideas are more alive than they were here, and I think I need not be ashamed to come back and speak of things as I find them on another shore. Anna desires me to give her greeting to her New Jersey friends; and I am assured that she feels for them in their time of sorrow or of happiness. If they can but realize that she is alive, well and active as a spirit-being, and yet a human being just like themselves, I know it will be pleasant to her and helpful to them.

Now, sir, I will not stay any longer, for there are others crowding about me who want to come, so I will just give my name and go. James Emmett Palmer.

Philando Packard.

[To the Chairman:] Well! well! I was an old man here, for I lived a good many years. I saw many changes, and by-and-by I was summoned to the great beyond.

Everything almost seemed new to me and I was glad to see the old friends who were still here.

(*Referring to I. P. Greenleaf, whose message was published last week.)

strange when I found myself out of the body. Things were not according to my idea, but the great life was surging on all around me pretty much as it is flowing on here, and I caught myself wondering how it was, and I felt really stepped out of the physical life. Some of my old friends that had themselves grown up to an understanding of this spirit-world took me in hand, and said I must go to school and learn many things. Well, I have been going to school, like a little boy, learning the lessons of life, and I am very glad to know I had the chance to do it.

Well, well! There is not only one heavenly choir on the other side, but there are innumerable choirs made up of families, friends and kindred souls, who tune their hearts and voices into harmony, and send out expressions of their aspiration and praise. I was interested in the choir and in singing a long time ago in the old life, and when I found that I could give expression to the old melodies, join with the good folks who had gone home long before, raise our Ebenezer and sing our songs, I felt that I had got to a good place after all, even if it wasn't exactly as we had dreamed and thought.

Well, I have many dear ones on this side. There are children here, and children's children, and loved ones that are near to me. Sometimes the dear ones slip from the body and pass home to the other life, but they are all safe in the heavenly country, and none are lost. Those who are left on this side have their experiences to gain, and then they, too, will pass on to meet the dear ones there. I hope my friends will feel that I am strong in heart, strong in conviction, and only speak that which appeals to the truth to the heart. I, sir, lived in Plainfield, Hampshire County, in our good State of Massachusetts. I hope to carry an influence into that quarter of the country from your meeting place that will be felt, and like a Pentecost of flame, make its way into the hearts of the people, warming them up and calling them to look out for the light that is around and above them.

I am Philando Packard.

George W. Stafford.

[To the Chairman:] I hope, my good friend, that you will not close the door against me. I am one of Chicago's people, and feel that I belong to that great city of moving, pulsing life, though I suppose my friends have dropped me quite out of their thought because they have not met me down here in the city of spirits altogether. I don't feel like that, sir, I don't really, and I can't feel that I am out of this thing. I want to be in it just as much as I would if I were in the body, for I did sort of rustle about to get things together, and try to make ends meet while here. I did not always stay in one spot, but moved about here and there, and that is exactly the way I am situated now. I can't bear the thought of keeping tied down to any one spot. Why I never believe in a four-by-nine heaven that was walled up and hedged in so the people could not get out or look over the walls into the place beyond. I could not reconcile my idea of a future life to that conception at all, and so I did not believe much of anything concerning the future.

I had it all to think of and to meet when I got out of the body, but I was very well pleased to find that I was alive, and that there is a great realm for the active spirit to live in. Then I set to work to come back to this world, because I do not think I left things altogether finished up. There were quite a number of affairs that needed to be rounded out and finished that I had hold of, and so I come back here and there, into this quarter and that, coming near to this one and that one, and trying to twist their ideas into line with mine, so that they would take hold of those affairs and shape them up.

That time has gone by. I'm not troubled about the matter much, only about those who are here that I care for. To them I bring a kindly thought, and my best regards. I wish them to open the way for me to speak to them, or write, or do something that will let me ventilate myself. I don't want to be pinched up and bound down, and kept back from them, but I want them to open the way, and if they will try to do so I will do my part. If I do get back quietly to my friends, I will give them something concerning that last affair of mine that bothered me so for awhile, and that I did not get arranged satisfactorily for two or three years after I left, but that culminated suddenly at last, and to the surprise of those most interested. George W. Stafford.

Report of Public Séance held Oct. 11th, 1892.

Spirit Invocation.

Thou Infinite Spirit of harmony and love, the perfumed lips of these flowers breathe their incense of praise forth to thee in thankfulness for life; and so may we, like the flowers, lift up all that which is sweetest and best within our souls, and pour it forth in aspiration and gratitude unto thee, who art the creator of our existence. For its beautiful life, we thank thee. For the blossoms of earth, for every tiny flower that lifts its head toward the azure sky, that shines in beauty, we thank thee. We praise thee for the children of humanity, tender blossoms of love and purity, breathing from their innocent hearts an atmosphere of simplicity and truth. We praise thee for all the productions of earth—from the merest germ to the highest, grandest type of existence—for we know that these are all the formation of thine intelligence, the manifestation of thy will and thy power.

We draw near to thee and thank thee to-day, asking for further light and instruction, seeking a more profound knowledge of the things of time, and space, and eternity, that our souls may expand in thankfulness; that our minds may grow clearer to understand; that our spiritual graces may be still further cultivated; and that we, as human beings, may be elevated to a higher plane of virtue and knowledge. Oh! may we, at this hour, reach into the magnetic atmosphere of sympathetic souls from heavenly life, those who are ready and willing to do good works for humanity, that we may be impressed by their zeal, imbued with their earnestness, and be so stimulated as to go forth ourselves to perform greater and grander works, thus making of ourselves wise and noble entities. Oh! Holy Spirit, shed thine influence over us this day, that we may sense thy presence and feel the harmony and purity of good and beautiful souls. This we ask, that we may not only be personally elevated, but may receive a strength and power to assist and bless others along the daily walks of life.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may present your questions, Mr. Chairman.

Ques.—[By "Inquirer."] Much that is said just now about Columbus is that he sailed on his successful expedition under the direct influence of Divine Intelligence. Now your Inquirer would like to know from the Spirit Intelligence why, if such direction or inspiration was so successful, Columbus, if Divine Intelligence did not protect him in his last days?

Ans.—Our Inquirer is informed from a spiritual standpoint that in most instances where divine inspiration or spiritual influence has been directed through certain channels of earth for specific purposes, the instrument employed has never been so much regarded by the directing forces as the work to be accomplished. The experience of Spiritualists, and especially of mediums, has taught them that very frequently when certain ends for wise purposes are to be attained through the agency of spirit-power, those who are to be utilized for the conveyance of this spirit-power may be used for a time until the ends are accomplished; but possibly the forces of the mortal instrumentalities may have been exhausted by the very intensity of action, and thus, perhaps, be made to suffer toward the end.

It has been the common experience of the race that wherever an individual has been selected by the Divine Intelligence or his agents for the purpose of accomplishing important ends for humanity, he has been obliged to tread the pathway of martyrdom, from the sages and prophets of old to the mediums of the present day. The onward path of progress has always been strewn with thorns, and has led over rocky places.

The Nazarene of early times came to the world as a reformer, as a light set in the darkness of ignorance, as a bringer of peace to the world of strife and contention; he came to bring peace to the hearts of mankind; and in many ways for his people and his time the work was accomplished. Yet the instrument

was not protected; he was crucified and made to suffer the contumely of the world.

And so down through the ages. Human beings have been selected and to perform great works, and have been brought forth into the public arena, perhaps to lead armies on to victory, as, for instance, was Joan of Arc. She was selected by higher powers than those of earth to accomplish a grand work, to lead a nation on to victory, by inspiring fainting men with new fortitude and courage; and yet she was not protected in her later days, but became the victim of human incredulity and superstition.

So we might say of Columbus that he was undoubtedly chosen to undertake the task of discovering a new world by spirit intelligences, and thus open up a whole continent to the people of the old world where human freedom might be enjoyed upon the highest plane and in the highest type. Yet with all the splendor of his discovery shining upon and around him, Columbus in his later days was cast into bondage and made to suffer the stings of poverty, and he passed out of the physical condition as one in pain and travail of soul and mind as well as of body. But the purpose was accomplished, the end was gained, a continent was discovered, and a world was thrown open to human habitation, to the march of civilization and of modern progress. So he, as a spirit, and they who, as spiritual entities, guided him onward, feel that the end being accomplished, more than compensated for the pain, discomfort and sorrow which came to individuals either in the spirit-world or upon this plane.

Q.—[By S. P. Shaw.] I have often noticed in the communications given at the "Banner Free Circle" by returning spirits that they say, in speaking to their friends in earth-life, that they are very anxious to talk with them privately; and that if these earthly friends will find a medium through whom they can talk or write they will be very glad of the chance. Now how am I to decide what particular medium my spirit-friends can use through whom to communicate to me? Is not the spirit-friend much more capable of judging what particular medium he can use for his purpose than I am?

A.—No, not at all. It is a matter of experiment with spirits as much as it is with mortals. A spirit who approaches this medium does not know at first whether he can communicate through the organism or not. Before he can decide that question he must become familiar with the magnetic atmosphere, and experiment with his brain-forces. Perhaps he will not be able to come closely into his atmosphere unless some personal mortal friend of his is present and thus offers an attractive and assistant force by which he may reach into the external life.

Now a spirit who comes here to this platform to communicate to a friend at a distance may be very anxious to reach that friend in order to impart to him information or instruction which he would not care to give through a public avenue; but unless that spirit has some personal contact with every medium, public or private, who might be in the vicinity of the home of his friend, and had experimented with the medial powers of such individuals, he would not be able to discover who would be the right medium for his friend to consult.

As we before said, it may not be possible for some spirits to reach mediums unless they are assisted, and this assistance may be given by the presence of their friends with such mediums. Therefore, it is best for individuals on earth who desire to hear from their spirit-friends privately to visit mediums, using judgment always in their selection, and to hold at least one sitting in order to see if their spirit-friends can communicate with them through that channel. It will be a matter of experiment certainly, but not more so on the part of the mortal than on the part of the spirit, and if spirits are willing to mingle with the commotions of earth, the frictions and sometimes the depressing conditions of this external atmosphere, in order to reach their dear friends with messages of love and instruction, or to give them evidence of a continued life beyond, then surely the friends of earth, if they also are anxious to hear from the loved ones gone before, ought to be willing to take a like step and experiment with them.

INDIVIDUAL MESSAGES.

David Atwood.

I am thankful that the avenue is open to me to present my thought, and to give my greeting to personal friends in this way. It seems almost more than I deserve to have the privilege of reaching out into mortal life, and taking hold for a moment of the things of physical sense, and experiencing for myself the strangeness of controlling foreign organism, and making it obey my will.

I have been advised by spirit intelligences who have lived in our section of the country to come here, Mr. President, and make myself known, and the thought has struck me as a very good one. It seems to me that I shall certainly accomplish something, perhaps for my own benefit, and I trust, for the information of those who are yet in the flesh, and who were comrades with my life on earth.

Nearly thirty years have passed away since I was taken from the body. It seems to me as if the summons was sudden; and yet years had weighed upon me, and the physical powers had failed, so that it was best I should go to another land where there is power and invigoration for the mental and spiritual forces of mankind.

I am interested in journalism, even as I was on earth, and I am glad to say that my powers are not clipped. I am not deprived of the opportunity and facility of expressing my energy and thought through external channels, and the spirit-world is broad and wide and free in scope for the active mind that desires to be useful, and to manifest more and more of individuality and of mental power.

I bring greeting, good, sir, to my friends and associates in Dane County, Wis. I would like them to feel that the General has got back from beyond the grave. It has been said that the passage over yonder is to a dark borderland, and that I have not heard from you frequently of late what a misleading delusion that is; for I have watched hundreds of souls—some of them shining with the radiance of their own light and beauty, others dim and perturbed in spirit because of the uneasiness of their minds—reaching back into earthly life from beyond that river of death, and sometimes making themselves not only felt but forebly heard.

I am interested in the affairs of my State and of my country; I was interested in them when here. I believe in Republican principles, and that the very best interests of our people are enhanced and forwarded when these principles are given free scope to work out their full beauty and usefulness. I am, sir, interested to day in the welfare of the country, and so I find myself attracted back to earth-life and coming in contact with friends and those who hold the same opinion that I do. It seems to me sometimes that I can give them an impetus, or an influence, which may stimulate their minds to a little more activity, and thus express myself in unison with them upon the broadest platform for human welfare that I know anything of.

But I will not take up your time. It does me so much good to be able to speak, even in this imperfect way, that I say to my friends: Bear with me, I am your friend and brother still. I come with regard and interest from the spirit-world, to give you such sympathy and help as I can; and I will do all that I possibly can to take from your lives any shadow of pain that may be thrown across them.

To my dear ones allow me to say, there is no horror, no gloom in death. It is a bright deliverer that ushers the soul out of the time-worn body into a world and into a form of power and of light.

I am from Madison, Wis., and my name is David Atwood.

Catharine T. Sheehan.

My home and my interests of the earth-life are close by this way, and I do not come very far, as did the gentleman who has just spoken. I am so pleased to be able to come and to say to my dear friends: Now I am strong and well. The weakness, the pain and the weariness of the body have all passed away. I am not now pining day by day and losing strength, but I

seem to be growing in power as the hours go by.

It was in the beautiful month of June, when roses bloom and all the world is sweet and fair—a year ago—that I went from the body. The last hours were sweet; the passing out was bright; there was no darkness to me; I saw fair faces, and I could hear with the spiritual sense sweet sounds. There was no need to fear, for there was such a sense of release from the pain-worn form.

I come back with so much happiness and love to tell my friends of this spiritual world which is so bright, so real, and I have a home there that is as sweet as was that which gave me parental care and love and fraternal sympathy in my last days on earth. I have met the dear ones there who went before me, and all is just as natural as is a pleasant home on earth.

Tell them that Kate brings her love, and wishes them to feel that there is really no separation, because I can come to them, at times, and know that death has not done any harm to me nor mine.

I have sometimes tried to reach Ed and give him influences, for I feel that he can at times catch an impression from the other world, though he may not know it, and it may exercise his mind in useful ways through public works that he has been called upon to do. So I have come, and tried to do what I could with him, and others in whom I feel interested, and I am trying all the time to learn, for there is much I have yet to accomplish.

We do not need the singing and the praying, the saying of masses for the repose of the soul. I find that it depends altogether on ourselves, how faithfully we have tried to do right, and how well we have concerned ourselves in good works, whether we are happy or sad on the other side; but the prayers and the desires of our friends on earth to enhance our happiness, and make our way smoother toward the brighter country, are very sweet, for we know they are the result of love and sympathy, and these are spiritual possessions that never die, but are helpful to each life. The thoughts of my friends and their desires have been very pleasant and helpful to me.

My home was in South Boston. My maiden name was Catharine Leary, but you may call me Catharine T. Sheehan. My father's name was John.

Ex-Mayor H. W. Welch.

[To the Chairman:] If you will kindly say, sir, through your publication, that Ex-Mayor H. W. Welch, of New Haven, has returned to your office to communicate, I shall be very grateful.

I have sought for some time the opportunity of expressing a few words in greeting to my friends, for I have felt it incumbent upon me to come to some such place as this, and report that there is no such thing as death, if we interpret that word as meaning stagnation, or loss of the vital action and power of the mental faculties. Of course there is dissolution of the physical frame; but what is that to a man when he feels himself possessed of a new covering more adapted to his wants and purposes than that which he threw away? Why, a man who purchases for himself a new overcoat that is fitted to his form, and comfortable, does not concern himself with the cast-off garment which has grown out of all proportion to his frame, and which has seen its best days. So it is with me in regard to my physical body: I have no desire to take it up again.

I will not enumerate the offices, public and private, which I was called upon to fill in my city and country. Indeed, it seems to me as if I were over in my mind that I had conferred upon me many honors and distinctions, and I might care to accept to prove to him the regard of his fellow-townsmen. I do not refer to this matter in the spirit of boastfulness, but I thought that perhaps my friends would think me ungrateful if I disregarded it altogether in my remarks here. I have never been ungrateful for those honors; I treasure up the memory of them now as something very sweet, because they bring to my mind a consciousness of the esteem of my fellowmen.

I give greeting to all my friends on the earth-side. I would like to talk with them, but I do not know where I could find a medium through whom I could speak privately to them. However, I would certainly do my part toward that end if I could on this side would do theirs. It seems to me that perhaps it would be best for friends on the mortal side to select their own mediums through whom to receive tidings of their spirit-friends, rather than have the spirits come here about as many honors as they shall visit, because this is an age of skepticism. I find in studying up this Spiritualism that a great many people think your mediums are tricky and in collusion; that they go out of their way to ascertain facts so as to present them to each other. Therefore, it might be said by such minds, if mediums were pointed out from this place or other places by returning spirits for their friends on earth to visit, that there was collusion on the part of these various mediums, and that the whole matter had been planned in advance.

This thought suggested itself to me in listening to the question that you put to your spirit-guide. I have been studying this subject very thoroughly for some little time, because I am ashamed to find myself a man in growth and mentality, and yet to know so little of those things that are of vital importance to humanity on both sides of life. Therefore I am a student, not now upon any board of education, but myself trying to follow the system of instruction afforded to thinkers and learners on the spirit-side that will inform my mind, and enlarge it upon the spiritual things pertaining to human advancement and growth.

Emma King.

I have a sister and relatives in San Francisco. I do not know whether they will expect my message or not, but they have heard of Spiritualism, and sometimes have looked into it a little, though not as much as I would like to have them.

My name is Emma King. I have been in the spirit-world quite a number of years, going away when a young girl, but I have not lost my love for my friends here or my interest for them as the years go by. I feel as if I could not do enough for those who are on earth, but it is hard to reach them; it is hard to make them believe and feel that spirit-friends are about them with tender love and care. The material things seem to stand between the two worlds to such an extent that sometimes they appear to me to be almost like a wall; but I keep on trying, for sometimes, when the veil seems a little thinner, I can send an impression or a wave of sympathy to my sister and her family, I am made happy indeed.

Many spirit-friends are with me, and they send their love to the friends here. Julia said before I came, "If you succeed in manifesting do not forget to mention me, and to say that I have grown out of the old darkness and the shadows that belong to the material life. I

have a clear brain now and steady thought, and all the past has gone by. I am glad that it has, but I do not regret that my memory be taken from me, because I know it has been very useful to me."

Other friends send their love, with cheerful expressions of remembrance, and I trust that those who are on this side will feel that they have a band of brothers and sisters, parents and friends in the other life, who send out to them their affection and sympathy, and who are looking forward to the time when their earthly friends will join them in the home beyond.

Charles Lewis.

I also seem to have come from quite a distance, but I know of no other public place like this where I can speak a word, and it seems to me very important that I should have my say just at this time. I feel that the old maxim, "Better late than never," is a very good one, and applies to my case. I have been a good while trying to get to some such place as this, but this is my first opportunity. I have been told that the time and the opportunity for all work comes to each one, and I suppose this is mine.

[To the Chairman:] I reach out, sir, in thought to individuals in St. Paul, Minn., and it may not be so much the words I speak that I hope will make an impression, as the influence that I direct from this Circle-Room to them. We have a material channel in your medium, in your office and paper, and so I feel that a magnetic influence will go out with my words that perhaps will make an impression upon these parties to whom I refer.

You may call me Charles Lewis. I will give you my name now, because I would not like to slip away without doing so, and it seems to me that it is better to be known by those who remember me than I have come here, but I will say this: that in certain material affairs connected with myself and others near to me, this party has not been strictly correct in his dealings. I would like to bring it strongly home to his conscience, and ask him if it has been in accordance with those teachings of the Spiritual Philosophy which he feels are so interesting and true to go on in the manner in which he has in regard to those things. I do not wish to call any name. I do not wish to give the affair publicity; but I am permitted to speak as I do because I think, and have been advised by wiser spirits than I am, that perhaps if from the spirit-world this matter was brought to that man's attention it would arouse him to a new sense of duty, and effect a result which would be most pleasant and just to others.

Now I do not know as I shall accomplish anything, but I certainly feel that I shall do it in speaking here to-day, so I bring my greeting to those who are here, and I am pushing on, and by-and-by he will make himself known more fully than he has been able to do hitherto.

George M. Valentine.

Well, Mr. Chairman, my turn seems to come next, and as it is twelve years since I passed from the body, and I have been trying to come back at intervals—through this circle—during that time, I cannot feel that I am taking the place of any one else to-day.

It seems to me that I come here with my own concerns, their troubles and duties to follow out, or express, and I have mine like all the rest. I have felt that it would be a privilege to come and reach out into this mortal life. There are those here who are related to me very nearly by family ties, and I think it will do no harm for me to call their attention to this spiritual line of life and communication, and to ask them to take it up into their lives and live it as far as possible.

I have been somewhat disturbed at times in my spirit-life by certain differences of opinion and certain inharmonies connected with my material affairs and their settlement, going on between members of my family. Now this is not very soothing to a spirit—a man who has done what he thought was best and then passed on to another world—but, undoubtedly, it was a part of my discipline, and I have been called upon to undergo it as I have been called upon to pass through certain other experiences.

I touch upon these things, I know, that I have been aware of them. It has been said that "dead men tell no tales," but I do not find that to be true in one sense, for I do not really find any dead men on either side of life except those who are so torpid in their mental and moral condition that they are indifferent to the affairs of life generally, and are sunk in their own degradation. All the rest of humanity, whether it is groping along in weakness and misery, or reaching up and passing onward in strength and the fulfillment of good works, is alive, as far as I know anything about it. Some of us are poor, frail creatures, but we are alive—and even when in the spirit-world, outside of the fleshly covering of earth, we can, at times, come back and tell our story, and make ourselves known to this mortal life.

I have something that I would like to communicate; it is on business matters, and it is to my own people, and I do not know where I can find a medium through whom to give that information. I certainly shall not give it through this one, for I would prefer to come to some one in private life where I could reach my friends personally; but I shall continue to work toward that end, because I feel that it will be useful to others as well as to myself.

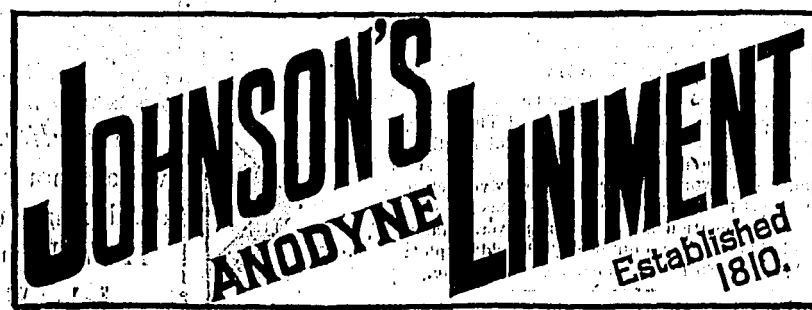
I want my people to know that this spirit-country is a great, moving world, a world sometimes of perplexities to the human mind. It is not always a smooth road, or reaching to any more than it is here on earth. There are rough places to be gotten over, and there are places, I can tell them, where one has to pause and consider which is the best road to take, just as there are here; but it is a good, wide world, one that calls out the activities and sympathies of human beings, and makes them broader and grander because they have had an experience with it.

I am from Yonkers, New York State, and am George M. Valentine.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 14.—A. S. Hayward; Margaret O. Nutter; Catharine Sullivan; Albert Warner; John Boutelle; A. D. Wesson; Little Bowen.

Oct. 15.—The Rev. J. P. Strong; Oliver D. Reed; Mary Fenn; Dr. Edward Malone; Henry Phelps; Genevieve Anderson; Samuel Kent.



Originated by an Old Family Physician,
For INTERNAL as much as EXTERNAL Use.

I, S. JOHNSON, Esq., of Dear Sir—Fifty years ago this month your father, Dr. Johnson, called at my store and left with me some Johnson's Anodyne Liniment on sale. I remember him distinctly to-day, and could tell you just how he was dressed on that day fifty years ago. I have sold Johnson's Anodyne Liniment ever since, and it is most true that it has made many a man and woman comfortable, and I can send an impression or a wave of sympathy to my sister and her family, I am made happy indeed.

Generation after Generation have Known and Blessed It.
All who order direct from us, and request it, shall receive a certificate that the money shall be refunded if not abundantly satisfied. Retail price, 30 cents; Six 25¢; Wholesale, \$2.00. If you can't get it near home, ask first. Sold by druggists. Full information sent free. I. S. JOHNSON & CO.,

Verifications of Spirit-Messages.

Mr. Gullford Parker of Norwich, Ct., writes, under date of Oct. 30th: "In the last BANNER I saw the message of EMORY D. SMITH of Mansfield, Ct. Mansfield is my native town. I have known Mr. Smith personally and by reputation more than forty years. He was engaged in the silk business at Guilfordville; and at one time lived in Albany, N. Y. He was a magistrate, and a representative man of the town. His son was late Minister Plenipotentiary to Russia. The message is what might be expected from a man like him. He was identified with the Baptist church, I think, and was a decided abolitionist in the days when that movement was most unpopular."

A Northfield, Mass., correspondent writes: "I was somewhat acquainted with Mr. Humphrey [whose message appeared in THE BANNER of Oct. 23d, '92]. He was born in Derry, N. H., as the message stated. His ministerial labors were in New Hampshire and Vermont. He came to Northfield as a retired clergyman, and lived only a few years. He was a lovely man, handsome, dignified, cultured, very pleasing in conversation—a gentleman in every sense of the word. The message was beautiful."

In the Message Department of THE BANNER of Nov. 12th, 1892, there appears a communication from SPIRIT MERVIN R. PITMAN of New Orleans. The message of Bro. Pitman bears out his material embodied expressions and characteristics, as the writer well knew them, and as he last referred to them while in Chicago some years since—marking that he would put in his appearance at the Banner of Light Circle-Room in due time—hence his verification of that promise.

Again in Message Department of Nov. 5th, 1892, there is a communication from JOSEPH WOOD of Philadelphia, Pa., bearing many characteristics of him, as he was well known in that city as an active worker and writer for many years preceding his transition to spirit-life some months since.

Geo. Mostow,
24 Upton street, Boston, Mass., Nov. 14th, 1892.

I noticed a communication from ROBERT DAVIDSON in THE BANNER of Oct. 29th. Though not acquainted with him, I knew he was a queer character, for many years sexton and grave-digger for Westminster Presbyterian church, Fayette and Green streets. The earthly remains of the poet Poe, of whom he speaks, are buried in the northwest corner of the churchyard. Davidson was a queer individual, and always kept aloof from society. He had a den under the church, in which, I think, he passed away; of that I am not certain. However, the communication is characteristic of him.

Yours faithfully, D. FEAST.
1928 Wilkins Avenue,
Baltimore, Md., Oct. 30th, 1892.

In THE BANNER of Oct. 1st is a communication from RALPHIE HOWES. I knew the child, and his parents, and that when a very small boy he received a serious injury, from which he never fully recovered. He was the son of Mr. Harlow and Mrs. Minnie Howes, of Spruce Corners, Ashfield, Mass. As his parents are affiliated with the Baptist church of Ashfield, and none of his relatives are known to favor Spiritualism, and not likely to publicly recognize this message, I make free to do so, and verify its truth.

Yours fraternally, WILLIAM ALCOCK.
Orange, Mass., Sept. 18th, 1892.

In THE BANNER of July 30th I noticed a message from Mrs. SARAH HOUGHTON. I corroborate the truth of what she says of her mediumistic gifts, having listened to her while under spirit control, in private circles, many times. She and her husband frequently visited my home, and I am now living in the vicinity of where she passed from this to spirit-life. With many to whom I have shown the message, I join in saying that it is correct in every particular.

M. L. HOLLISTER.
Delaware, Wis., Nov. 6th, 1892.

I notice in the Message Department of the BANNER of LIGHT of Sept. 10th a communication from HORACE D. KNIGHT, who departed this life during the past year from Chetopham, Kan. Permit me, an only surviving brother, to testify that the statements of the message are correct in every particular.

QUARTUS P. KNIGHT.

In THE BANNER of Sept. 10th is a communication from GEORGE S. DUELL. I knew him. He was County Commissioner and Sheriff. His residence was in Brookfield.

Yours truly, Mrs. L. E. DODGE.
64 Florence street, Worcester, Mass., Sept. 17th.

Sickness Among Children.
Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

New Publications.

As It Is To Be. By Cora Linn Daniels, author of "Sardia," a novel. 16mo, cloth, pp. 258, with portrait. Franklin, Mass.: The Author.

Mrs. Daniels is clairaudient. She holds intelligent converse with invisible beings. At times she becomes clairvoyant, and not only hears the conversation of persons at a remote distance, but sees the speakers. She relates an instance of this: that of hearing a discussion between two military men in India, regarding some project connected with the Khedive of Egypt, describes their personal appearance, dress, etc., and surroundings natural to the suburbs of Bombay. She appears to be in rapport with the whole world, and is often amused at exhibitions of human nature thus unconsciously made to her.

Mrs. Daniels derives the greatest satisfaction in the possession of these gifts from the ability they give her to hold communion with those who have passed to the world beyond, and are qualified to give reliable information concerning that world. The voices are her constant companions. She interrogates them, and to questions, however abstruse, receives prompt and satisfactory replies. The instruction received in this manner concerning life in the world of spirits has proved invaluable to her, and, recognizing the great worth it may be to others, she gives in this volume the conversations embodying it for their edification. That it will accomplish its purpose, which is to enlarge the sphere of mankind's knowledge of the life to come, and so prepare them for entering upon it, there can be no question.

DORA DARLING. By Jane G. Austin, author of "A Nameless Nobleman," "Standish of Standish," etc. 12mo, paper, pp. 370.

NELLY KINNARD'S KINGDOM. By Amanda M. Douglass, author of "Heirs of Bradley House," "Lost in a Great City," etc. 12mo, paper, pp. 352.

The above form Nos. 20 and 21 of Lee & Shepard's popular reprint of the best books of fiction, known as the "Good Company Series"; these two fully sustaining the reputation of the series as being of superior excellence, the low price placing them within reach of every one.

A WINDOW IN THURMS. By J. M. Barrie, author of "My Lady Nicotine," "And Light Idylls," etc. 12mo, paper, pp. 217. New York: Cassell Pub. Co.

A series of charming sketches, purely Highland Scotch from first page to last in simplicity of style and quaintness of expression, and as a whole picturesque, harmonious, and entertaining. The connection of the chapters is only in that they relate to the same family and village; each is a gem in itself that will delight the reader as he beholds it through a window in Thurms.

Arouse the faculties; stimulate the circulation, purify the blood, with Ayer's Sarsaparilla.

Horsford's

ACID PHOSPHATE.

An agreeable preparation of the phosphates, for Indigestion, Nervousness, Mental and Physical Exhaustion. Recommended and prescribed by Physicians of all schools.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

Tetter, Salt Rheum, Chapped Hands and Piles CURED.

AMONG the superstitions of olden times was the belief that the touch of a king was a certain cure for all diseases of the skin. In these practical days we look to Nature for a remedy, and let good sense dictate instead of superstition. There is no greater healer of all eruptions of the skin than L. & D. FOSTER'S OINTMENT, which is prepared from pure spruce gum and other healing forest extracts. It is a sure remedy for Tetter, Salt Rheum, Cuts, Scalds, Chapped Hands, etc., and improves and purifies the skin. To those suffering with itching and bleeding Piles, it merits the highest commendation. It affords prompt relief and heals all Ulcers and ulcerating surfaces. Give L. & D. FOSTER'S OINTMENT a trial. It is for sale by druggists at 25 cents a box. If not found at druggists, one box will be mailed, prepaid, on receipt of 25 cents. A tape measure and a story of Wild Hermit of White Mountain incident free of charge.

JAMES W. FOSTER & CO.,
Nov. 19. 4w BATH, N. H.

5000 BOOK AGENTS WANTED FOR DARKNESS AND DAYLIGHT

OF LIGHTS AND SHADOWS OF NEW YORK LIFE. A woman's thrilling story of Gospel, Romance, and Rescue work. "In the Name of the Lord" in the great underworld of New York. By Mrs. HELEN CAMPBELL. Introduction by Rev. Lyman Abbott, D.D. A wonderful book of Christian love and faith. 250 illustrations from the life of the author. The fastest selling and the best paying book for Agents ever published. Agents Wanted—both Men and Women. Write for Circulars to L. & D. FOSTER & CO., Hartford, Conn. Also 5000 LADY AGENTS WANTED FOR WORTHINGTON'S MAGAZINE. A New Choice, splendidly illustrated Monthly for the family. It is bright, pure, pleasing, helpful, and clean. Each magazine fine for \$2.50—brimful of good things for all. Mary A. Livermore, Helen Campbell, Rev. Dr. Francis E. Clark, and scores of others write for it. The best chance to make money ever offered to Lady Agents. Write for particulars at once. Address as above.

Oct. 22. 13w

INSANITY MENTAL DISORDERS OVERCOME

NEW AND SUCCESSFUL PSYCHOLOGIC TREATMENT. WONDERFUL RESULTS. OUR METHODS. Psychological Treatment, under the Association of Lunatics—Special Care—Constant Supervision—Special Efforts for Mental Advancement. IMPORTANT PAMPHLETS SENT FREE. Office of Institute, 420 Market St., Camden, Sept. 3. 1y

Enameline STOVE POLISH

Ready for use. Applied with a Cloth. LITTLE LABOR, NO DUST, NO OIL. THE BEST AND MOST ECONOMICAL Stove Polish in the World. Sold everywhere. Sample mailed FREE. J. L. Prescott & Co., Box B, No. Berwick, Me.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MOST

Nov. 5. 4w

DEAFNESS & HEAD NOISES CURED

Nov. 5. 4w

OF VITAL INTEREST IS THE

Healing of Homes

A SYSTEM WORTH STUDY IS THE

Richmond Steam AND Hot Water

Richmond Stove Co., Norwich, Conn. Sept. 3. 14w

Unlike the Dutch Process No Alkalies

Other Chemicals are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Sugar, and is far more economical, costing less than one cent a cup.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Quilt Patterns.

This correct Tree of Paradise, will send it, also patterns and designs to piece by. Ladies' Wreath and Basket of Lilies, all for 30 cents. E. L. WELCH, Webster, Ill.

Please mention this paper. 4w Nov. 19.

DO YOU CROCHET?

Ask your dealer for circulars giving full information. If not to be had of him write us. DO NOT DELAY. Thoroughly satisfactory proofs of our reliability furnished. GLASCO LACE THREAD CO., GLASCO, CONN.

Send 10c. for Sample Spool. Twined Lace Thread. 500 Yards.

Also Crochet Hooks, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Also Red Spool and Tidy Patterns, 5c. each.

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Mediums in Boston.

Opening Wednesday Evening, Nov. 16th.
Hattie C. Stafford-Stansbury,
40 West Concord Street, Boston.
Wednesday 8 p. m., Thursday and Saturday, 2:30 p. m.
H. Newton Stansbury,
State-Writing Daily, 10 to 4. Sealed Letters a Specialty. All engagements in advance. If Oct. 29.

Osgood F. Stiles,
DEVELOPING, Business and Test Medium, also Clairvoyant Physician. Sittings daily, from 9 A. M. to 6 P. M. Magnetic circles held by Mr. and Mrs. Stiles, Circle Sunday and Tuesday evenings at 7:30, Thursday afternoons at 2:30, 12 Summer street, Charlestown, Mass. Nov. 23. 1w

Mrs. S. S. Martin,
55 RUTLAND STREET, Boston. Seances Sundays, 55 Thursday and Saturday, at 2:30 p. m. Wednesdays at 8 p. m. GEORGE T. ALBRO, Manager. Sept. 10. 1w

J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A. M. to 4 P. M. Seances every Sunday evening at 7:30; also Friday afternoons at 2:30. 11 Union Park, Boston; also between Shawmut Ave. and Tremont street. Will hold Public or Private Seances. Nov. 28. 1w

Will L. Lathrop,
MAGNETIST and Test Medium. Sittings or Treatments daily from 9 A. M. to 5 P. M. Sundays excepted. Development or Test Circles held at between Shawmut Ave. and Tremont street. Office 31 Winter street, Room 6, Boston. Nov. 26. 1w

Miss A. Peabody,
BUSINESS, Test and Developing Medium. Sittings daily, 10 A. M. to 4 P. M. Sundays, Thursdays, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 104 Washington street, opposite Davis street, Boston. Nov. 28. 1w

DR. JAMES R. COCKE,
24 Worcester Street, Boston, Mass. Oct. 29. 3m

Mrs. A. Forrester,
TRANCE, Test and Business Medium. Also Magnetic and Electric Treatment from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one light. Boston. 4w Nov. 19.

Mrs. J. R. Pickering,
MATERIALIZING Medium, No. 8 Dwight street, Boston. Seances Tuesday, Friday and Sunday evenings, at 8 o'clock. 1w

Mrs. Bickford,
MAGNETIC Healer, 102 West Springfield street, Boston. Hours 10 A. M. to 9 P. M. Treatments given at your home if desired. 4w Nov. 12.

Mrs. Hattie A. Young,
TRANCE, Business and Developing Medium. Sittings daily, Ladies 25c, 50c, and \$1. Gentlemen 50c, and \$1. 22 Winter street, Room 16, Boston. 4w Nov. 12.

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. 11 Circles, Thursday, Sunday evenings, 8 o'clock. 14 Winter street, Room 4, Boston. Nov. 26. 1w

Mrs. A. E. Cunningham,
THE well known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 6, Boston. Will announce for platform work. 4w Nov. 12.

Addison D. Crabtree, M.D.,
TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Oct. 18. 13w

Mary C. Morrell,
OF New York, Business, Prophetic and Medical Medium, and Seer, 83 Dorchester street, Room 6, Boston, Mass. Nov. 12. 1w

Adelaide E. Crane,
TEST and Business Medium. Magnetic Treatments. 431 Shawmut Avenue, Boston, near Newton street. Hours 9 to 6. 4w Nov. 12.

Mrs. C. T. Crockett,
MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 28 Third street, Boston, Mass. Nov. 19. 3w

Mrs. Fannie A. Dodd,
MAGNETIC PHYSICIAN and Test Medium, No. 23 Tremont street, corner of Eliot street, Boston. 1w Nov. 28.

Mrs. H. B. Fay,
17 APPLETON STREET, Boston. Thursday at 2:30 p. m., Sunday at 8 p. m. 4w Nov. 5.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Oct. 22. 4w

Miss L. E. Smith,
TEST Medium, No. 344 Shawmut Avenue, Boston, two lights, front. Private sittings daily. 4w Nov. 19.

Miss Grant,
TRANCE Medium, 83 Dorchester street, Boston. Nov. 5. 4w

Dr. J. L. Wyman,
221 Tremont street, Boston. Oct. 22. 4w

DR. JULIA CRAFTS SMITH, 25 years' successful experience. Given free Clairvoyant Examination. Thursdays to ladies. 15 Warren Avenue, Boston. Sept. 3. 1w

MRS. M. A. CHANDLER, Business, Test and Medical Medium, 64 Warren street, Boston. Private sittings daily. Seances Tuesday eve., Friday afternoon. Nov. 5. 4w

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE DUTTON, 147 Washington street, Boston. Oct. 29. 6w

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. Nov. 5. 4w

MISS KNOX, Medium. Sittings daily, except Mondays and Saturdays, 128 W. Brookline st., Suite 1. Nov. 26. 1w

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. April 16. 1w

LATEST! Pamphlet No. 2, just published, contains the full text of "Dr. Pierce's Great Discovery of the Cause of the Disease of the Kidneys and Bladder, and the Means of Cure." Sent by mail for 4c. in stamps. Call on or Address: Dr. J. C. EWELL, 542 Tremont street, Boston, Mass. St. Louis, Missouri, or Portland, Oregon.

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one reading power. DR. A. B. DOBSON, San Jose, Cal. Oct. 1. 1w

Sealed Letters Answered. ADDRESS MRS. ELIZA A. MARTIN, Lock Box 1471, Hingham, Mass. Terms \$1.00. Sept. 24. 1w

YOU CAN HAVE GOOD EYESIGHT. MILDLY PUBLISHED Spectacles restore lost vision. Write for Illustrated Circular, and how to be fitted by my New Clairvoyant Method. Spectacles sent by mail. H. P. POOLE, Clinton, Iowa. 13w Sept. 17.

Special Inducement for Purchasers. ALL purchasers of G. P. Longley's book of beautiful songs, "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with illustrations, bound in leather, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, on the Occasion of the Centennial of the Birth of our Lord and Saviour Jesus Christ." For a full list of songs in our advertising columns. Price of book postpaid, \$1.00. For sale by COLBY & RICH.

PHILOSOPHIC IDEAS, or The Spiritual Aspect Nature Presents to the Mind. Paper, 16 pages. Price 25 cents, postage 4 cents. For sale by COLBY & RICH.

The GLASCO LACE THREAD CO., Glasco, Conn., will send 10c. for 100 Gold Lace Thread, made by the best workmen from the best material. Twined Lace Thread. 500 Yards. Open to all residents of the U. S.

Send 10c. for Sample Spool. Twined Lace Thread. 500 Yards.

Also Crochet Hooks, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Also Red Spool and Tidy Patterns, 5c. each.

Send 10c. for Sample Spool. Twined Lace Thread. 500 Yards.

Also Crochet Hooks, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 2

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 20, 1892.

IN MEMORIAM.

Mrs. Amanda M. Spence.

To the Editors of the Banner of Light:

The work of the subject of this sketch, who entered into the life of the spirit on Oct. 24th, from her residence in New York City, belongs mostly to the past generation, so far as generally known. She had withdrawn from public work for nearly thirty years. One of our pioneer mediums and lecturers, though much younger, she was contemporaneous in spirit employ with Grey, Hallock, Edmunds, Partridge, Brittan, Harris, Tiffany, Fishbough, Davis and Mary Davis, Mapes, Hare, Finney, Denton, Chase, Pardee, Ambler—and later on with Forster, Miller, Peebles, Wadsworth, White, Burbank, Sprague, Hardings, Beebe, Cora Hatch, Hyzer and Townsend, and others—a goodly host, many of them, with herself, now glorified spirits! and some yet remaining; although on account of her extended wanderings from St. Louis to New Orleans, and north and east to the lakes and the Atlantic, she met few of these until she located in New York, yet they were all working for one purpose, and under one impulse, that of the great band of directors and seers referred to by the veteran editor, Luther Colby, in a late stanza, as residing:

"Within the holy realm of deepest thought,"
"Whose lives are measured by unnumbered years."
"This is the Land Celestial—this the Throne
Which waits its wisdom unto every zone."

And the wisdom waited to this zone makes itself known, to a great degree, through the mediums and speakers in the Spiritualist ranks of the past and present time.

Among these speakers none was more effective, none more earnest, and unflinching, and self-sacrificing than the friend of whom I write. Called from the quiet of domestic life, which she thoroughly enjoyed—from the comforts of home, and the affectionate care of husband and children, to whom she was very strongly attached—she cheerfully yielded up all these personal considerations to do the work of those who sent her, to suffer from the fanaticism of ignorant or bigoted mobs, and from the misunderstandings of friends, as well as misrepresentations of enemies. No one who has not been by her side during the first years of this campaigning, can have even a faint idea of the great amount of labor which she performed under marked difficulties, and the immense interest she aroused in the hearts of the people! As a general thing Spiritualism was entirely unknown, or held in execration except by the very few who invited her presence. But she would begin by talking to this small number with the same magnetic power as if she were addressing a large audience, and gradually the Nicodemuses crept in till the place was full.

Mrs. Spence's development as a medium dates from the summer of 1851, and was induced through séances suggested by Mr. Hedges of St. Louis, her native city. At first she was used mostly for giving tests to her private circle, but soon this extended to others, and she was also made to heal the sick. Subsequently she began to speak in a trance state, at first privately, then even in the public halls of the city, and then commenced her larger career of labor which carried her over so many States of the Union, especially in the West, where, as in the South, she was the one pioneer of Spiritualism, closely followed in the latter portion by Thos. Gales Forster, another well-known worker who was developed from the same séances.

We can never understand the obloquy and contempt, and even danger to life and limb, that followed the veterans of that early day. And yet Mrs. Spence has informed me that she never failed to meet an engagement, though traveling many miles, and perhaps, in the winter, over prairie roads or no roads to do so, and never was stopped from lecturing when she arrived by hostile declarations and menaces. Mrs. Spence was one who had implicit and thorough confidence in her guides; she had given herself unreservedly unto their direction; she knew they would never place her where she could fail to do their work. She withdrew within herself when such threatenings occurred, and laid the matter before her guides, talking it over as if they had been in corporeal bodies. She was always directed how to proceed, and went forth fearlessly, sustained by the dear, true spirits who had taken charge of her, and who guarded her day and night, guiding her out-going and in-coming, and bringing her back continually to her haven of rest at home.

Her first trip from home was toward and including New Orleans, when she was absent about three months. Next she was called to Cincinnati for a number of lectures, and spent much time, in the northern part of Ohio, and in the towns of the Western Reserve, where she often addressed audiences of thousands at the various grove meetings. Calls were soon made for her work in Illinois, Eastern Iowa, Southern Wisconsin, Indiana and Michigan, and in this portion of the country she worked faithfully and acceptably till the close of 1858.

I have said that Mrs. Spence was the one pioneer, either man or woman, who visited New Orleans as lecturer, and also in the Western States just enumerated. She was also one of the first to travel through the Eastern States and New England, and one of the very strongest, and most powerful and convincing speakers, and, withal, most winning. Those who were awake and alert, and "could eat strong meat," gladly followed her and loved her, and never forgot to love her when she returned to her own home. She stirred the hearts of earnest men and women with her own earnestness and unselfishness, and made them think for themselves and commence a new life.

In January, 1859, it was decided to locate in New York City, and thereafter her work was removed more to its vicinity and State and to New England. It was feasible for her to return to her home once a month, which she now began to do. Her custom at these engagements, usually of a month in a place, was to take a general subject for the series of discourses, which was treated first as a whole and then examined in its parts. She would attract her audiences to the full before half through her course.

She was allowed to cease her stated labors at the end of twelve hard-worked years of preaching in season and out of season to more persons, probably, than any other spiritual teacher—not disparaging one of these and their

always arduous work—and traveling more miles to do this. But her services were so much desired that she sometimes accepted invitations to speak at camp-meetings and before societies in New England, and was a very great favorite in New York conferences, where she always seemed to have the faculty of saying the right word in the right place, taking up, perhaps, a distinctive line of thought from those who had preceded her, and throwing entirely new light on the subject of discussion. Although a radical of radicals, still there was never a more kind criticizer of others, or of their motives, for she dealt more with these and with the conditions of society that induced certain actions than with individuals themselves. If others blamed, she always found some reason to be charitable, and some healing oil to pour on the turbulent waters.

LITA BARNEY SAYLES.
[To be continued.]

Lecture by W. J. Colville in Michigan.

On the morning of the second Sunday of Mr. Colville's engagement at Grand Rapids, Mich., Nov. 13th, he delivered a lecture upon "The Relations of Fear and Love to Spiritual Development," speaking substantially as follows:

"The fear of the Lord is the beginning of wisdom." "Perfect love casteth out fear," are at first sight incompatible statements; but analysis proves they are by no means irreconcilable, though evidently subjects of the law of evolutionary development. Nature furnishes us with myriad illustrations of the fact that great results follow small beginnings. An acorn does not resemble a stately spreading oak to the ordinary eye, even though the microscope may reveal the form of the tree within it. Caterpillars and butterflies are singularly unlike in appearance and movement, and yet we know the latter are evolved from the former. In like manner fear and love are widely dissimilar emotions; still they are certainly nearly related, as continued experience proves. Fear partakes to imperfect love, and it has an element of dread or terror in it which perfected affection casts out. The very earliest affections of children who are beginning to reason and are therefore passing beyond innocent infancy, are for grown people or for children much older and stronger than themselves. The heroes and heroines of our young days always inspired us with a certain amount of awe; we were never quite at our ease with them, and in general regarded them as superior beings to ourselves, who were very likely to find out afterward that they were not so at all in any way remarkable. The lower meaning of fear we are all familiar with; the dread of accident which makes many people's existence a life long terror is thoroughly abnormal; it is invariably a pathological condition when one is afraid to travel or put up at a hotel for fear of calamity. Nervous derangement can be overcome by mental treatment, and should never be sympathized with or encouraged, but always resisted, as it is a fruitful source of trouble and suffering. But there is a fear which only means reverence, and in that sense the old adage, 'Fear God,' is acceptable to the best minds of all ages. Suppose we substitute 'reverence for righteousness,' for the fear of the Lord, we shall then enter upon the moralist of any school of thought would repudiate.

In studying any literature as old as the bible, or even as old as the Shakerian plays, if one is unacquainted with the meanings attached to words at least a few centuries ago, he is liable to misinterpret the writer; and it is for this reason, if for no other, that any doctrine of verbal infallibility applied to any book is utterly untenable. Between 1011 and 1881 the English language has changed wonderfully; therefore it was the bounden duty of the Revision Committee, in their re-translation of Hebrew and Greek texts, to give such altered renderings as would make the language in the vernacular as plain as possible to the nineteenth century reader. The book of Common Prayer, still in use in Canada, contrasts interestingly with that used by the Episcopalians of the United States. In the old English book God is asked to prevent and guide us, and prayer is offered that legislation, and official misdeeds, may be judged with later justice. Both those words are etymologically justifiable in the sense in which they were used three hundred years or less ago. Prevent is from the *præ* vent, to go before as a guide, to point the way; and 'indifferent' always means 'indifferent to the result,' showing no favor to one deputed to others. The word *year* should now be exchanged for reverence, which it originally stood for, while *dread* retains the meaning falsely put into fear.

Many a quibble leads to acrimony and injustice on account of the misuse of words. No reform is more necessary than to revise our language so as to make our meanings unmistakable. Quaking and trembling is no part of true religion, neither is simple believing. 'Devils believe, and tremble,' and 'they that believe declare, 'Perfect love casteth out fear because it has banished.' Now perfect love does banish dread while it increases reverence, and too much can never be said against 'love matches,' falsely so-called, where and that affection is unconscious reverence for a truly happy home is where husband and wife honor and reverence each other, and where children deeply respect their parents. There are, no doubt, ecstatic states where these words sound cold and formal; but because we are firm in reverence is no reason why we should not soar to heavenly heights on wings of love. The needed lesson of the times is that so-called love without respect is a will-o'-the-wisp, a misleading phantom; love we would grasp it as a solid joy and our touch and our touch is a thing but a sense of aching void behind it. When Tennyson wrote

"It is better to have loved and lost
Than never to have loved at all,"

he was composing a poem full of tender hope of reunion with his friend, and not a word more than this. Therefore it was wrong to feel that in order to sense the spirit had not parted with a beloved one.

True love is never cheated, even when it appears to be; there are other realms than this where love can meet its reward, and no fiction can be found, but a vain selfish passion burns out and leaves nothing but cold ashes, which can never be rekindled. The sense of terrible, avenging judgment which hangs over so many deluded people, like a sword of Damocles, suspended by a hair, is a terrible thing, may lead to suicide, or to a desperate plunge into wanton debauchery to drown thought and quell terror; or it may even hinder the commission of overt acts of crime through furnishing a picture of consequences suffering to redress, but it never touches the heart, it never energizes the will, it never purifies or beautifies the springs of action. Sullen obedience to a hated law is no effective deterrent from crime except temporarily, and then the bonds are insecure. The love of right is the only certain antidote to the commission of wrong; the more we threaten, the more do we arouse the basest passions of our uneducated brethren. Missionaries, to be successful, must do the good and not the bad, and the people they encounter have, for the most part, simple need of being helped up by having presented to them brighter ideals than they ever knew existed. Social sinners, even in the upper ranks of society, have often just the same requirements for childhood their appetites have been pampered and their better qualities neglected. To ostracize or condemn is never to reform. Love is the savior of the universe, but it must be wise to accomplish its work; blind affection is only cruel; love is a conscious creation, not a spiritual one. Perfect love is synthetic, analyzed in the thirteenth chapter of Paul's first epistle to the Corinthians as nowhere else in the bible, and that chapter has already been dealt with times without number. It is as fresh and fruitful as when first written, and perhaps more so. In these times, when sentimental charity is a bane, and justice is vigorously demanded in its place, we need carefully revised statements of what we mean by brotherly love. A great many connoisseurs, who are moderately wealthy, enjoy giving to others, and thereby reaping a reward of self-congratulation. Free soup may be a blessing in large cities, but may be a curse and a danger to the health of the people as our present system is organized. Help rendered to people who are doing their utmost to help themselves, evinces kindness, but it does not impoverish. Red Merit's Hall was again with us and we were faithful to the best, and the true philanthropist has much yet

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a hall at the Carnegie Museum, 11th Street, between 6th and 5th streets, on Seventh Avenue, entrance on 5th street. Services Sundays, 10 A. M. and 7 P. M. Henry J. Newton, President.

Ketchikan, Alaska. West 14th Street. Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 534 Street and Broadway. Lectures and clairvoyant tests every Sunday at 7 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 288 West 42d street.

The Psychical Society meets in Spencer Hall, 114 West 12th street, every Wednesday evening, 8 o'clock. Speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 30 Broadway.

Adelphi Hall.—A. E. Willis states that Mr. J. W. Fletcher devoted the entire time Sunday afternoon to the giving of recognized clairvoyant descriptions. Great was the interest manifested. In the evening he answered questions submitted by the people.

Next Sunday Mr. Fletcher will give tests, and Mrs. Mott-Knight holds a slate writing séance in the afternoon; and Mr. Fletcher speaks and gives tests in the evening.

NEW YORK.

Albany.—J. D. Chalmers, Jr., writes in a letter the remainder of which will hereafter appear, that "Mrs. H. S. Lake is now filling her fourth engagement with the Spiritualists of this city, being engaged for November and December. She is exceedingly popular among the intelligent class of people, as attested by the attendance of many of the best citizens of this city at her lectures.

Following Mrs. Lake we are to have Dr. J. C. Street (Boston) for the month of January, Prof. J. W. Kenyon, February, and Mr. Grimsman, March. April is still open for engagements."

That this (the act of Congress to close the World's Fair gates on Sunday) may be repealed is our earnest wish. The reasons why the Fair should be kept open on Sunday are so many and have been so often set forth in our columns, that they need not be repeated here, except as condensed in the general statement that the Sabbath cannot be desecrated by that which goes on and opening the gates of Jackson Park will assuredly be productive of untold good to all who can enter them.—Boston Herald.

MEETINGS IN MASSACHUSETTS.

Lynn.—Miss S. S. Collier, Sec'y, writes that the Lynn Children's Progressive Lyceum met at Exchange Hall, Market street, Sunday last at 12 M. Conductor S. J. Trowie in the chair. The usual exercises were presented. Mrs. M. A. Adams, Mrs. Hayes, Grace Hines, Charlie Furbush, Miss Nettie Stevens, Charles Ames, Charlie Moore, Blanche Atherton, Harry Chester, Eliza Garland, Winifred Atherton, Mr. Arthur Estes, Mrs. Merrill, Messrs. Milken and Nichols were participants.

Cadet Hall.—T. H. B. James, 88 So. Common street, writes: On the afternoon of Nov. 20th opened with a song by Geo. N. Chalmers. Rev. D. S. Bates gave a poem, followed by a lecture, which were well received; then his spirit-guide gave thirty-five names of spirit-friends, which were all recognized. In the evening Mr. Bates gave an excellent discourse—afterward of one hundred and eighty-eight names of spirit-friends, etc. (about all recognized).

Next Sunday Mrs. Ida P. A. Whitlock will occupy the platform at 2:30 and 7:30 P. M.

Fitchburg.—Miss R. F. Lyon, Pres., writes: "Large audiences greeted Mr. F. A. Wiggin Sunday, Nov. 13th, and listened with marked attention. The séance following each lecture was of great interest. Red Merit's Hall was again with us and we were appreciative audiences last Sunday, Mr. Edgar W. Emerson being our speaker and medium. A short address was given in the afternoon. In the evening subjects from the Bible and the Bible were treated by the speaker of the medium. During the séances many spirit intelligences were able to manifest their presence, all being recognized by their friends.

Mrs. Hattie C. Mason will be with us next Sunday."

Springfield.—The First Spiritualist Ladies' Aid Society holds meetings each Sunday at 2 and 7 P. M. at its hall, corner of Main and State streets. Mrs. Little Reynolds (Troy, N. Y.) is the speaker for November. Dr. Ewell (Boston) served the Society during October.

Worcester.—George D. Fuller, Cor. Sec'y, states that Mrs. Clara H. Banks occupied the platform Nov. 20th, and will speak there Nov. 27th.

The Woman's Auxiliary will hold its Fair on the afternoon and evenings of Dec. 8th and 9th, at W. V. L. Hall, 86 Main street.

Lowell.—E. Pickup writes: "Mr. Robert Lord lectured, and Mrs. Josephine Lord-Tucker gave tests to good audiences."—Next Sunday Mrs. N. J. Willis of Cambridge will occupy our rostrum."

Chelsea.—The meetings at this place, under chairmanship of W. Anderson, were well attended last Sunday.

CONNECTICUT.

Norwich.—Sunday afternoon, Nov. 20th, the speaker for the day was Dr. Geo. A. Fuller of Worcester. Subject: "A Review of the teachings of the Christian Church contrasted with the teachings of Spiritualism."

The evening address was an able effort. Good audiences were present and much enthusiasm was manifested. Dr. Fuller will occupy our platform again next Sunday. Mrs. J. A. CHAPMAN, Sec'y.

THE LYCEUM BANNER (Nov.) places before its readers a chapter of the serial story of Annie C. Pitton, Lyceum Notes and Lessons, Reports of Lyceum Work and Progress, Aunt Edith's Chat with her Nephews and Nieces, etc. London, W. Eng.: 36 Monmouth Road, Bayswater.

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

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Quarterly Meeting.

The Indiana Association of Spiritualists will hold its next Quarterly Meeting at Rochester, commencing Thursday, Dec. 10th, at 7 P. M., to continue over Sunday.

Mrs. Colby-Luther and other good speakers will be in attendance. Reduced hotel rates \$1.00 per day. Everybody cordially invited to be present. J. W. WESTFIELD, Pres.

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