VOL. 72.

OOLBY & BIOH, Mass.

BOSTON, SATURDAY, NOVEMBER 26, 1892.

NO. 12.

IF I WERE A BIRD. If I were a bird that files 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 inirth. I'd sing to you all the live 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. Bu chanan, 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 what every careful observer begins to apprehend, that we are just approaching a convulsionary 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 antedate a great number of cosmic changes and volcanic erup-tions, 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 finding out for the scalpel a scope 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 corpuscies in instantaneous commu nication 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 ex plored 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 bodles; and when they are worn out we shall lay them down be cause 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 threescore 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 Spurzhelm. As ancient geographers described the world without America, so did modern scientists describe 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 drm is no more to us than the dead hahdle 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 slingly passed the threshold, as any one may do, and as my students are doing. I found that the vital force of man, which millions

feebled parts to which it is applied; and that this vi-tal 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 toughed 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 com mittee 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 which the discoveries of Gall, Spurzhelm and Mr. Charles Bell-men who have justly been regarded as benefactors of their racedwindle 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 my 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 manly poet, Pierpont, referring to the grand discovery of psychometry, compared it to Daguerre's discovery of photog raphy, 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 where ever 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 de termined not to investigate, but to hold their pupils fast; to the ignorance of the past. Therefore he de termined, if possible, not to work among the senile followers of colleges, but to go to the fountain of bigot ry, and break it up, and emancipate the medical mind by establishing a college devoted to American medical reedom. He joined a few noble souls in establishing a free progressive college at Cincinnati, the Eclectic Medical Institute, surpassing in its number of attend ants 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 di vine 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, ennobling the lives of those who cultivate it, and advancing all sciences with a rapidity of prog ress 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.

T 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, he 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 duality of nature is the substratum of all philosophy. This gives us a good platform upon which to stand.

What constitutes the sublime foundation of Spiritialism? 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 Evoluion.' The first holds that the soul embodies itself in matter, and never loves 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 con-tinued 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 counterfelt is always likely to be found among all good things. Science is coming to the investigaknow by experience can heat the stek, has a stimulat. I tion of Spiritualism, and the great question of the hauser and Weissenburger streets in Berlin.

ing power by which it heals and atrengthens the en- | age is whether man lives after death? and this problem is solved only by what we kre proud to call 'Mod-ern 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 apiritual life in the great hereafter." However, the control of the

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

"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 impossi-bility 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 psy-chometry. 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 hy 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 villess 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 liberator of the spirit, and the question of immortality needs no other proof than it supplies. How won-derful that the psychometer use 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 altogther 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 your insane asylums with psy chometers, 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 de velopment. Upon mediumship the world is yet to look as the people in past ages did upon the developments of the Cross of Christ."

### Mrs. Celia M. Nickerson at the Temple.

N Sunday, Nov. 18th, Mrs. Celia 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 gainsay, that we may become better unfolded for the spiritual world

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 condi-

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 inharmony. You make your own world to-day. Let us accept evil as one of the great necessities of your

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 Schoen-

Beyartment.

Written Expressly for the Banner of Light. BY MRS. EMMA MINER.

Author of "Bars and Thresholds." [Copyright Reserved.]

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

"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 Christ mas. Harvey invited Mr. Chase to dinner. He began to frame some excuse, but in such a blundering manner that Harvey looked at him wonderingly.

"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, 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 need n'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 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 cir cumstances. 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 did n'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 morring, when they were alone in the office, Harvey said:

"Burton, I want to tell you something. Mil lie 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 s 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, would n't it?" "Very likely," replied Harvey; "but he

does n't call himself one. In fact, I do n't know as he makes any profession about anything, except a desire to do what is right.

"I do n'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

"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 meet Millie, the better. She will stay with us now able to do so. I wish you would take this," and he handed Harvey a check. not feel right about it unless you do." Mr. Chase looked Harvey resolutely in the

"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 clapped her hands heartily.

"You need n'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 circum-

stances," said Harvey, smiling at their enthuaissm. 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

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, Watsemequomo.

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. 80th, 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 Spirit ual 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 momently 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 humapity 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! fail not, though hate and wrong, And want and death, hem round thy perilous path Cease not to warble forth thine angel song; Fear not old faisehood'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; (lod'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 spiritually 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 conclave, material or physical, convened to consider their career, but by invisible methods and

sider 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 especial 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-

who had charge of the building of this structure had in view, outlined the purpose for which the building was being constructed, not realizing that, at any time in its history, it would be hers to speak on its platform.

The chain of thought which I have in this connection is, that there are supervising intel ligences, not only over movements of a kind like this, but also over all movements which are based upon the externalization of an interior principle; and that special instruments are prepared, in special ways, for special purposes, these instruments, at the time, having no consciousness of the work which they are destined to perform—for a prevised work is not a spiritual expression. The law of spiritual activity in the mundane world is the law of spontaneity; and the reason why the church Christian today is being dwarfed in its dimensions by the mighty movement of Modern Spiritualism, is because it has lost sight of and disclaimed this fact—that all spiritual activity, expressing itself upon the mundane plane, must be spontaigences, not only over movements of a kind self upon the mundane plane, must be sponta

sen upon medical process have no use for dead forms, or dead men whose living presence is denied; and Modern Spiritualism is destined, both in the institution and in others which have been this institution and in others which have been and will yet be built for its service—is destined, if it perform its mission in the world, to keep alive the living ministry; to develop the recognition of the present service of the spirit. In no other way can its work possibly be per-

no other way can its work possibly be performed.

I am aware that in making a statement of this kind, and realizing, as I do, that Spiritualism is necessarily democratic in its nature—I am aware, I say, that immediately the reflective and intelligent man will say that there is danger of developing a priesthood whose power will be extraordinary, and the limitation of which will not be possible. I recognize this as a menacing point in Modern Spiritualism; for the question would naturally arise, Who are the instruments who may intelligently translate the truth? and who is to receive that truth as authority? Permit me to say that one of the first and foremost apprethis kind, and realizing, as I do, that Spiritualism is necessarily democratic in its nature—I am aware, I say, that immediately the reflective and intelligent man will say that there is danger of developing a priesthood whose power will be extraordinary, and the limitation of which will not be possible. I recognize this as a menacing point in Modern Spiritualism; for the question would naturally arise, Who are the instruments who may intelligently translate the truth? and who is to receive that truth as authority? Permit me to say that one of the first and foremost apprehensions which I have had in relation to this idea is that Truth is its own authority, and that by no possibility can any individual receive anything which is not in consonance with his or her unfoldment. Therefore you are safe spiritually, if you be Spiritualists; for what ceive anything which is not in consonance with his or her unfoldment. Therefore you are safe spiritually, if you be Spiritualists; for what ever may be enunciated by any instrument, on any occasion, under any circumstances, must pass the tribunal of your outward reason and your inward intuition, before you will make it a part of your life and works.

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

tion the spiritual legitimacy of which is itself

Perhaps this may account for the reason that, striving to ascertain the highest known truth in relation to moral law—which means truth in relation to moral law—which means individual association under spiritual states—I 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 not only by word of mouth, but by deed of body; and if Jesus of Nazareth, representing the male spiritual impulse of that era did not appre-hend and enunciate all there was of truth, might it not be possible for later instruments, 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 death 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 viduals on this planet now, and will continue to be until the planet dissolves. I do also be-lieve that special instruments will be espe-cially constituted, in particular embodiments, for the presentation of certain truths; for the for the presentation of certain truths; for the expression cannot have its greatest effectiveness if it is voiced 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 share at for, like the mass of mankind he shrank at the hour of crucifixion, from the cup that was the hour of crucifixion, from the cup that was passed to him, though he later exclaimed, "Not my will, but thine, be done!" This is an illustration of the situation in which all men and women find themselves, in mortal embodiment, at the present time; shrinking from the body of this death; from the terror of this passage from the mortal to the immortal; and Modern Spiritualism, the messenger of myriads of unseen powers, is endeavoring to dissipate through its instruments this darkness. How much its message has been misun-

The room soon became orderly. The confusion creased. The wife recovered consolouses, and consented to sit quiltly by her huse band's besided, while Millie miniatored with gentle and willing hands.

Night came, but Millie onld not feel that she outlet to go away and leave them slow, so she outlet to go away and leave them slow, so she outlet to go away and leave them slow, so where the control of the builder may be uniforated with gentle and willing hands.

Night came, but Millie onld not feel that she outlet to go away and leave them slow, so where the control of the builder may be uniforated with gentle outlet to go away and leave them slow, so where the control of the builder may be uniforated with the little consental state of the obligation of the obligation of the builder may be uniforated by those who can be she that the little consental state of the obligation of the obligation of the builder may be uniforated by those who can be she with a state of the obligation of the builder may be uniforated by the same and the consentation of the obligation of the obligation of the builder may be uniforated by the obligation of the builder may be uniforated by the obligation of the builder may be uniforated by the same and the depth of the obligation of the builder may be uniforated by the same and the state of the obligation of the builder may be understood the consentation of the state of the obligation of the ob

on this, the closing service of the month. It reads in this manner: Are you truthful? Are you sincere? Are you industrious? Are you temperate? Are you kind? Are you just? Are you aspiring? I present it on this occasion for any further service which it may be to

my fellows.

Here follows what may be denominated the personal part of my address. I am exceedingly loth to present these pages or this passage; perhaps the more so because I expect it will be misunderstood. I have no idea that it will be received in the spirit in which it is communicated except by a special few. But nevertheless it lies along the line of the work, and the work cannot proceed until it is cleared away; so however distasteful this may be it must be

I almost forget lapses of time, but I can remember circumstances connected with its passage; and I recall that during the period that I have been among you as a worker, much exception has been taken to my private position coption has been taken to my private position upon a public question, and many of the people round about have disclaimed against the position which I was called to stand in in consequence of those views; and it has been said over and over again that the work of the Temple languished because its speaker entertained opinions not in consonance with the welfare of the race. The first lecture which it was mine to deliver from this platform was entitled, "What is Truth?" I hold the manuscript in my hand, and among the several propositions I find this passage, which refers to the statements which I have just cited, namely, my unworthiness to occupy the position to which I was called. It is a passage which I read the first Sunday I was with you: read the first Sunday I was with you:

gone so far astray."

All subsequent lectures upon this subject, delivered either in my own normal state, as you call it, or under influence of the intelligences who entrance me, have simply reiterated the statements herein made; elaborating upon them it may be to some extent, but still presenting continuously the same fundamena<u>l</u> idea.

Yet notwithstanding that fact, this institu-tion, this fraternity, this organization has been subject to an amount of vilification and abuse and misunderstanding and malice such abuse and misunderstanding and malice such as has undoubtedly caused many of these seats to be unfilled, save by the silent listeners of the unseen heavens, who in multitudes, we have reason to believe, attend not only here but elsewhere upon the ministry of the several mediums doing their special work; for all mediums have their peculiar mission to perform, and I am no exception to the rule. There is not a single instrument who possesses any phase of spiritual phenomena common to Modern Spiritualism who is not doing his or her work according to the mission which it is his or hers to perform while here in the body.

I stated that the object of this service this afternoon and these explanations was to clear up conditions before the work could further proceed; and since I am about to leave you for a time for other fields of spiritual activity.

proceed; and since I am about to leave you for a time for other fields of spiritual activity, this is the proper occasion upon which that clearing up should be done, in order that our Temple and its members, the fraternity, may have a clear understanding, together with such strangers as may stray into our portals, of some of the causes and conditions with which, as a Society, we have labored and are still laboring.

which, as a Society, we have labored and are still laboring.
You will, I am sure, grant me the privilege of saying that it is not possible that the world should ever advance to any perceptible degree while woman is held in subjection to man. And there is no possible way for my sex to be liberated from the thralldom in which, except in except in the process way for the transfer way that the

liberated from the thralldom in which, except in special instances, we are kept, save that we shall be industrially independent, and spiritually emancipated from male psychology.

I have many times, in the history of my calreer as a medium for spiritual work, felt overwhelmed because of that industrial dependence which to-day degrades woman, not enabling her to acquire, in the callings which may be hers, on an average, a maintenance equal with that which man acquires, which, in ordinary circumstances, I grant you is meagre enough, even with him. But in consequence of appreciating this terrible industrial dependence, and of the circumstances in which I was involved because of my determination when a child to proclaim woman's entire equality with child to proclaim woman's entire equality with man, not only by word of mouth but by deed of body as well, my faltering feet have many times almost refused to cross the threshold of this magnificent building, endowed by the general transfer of the control of the magnificent wilding, endowed by the general transfer of the control of th this magnificent building, endowed by the generosity of our more than generous builder, because I was practically penniless in a world where plenty abounds, in spots; and I questioned myself, many times, as to whether a vital message of the living truth could be poured over the pallid lips of one benumbed with woe, and chastened by myriads of manifestations along the lines of poverty. I questioned whether a vital message of the living truth could be borne into the brain, or inspire the lips, or warm the heart, of any instrument, dead, practically, with the apprehension of the world's industrial ruin, and involved in that same degradation; for no man or woman can be free in spirit who is not free in his material circumstances.

Our churches—for they are ours—the spirits

can enter even the portals of a Presbyterian church or a Roman Catholic cathedral—our churches abound with fawning sycophants who churches abound with fawning sycophants who become members of that organization, not because they believe in the creed which they are asked to pronounce, but because they believe that if they enter the membership their material prosperity will be increased, and because the industrial conditions of the world are what they are. The corridors of the houses of worship dedicated to the service of a truly unknown, God are throughd with laise worshipers, who have nothing in common with the ministry or the service, save that they are the slaves of competition.

have nothing in common with the ministry or the service, save that they are the slaves of competition.

Now it may be news to you, and it may be of no consequence if it is news, that I carry the body of this world's industrial woe in my inward being with an intensity which I cannot describe; and I have frequently listened to the intoning of this magnificent organ, realizing that we, as a spiritual fraternity, had the opportunity, as I have already stated (because of the generosity of the builder) to sit here comfortably and in seclusion together, hearing spiritual truths, while there were wanderers abroad on the face of the planet, who, like Jesus, had nowhere to lay their heads; and I believed it. Many times I have stood behind that door, gathering strength from I know not where, to face the situation to which the Temple and the Temple Builder had called me.

You did not know this as you listened to the utterances of the guides, who oftentimes spoke for me because I could not speak for myself, and yet who, because I could not so speak, had in reservation for me a cup of such bitterness that I must be pardoned for presenting it to your lips, since I have alone drained it to the dregs.

your lips, since I have alone drained it to the

dregs.

During a portion of our work as a fraternity we had with us a beautiful spirit, who served us in a capacity for which she was well qualified. I loved her too dearly for language to express. I think she loved me; but I do think also that the spirits of those individuals in the unseen realm who are doing the best they can to deny the ministry of woman and to prevent the work of her emancipation, used that instrument to strike a blow to the vitals of one who certainly was true, and who had a reasonstrument to strike a blow to the vitals of one who certainly was true, and who had a reasonable amount of inspiration and intuition along the lines so tangled and insecure. Yet from the heart and the pen of that person came an expression, which I will present to you for what it is worth, and because it lies along the line of the work of the Spiritual Fraternity. Perhaps I do not know how it connects with the present secent cover and the present day. the present season and the present day:

the present season and the present day:

"Jesus is a soul freed from selfishness and the do minion of the intellect, and we must look to him as one who knows the way. From the intellect the statement is made in the Temple that woman is the equal of man; but practically the work holds her in the attitude in which the world holds her, because she is under the dominion of the intellect. The woman who represents this sphere of spirits, namely, yourself, permits her intellect to be controlled by man, and virtually sanctions, by her life, the dominion of man over woman. To secure justice for woman, I hold that it is vitally important that the sphere of spirits, with its representative medium, namely, yourself, shall be removed from the position which they at present occupy in the First Spiritual Temple."

You will some of you remember, I have no doubt, the struggle of the last season. I presume you recall something of the situation through which we traveled during that period of time. Which we traveled during that period of time. You probably remember how we seemed to stagger and languish along the line. Some of our soldiers were wounded. They were struck in vital parts by shots sent by unseen enemies for purposes they alone knew. Ah! you strangers who have strayed in here this afternoon and are listening to these utterances, let me say to you! I have more than a personal purpose in are listening to these utterances, let me say to you, I have more than a personal purpose in speaking of these private matters. I want you to know that mighty and ever-active powers are working on the mundane plane, through instrumentalities not recognized as well as known. I want you to know that not alone in this Temple, sacred to the utterances of spirits through their several instruments—not alone have may these daggers be drawn and layled. here may these daggers be drawn and leveled but outside in the world, in the churches, in the homes, they may work also without the instru-ment being recognized. Your men and women in public positions, representing the life of the nation, may be slain by the bullet of a Guiteau, who moves under the machinations of an invisible intelligence, bent on preventing human

progress.

Before I shall have finished it behooves me to say, in deference to our chairman, Mr. A yer, and in defense of him as well, that in all my consociation with him for now over five years, he has never, by reason of the legitimate position which he holds in the Board of Directors, sought to fetter (so far as I am personally con-cerned) the mouth of the medium or to modify cerned) the mouth of the medium or to modify the utterances of the spirits. I doubt whether you could find another person representing in his individuality such confidence in the unseen realm—that confidence which enabled him to construct this building, and to maintain its services largely himself. You talk about Christian faith, some of you; I doubt whether there is another individual, I say, upon this planet, who could so personalize his confidence in the spiritual forces as has Mr. M. S. Ayer, our chairman.

M. S. Ayer, our chairman.
It is due to him, I say, that we recognize this and whatever sorrow may have been mine in the service which I have been called to render you, there is no sorrow in this connection with my comrade-worker on the platform now. I have appreciated the freedom of this platform, the loyalty of his support, the consecration which he has felt for the inauguration of this work. I have recognized all this, and it has given me strength, when otherwise and it has given me strength, when otherwise I should liave had none except that which comes from spiritual sources. But this was material strength; this the external support necessary to every instrument that may utter

necessary to every instrument that may utter truth unbiased by terror.

But let me say to you now—for I opine that sometime the ministry of the future will be reversed, and that the priest will confess to his audience instead of the audience to the priest—I confess to you that when I left the building, and encountered the adverse states building, and encountered the adverse states which everywhere abound to spontaneous spiritual expression and action. I was limp and weak, for I knew I had entered a world where all the forces connected with the same were of a warring and discordant character, and that all the conditions connected with this outside world were of a state properly described by "the weakest shall be driven to the wall." That state abounds. To day you may be strong, my friend, in material resources, comfortably conditioned, happily surrounded, and all may seem bright and fair for the pilgrimage of life. But to-morrow there may be a change of seene; with the shifting panorama of the of life. But to-morrow there may be a change of scene; with the shifting panorama of the world's industrial enterprise you may have no home. You may have none of those conditions which conduce to your personal comfort. You may be compelled to solicit employment which you cannot obtain. You may be reduced to a situation of dependence, and then; unless you hope you want to receive the conditions. possess a soul superior to your environment, you will be crustled and reduced to slavery. If you will be crushed and reduced to slavery. If you attempt to do the work which seems then essential for you to perform, you will be met on every hand with a wall of indifference, except in special cases, to your distress. You may not find a refuge. You may not know where to turn; and I tell you, ladies and gentlemen, Mr. Chairman and friends, sometime institutions like our Temple will not stand in isolated spots, inviting a few members to a special season of rest, but all over the world grand buildings will arise, peopled by the world's workers. None will be homeless; none will be shelterless; none will be hungry; none will be naked, whether they can work or can not, for the angels in the highest heaven, who have charge of this and other planets, are precipitating upon its inhabitants a series of caolpitating upon its inhabitants a series of ca-tastrophes and convulsions which will wake up the race. We shall learn what our duties are,

the race. We shall learn what our duties are, and how to perform them.

I have spoken feebly, and not with a full expression of the sensations spiritual which have been mine during the whole of my companionship with you; yet I have done the best I could. I have faltered along the way, and then have grown strong again, without knowing how the process was accomplished. If in any work that I have undertaken while here among you. I have done aught that I should not have done; or left undone the things I should have performed, I ask, Mr. Chairman and friends, your forgiveness. If I have served you imper-

feetly it has been due, not to any lack of desire

feetly it has been due, not to any lack of desire to render loving and efficient service, but because, owing to the conditions which have been mine, I could not summon other capacity.

I have tried to be humble in the recognition of my incapacity, and, all appearances to the contrary, have been simply a manifestation of the spiritual forces strengthening me for the hard battle which was mine.

I felt during the last season, and I have also felt during this season thus far, that perhaps there were other instruments who might voice more clearly the needs and necessities of the unseen realms; but I-do know that there are no others who will bring to you a more pronounced desire for personal illumination, and a deeper consecration to the truth as I see it, than I have done; and I do not say that the demand for my removal from the work has rendered that removal necessary, but I do say that in connection with that manifestation of the unseen forces through that instrument—the weiter of that letter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the manifestation of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these have been metally and the season of the latter these season and the season and the constant of the season and the that in connection with that manifestation of the unseen forces through that instrument— the writer of that letter—there have been a series of personal catastrophes, and a climax of personal suffering, such, as it has seemed at times, impossible for me to bear; and I have staggered in the work, and have reached out hands here and there to those who, spiritually, have reached toward me for strength to per-

hands here and there to those who, spiritually, have reached toward me, for strength to perform that which I felt I was called upon to do; and weekly I have come to you with such conditions as my daily life has developed.

The ministry of the future and the true ministry of the present must be based upon truthful living. There must be no pretenses; there must be no hiding. If the heart of your minister is sad, it is right for her listeners to know this. If her steps faller along the way, it is right for those who surround her to realize the fact. There should be no veil of concealment over a truly religious service. There are not organs enough on the planet to drown the moans of the damned. There is not a service in Christendom, nor a service in Spiritthe moans of the damned. There is not a service in Christendom, nor a service in Spiritualism, however impressive its forms and however beautiful its ceremonies, that can possibly ease, even for a single moment, a heart rent in twain. It is ours to institute conditions when hearts shall not be torn in twain—when we shall realize that life is a reciprocal service. service.

service.

I may seem hard. It is only seeming; for, as the shadows deepen and our service proceeds, I cannot close without calling your attention to the fact—and I know well from my long acquaintance with him that it will be an unwelcome statement—I cannot close without calling your attention to the fact that our Chairman has maintained these services year in and year out, with the several chosen instruments, without that recognition and symptomic process. in and year out, with the several chosen instruments, without that recognition and sympathy and spontaneous outflowing of support which it seems to me should have been his. If he has done it willingly, no matter; he needs your sympathy and support. He needs your appreciation of the work which he is inaugurating. He needs your affection. He needs your coöperation in whatever branches of labor may be instituted under this roof, and although those instruments of darkness have driven the dagger through my heart—mark driven the dagger through my heart-mark you! I am not stating these things because of you! I am not stating these things because or personal motives; (I want you to know how psychic forces work)—and although they have driven the dagger through my heart, and the darkness has fallen along my pathway, they never have caused, they never can cause a shadow to fall between my recognition of the mission of our builder and his recognition of my mission as the instrument to eneal upon this mission as the instrument to speak upon this platform. It cannot be done. It cannot be done. And whoever succeeds me in the immediate months that are to follow this, they come because their worth and the necessity of their work are recognized by both of us, and because they have something to do here for and with you; and whether I go to return or not to return depends upon spiritual necessition

It becomes my province, in consideration of the peculiar circumstances which environ me, and after having thus outlined as frankly and as forcibly as I could, though feebly, the situation in which I have been placed, and the work which I have performed—it becomes mine to ask such of the members of this congregation as believe in my integrity, my capacity, and my loving service to my fellows, to rise upon their feet, and please remain standing a moment; it becomes my province, under the circumstances which surround us—and I move, as I told you, over an unknown country, not realizing where I am led—it becomes my province to ask our builder what I have asked you; if he believes still in my fidelity, in my capac-It becomes my province, in consideration of ince to ask our builder what I have asked you: if he believes still in my fidelity, in my capacity, and my loving service to my fellows, with all that are implied therein, (and there is much) to again empower me with the symbol of my calling, the star which I hold in my hand. If, in his soul, amid the conflict which has surged around our Temple work, he still believes that I have done my duty as I saw it, spoken the truth as I believed it, and lived it humbly, he will place around my neck the symbol that the spirits gave.

spirits gave.

(Chairman places star around her neck.)

Now, grateful to our Chairman (and I have reason to be grateful); thankful to you who have risen, and to you who remain and do not feel that you can rise—I say to you that after I have gone away, I shall recognize this token as a sign that I am to return to you, and remain with you indefinitely, to prosecute the work.

BENERICTION—We would remember the lessons BENEDICTION.—We would remember the lessons which the angels teach us; we desire to do good, and we determine, so far as it may be possible, to follow the light as we see it.

### A Message and a Memory. To the Editors of the Banner of Light:

I read in your excellent paper of Oct. 1st a message In reference to MRS. MARY HAINES, formerly of Richmond, Indiana. I knew Mrs. Haines as a "dear good Quaker lady," so the message ran. Mrs. Haines was an avowed Spiritualist upward of thirty years. I was not aware that she had passed away. I wrote to the Mayor, and in reply he said that such was the

fact. I add in this connection that my mother. Mrs. Marv Davis, eighty-two years old, recently joined the ranks of the so-called departed. Her mediumship was developed from table-tipping, raps, on and on through different phases, ribbons being tied in the most intricate manner when placed on the slate and put under the table. The 4th of Sept. fruit was brought and placed by unseen hands on the slate, my mother, a young lady visitor, my daughter and myself being present. There was no possible chance for fraud, as we are to a unit ready to denounce the elightest semblance of deception. My mother had been a life-long Methodist; and until the 21st of last February we were not only skeptics but positive unbelievers. Indianapolis, Ind., Oct. 18th, 1892. L. L. J.

When the hair begins to fall out or turn gray, the scaln needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

# Passed to Spirit-Life,

From his home, in Auburn, Me., Nov. 12th, 1892, of typhoid pneumonia, Mr. B. F. Lamb, aged 64 years.

pneumonia, Mr. B. F. Lamb, aged 64 years.

Mr. Lamb was, a close student of nature, and a Spiritualist. He had been one of Maine's hardy sons, one who met many discouragements; but 'bravely encountered them all. He was one who loved his home and family dearly; a kind husband and father, brother and friend; he has passed on to realize what he longed for—an intelligent life beyond the shadow of death.

He leaves a wife, any daughters and one brother, who are believers in the grand truth of immortality. May they find consolation in the assurance that he has only gone before, and will gladly meet and great them again when life in the mortal shall to them be no more.

His remains were carried to Turner, his former home, for burial. Funeral services conducted by the writer.

Lewiton, Mc.

On Sunday, Nov. 18th, in Boston, Claude Prescott Lover-

on Sinday, Adv. 1811, in Boston, Chaudo Freecott Leveling, aged 5 years and 17 days.

He was the last and oldest of four children, who have gone from their mother's care to the guardianship of angels. Dr. H. H. Storer accompanied the family to the Cemetery at Quincy, and there conducted funeral services. From Boston, suddenly, Nov. 8th, Mr. Jeffrey Hollingdale,

aged 65 years. Interment at Newburyport,
Mr. Hollingdale had been a firm believer in spirit-communition for many years. He did not only believe, but knew that when he entered the portals of the Summer-Land he would meet his beloved wife, who had preceded him by several years. He was an honest, upright man, and was loved by all who knew him.

O.

[Oblivary Notices not over inventy lines in length are published gratuitously! When exceeding that number twenty cents for each additional line will be charged. The words on an everage make a line. No poetry admitted under the above heading.]

# Bunner Correspondence.

Mannachunotts.

LOWELL, - Taking as a theme Lucretia 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 endued' reached upward for the luscious fruit of a sweeter a soul 'with higher thought endued' reached upward for the lusdous fruit of a sweeter spiritual sustenance, Authority, in its priestly robes and with its unlimited power, dragged the presuming aspirer back to his wearisome diet of stale churchly 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 marching on,' and ultimate victory is assured. But ing on, and ultimate victory is assured. But there is work for Liberalists yet. Eternal vig-ilance is the watchword of the hour, especially

ilance 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.

days.
It has been said that Politics makes strange bedfellows'; but can there be a queerer com-bination than that of the Church with the liquor dealers? for the two are united on this question, both desiring to close the Fair on

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

fidelity, or spiritual bondage to a book or a creed?

In our mental unfolding, our spiritual devel-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 revealments of the wiser To day should take precedence over the traditions of the less enlightened Past. Well and truly says a writer in The University Monthly for Octoa writer in The Universalist Monthly for Octo-ber: 'The more we use Scripture for authority

ber: '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 meet-ngs. Sitting upon the front seat was an old ings. 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 test, 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 gessaid that she understood every word and ges-ture. 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 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 contracted our rough have gone out in praise

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 a synopsis here 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 holler truths of the sublime philosophy of Spiritualism are ever borne onward and upward, until often from the mount of transfiguration in rapture we cho 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 manions not made with hands.

Each Thursday night we have the Band of Harmony, presided over by 'Ouina,' the ever faithful and well-known control of dur '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 Sundayschool is quite a feature in our work, and here again 'Ouina' is our good genius. The children love her, and each Sunday vie with each other in bringing flowers for 'Ouina's garden in the spirit-world. These are 'words of wisdom' culled 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 conducts the class through its subject for the day. The subject bears upon the routine of everyday life, and often are our hearts cheered and encouraged by these loving little talks. To those who know her best, Ouina is a cherished household name.

Recently as a Society we were called to resign to the dust all tha

# California.

SANTA ROSA .- J. V. Aldrich, in remitting funds for renewal of subscription, writes, Nov. 10th: "I congratulate you on passing another of this deformed man; after having examined 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 Bannen ever since it was published; as it grows old in years it grows brighter and younger in spiritual coments. 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."

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. Beneat in 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.

### 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 has been in a flourishing condition. It throws

and has just closed an engagement with the month of October. Mrs. Anna Orvis, who lectured for us last January, was reëngaged 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 Ave-

### 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 in-terest to his friends and Spiritualist societies to learn something regarding his success, and of the estimation in which he is held by a crit-

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 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 lectures 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. Eayrs.)

Le Figaro guarantees the truthfulness of this story, having taken it from the Court Rec-

ords of Paris: "The immense crowd that had gathered in the Champs Elysées 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 de-

formed 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 eves were fastened upon me, and I read in them an entreaty; then came these words: "Avenge

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 seri-

ous 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. Mehul, 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

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 efore 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. Bocock 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; Allie L. Lynch some suggestive "Thoughts"; Mary L. McGridley a paper "Anthropology," and the editor "Some Thoughts on Organization." Chicago: Moses Hull & Co.

PHRENOLOGICAL 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.

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. give: 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.

JENNESS MILLER MONTHLY contains a full-length picture of the author of "Little Lord 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. W.-Mrs. Kate R. Stiles (Boston) is now filling an engagement with our society and this morning we were treated to a genuine sur

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, I come now through this instrument to make my debat 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 foreign to the speaker, and every one was astonished, and listened with unabated interest for a full hour to the eloquent sentences that were so torcibly uttered delineating the beauties of the Spiritual Philosophy, and our duties to each other and to the linabitants 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 berself and to the audience that she should give her name," and she said "I am Amanda M. Spence."

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

Breckton, Mass.—Sunday evening, Nov. 6th, our

Breckton, Mass.-Sunday evening, Nov. 6th, our platform was occupied by Mr. Thomas Grimshaw of platform was occupied by mr. Lucinas Grimshaw of England, who took for his subject: "Spiritualism, a Revelation and a Religion." The guides of the speak-er delivered a stirring and very eloquent address, show-ing clearly the power of spirit to control matter. E. B. C.

# THE BEST COUCH-CURE

and anodyne expectorant,

# AYER'S **Cherry Pectoral**

soothes the inflamed membrane and induces sleep.

Prompt to Act sure to cure.

SPIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture per. Price 5 cents. or sale by COLBY & RICH.



# HERE IS NEWS.

Just Now of the Utmost Importance.

And it is Something that All will At 9 Bosworth Street (Rermerly Montgomery Place), Corner Province Street, Boston, Mass. Appreciate,

### Because it is an Honest and Outspoken Opinion.

"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 bloat 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

"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.



We Aim to Kill the Germs of Disease.

PURE BLOOD means Vigor, Energy, Life. Cutarrh, Bronchittis, Nerve Waste, Con-sumption and General Debitity are results of impure AERATED OXYGEN cures these blood. Its history is interesting. SEND FOR PAMPHLET.
Its efficacy marvelous.

Treatment sufficient for the Winter, \$3. Inhaler, 50c. extra.

For those who are skeptical, we put up a trial size, which we shall be pleased to send for \$1. Home Office,

AERATED OXYGEN COMPOUND CO., Chicago Office: 3 & 4 CENTRAL MUSIC HALL.

# New York Office: 19 BEEKMAN STREET. EMERSON

(ESTABLISHED 1849.) FINEST TONE BEST WORK AND MATERIAL.

Over 40 Years Before the Public. 60,000 SOLD AND 60,000

PRICES MODERATE.

**TERMS** REASONABLE.

ILLUSTRATED CATALOGUE FREE.

These instruments are Brilliant and musical, the tone possessing that rare sympathetic quality which blends so admirably with the human voice. Being constructed of the best materials by skilled workmen, they are extremely durable, and keep their original fullness of tone. Do not fail to investigate the merits of this piano before purchasing. It will repay you. EMERSON PIANO CO.,

# 174 TREMONT ST., BOSTON, MASS. 92 FIFTH AVE., NEW YORK, N.Y.

Have you promised yourself the Rare Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson

Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it.

# The Meaning of Life.

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

This book should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages, devoted to the best healthful recipes for foods and drinks, how to feed one's self, feedle babbs and delicate children so as toget the best bodily development. Mothers who cannot nurse their children will find fall directions for feeding them, and so will mothers who have delicate children, and myalds who wish to know the best foods.

Cioth, 81.00, postage free.

Cloth, \$1.00, postage free.
For sale by COLBY & RICH.

For sale by COLBY & RICH.

INSPIRATIONAL AND TRANCE SPEAKING: A paper read before the Conference of Spiritualists, held, in Lawson's Rooms, 144 Gower street, London, W.
O., Eng., by Mr. J. J. Morso.

This locture will be read with interest, coming, as it does,
from the pen of one of England's gifted mediums, who has
lectured so satisfactorily in the United States.

Paper; 5 cents, postage 1 cent.

For sale by COLBY & RICH.

# BANNER OF LIGHT:

THE OLDER JOURNAL IN THE WORLD DEVOTED TO THE

# Spiritual Philosophy.

ISSUED WEEKLY

COLBY & RICH. Publishers and Proprietors

ISAAC B. RICH.......BUSINESS MAWACER, LUTHER COLBY, } JOHN W. DAY, } Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of Hight FAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE BEADING—enbracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-tific.

ting, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events.

SPIRIT-MESSAGE DEPARTMENT.

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year \$3.50
Six Months 1.25
Three Months 65
Postage Free.
Specimen copies sent free.

SPECIAL NOTICE. The Banner will be sent to New Trial Sub-

scribers for Three Months upon the receipt of 50 Cents. 168 Until further notice we will accept clubs of six

yearly subscriptions to the Banner of Light for \$12.00. In remitting by mail, a Post-Office Money Order on Boston, or a Drait on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RIOH, is preferably to Bank Notes. Our pairons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

ferred.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time

paid for.

When the post-office address of THE BANKER is to be changed, our patrons should give us two weeks' previous lock, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNEN OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

### AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-

Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ili.;) The office of The Truth-Seeler, 28 Clinton Place.

Philadelphia, Pa.—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden sireet, and at all the Spiritual meetings.

Pittsburgh, Pa.—J. H. LOHMEYER, 4 John street.

Cleveland, O.—THOMAS LEES, 105 Cross street.

San Francisco, Cal.—J. K. COOPER, 746 Market street Chicago, III.—CHAS. MACDONALD & CO., 55 Washigton street; THE POST OFFICE NEWS CO., 101 Adams

Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block. Providence, R. I.—WM. FO3TER, JR., 50 Battey st. Detroit, Mich.—AUGUSTUS DAY, 73 State street. Rochester, N. Y.—ALFRED JACKSON, Arcade Bookstore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Muss.—JAS. LEWIS, 3 Pynchon street, Hartford, Ct.—E. M. SILL, 89 Trumbull street.

Washington, D. C.—The Roberts Bookstore, D. MUN. CEY, Proprietor, 1010 Seventh street, above New York Ave. Milwaukee, Wis.—OTTO A. SEVERANCE, 135 6th st. St. Louis, Mo.-E. T. JETT. 802 Olive street.

Lily Dale, N. Y .- G. F. LEWIS, Publisher of the Day

Grand Rapids, Mich.—MR. DAVIDSON, corner of Pearl street and the Arcade. Luckets, Va.-STOUT BROS. & Cb.

Portland, Ore.-W. E. JONES, 291 Alder street Australian Book Depot.—OHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL for it in New York

> SENT FREE. RULES

# TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Beeks published and for sale by OCLBY & RICH.

Sent free on application to COLBY & RICH.

66 THE UNSEEN UNIVERSE." A new fifty-The UNISEEN UNIVERSE." A new fiftypage Monthly Magazine, under the sole charge and
conduct of MRS. EMMA HARDINGE BRITTEN, sided by
many able and talented contributors. It is devoted to Spirtitism, Occultism, American Magic, Modern Mediumahip and
every subject that pertains to the Whence, What and Whitherward of Humanily. Terms of subscription, invariably in
advance: One year, 6 shillings 6 pence; six months, 3 shillings 6 pence. Address MRS. EMMA HARDINGE BRITTEN, The Lindens, Humphrey street, Cheetham Hill, Manchester, England.

THE PROBLEM OF LIFE. A Monthly Mag-azine devoted to Spiritual Science and Philosophy and all subjects pertaining to the welfare and progress of hu-manity. Under the sole charge of W.J. COLVILLE. Terms (Invariably in advance) gliper annum; with Banwen or Light, gs. Single copies 10 cents. Address W. J. COL-VILLE, 269 Darimouth street, Roston. Published by Frank LOVELL & Co., 142 Worth street, New York. Subscriptions taken at Banner of Light office.

THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE, American subscription 40 cents per annum. U. S. postage stamps taken in payment. THE LYCEUM BANNER contains Interesting Berials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat. The Golden Group, listorical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Recitations, Lyceum Golden Group, instorical Sketches of our Lyceums, Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see Thie Lyceums. The Progressive Literature Agency, 38 Monmouth Road, Bayswater, London, W. England.

Ind.

THE WATCHMAN. An Eight-Page Monthly Journal, devoted to the Interests of Humanity and Spiritualism. Published by Boston Star and Crescent Co., 188 Bouck Avenue, Buffalo, N. Y. Hattie A. Berry, Editres and Manager; Arthur B. Shedd, Assistant Manager. Terms of Subscription, in Advance: One Year, 81.00; Clubs of Ten, 83.00; Six Months, 50 cents; Single Copies, 10 cents; Sample copies free.

Copies Irec.

READ "THE TWO WORLDS," edited by L.E. W. WALLIS. It is pregressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals carlessly with the "burning questions" of the day; advocates religious progress, etc. Postfree for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. NEW THOUGHT: A Monthly Magazine, 48 to 60 neatly printed octavo pages, devoted to Spiritualism in its higher and more religious aspects. Every inought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, \$1.00; six months, \$0 ots.; \$sample copies; 10 cts. each.; "MOSES HULL & CO., Proprietors, 39 Chicago Terraco, Chicago, Ill.

THE CARRIER DOVE, A Monthly Journal,
devoted to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J.
SCHLESINGER, Publishers. Terms; 32.50 peryear; single
copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. 81.00 per annum. Address BLISS & BUROSE, 2224 Fifth street, Detroit, Mich.

A LCYONE is a Journal devoted to the spread A of the Phenomena and Philosophy of Spiritualism, without theological controversy. Bent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING. OO.; 33 Shorman street, Springfield, Mass. H. A. Budington, Editor. Subscription, 91.00 a year. THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 or six months, 80 ents per single copy., Address J.P. MEN. DUM, Investigator Omce, Palie Memorial, Boston, Mass.

### BANNER OF LIGHT BOOKSTORE. SPECIAL FOTICE.

Celby & Rich, Publishers and Bookseilers, 9
Beswerth Street (Sermerly Mongomery Fines), corner of Previace Street, Besten, Mass, heep for sale a complete assertment of Spiritual, Progresive, Reformatory and Miscellaneous Books, at Whelesale and Metait.

Tenas UASII.—Unders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. O. D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the amount of each order. We would remind our patrons that they can romit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

# Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 26, 1892. ISSUED EVERY THURSDAY MORNING FOR THE WEEK RNDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE

No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Luther Colby, } Banner Editors.
John W. Day, Business Manager.
Isane B. Rich Business Manager.

Matter for publication must be addressed to the EDITORS. All business i-tters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention

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

issue (by kindness of Prof. J. Jay Watson of New York) the report of a lecture by Mrs. Nellie J. T. Brigham, delivered at the instance of the late Mrs. Leah Fox-Underhill, in Newark, N. Y., entitled:

"The Truth shall Make You Free!"

### Receptive-Not Inquisitive.

It pleases and perhaps satisfies some public journals, as well as private individuals, to ask at intervals: "If spirits can return, why do not the victims of murder, or other evil deeds on the part of their fellows, disclose the names of the criminals?" It is held that the intensest human motives exist for their so doing, therefore these questioners marvel that they persistently refuse-that while they can and do make other revelations, they are dumb concerning a matter of public attention and private wrong, with which, it is held, they have the closest ground for a community of interest. Such people evidently reason in the matter by the rule of thumb: Because the invisibles do not answer all sorts of questions, at all sorts of times, foretell all future events as fast as requested, police the affairs of unnumbered communities, reveal all mysteries, tell private fordisclose murderers, thieves of doers of wickednesses, respond unhesitatingly to every description of inquiry, idle as well as serious, wonder-mongering as well as worthy and appropriate, therefore they cannot, by establishing their individual identity, furnish the slightest testimony of their power to return and hold communication with mortals, cannot offer even the faintest practical proof of the truth of a life continuous beyond the present life, cannot make a sign or token in impart any the least knowledge of the world in which they dwell, and to which even these superficial question-askers are at all times ready to admit we are all going as fast as rolling time can bear us along.

We characterize this sort of comment as childish in the extreme, in the light of what is so easily to be learned of the laws of spirit and the reasons for as well as the modes of its manifestation. No one who at all understands these would for a moment think of exposing his past ignorance in such a way. Because the returning spirits can do one thing, or a few things, shall we refuse to entertain them with our sincere belief because they cannot, or will not, do everything, and that, too, just as and when we wish? If, as this kind of questioner "assumes," the decarnate spirits are wiser than we, are they any the less wise because they either see fit to decline giving us all sorts of curious and miscellaneous information at our childishly impatient bidding, or because they may be more wisely restrained from doing it by the same Divine Power that rules their existence equally with its government of

They who are wholly convinced of the truth of spirit communication do not press questions of such a character. They have learned that the true and only attitude to be cultivated by them is the receptive, and never the inquisitive one. What the invisibles choose to give us is always given in their own time and way. It is for them, not for us, to decide upon both the reasons and the methods. How many prayers that are offered are ever consciously answered? Does it therefore follow that he who is believed to hear and answer prayer is either deaf to human supplications or is unable to respond, and hence has no existence?

It ought by this time to be clear to the enlightened comprehension that returning spirits are (as they have frequently announced ever since the advent of the modern movement) not detectives or special police, neither do they lay claim to special reverence as "fortunetellers." They understand, and so should we, that all the affairs of our mortal life, and not a select few of them merely, are employed, each in its place and way, in constructing, developing and maturing the individual character generally; and therefore for reasons they are in with the red men, both in peace and war. They many, if not in most cases, not suffered to in- | are not only men of intelligence and high charterfere where we of a shorter sight and more re- acter, but have had a large measure of frontier

stricted view might think they certainly ought to and would.

Take the familiar case of THE BANNER Itself for a convenient illustration. People said, why did not the spirits inform us beforehand of the approach of such an event as the great fire of November, 1872, that burned up this establishment completely? The response of the invisible intelligences was that they were not allowed by Higher Powers to communicate the fact, though they certainly did what they could for us, its proprietors, by recommending to us, at a business meeting with our medium, that our insurance (we had not insured before) be placed outside of Boston. This, for personal reasons, was not done by our then partner. Wm. White, in whose hands the matter was placed; he insured in Boston; the local companies (then rated the very best to be had) were swamped by their losses, and our own insurance receipts were consequently materially curtailed. Such are the facts.

Spirits are by no means to be conceived of as possessing "almighty" power and prescience. Their sphere is still a limited one, though all the time enlarging. It does not, and ought not to, follow that as soon as an individual becomes wholly a spirit, or what the world calls "dead," he comes into the possession of transcendent power. His opportunities are enlarged, but he is the same person he always was.

### A Serious Thought for the Time.

The industrial celebration of next year in commemoration of the discovery of America four hundred years ago, may very justly signalize the material progress of the continent in all the things that concern or represent its wealth, but what sort of an exhibition does it include of that appalling poverty which is so large a part of the price paid for that wealththe poverty which it should and might have alleviated and even prevented? No picture of our country's comparative progress and development can be complete that is destitute of that other and less inspiring side. We fail wholly to draw the salutary lessons intended for us when we studiously conceal what is as much a part of the whole as that which we ostentatiously parade. If ours is in deed and truth to be a national exhibit to the rest of the world, why should it be made only by the wealth and not at the same time by the deprivation and poverty of our people? We have just passed through a general election to renew the administration of our common government; the candidates voted for have protested their sole intention to be for the welfare of the people at large; yet the legislation following is just as liable to be for the benefit and protection of classes against the masses it ever has been.

We are about to raise the universal shout, rich and poor together, that, as compared with the other nations of the earth, we are celebrating the millennial period of freedom; that our comparative representative system of government contains the complete solution of all the problems of human existence. Nevertheless, nothing is better known to rich and poor alike than that want, poverty, wretchedness and crime are to be found in all quarters of our country, and that a population of enforced idlers cumbers the social state of which we make so loud a boast. It is plain to the common vision that the growing power among us is the power of wealth, and that it tramples the dependent poor without pity or remorse, or, if it deigns relief, confers it unfraternally and patronizingly, and keeps on its triumphant way unfeeling and unsated. And science lends its practical approval to the assumption of superiority thus advanced; and the influence of the popular religion is all thrown into the same scale; and the intellect of the age cringes and bows to the bold mandate of this self-elected authority; and society comes hurrying after, in the hilarity of its dissipation, caring for no one outside of its pale, and making a banqueting revelry even of its acts

of professed charity. What insane mockery to call such a condition and such an exhibition of it by the name of freedom, and to gloat over it as the highest state to which we can aspire! This chaotic confusion of interests that need most of all to be harmonized; this ferocity of competitive strife for the prize that lies secreted in profit; this continuous conflict even in the intellectual realm itself; they all bode only ill to the land that makes a celebrating boast of them infavor of the reality of spirit-life, and cannot stead of arraigning them with due severity, and proceeding resolutely to their correction. Here lies the need of the time for our most serious observation and reflection. It is better far for us to dismiss our complacent conceit, and regard things as they really are, with a view to make them what they ought to be. The lesson for us to heed at the close of this most historic of centuries is one not so much calculated to feed our self-satisfaction as to excite a purpose to reorganize and reform, to depose our faulty and erroneous conceptions, and introduce the operation of simpler, more direct, and less inhuman ones. All, of course, is not to be done at once, nor in a single day; but we may set about our work, and most fitly make our great commemorative festival the year of renaissance for humanity, as Columbus's discovery of America was the renaissance of the geographical world.

# Army Officers as Indian Agents.

Mr. Herbert Welsh extols the army officer now acting as Indian agent at Pine Ridge in the highest degree. Pine Ridge is perhaps the most important agency, all things considered, in the country, and this commendation is held to have more than a personal value, as it bears upon the broad question of the employment of military men for such a service. Capt. Brown, at Pine Ridge, is described as a model agent, being devoted to the improvement and welfare of the red men. The firmness and decision of military men in this position are conceded. but they are not generally expected to take as much interest in the education and civilization of their wards as appointees of another kind might do. Capt. Brown is reported to make frequent and extended visits to the Indian camps, even where they are distant and scattered, "stimulating every good enterprise by the encouragement of his sympathy and presence." The danger of a recurrence of the old difficulties at Pine Ridge is not over, and therefore there is acknowledged to be the

more special need of steady and firm control. It is claimed that where army officers have been assigned to act as Indian agents, they have, as a rule, performed their duties with noteworthy skill, tact and success. Many of them have had years of experience in dealing

experience. They are not dependent on their assignment to this duty for a living, but regard it only as an incident in their military career. If they were disposed to misuse the office for peculation, they know they would thus jeopardize an honorable career, with all its chances of promotion. And again, the Indians regard military officers with special respect. They can rely on what the officer says, and they are also aware that he is likely to be backed up by a formidable body of troops if they act as ob structionists. And the military establishment has a special hold on many tribes and bands, since young Indian soldiers are regularly en-

listed for the army. This is not at all a question of the transferrence of the Indian Bureau to the War Department, it is said. That, it is conceded, is not likely to be undertaken. It is held that there is no good reason for removing the administration of the affairs of the tribes from the Interior Department, where it now is. The point raised is simply as to a method of selecting subordinates, where vacancies may occur, who are believed to be specially competent from their training and experience.

Capt. Brown is serving on the great Sioux reservation, where various army officers have been appointed at the different agencies. Capt. Schwan served at Chevenne River for two years, and received the thanks of the Interior Department for his able administration of agency affairs. Capt. Dougherty, after a stay of three years and a half at Crow Creek and Lower Brulé agency, also received the thanks of the Secretary of the Interior for his "valuable services rendered the Department under peculiar circumstances." And similar thanks and commendations were received by Capt. Chaffee and Capt. Bullis for their service at San Carlos agency, and by Lieut. Lee at the Cheyenne and Arapahoe agency in Indian Territory. The question is held to be one of public policy only, without reference to any desire of the military establishment. It is a fair question for free discussions

### Written for the Banner of Light. THANKSGIVING.

BY MARY WOODWARD WEATHERBEE. Oh! little song of measured lines, With all that melody defines; Thy silver bars can scarce contain Thanks that the soul's own self would drain,

For all the favors of the years bestrewing; The peace and plenty of the days renewing. This little hour that custom lays Away for our Thanksgiving Days. Is a golden cup that quickly spills

Though we offer but a tithe of God's heaping measure Too small were the shrine for the golden treasure. Fill, then, the moments so each day May swell the heart's Thanksgiving lay; Gladness for every blessing sent,

From the wine and oil that overfills:

Chief of all gifts for sweet content, That sees in every circumstance a beauty Ready to blossom from the simplest duty. Thanks for the sunlight through the trees,

That paints the wings of the honey bees. For beauty of flower and beauty of bird, That haunts the soul as of an angel stirred; Thanks we can feel that our own heart is beating Response to the love God is ever repeating.

# The Battle Once More.

At the time of publication the Dr. Briggs heresy case is again attracting the public mind, by its evidence that human souls are persistently growing broader than their creeds-despite the lashings of heresy-hunting deacons and "silver-gray" church-members.

Nearly two years since Prof. Briggs, of the Union Theological Seminary of New York, delivered his carefully prepared address on taking the chair of Biblical Theology, to which he ad been chosen. He advanced no views in that address which he had not held for years and openly taught in that Presbyterian divinity school. The biblical criticism was the same that is generally applied to ancient literature, but it did draw the line between inspired and | THE BANNER an interesting sketch, entitled: uninspired authority. The bible is regarded by this system of criticism as but the literary production of fallible men rather than as the infallible word of God. It is judged rather than revered, and criticism precedes faith. That being the case, there is little doubt that Prof. Briggs was as much surprised at the commotion that resulted from his inaugural address as it was possible for any man to be. It is quite probable that he thought he was uttering only self-evident truths, and stating facts that were incapable of contradiction. He substantially said the bible was fallible because it was the work of the fallible mortals who were the authors of its books, yet that it contained the essentials of religious truth.

Rev. Dr. Rossiter, a Presbyterian preacher of New York City, devoted a recent sermon in his pulpit to heresy trials, and how Christians should regard them, Prof. Briggs's case forming the objective point of his discourse. He called on his hearers to thank God that the mind and moral nature are capable of development. Men have a right, he said, to think new things. Private interpretation is the especial trophy of the Reformation. A man who loves the old form of truth says to those who love the new forms, "You must not do so; you must not believe so; if you do you are a heretic." There are some people, said the Doctor, who think themselves elected to take care of others. That causes "debate, calling hard names. finally a church court, charges, a trial, and separation of the church." He declared heresy-hunting to be as opposed to the spirit of Jesus as false swearing or any other immorality. The great heresy trial of the last decade of the nineteenth century, he said, had begun. He hoped it would be the last in the Church's history. The Church is to day greatly indebted to its heretics for the amount of truth it enjoys, and there is much still to learn.

While the New York Sun sees nothing for Dr. Briggs to do but to go "back to the Church" or "over to Huxley and Ingersoll," and that the Presbyterian Church gives up its whole case if it allows his doctrinal position to exist, there are many who believe that Church will yield to the pressure of the Spirit of the Age in favor of better things, wider views and Dr. Briggs.

Questions of an interesting and practical character are considered, on our sixth page, concerning Columbus and his closing days, and also the best method to be pursued by parties to obtain private messages from spirits who have previously manifested at the Banner circles, but who desire to meet their friends subsequently in a less public manner.

Charles Dickens was not altogether averse to Modern Spiritualism. His books contain many passages that have the impress of mediumistic gifts, and doubtless many of the vast number of characters he so vividly portrayed in his writings that they stood before the reader as veritable living human beings, he found to be so when he entered the world of which he is now a habitant. Such was the case with Epes Sargent, as he acknowledged in his recital of experiences in that remarkable discourse given through Mrs. Cora L. V. Richmond, under his inspiration, entitled "The Day After Death," and printed in THE BANNER; and such is the case, unquestionably, with all other artists and authors.

In The Ladies' Home Journal for the present month one of the daughters of Dickens gives the first of five papers, under the title, "My Father as I Recall Him" and although in the same paper its editor declares "There is Nothing in Spiritualism," and that "All Spiritualists are Impostors," Miss Dickens unconsciously gives testimony to the fact that there is very much in Spiritualism, and her father was, in some degree at least, a Spiritualist.

His daughter gives this instance of his sensitiveness to spirit impressions:

"At such times [seated at dessert with his friends at his own hospitable table] they would discuss mesmerism and other magnetic subjects. One illustration I remember his using was, that meeting some one in the busy London streets he was on the point of turning back to accost the supposed friend, when, finding out his mistake in time, he walked on again until he actually met the real friend, whose shadow, as it were, but a moment ago had come across his

No one will question the pure spirituality that environs one of his most lovable characters, "Little Nell," the original of which is claimed by his daughter in the papers referred to to be Mary Hogarth, a sister of Mrs. Dickens, the shock of whose sudden death so affected Mr. Dickens that the publication of "Pickwick" was interrupted for two months.

"A year after her death [says Miss Dickens], in writing to my mother from Yorkshire, he says: 'Is it not extraordinary that the same dreams which have constantly visited me since poor Mary died follow me everywhere? After all the change of scene and fatigue I have dreamt of her ever since I left home, and no doubt shall until I return. I would fain believe, sometimes, that her spirit may have some influence over them, but their perpetual repetition is extraor-

The forthcoming papers of the series will be of special interest, in that they deal with the inner and home-life of the distinguished novelist, and in all probability will contain passages similar to those we have quoted, unless the editor, in order to sustain his assertion that "there is nothing in Spiritualism," eliminates them.

Mr. O. W. White of Brunswick, Me., informs us that the spirit-message from Daniel Purington, formerly of that city, printed in THE BANNER of Oct. 1st, contained statements correct in every particular. Mr. White was well acquainted with him previous to his decease, which was caused, as the message says, by a fall; and states that the message has accomplished its purpose in Brunswick, which was stated to be to "wake them up a bit, and let them know that the dead are not dead but alive." for it has awakened an interest among people who know nothing of Spiritualism.

Spirit John Pierpont thus replied to a question—through the medial organism of Mrs. M. T. Longley-regarding the existence or nonexistence of an anthropomorphic deity: "I believe in a Supreme Spirit, an Infinite Mind, governing life. I do not believe this Power is invested with the form and parts of a man. I believe this Intelligence contains within itself all power, all law, all personalities.'

Mrs. Ingraham, Windsor, Vt., and others those who have sent by mail-will please re- murmur of their voices, and feel their presence as a ceive our thanks for floral donations to our public Free Circle table.

Mrs. Love M. Willis (wife of Dr. F. L. H. Willis) will contribute to the next issue of VICTOR HUGO-WAS HE A SPIRITUALIST?

We have received recently a pleasant call at our office from Mrs. Clarissa J. Huyler and Miss Emma E. Law, who are pilgrims in Boston for awhile.

Communications from New York and Brooklyn concerning late materializing phenomena, are unavoidably deferred until next

A delegation from the Boston Spiritualist Lyceum visited the Malden Spiritual Society on Sunday evening, Nov. 20th, the occasion being a very agreea ble one. Mrs. M. T. Longley delivered the invoca tion, Mrs. W. S. Butler, Mr. Chas. Wood, J. B. Hatch. jr., made appropriate remarks; Dr. Toothaker spoke and gave tests; the recitations of Willie Sheldon and Carl Leo Root were spirited, eliciting enthusiastic en cores. We are glad to learn that the Malden Spiritualists, under the direction of W. Potter, are to organize a Children's Lyceum on Dec. 4th, and Conductor Hatch promised that a delegation from the Boston school would be present on that date.

The San Bernardino (Cal.) Association of Spir itualists, having secured the services of Prof. J. Madison Allen, that gentleman began his work there the last of October, by delivering an introductory address that The Summerland termed "a masterplece of logic scholarly eloquence and research." Of his test readings at its close the same paper says, "They were a decided success." The Professor evidently has inau gurated in that city a movement that opens auspiclously for the spiritual growth of the people and the prosperity of the Society under whose auspices he is

Col. Albert A. Pope (Post Office Box "B," Boston,) is instrumental in circulating for signatures a petition to the U.S. Congress asking—as a measure of both local and national importance—the establish ment of a road department (similar to the Agricultural Dept.), an institute of road engineering, and a permanent road exhibit in the national capital; and s comprehensive exhibit of road construction and maintenance at the Columbian Exposition at Chicago, Ill. Good thing!

At St. Louis, Mo., T. V. Powderly recently said, with the greatest truth, regarding the paten fact on all hands, that immigration must be restricted

"We are being overrun by a very undesirable class of Europeans, and the sconer indiscriminate immigra-tion is stopped the better for the laboring class of this country.... I think it is better to close the gates [on all immigrants] completely for ten years."

The World's Fair Directors are now on record on the subject of the Sunday closing—an overwhelming vote having been given by them in favor of opening the gates of Jackson Park on the Sabbath. This action constitutes a strong lead in the campaign now going on, and having for its object the repeal by Congress of the Sunday closing provision adopted at the

Charles Dickous and Spiritudism. The Children's Progressive Lycoum. This Lyceum, established by Boston Spiritualists, is a grand institution, and should be amply supported financially. A large audience was in attendance last Sunday, and well filled groups of pupils and leaders at-tested to the popularity of this interesting school. Mrs. M. T. Longley explained the morning lesson from a spiritual standpoint; she also spoke feelingly of the decease of a member of the Lyceum Association, Mrs. A. B. Graves, and paid tender tribute to that sister's life and memory. Dr. J. A. Shelhanier was called upon, as President of the Lyceum, by Conductor Hatch, for a few remarks, and also to appoint a committee to draw up resolutions on the demise of Mrs. Graves. The doctor responded in an appropriate manner, and appointed Mrs. Longley, Mr. Wood, and J. B. Hatch, Jr., as a committee for the purpose mentioned.

Mrs. M. A. Brown, Capt. Richard Holmes, Mr. Chas. Wood and Conductor Hatch were pleasantly heard from during the morning exercises; the little folks entertained the audience with their pleasing recitations. It is gratifying to know that this Lyceum has a large membership and is on the high road to success; but we feel to say right here that the Spirit, ualists of Boston should redouble their efforts to bring in more scholars as well as more money. The Lyceum meets every Sunday at 10:30 A. M., at 514 Tremont street. The public generally is invited.

### Decease of Elder Boler.

After a brief Iliness Elder Daniel Boler passed to spirit life at Mt. Lebanon, N. Y., Nov. 11th, in his ninctieth year. He had been the head of the Shaker communities for more than half a century. In the course of a eulogistic tribute to the deceased, and while glancing at the changes which he witnessed during his life, Elder F. W. Evans writes to the New

York Sun:

"The marvelous, world-wide wonder of Spiritualism had its origin in the Shaker order. Seven years before the Rochester rappings began to attract attention Spiritualism was in actual practical operation throughout the congeries of societies of believers. It was a powerfully efficient agent in effecting the changes called for, and indispensable to the introduction of the first principles of the second cycle of progress in the Shaker order. Without the aid of thousands of spirits the changes that have since become firmly established in the Shaker Church would have been utterly impossible. The spirits foretold to the Shakers the advent of Spiritualism in the outside world four years before the movement began at Rochester, and also foretold its subsequent history up to the present time. They also foretold much in the future of our government of Church and State—now consummated in the closing of the World's Fair to the whole world one seventh of the time, contrary to reason, to the rights of humanity, to liberty of conscience and to the Scriptures, which they term the Word of God."

### Heredity.

In one of the latest of her writings Miss Frances E. Willard says: "A great new world looms into sight, like some splendid ship long waited for, the world of neredity, of prenatal influence, of infantile environment; the greatest right of which we can conceive. the right of the child to be well born, is being slowly, surely recognized." The time will come, she says in her "Glimpses of Fifty Years," when it will be told as a relic of our primitive barbarism, that children were taught the list of prepositions, and the names of the rivers of Thibet, but were not taught the wonderful laws on which their own bodily happiness is based. and the humanities by which they could live in peace and good-will with those about them. The time will come when, whatever we do not teach, we shall teach ethics as the foundation of every form of culture. The effort of good women everywhere should be to secure the introduction of a text-book of right living; one that should teach the reasons for the social code of good manners, and those refinements of behavior which involve the utmost kindness to the animal creation.

## Notice.

The Lyceum Ladies' Aid Association will give a grand entertainment for the benefit of the Lyceum at 514 Tremont street. Boston, on this. Wednesday evening, Nov. 23d. Admission TEN cents.

Memorial Address.—At a memorial service held by The Grange, at Berlin Heights, in memory of the members who had departed this life since its organization, Mr. Hudson Tuttle gave the address. It was largely made up of reminiscences of the thirty-one sisters and brothers whose names were inscribed on a flower-decked banner.

In the conclusion he made the following beautiful as well as truthful remarks: "To day the dead are very near to us: so near that

we fancy we hear through the thin veil which falls -both in the various audiences recently, and | between the world of spirits and the world of men the delicate perfume filling all the air. What blessed memories arise of the old times when we recall these riends who have passed from mortal sight! Memory brings its countless pictures, illumined with the light of friendship and love, of the dear faces which to mortal sight are seen no more.... But there is an Eternal Justice which makes all things right, and gathers up the broken strands of this life and weaves them into a shining web.

As we meet here to-day there seem two gatherings -those of this world, visible to our mortal senses, and above and around us the unseen departed, whose sient influence descends on us like a benediction.

We can never forget the hour of parting, when we stood by the open grave and saw the form we loved consigned to the cold earth. The waves of oblivion layed our feet; and its dark waters extended out into the wide, wide wastes of despair. We called the name dear to us, but only echo returned a cold and heartless answer. Dead, and only the ashes of memory! We weep, for it is human to weep, and standing on this side of the grave the Gateway of Death frowns grim and ghastly, and the portent word written over the archway is draped in funeral weeds of woe: but if we pass through with our arisen ones, and glancing backward view the other side, we shall see emblazoned in letters of light. Immortal Life, and the Angel of Death transformed into the Angel of the Resurrec-

The poet has expressed in mournful numbers the feeling of our hearts from this side:

And the stately shins go on But oh! for the touch of a vanished hand. And the sound of a voice that is still!

Break, break, break, At the foot of thy crags, oh, sea! But the tender grace of a day that is dead Will never come back to me!

Another poet, whose inspired senses pierce through the veil, sings triumphantly: 'I think of that city, for oh! how oft My heart has been wrung at parting

With friends all pale, who with footfalls soft, To its airy heights were starting. I see them again in their raiment white, In the blue, blue distance dwelling, And I hear their praises in calm delight Come down on the breezes swelling.

We have consecrated this hour to the Sisters and Brothers in the Immortal Life. We will not say dead, we will not say departed, for they are not departed whose love binds with chains of affection that death cannot sever; nor are they dead who have been resurrected to the activities of heavenly existence. They have exchanged the cares, burdens and limitations of this life for the infinite possibilities of angel life. and in our selfishness we will not recall them. They have learned a ritual no mortal knows, which opens the secrets of heaven, and makes their lives an advancement from degree to degree up to the throne of Divine Intelligence.

Wait patiently, sorrowing heart; to-morrow, and thy work will be accomplished; and then we shall meet where the bitter regrets of grief are unknown."

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 burnt edges of pudding dishes. It will fit any size, and make pretty for the table the dish that comes hot from the oven. These collars may be obtained of Jones, Mo-Duffee & Stratton, 120 Franklin street, Boston.

### MEETINGS IN BOSTON.

Manuer of Light Hall, 9 Bloaworth Street.— Spiritual meetings are held every Tuesday and Vidlay at Sergoon, Mrs. M. T. Longley occupying the platform; J. A. Shehamer, Chairman. Those interesting meetings are tree of the held of the control of the

The Hesten Spiritual Temple, Herkeley Halt, 4. Herkeley Street.—Hervices 10% A.M. and 1% P.M. Andrew L. Maight, President.

The Helping Hand to the Hesten Spiritual Temple meets every Wednesday at 2% at 8 Boylston Place. Business steeling at 50 clock; Supper at 6. Mrs H. S. Lillie, President; Mrs. A. A. Eldridge, Tressurer; Ida M. Jacobs, Secty, First Spiritual Temples.

First Spiritual Temple, corner; Idam, Jacobs, Secty,
First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 24, r.m.; School at 11 a.m. Wednesday
evening Social at 33. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary, 177 State
street, Boston.

Children's Spiritual Lyceum meets every Sunday at 10% A. M. in Red Mon's Hall, 514 Tremont street, opposite Berkoley. J. A. Shelbamer, President.

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

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

Tuttle, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Bosworth street, at 7% F. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston: Mrs. M. T. Long-day, Corresponding Secretary, All Individuals interested in the objects of the Union are invited to attend.

Buthbone, Hall, 694. Washington, Street, core

the objects of the Union are invited to attend.

Ruthbone Hall, 694 Washington Street, corner of Enceland.—Spiritual meetings every funday at 11 A. M., 2½ and 7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Villimson, Conductor.

First Spiritualist Ladles' Aid Society, 1081 Washington Street.—(Organized 1857. Incorporated 1882.) Business meetings Fridays, at 4 P. M. Ten served at 8 P. M. Public meeting at 7½ P. M., with music, tosts, addresses, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary, 65 Marcella street, Roxbury.

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

Ladles' Aid Parlors, 1031 Washington Street.—

Ladies' Aid Parlors, 1631 Washington Street.— Meetings will be held every Sunday at II A.M., 2% and 7% P. M. J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.—Meetings will be held every Sunday at 11 A. M., 2% and 7% P. M. Mrs. Mar. A. Moody, President. Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. O. A. Smith, Conductor.

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

Berkeley Hall .- Heath reports: Last Sunday morning, singing, instrumental accompaniment by Mr. Boyd. reading by Willard J. Hull of Will Carleton's poem, "The New Church Doctrine": Mr. Hull delivered an excellent lecture upon "Happiness: Who Wins?" [an abstract of which will be given in the next issue of The Banner.] Mr. A. L. Knight, President of the Society, read the letter from Mrs. Longley alluded to last week in the report of the Children's Progressive Lyceum, and spoke eulogistically of the Banner of Light and its veteran editor, recommending all who were not subscribers to become so, and to use special effort to extend its circulation. The hall was well filled, and the platform adorned with flowers of rare beauty. Hon. Sidney Dean was present. Mr. Boyd, reading by Willard J. Hull of Will Carle Dean was present.

Evening, singing, accompanied by Miss Davis on the plane and Mr. Boyd on the cornet. Mr. Hull gave a lecture of much interest upon "The Democracy of Death." [The leading points we shall give in our

Death." [The reading points we shall give in our next issue.]

Next Sunday will close the labors of Mr. Hull with the Berkeley Hall Society.

One week from Wednesday evening next the society will have a benefit tendered it in Gould Hall by the well-known elocutionist, Lucette Webster.

well-known elocutionist, Lucette Webster.

The Helping Hand Society of the Boston Spiritual Temple (so we are informed by I. M. Jacobs, Sec'y.) met Nov. 16th. 1892, at 3 Boylston Place. The usual services were successfully held.

On Wednesday, Nov. 30th, an original entertainment is to be given by the Society. Miss Lucette Webster will participate, and appropriate music will be furnished. Admission ten cents to all.

The regular Social will be on the first Wednesday of December.

First Spiritual Temple.-Nov. 20th, solo by Miss Sears. Mrs. Cella M. Nickerson (under control) spoke on "Whatever Is, If Best." An abstract of her discourse will appear hereafter. She speaks at the same

place next Sunday at 2:45 O'clock P. M.

The Temple Fraternity School.—" M. H. C." states that on Nov. 20th an invocation was read by Miss Hat tie M. Dodge; singing by the school; poem read by tie M. Dodge; singing by the school; poem read by Miss Edna Cherrington. The Conductor, Mr. Alonzo Danforth, made practical remarks. Lesson from "Temple Educator" was on "Religion," and showed the beneficial mission of Spiritualism in the world. Readings by Misses Lizzle Nolen, Alice Bill, Messrs. Elmer Packard, Allie Danforth, and John Nolen. Remarks made by Mrs. Nickless and Mr. Nolen. Next Sunday subject, "The Advantages and Disadvantages of Competition."

Endies' Aid Parlors .- The Chairman, J. E. Hall, states that on Sunday, Nov. 20th, three sessions were states that on Sinday, Nov. 20th, three sessions were held at this place, with good results; Mrs. C. H. Clarke, Dr. Will L. Lathrop, Mrs. E. A. Collier, George Haucock, Frank Willis, L. L. Whitlock, Mrs. Bell Robertson, Mrs. Jennie T. Harris, Mrs. Mary F. Lovering, Mrs. C. W. Staples, Mr. L. W. Baxter, the Chairman, Mrs. M. A. Pierce, Mrs. M. A. Brown, Miss Sadie B. Lamb, Dr. S. H. Nelke, Miss Jennie Rhind, Mrs. C. Loomis-Hall, Mrs. G. M. Hughes, Dr. M. V. Thomas, Dr. Wm. Franks, Mrs. May E. Young, Mrs. H. E. Fuller and others took part in an interesting program.

Rathbone Hall .- 2:30 P. M.: Opening services by Rev. Mr. Titus, followed by Mrs. M. A. Ricker. Mr. and Mrs. McKenzle produced phenomenal manifestations in the form of loud rappings; Mrs. E. C. Dickinson psychometric readings; Miss Josephine Webster dramatic impersonations; Mrs. J. K. D. Conant read-

Commercial Hall.—7:30 P. M.: Mr. A. H. Quint remarks; Mrs. Ricker followed; Miss Josephine Webster and Rev. E. A. Titus speaking; Mrs. Woodbury, Mrs. John A. Wood, tests and readings; music by Mrs. Nellie Carlton.

A. J. Webster.

First Spiritualist Ladies' Ald Society.-Mrs. A. L. Woodbury, Sec'y, informs us that at the latest meeting Mrs. A. E. Barnes was again able to be presmeeting Mrs. A. E. Barles was again adie to be present and to preside. Dr. A. H. Richardson having returned to Boston for the season, opened the evening exercises, and received a cordial welcome from all. Mrs. Mason, Miss Nickless, Miss Fay, Chas. W. Sullivan, Dr. Lathrop, Gen. Dunham, Mrs. Davis and Mr. S. Sterling contributed interestingly to the evening

Harmony Hall .- " Pansy" reports that on Nov 20th the Progressive Spiritual Union-Mrs. Mary A. Moody, President-met, and held a healing and devel-Moody, President—met, and held a healing and developing circle at 11 A. M. Meetings were held afternoon and evening, which were well attended, and made interesting by the participation of Mr. Trask, David Brown, Dr. M. V. Thomas, Dr. Fuller, Miss Knox, Dr. Sanders, Dr. Blackden, Mrs. Buck, Dr. Mathews, Dr. Perrin and Mrs. M. A. Chandler. Sealed questions were answered correctly by Jesse Moody. Singing by the congregation, and solos by Mr. Trask—Miss Bertha Richards accompanist.

Irving Hall. - Mrs. Shirley, Mr. Haynes, Mr. Simmonds, Mrs. M. W. Leslie, Mrs. Mason, Mrs. Chase, Mrs. M. A. Brown, Mr. Coombs, Mr. Baker, Mrs. Heughes and David Brown were the participants at this hall on Sunday last.

The Ladies' Industrial Society (so Mrs. H. W. Cushman, Secretary, states) met as usual at Arlington Hall. Business meeting, p. M.; supper at 6; Miss Judkins and Master Keller participated. The rest of the evening a dance. Dec. 1st, 8th and 15th, social parties to be given.

# Meeting Beports.

Owing to THE BANNER forms going to press one day in advance this week, on account of Thanksgiving, we can barely say that the usual local meetings were held last Sunday, with good results.

We have endeavored in our necessarily very close condensations to give each report that has come to hand as fair a mention as lay in our power. Managers will hold in mind, for our benefit, the old couplet: "Who does the best his circumstance allows," etc.

Thanksgiving Day.-When the day comes for which we wait, and the nation shall safeguard every man, woman and child from hunger, cold and nakedness, as to day it guards them from foreign foes, then there will be no homes of want, and no homeless ones. What Thanksgivings those will be! How much sweeter shall we find our food when we know that none are hungry, how much coster will our firesides seem when we know that none are cold!-The New Nation.

# To Correspondents.

L. C., THORNDALE, ONT .- There is no truth whatever in he statement made to you regarding our (alleged) plans.

### NUWSY NOTES AND PITHY POINTS.

WRONG AND RIGHT. When men do wroug, To them belong The evils they engender: When men do right, They never fight, And thus there's no surrender; As Right is right, While Truth is might, Which all good people know, Then those they meet Who shrowdly cheat, Must sometime feed on crow. From selfish lips Pure thoughts are "tips" To gull the honest soul: But such a screed Is based on greed, And sprouts in Serrow's goal. Therefore take heed. Who sow such seed, And mend your selfish ways, Or else, perchance. A justice lance

Will mar your vicious days. Avoid going into the presence of any contagious disease when perspiring, or when the system is not properly fortified by food. An empty stomach and open pores increase the susceptibility to take the disease.

—The Healthu Home. -The Healthy Home.

New York, not satisfied with elevated railroads, is bound to have underground ones, and as soon as possible. That's what Boston should likewise do forthwith. Tunnel the streets And the quicker you do it the better it will be for all concerned.

Clothes are by some sociologists regarded as the index of civilization and culture. In other words we owe a good deal to the tallor.—Philadelphia Times.

A Souvenir Program of the Fiftieth Anniversary of Somerville, Mass., March 3d, 1892, is received. Its fine illustrations consist of pictures of prominent citizens and localities, executed by the Boston Photo-Engraying Co., 227 Tremont street, which as specimens of that process cannot be excelled.

"Man's religion," says Uncle Mose, "should n't be worn like a cloak—all on de outside. It dorter be mo' like a porous plaster. De world may not see it, but de man knows it 's dar, an' his family knows it 's dar, an' a doin' of him good."—Indianapolis Journal.

Port wine is n't what it purports to be, says an expert. Some of our most refined temperance ladies imbibe "Old Port" while eschewing every other sort, not knowing that they sip rectified (?) rotten corn alcohol! 'Oh! it is delightful old Port," one was heard to say recently, and she belongs to the church, too.

HOMESTEAD, PA., Nov. 20th, 1892.—After dragging along wearily for over twenty weeks the Carnegle mills at Homestead were formally declared open to day by the Amalgamated Association. [Directly and indirectly about a score of lives were sacrificed; with a loss to Company and men of about \$10,000,000.]

The courts in Massachusetts have decided that the selling of fuel to be burned for lighting is a public service, but the selling of fuel to be burned for heating is not a public service, or coal furnished in pipes is constitutional, but not in carts.

We are told that nothing kills like ridicule, but ridicule has wholly failed to overthrow the dominton of the tall hat. If the last man be an Englishman, we can well imagine that his impavid front will face the ruin of the universe beneath the shelter of a sliken tile.—London Globe.

MONETARY ABRASION .- While in the course of one hundred years five hundred dollars' worth of pennies would only be worth two hundred and fifty dollars so quickly does copper money wear away—a gold com passes from one to another 2.000,000,000 times before the stamp or impression upon it becomes obliterated by the friction; and a silver coin changes 3,250,000,000 times before it becomes entirely effaced.

The angels perceive nothing more delightful and happy than to remove evils from man and lead him to heaven.—Swedenborg.

The old Salem (Mass.) Gazette, which was established as a weekly in 1768, a semi-weekly in 1796, has now become a daily.

Mark Twain has settled down for the winter with his family at Florence, Italy. He has just sent a story to The Century, which will appear in the January number. It is called "The £1,000,000 Bank-

Massachusetts must have plenty of room at the Chicago Fair for its educational exhibit, otherwise she will not exhibit at all.

Recent heavy rains in Washington, D. C., did much damage; and railroad enterprise was sadly damp-

Darwin says an acre of pasture land contains twentysix thousand worms.

# Movements of Platform Lecturers.

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

Nov. 13th Mrs. Nettle Holt Harding gave an address and tests before the Pawthcket, R. I., Spiritual Asso-ciation. She also gave a successful benefit circle Monday evening, for the society, so writes Mrs. Chas. W. Clough, Secretary.

W. Glough, Secretary.

William A. Hale, M. D., 91 Clifton street, Boston, Mass. (Roxbury District.) has a few open dates for the season of 1892-93. Would like to make arrangements with societies desiring the services of a lecturer and test medium. Address as above.

turer and test medium. Address as above.

Hon. A. B. French of Clyde, O., will address the Quarterly Meetingof the Spiritualists of Southwestern Michigan, at Longwell's Opera House, Paw Paw, Mich., Saturday and Sunday, Dec. 3d and 4th, 1892. The meeting commences Saturday, Dec. 3d, at 2:30 P. M., and continues over Sunday.

E. J. Bowtell speaks in Lowell Jan. 8th; in Pawtucket, R. I., Dec. 4th and 5th; lectured in Newburyport, Mass., Nov. 20th; 11th of December will be in Maiden, Mass.; Salem, March 5th. Address 223 Shawmut Avenue, Boston.

Frank T. Rinley will lecture and give tests at Cleve-

Frank T. Ripley will lecture and give tests at Cleve-land, O., during the month of December. Mr. Ripley can be engaged to lecture and give tests week-even ings in the State of Ohio on liberal terms. Address during December, 2762 Broadway, Cleveland, O.

Mr. J. Frank Baxter will lecture next Sunday, Nov. 27th, in Brittan Hall, Haverhill, afternoon and evening; on Wednesday evening, 30th, he will be in Lawrence; the Sundays of Dec., '92, and Jan., '93, he is secured to Ciacinsati, O.; and those of February will find him at Berkeley Hall, Boston.

### MICHIGAN.

Grand Bapids. - On the evenings of Bunday, Nov. 13th and 20th, W. J. Colville spoke to large and deeply interested audiences on "Evolution: Moral, Mental and Physical, Here and Herenfter." [Report

treat.

Elks Hall.—Mrs. Jackson's fine lectures with stereopticon views are drawing crowds of delighted listeners and spectators.

Reception.—Mrs. Jennie Hagan Jackson, speaker
for the Progressive Spiritualists' Society this month,
tendered Mr. W. J. Colville, speaker for the Second Society here, a reception at her home. The
invitation was general, and the response equally
so, there being a large gathering. Wo of Grand Rapids have rarely had the pleasure of having two as
prominent workers with us at the same time. They
vied with each other in entertaining their friends.
Mr. Colville answered questions and gave impromptu
poems, and litrs. Jackson and Mr. Colville gave a
dual poem (in alternate verses) on "The Children"
and "Peace on Earth." subjects which were suggested by the party. It was a very happy occasion, and
appreciated by every one as something worth keeping
in memory's golden storchouse.

Effic Josselyn.

EFFIE F. JOSSELYN.

day for the Spiritualist Society of this city. Unusually large audiences attended the meetings. J. Frank

Miniden, Mass. - The First Spiritual Society is, we understand, doing excellent service for the Cause Its President is S. O. Newhaii; secretary, miss r., Nutter; Treasurer, J. F. Vaughan; Organist, Emma Chatheld. Mr. Will Potter is also an active worker therein; Mr. Potter requests that we ask that those having books and other reading matter to spare, suitable for Lyceum service, will kindly ald by donating the same to the Society. Its President is S. O. Newhall; Secretary, Miss E.

# Uriving the Brain

at the expense of the Body. While we drive the brain we

make healthy flesh-refreshing sleep-such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

Propared by Scott & Bowne, N Y. All druggists.



It Cures Colds, Coughs, Sore Threat, Croup, Influenza, Whooping Cough, Bronchitis and Asthms. A certain cure for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dosc. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

# Carpets, · Rugs, · and Upholstery.

In quality, in variety, and in price we are not successfully rivalled by any establishment in the United States. A single purchase will convince you.

John H. Pray, Sons & Co., 658 Washington St., BOSTON.

(Opp. Boylston Street.)

Mental and Physical, Here and Herestor." [Report next week.]
On Mondays, Wednesdays and Saturdays, Mr. Colville addresses the multitude on all sorts of subjects pertaining to Spiritualism, occultism, mental healing and georeal reform. The admission is ten cents, and the hall is always full of eager listeners. In addition to these public meetings, he is taking a class of afty students in spiritual science at the residence of Mr., Mrs. and Miss Austin, 185 Barclay street, on Mondays, Wednesdays and Fridays, at 2:30 P. M.; also responds to invitations to lecture for various progressive organizations, of which there are many which hold semipublic meetings weekly or fortuightly in Grand Rapids. Nov. 18th he lectured before the Social and Political Equality Club on "Woman's Opportunity," to an enthusiastic company.

Nov. 22d he spoke on "Woman in the Twontleth Century," in the Temple Emanuel, where he is expected to deliver soveral more lectures on topics of world wide interest. Address letters, etc., 193 Barclay street.

clay street.

world-wide interest. Address letters, etc., 193 Barclay street.

Among recent notable events in Grand Rapids was a Musical Reception tendered Mrs. Jeannette W. Crawford, planist, of Boston, by Dr. and Mrs. Batdorf, at their residence, 69 James street, Thursday evening, Nov. 17th, to which one hundred and thirty invitations were given. The following was the program rendered by Mrs. Crawford, without assistance: Chopin, Polonalse, op. 22; essay, "Musical Culture"; Schumann, Schlummeriled; Henselt, Etude No. 6; Reinicke, balade op. 20; Mendelssohn, Schierzo E. Sharpuninon; by W. J. Colville. The beautiful drawing-rooms were well occupied, and all who attended enjoyed a rare trent.

Lawrence, Mass. -Sunday last was a red-letter any arge audiences attended the meetings. J. Frank Baxter was the lecturer and medium. He held the closest attention of his audiences and aroused great interest. His music and singing were much enjoyed, The scance with which he supplemented his evening lecture was full of marked features, and embodied a large number of tests.

Next Sunday. Nov. 27th, Dr. F. H. Roscoe of Providence, R. I., will occupy the platform. He has been well received and enjoyed in the past here, and all are anticipating much pleasure in his coming Sunday and later.

are anticipating mach product and later.

On Wednesday evening, Nov. 30th, Mr. Baxter is to give the Society a benefit, on which occasion he will gratuitously render services in recitation and song, and all are anticipating an enjoyable social evening.

ESSEX.

must build up the body. Exercise, pure air

-foods that

# **Scott's Emulsion**

of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other



# Harper's Harper's Magazine

Engagements have been nade with the most distinguished writers, and several special enterprises of some-what extraordinary magnitude are under way that presage a most entertaining series of numbers for 1893. The illustrations will coninue to be as perfect as the best talent and processes can

Per year, postage free, \$4.00

make them.

# Harper's Weekly

Magazine, Weekly,

Bazar, and Young People

They will be better than ever this year

HOLIDAY GIFTS

THAT LAST ALL THE YEAR

This journal keeps abreast of the history of each week, singling out for emphasis the events and personages of importance. Its illustrations are numerous and by the best artists. Its department of fiction is replete with the most entertaining

Per year, postage free, \$4.00

short stories by the best

# Greatest American

# Harper's Bazar

Each issue is the record of the week in woman's world. It contains the latest in fashions and in Paris designs; the best in bright stories and high-class humor; the most thoughtful and practical essays; the best artistic attractions, and an indispensable pattern-sheet supple-

Per year, postage free, \$4.00

Spon receipt of TEN

CENTS the publishers

will mail you a sam-

ple set of above.

The Best Literature

and the Best Art Subscribe Now

Franklin Square, New York, N. Y.

without them

Newsdealers, Book sellers, and Postmasters receive subscriptions.

# **S**piritual Educational

Movement AT SUMMERLAND, CALIFORNIA.

A GREAT project is now well under way at Summerland, A California, to secure the Ortega Rancho rupon which the Colony is located), with its vast inheral resources, to build and maintain educational institutions to promote and advance the Casse.

The matter is in the hands of a committee of citizens appointed to represent them. Every Spiritualist should send to the Secretary for a free circular containing the plans, and acquaint themselves with a matter which is of greater importance to the cause of Spiritualism than any which has ever before been undertaken. Address

W. D. WHEELER, Secretary



\$25 to \$50 per week, to Agonta, and addes or Gentlemen, using or selling "did Reliable Plater." Only practical way to replate ruty and work naives, forks, spoons, ster, quickly done by dipping in melted metal. No experience, polishing, or mechinery. Talek plate at one operation; last is to 10 years; fine this when taken from the plater. Every family has plating to do, Plater selliy Practical large, W. P. Harrison & Co. Columbus, Q. \$10 and

# Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient, Fee \$1.00. By mall only. Address 34 Sydney street, Dorchester District, Boston, Mass. lstf. Oct. 1.

# Dr. A. P. Webber,

CIENTIFIC Massage and Magnetic Treatment. Offices: Peabody—6f Main street; Sunday, Tuesday, Thursday, Boston—6 Beacon street; Monday, Woesday, Friday and Saturday. Office hours 9 to 5. lw\* Nov. 26.

Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Beston. Hours 10 to 7. ASTROLOGY.—Would You Know the

A Future! Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers. Nov. 28. lw P. TOMLINSON, 67 Revere street, Boston. A STROLOGY. Send time of birth, sex, 10 cts. and stamp for Prospects coming year, with character. PROF. HENRY, 62 Washington street, Lynn, Mass. Nov. 26.

LOVE FOR LIQUOR OURED. Secret Free. Ad-Nov. 26. WILLIS, Parkville, L. I., N. Y. DR. A. H. RICHARDSON, 27 Adams street. Charlestown District, Boston, Mass. tf Nov. 28.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

Audrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2. J.J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of

Colby & Rich. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.78 for six months.

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

Are they Monopolists?

Last year J. D. Larkin & Co. offered a Brass Plano Lamp on very liberal terms; this can still be had. Next they make the offer of a Chautauqua Desk, both beautiful and useful. Now an elegant Pittsburgh Onyx Banquet Lamp, made especially for them by the Pittsburgh Brass Co.
Any one of these articles and a box of Sweet Home Soap at a price within the reach of all.
This Company have always made many homes happy at Yule-tide. They fully describe this ilberal offer in their large advertisement on our last page.

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



rais beautiful ministers UPHIOLSTERED PARLOB SET of three pieces (for the next 60 days) will be sent to any address on receipt of 93 ceuts to pay expenses, booling, packing, advertising, etc. This is done as an aircrite sentent and we shall expect very rone getting a set to tell their friends who see it where they got it and to recommend our house to them. This beautiful act consists of one sofa and two chairs. They are made of fine set consists of one sofa and two chairs. They are made of fine set consists of one sofa and two chairs. They are made of fine set consists of one sofa and two chairs. They are made of fine destination of the set This beautiful miniature UPHOLSTERED PARLOR SET of three pieces (for the next 50 days) will be sent to any address on Precipit of 95 couls to nay expenses, booling, nexting, adver-

# GRANDEST OFFER



A fine \$25 watch to every reader of this paper. Cut this out and send it to us with your full name and address and we will send you one of these fine 14 K. gold-plated intaid watches. The base of the case is made of fine jeweler's metal, which is guaranteed to work "We were." The pare had a fine jeweler's metal, which is guaranteed to work "We were." or time leweler's metal, which is guaranteed to wear 20 years. The movements beautifully leweled and daments beautifully leweled and the state of the s

KEENE'S MAMMOTH WATCH HOUSE, 1301 Washington St., Sample Dept. 93, Boston, Mass.

# Mrs. W. P. Thaxter,

earnest solicitation of her numerous friends, give Two Sittings (by appointment only)
Tuesday and Thursday of each week. Diseases diagnosed, with advice. Also Spirit Commu-Oct. 1. nications given. 7teowis

# Use Dr. Stansbury's Elixir of Life FOR a Tonic and Renovator. A certain universal remedy. Half size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling. Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASHBURNE, Olmstedville, N. Y. For sale by COLBY & RICH. 15 July 2.

Mechanics' Building, Boston. Oct. 5 to Dec. 3. Daily, 9 A. M. to 10 P. M.

ADMISSION 25 CENTS.

# Mrs. T. E. Wetmore,

M AGNETIST and Psychometrist, 178 Tremont st., Room 39; or by appointment at 31 Gainsborost., Boston. Hours 11 A. M. to 5 P. M. Developing at a distance a specialty. Nov. 26.

# Mrs. H. J. Pratt,

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARBE, astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass.

## Leaflets of Truth; Or, Light from the Shadow-Land.

This work may prove a beacon-light to many souls, tempest-tossed and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher, truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and benedicence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth. Price 40 cents.

For sale by OOLBY & BIOH.

# EASY LESSONS IN SPIRITUAL SCIENCE.

An extract from the introduction reads as follows: "Our only desire is to simplify some of the beautiful lessons which the loving spirit teachers have been bringing to humanity so that every, child may comprehend them."

Pamphiet, pp. 38. Price 10 cents; 12 copies, \$1.00.

For sale by COLBY & RICH.

# Harper's Young People

No home Look out this year for "Raftmates," by KIRK MUNROE, and other serial and short stories. The speof culture cial articles will be interesting and valuable. Numerous illustrations, poems, anecshould be dotes, articles on pastimes, and every other subject of interest to young people, make up a delightful programme for the year.

Per year, postage free, \$2.00

Periodicals

Harper & Brothers, Publishers

AN ASTONISHING OFFER!



U. S. Furniture Co., 111 Nassau St., New York.

EVER MADE.

### TRANCE MEDIUM. No. 3 Berwick Park, Boston,

# MECHANICS' FAIR,

Six acres of displays, comprising an exhibit of the latest and best specimens in all lines of our New England indus-tries.

MAGNETIO Physician, will see patients at her office, No. 6 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. Iw Nov. 26. PRIOR REDUCED FROM 75 CENTS TO 40 CENT

# BY M. KARL.

Especially for the Young. BY MYBA F. PAINE.

# Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at
the Hall of the Hanner of Light Establishment, free to the public, commencing at G o'clock P. M., J. A. Shelhamer, Chairman.

At these Scances the spiritual guides of Mns. M. T. Long-Let will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing pon human life in its departments of thought or labor, questions forwarded to this office by mail, or handed to the hairman, will be presented to the presiding spirit for con-ideration. Besides, excarnated individuals anxious to send nessages to their relatives and friends in the earth-life will lave an opportunity to do so.

have in opportunity to do so.

The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that 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 recognise the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

The publishers of the last for publication.

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

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

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

[Continued from last week.]

Rov. Charles S. Hurd.

Rov. Charles S. Hurd.

Mr. President, I feel that the man who spoke to you first is a grand spirit. [\*] for there comes to me from his atmosphere 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 noticed me here, and held out his hand to me, saying, "Good sir, I feel that you would like to possess this organism, 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 pulliand 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 forces played around and within me, I felt the change of a quickening power, and it was through all this combination of cirme. 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

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 en-tered upon in that other world. I had intui-tions of it, I had sensibilities 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

have for some time thought that it might 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 thetic mood a chapter of my mental experience on both sides of life, for I think it would be in-structive to them in their own lives, as well as

I wish among others to mention my dear friend Brooke. Tell him that I have always felt 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

There are others I might mention, and per

not to 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

our North End, and I am using my influence there to better purpose, perhaps, than I did when I was in the mortal form. I wish to say that my friend Fred. Chandler is here with me to-day, and desires to give greet-ing to his friends, but he cannot voice them for ing 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, if harm it was; I only felt that through 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. 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.

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 vonder than it did to us more so, to us over yonder than it did to us when we were on earth.

when we were on earth.

I thought it might be of interest in the old township if I could come back and communicate—it might arouse thought in regard to this great. Iife. 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 called, and I am sure that I have not stood still. My view of life is a broad one, my ideas are more alive than they were here, and so 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

Anna desires me to give her greeting to her ew 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

[\*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 went surging on all around me pretty much as it is flowing on here, and I caught myself wondering how it was, and if I had 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.

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 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 was n'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 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 me as truth to-day.

I, sir, lived in Plainfield, Hampshire County, in our good old 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 set me down as dead and buried, and out of sight altogether. I do n't feel just like that, sir I do n't really and Lon't feel that I am 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 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 n't 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 did believe in a four by-nine heaven that was walled up and hedged in so the people could n't get out or look over the walls into the place beyond. I could n't reconcile my idea of a future yond. I could n't reconcile my idea of a future life to that conception at all, and so I did n't believe much of anything concerning the fu-

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, be-cause 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 material much, only about those who are here that I care for. To them I bring a kindly thought, and my best regards. I wish 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 hothered me so for awhile and that did that bothered me so for awhile, and that 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.

haps 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 property in the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control to the city of Malden, and other towns and control towns and control to the city of Malden, and other towns and control towns and co thee, who art the creator of all existence. For life, beau tiful 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 produc-tions 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 in thought unto thee and thine angels to day, asking for further light and instruction, seeking a more profound knowledge of the things of time, and sense, and eternity, that our souls may expand in thankfulness; that our minds may grow clearer to understand; that our spirit-ual 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 mak ing of ourselves wise and useful entities. Oh! thou 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 Diright Intelligence. Now your transfer result. of Divine Intelligence. Now your inguirer would like to know from the Spirit Intelligence why, if such direction or inspiration was vouchsafed Columbus, this 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 ployed 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 channels that 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.

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.

end.

and they 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 ricting of human incredulity and sucame the victim of human incredulity and su-

came 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 latter 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 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? is 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 her organism or not. Before he can decide that question her must become familiar with her magnetic atmosphere, and experiment with her brain-forces. Perhaps he will not be able to come closely into her 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 ayenue; but unless that spirit has come personally in 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 attracted, or given some powerful assistance by the presence of their friends with such mediums. Therefore, it is best for individuals on earth who desire to hear from their spiritfriends privately to visit mediums, using judg-ment 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 com-motions 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 of experiencing for myself the strangeness of controlling a foreign organism and making of controlling a 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

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 familiar with my line of life.

Nearly three 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 bourne whence no traveler returns, and I have thought frequently of late what a misleading declaration 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 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 forcibly 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 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 earthlife 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 affection from the spiritworld, to give to 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 my hat they my hat they my server the some to the terms.

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 deliv-erer 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. Shehan.

In a slways 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 voice orying in the wilformess of pain and superstition; he came to bring peace; he came to bring a conception of brotherly love 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 to perform great works, and they have been brought forth into the house of the world is sweet and fair —a year ago—that I went from the body. The 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 palt war form.

I 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. It is a real world, 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

Toll 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

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 er 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

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. Shehan. My father's name

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 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

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 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 was eating to the content of the conte

I will not enumerate the offices, public and private, which I was called upon to fill in my city and county. Indeed, it seems to me as I run them over in my mind that I had conrun them over in my mind that I had conferred upon me about as many honors as a man 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 earthly 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 those on this side would do theirs. It seems to me that perhaps it would be best

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 own mediums through whom to receive idings of their spirit friends, rather than have the spirits come here and counsel what medium 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 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 that there was collusion on the part of these various mediums, and that the whole matter had been planned in advance.

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.

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 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, and 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 same sympathies of human beings, and makes them broader and grander because they have had an experience with it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

have a clear brain now and ateady thought, and all the past has gone by. I am glad that it has, but I do not ask that its 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 take them in the home her earthly friends will join them in the home be-

### 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.

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 will be known by those who remember me that I have come back.

ber me that I have come back.

ber me that I have come back.

There are certain individuals in St. Paul who are interested in this spiritual movement, and who have known me very well. Some of them have been attending meetings where your philosophy has been expounded within the last year or so, and they have really become quite interested in it. There is one particular individual who claims to be highly interested in Spiritualism, whom I feel ought to be reached by myself in such a way as will cause him to feel a conviction, yet I hardly know how to express myself, 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 has not been strictly correct in his dealings. I would like to bring it strongly home to his conscience, and ask bim 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

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 no harm in speaking here to-day, so I bring my greeting to those I have known on this plane. Tell them that "Charlie" is alive and pushing on, and by-and-by he will make himself known more fully than he has been able to do hither more fully than he has been able to do hither-

### George M. Valentine.

Well, Mr. Chairman, my turn seems to come

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 as if all who come have their own concerns, their troubles or 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.

as far as possible.

I have been somewhat disturbed at times in my spirit life by certain differences of opinion 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.

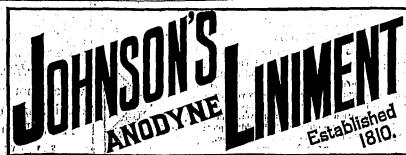
I touch upon these things to have it known

I touch upon these things to have it known 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 avent these when the side of 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

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. I do not know that 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 we have to travel, 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.



Originated by an Old Family Physician,

# For INTERNAL as much as EXTERNAL Use.

I. S. Johnson, Esq. My Dear Sir.—Fifty years ago this month your father, Dr. Johnson, called at my store and loft 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 I can most truly say that it has maintained its high standard and popularly from that time to this. No medicine to-day possesses the confidence of the public to a greater extent than Johnson's Anodyne Liniment. It is doubtful if you have many austemers who remember the good old Doctor who first compounded this medicine, and received it direct from his hand fifty years ago. Extending my kind wishes, I remain, JOHN R. RAND, FOR PHERLY HOUSEHOLD BUSE AL MOST A CENTRIFY.

FOR PURELY HOUSEHOLD USE, ALMOST A CENTURY. 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 satisfies. Retail price, 35 cents, Six \$2.00, express projude, if you can't get it near home. Ask first, Sold by druggists. Full information sent free. I. S. JOHNSON & CO., 22 Custom House Street, Boston, Mass.

## Verifications of Spirit-Messages.

Mr. Guilford Parker of Norwich, Ct., writes, under date of Oct. 30th: "In the last BANNER I saw the message of Esion's B. Smith of Mansfield, Ct. Mansfield is my native town. I have known Mr. Smith personally and by I have known Mr. Smith personally and by reputation more than forty years. He was engaged in the silk business at Gurleyville; 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 Plenipotontiary 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 BAN-NER of Oct. 22d, '92]. He was born in Derry, N. H., as the message stated. His ministeria 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 Menvin R. Pitman of New Orleans. The message of Bro. Pitman bears out his

leans. 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—remarking 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.

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. Fraternally yours, D. Feast.

1926 Wilkins Avenue,
Ballimore, Md., Oct. 30th, 1892. was a queer character, for many years sexton

In THE BANNER of Oct. 1st is a communication from RALPHIE HOWES. I knew the child, and his parents, and that when a very 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. Harlon 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 ALCOTT. Orange, Mass., Sept. 29th, 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 mediorate the truth of what she says of her medumistic 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.

Delavan, Wis., Nov. 6th, 1892.

I notice in the Message Department of the BANNER OF LIGHT of Sept. 10th a communica tion from Horace D. Knight, who departed this life during the past year from Chetopah, 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 clair oyant, 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 en 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 infor-mation concerning that world. The voices are her constant companions. She interrogates them, and to questions, however abstruse, receives prompt and sat-isfactory 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.

Dona Dauling. 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 Nov. 20. and 21.2 Lost Constants

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 sustain-ing the reputation of the series as being of superior excellence, the low price placing them within reach of every one. The section of the section of the

A WINDOW IN THRUMS. By J. M. Barrie, author of "My Lady Nicotine," "Auld Licht 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 picturesquely harmonious and entertaining. The connec tion 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 win-

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

An agreeable preparation of the phosphates, for Indigestion, Nervousness, Mental and Physical Exhaustion.

Recommended and prescribed by Physicians of all

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

## Tetter, Salt Rheum, Chapped Hands and Piles CURED.

A MONG 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 emptions of the skin than LADY POON'S O'NTMENT, which is prepared from pure spruce gum and other healing forest extracts.

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

those suffering with Itching and Bleeding Piles, it its the highest commendation. It affords prompt relief To those suffering with Itching and Bleeding Piles, it merits the highest commendation. It affords prompt relief and theats all Ulcers and ulcernting surfaces. Give I.ADY POOR'S OINTHENT a trial. It for sale by druggists at 25 cents a box. A-k for it. If no: 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 Mountains included free of charge.

JAMES W. FOSTER & CO., tw Bath, N. H.

5000 BOOK AGENTS WANTED FOR DARKNESS P DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE.
A FAMOUS WOMAN'S thrilling story of Gaspel. Temperance, and Rescue work. "In Ilia Name in the great under-world or New York. By Mrs. HELEN OAMPRELL. Introduction By Rev. Lyman Abbott, D.D.

NORTHINGTON'S MAGAZINE

13w

### INSANITY MENTAL DISORDERS OVERCOME

NEW AND SUCCESSFUL PSYCHOLOGIC TREATMENT. WONDERFUL RESULTS.

OUR METHODS.

Psychologic Treatment daily—No Association of Lunatics—Especial Care—Constant Supervision—Special Efforts for Mental Advancement. IMPORTANT PAMPHLETS SENT FREE. Office of Institute, 426 Market St., Camden.



Ready for use. Applied with a Cloth. LITTLE Labor, NO Dust, NO Odor. The BEST and MOST ECONOMICAL Stove Polish in the World. Sold everywhere. Sample mailed FREE. J. L. Prescott & Co., Box B, No. Berwick, Me.



DEAF NESS & HEAD NOISES CURED by Fold's invisible Tuoular har Cunnons. Whapers heard. Successful when all remedies fail. Sold FREE Are. 18.

OF VITAL INTEREST IS THE



A SYSTEM WORTH STUDY IS THE



Richmond Stove Co., Norwich, Conn.



Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.



DO YOU

Ouilt Patterns.

This correct Tree of Paradise, will send it, also patterns and diagrams to piece by. Ladies Wreath and Basket of Lilies, all for 10 cents.

BE. L. WELCH. Please mention this paper. 4w Nov. 19.

The GLASGO LAGE THREAD CO., Glasgo, Conn., will distribute in Premiums 82,000; Gold Coin, for the best specimens of face work, to be made only from the Guargo Twilled Lace Thread, Tailled Lace Thread, Open to all residents of the U. S.

\$2000.00 GOLD in Premiums. Ask your dealer for circulars giving full information. If not to be had of him, write us. DO NOT DELAY. See the despread & Tidy Phoroughly saturatory proofs of our reliability furnished. GLASGO LACE THREAD CO., GLASGO, CONN.

Mediums in Boston. Miscellnneous.

Opening Wednesday Evening, Nov. 16th. Hattie C. Stafford-Stansbury, 80 West Concord Street, Boston. Wednesday 8 P. M., Thursday and Saturday, 2:30 P. M.

H. Newton Stansbury,

Sinte-Writing Daily, 10 to 4. Scaled Sintes Specialty. All engagements in advance. if Oct. 29. Osgood F. Stiles,

DEVELOPING. Business and Test Medium, also Clair-woyant Physician. Bittings daily, from 9 a. M. to 5 r. M. Magnetic treatments also given by Mr. and Mrs. Stiles. Circle Sunday and Tuesday evenings at 7:30, Thursday ar-ternoons at 2:30. 12 Summer street, Charlestown, Mass. Nov. 28.

Mrs. S. S. Martin,

RUTLAND STREET, Boston. Séances Sundays, Thursdays and Saturdays, at 2:30 P. M.; Wednesdays M. GEORGE T. ALBRO, Manager. t. 10.

J. K. D. Conant, Trance and Business Psychometrist.

CITTINGS daily from 10 A.M. to 4 P.M. Séances every Sunday evening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Séances. Nov. 28.

Will L. Lathrop.

MAGNETIST and Test Medium. Sittings or Treatments daily from 9 A. M. to 5 F. M. Sundays excepted. Development or Test Circles held as appointed. Responds to calls for lectures. Office 31 Winter street, Room 6, Boston. Nov. 26.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily, Direles Sunday, Thursday evenings, and Tuesday afterneous at 3 octock. Bix Developing Sittings for \$4.00. 104 Washington street, opposite Davis street, Boston. Nov. 26.

# DR. JAMES R. COCKE

24 Worcester Street, Boston, Mass.

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

Mrs. J. R. Pickering, MATERIALIZING Medlum, No. 8 Twight street; Boston. Scances Tuesday, Friday and Eunday evenings, at 8 o'clock.

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

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 59c. and Sl. Gentlemen 50c. and Sl. 22 Winter street, Room 16, Boston. 4w Nov. 12.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. 10 9 P. Oircles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 8, Boston. Nov. 26

Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 247
Columbus Avenue, Suite 8, Boston.. Will answer calls
for platform work. 4w\* Nov. 12.

Addison D. Crabtree, M.D., 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. 13w\*

Mary C. Morrell,

Of New York, Business, Prophetic and Medical Medium,
and Seer, 8% Bosworth street, Room 6, Boston, Mass.
Nov. 12.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 451 Shawmut Avenue, Boston, near Newton st. Hours 9 to 6. Nov. 19.

Mrs. C. T. Crockett, MEDICAL and Test Medlum. Vapor Baths and Mag-nette Treatments. 28 Milford street, Boston, Mass. Nov. 19.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medlum, No. 233 Tre-mont street, corner of Ellot street, Boston. Nov. 26.

Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Thursday at 2:30 Nov. 5. Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremon Oct. 29. Miss L. E. Smith,

TEST MEDIUM, No. 344 Shawmnt Avenue, Boston, two flights, front. Private sittings daily. 4w\* Nov. 19. Miss Grant,

TRANCE MEDIUM, 8½ Bosworth street, Boston. Nov. 5. Dr. J. L. Wyman,

224 Tremont street, Boston. Oct. 22.

R. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. cowlot\* Oct. 22.

MRS. M. A. CHANDLER, Business, Test and Medical Medium, 68 Warrenton street, Boston. Private slittings daily. Seances Tuesday eve., Friday afternoon. Nov. 5.

PSYCHOMETRIC and Business Reading, or MARGUERITE BURTON, 1472 Washington street, Boston. Oct. 29. MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

MISS KNOX, Medium. Sittings daily, except Mondays and Saturdays. 128 W. Brooklinest., Suite I. Nov. 26. DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

Pamphlet No. 2, just issued, contains particular of "Dr. Pierce's atom to Gairant Gairant Chain Belt," Supens-Chain Belt, "Supens-Chain Belt," Supens-Chain Belt, "Supens-Chain Belt," Supens-Chain Belt, "Supens-Chain Belt, "Buspens-Chain Belt," Buspens-Chain Belt, "Buspens-Chain Belt, "Buspens-Chair Bang and Chain Belt, "Buspens-Chair Bang and Chain Belt, "Buspens-Chair Bang and Chain Belt," Buspens-Chair Bang and Chair Ban

# ASTONISHING OFFER. END three 2-cent stamps, lock of hair, name, age sex, one leading symptom, and your disease will be diagnesed free by spirit power. DR. A. B. DOBSON, San Jose, Cal. Oct. 1.

Sealed Letters Answered A DDRESS. MRS. ELIZA A. MARTIN, Lock Box 1517 Fitchburg, Mass. Terms \$1.00. Sept. 24. You can have good eyesign. Sept. 22.

You can have good eyesign. Write
Metred Pebble Spectacles restore lost vision. Write
for illustrated Circular, and how to be fitted by my New
Clairroyant Method. Spectacles sont by mail. B. F.
POOLE, Clinton, Iowa. 13w\* Sept. 17.

Special Inducement for Purchasers.

ALL purchasers of O. P. Longley's book of beautifulsongs, A. "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic tithopage, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, on Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.00.

For sale by OOLDY & RICH.

PHILOSOPHIC IDEAS; or, The Spiritual Aspect Nature Presents to J. Wilmshurst.

Paper, 161 pages. Price 35 cents, postage 4 cents., For sale by COLBY & RICH.

PUMP, GRIND, CUT FEED, and SAW WOOD.



Does the work of 4 horses at half the cost of one, and is always harnessed and never gets tired. With our Steel Stub Tower it is easy to put on barn. Send for elaborate designs for putting power in barn. AERMOTOR CO. 12th & Rockwell Sts., Chicago, 29 Beale St., San Francisor Oct. 15.



# **ALBRO'S**

For Cramps, Sprains, Neuralgia, Tooth ache, and especially for sudden attacks of Cholera Morbus.

PRANK T. RIPLEY says: "I feel it my duty as well as pleasure to testify to the efficacy of your Cal-or-facto Drops. Having eaten heartly of fruit during the evening, on retiring I was taken with cramps. My distress was so great I could scarcely breathe. I at once took a dose of your Drops, and instantly began breathing easier, and in a few moments the distress was entirely gone. I now recommend them to others with like results, and intend always to keep them on hand myself."

Albro's Regulating Cordial

FOR DYSPEPSIA, FLATULENCY, DIARRIGEA AND CONSTIPATION. In fact, it thoroughly regulates the bowels. May Wyatt Fisher, 291 Chestnut street, Chelsea, says: "For a mimber of years I was troubled with a bad cough, which gave me every appearance of that dread disease, Consumption. I had not vitality enough to digest my food, therefore I suffered great distress after eating. After trying all sorts of doctors and prescriptions without any benefit whatever, I was induced to try your Cordial. I took this for Dyspepsia only, but to my surprise my food distressed me no longer and my cough ceased almost immediately. My lungs are still susceptible, as they were weakened through incessant coughing. However, my general health is so good and my food agrees so well with me, thereby giving me strength, that any cold I may take is easily overcome." Each of the above Remedies sont by mail on receipt of price: 50 cents per bottle; \$2.50 per box of six bottles, by

GEORGE T. ALBRO & CO., Sole Proprietors ALBRO'S VEGETABLE REMEDIES, 55 Rutland Street, Boston, Mass. June 4.

SOUL READING.

Or Psychometrical Delineation of Character-Or Psychometrical Delinention of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, \$2.00, and four 2-cont stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cont stamps.

Water of bifeis the best nomedy. Try it. Burnshlet free. Brite J.R. Perry Wilkes Barre Of.

14w\* ARALYSIS CURED WITHOUT MEDICINE.
LOCOMOTOR-ATAXIA.
LOCOMOTOR-ATAXIA.
ELOCOMOTOR-ATAXIA.
E

A LIBERAL OFFER, RY A RELIABLE OLAIRVOYANT AND MAGNETIC HEALER END four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE.

Address DE. J. S. LOUGKS, Shirley, Mass.

Sept. 17.

Mrs. William H. Allen, SEANCES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Rote for 60 conts, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. June 4.

Eucalyptus Tea.

THE greatest Blood Purifier known, Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents. EUOALY PTUS CHEEAM never fails to cure Catarth, Neuralgia, 8kin Diseases and Piles. By mail, 25 cts. Liberat terms to Agents. Address Dr. STANSBURY & CO., 303 Scott street, Oakland, Cal. For sale by COLBY & RICH. July 2.

PSYCHOMETRY. CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 4th street, Milwaukee, Wis.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Albany, Mc. Nov. 18. MRS. H. W. CUSHMAN, 403 Somerville Avenue, Somerville, Mass. Musical and business sittings. Examines from lock of hair or answers six questions for Si. Oct. 1.

MRS. B. F. SMITH, TRANCE MEDIUM,
Holds sittings daily, Fridays, Saturdays and Sundays
excepted, at Vernon Cottago, Crescent Beach, Revere, Masa,
Terms, 81.00. Hours, from Ja. M. to 6 F. M. to 0 ct. 11.

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.

"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

New York Adbertisements.



**CURES** Constipation, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmiess, cure. Samples, 10c. Small packages, 25c., large ones, \$1. Sent by mail to any address, post paid.

HEBBA VITA REMEDY CO., N. Y. City. Oct. 24.

DR. DUMONT C. DAKE,
281 West 42d Street, New York City,
MAGNETIC Specialist for Nervous and Chronic Diseases.
Complicated Cases Cured when other methods fall.
Patients at a distance successfully treated. DR. DAKE An
opeer in his sepecial mode of practice. Send for Circular
TO THE FRIENDS OF SCIENCE. I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most cifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Oct. 22. PROF. JOSEPH RODES BUCHANAN, M. D.

John Wm. Fletcher,

CLAIRVOYANT MEDIUM, 268 WEST 43d street, New York City. Private Séances daily. Public Circles Thursday evenings. Endorsed by Florence Marryat, Alfred Russel Wallace and the Spiritual Press. Bept. 17.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 223 Nov. 5. Written communications daily. Miss Lottie Fowler,

CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Business questions by letter. Turns \$5. Massage treatments. 276 7th Ave., New York. 7w\* Oct. 16. DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

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

Jan. 2.

# ABOUT GLOVES When you are buying gloves remember that there is such a thing as a price that is too cheap. It is better to pay a fair price and get good gloves like



The Writing Planchette.

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

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANOIETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PlaNOHETTES canot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

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

J. A. SHELHAMER. Magnetic Healer

J. A. SHELHAMER, Magnetic Healer, May 2.—† 8½ Bosworth Street, Boston, Mass. STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the selence, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

Free! Free! Free! Free! THE ASTRAL GUIDE." It explains how you may become your own physician. Heal yourself and become strong. Words from the advanced Masters in Spiricial Address L. J. SHAFER, Ohlcage, Ill., 1010 Washington Boulevard. W Nov. 19.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. June 4.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

TINELY executed lithographs bearing the above title means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mention of many in the scientific world, and it opens immonse fields of research in this and other of the higher lines of thought.

The instrument complete in box, with full directions and cut illustrating the manner of using it, \$1.00; postage 25 cts. For sale by OOLBY & RICH.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, ago and Sex, and I will give you a Clairy oyant Diagnosis or your Allmarts. Address J. O. BATDORF, M. D., Frincis. al. Magnetic Institute, Grand Rapids, Mich. im Nov. 5.

The instrument complete the box, with full directions and cut illustrating the minner of using it, \$1.00; postage 25 cts. For sale by OOLBY & RICH.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, ago and side and the control of the state of the Spiritual Philosophy.

Price 50 cents.

For sale by OOLBY & RICH.

Sex and I will give you a Clairy oyant Diagnosis or your Allmarts. Address J. O. BATDORF, M. D., Frincis al. Magnetic Institute, Grand Rapids, Mich. im Nov. 5.

You can have this

DESK or a beautiful

we sell on trial too.

common cheap soaps.

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

The "Chautauqua Desk"

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

It is made of SOLID OAK, varnished and hand-rubbed finish, with brass trimmings. It stands five (6) feet high, is two and a half (2%) feet wide and ten and a half (10%) inches deep.

It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for bric-a-brac, seven pigeon-holes for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

ORDER YOU RUN NO RISK.

TO-DAY

We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a DESK and combination Box, and if after 30 days' trial you are fully convinced that the soap and toilet articles are all we claim, you can then pay the bill-8x0.00. But if you are not satisfied in every way, no charge will be made for what you have used and we will take the box away at our own expense.

HOW CAN WE DO MORE?

Some people prefer to send cash with order—we do not ask it—but if readers of this paper remit in advance, we will place in the Box, in addition to all the other extras named, a valuable present. Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without argument or comment if the BOX, DESK, or LAMP does not prove all they expect. PRICE OF BOX COMPLETE, including the DESK or the LAMP, ONLY \$10.00.

<del>\*</del>\*

We can refer you to thousands of people who have used Sweet Home oap for many years and still order at regular intervals, also Bank of lufialo, Bank of Commerce, Buffalo; Henry Clews & Co., Bankers, New 'ork; Metropolitan National Bank, Chicago, or any other Banker in the Inited States. Also R. G. Dun & Co. and the Bradstreet Co.

# Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 26, 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, Edmonds, 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, Hardinge, 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,

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

And the wisdom wafted 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 se-

We can never understand the opioquy 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 are specified to meet an engagement, though the meet an engagement, though the meet an engagement, though the meet an engagement of the meet and the meet We can never understand the obloquy and ter, 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

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.

haven of rest at home.

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

always arduous work—and traveling more miles to do this. But her services were se 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 thosb 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 criticiser 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.

[To be continued.]

# Lecture by W. J. Colville in Michigan.

On the morning of the second Sunday of Mr. Col ville'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,

compatible 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 pertains 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 herolnes 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, when very likely it turned out afterward that they were not awful nor 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 symptom 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 misery wherever it spreads. But there is a fear which only means reverence, and in that sense the old adage, 'Bear 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 employ a phrase which no moralist of any school of thought would repudiate.

In studying any lite by no means irreconcilable, though evidently subjects of the law of evolutionary development. Na-

'Tis better to have loved and lost
Than never to have loved at all,'
he was composing a poem full of tender hope of retinion with his friend in a better world than this. Therefore it was solace to feel that though lost 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 reaims than this where love can meet its reward, and where fruition 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 Damoeles suspended over their heads by a brittle hair, 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 consequent suffering too dreadful to reproduce; but it never touches the heart, it never enegizes 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 in the slums, need no hell and no devil; 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 requirement; from childhood their appetites have been pampered and their better qualities neglected. To ostracise 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 carnal love; Cupid is a sensuous creation, not a spiritual one. Perfect love is synthetically analyzed in the thitrepath chapter of Paul's first epistic to the C

# Collars for Baking Dishes.

and Escalloped Dishes which come ble for the table.

Fits any size nappie. Price, 50 cents per dozen.

### Jones, McDuffee & Stratton. CHINA AND GLASSWARE,

Wholesale and Retail, teacher—not disparaging one of these and their 120 Franklin Street, Boston.

LITA BARNEY SAYLES.

PITTSBURG ONYX BANQUET LAMP

Perfect love casteth out fear,' are at first sight incompatible statements; but analysis proves they are

fear 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, says James, and John declares, Perfect love casteth out fear because it has torment. Now perfect love does banish dread while it increases reverence, and too much can never be said against 'love matches,' falsely so called, where ani mai affection is unaccompanied by human respect. A truly happy bome is where husband and wile 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 firmly anchored 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; when we would grasp it as a solld joy it eludes our touch, and leaves nothing but a gents of aching void oblined it. When Tennuer's works.

Just received, a novelty of corrugated paper to dress China Pudding from the oven with burned edge; this appliance renders the dish presenta-

20th, and will speak there Nov. 27th.

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."

Cholsen.—The meetings at this place, under chair-manship of W. Anderson, were well attended last Sunday.



EACH BOX CONTAINS
ONE HUNDRED CAKES, (full size).. \$6.00

"SWEET HOME" Family Soap, enough to last an average family one year. Has no superior. One Box (1-4 Doz.) Modjeska Complexion Soap.

An exquisite beautifier. Imparting a velvety softness to the skin, which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use.

One Bottle Modjeska Perfume, a delicare, refined, delicious erfume. Most popular and lasting made.

One Box (1-4 Doz.) Ocean Bath Toilet Soap.....
A delightful and exhilarating substitute for sea bathing. One Box (1-4 Doz.) Creme Oatmeal Toilet Soap. One Box (1-4 Doz.) Elite Tollet Scap...... One English Jar Modjeska Cold Cream, Delight-fully Pleasant, Soothing, Healing. Cures Chapped Hands

One Bottle Modjeska Tooth Powder..... Preserves the teeth, hardens the gums, sweetens the breath. One Packet Clove Pink Sachet Powder, Refined,

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

All for \$10.00 ( DESK GRATIS. ) YOU GET THE \$21,00 INCORPORATED 1892.

ESTABLISHED 1878. INCORPORATED 1892.
CAPITAL, \$500,000.00.
FIFTY THOUSAND SHARES AT \$10.00 EACH.
Over Ten Thousand persons who have used "SWEET HOM"?" Soap for several years have become Stockholders in our Company.

Larkin Soop Mfg. Co. Seneca, Heacock, BUFFALO, N. Y.

to learn concerning ways and means of carrying good intentions into effect.

Love thinketh no evil; this is the crucial test, and yet how very few, even among professed Christian Scientists, who are forever harping upon the necessity of holding right thought, refuse to think evil of their neighbors. While there is an almighty truth underlying Mrs. Eddy's teachings, the inconsistencies of professing 'scientists' make the truth promulgated too often of very little effect; malicious mesmerism and other abominations are fathered upon neighbors by people who claim that the only way to be well (and their claim is just) is to think no evil. Spiritualists err too often in attributing their peccadilices to evil influences in or out of the body; but why not take a bold stand against evil and seek to be uplifted by good, and then reach down to those in darkness, no matter on what plane of existence, and help them to rise? The fear of being contaminated or obsessed is the bugbear of the race. Perfect love evicts all such fear, and that finally. Cholera baciffi and other dreaded microbes are perfectly innocuous unless we are in a state to furnish them sustenance and aid in their propagation. Purity, not innocuous unless we are in a state to furnish them sustenance and aid in their propagation. Purity, not innocence, is our safeguard. Boys and girls are easily entrapped if their moral education is neglected. And while no one is made better by standing in awe of punishment—except superficially and deceituilly—all are susceptible of rising to higher states of consciousness if approached by sincere affection. There must be no prudery and no weak concession to iniquity. High standards must be lifted and held in view; but only they who adopt the angelic method and pursue the course followed by truly exalted spiritual teachers, can reasonably expect to see their efforts crowned with success, and become numbered among the faithful who turn many to righteousness and therefore shine like stars forever." and 74 P. M. Henry J. Newton, President.

Knickerbocker Hinit, 44 West 14th Street.—
Meetings of the Ethical Spiritualists' Society each Sunday.

Mrs. Helen Tempie Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.—
Lectures and clairvoyant tests overy Sunday at 3 and 8 P. M.

Mr. John William Fletcher, regular speaker. A. E. Willis
Scretary, 258 West 43d street.

The Faychical Society meets in Spencer Hall, 11t

West 14th street, every Wednesday evening, 80 clock. Good
speaker, and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.

J. F. Snipes, President, 28 Broadway.

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 scance in the after noon; and Mr. Fletcher speaks and gives tests in the evening.

# MEETINGS IN MASSACHUSETTS.

Lynn.-Miss S. S. Collyer, Sec'y, writes that the Lynn Children's Progressive Lyceum met at Exchange Hall, Market street, Sunday last at 12 m., Con-

change Hall, Market street, Sunday last at 12 M., Conductor S. J. Troye in the chair. The usual exercises were presented. Mrs. M. A. Adams, Mrs. Hayes, Gracie Hines, Charlie Furbush, Miss Nettle Stevens, Charlie Ames, Carrie Moore, Blanche Atherton, Harry Cheever, Eliza Garland. Winnie Atherton, Mr. Arthur Estes, Mrs. Merrill, Messrs. Miliken and Nichols were participants.

Cadet Hall.—T. H. B. James, 38 So. Common street, writes: On the afternoon of Nov. 20th opened with a song by Geo. N. Churchill; Joseph D. Stiles 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. Stiles gave an excellent discourse—afterward cited one hundred and eighty-eight names of spirit friends, etc. (about all recognized).

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

Fitchburg.-Miss R. P. 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 Men's Hall was again alled with large and appreciative audiences last Sunday, Mr. Edgar W. Emerson being our speaker and medium. A short address was given in the atternoon. In the evening subjects from the audience were scientifically treated by the guides of the medium. During the seances 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. Lillie Reynolds (Troy, N. Y.,) is the speaker for No-vember. Dr. Ewell (Boston) served the Society dur-

Worcester.-Georgie D. Fuller, Cor. Sec'y, states that Mrs. Clara H. Banks occupied the platform Nov. The Woman's Auxiliary will hold its Fair on the afternoons and evenings of Dec. 8th and 9th, at W. V. L. Hall, 566 Main street.

# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegle Music Hall Building, between 88th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Adelphi Hall.-A. E. Willis states that Mr. J. W. Fletcher devoted the entire time Sunday afternoon to the giving of recognized clairvoyant descriptions.

# NEW YORK.

Albany.-J. D. Chism, jr., writes in a letter the remainder of which will hereafter appear, that "Mrs-H. S. Lake is now filling her fourth engagement with 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. Grimshaw, March. April is still open for engagements."

That this [the act of Congress to close the World's That this [the act of Congress to close the World's Fair gates on Sunday] may be repeated 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 descrated by that which does good; and opening the gates of Jackson Park will assuredly be productive of untold good to all who can enter them.—Boston Herald.

> A Young Woman at Fifty

Or, as the world expresses it, "a well-preserved woman." One who, un-derstanding the rules of health, has followed them, and preserved her youth-ful appearance. Mrs. Pinkham has many correspondents who, through her advice and care, can

look with satisfaction in their mirrors. Lydia E. Pinkham's Vegetable Compound goes to the root of all female complaints, renews the vitality, and invigorates the system. Intelligent women know well its wonderful

powers.
It is the successful product of a life's work of a woman among women, and is based upon years of actual practice and expense. All Druggists sell it, or sont by mail, in form of Pills or Lozenges on receiptof \$1.00. Liver Pills, \$36c. Corre-spondence freely answered. Address in confidence. apondence freely answered.
Address in confidence.
LYDIA E. PINKHAM MED. Co.,
LYNN, MASS.

Asthma discovered in Congo, West discovered in Congo, Export Office, 184 Brondway, New York. For Large Trial Case, FREE by Hail, address EOLA IMPORTING CO., 183 Yine 84., Oincinnati, Ohio.

CONNECTICUT.

.60

.80

.80

.25

.80

.25

.25

.25

Norwich. - Sunday afternoon, Nov. 20th, the speaker for the day was Dr. Geo. A. Fuller of Wor-cester. 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 E. Fitton, Lyceum Notes and Lessons, Reports of Lyceum Work and Progress, Aunt Editha's Chat with her Nephews and Nieces. etc. London, W., Eng.: 86 Monmouth Road, Bayswater.



The Recognized Standard of Modern Plano Manutacture. BALTIMORE. WASHINGTON. NEW YORK. E. W. TYLER, Sole Agent,

SPECIAL ANNOUNCEMENT.

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 and our behalf.

COLBY & RICH, Publishers.

The Indiana As octation of Spiritualists will hold its next Quarterly Meeting at Rochester, commencing Thursday, Dec. 15th, at 7 P. M., to continue over Sunday.

Mrs. Colby-Luther and other good speakers will be in attendance. Beduced hotel rates \$1.00 per day. Everybody cordially invited.

J. W. WESTERFIELD, Pres. FLORA HARDIN, See'y.

Anderson, Ind.