

ALL FOR THE CAUSE.

He that dies shall not die lonely, many a one hath gone before, He that lives shall bear no burden heavier than the life they bore.

Nothing ancient is their story, e'en but yesterday they Youngest they of earth's beloved, last of all the val-

E'en the tidings we are telling was the tale they had

to tell, E'en the hope that our hearts cherish was the hope for which they fell.

In the grave where tyrants thrust them lies their labor and their pain. But undying from their sorrow springeth up the hope again.

Mourn not, therefore, nor lament it that the world out-lives their life; Voice and vision yet they give us, making strong our hands for strife.

Some had name, and fame, and honor, learn'd they were, and wise and strong: Some were nameless, poor, unlettered, weak in all but grief and wrong.

Named and nameless all live in us; one and all they lead us yet Every pain to count for nothing, every sorrow to forget. Hearken how they cry, "Oh! happy, happy ye that ye

In the sad, slow night's departing, in the rising of the morn.

Fair the crown the Cause hath for you, well to die or well to live, Through the battle, through the tangle, peace to gain or peace to give."

Ah! it may be. Oft messeemeth, in the days that yet shall be, When no slave of gold abideth 'twixt the breadth of sea to sea.

Oft when men and maid are merry, ere the sunlight leaves the earth, And they bless the day beloved, all too short for all their mirth,

Some shall pause awhile, and ponder on the bitter

days of old, Ere the toil of strife and battle overthrew the curse of

Then 'twixt lips of loved and lover solemn thoughts of us shall rise; We who once were fools and dreamers, then shall be

the brave and wise.

There amidst the world new-builded shall our earthly deeds abide Though our names be all forgotten, and the tale of how we died.

Life or death, then, who shall heed it, what we gain or what we lose? Fair files life amid the struggle, and the Cause for each shall choose.

Hear a word, a word in season, for the day is drawing When the Cause shall call upon us, some to live and some to diet - William Morris, in The New Nation.

The Spiritual Rostrum.

The Truth Shall Make You Free!

HEAR a word, a word in season, for the day is drawing nigh, When the Cause' shall call upon us, some to live, and some to die! ask you to light the torches of your understanding by the flame divine, and to let its light so shine over your spirits that the darkness of fear and of ignorance, the bondage of superstition, shall depart, and forever.

You may wonder in what special direction we would have this light shine. I answer, it is not in the path of politics, it is not in any pathway that the feet of our every-day thought have been wandering and stumbling in, but in that direction in which we turn when we are seeking for spiritual understanding. What have men known about the Spirit? What have they known about the other world? What have been their sources of inspiration, and where the strength and the sublimity of the arguments that have been used? Men can describe the earth. They have maps, they have glubes. Men can describe various conditions of climate, and they can describe the human body: The anatomist understands it: the physiologist can explain to you its functions; but who has taken the scalpel and has laid bare the secrets of the soul? Who is there who has dissected the spirit of man? Who is there who can make a map of these? Who can point out to us the picture of the future and tell us what it means? And yet, friends, is there any subject you can think of that is more vital and more important than that? Touching upon a subject so fruitful, so significant as this, we feel and appreciate the limitations of time and circumstance, and only wish that you were as ready to follow as we to way; then we could bring to you that food which hungry human nature demands.

In the first place, what is man? You may say he is a being who can be measured, who can be weighed, who can be photographed, who can be described-That is man. A being that must eat and drink; a being that must walke being who rests whenever it is possible for him to do so. Then they can describe to you certain other conditions that mark our personality and identity, and imagine that the question is answered. That definition goes no give you such an answer as that are no more competent to deal with the question than the English sparrow that balances lightly on the telegraph wire can read to you the message that thrills under his tiny feet, or can tell you the story that men are telling on those electrical ways.

But what is man? we ask; and we answer, man is a Trinity, three in one. First, the external, the body, that can be described, that

savages in olden days noticed this: A man might lie down upon his couch of the skins of the beasts that he had slain-might lie upon a couch of dried leaves and mosses that he had gathered together-and right away when his eyes were closed and his breathing had become regular, he drifted into a world of dreams. He saw mountains and valleys and rivers. He saw friends. He floated out upon the waters. He was in pursuit of game. And when at last he awakened, he saw that he had not stirred from the place whereon his body was laid. And so he said: "What is this which I have seen? I have seen a distant mountain, I have seen a distant friend, and yet they say I have not moved. What is this?" They could not unravel the mystery of a dream.

Then, again, thinking of these strange mysteries, they said: "A man may be drowned or nearly so, he may lose his consciousness in the water; he is rescued from the water, friends use their efforts to restore him; and when at last he is restored and regains his consciousness, where has he been? What is it that has come back to him?" And so they said that it must be in that time of unconsciousness, as he would call it, his spirit had drifted out into this realm of shadows and of dreams, and it simply came back again to the body.

Walking in the bright light they noticed a something that followed them and kept even step with them, sometimes elongated at their side, and sometimes behind them; and they said: "What is this? If we reach out our left guide in any direction whereof we know the hand this reaches out its left hand. If we reach out the right hand it does the same. What is it?" They did n't understand that it was a shadow, as we would call it. They said : It seems that we are double, then. There

are two of us wherever we go. Then that which goes out into the realm of dreams is the shadow, that which goes out after death is the and sleep; that is necessitated to toil; but a shadow; and there is another world, a world of shadows, a world where we shall find hills and valleys and streams and homes and our friends once more." And so out of love and out of watching nature as its glory appeared among them, they formed the rudiments, as deeper than the mere surface. Those who one might say, of the spirit and of the spiritworld.

But you may say: "Why talk to us of these things that lie so far back?" Why, friends, you make remarks often that belong to these very thoughts that we have uttered. Suppose here in this place some one were suddenly to faint. You would take this friend, you would do everything you could to restore the person; and when at last the eyelids begin to flutter wakes up and beats, you would say: "He is coming to himself." "He is coming to," you would probably say. Do you not use that expression when a person has fainted? Do you not use that expression when a person has been almost drowned and is restored? "He is [he does not say there will be after death] a | coming to." Coming to what? That is an incomplete sentence, but it is a most common ly here to night, friends, we can say you are one in such cases. What do you mean? Why, spirits to night as much as you will be a hun- | just what the savage meant when in the olden dred years from to-night. Clothed upon with days he said: "He is coming to himself. His mortality, covered with this material yet crum- spirit is coming back from the world of shad-Now, friends, in the olden days they called spirits shadows, and they called the other world the shadowy world. Shades and the realm of shades, that was the old expression. Looking back there we find, as we might say, the first buds that ever grew upon this wonderful bush of faith and knowledge, whose flowers are sweet with you to night. What meant these growing thoughts and questions their places of burial; and in the labyrinth of and longings, looking at the grave where it was believed that the body was laid for a little tory of pain and struggle; and you may find time until the spirit came back from this land of shadows, back into it again when there in the little excavation in the rocks and the should be the light and glory of the resurrection? From these olden days we pass forward there, and again and again you will find this to the time when manifestations began to be given from the unseen world. We speak of Modern Spiritualism: Here in this place, so near the Mecca, as one might Born again into the higher life," and there is say, of those who do not say: "We believe that spirits live; we believe that under favorable circumstances they can demonstrate their existence," but who say: "We know these things, existence, we are bringing from the shadows for we have had positive assurance, we have had certain evidence of it;" so near, I say, to this place we take up Modern Spiritualism, and realize that as from a luminous center it has gone out from your region. There is not an island in the desolate sea that this light has not touched. There is not a land under the wide spread of heaven that this truth has not been given to. "Modern Spiritualism!" The very prefix, modern," pre-supposes something. What? Why, the modern always pre supposes the ancient. If there were no ancient we should not have the prefix. We should simply say Spiritualism, seeing it had no precedent. It has been given to us fresh from the mind of the We have only time to glance for a moment at Divine. What, does the word suggest? It leads us back into the past. Away from the paths with which your feet are most familiar let us turn, and we find that Confucius taught this, that there has always been in tradition his followers that there was a life after death; that the spirits of the ancestors of the people could be reached by their sympathy, that they could witness their deeds on this earth, and that after death there was a reunion in a world ages, there was a time when they felt the stir of shades or a world of spirits. The thoughts of this spiritual nature within them, and when of Plato reached out in this same direction. some loved one died they went grieving and But, among the ancient teachers who is there mourning. The loved one could not die, al. who stands so grandly prominent as Socrates though the loved one had vanished. And by a He said that by his side walked ever his at

liberty wherewith the truth had set him in the | there is an end to existence ought there not to | damon, which did not mean evil spirit, but | simply spirit, without any regard to its qualities or its possessions. And this spirit which ever attended him did not command him to do certain things, but simply went with him, guiding him, guarding him; and when he was about to make a mistake or to do a wrong, this guardian angel then interfered, and stood between him and the wrong. Strange, was it not, that in Athens men who held to ideas that they believed to be true, said: "Here is an innovator. Here is a man who is daring to teach new doctrines, a man who is leading the youth of Athens away from the worship of the Gods." And so they said: "This man must die." In those days it was not their custom to execute men as criminals are executed now, but a command was sent to the person, and he must open the door of the future for himself; and so for Socrates the hemlock was made ready. Was there ever such a funeral sermon preached

as that preached by Socrates himself before he went out from the shadows of the world to the light of the world beyond? He spoke to them of the future; he spoke to them of the certainty of the spirit's existence; and when adherents met there mourning, and one said: "Oh! Socrates, it is hard that you should have to die, and you so innocent," he turned to them and said: "Would you have meguilty?" when the time was very near, Crito, who dearly loved him, said to Socrates: "Where would you like to be buried?" And the grand philosopher turned to him with wonder and rebuke, and said: "Oh! have I then spoken to you so long, and you do not understand that the Socrates who speaks to you cannot die, cannot be buried? It does not matter for my body. Bury me anywhere, provided you can catch me;" and then asssured him of the certainty of life after the change that men call death.

But one says, this that you are leading us to now is profane history. You are running back to the shadows and paganism. Well, then we will lead you in another direction. Take up your bible. How do you happen to have that book, this most remarkable compilation; where did it come from or to? How did it come? It was written by inspiration. Men were inspired to write it. The word "inspiration" is from the word "inspiro," which signifies to breathe in. Then it was something spiritual. It was a spiritual outpouring, and it was the force of

the spirit which had been given that enabled the men of old to write the book which you call your bible. It was by a spiritual gift that that book was given; and if you take the book and read it carefully, you will find this, that it is, as one might say, most largely construed, a and the breath begins to come and the heart | lation to the Spiritualism that we can appreciate and teach, you will have the smallest of all books left in your possession, and a book that will not be extremely valuable, for the spiritual part of it is the grandest and the brightest of it all. You will read that angels came to Abraham at his tent door; that angels came to Jacob; that wandering in a vision at night there was given to him a wonderful picture of spiritual law: a ladder reaching from earth to heaven, and the angels of God ascending and descending upon it. Suppose to-day that we were to make this statement, and then to follow the silent objections that run through the minds of some. Friends, we want to speak to you in your criticism, and in your objection. You believe that those whose pure and saintly lives fit them for heaven become angels when they die, do you not? Yes. You believe in the ascending angels. Unless you believe that they can return to you, that they do return to you, you take just one-half of this vision of Jacob. and ignore the other half. "With the angels of God ascending and descending upon it." So. friends, now, as in those olden days, we want you to know that that ladder stands in its place. It was not made of perishable material. It has never been drawn up into the skies because angels saw that mortals did not need it.

faith and hope faint and feeble, the angels came and ministered unto him in his time of trial when he had overcome temptation; they came to the sepulchre and rolled away the stone, and spoke to those who came grieving and mourning, teaching the blessed truth, 'He whom thou lovest is not here; he is risen." Among the teachings of ancient Spiritualism we find none that shine brighter and fairer than those of St. Paul. He was converted to Christianity by spiritual manifestations, lights and a voice; and he was guided in the pathway of the right through the power of the most remarkable mediumship. He writes to a certain church and says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Some have the gift of healing by the laying on of hands, some the gift of discerning spirits. We call that clairvoyance. Some have the gift of speaking divers tongues, and some of interpretation, and some have the gift of prophecy. He speaks of all those gifts and says to the peo-"I would not have you ignorant." He ple. wants them to understand, and he teaches them to add to their faith, knowledge. But, friends, lest you grow weary of these thoughts and keep, like an undercurrent, another thought in your mind, we want to refer to that specially now. One says, "You have been talking about angels. Now angels and spirits are not the same." We ask you how do you know that they are not the same? You cannot prove it. No one could who made such an assertion as this. If you require another word, we can bring to you from the scriptures the testimony that spirits have returned to mortals.

If you go back to the Old Testament you will find that Saul, seeking for communications which were denied him from the most familiar source, sought out, disguised, the woman of Endor, and there appeared in his presence Samuel, clearly descried. Now the bible says that Saul perceived that it was Samuel. He did not guess so or think so, but he perceived that it was. There stands the record. A spirit had returned.

But this is not all. We read, "He maketh his angels ministering spirits, sent to minister unto those who shall be heirs of salvation." Then, again, we find that at a certain time Peter was entranced on the housetop and had a vision which was to prepare him to become more free and earnest, less bound by prejudice. You find that the communicating intelligence went from Peter to Cornelius. Peter was moved by the spirit influence to go forth and preach the gospel.

Cornelius was told that one was coming who would bring the gospel to them. He was to notify friends and neighbors at a given time, book of Spiritualism. If you were to exclude and the preacher would be sent to them. Each every text and every passage that has any re- one obeyed the spirit command implicitly, and the result was that when Peter arrived at the house of Cornelius he found his audience already assembled, and he was filled with the Holy Ghost and spoke as the Spirit gave him utterance. Now, friends, notice this, that in that story three words are used that apply to the same object. We are told that it was a spirit, that it was an angel and that it was a man that went back and forth between Peter and Cornelius. There is no mistake in this. It was a spirit; that spirit was an angel or a messenger, for that is what it means; and that messenger was the spirit of the man. So the words are correctly used. John, the revelator, on the isle of Patmos, saw an angel, and it was a very bright and very beautiful angel, so bright that John thought it could be no other than Deity himself, and he was about to fall down at its feet and worship it when the angel said to him : "See thou do it not, for I am a fellow-servant of thine. of thy brethren, the prophets, and of them that keep the sayings of this book. Worship God." Now, friends, do you see the Spiritualism of the bible? We have only gone into a sweet, beautiful garden, free to all that are willing to gather. We have found there these few immortelles, these few fadeless asphodels, these roses of memory and affection, to show you that in the olden days there were ascending and descending angels, and that the new and the old are no further apart than the banks of a river. Have you a river near you, or a stream that flows on its free way, with its old-time musical undertone? Now, there is a shore; here are the waters flowing; there is another shore; and if you could wade, if in the dry season the water were sufficiently shallow you could do this easily, you would find that under the water there is no break in the land all the way across. So, between ancient Spiritualism and Modern Spiritualism flows the tide of years, muddy it may be with human superstition and made bitter and salt with human tears; but it has been flowing, and there have been stepping-stones across all the way, and the Spiritualism of to-day is only the thither shore of this stream of which we speak. But, you may say, when the bible was writ-ten Spiritualism stopped. Ohl no, it did not. It continued in the Christian Church for about three hundred years. It was common in those days. If you read the history of primitive Christianity you will find this is true. If you have any doubt of it take up the history of the Church of Rome, and you will find that you good tidings of great joy, which shall be they have always taught the guardianship of angels; they have taught that there were patron saints; that angels hovered over little children, and kept and guarded them all the way; they have had their All Saints day and their All Souls day. They have had their other rection, because Spiritualism was with the We are told that about the pathway of Jesus Church of Christ, till, at last, growing proud angels kept their watch and guard, and that in and powerful, it forgot its early spiritual

tionally in the House, Newark, N. Y., by MRS. NELLIE J. T. BRICHAM.

[Reported by Mr. C. F. Earle, of Syracuse.*]

INVOCATION.

To the Infinite Source of all Good, the Fountain of all Truth, we lift our thoughts in prayer, seeking for that instruction which shall give light through all the shadows of doubt and the darkness of death, reaching upward to that God of all ages and all nations, who is spirit, and whose blessings are given unto spirits. Oht thou, who art eternal, we thank thee for the glory and blessing of existence; we thank thee that it is progressive; we thank thee that it is immortal. Though mortals may stumble amid the darkness of ignorance along the pathway of doubt and fear, yet we find truth which delivers us, truth which takes from us the bondage of fear, and doubt, and superstition. Though we may stand in the valley and shadow of death, yet the light of truth will shine upon us there. And we have learned that death, as it is called, is only an incident, only one link in a long continuous chain, only an event over which the sky of thy love and light arches as perfectly as over any place that can be given to us.

Oh! God of truth! we ask for truth from thee. Let the light shine in upon us to strengthen, and educate, and deliver us. Let thy love enfold us until we realize that thy goodness is perfect and unchangeable. and that thou art the same yesterday, to-day and forever; and so may we trust in thee, love thee, and be guided by thee now and forever. Amen.

THE ADDRESS.

" Ye shall know the truth, and the So truth shall make you free."

HERE is no more hopeful or that. Nothing comes from the lips of the past-nothing speaks with the voice of the person with a grander or deeper significance

than that. "Ye shall know the truth, and the truth shall make you free." Free from what? What is the greatest bondage that a human being may know? Is it when he occupies a position of servitude? When he knows an earthly master? When he is bound by the chain and the will of a tyrant? No. The worst master in is within that that the voice of God speaks to all the world lies in the ignorance of the individual.

There was once a teacher who was a slave. His very name, and all the name, that comes down to us from his history in the past, simply, suggestions and indications of a spiritual life. speaks of his condition, Epictetus. It means one who was bought, one who was sold, one who was owned. It is simply that which expresses his condition. But who is there to day who ever thinks again the golden thoughts of

* The Fox Family in 1848 lived for two months, while they were building a new house, in a small house at Hydesville, a sparse settlement near Newark. Over the door of this small house is a board sign on which is painted " Boirtual ism commenced March 31st, 1848, in this House." Excite-ment prevailed, and doubt, fear and auffering were the lot of the family. (See " Missing Link."] Mrs. A. Leab Un-derhill, of. New York, of the Fox Family, who had many relatives and friends in and about Nowark, engaged the Opera House June 24th, '96, and invited the public, through the press, to hear Mrs. Brighan. She was present on the platform with har brother David Fox.

can be defined, that can be photographed. Second, within this material body an entity that endures when the body is dust, and that is the spiritual body. You may say you do not understand or you do not accept this. St. Paul did. He says: "There is a natural body and spiritual body." Looking at you seated quietbling body, the spiritual body has its time of ows into his body again." waiting and experience, and then it is delivered from it; and that which you call death ought to be called birth, for it is the birth of the spirit.

In the olden days the primitive Christians (who were the primitive Spiritualists, by the way,) hiding from the light of day and from the most terrible persecution, under the streets of Rome had their dwelling place and the catacombs to day you may read their histhis: that where their bodies were deposited opening sealed over, an inscription was placed repeated: First the sign of the cross; then the name of the man who died; under that the date of his birth, and under that you will read,

the date of his death, as you call it. Now when we teach you that death is birth, that is, to be born again into a grander and broader of the past a truth, we are bringing from the sepulchre of time where it has lain so long thoughts of that early Christianity and primi tive Spiritualism, and bringing it to your attention.

Now, within this spiritual body of which I speak there is an innermost, a holy of holies, and that is the soul. It is within that that we have the judgment-seat and the mercy-seat. It us, the still, small voice. It is in that that conscience holds' her communings with the soul. Therefore you find man has these strivings to understand, and all through this life there are these things, and italicize them for your memory as far as possible.

In the first place, we want you to realize this deep thinker, who remembers anything of and belief a kind of shadowy understanding of him but the glory of his understanding, the the spirit. For instance, in the far away past, before man had gained the light which shines on the world to-day, when all men were sav-

any more. It stands in its old-time place, every round ready, and as of old the angels ascending and descending upon it. You are told that Jacob wrestled with an angel through the shadows of the night, and that as the day approached the angel gave the blessing he had so long withheld, and vanished into the brightness. You are told that angels came to warn Lot to flee from the city of doom. You are told that angels' guarded Daniel, cast into the den of lions. The angels came and shut the lions' mouths. I have not time to night to take you through this long, long, winding pathway of the Old Testament; but you may know that spirits and angels have always been friends of mortals. When you come to the New Testa-

ment remember that which is dearest to the heart of Christianity belongs to antique Spiritualism. There is the story that the angels foretold the coming of the Nazarene, and that they came in visions and dreams; and that there was a certain time when shepherds were watching their flocks by night, when suddenly a great light and glory filled ,all the place above and about them, and they were sore afraid; and out of this glorious light that shone around them there came the voices of angels-voices blending, "Be not afraid; for behold we bring for all the nations, for all the people!" Then those voices took up the chorus, and they sang, Glory to God in the highest, and on earth peace, good will toward men." Now that was a spirit communication. That belonged to the ancient Spiritualism that was to prepare the different beliefs; all pointing in this same diway for what was to be.

natural process of reasoning we might ask, if tendant spirit. It was the old Greek word, his time of anguish, when earthly friends found teachings, or only kept them as we keep flow-

ACTIVITY AND A WORLD

LIGHT. **BANNER** OF

DECEMBER 8, 1892.

ers pressed in a bible. Go to the Protestant Ohurch. What is the creed? You know the words of that creed that are repeated, and so devoutly. We ask you who repeat it, what do you mean when you say, "I believe in the communion of saints?" What do you mean by that? "Well," most people will say, "I do n't know exactly (that I know) what it means." Well, the saints commune in heaven, probably. That goes without saying. 1 need not assert that. No one would doubt it. You do not suppose that heaven is a place of silence and close confinement, do you, under any circumstances? That is not what it means. When that sentence was crystallized and took its place in the Apostles' creed it meant just this: "I believe in the communion of spirits." "I believe in the communion of saints." It means precisely the same thing. When we listen to those words spoken to day, it often reminds us, when we compare it with the past, of this: we take our grandmother's bible, it may be, and we open it, and there in its place we find ing to him even while he is waiting and watcha rose. We take it up; it is pressed flat. It | ing for it. You know the story, do you not? was a red rose, and its leaves about it clustering were bright and fresh and green once. There it is. There is a little faint odor of the dead and gone years about it still. This rose blossomed years and years ago. But, friends, it is June, and there are roses here, sweet, full roses, red and white, roses that crown the most beautiful month of all the year. Suppose some one said: "Don't talk to me about that rose. Don't speak to me about a white haunted, that sounds had been heard there; rose or a red rose. I don't believe in them. I simply hold in my hand, and insist that this is the only rose worth holding in my hand, the from this nucleus, as one might say, or from pressed rose from my grandmother's bible.' Ab! friend, it is dear to us; but at the same time we believe that God's roses bloom right along day after day, year after year. Sweet are the old and sweet are the new, but God is our God, your God, and forever kind and true.

"Now, if we believe these things," you may say, "where do you find any communicating links between the past and the present?" We will leave you to find those. We will only make the briefest possible reference to them. If you read the story of Constantine, the first Christian emperor, you will read the story of one whose experience in spiritual manifestations has been of the greatest possible value. He saw in the air a radiant cross. He saw a motto, "By this conquer." It was a spiritual manifestation. It is recorded in history. We tell you it is valuable because of the truth of spiritual things toward which it points, and to which it belongs.

Read the story of the Maid of Orleans, and you will find there one of the most remarkable accounts of modern history. A young woman, brave and earnest, and full of the enthusiasm of her faith and of her knowledge, listening to the voices of angels, guided by them until she led victorious armies onward. And when at last the tide turned against her, and superstition arose and engulfed her, she who had been loved and followed was burned as a witch. Well, friends, but the tide turned again, and those who had scorned and hated took up the memory of that white, sweet, maidenly life, and to day the name of the Maid of Orleans is honored and respected, and her statue stands in the old place of anguish and yet of liberty. We say this woman was only a medium, not understood.

The life of Swedenborg furnishes us one of the grandest of all illustrations, and shows how a man rose into the unclouded light of the knowledge of which we speak. The man was a clairvoyant, and the spirit and the influence of that man lie vast, as Emerson says, abroad upon the ages. He says a man like that requires to be viewed from a more distant focal point than his own age. And so we behold the grandness of this most wonderful mediumistic life.

When you read the diary of Wesley (now we don't mean the later editions, for the spiritu. mode of motion. There must be something alistic part has been expunged from the recent | back of the force to comprehend the question editions, but the original diary of Wesley as it

mistake." But we think he saw something coming, and he divined it in his own particular way; and he was not altogether mistaken, for events were ripening, they were shaping for, as one might say, a new dispensation. Just about that time in the Christian churches all over the land there was a stir of excited feeling. There was carnest conversation, and talk, and heartfelt prayers, for they said, "What shall we do? The drift of the times is toward materialism. What can we do to fill our churches? What can we do to attract the people, and make them realize the glory and the truth of Christianity? They doubt immortal life. They do not believe that there is another world." They prayed long and earnestly for some ground or argument with which to answer the atheist, the materialist, the infidel. And it was coming, coming just as the morn is coming when the weary watcher looks eastward, and says, "I would that it were day." The day is comor at least you know a part of it? You may have stood by this great sea of human effort and angel effort, and gathered some of its sounding shells like children. You may think you know all the depths of the sea, all its sounds and all the story of the deep. What do you know of this movement that is called Modern Spiritualism? You are told that it was supposed that a certain house near to you was and after a time it was discovered that questions could be asked, and answered; and then this minute center went out streams that influenced or reached over lands until, as we have said, you cannot measure the immensity, the vastness of this most wonderful ocean of Modern Spiritualism.

But you may say, "Did it have such a little beginning?" Friends, there was a time when Jesus of Nazareth lay in a manger and slept There was a time when the grandest event that ever ripened on this earth lav in seed or bud, and the grandest day that ever brought glory to the world has had its fresh gray of morning twilight. And we are talking of this morn of our Modern Spiritualism now. You know where the little house stands. You perhaps know that one family after another had occupied it and had been disturbed by strange sounds of footfalls, sounds of muffled robes or of louder tones. And as they could not account for them and the disturbance continued. one after another of these families moved out. and they told the same story. At last, as you know, while a house was being prepared for a certain family of your acquaintance, just for a little time they occupied this little house where these disturbances had been, and it seems that immediately after this occupancy when the night came these sounds came; raps, footfalls and various other sounds. Now, friends, they didn't jump to a conclusion and say at once, "It is spirits." They did n't say at once, "These are the inhabitants of another world." They tried in every possible way to account for it, taking every possible early hypothesis, and working it through and finding that it would not apply, that it was not sufficient. And the sounds increased until, you know the story, at last one who is near to us to-night asked the first question or put a question that could be answered intelligently by these spirits, and the alphabet was called and the name was spelled out. Think of a communication given in this way. Something invisible responding to questions. Now what

does it mean?" One might say, "Well, it is some occult force. It is electricity." But there is no force in this world that is intelligent and reasoning that does not belong to a man or a spirit. Electricity never understood a question. Electricity never answered a question any more than heat does, or cold or any and answer it. How do you think thes festations were received? With joy? With eager, vivid curiosity? No, but with grief. They were looked upon as a visitation. They were looked upon as the greatest affliction that could come to them. The fame of these friends spread abroad. They were misrepresented, vilified and in every way persecuted. We look back to those olden days when the multitudes came from far and near, eager curiosity-hunters with no respect for manhood or womanhood, but simply with a desire to gratify their curiosity, taking down fences, tramping over the cultivated ground, through the grain fields, having not the slightest regard where they went. Those were the days when these firm defenders of our faith stood earnestly and bravely, and yet scarcely knew the rock on which they stood. They were days of darkness and days of anguish. To a sister present here, who was at that'time in a city not far from you, the news came. It was brought to her suddenly and accidentally, and she said, reading the account, "That is my brother; if he says so it is true." And trusting in what he said, she came hastily, with all love and sympathy, to see what all this meant. She found her friends in grief, not understanding these manifestations that were occurring in their presence, that were persecuting and following them night and day. As the sounds seemed most to follow little children, this sister said, I will separate them. Perhaps then it will die out." This was believed to be the best way, and so she started with her own and one of these sisters; and when on the boat on her journey what was her surprise to find the sounds still following them there! When she reached herown home they were there increasing in violence, until it was found that those things insisted on a hearing. They would not be silenced, they would not be put off. Again and again the message.would come as they began to explain their purposes. "You have a work to do. Be brave, go forward and do that work." Ah! friends, they did not seek for notoriety, but they shrunk from it. They did not long for all the clamorous voices of approval or of condemnation. They only asked that their old-time way might be left in quiet and undisturbed. But this could not be. So time passed on, and the news of this spread abroad, and far, and wide from distant villages and far-off cities people came to investigate it. Do you want to know who were interested? You will find there the names of law-makers, of statesmen, of physicians, of doctors of divinity among those who came to as the stationary slabs along roads to guard the investigate, and who received and believed this truth. Then it was found that mediumship began to be developed in other families, it began to spread in distant places, it began to vary its phases of manifestations. Now it is in all lands. In every town you will find these truths or these teachings are proclaimed, that there is a communication between the thankful that although the green fields in the

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ONLY UNANSWERED AND UNANSWERABLE AR-GUMENT IN FAVOR OF LIFE AFTER DEATH? Everything else that is given is from hearsay, it is from hypothesis, it is from some matter of faith or belief; but if Spiritualism is true, that alone of all things can prove to the questioner that there is consciousness, that there is life, that there is a world that we shall see when our bodies are in the dust. Is n't that something? To know that we shall live to be able to answer the old unanswered question, If a man die, shall he live again? Spiritualism has a peculiar way of answering that. It simply says: "No, man shall not live again; he lives once, and that once is forever."

Bishop Newman, of the Methodist Church, said, in the city of Brooklyn, not very long ago at the funeral of a Mrs. Dr. Crowell, that Spiritualism was the original property of the Christian Church, but the Church grew away from it. It grew into external things; it grew into a certain pride and power, and forgot this; and now it comes to its own and its own receiveth it not. Ah! friends, that is the truth. He who had investigated it spoke from his knowledge. It was not from a mere shadowy supposition that had sorung up in his mind. If, then, we know to a certainty that there is another life, what is the value of that knowledge? You know our dear poet, Whittier, 88.YS:

" Alas for him who never sees The stars shine through his cypress trees! Who, hopeless, lays his dead away, Nor looks to see the breaking day Across the mournful marbles play! Who hath not learned, in hours of faith. The truth to flesh and sellse unknown, That life is ever lord of death, And love can never lose its own.'

Now this is what Spiritualism teaches When the suffering mourner comes to investigate Spiritualism, the question may be asked: "Will I ever in the other world know and rec ognize my lost child, my dead child?" Spiritualism answers: "Your child is living, and not dead; not lost, only lost to your earthly vision; just waiting for you a little time." Oh! how beautiful it is to feel that we can say: "Those who were dead are alive again; those who were lost are found."

There are those who say that the tendency of the teachings of Spiritualism is immoral. Now how can that be, friends? In the first place to know that there is another life, and then to take these teachings that come to you that the consequences of your earthly deeds reach over into that other life. We repeat and we emphasize this olden saying: "Be not deceived, God is not mocked. Whatsoever a man sows, that shall he also reap;" and following that out to its extreme conclusion, we learn this, that to those whose minds reach after truth will come the truth; to those whose minds reach after knowledge will come wisdom; to those whose ends are selfish will come the shadows of selfishness. Seek for good and the good will answer you, and from the world you do not see will come those whose influence to strengthen and ta bless will be about you continually.

There are those who would say: "Do you not know, have you not heard, and would you keep this thought from your listeners to-night, that there are deceivers-that there is falsehood intermingled with these teachings of Modern Spiritualism?"

We know these things as you know them. Was there ever a summer that did not bring to us unsightly insects, bringing to our summer nights those that sing and sting? Was there ever a summer that brought us only blossoms and no weeds? Was there ever an orchard that only had mellow, rich, ripe fruit, and none decayed at heart, worm-eaten, and unworthy to be gathered? These things came. When Jesus was among men he chose twelve followers, and of the twelve was Judas Iscariot; and it is said that this man sold his Lord for thirty pieces of silver. We have always been glad to remember that Judas repented; that he went back and threw down the thirty pieces of silver, and would have none of them. Ah! friends, where is the Christian church that has not its Judases multiplied? Where is the society that does not have those gathered under its banner who would sell their Lord for less than thirty pieces of silver, and who, we are sorry to say, do not always repent? It is said in the bible that it must be that offense cometh, but woe unto that man through whom offense cometh. It is because of the delusions and deceptions and falsehoods that we are necessitated to think, to examine. Why, friends, suppose in this world we were taught to be credulous and accept everything. A man might as well say to us: "God made oysters; you ought to accept all his gifts. Therefore, you ought to try to cultivate a taste for oyster shells as well as oysters." We ask for truth, and we would separate it from these errors and mistakes and delusions, and only accept the good and truthful, and be nourished and strengthened by it. But wait a moment. In the New Testament we read these words: "Beloved, believe not overy spirit, but try the spirits, whether they are of God." Now that was said long ago. There are people so much opposed to this teaching that if they were to rewrite the New Testament, they would not put in those words just as they are there. They would say: "Be loved, believe not any spirit, and, above all things, don't try to. Don't have anything to do with them, for every one of them comes straight from the devil." But, friends, that is not scripture. We keep the original text, and say to you that we are to seek and we shall find, ask and we shall receive, to knock and it shall be opened unto us, to prove all things, and hold fast to that which is good, to try the spirits and see whether they are of God, not to be ignorant concerning spiritual gifts, but to remember, seeking for truth and light and un understanding, this: "Ye shall know the truth, and the truth shall make you free.' Over the shadows of the darkest night the day is coming. Over graves that have been as fixed way of travel, are blossoming flowers of hope and knowledge. Dim cyes that could not see through the gathering mists of death, are lighted by sunbeams from on high, and tears are becoming radiant prisms, in which gleam and shine a thousand rainbows of deathless hope I These truths we leave with you. We are

"He has made the greatest, the widest possible but that it is the opening of a door through fly and of Modern Spiritualiam were trodden which our friends pass to reach a grander and a | into the mire, that footfalls rested where the brighter state of existence. But you say, what green blades had rison, there are golden fields is the object of it? why did you commence these | for you yet, friends, a time when slowly out of romarks with that saying: "Ye shall know the the shadows of ignorance there is coming the truth, and the truth shall make you free"? | light of recognition and appreciation. It is not Do you not know, friends, that IF SPIRITUAL. every one who has been a martyr in his or her ISM IS TRUE IT GIVES TO THE WORLD THE day who finds the glory of a late recognition and appreciation on earth. But here we are in a progressive age. The night that came so darkly over your home and your family is like a summer night, melting into the day where the birds are singing, and smiling faces shine about you with their love, and say welcome. And so again we remember these words that are adapted to us all, "Ye shall know the truth, and the truth shall make you free."

POEM.

THE OLD HOUSE AT HYDESVILLE. From a little brown place in the garden low There comes in the airs of springtime gay, Climbing up in the sunbeam's glow, That down on the earth have held their sway,

There comes a flower, all pure and white A illy fair for your eyes to see; It unfolds and blooms in golden light,

And it brings a message to you and me. From the little place and house so small,

Where just for a time our friends did stay. There came the growth of a blossom tall, A flower of truth that blooms this day,

With splendid leaves and petals bright, Of truth and sweetness through storm and strife And tells a story of cloudless light;

It tells the story of endless life. Out from that house, so small and old, There came a light of a living truth, To shine as shine the sunbeams of gold. To brighten the faces of age and youth

Let the house crumble, and let it go, As the years go by, until the spot May bear some monument, fair and high,

Of a truth sublime which is never forgot The house at Hydesville! It little shows

Of glory or brightness to you or me, And yet a lily from out it grows.

The truth of life that death sets free. Immortal life and reunion there,

Where the frosts of death can never come, Where the fields and gardens are fresh and fair, And dear friends unite in that home, sweet home

"Whatever Is, Is Best."

N Sunday, Nov. 20th, Mrs. Colla M. Nickerson lectured on this theme, in the First Spiritual Temple, (Back Bay) Boston. A few thoughts from this discourse are here given:

He who understands the meaning of the words of the poem [by Ella Wheeler Wilcox, which she had read as a prelude] must of necessity have known physical life, and have grappled with it. It is for this condition that we labor. We come into line with the great body of workers for the uplifting of the race. In order to do this we must reach you, and inspire you to know more of the life of which you form a part. In the grand purposes of life we have not been known-we have not known ourselves.

In the past we have been told by a few that we should live forever, and by others that we should be annihilated. And yet we have outstripped this knowledge. To-day we stand facing the one fact, that we live. This is the first age in which the people were capable of recognizing that life was a plan. You and I recognize the fact that no thought of a finite being can change the eternal laws of the infinite. We have now to recognize our relationship one to the other, and the purposes of physical conditions. We are obliged, as a thinking class of people, to face the realities of life and its purposes. The purpose of life is growth and unfoldment. We learn to pray

aright, and to reach out to higher things. The indi vidual being in its first impulse is reaching out for happiness. We are obliged to recognize the fact that there is no error in the great supernal plan. We need the objective life that we may better understand this. You feel that to be better understood you should meet

upon equal grounds, according to the law of reciprocity. Apply this, if you please, to the spiritual side of life. Soul life is not physical life. It is not a part of the spirit-world as a world.

We look over the masses in mundane life. We see the forces seldom turned toward the sunlight. All are struggling for happiness, some through the avenue

happy. The more we see of this life, however, the more we wonder at the quackery that existenti around us. The minister and the physician are happy, one administering to the physical, the other to the spiritual, until the poor patient dies, and awakes in spirit life to and that both were quacks of the most deplorable kind. There is no royal road to eternal happiness. How much is there in the uncertainty of humanity, where all the affections and beauties of life may end in stornal despair? Ignorance has educated, and wisdom debased. but here and there compensation is declared to be the result. I never knew a thorough-going Spiritualist who was not happy. Why? Because he knows that death is only an event, and that thousands have come back and acknowledged that they were wrong while living, and that the life beyond is real and true, and whatever may be his condition here, the great law of compensation shall open to his spiritual vision a life of grandeur and beauty in the beyond. Happiness comes by effort, and culture governs it. The performance of duty will ever bring happiness, and it lies with each individual."

The subject of the evening lecture was, "The Democracy of Death," upon which Mr. Hull spoke substantially as follows:

"It is generally understood that the understanding of astronomy involves that of geometry and logarithms, but the astronomer must speak upon a plane without resort to mathematics. Spiritualism without metaphysics is the design of the present lecture. We say that Spiritualism is sufficient to answer all the desires of the heart. Death is the most prodigious problem that ever vexed the heart of man, and we wish to look into its dark recesses, and break down the barriers which stand before it.

To know something about death is very important. The eye of faith has become dim, and it was left for Spiritualism to answer the problem. The serpent of doubt creeps into every church in the land where is preached 'I am the resurrection and the life.' I consider death a magnate that levels the beggar and the millionaire alike. The money king has to submit to the decree, and lies side by side with the beggar. Why should death be considered with so much dread? 1 answer: First, because man is ignorant, and Second, because he is priest-ridden. The fear of death was the foundation of priestcraft. Fear has made us slaves, and man's extremity has been the priest's opportunity. Men have been able to grasp the whole system of astronomy, yet have been slaves to the priesthood. Death should have been regarded as a gateway rather than a cell. There is one way only to answer the inquirer after the future life, and that is through the affirmations of those who have passed through this gateway of death, and come to us as real as when in life. The manifestation of human intelligence involves human existence. There are abounding proofs of immortality, but science is not willing to investigate them. Science has never been able to explain spiritual things; they must be spiritually discerned.

In view of the testimony of the dear departed there is every evidence of a life after death. Spiritual phenomena alone can demonstrate it. If a natural future life cannot be proven, then nothing can be known. There is no such a thing as a theoretical Spiritualist. On the flower-bedecked fields of the spirit land all nations dwell. Apollo tunes his lyre to the music of the spheres, and every one has his place in that great eternal world. The poet, the statesman, the orator are there. Webster still speaks with eloquence. Washington watches closely the freedom of his country. Humboldt guides explorers to greater discoveries, and all are actively engaged in the affairs of this life. How do I know this? you ask. My mother lives and comes to me and tells me, and I know that if she lives all the so-called dead are alive, and death has opened to them an immortality beyond all the natural laws known on earth.

The democracy of death is found in the fact that all are reduced to one grand level; before the bar of eternal law all men are equal, and may advance through an eternal progression. The spiritual kingdom reaches down and tries to raise us to the beatitudes of the grand life beyond, enabling us to see our friends as we knew them. The apex of faith only extends to the grave, and reflects only the lost beauty of the flower which has been removed by death, Spiritualism and spirit-communion will remove the barrier, and death will be reconstructed. We should just put forth our united strength, and we may become angels of light in the glorious life beyond."

EVOLUTION.

Abstract Report of Views Given by W. J. Colville.

T Grand Rapids, Mich., Sundays, Nov. 13th and 20th, Mr. Colville lectured upon "Evolution,

was first published) you will find an extended and minute account of the "disturbances," as they were called, that occurred in the house of Wesley. You will find that these covered over some weeks and months, and then died out as suddenly as they came. There were raps, there were sounds of footfalls, there was a sound as of silken robes, and there were movements of various substances; and in fact it seems that the manifestations in the house of Wesley were only like the shadow of that which was coming in our land and in your own immediate vicinity.

But some would say, "Well, suppose all this is true that you say was in the diary of Wesley, what good would it do?" That is the old and common question that is often repeated, "What good did it do?" And I readily answer to that, it may seem to you that nothing came of this. If you read carefully the letters that are still extant, and that original diary, you will find this, that there was a woman in this house, a daughter of a Wesley, a sister of the preacher, of the Wesleys, and in a letter that she wrote long after to her brother she assures her brother of this strange thing, as they sometimes called it, which they hardly knew how to express. They called it Jeffries, because that was the name of a man who had died in that house previous to their occupancy. She says, "This strange thing that we call Jeffries still follows us." She says, "It always comes to me before any danger or before any trouble. It always comes to warn me." Then she says, "One thing it has done for me: whereas I have had doubts before, it has convinced me that a something that we cannot see is ca pable of being pleased or displeased by what we say, that it understands our conversation."

Now, if you doubt of the existence of a dis embodied spirit, if anything could prove to those doubting minds that a spirit could live, that there could be intelligence, that there could be consciousness after death, don't you think that was a point worthy of attainment? Do you think there is no use, no good, no value in that?

There is the early history of the Friends, or the Quakers, as they are called. It is a history of Spiritualism. The early history of the Shak ers, as they are called, is also a history of Spiritualism to a certain extent. Inspired and influenced as modern mediums are, they went forth upon their own special mission, doing and teaching what seemed to them to be right.

But we come down to a time that is near to our hearts to-night. It seems that the world was waiting for something. Miller had been disturbing the people with his alarms, and most careful mathematical calculations, and his pecullar historical combinations. Miller assured them that something was coming. He believed it was the end of the world. People watched and waited, and made their preparations. The sun rose and set, the moon gave out its silvery flood, just as of old, and the world stood, and Miller was mistaken. People said in derision, two worlds; that death is not the end of life, olden days in the early history of the Fox Fam-

wealth, others of fame; and in their haste they leave the sunny spots in their life, and mingle with the throng, to be carried away from their desired goal or object. But what of the great hungry heart of humanity that is ever clamoring, trying to be satisfied? How, you ask, can this be done? By seeking to live the upright, the true life.

We need to study to know what is for the good of the whole; for all things work together for the final good of man. This physical existence is to help the soul to grow and to become individualized. If we are ushered out without having recognized the purpose of this existence, we are just as sure to come back into It again as we came into it this time.

You are to develop a soul-force that is to carry you beyond this life. You must seek and learn. No one can learn the great lesson of life for you. How many stand upon their own will force, to conquer all physical conditions? Through the understanding of the higher will of the spirit we receive the highest satisfaction that the soul can know. And it becomes easier to say that "Whatever is, is best," and to understand what is the infinite will and principle. E. B.

"Happiness: Who Wins?" "The **Democracy of Death.**"

Synopses of Two Discourses by Willard J. Hull.

T Berkeley Hall, Boston, on the morning of Nov. 20th, Mr. Hull, after the usual preliminary exercises, announced as the subject of his remarks, 'Happiness: Who Wins?" and proceeding, said: "Happiness is a state of the mind, eligible to all many reach it, others fail. What an anomaly is this

phantom men call happiness. Too many want a segment of the earth before they can be happy, and they never attain to it. Wherever man has been above the animal he has striven to better his condition, and in that better condition he hopes to be happy. You sometimes see men in the most wretched condition but yet very happy; while a millionaire, with all his money, is terribly unhappy. Go into a revival meeting and hear a converted sinner tell of his hopes o heaven, and he is happy, while he may not think of his wife's or children's needs for years. So anything that brings contentment carries with it happiness. The thief is happy in the pursuit of his calling so long as he avoids detection.

The question comes very naturally, What shall we do to be happy? I have said whatever conduces to happiness is right. The term right must be related to the better condition of society. We are parts only of a chain which is complete; the physical is one part, and the full existence of spirit is to come in the hereafter. I once saw in the country a hovel, before which were hundreds of flowers: within was wretchedness.' And so man in his worst conditions is surrounded with beauty of life and character. Man will

seek happiness along the lines where there is the least resistance. The quality of happiness is quite another thing, and to secure it upon a line that shall redound to the eternal happiness of the individual should be the aim, . Goodness is the true road to happl ness, and devotion to duty by trying to do all the good we can will bring true happiness." The truly wise man is then a happy one; but what is wisdom? 'The labors of men upon scientific research have added very much to the happiness of the world, especially in the grand field of electrical research, which is the most discovered, there would be no difficulty in proving

He began by vividly contrasting the biblical accounts of creation with scientific views of evolution, and declared that they were utterly irreconcliable except it be according to Swedenborg's doctrine of correspondence, which carries with it an interior meaning. Objection to the idea of an inner sense are not necessarily scientific, as we find on the oldest and most remarkable monuments and papyri of Egypt, Assyria, and other far famed ancient lands, innumerable animal and vegetable forms, all of which distinctly point to a secret cipher, the meaning of which is now being gradually discovered as the result of profound and prolonged archæological research. Donnelly's theory of a cryptogram is a modern revival of very ancient methods of writing, and of architectural design. As anthropology is more important than geology, though all sciences symphonize, we must pay more attention to the human structure than to the building of the planet on which we dwell, if we would attain to higher states of existence than we have yet reached; but the world and its inhabitants are so closely knit in sympathetic fellowship, that the better we are acquainted with the one, the more fully we understand the other.

As there can be no beginning or ending of time in eternity, it is useless to inquire whether God occupies six days or six ages in building a world; we may, however, trace the history of our earth through some of its leading periods of evolution, though any sketch must of necessity be very imperfect.

In the beginning of a planet's career only the smallest nucleus of a world exists; the sun is the parent of all the orbs which circle round it. When Neptune, Uranus, Saturn aud Jupiter were brought forth, old Sol was in the prime of life, and therefore with great vigor threw the nuclei of planets to an immense distance from the centre; but when the earth was produced the solar force was waning, and it has been steadily decreasing till the planet bearing abilities of the sun are practically exhausted. Moons or satellites, of which from one to eight have been dis. covered circling round the same planet, are formed from the planets, as planets are formed from suns.

If the true meaning of ancient cosmogonies were given, and the cipher interpreted in which it is concealed, the ridiculous assumptions of blind theology would receive no credence at the hands of anybody. The two great lights, the greater of which rules the lay, while the lesser governs the night, are truly sunlight and moonlight: the difference between the two being that the one is original, and the other borrowed. All worlds are inhabited at some period in their career; it is folly to suppose that all the stars are barren wastes, and this the only peopled orb; such presumption may well accord with the geocentric sciolism of the Middle Ages, but can never harmonize with the hellocentric science of the present hour, as it never received endorsement from the truly learned in any neriod or country.

The innumerable hieroglyphics of Egypt and Assyria are clearly pointing out to the tireless and unprejudiced student the law of planetary evolution, and its counterpart in human experience, as known to the inspired savants of olden time. The history of a world and that of a man exactly correspond; evolution will be thoroughly understood when every motion of the human embryo and fostus is clairvoyantly perceived, and scientifically recorded. If people did not jump at conclusions, but would patiently observe facts, and content themselves with publishing what they have wonderful of all the scientific improvements of the age. the involution of causes and the evolution of effects. Voltaire brought down upon his head the trowns of All the kingdoms of nature below man are slowly but all Christian Europe, but amid all his writings he was I surely advancing to man's estate; every living crea-

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BANNER OF LIGHT.

merges with other elements to produce a higher typ-ical combination of attributes. When the human stage is attained there is no dispersion, for there is no higher type than man, though the possibilities of man's angolic and archangelic attainments are unspeakable. German materialists may laugh if they will at the eminent Spiritualist, Wallace, but though banter may assall, argument cannot disprove the bold, truthful statement of the great English naturalist in his work on Darwinism, that a distinctly spiritual origin must be found for life itself, and that typal differentiations must be ultimately accounted for on the score of differing degrees of spiritual influx."

While the lecture of Nov. 13th dealt principally with the theories briefly and imperfectly hinted at above, both discourses on Sunday, Nov. 20th, entered far more fully into the development of the human spirit, and with the destiny of the earth as a planetary abode of spirits as well as mortals. A glowing picture of the future was splendidly portrayed in striking harmony with many of the predictions made through psychometry as recorded in Wm. Denton's "Soul of Things,"

Original Essay. VICTOR HUGO---WAS HE A SPIRIT-UALIST?

"The White Lady"; Strange Sounds; The Illu-minated Salon; "Ghosts are Punctual"; Be lieved in the Souls of Animals.

We often hear assertions in regard to distinguished liberal-minded individuals that they are Spiritualists. When we encounter doubt, we sometimes find it difficult to give proofs of the assertions. To be sure, many writers utter sentiments that so accord with the spiritual philosophy that we feel how universal is the acceptance of the vital truths of our faith by earnest men and women, and yet we know that these persons when questioned definitely would not affirm their faith in the possibility of a direct communication with an individual called dead. In the writings of our great poets, novelists and essayists, we can read between the lines the truths so dear to the true Spiritualist, but we are not justified in pronouncing them Spiritualists, only philosophers with spiritual proclivities.

Within the last year the literary world has been accosted by the fact that some remarkable records of the conversation of Victor Hugo and his friends during the period of the exile of the former have been acquired. From these unpublished papers found at Guernsey, a writer in Scribner's Magazine of November gives extracts which are of much interest, but we were particularly impressed by those that relate to his ideas of the possible manifestation of spirits.

The "Journal of Exile," as it is called, gives its history from 1852 to 1856, and the manuscript is in the writing of Francois Victor, son of Victor Hugo; but traversing the lines, and on the margins, are corrections in the handwriting of Victor Hugo himself, which "put a sort of official seal upon all the conversations recorded." The following extract is of the famed White Lady:

"For some time it has been pretended-skeptics may laugh-that an apparition has haunted the Strand, and particularly the approaches to Marine Terrace (a little dwelling at St. Clement, where the exile and his family found a home). This apparition, which assumed a lu-minous form, was named 'The White Lady.' Throughout all the island The White Lady was reputed to be the familiar genius of Marine Terrace. Victor Hugohad at first smiled a little about this apparition, then, when he heard it said that several persons had seen and reseen the spectre, he thought of Shakspeare, and remembered Hamlet, and the shade of Banquo. Jersey, for that matter, is an island filled with legends. There is not a rock, not an old ruin that does not pass as haunted by apparitions. Some pretend even that the devil has appeared there. Marine Terrace itself had its legends and its spectre. To conjure or to mollify the shade which every night had wandered upon the Terrace, it had been thought though organized in the laud of the Hereafter-has à propos to draw a big, black cross upon the wall which separated the Terrace from the sea. "Credulous minds believe blindly all mysteries; skeptical minds deny them all; great be preserved as watchwords in the hearts and on the minds are serious in the presence of the unknown. They do not say absolutely, yes; they do not absolutely say, no. Great minds do not affirm as the credulous do, but they do not deny as do the skeptical. "Victor Hugo used to hear in his chamber strangesounds. Sometimes papers would move all by themselves when there was no wind; sometimes he heard blows struck upon the wall; Charles Hugo and Francois Hugo, in the neighboring chamber, heard the same sound. One evening Mme. Hugo had gone to sleep, having forgotten to blow out her candle. Mme. Hugo awoke in darkness; who could have blown out her candle? "In the night of the 22d of February Victor Hugo by chance entered the salon, the two windows of which looked out upon the street. He saw neither fire in the chimney nor light upon the table; the servants were sleeping; Victor Ilugo goes up to his chamber and goes to bed. At two o'clock in the morning, Charles and Francois Hugo return. They see the windows of the salon illuminated, not only as if there were a great fire, but lighted candelabra. The two young men enter astonished, so astonished that, to clear up the thing-so luminous and so obscure at once-they try to open the door of the salon. It is looked. Francois Hugo goes to bed. Charles asks for the key from his mother and his sister, who do not know where it is. He hunts for it and finally finds it. Then he feels himself seized with such a terror that he flees without daring to enter the salon." At this passage in the journal de l'Exile the table-tipping appears. Charles Hugo is surprised by these unacoustomed facts, and interrogates the table. The spirit present in that piece of furniture declares that her name is the White Lady, and she cannot say any more unless in the street at three o'clock in the morning. Victor Hugo, to whom the thing was told, was not very brave; he found the hour and the place badly chosen. He preferred to remain at the house, and everybody else did the same. During the night, as often happened, Victor Hugo was still working when the bell rang violently. The poet instantly thought of the White Lady. He looked at his watch; it was just three o'clock in the morn-ing. "Ghosts are punctual," he said. ing. Why could not our hero of ideas have been a little more the hero of phenomena, and encountered this. apparition, and given to us the state of that wandering spirit?

ture exists in the force world after its disappearance tory of the French Revolution, I would tell all a portrait faces the title page, a portrait of the disa-from the material state, until it has reached perfection the orimes of the revolutionists, only I would tor of most of them, an ancient spirit, being also given as a type. It then loses its typical identity, and tell who, are really guilty of these orimes. It tell who are really guilty of those orimes. It is not the revolutionists; it is the royalists. Above the tribunal of the convention which judges and which condemns Louis XVI, there is the throne of France, where were seated Pharamoud and his successors. And it is not from the tribunal of the convention that the condemnation of Louis XVI issues: it is from above, from that invisible throne of the kings of France. Starting from that, I should be very tender with the royal victims. I should pity Marie Antoinette; I should pity Louis XVII, and 1 should aid: Do you know who tortured Louis XVII? It was not Simon, it was Louis XIV. Behind Simon there was Louis XIV urging his hand."

Some will urge that Victor Hugo only meant the influence of the past in creating conditions that controlled the events of the Revolution. But it would seem as if he recognized the direct power of individuals in inciting the minds of men to actions that brought their terrible consequences. Again he says: "In this century I am the first who has spoken not only of the souls of animals, but also of the soul of things. All my life I have constantly said, when I saw a tree-branch broken or a leaf torn off: 'Leave that branch; leave that leaf. Do not disturb the harmony of nature.' As for

animals, I have not only never denied their souls, but I have always believed in them. "Lamartine also had this prescience. But to return to what I was saying a moment ago.

I believe in the souls of animals. But let us understand each other about this word soul. When I say the soul of inorganic matter, 1 believe that the soul, less enclosed and less buried than in the inorganic matter, is still three-quarters passive, and allows instinct alone to pass. The soul of the beast assists, then, in a confused manner, at the acts of the beast. Nevertheless, I believe that in perfect strictness it is permitted to the instinct of the beast to arrive at so perfect a state that it can guide the beast to a sublime action. We have an example of it in the lion of Androcles, and in the lion of Florence. Then, the beast, recompensed for his sublime effort, passes from the animal state to that of the archangel. Man himself is only half responsible. He has but a relative will. The condition of animals is a hundred times more painful than our own. Their soul is in the horrible position that a Paganini would be in, enclosed in a tower, immured, blind, deaf, with no instrument but a stick. What, then, would be the genius of Paganini? It would perforce remain unknown to us."

These little glimpses into the inner faith of Victor Hugo leave little doubt that he was in full accord with our philosophy.

MRS. LOVE M. WILLIS.

The World's Pioneers of the New Spiritual Reformation;

Or Biographical Sketches of Celebrated Spiritualists. THE PROPOSED NEW WORK BY EMMA HARDINGE

BRITTEN. MRS. EMMA H. BRITTEN having been earnestly solicited for many months past to give to the world a complete autobiographical sketch of her wide and wonderful spiritual experiences, has consented to do so, on the SOLE CONDITION of combining with her own the biographies of so many of the brave and de-

voted Pioneers of the Mighty Spiritual Movementof every land-as can be found on record. With these extended blographies, Mrs. Britten desires to publish such brief, but comprehensive, notices of the PRESENT-DAY WORKERS as will take the trouble to write out short sketches and send them on at once to Mrs. Britten for insertion in her grand Encyclopædic work. Whatever the future may bring, it must be obvious

to every intelligent observer that the first phases of the great and unprecedented "outpouring of the spirit" are rapidly and surely passing away. Also, that our literature is scattered. fragmentary, and phenomenal facts and philosophy rather than with the SOLDIERS of the Grand Army by whose determined efforts and self-sacrificing lives the battles of this tremendous spiritual conflict of the agesstill remained to be fought and won Here, upon the earth.

derson.

Banner Correspondence.

Massachusetts.

BOSTON.-R. A. Burnham writes: "With in the past few weeks the privilege has been given me of watching the development of a spirit-painting from the first brief outline to the finished portrait. The picture is that of a beautiful Indian girl, and is a portrait of 'Wauleea,' the control of Miss Grant, a busi-ness medium whose rooms are in the BANNER or LIGHT building. It is a most beautiful picture, and Miss Grant claims that it is a per-fect likeness of 'Wauleea,' as she sees her clair-voyantly. Others who have seen the spirit agree with her that the likeness is perfect. The painting was done by Miss A. J. Web-ster, also a business medium, whose rooms are on the same floor of the same building as those of Miss Grant. The work was done partially by clairvoyant sight and partially by impre-sion. Miss Webster has been doing this work more or less for several years, and has always given perfect satisfaction to all for whom she has exercised her gifts." HUBBARDSTON.—"Miss Lizzie Ewer and given me of watching the development of a

HUBBARDSTON.-"Miss Lizzie Ewer and Dr. C. R. Bennett "-so writes a correspondent-"were greatly surprised at the large atent—" were greatly surprised at the large at-tendance, Nov. 20th, at the meetings they held in the Unitarian church lecture room; also at the marked attention paid by the whole audi-ence. The music was an attractive feature, conducted by six of Mrs. Dr. A. B. Bishop's fam-lly, assisted by three of their special friends. The people of Hubbardston are indebted to Mrs. Dr. Bishop's efforts for the privilege of these meetings. The speaker at the close of her lecture gave many tests which were recog-nized."

New York.

ALBANY--J. D. Chism, Jr., writes: "Mrs H. S. Lake's lectures, during this her fourth engagement, have been the finest that have been delivered from our platform since she

been delivered from our platform since she was here three years ago. The attention of the audience was held from beginning to close, and that the efforts were appreciated and sat-isfactory was manifested by frequent ripples of applause. There is some talk of engaging her for another month next spring. In the issue of THE BANNER of Nov. 5th ap-peared in the Message Department a commu-nication from ESTELLE G. SCATTERGOOD to her husband, A. H. Scattergood. Mr. Scat-tergood is an intimate friend of the writer. His attention was called to the message, and he pronounced it as being from his wife, sev-eral points in the message indicating her indi-viduality. He immediately arranged for a sit-ting with Mrs. Lake, and was well pleased with the result. He is deeply affected by the entire circumstance, and has become interest. ed in the beautiful philosophy of Spiritualism."

District of Columbia.

WASHINGTON.-Goff A. Hall, Secretary, writes, Nov. 20th: "The First National Association of Spiritualists of Washington, D. C., opened the season in October last with Edgar W. Emerson of Manchester, N. H., who came to us for the first time. The society had a most delightful month. Mr. Emerson gave great satisfaction in both his lectures and in wonderful tests. So well pleased were our people, our Board of Management secured Mr. Emerson's services for next season, April 1894 being the earliest time he could give to us. Mr. Emerson needs no special eulogy at my hands, the action of our Board showing our appreciation of his merits. We moved into our beautiful hall the first Sunday this month, on which occasion the hall was appropriately dedicated." ciation of Spiritualists of Washington, D. C.,

Maine.

LEWISTON .- "M." writes, Nov. 14th : "The interest in our Cause here is increasing each interest in our Cause here is increasing each week. We had with us Sunday last Mr. and Mrs. Berry of Portland. Good audiences greet-ed them both afternoon and evening. Mrs. Berry spoke finely, and her little control pleased all. Mr. Berry is a good mesmerist, and will soon give an exhibition in our hall. I wish, if there be any good test mediums who could come here on a Sunday and help along our Cause, by having all their expenses paid and be well entertained, such would com-municate with me. I hope some good medium will give us one Sunday. I will do all teap for

will give us one Sunday. I will do all 1 can for such a one."

STORY OF TWO WOMEN.

What The Trouble Was and How It Resulted.

What Each Has to Say About This Most Interesting Matter.

Something Never Before Equalled In Our Experience.

The story of each is brief, but both are eloquent with true feeling and gratitude, given in their own words. The first, Mrs. E. S. Bogart, of the Baptist Home 68th street. New York Olty, is as follows:

"For eight years I have been constantly under the care of doctors, but found no relief, nor, from what the doctors told me, did I expect to get any better. I was convinced that they did not understand my case, so I thought I would try Dr. Greene's Nervura blood and nerve remedy, and the result has been truly wonderful. I now feel in better health than for the last 20 years.



MRS. E. S. BOGART.

" During all this time I had been suffering with malaria, heart disease, kidney and liver complaints, nervous prostration and sleeplessness. For the three months before taking this wonderful remedy I had been confined to my room, and most of the time to the bed. I feel, with the blessing of God, Dr. Greene's Nervura blood and nerve remedy has given me a new lease of life and health, and that I am cured of all my troubles. I have a great desire that others may be benefited as I have been, and take every opportunity to recommend it to the sick." Mrs. Oliver Wilson, Northboro', Mass., tells the sec-

ond of these two interesting stories:

"I was suffering from nervousness," she says, 'caused by female weakness and nervous prostration. I was so nervous and weak I could not go up a

MRS. OLIVER WILSON common pair of stairs without stopping to rest, and was troubled to sleep at night. I took Dr Greene's Nervura blood and nerve remedy, and have obtained my old elastic step around the house to the surprise of my friends. After creeping round for two years, hardly able to do anything, it has proved a boon to me truly.

I know of many others whom it has cured, and who speak most highly in praise of it." How anybody who suffers from disease can read tnese two marvelous cures and not be influenced to use this truly great remedy immediately, is beyond our understanding. Druggists keep it for \$1, and it is for it in New York a vegetable medicine and perfectly harmless. It must not be confounded with what are known as patent medicines, for it is a phy-Ician's prescription, the discovery of the great specialist in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., who can be consulted by all free of charge, personally or by letter.

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To show how surely Victor Hugo attributed to many events the direct influence of supermundane minds, we quote what he says in with Mrs. Annie C. Cawein, through whose medum-September, 1854: "If I were writing the his- ship the communications were received, and of whom

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Thinking some mistake had been made, he gave no further thought to the matter until two years later, when at a scance in Louisville, after some twenty five pages of the contents of this volume had been com municated, he was reminded of the prophecy. Other interesting incidents are related as having preceded placing the MSS. in the hands of the publishers, in cluding many connected with the private sittings

Colorado.

ASPEN.—A correspondent, "Miner," writes: "Mr. and Mrs. G. W. Kates continue to inter-est our people. Nearly all the residents of this place want forcible phenomena, and are not much inclined to hear locatures vict our product place want forcible phenomena, and are not much inclined to hear lectures—yet our meet-ings show that the growing tendency is for mental culture. When our people grasp the value of spiritual culture we may be able to perpetuate a society conducive to our higher utilities. A 'Fakir,' advertising heavily as a medium, attracts the Opera House full of gulli-ble humanity to see the mervelous_but medi ble humanity, to see the marvelous—but medi-umship of a mental and spiritual calibre is sup-ported by only a few precious sculs. When will people arise to the appreciation of the good, beautiful and true?"

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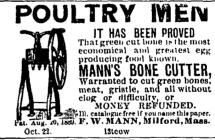
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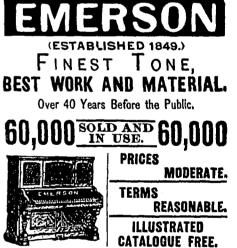


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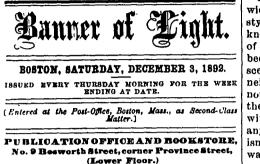
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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

"There is No Such Thing as Secularism'

Is the subject title of an inspirational discourse delivered by MR. F. A. WIGGIN before the First Spiritualist Society of New Bedford, Mass., and specially reported for the BANNER OF LIGHT, which we shall place before our readers next week.

The Power and Peace of Spirit Guidance.

In perusing the highly interesting and in structive memorial sketch of the late Mrs Amanda M. Spence, by her deeply attached friend, Mrs. Lita Barney Sayles (which was begun in THE BANNER for Nov. 26th), one is strongly drawn to the recital of her implicit and unfaltering trust in her spirit-guides, who never betrayed her confidence, nor misdirected in any way her action. No hostile manifestations in any localities where she was appoint ed to lecture swerved her from her purpose, for she rested immovably in the belief that she was wholly secure under their direction so long as she consented to follow it, and that they would never fail to make known to her, in her obediently receptive attitude, both what she could most appropriately do, and how she could most effectually do it. An attitude of such a character was and is the very one which the higher intelligences delight to recognize by ap proaching its confiding possessor with their pure and holy influences. Where no selfhood of will or wish is interposed to hinder their easy admission, they may invariably be counted on to hold free communion, and offer safe guidance, both for the furtherance of their own work, and the blessing of the one through whom it is performed with such perfect willingness. We are all taught an impressive lesson by this simple mention of Mrs. Spence's surrender of everything like personal purpose or preference to the larger views and wiser dictation of her spirit guides. What they would have her do she gladly and trustingly waited to ascertain; but once being inwardly persuaded what it really was, she wasted neither time nor thought in striving to investigate its propriety or understand its meaning. Yet she was never led blindly, but always in trust. And in that very fact, difficult as it is for so many to comprehend, lay the invisible secret of her ever visible power as a devoted toiler in the wide field in which she was allotted her earthly work. How vastly increased would our own power for good become, if all of us would but repose with like assurance on the strong and loving support of the higher spirit intelligences that are ever ready to stay us up when we would falter, and inspire us when of ourselves we can discover no revelation. Oh! for an ounce of this unquestioning trust, when the spirit-life, of good deeds done in the field of days are dark and gloomy, to reward us with mortal endeavor: the ton of secret and unconscious power when it will surely resolve all doubts and put all perplexities to flight! Do we accustom ourselves to think very seriously upon this most deeply important truth, that the more humbly and confidingly receptive we become to these higher influences, and the more obediently we surrender ourselves to their guidance, the greater grows our individual power, the wider is our view, and the more rapid our increase in wisdom? Simple as the ten to the inspired words of Mrs. Nellie J. T. Briglesson is, it seems for that very reason all the more difficult to be learned. Of ourselves we can do little; with a divinely directed current of power flowing unobstructed through the deeps of our being, we may encounter all merely human obstacles unappalled, and unresistingly overcome what are regarded as the rigid decrees of fate. All is spirit, first and last; that is the sole and sufficient explanatory reason. And as it is spirit that long antedates fore he departed for his home near Newark, N. Y., I material forms, with all that they imply of obstruction and menace, so is it the supremely creative, overruling, outlasting spirit that is potential for the removal of their obstruction however combined or disguised, and the disarming of their menace however intensified or appalling.

that are ever ready to freely give us their service if we will only accept it, and would humbly strive to cooperate with them in the execution of their beneficent purpose. If it be, indeed, the truth that makes us free, then our perfect emancipation will be accomplished. And what wearisome struggles with the irresistible we should thus escape, what sceming errors would fit themselves into the designs of a higher wisdom, and what mistakes and failures vainly lamented would be seen to be but steps in a progress that only grew more sure because of their happening. And how much more ease and confidence we should enjoy; how much more truly courageous we should be, without once having a suggestive thought of courage as a special endowment or virtue; how evenly and deep would be the serene flow of the current of our lives, if we freely and trustingly called in the aid of the spirits that are at all times ready to guide and direct us, and that do it so imperfectly now in spite of our blind resistance and the constant obstructions we ignorantly offer to

the performance of their willing work.

The Only Home Holiday.

Thanksgiving day has come and past, being widely celebrated in gladsome and generous style. It is the only family and social festival known to the American people, and to not all of them is it yet become a day such as it has been known to its originators and their descendants in New England. Their early Dutch neighbors along the Hudson and beyond knew nothing of such a festival except by hearsay, their own occasions serving them abundantly with days for the celebration of good cheer in anything but the slow-paced style of Puritanism. Between minister and mynheer there was a gulf of social separation which the partisans of neither would ever have thought of crossing. But the Puritan festival has long survived those of the phlegmatic burgomasters of New Amsterdam and its outlying territories. While the feasts and merriments of the times of the old Holland settlers have faded away with the slipping centuries, the Puritan Thanksgiving, having its idea fixed firmly in the common sentiment and common conscience, has existed in its vigor till to-day, and from a strictly local festival, partly religious and partly social, has spread over other States until it now enjoys annual proclamation by the executive of the nation.

The reason of this vigorous growth is not far to seek. It is to be found in the sociability of Thanksgiving Day as an instituted festival, and more especially in its domestic, or family, character. As the family is the unit of the State, it contains the potentialities of the common life, and hence is justly reckoned the leading spring of the general life and character. Being so fundamental a factor in the production of an acknowledged whole, it is natural to regard a festival that has grown to century honors in the sanctification of the family circle as first on the list of festival occasions, and entitled to priority of rank in the universal regard. And so it has come about, in accordance with the rules of the logic of sentiment, that the Thanksgiving of ancestral establishment has absorbed the religious into the domestic elements of the anniversary, and the Day is at last expanded with a meaning far larger and more hospitable than its early founders ever conceived it possible for it to wear. But in this process of expansion the social characteristics are altogether preserved. while the domestic features that gave it all its delightful flavor continue its preservation in the hearts of those who have kept it from their youth up.

And the simple pursuit of this turn of reflection seems to us to constitute the most fitting commentary on the day's annual return with its endeared associations. As Thanksgiving is preëminently the Home Day of the people of the State and nation, to what better service can any celebration of it be devoted than to right man in the right place. He is a whole that of home life and home sentiment alto- souled Spiritualist, and of course takes great gether? If it were tolerable to vent a homily interest in the Cause. We owe him a vote of upon our wide circle of readers on such an occasion of appointed festivity, that homily should appropriately seek to impress the sacredness of the home life upon every one without distinction or exception. For it is only too evident that the American people, in this age of materialistic hurry and strife, are in imminent danger of forgetting the tender ties of home, and being weaned from the endearing associations of domestic life. It is incumbent on all teachers and preachers to proclaim the gospel of Home as it never was proclaimed before. As surely as this light for our feet grows dim. and goes wholly out. the State will become bereft of its vital principle, and lapse with a

which he resides, and has resided for nearly half a century, for his strict probity and almost fastidious adherence to unblased truth-in fact, "as honest as Dave Fox " are household words in and around Newark, N. Y. His genial, truthful face and mild blue eyes, which light up with enthusiasm when relating his marvelous experiences, at once set at rest all doubts of this good man's sincerity. As I purpose writing in the near future a somewhat detailed analysis of the "Missing Link," I was desirous of getting Mr. Fox's verbal endorsement of the main facts men tioned in the rare book written by Mrs. Underhill, and it is a source of great satisfaction to me to now be able to give the words of Mr. David Fox as they emanated from his own lips. A report of the second of Mrs. Brigham's addresses

at Newark was not secured ; the one which I now forward to you-which was handed to me by Mrs. Underhill shortly before her departure for "The Beautlful Land o' the Leal "-is a gem' too bright to be allowed to pass the columns of the dear BANNER and the eyes of its many readers.

Faithfully your friend, J. JAY WATSON.

A Successful Experiment.

Mr. Geo. T. Albro, at 55 Rutland street, with Mrs. S. S. Martin as medium, volunteered a séance, a short time since, to a representative of THE BANNER and one other gentleman, which proved to be a remarkable one in the facilities it gave to closely and critically observe all the proceedings, and in many other respects, chief of which was an experiment Mr. A. proposed to make, but which he said he had never attempted during his long experience with materializing mediums. He thereupon informed the cabinet control of what he desired, and the result was not long in forthcoming.

Two spirit-forms-one of them nearly on quite six feet in height, the other not much if any over five feet-came from the cabinet side by side, passed across the room to a point twenty-six feet distant, and there slowly dematerialized, until not a vestige of them was visible. A moment after a spot of white on the carpet at the point of these evanishments, signalled their approaching reäppearance, and gradually they attained their former size, then returned to the cabinet in the same manner they came from it.

Our representative informs us that the light was sufficient to enable him to plainly see the entire operation, occupying from eight to ten minutes, and that it demonstrated the reality of the phenomenon of materialization on that particular occasion.

A Fine Medium.

We take this occasion, although there are many good healing medial instruments in this city, to especially call attention to Mrs. W. P. THAXTER, whose powers in this direction are of the very highest order. She is not only a trance medium, but a clairvoyant, her diagnoses of disease being of the most remarkable character. Having personally tested her spiritual gifts, we cordially recommend to those in need of medical and magnetic treatment to call at her residence, No. 3 Berwick Park, Boston.

A Good Excuse, Truly.-The New York Evening Telegram says: "If your mail is tardy during the next few days, be patient. Five hundred employés of the Second Division of the General Post Office have been vaccinated.' There, Bro. Tebb, tell your English friends this fact: Five hundred invalids in the Postal service are indefinitely off duty in consequence of the vile system (enforced by law) of disease multiplying vaccination !- disease, from this cause solely, which is transmitted to posterity from generation to generation. Bro. Tebb, sound your bugle loud and long in Europe, that this ancient scarecrow may be consigned to oblivion.

MR. A. L. KNIGHT, President of the Boston Spiritual Temple Society-which Society holds its Sunday meetings in Berkeley Hall-is the thanks for his recent platform remarks in regard to THE BANNER, in which he advised all those who are not subscribers to become such, and thus extend its circulation. True Spiritualists in every part of the country should respond to Bro. Knight's advice in respect to this journal.

Benefit at the Hollin.

Thursday afternoon, Dec. 1st, Mr. Bothern and his company will appear at the Hollis Street Theatre at a benefit, the gross receipts of which are to go to the Mrs. Vincent Memorial Hospital in Boston. Well does a secular contemporary say: "All professionals are delighted to honor the memory of dear old Mrs. Vincent, and to assist this noble charity, which has been instituted to do good in her name."

Mr. Isano B. Rich has given the use of his theatre without charge, and Mr. John O. Mullaly, and the members of his orchestra, have also volunteered. We sincerely hope the Boston public will practically remember this occasion, and fill the theatre to the doors!

Newspapers at the World's Fair.

Publishers of the big newspapers in Chicago have been discussing for some time plans for an exhibit they will make at the Fair.

It is as good as settled now that both a morning and an evening paper will be issued in Machinery Hall every day. The arrangements for presses have been completed.

Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

Contribution at Circle-Room, \$5.00; T. H. Merrill, 50 cents; Mrs. H. M. Smith, \$1.00; Mary D. Bell, 50 cents; C. P. C., \$5.00; A Friend, 50 cents; W. W. Perry, 50 cents; Ira W. Russell, \$5.00; A Friend \$5.00; Mrs. S. S. Lee, 50 cents.

The U. S. Agricultural Department.-We are in receipt of a copy of the Report of the Secretary of Agriculture for the current year, from which we learn that of more than one billion dollars representing the exports of the United States the past year, nearly eighty per cent. consisted of agricultural products, thus not only making our nation the creditor of the world for a sum exceeding two hundred million dollars-the excess of our exports over imports-but relieving our home markets of a surplus product which otherwise would have reduced prices to a point below cost of production. For a large share in bringing about this result, the Secretary claims credit for his Department, the report of which, now before us, contains many similar facts worthy the consideration of the people.

An esoteric truth, as applicable to a certain class of white "pulpit shouters," is embodied in the following cute Afro-American joke from the Boston Courier

Courier: Mr. Johnson-" They tell me, parson, you are in-tending to go away for a few weeks this summer ?" Parson Limberitp-" Dat's ercordin' ier de presen' progance, yas, sir! I gwine hab de fust turlow dat I done 'j'y in de las' lebben y'ar." Mr. Johnson-" You do n't tell me! Then you must feel indeed as it your brain needed rest." Parson Limberitp-" Not 'zactly, sah. You see I hain't fishiatin' wid dat sorter congergation dat 'quires any brain intmen'. All dey wants am jus' plain, o'-fashion revival 'zortin." Dat don' 'quire dat de par-son go 'way ter res' his brain-ohi no, sah, I jus' gwine orf ter res' mer mout."

DR. SLADE'S CASE - An Associated Press dispatch from Sloux City has set forth (and the statement has been widely republished) that this well known medium has recently been committed to a sanitarium in that place, "suffering from nervous prostration, bordering on insanity." THE BANNER has refrained thus far from referring to the dispatch, being hopeful of gaining some more definite details of the case from Spiritualists in that locality. None, however, arriving, we make this mention, with the proviso that to us a "condition bordering on insanity" is an exceedingly flexible expression, and is so liable to misconstruction that we have grave doubts in the matter.

Electropoise .- This'instrument is gaining an enviable reputation for the cure of chronic diseases. Not only a cure, but a remarkably rapid cure. It aims to do away entirely with drugs and medicines, and substitute a rational, scientific and natural method. The Electropoise is not to be confounded with electric belts and appliances. Our readers would do well to investigate this instrument by addressing "Electropoise," 36 Bromfield street, Boston, Mass. They would confer a favor upon the publishers if they would mention the BANNER OF LIGHT when writing.

Mrs. Carrie A. Holmes has lost her suit against her father, H. W. Smith of the Smith American Organ Co. She sued to recover a gift of \$20,000, which she claimed her father made to her on Oct. 2d, 1889. Her father denied it. The jury reported a verdict for the defendant on Thanksgiving day in the first session of the superior court before Judge Bishop. At a former trial Mrs. Holmes was given a verdict of \$22 318.46. Judge Bond set this verdict aside as being unwarranted by the evidence.

Owing to the ultra-conservative and close corprative position occupied by the "A. B. C. F. M.,"

NEWSY NOTES AND PITHY PUINTS.

The constant drop of water Wears away the hardest stone; The constant gnaw of Towser Masticates the toughest bone; The constant cooling lover Oarries off the blushing maid; And the constant advertiser Is the one that gets the trade.

The Panama scandal has caused the defeat of the French ministry.

The Homestead strike is over, and both sides have learned their lesson. The laborers have learned that striking and using force does n't pay, and the employ-ers, we hope, that the Pinkertons are hardly the peo-ple to call on for protection.-Boston News.

The suspension of the Borden case is a puzzle to everybody.

Good.-It has been decided by the corporation of Harvard University to keep the university museum open on Sundays, throughout the year, from one to five o'clock. This will render accessible to many visitors, who cannot come on week days, the extensive collection in the Agassiz Museum of Comparative Zoology, the Botanical Museum in which are exhibited the Ware collections of Blaschka glass models of flowers, and the Mineralogical Museum, with its attractive display of minerals and meteorites. These three museums are in one building, which may be reached either by Divinity Avenue or by Oxford street.

The old time maxim, which forbade the speaking of anything save good of the dead, is not in these days held in even nominal honor; and the modern maxim seems to be: "Speak everything concerning the dead that can by any possibility be brought to light." There is doubtless a good side to this state of things n that it will be easier for the future historian, who will get at the true facts.

Lieut. Totten, the astronomers and all the other calamity howlers are the ones who must keep dark now for a while. Their predictions have been proved wrong, and we are still here.—*The News*.

The comet, the text upon which they preached, failed to destroy the world Nov. 27th, at 10 P. M., sharp. Next guess, gentlemen!

The railroad presidents do not seem to be taking kindly to the movement for low rates to the World's Fair. They propose to charge regular rates on all fast trains, and make a twenty per cent. reduction on slow trains only. This is neither so liberal nor so enterprising as it might be.

Movements of Platform Lecturers.

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

Mrs. Edith E. R. Nickless, late of California, will lecture in Stoneham Dec. 18; new Spiritual Temple, Dec. 4th; Willimantic, Dec. 18th and 25th. Would like to make engagements for January and February, and also for the summer camp. meetings. Address No. 6 James street, Boston, Mass.

G. W. Kates and wife would like to arrange early in January for the camp-meeting season of 1803. Camps desiring their services to lecture and give tests, please apply soon as possible so they can arrange route. Local societies can now secure them for the season of 1893-94. Address 2234 Frankford Avenue, Philadelphia, Pa.

Philadeiphia, rA. E. Andrus Titus, the Onset convert to Spiritualism last August, has, under direction from his guides, closed up all material business, so as to be ready for any calls to inspirational work for the Cause that may come to him. "We speak that we do know, and testify that we have seen." Permitted to refer to Dr. H. B. Storer, Jacob Edson, and many others. Address South Abington Station, Mass.

Mrs. Fuller, Worcester, Mass., writes: "Prof. W. S. Sweet of Taunton, Mass., proved himself a performer of remarkable skill on the harmonica when he ap-peared before the Woman's Auxiliary Nov. 18th. His playing is a case of mediumistic development."

Helen Stuart Richings, who closed a month's en-gagement with the Indianapolis Association on Nov. 27th, goes to Anderson for December, where she dedi-cates the first Spiritnal Temple built in the State of Indiana. Her address is Anderson, Ind., care Alex. P. McKee.

Will L. Lathrop lectures in New Bedford, Dec. 18th, in Pawtucket, Jan. 1st, and in Plymouth, Jan. 8th. Ad-dress for engagements, 31 Winter street, Boston.

E. J. Bowtell speaks in Lowell Jan. 8th; in Paw-tucket, R. I., Dec. 4th and 5th; 11th of Dec., Malden, Mass.; Dec. 18th, at the First Spiritual Temple, New-bury street, Boston; Salem, March 5th. Address 223 Shawmut Avenue, Boston.

P. C. Mills spoke at Seattle, Wash., the last three Sundays of October, and first Sunday of November. Will make engagements to speak in any part of Wash-ington, Oregon or California on reasonable terms. Ad-dress him Edmonds, Snohomish Co., Wash., Post-Office box 5. box 5.

Mrs. L. J. Fuller—whose letter will appear here-atter—writes from McMinnville (Ore.) that Mrs. Flora A. Brown (Portland) has been doing excellent work at that place recently — combining among her powers those of an orator, a giver of tests and a medium for platform scances for independent slate-writing.

F. A. Wiggin, lecturer and platform test-medium, will speak at Lynn, Dec. 4th and 11th; Salem. Dec. 18th; Fitchburg, Dec. 25th; Jan. and Feb., '93. he speaks for "The First Spirfcualist Church" of Pittsburgh, Pa. Address, Salem, Mass Mr. J. Frank Baxter lectured in Haverhill, Sunday, to great acceptance, and gave a benefit to the Law-rence Spiritualists on Wednesday evening, Nov. 30th. He will go to Ohio this week, and will not be heard East again until his Berkeley Hall engagements in February, 1833. A correspondent whose letter we shall print next week, states that during October and November W. F. Peck spoke to good acceptance in Colorado Springs, Col. During December Mr. Peck will be in Saratoga Springs, N. Y., 4 Wells street; January in Washing-ton, D. C.

vite the constant approach of spirit-guides, Fox is especially noted throughout the county in

fatal steadiness into the condition of decay.

Mrs. Underhill and Mrs. Brigham.

On our first page we present the report of a lecture delivered by Mrs. Nellie J. T. Brigham in Newark, N. Y. This admirable discourse is eminently fitted for old Spiritualists to read, and place with confidence in the hands of friends who are inquiring as to what are the cardinal teachings of Modern Spiritualism.

The following, from our correspondent, Prof. J. Jay Watson of New York City, explains the cause of these highly effective platform utterances; and has also a word to say concerning the brave and generous hearted Mrs. Underhill, who has since gone to the enjoyment, in

For several years before the departure of Mrs. A. Leah Fox Underhill, she had purposed inviting Mrs. Brigham to accompany her to Newark, N. Y., for the purpose of giving a couple of lectures at that place, in order to clear up a few little misunderstandings which had gone forth among old friends and neighbors since the removal of herself and family into the hustle and bustle of the great outside world. She therefore (at her own private expense) secured the Opera House at Newark, Wayne Co., N. Y., and invited the public and friends, through the press, to lisham "without money and without price." Mr. David Fox, her brother, who was an eye and ear witness of most of the marvelous experiences of the celebrated For family in 1848-49, was also present upon the platform, with his now sainted sister, and although far into the seventies, he still lives, one of the noblest specimens of mature manhood that it has ever been my good fortune to meet.

At the time of the funeral obsequies of Mrs. Underhill, in New York, Mr. David Fox was present, and besent an especial invitation to him to spend a few hours with me at my home, as I wished to ask him some pertinent questions in relation to the astounding demonstrations of spirit-return which he had witnessed at the old house at Hydesville. Mr. Fox kindly gave me the audience solicited. Taking Mrs. Underhill's remarkable book, "The Missing Link," in my hand, I turned to many passages which I had previously With what a garment of freedom should we marked. As I read them to Mr. Fox, his most emnot be clothed, if we would but patiently in- phatic reply was: "Truth, every word of it." Mr.

Ne ha dan ber

ET Another Thanksgiving has come and gone: The house put in order, the corn-fed turkey fattened and ate, the Yankee mince-pie was devoured, the merry, merry maiden and her beau clasped hands together under the family mahogany, and the annual scale of stomachic capacity was as usual on such occasions fully tested. Next come the social Christmas days, when the poor should not be forgotten.

BT The Sower, of Chicago, for November, prints a portrait-a very nice one-of our Dr. H. B. Storer, with a brief sketch of him and his spiritual work. Copies may be had at our Bookstore. In addition there is to be found in this number (with due credit) the full text of the "Open Letter" which Mrs. Longley addressed through our columns to the managers of the Ladies' Home Journal.

ET See Mr. George A. Bacon's letter in an other column in re spiritualistic movements in Washington, D. C. We are gratified to learn that our friends in that city are waking up to the vital importance of promoting the Cause in that city.

Bro. Thomas Lees has our thanks for his appreciative endorsement of THE BANNER in Cleveland Notes," eighth page. Officers of Spiritualist societies should indeed, as a matter of justice, kindly interest themselves in the way of increasing our subscription list.

ST Our friend, Dr. E. D. Babbitt of New York, advises us to enlarge the dimensions of THE BANNER, which we would gladly do if our friends-and we have many all over the world -would come forward with sufficient funds to warrant us in doing so. 1. 18 1

"AN OPEN LETTER," by JACOB EDSON, (read by Miss Lucette Webster, at Gould Hall, Boston, on Wednesday evening, Nov. 30th) will appear in our columns in the forthcoming issue.

10 Answers conveying important informa. tion concerning mediumship and medial development will be found , on , our sixth page-Message Department-present issue.

10 The New Orleans Picayune of Nov. 17th reprints from THE BANNER the "Pastoral in Prose" Edith Willis Linn contributed to our columns a few weeks since.

85 The present-and highly successfulwork of Mrs. Ada Foye in Brooklyn, N. Y., is firmly attested to in another column.

the Beecher-Brooklyn church will pay out no more money to that society. If missionary funds are to be raised "old Plymouth" wants a voice in their disbursement-bence this "declaration of independence."

That valuable and standard work, "LIFE HIS-TORY OF OUR PLANET," by the celebrated geologist, PROF. WM. D. GUNNING! has now entered upon a new edition, and is for sale by Colby & Rich at the Banner of Light Bookstore. See advertisement on fifth page.

WOMAN AND HRR RELATIONS TO HUMANITY is noticed on another page. The book is published and for sale by Colby & Rich (9 Bosworth street, Boston). Read it.

J. H. LOHMEYER, of Pittsburgh, Pa.-whose letter will appear next week-informs us that Mrs. Carrie E. S. Twing has of late done grand work in that city.

The Boston Children's Lyceum will visit Malden in a body on Sunday next, and participate in the organization of a Progressive Lyceum in that city.

THE VETERAN SPIRITUALISTS' UNION holds its regular monthly meeting in the Banner of Light Building, Bosworth street, next Tuesday evening at 7:30. All Spiritualists are cordially invited to attend.

A Kind Word from Judge Cross.

MY DEAR BROTHER COLBY-I felt quite chagrined that I had so far lost my reckoning as to allow your seventy-eighth birthday to pass without a con gratulatory word from me on your having left behind you on the great highway where we are all enforced travelers, another milestone even so near the end. God bless you, old helmsman! You have steered the Spiritualistic craft amongst reefs and breakers with unwavering fidelity, and skill.

One of our greatest drawbacks is to be found in our own ranks. There is a class of Spiritualists who have advanced to a certain plane of knowledge and rested there, ready enough to dispute all that has been gained to the Cause on the heights beyond, and join our worst opposers in their cry of fraud, simply because they have not carried their investigations to a point of overcoming their prejudices. It is just this class that you have found it necessary to combat time and time again, and subjected yourself to no little abuse in quarters where you ought to have received sustaining help. Through contumely, misrepresentation and abuse you have held your way these thirtyfive years, publishing to the world the manifold manifestations which lie at the foundation of the New Dispensation, and crowned it too with ever radiant light. Your defense of the sensitives who liave submitted themselves to the uses of the invisibles, against the assaults of the ignorant and brutal, entitles you to the well-carned thanks of all who have advanced to a point of understanding that spiritual laws cannot be investigated by the laws which control the physical universe. Verily, you will have your reward.

I have just glanced at a late issue, of your paper. and rejoice to read such evidences of the high estimation in which you are held, far and near, New York/Nov. 17th, 1892. NELSON CROSS.

Dr. Briggs defends himself with great ability before the New York Presbytery. His remarks made these guast learned bigots squirm. A line par

Ether Bay Apparatus.

THE BANNER has received from the Ether Ray Apparatus Company of Cleveland, O., one of their instruments. This instrument is so constructed that the

This instrument is so constructed that the Ether particles, which move in the air in all directions, will have a uniform line of motion, so as to become parallel as in the original sun-ray. It may be just as well to explain to our readers, right here, that Light and Heat are furnished by the sun in the shape of vibrations of matter called, in physics, ether, diffused everywhere in the universe. The smallest par-ticles of ether are thrown by the sun in straight lines with enormous velocity, and reach other lines with enormous velocity, and reach other celestial bodies, in addition to the earth. The ether bodies having reached the earth lose the motion peculiar to them, and furnish energy, in addition to light and heat, and, in doing

this, diffuse themselves. The Ether Ray Apparatus causes these vi-brations of ether to come in a straight line. The object of this is principally the cure of disease.

The inventor claims to achieve with it all the good results of electricity without the dis-agreeable effects.

agreeable encous. Mankind, animals, and even the vegetable kingdom, are benefited by the application of Many inventions are constantly being made,

and those for the alleviation of pain and sick-ness on scientific grounds are considered the most welcome. Hence we have no doubt that

most welcome. Hence we have no doubt that such a machine will cause the ether particles which surround us in a diffused state, to con-centrate themselves on an individual; it would revitalize the slok or infirm, and add new pow-ers for work and thought to those who are well. From the prospectus of the Ether Ray Com-pany we learn that it is an invention of Prof. Oscar Korschelt of Germany, and that he re-ceived the gold medal at the Popular Hygiene Exhibition, held at Hallo, Germany, August 21st to 28th, 1891, for the Ether Apparatus, which convoys strength and energy to the hu-man system, and can be used either as a heal-

man system, and can be used either as a heal-ing remedy or invigorator. In addition the Company show many testi-monials and endorsements, all of which appear sufficiently genuine to warrant the investiga-tion of this novel machine on the part of our readers readers.

The apparatus may be seen at our office at any time.

To Correspondents.

MISS A. E. J., WELLS, ME. - Our Spirit President says that your questions are too personal for our circle-room. The spirits who communicate at that place are not solicited by us to do so, but all who can control our medium and express themselves intelligently are made welcome. No doubt the experiences you are passing through are trying, but all we can do is to counsel you to have patience, and to lo fully to the dawn of brighter times, which we think will . surely come,

-E

DECEMBER 8, 1892.

BANNER OF LIGHT.

1892 December. 1892 Su. | Mo. | Tu. | We. | Th. | Fri. |Sat. 2 3 5 6 7 8 4 9 | 10 11 12 13 14 15 16 17 $18\,|\,19\,|\,20\,|\,21\,|\,22\,|\,23\,|\,24$ 25 | 26 | 27 | 28 | 29 | 30 | 31

MEETINGS IN BOSTON.

Banner of Light Hall, O Bosworth Street.-Spiritual meetings are held every Tuesday and Friday af-terooon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. Free to the public.

Crittola, M.s. M. T. Longley Occupying the platform; J. A.
 Sheihamer, Chairman. Free to the public.
 The Boston Spiritual Temple, Berkeley Hall,
 A Berkeley Street.-Services every Sunday at 104 A. M.
 and 7% P. M. Andrew L. Knight, Freedlent.
 The Heiping Hand to the Boston Epiritual Temple meets
 every Wednesday at 2% at 3 Boylston Place. Business
 meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, Freeddent.
 First Spiritual Temple, corner Newbury and
 Exector Streets.-Spiritusi Fraternity Society: Lecture
 every Wednesday P. M. School at 11 A. M. Wednesday
 every Wednesday A. M. Ghool at 11 A. M. Wednesday
 every Sunday at 24 P. M.; School at 11 A. M. Wednesday
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 every Sunday at 24 P. M.; School at 11 A. M. Wednesday
 every Sunday at 24 P. M.; School at 11 A. M. Wednesday at 104 A. M. In Rod Men's Hall, 614 Tromont street, opposite
 Berkeley. J. A. Bleihamer, Freident.
 The Ladie' Aid Lyccum Association meets every Wednesday.
 The Ladie' Aid Lyccum Association meets every Wednesday.
 Wednesday I. M. Schinator, Freident.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.-Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Bosworth street, at 7% r. M. Dr. H.B. Storer, President.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 34 and 74 P. M. (34 P. M. meeting in Commer-cial Hall) Thursday at 24 P. M. N. P. Smith, Chairman. **Park Square Hall, 7 Fark Square.**—Services every Sunday at 11 A. M. 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychomotric read-ings. Mrs. M. Adeline Witkinson, Conductor.

First Spiritualist Ladics' Aid Society, 1081 Washington Street. – Business meetings Fridays, at 4 P. M. Public meeting at 7% P. M. Mrs. A. E. Barnes, Presi-

The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Parlors, 1031 Washington Street.-feetings are held every Sunday at 11 A. M., 2% and 7% P. M. '. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.-Meet-ings are held every Sunday at 11 A. M., 2% and 7% P. M. Mrs. Mary A. Moody, President.

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

Irving Hall.-Sunday meetings 11 A. M., 21/2 and 71/2 P. M. Mrs. Shirley, Conductor,

Pilgrim Hall, Chelsen. – Spiritual meetings held Sun-days; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

Berkeley Hall .- Last Sunday's morning service opened with congregational singing, led by Miss Davis, Mr. Boyce furnishing a plano accompaniment. Davis, Mr. Boyce furnishing a plano accompaniment. Mr. Willard J. Hull read an article from the Boston Herald of the previous day upon the socialistic prob-len, and after further singing by Miss Davis, read a poem, and announced his subject to be "The Purposes of Life" – [a synopsis of his remarks upon which, as also his evening lecture, will appear next week.] Evening.- Mr. Hull expressed his regrets at being obliged to leave this Society, and doubts whether the Itheracy to which our speakers are subjected is for the best interest of the Cause. After reading a poem he proceeded with a consideration of "The Way of the World," during which his remarks were frequently applauded.

the world," during which his remarks were frequently applauded. Dr. A. H. Richardson moved that a vote of thanks be extended to Mr. Hull for the able loctures he has given, which was passed unanimously. Mrs. R. S. Lille will occupy this platform during December. HEATH.

The Helping Hand Society to the Boston Spiritual Temple held its business meeting, Wednesday, Nov. 23d, 1892, at 3 Boylston Place (Gould Hall). Mrs. R. S. Lillie presided. Supper was served at six.

S. Lillie presided. Supper was served at six. The evening entertainment opened with a song by Mr. J. T. Lillie; remarks were made by Mrs. Lillie, President, followed by Dr. Richardson, Dr. Blagden, Dr. Baker, Mrs. Waterhouse and Mr. Will Lathrop; the other music for the evening was rendered by Mr. J. C. Garland and Mr. G. B. Young. On the first Wednesday of each month the Society has a Social. All are invited. I. M. JACOBS, Sec'y.

First Spiritual Temple .- Last Sunday the guides of Mrs. Celia M. Nickerson again interested those who were present. After an invocation, the subject to be considered was announced to be "Spiritualism as a Reformatory Work," [a portion of the remarks upon which will be given next week.] Next Sunday Mrs. E. R. Nickless will occupy the

followed with song, "When the Golden Morn Will Dawn": psychometric reasting by, Mrs. C. Loonia Hall, and Dr. Wm. Franks Chilaielpha: song by Miss Sadie B. Lambi tests and delineations by Mrs. Delphina A. Dearborn (Charlestown), and Dr. S. H. Neiket : closing song by Miss Maude M. Davis, "Dreaming of Home and Mother," which elicited great applause. These services are unusually interesting, with a full attendance; perfect harmony prevails, and many hearts are comforded with the messages from loved ones, and the assurance of immortal life. The BANNER OF LIGHT is for sale at each service. J. E. HALL, Conductor.

Eagle Hall .- At the meeting of Nov. 23d Dr. Willis, Mr. Mathews, Mr. Tuttle, Mrs. W. H. H. Burt and Mrs. Chase made remarks, with readings and

and Mrs. Chase made remarks, with reasons tests. Last Sunday the developing circle was largely at-tended, with good results. Atternoon.—Invocation, remarks, readings and tests by the Chairman, followed by Dr. Wm. Franks, Mrs. W. H. H. Burt, Mrs. J. E. Wood, Mrs. Robbins, Mrs. Dr. Bell in readings and tests. *Eventng.*—Singling by Mrs. A. Sterling. Mrs. Dr. Bell, Mrs. J. E. Davis, Mrs. A. Wilkins, Mrs. J. E. Wood, Dr. Wm. Franks and the Chairman gave tests and readings. Father Locke made remarks on faith in spiritual truth. The meetings throughout the day were full of inter-est, and many were made spiritually stronger. The BANNER OF LIGHT for sale at each ession. E. H. TUTTLE, Chairman.

The Children's Progressive Lyceum .--- The members of this school were favored on Sunday last with a visit from several prominent workers in our with a visit from several prominent workers in our ranks. Among the number who spoke cordially of the Lyceum movement were Mr. Newhall, President of the Malden Society, Dr. A. H. Richardson and Dr. Wm. Hale. Conductor Hatch made appropriate re-marks. Mrs. Longley gave the pupils a lesson on the meaning of "Thankspiving Day." Eddie Hill, Eddie Ransom, Maude Bourne, Mabel Walte and Louise Hor-ner each rendered choice selections. Eloise Morgan executed a plano solo; Carl Leo Root, Willie Shel-don and Miss Churchill each gave an effective reading. The exercises were as usual of a most interesting char-acter. School meets at 514 Tremont street every Sun-day morning.

Irving Hall .- Healing circle large, Simmons Haynes, Chase, Mrs. Shirley, Mrs. Haynes took part.

Afternoon. - Invocation, Mrs. Maynes took part. Afternoon. - Invocation, Mrs. Nickless; I'rs. Hughes tests; David Brown, Mrs. Shirley, Dr. Lathrop, Mrs. Nickless, Dr. Franks, romarks, etc. Evening, 7:30. - Invocation, A. D. Haynes; address, E. J. Bowtell, "Spiritualism Reaching Out into all Classes of Society"; Simmons, tests; A. D. Haynes, remarks; Mrs. Shirley, psychometric readings. Miss. SHIRLEY, Conductor.

Harmony Hall .- Progressive Spiritual Union,

M. A. Moody, President, Nov. 27th, 11 A. M. Healing and developing circle was well attended, and great power was manifested. 2:30 and 7:30, regular ser-vices. Mrs. Buck, Mrs. M. A. Chandler, Drs. Black-den, Mathews, Sanders, Mr. Morrill and other able mediums participated. Both afternoon and evening services were interspersed with songs and solos, mak-ing the day one of interest and profit as well as pleas-ure. Good talent engaged for next Sunday. PANSY.

MEETINGS IN MASSACHUSETTS.

Haverhill.-Mr. J. Frank Baxter was the speaker and medium in this city Sunday last, Nov. 27th. An unusually large afternoon audience assembled, and in

and medium in this city Sunday last, Nov. 27th. An unusually large afternoon audience assembled, and in the evening the people came out in large numbers. Both lectures merited the applause they received. That of the afternoon was crushing to evangelical po-sitions, not as an attack upon old theology, but in its able presentation of truths and argument. Any one the least unbiased could not fail to notice how tenet after tenet of evangelism crumbled aud feil. His theme was, "Heaven: What and Where is It, and Who are There?" The evening subject." Modern Thought and its Tendency," was trenchantly and ex-ceedingly interestingly dealt with. For one hour after the evening lecture, Mr. Baxter held his audience in astonishment by an exhibition of his peculiar phases of mediumship. Test after test he gave, the characteristic actions and expression and dramatic protraitures, as well as the running delineations and descriptions, often identifying the spirits before their names were pronounced. The music of the day divided as it was between an efficient choir and the lecturer, was greatly enjoyed. The bailad, "Pictures from Home," rendered by Mr. B., was a gem. Mr. Baxter goes to the West this week. On his re-turn in the spring he will visit Haverhill again. At a meeting of an auxiliary society this week Mr. F. A. Wiggin will be present and give tests. Next Sunday, Dec. 4th, Mrs. Kate R. Stiles will be the speaker at Brittan Hall, and will give exercises in mediumship.

Plymouth .-- A correspondent writes a letter regarding the work of Dr. F. H. Roscoe (Providence, R. I), from which the following points are presented :

R. 1), from which the following points are presented: "Now, oth Dr. Roscoe lectured in Good Templars' Hall, Plymouth, for the First Progressive Spiritual Society, to one of the largest audiences of the season. His remarks were well chosen, and his tests and psy-chometric readings of the best. Dr. and Mrs. Roscoe while in Plymouth were the guests of Mrs. Nellie F. Burbeck, one of the oldest workers for our Cause. Nov ifth and 12th Dr. and Mrs. Roscoe rendered

A. E. Cunningham (Boston) gave excellent tests for the Ladies' Aid Society. Nov. 20th (evening) Mrs. Carrie F. Loring (Braintree) lectured and gave tests. Subject for the lecture, "Silent Forces." EMMA BOOMER COOPER.

Ohelsen .- Nov. 27th the meetings held here were vell attended. Evening, the following mediums partiolpated: Mr. F. Mathews (Boston). Mrs. W. Anderson, Mrs. Ohandler-Balley and the Chairman, Mr. W. Anderson. D. ANDERSON.

Lawronce .- Pythian Hall was well filled, afternoon and evening, Nov. 27th, to hear Dr. F. H. Rosnoon and evening, Nov. 27th, to hear Dr. F. H. Ros-coe (Providence), who then spoke for the second time this season. His lectures were fine and his tests excellent. He is engaged for six more Sundays the present season. L. E. Goss, Seo'y.

Lowell.-Mrs. N. J. Willis (Cambridge) lectured Nov. 27th, under the purported control of William Denton, and greatly edified the audience. Next Sun-day Mrs. Kimbali (Lawrence) gives lests. E. PickUP, Hon. See'y.

Newburyport .- Mrs. Nellie F. Burbeck (Plymouth,) gave psychometric readings and tests to a large and interested audience on Sunday, Nov. 27th. J. C. C.

ILLINOIS.

Chicago .- C. Catlin, Sec'y, states that the First Society of Spiritualists recently held a largely-attended and very successful assembly—the first of six to ed and very successful assembly—the first of slx to be given this winter—at Washington Hall in that city: The music, the dancing, the dresses, the refresh-ments, being fully up to the highest standard of en-joyment. "Water Lily." (Mrs. Cora L. V. Richmond.) and Mr. Richmond, also added the grace of their pres-ence to the saltatory and other exercises. Dr. and Mrs. Businell and Mr. and Mrs. Ohey Richmond et al. were present. The whole affair was carried out under the management of Abraham Hoffman—Prof. Carr presiding over the music, and Mr. Slocum the re-freshments. The next assembly is set for Dec. 13th.

Dr. Fred. L. H. Willis in Chicago.-Dr. Fred L. H. Willis was so well pleased with Chicago, and the

Willis was so well pleased with Chleago, and the friends he met here last winter, that he has signified his willinguess to make another and a longer visit, commencing with the first Sunday in January, 1803. Those having the matter in charge are more pleased with the Doctor and his utterances than he can possi-bly be with them, or with Chlcago, and it is their wish to establish a grand free meeting, with Dr. Willis as speaker, for an indefinite time, at such place and hour as may be decided upon by those financially interest-ed in these meetings. We wish a guarantee fund for the expenses, so that there will be no admission fee at the door, and I would ask all friends of the Doctor to write me how much they are willing to subscribe toward defraying the expenses of these meetings for the month of January, 1803. Dr. Willis has no superior as a speaker on the spir-ltual rostrum to day; he is not very strong physically, and he cannot be with us long. Let us hear him wille we can. Drop a line saying how much you are inter-ested, to A. WELDON, Sec'y pro tern., Box 381, Chicago, fil.

CONNECTICUT.

Hartford .- Nov. 27th was the fourth Sunday of Mr. Tisdale's ministration, and we are just beginning to realize what his guides are telling us; we look forward to the next two Sundays with a great deal of pleasure. He is having good audiences, and doing a grand work. J. W. STORRS.

Norwich.-Monday evening, Nov. 21st, Willard J. Hull delivered his popular lecture on "Smokestacks

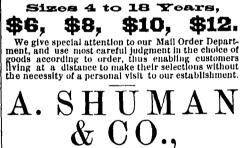
Hull delivered his popular lecture on "Smokestacks and Steeples" before the Norwich Spiritual Union in Grand Army Hall. A fine audience assembled, and his pungent and eloquent discourse was received with genuine enthusiasm. Sunday, Nov. 27th, Geo. A. Fuller, M. D., (Worces-ter) addressed good audiences both afternoon and evening. Afternoon subject, "Spiritualism the Only Hope of the World"; evening, "The Relation of Spir-itualism to Science." This closed the very brief en-gagement of Dr. Fuller with our Society, leaving with us the impress of "work well done." The first two Sundays in December Mrs. Jennie Hagan-Jackson will be our speaker. MRS. J. A. CHAPMAN, See'y.



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The Spiritual Educational Movement

5

AT SUMMERLAND, CALIFORNIA.

A GREAT project is now well under way at Summerland, California, to secure the Ortega Rancho (upon which he Colony is located), with its vast mineral resources, to uild and maintain educational institutions to promote and

build and maintain educational institutions to promote and advance the Cause. The matter is in the hands of a committee of citizens ap-pointed 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 im-portarce to the cause of Spiritualism than any which has ever before been undertaken. Address

W. D. WHEELER, Secretary Citizens' Committee, Summerland, California. Nov. 26. isl3w*

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 pro-scribe for disease. Send leading symptom of patient. Fee §1.00. By mail only. Address 34 Sydney street, Dor-chester District, Boston, Mass. list Oct. 1.

MECHANICS' FAIR, Mechanics' Building, Boston.

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

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Oct. 1.

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Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 98 Berko-ley street, Boston. Hours 10 to 7. is May 9.

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Mrs. H. J. Pratt, MAGNETIC Physician, will see patients at her office, No. 6 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. lw* Dec. 3.

Miss J. Rhind, Seer.

SITTINGS daily, with advice on business. Circles Mon-Boday at 7, Thursday at 3 P. M. Advice by letter. State in own hand writing, age and sex. Enclose \$1. 1064 Washington lw* Dec. 3.

MAINE.

Lewiston .- Dr. E. H. Mathews writes that on Sunday, 27th, the meetings were well attended. Mr.

platform. Wednesday evening, Social meeting at 7:30; Sun-day morning, School at 11, Sunday P. M., lecture at 2:46. All are invited to attend these meetings. E. B.

The Temple Fraternity School opened with singing by the members, remarks by the conductor, and a by the members, remarks by the conductor, and a reading by Miss Edna Cherrington. Remarks on the "Advantages or Disadvantages of Competition" were made by several teachers and pupils. Messrs. John H. Nolen and A. E. Armstrong read original essays on the same subject. Select readings were given by Misses Winnie Haywood, Grace Melvin, Alice Bill, Lizzle Nolen and Hattle M. Dodge. Wednesday evening, Dec. 7th, a musical and liter-ary entertainment will be given by the school at 7:30. M. H. C.

America Hall .- Our forms going to press a day in advance last week prevented our receiving in time for use an account of the dedication of this hall by

In advance has were provented our receiving in think for use an account of the dedication of this hall by Bro. Cobb, his friends and the public, furnished by "Heath." We have only room now to state that Mr. Eben Cobb and lady have again embarked on the grand spiritual work. Meetings were redpened by them in this hall on Sunday, Nov. 20th, the sessions being on each occasion crowded with an attentive and appreciative audience. Excellent music was fur-nished by Mrs. Kate Shepley and Mrs. E. Case; Mr. Cobb and Mrs. C. Fannie Allyn made eloquent re-marks; Miss Affie Peabody gave some clear psycho-metric readings; Dr. Will's Edwards blended re-marks and tests; Mrs. Chandler gave the name of "Henry Marshall," who was well known as a lawyer the stern Maine, and recognized; Mr. Changel gave tests with full names, and answered several mental questions; Mrs. Mary E. Thompson (Maiden) halled the new meeting as a grand harblinger of good; Dea-con Nolan (of the well-known Nolan family) read a poem entitled "Begin Again" followed by Miss Nolan, who was controlled by "Rosebud"-giving several fine tests.

who was controlled by Rosebud —gring south fine tests. In addition to the above, Father Locke, Mrs. A. E. Cunningham, Mrs. E. Howe, Mrs. N. Hanson, Mrs. I. E. Downing, Mrs. S. Chase, Dr. C. Harding, Dr. S. E. Nelke and Dr. W. Franks rendered valuable ser-vice at the morning and evening session. A great in-terest is manifested in these meetings.

The Ladies' Lyceum Aid Association gave a grand entertainment in aid of the Boston Lyceum on Wednesday evening, Nov. 23d. A large audience on Wednesday evening, Nov. 23d. A large audience was in attendance. The numbers consisted of fanoy dances by Millie Smith, Louise Homer, Juliette Carr, Louise Barlow, Alice Barnes and others, songs by Eddie Hill and Mr. Miles, also character sketches, readings by Mrs. M. A. Brown, Carl Roct, Willie Sheldon and Winzola Pratt, piano solo by Blanche Huston, a duet by Gertle Cook and Helen Higgins, songs by Maud Bourne, Lottie Thompkins, Mabei Walte and Winzie Ireland, an exhibition of leger demain by Wesley Higgins, an harmonica solo by Harry Mason, and a brilliant vocal selection by Louise Horner. Mrs. Longley read an editorial notice from the BANNER OF LIGHT in favor of the Lyceum, and J. B. Hatch, Jr., made a few remarks. At the close of the entertainment the floor was cleared for danc-ing, which followed until midnight.

First Spiritualist Ladies' Ald Society .-- Dr. A. H. Richardson, Mrs. Hattie C. Mason, Mrs. Lover ing, Mrs. Mary A. Chandler, David Brown, participated in the exercises. on Friday evening, Nov. 28th. Miss Burnett, Miss Fay, Miss Nickless, Mrs. Staples, Dr. Lathrop, Mrs. Lovering all. assisted in the pro-duction of a fine program of music.

Ladics' Aid Parlors.-Last Sunday morning the developing circle opened with an invocation' by Mrs. developing circle opened with an invocation by Mrs. C. H. Clarke; followed by song by Dr. Will L. Lath-rop; remarks and tests by Mrs. C. Loomis-Hail, Mrs. E. A. Collier (Charlestown), Mr. George Hancock (Watertown), and Mrs. Mary F. Lovering; *ifternoon*.-Song service; invocation by Mrs. C. W. Staples; trio, Mrs. M. F. Lovering, Mrs. E. A. Kidd, and Mrs. O. W. Staples; remarks by the Chairman; Mrs. Lovering read a spirit message given her in the morning circle from Mrs. Abble M. Tyler; tests and delineations by Mrs. Mary O. Morrell (Brocklyn), Mrs. O. W. Staples, Dr. M. V. Thomas, and Dr. S. H. Neike; song by Miss Badle B. Lamb. *Evening*.-Invocation by Mrs. C. W. Staples, who

Norkers for our Cause. Nov. 16th and 17th Dr. and Mrs. Roscoe rendered valuable service in assisting us with our 'Gipsy Car-nival,' as did also Mrs. Win. S. Butler of Boston, and children from the Boston Lyoeum. On Sunday, Nov. 20th, at 2:30 and 7:30 P. M., the Doctor speke in Haverbill. Nov. 27th he lectured in Lawrence, for the Pythian Hall Society. On Dec. 18th he will speak in Boston, of which further notice will be dyen be given

Salem.-Mr. F. A. Wiggin gave us two interesting lectures Sunday, Nov. 29th, followed by spiritual phenomena, to a large audience, both afternoon and even

Bunday, Dec. 4th, S. Lizzle Ewer (Portsmouth, N. H.,) is to occupy our platform. The Progressive Lyceum held its usual session at 12:30 o'clock-Mrs. Mosher Conductor. Its manage ment announce a musical and literary entertainment in Cate's Hall Dec. 12th. MRS. N. H. GARDINER, Sec'y.

Worcester .- Mrs. Clara H. Banks closed her en gagement here Nov. 27th with most satisfactory results. Dec. 4th Mrs. Abbie N. Burnham will be our speaker. The Woman's Auxiliary will meet at Mrs. Preston's, 20 Hudson street, on Friday afternoon, Dec. 2d. Sup-per at 6 o'clock. Good local mediums will attend. GEORGIA D. FULLER, Cor. See'y.

Haverhill .- The Ladies' Spiritual Union will have a supper and entertainment in Brittan Hall Wednes-day evening, Dec. 7th. F. A. Wiggin will be present, and give tests. Regular weekly meeting to be held in the ante-room of Brittan Hall, Tuesday evening, Nov. 29th. MRS. INEZ WOODBURY, See'y.

Lynn-Cadet Hall .- Appropriate music afternoon and evening by George N. Churchill. Invocation, poem and lecture by Miss Ida P. A. Whitlock. Subject, afternoon, "What Would Free Labor Do Without Capital?" which subject her guides handled in an able and masterly manner; followed by read-ings and tests. All recognized. Evening, "Does



Andrew Cross of Portland spoke, and was listened to very attentively for over an hour each session. His readings held the closest attention of the audi-cance. He will be there again later in the season. "Mr. Cross." says the doctor, "should receive calls from all societies in the country, for he is an honest, true worker."

It is said that people are now starving to death in the heart of London.



It Gares Colds, Coughs, Sore Throat, Group, Influen-za, Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and a sure rollof in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.



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ment. Such work is workly the attention of the thinking world." F.L. Burr, for a quarter of a century editor of the *Hart-ford Daily Times*, writes: "Your experiences on the border-land of two worlds are curious and fascinating. The life we are living here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment after the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unnoted ways." Izmo, pp. 260, with portrait, art initial letter, profusely illustrated, with marginal notes, on fine sath paper, broad margins, paper covers, 50 cents; cloth, gilt, §1.00. For sale by COLBY & RICH.

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BY PROF. WM. D. GUNNING. The Story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," notther: are its pages weighted with the sounding phrases of "technical science." This volume, it is hoped, will compare with later works on astronomy—works which, without being grinily mathe-matical, take the render through methods not beyond the reach of his culture to results in time and space and mag-nitude.

nitude. One volume, bound in fancy English cloth, with black and gold ornamentation. Illustrated by nearly 100 engravings, from original drawings, by Mrs. Mary Gunning. Price \$1.50, postner 12 cents. For sale by COLBY & RICH.

SPECIAL NOTICES.

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

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

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.

Ohristmas Presents.

Unrestman Presents. What shall I get for mother's Christmas Present? is one of the all absorbing questions in many homes at this season of the year. What does she need most? What will please her best? We heard one little miss tail her paps the other day to send for one of the Chau-tauqua Desks for mama's Christmas present, she had heard her say just a few days since that she wanted one so much; it was just what she needed to keep her letters in; then the shelves would hold so many nice books.

Winter Excursion Tickets

To all Florida and other southern health and pleasure resorts, to Havana, Cuba, to Ashevillo, and Hot Springs, N.O., Luray, Old Point Comfort, Atlantic City, and other winter resorts, have been placed on sale at Baltimore and Ohio ticket offices at greatly re-

For detailed information as to rates apply to C. P. Craig, 415 Broadway, New York; A. J. Shinmons, 211 Washington street, Boston; James Potler, 833 Chest-nut street, Philadelphia, or Chas. O. Scull, General assenger Agent, Baltimore, Md.

Mrs. Isabella A. Brown,

THE old reliable Medium. Answers letters with lock of hair, Sl. Sittings daily-9 to 9. 219 Chelsea street, Ev-erett, Mass. 2w* Dec. 3.

Mrs. H. M. Brown,

48 Falmouth street, Boston, Medium. Dec. 3.

A LADY, WITH excellent voice, Teacher of Vocal and Instru-montal Music, French and German, desires comfort-able home in exchange for lessons. Finest references. Ad-dress MISS M. H., care BANNER OF LIGHT. 1w⁶ Dec. 3.

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14, Boston, Mass. Iw Dec. 3. A STROLOGY. Send time of birth, sex, 10 cts. and stamp for Prospects coming year, with char-acter. FROF. HENRY, 62 Washington street, Lynn, Mass. Nov. 26.

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The Ohautauqua Desk is not only useful, it is beau-tiful, and will adorn any home. The Larkin Soap Mig. Co. have made some astonishing offers to our readers in the past two years. (Read advt. on last page.)

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"AS IT IS TO BE." BY CORA LINN DANIELS.

Xo

LIFE-HISTORY

BANNER COFLIGHT.

Message Department.

ON TUESDAYS AND FRIDAYS Of each work Spiritual Meetings are held the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Sheihamer, Chairman.

hamer, Ohairman. At these Scances the spiritual guides of MBS. M. T. LONG-Lar will occupy the platform for the purpose of answering uestions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Gaestions forwarded to this office by mail, or handed to the Ohairman, will be presented to the presiding spirit for con-sideration. Besides, occarnated individuals anxious to send messages to their relatives and friends in the carth-life will have an opportunity to do so. The list hould be distinctly understood that the Messages published in this Department indicate that spirits carry with the mit one life boyond the characteristics of their earthly lives-whether of good or evil; that those who pass from the mudane sphere in an undeveloped condition, ovent-ually progress to a higher state of existence. We ask the columns that doet not comport with his or her reason. All appress a much of truth as they perceive-no more.

It is our earnest desire that these who recognize the mossages of their spirit-friends will verify them by inform-ing the publishers of the fact for publication.

EP 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 tplace upon the sitar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Séance held Oct. 14th, 1892.

Spirit Invocation. Infinite Spirit, thou most high and most beautiful, th onders of the universe are thine; the glories of life are drawn from thee; all things are a part of thy great, boundless existence and we behold thee in every manifestation of Nature's works spread out before us. In the beauty of the sunlight thou art seen; in the waving of the forest trees and in the rolling of the ocean waves thy spirit expresses its grandeur and power; the star-beams tell of thy wonwork and skill, for thou art omnipotent and eternal.

We praise thee with joy unceasing for this quickening, boundless life which is ours, for the power of breathing, and of feeling ourselves a part of this great, active universe. We praise thee that we are placed here as sentient beings to fill our place and do our work in the great activities of the world, knowing that in the present century there is much of progress and power. We are thankful that as living human beings we have thought and intellect and the power of expression. We are grateful that we are endowed with affectional natures that bring us into social communio with our fellows, that bind us with the ties of love, golden and delightful, and that make the family associations sweet to our souls. We praise thee for home and its endearments for the family circle and all that it typifies in the life of man And oh! thou Supreme Spirit, we rejoice that we are im-mortal souls, and that this brotherhood of love and friend liness continues unbroken in other worlds, that association are renewed and loving links still bind us together in one golden chain, where angels vie with angels in serving thee

in good works for humanity. For all these things we praise thee, and ask that the gifts of the spirit may be typified in our lives, that purity and peace and a sense of justice may sway our hearts and minds until we put forth constantly into external expression these beauties of soul-life which shall link us still closer in har mony with our kind.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - Your queries are now in order, Mr. Chairman.

QUES.-[By "Inquire1."] How mediums are moved by mercenary psychic waves we know, but how the law operates we do not know. Will the Spirit Intelligence please explain?

ANS.-A medium for any phase of manifesting spirit presence or power must of necessity be in certain directions negative, susceptible to external forces and influences, and easily acted upon by the varying conditions and atmo-spheres with which he or she comes in contact, else such person could not reflect the thought or the power impinging upon him or her by other minds in the body or out of it. Conse quently, a sensitive, or medium, may be affect-ed by whatever wave or current of magnetism he or she happens to meet. Now, if a sensitive happens to live in a mercenary atmosphere, in association with mercenary people, or is surrounded by those who are largely on the mate-rial plane, reaching out for the things of this world, then that sensitive will, undoubtedly, be actuated by such motives in his or her deal-ings with mankind on earth, and with the

spirit world, as express a mercenary spirit. Sometimes we find mediums unjustly charged with being actuated by money considerations. Possibly the whole circumstances of their en-vironment, and of their conditions, are not rossioly the whole circumstances of their en-vironment, and of their conditions, are not known by the accuser. It may be that one dis-plays what seems to be a mercenary spirit be-cause he is anxious to earn the dollar which he feels it is necessary for him to earn in order to gain a livelibood, and he may argend many.

that it is not necessary for any human soul to undergo such an experience, since, if a human entity cannot receive the discipline here, on this planet, through its mortal body, that is needed for its education and unfoldment, it may be able to receive it in the spirit-world; it may have the power given it to come back into contact with mortals, and through their agency reap the experience it desires. The bellovers in reëmbodiment affirm that this is not so; that it would be unjust to the individ-ual upon whom such a spirit would impinge in mortal life, or obsess; for in order to reap the entire experience necessary to round out the

mortal life, or obsess; for in order to reap the entire experience necessary to round out the soul, that spirit would constantly have to imsoul, that spirit would constantly have to im-pinge upon the mortal, and thus drain it of the elements necessary for its own sustenance and experience. This would, in fact, deprive that mortal sensitive of that discipline which be-longs to it alone, and consequently the spirit has no right and no power to do this for a term of years in succession.

There you have it. We give you the ideas of both classes, refraining from expressing an opinion of our own. It is a matter that can-not be proven to your satisfaction while you are sojourning upon this plane of life, and therefore it would be useless for us to under-take to give you any evidence in regard to it. take to give you any evidence in regard to it.

Q.-[From the audience.] Can a mediumistic person develop by himself, or is a stronger medi-um necessary? What would be the difference, and which is the better way? If a medium is sitting for development, and has a developed me-dium in the circle, what control, if any, has the developed medium's band over the cabinet spirits, or undeveloped medium's band?

A.-In regard to the development of medi-umship, one line of action will not govern C886.

umsnip, one line of action will not govern every case. It is wise for one who desires development to sit at stated intervals, at a regular hour, for a certain length of time-say from one to two hours npon a Tuesday or Sunday evening, at seven or eight o'clock, as the case may be. Have the habits of meeting and sitting correct, just as you would in meeting appointments with friends on earth. It may be best to sit alone, or it may not; that depends upon the state of affairs. If one, after sitting alone for a series of weeks, say for two or three months, finds that he is not making any progress, it would be well to invite three or four friends to sit with him-friends who are congenial and harmonious and sincere in their desire to ob-tain the truth. Form a circle with a lady and gentleman alternating, if possible, and come with minds free from anxiety or worriment of any kind. Partake of no food for at least two hours before sitting in the circle, and have any kind. Fartake of no loog for at least two hours before sitting in the circle, and have your room well ventilated, but comfortable. Flowers are an advantage, if fresh, for they in-vite the spirits and are pleasing to them. Mu vite the spirits and are pleasing to them. Mu-sic and singing are also conducive to harmony, if they can be had, but they are not essential to the success of development.

to the success of development. It is not necessary to have a developed me-dium present, although sometimes that is an aid, as the spirits, through his organism, may either be able to give directions concerning the best mode of procedure, or to send forth a magnetic influence which will help to charge the aircle with yower. The development may the circle with power. The development may take place more readily and rapidly if a har-monious, well-developed medium is present; and the manifestations may occur more slowly if one is not present, but it is not necessary to

if one is not present, but it is not necessary to have such a one. The power of the band of spirits attending the developed medium who is present over the band who desire to develop mediums will not be exercised or felt in any way. It will only be added as an assistant to the forces of the band which desires to accomplish the work; because if a medium was present whose guides desired to use authority and to wield power over the other spirits who happen to come, in-harmony would be created, perhaps, invisible or unknown to the mortals, but known in the to the object and success of the circle. But if the medium is in harmony with the sitters, the guides will also be in harmony, and no domi-nant power will be set up or exercised.

Only by experiment can one on this side tell whether he is a medium or not, or how it is best to develop his powers; and only by ex-periment can the spirit guides and attendants who come to individuals here tell whether they can develop mediumship and make it useful to the world. Therefore you had better sit per-severingly, and wait patiently for that which may come to you.

INDIVIDUAL MESSAGES.

Dr. A. S. Hayward,

them out any longer. 1 came from East Bridgewater, Mass., and you may call me Margaret O. Nutter. I thank you very much, and I think your flowers are beautiful.

Catherine Sullivan.

Catherine Sullivan. [To the Chairman:] I was not as old as that lady was, but I lived quite a good while in the body to see my family grow up, and to take on the pains that came to the old form. It is going on about three years since I went away. I found myself slipping out of the body, and when I looked about me and saw how light it all was, how free I felt, and how I could get about, as I could n't do with the old form. I was pleased. I wanted Jeremiah to know it, and i wanted the children to realize that I was free, and able to get about, and go from place to place; because, sir, in a good many ways I was just the same woman that I was here, only a little different, but I can't tell here, only a little different, but I can't tell

just how. I wanted my people to know about this spirit life of the world we find after this; but it do n't come to us because of prayers and masses and all sorts of supplications in a relig-ious sense. Leastwise, I think it do n't; but it comes to us because we have been working for it, reaching out to it, and earning it. I have seen a good many that have been down in purgatory, down in the darkness and mire, strug gling along and crying out to get away from it but I have never seen one there who has tried to do his duty, who has tried to do the best he could, and that cared more for others than he did for himself—I have n't seen one of them but what got out of the shadows very quickly, just as soon as he put off the earthly condi-tions. Those who have stayed there, flounder-ing about, with a weight on their souls that no one could pray off for them, have been those who did not perform their duties, who worked alone for material gain without giving a thought to the growth of the spirit. By good works, repentance, and reaching out for help from those who can do them good, they make their way little by little into pleasanter places. So I would like to have my people know about but I have never seen one there who has tried So I would like to have my people know about the spirit world, and what we have to do when we get into it.

It is very pleasant where I am. We have sunshine and birds and sweet flowers and sweet airs and music and little children play-ing about and singing their songs, and it is just comforting and sweet. We all have plenty to do to keep our minds busy, and so the time goes on. Then we come back here to look after our friends, and try to help them over the stony places.

I give my love to all my friends in Spring-eld and Mittineague, where I come from. 'm Catherine Sullivan, sir, and I am much field obliged to you.

Albert Warner.

Albert Warner. How do you do? [Pretty well. How do you do?] I am very well, and I have been able to say that from the time that I passed from earth. I might be better, no doubt, in many ways, but I am always trying to get ahead a little more over the road of progress, and to do better all the time. This Spiritualism is something very sweet to me. It was something alwaying advantage

me. It was something elevating and educating to me when in the form, it is so to me now as a spirit, and, taking advantage of its laws, I come back sometimes into contact with my friends of earth, with my family, and those dear friends that were bound to me by social ties. I want them to know it is a truth that spirits can and do return with the love of their natures expressed for friends here, seeking to help them bear the burdens of life, and tread would like for our friends in removing mate

would like for our friends in removing mate-rial obstacles, but in one way and another we accomplish much, and so we keep along with our influence, looking forward to the time when those dear ones shall join us on the spirit-side. You sing of the "Sweet By-and-By," and I hope you are working for it. It won't amount to much in the life of any one unless he is working for the enjoyment of it. It has its homes and its occupations, but those homes have to be earned, and those occupations have

strange experience, cut off rather early. I had hoped to live to be an old man, and I wanted to be one who should have means and influ-ence at his command; but we cannot tell what ovents will take place, and I was sent into the spirit world wholly unprepared to meet its conditions. I am quite free to say, though, that I have been led on, and have learned con-siderable of the country in which I found my

that I have been led on, and have learned con-siderable of the country in which I found my-self, so that to-day I can speak through such an avenue as this with a little understanding of life on both sides. I would like very much to meet some of my friends alone in some way, that I can talk to them and give them ideas of what I have learn-ed, that they may be benefited by them. I think that would be about as good a work as I could undertake in connection with earth-life, and so I throw this out as a thought or bint. I have friends in Rhode Island—in Providence especially. Some of them, I think, will hear tell of my return, and I shall know what they think of it, for I shall be close by, and if they desire to hear from me again I will do my part in reaching them. Call me A. D. Wesson.

Lillie Bowen.

I have only a few words to say, and the gen-leman in charge motions me to approach a this time.

this time. My name is Lillie Bowen, and I come to friends in Wilmington, Del. I presume they know very little of Spiritualism, and I feel that some of them will not believe that spirits can come back and manifest to their friends intelligently, especially through a mortal; but I hold that perhaps some of them will believe there is a truth in it, and will not wish alto-gether to deny my coming. So I am here with much love, and to assure them I have never for a moment forgotten them and their kindfor a moment forgotten them and their kind-ness to me. Aunt Sallie is with me in the spirit-world. She told me if I succeeded in making myself

She told me if I succeeded in making myself known to day, to give her love with my own to the friends here, and say that she has a happy home. Indeed, we have! And we are so joy-ous to feel that after life's troubles and trials on earth there comes a time of peace and har-mony in the spiritual state. I am trying to study my music and to de-velop the powers that I knew I had on earth, but which never came to anything but imper-fect expression. In the spirit world we have advantages not known here. There are mas-ters in music and composition, as in other branches of study, who are only too happy to give to the earnest seeker for knowledge and instruction the assistance that he needs to develop his powers; and so I am privileged to develop his powers; and so I am privileged to receive all the assistance and instruction that I require in my beautiful home above. Perhaps my friends will be interested in this, and that is why I come.

Report of Public Séance held Oct. 18th, 1892. QUESTIONS AND ANSWERS.

QUES.-[By J. F. H., in the audience.] Was not Martin Luther, the great reformer, assisted by spirit power to a certain extent? also William enn, and other great characters?

Ans.—It is our personal opinion that all great reformers in the history of human prog-ress, and all leaders in any department of life looking toward the elevation of mankind or the training of human thought and character in the training of human thought are sensitives exted training of human thought and character in ways that are spiritual, are sensitives acted upon by spiritual intelligences from the other life. Not but what minds on earth that are progressive by nature may lead in movements tending to bless humanity, or may themselves originate great thoughts, and send out a per-sonal influence for good; but, in addition to all this possession of personal characteristics, we believe that these individuals are under the in-fluence and guidance of strong spiritual intelli-gences who direct their minds and their trend of thought, and thus add to the power and use-fulness of these personalities. There is no doubt in our mind but that Mar-tin Luther was a truly strong medium, and that he attracted to himself intelligences from the spirit world strongly individualized, who acted upon the mental operations of his mind, and discussion of the strong of the similar.

and directed its trend of thought, quickening his perceptions, and assisting him to see the on-ward road of progress for himself and his kind in spiritual or religious matters. Indeed, we think that history itself gives a sufficiency of matter connected with the experience of Lu-ther which would assure thinking minds in the present day that he was so attended by intelli-gences from another life.

think that history itself gives a sufficiency of matter connected with the experience of Lu-ther which would assure thinking minds in the present day that he was so attended by iutelli-gences from another life. The Quaker philanthropist whom our ques-tioner mentions, William Penn, was undoubt-edly under the influence of spiritual guides, so that he received inspirations and ministrations from individual spirits, and was led onward in his career. He also had the opportunity and the power of exercising a strong, magnetic and sympathetic influence which attracted man-kind to himself, not only the members of his a heaven of continual rest and inactivity is dy-ing rapidly out of the minds of the people, and it is a very good thing too, because it helps one to grow to feel that he has got to work and earn all that he has on the other side when he gets the opportunity and the power to do so. I did think it would do me a vast amount of good to come here and just express my regards and love for those dear ones I left on earth. I thought it would make me feel a bigger man if I could send out rays of magnetic influence

That is the condition in which I find myself in the spirit-world, and when I come in con-tact with earth; for, in looking back over the experiences and the training of the past, I find that they were limited, that my advantages for gaining spiritual enlightenment were mar-row, and that whatever glimpses of a great, far-reaching life for man may have come to my interior consciousness, very feeble rays indeed were given forth to the outside world. That is as I feel now. I did not contemplate these things in that light when here. I felt that I was conscionationally tenching the Word and do-ing my Master's work as it appealed to me; but, my good sit, I feel that I owe it as a duty to the world, and especially to that portion of it that was familiar with my life, to return and say that, having passed out of the body, I was suddenly ushered into a great spiritual world, and I found myself a part of an active, pulsating humanity, full of impulses, filled with power, force, emotions and aspirations, all of which was somewhat different from what I had dreamed and thought the future would be when I was here. I had dreamed and thought the future would

In hold what and thought the future would be when I was here. Now I give greeting to those who are yet on earth. Assure them of my continued interest in their spiritual and material welfare. I ex-ercise my feeble influence as best I can, hop-ing that it will reach the lives of those who are here with some uplifting or stimulating power that may be of service in the hour of need, and if I can speak a thought or express a truth, not only to the followers of the Re-formed Church, but anywhere in this universe to one of God's creatures, I shall be very glad to do that, because I feel that perhaps in some such humble way as this I may not only be of use to others, but retrace some of the steps which I unwittingly took into the by-ways of false conception and opinion concerning spirit-ual things. Some time in the future I trust the power will be given me to reach out more broadly in spiritual ways to those who are bungting and caching effect with the total the power will be given me to reach out more broadly in spiritual ways to those who are hungering and seeking after truth. I gather up its pearls as they fall before me from wise and inspired minds, and I would like to pass them on to others, that human souls may be freed from the bonds of error, and lifted into the larger freedom of truth and spiritual light. I am Paschal Strong, from Millstone, N. J.

Oliver D. Reed.

I was no preacher, and I did 'nt know as I could come in after the good man that's been speaking; but they motioned me right along, and said it was all right for me to take my chance now, and I thought I would while I could get in. Perhaps a little light will shine from him on me, and I would like it. It is n't all dark around me, but sometimes I get into the clouds, and wish I could see my way clear out of them; I do n't very well, and I have to flounder about a bit.

founder about a bit. I think if I had n't been so foolish when here in the body I might have been alive now, and doing something that was worth doing and leaving an account of. I do n't mean, exactly, leaving an account of. I do n't mean, exactly, that I'm not alive just now, because some-times I think I'm too much so; I feel things too much for my own peace of mind; but I mean I might have been on earth now if I had n't been quite so foolish in taking a drink now and then and bere and there, indulging in the strong liquor that is such an enemy to the brain and the purse of man. Well, I suppose nobody does this but what knows it is all wrong and foolish, but somehow or other they do n't seem to brace up enough to overcome don't seem to brace up enough to overcome the habit.

an do n't seem to brace up enough to overcome d the habit. [To the Chairman:] 1 do n't know, sir, as auy of my people will be tickled that I 've come s back. Perhaps they won't like to hear me talk like this, but I can't come and say its all sun-shine and all flowers and all honey on the spirit-side for me, because it is n't. I feel like coming, and not staying away any longer, and so I have to speak of things as I find them. It's a very good world over there. There are ever so many to give you a helping hand, and I think I 've got up quite a good many steps since I went out. The clouds are not so heavy, the way is smoother than it was at first, and I'm d quite well satisfied with the world as it is, only I 'm not satisfied with myself; that's the trouble I have. If I was back here in the body, and could know what I know now, I'd be quite a different sort of a chap. Well, I'll just tell you that my name is Oliver D. Reed. Perhaps some of the Whitman folks will be interested in learning my story, and I d on't think they'll turn their backs on me be-cause I come from beyond the grave. I feel very kind to all, and I thought I'd like to let them know I'm going right on walking a head

DECEMBER 8, 1892.

gain a livelibood, and he may expend many dollars in relieving the distress of others, or in extending to those in need that substantial help which enables them to rise above their

help which enables them to rise above their unpleasant conditions. We speak, thus, Mr. Chairman, for we have known many cases where mediums in our ranks are charged by the world with being mercenary because they ask a price for their medial services, and yet we have known some of these mediums to give their last dollar to of those mediums to give their last dollar to individuals more unfortunate and needy than themselves. We know of no class that is more individuals more unfortunate and needy than themselves. We know of no class that is more generous with their means than the mediums who are so despised by many in this world, and you will find very few in public or private who succeed in amassing a competency. You will discover, if you search closely, that most of them, even those who have a large practice, whose time is wholly employed, and who seem to be well paid for their services, toward the end of their career have but a small amount of means to provide for their last days. Many of them come to want. Is it because they have squandered their money in extravagant ways? Not always, by any means; but it is largely Not always, by any means; but it is largely because they are so sensitive and negative that they are easily acted upon; they become sym-pathetic, as they must be to be genuine me-diums, and they part with a large portion of that which is theirs in order to assist or bless

some other life. A medium will be affected psychologically by the magnetic power with which he or she is surrounded, whether that magnetism emanates surrounded, whether that magnetism emanates from mortals or spirits; and if the wave of magnetic force is uplifting, spiritualizing and strengthening in character, the medium will be strengthened and elevated accordingly, and attract not only spiritual forces of a high na-ture, but give them forth, and vice versa. The very best sensitives that we know anything of predestremely negative or suscentible upon are extremely negative or susceptible upon one side of their nature, and yet they possess a positive element of character which helps to

Sovelak .

was very close to the anniversary of my mortal going out, or my birth into the spirit-world. I was fully aware of the fact that on Wednes-day two years had rounded out since I went into the higher life, went into it quickly, but I have never from that moment regretted that I did pass away—not but what I would have liked to stay here longer, for I had many things to do, oh! dear, yes! My mind was full of plans and ideas that I intended to work out. I felt that 1 was needed here to push along those mat-ters—you know, Doctor—connected with the legislation of our State in regard to the doctors' bills, but I have done my part of the work in spirit-life, and I rejoice with you that so far we hold the fort. I just come to day to give greeting to my

I just come to day to give greeting to my

hold the fort. I just come to day to give greeting to my friends. Tell Mrs. Hayward that I was close by, and that Arabella was close by, and made every-thing beautiful for me on the anniversary, be-cause it was like a birthday, and she wanted to celebrate. We are all happy in the spirit-world, and doing our part to make our loved ones happy here. I know they are happy when they are full of good works, and that is pretty much of the time, so I feel that we are each in our own place, just where we ought to be. Tell Mr. Colby that I come to him with con-gratulations and good feeling. I think it is wonderful how he has stayed here, and that I was taken out on his hirthday, but it is all right. He is doing his work, and I am doing mine, and I think there is nothing to complain about.

about

To all my friends, the Colonel, and all the rest, I bring my love and greeting, and want them to know that I am just as busy to day as I was in the past. If they want to have a bit of work done, all they have to do is to call upon me in spirit, and I will be with them. A. S. Hayward.

Margaret O. Nutter.

earn all that he has on the other side when he gets the opportunity and the power to do so. I did think it would do me a vast amount of good to come here and just express my regards and love for those dear ones I left on earth. 1 and love for those dear ones I left on earth. 1 thought it would make me feel a bigger man if I could send out rays of magnetic influence and sympathy to friends of the past, and have them feel that though I am, as far as the body goes, dead, yet I am alive to the world and its interests; I am alive to the world and its fare; I am alive to the spiritual things of life around me that take hold of my being, and force me to work out the best energies of my nature. I was a busy man here. I had my thoughts and plans to work out, and my busihature: I was a busy man here. I had my thoughts and plans to work out, and my busi-ness to direct, and so I am a man of activity on the spirit side. I could not lay things aside, and let others do all there is to be done. I enjoy taking part in the affairs of life, and I feel that I gain power through them. I lived in Bristol, Ct. Albert Warner.

Clara Boutelle.

My name is Clara Boutelle, and I come be-cause I have friends in Erle, Pa., that I would like to have know that I can come. Uncle John is with me here to day, but can-

Uncle John is with me here to day, but can-not speak. He wants me to give his love to the friends, and tell them he is trying all he can to shape matters for their benefit. He knows he will be able to accomplish some-thing in that line, only they must do their part, keep to work, be confident and not let the matters slip from their hold. I do not know much about this, but think those for whom it is intended will comprehend it, at least Uncle John thinks it will be under-stood.

stood.

I come with a great deal of love for my friends. Tell them I am happy now. I was not happy for some time before I went away; not only because I felt the shadow of approach-

Q.--[By Geo. W. Hatch of Kansas:] I would ask in behalf of those afflicted with dis ease-worn bodies, that are incurable and without hope, is it not better for such to destroy the body and free the spirit, even as the butterfly breaks its shell and soars to another sphere of joy and activity, than to linger in a body of pain, a bur-den to all ?

den to all? A.—We would say to our distant friend that we would hardly counsel one to commit that act which is called suicidal in mortal life, even though the temptation were very great, even though the body might suffer great pain and the disease be of an incurable character; be-cause it seems to us that it is a part of human discipline for the spirit to remain in contact with the body provided for it by nature and by the Supreme Power as long as possible, in order that it may gather up perhaps these very experiences which are so trying and hard to bear.

by the barrens in the prover as long as possible, in order that it may gather up perhaps these very experiences which are so trying and hard to bear. Your correspondent, Mr. Chairman, speaks of the butterfly bursting its shell and flying forth into the sunshine; but the butterfly does not burst its outer covering until the moment comes for the covering to give way to the in-ner force and power of the indwelling crea-ture. So, when the body of man has become sufficiently ripened or developed to readily yield to the internal force of the spirit which is within, there will be a natural separation, and the soul will soar aloft into the sunny air to find its freedom in the higher climes; but if the conscious intelligence commits that deed which separates the body from the spirit, per-chance the life beyond may not be ready for his acceptance, or he may not be ready to un-derstand and appropriate that spiritual life in its own condition. Therefore he will be like a creature suspended between earth and heaven, or between the spirit-world with its condi-tions and the mortal with its environments, and he will be in a restless state, dissatisfied with himself and all the world, wishing that he had been content to remain in contact with the mortal until it had naturally yielded up all that which belonged to the spiritual state. Thus we cannot, counsel one, however great the temptation, to commit that fatal deed; be-canse, while it may be comparatively easy for one to separate his spirit from a mortal form, he cannot again take, possession of the exter-nal and regain any experience he may have missed or lost, however much he may long to do so. Remember, friends, that although man may take life in the external state, he can never give that of which he has once deprived one. ture, but give them forth, and tice great. The provide the forth, and the construct with a provide the show any many many series that the provide the show and the show the provide the show and the show the provide the show the prov

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Oct. 18 (Continued).—Mary Fenn; Dr. Edward Malone; Horry Pholpa; Genevieve Anderson; Samuel Kent. Oct. 25.—Henry F. Gardner; Samuel Heath; Ainelia M. Slater; J. B. Howes; Grace Goodwin; James Walker; Guide, for Lucy Hill and Olive.

Messages here noticed as having been given will Appear in due course according to routine date. Nov. 11. - Oliver P. Morton; Mary Walte; Horace A. Sprague; Leonard Appleton; 1. R. Haines; Mary Elizabeth Miller.

Miller. Nov. 15.—Sylvester J. Edwards; Aunty Parma Grout; F. M. Flynn: Abram Clark; Lucy Ann Richards. Guide gave the following: Rachel Anderson, Betzy Haines, Abraham Levy, Rebecca Roonosky, Morris Friedsham. Nov. 18.—Andrew T. Foss; Lydla Maria Child; C. C. Poet; Dr. L. O. Wiggin; Marlon Gray; Samuel Coleman; Ella Wa-terman.

Nov 22.—Ella Ransom; Old Dr. Hook, of Lawrence; John Davies; Joseph A. Alger; Lottle Cummings; Henry Loring; Charles Allin.



DECEMBER 8, 1892.

WASHINGTON NOTES.

BY GEORGE A. BACON.

To the Editors of the Banner of Light: I was recently called upon to act the part of a scribe in behalf of the new Society here, the "Seekers After Spiritual Truth," to which I responded with pleasure. I am now requested to do a like service for the First Spiritual Association, compliance with which is equally agreeable.

With the first of the month this Society re-moved into Metzerott's Music Hall, a new, commodious and fitting home, which they have leased for several years. It is very centrally located on 12th street, between E and F streets, N.W. On the evening of its dedication it received the baptism of the world's great masters of harmony and melody, as interpreted by Prof. Sousa's new Marine Band, and since followed up by the famous Boston Symphony Concert Troupe. This was an appropriate prelude to the series of spiritualistically harmonious discourses which already have been and will continue to be delivered in this hall.

It happily devolved upon Moses Hull to be the first speaker in this new spiritual temple, and right well did he succeed in his work, if with other appropriate accessories, the most eager attention of an unusually large audience and a wonderfully-adapted discourse, replete with biblical instruction, which evoked the liveliest expressions of sympathy and appreciation, are any indications of a successful inauguration. The work so auspiciously begun has since increased with each Sunday's services.

The character of Bro. Hull's sermons is so unique, his familiarity with the bible is so complete, his exposition of its numberless texts so logically true and conformable to recognized spiritual laws, that the effect of his scriptural discourses is such as to challenge the attention, to command the consent and to capture the convictions of his hearers.

From the premises of the Christian, he irresistibly convicts the latter of flagrant inconsistency in accepting the marvels of mediumship and the spiritual manifestations of former times as recorded in the bible, while rejecting similar experiences occurring to-day, though supported by the unimpeachable testimony of thousands of living witnesses.

These biblical preachments of Bro. Hull are specially adapted to and evidently enjoyed by his Washington audiences, being sufficiently different from those of many other lecturers to give them a sense of novelty, while at the same time they are fraught with scriptural instruction.

Many years have passed since I first heard Moses Hull, yet time has dealt gently with him. True, his voice has somewhat mellowed, his head of dark, heavy hair has thinned considerably and changed its color, but his sturdy frame appears to be good for a score of years more. Receptions have been tendered to him by several of the leading members of the Society, and the regular Tuesday evening sociables at Wonn's Hall have been crowded every week during his stay.

The Sunday meetings, both day and evening, are proving to be among the most successful of their kind as to numbers and results that were ever held in this city. Mr. Hull's services have been secured for the future.

It is no little gratifying to see a large and beautiful hall twice filled every Sunday with an interested not to say an enthusiastic con gregation, gathered in the name of Spiritualism, listening with unwonted concern to a critical exegesis of the scriptures from the standpoint of the New Dispensation. It is to be hoped that the spirit at present manifested may be kept zealously alive, even increase in





ficient worker, medium and speaker, who is no stranger here, having been regularly engaged by this Society for half-a dozen years, occupies the desk next month. She is to be followed by Prof. Peck and Mrs. Brigham, respectively. Washington, D. C., Nov. 20th, 1892.

CONSUMPTION CURED.

CONSUMPTION CURED. An'old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Deblity and all Nervons Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mall, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Passed to Spirit-Life,

From his home, in Concord, N. H., Nov. 16th, Isaac N. Ves-per, aged 64 years 3 months and 23 days.

He was a Free Mason and a member of the Grand Army-having served in the Army as First Lieutenant of Co. E. 2d N. H. Yols. He had been a firm Spiritualist for many years, and had taken the BANNER OF LIGHT since its first

years, and had taken the DARNER of Direct structure structures insure. He was modiumistic, and had good healing powers. His home and heart were always open for mediums, and he was always ready to help in a good cause. He leaves a wife and two brothers, who will miss his material presence, but his wife, having the knowledge of spirit roturn, can be assured she is not left alone, for he will be added to the company of ministering angels who look after and care for those on the carth-plane. Functural at his late home in Concord, and burial at Pennacook, N. H. Services attended by Engan W. EMERISON.

From her beautiful home in Dexter, Me., Nov. 15th, Mrs. Miranda M. Plummer (wife of Mr. Daniel Plummer, and

BHRADGA M. Flummer (wife of Mr. Daniel Plummer, and mother of Col. Stanley Plummer, Postmaster of the United States Senate), in her 67th year. She was a woman of fine mental and spiritual powers, a good wife, dovoted mother and sympathetic friend. For thirty-five years she was a firm bellower in the facts and philosophy of Spiritualism, an eager render of the DANNER of Loinfr, and, an earnost advocate of the Cause to which it is devoted.

or Light, and an earnest advocate of the cause to which it is dovoted. Ten years ago, with her husband, who survives her, sho became a pioneer in the establishment of the beauliful tempile Heights camp-ground on Penobscot Bay. There, in a piensant cottage which was built for her, she has sojourned every summer since-contributing much to the success of the camp-meetings. There also was wont to meet her dear-est friends and pass her happlest days. She will be addy missed at the meeting next August, on which occasion it is her desire-expressed a short time before she went out of the suffering body-to have her funeral discourse pro-nonneed. Perter. Me Dexter, Me.

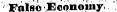
From Aspen, Col., Mrs. Elizabeth Tarrant Lutes, wife of

From Aspon, Col., Mrs. Elizabeth Isticate D. E. Lutos, agod 23 years. They were united in marriago at Hyde Park, Mass., Sept. 21st, 1892. The bride of only a few weeks, brought to her mountain home full of bright hope and promise, has be-come a beckoning hand in the mountain height of souls. The bereft husband has the full-consolation of spirit-life and return. Ho lovingly cherishes her memory as only gone on a journey to where he shall meet her, and from where he shall have messages. Services were given at the resi-dence by Mrs. Kates, assisted by the Rev. Raiston, of Pres-byterian Church, and the writer, "Interment at Donver. G. W. KATES.

From his home in Worcester Place, Boston, Mr. Spencer

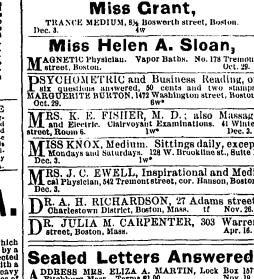
Russell, at the advanced age of 83 years: Mr. Russell was a venerable Spiritualist, who had read the BANNER OF LIGHT for many years. A good man and a faithful friend, he has gone to enjoy the company of the angels whom he loved.

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

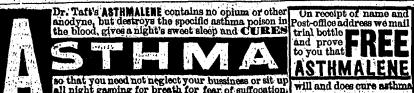


Is practiced by people who buy inferior articles of faod because cheaper than standard goads. Infants are entitled to the best food obtainable. It is a fact that the Gall Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.







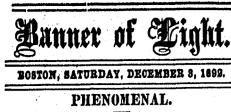


so that you need not neglect your bussiness or sit up all night gasping for breath for fear of suffocation. will and does cure asthme For sale by all druggists. DR. TAFT BROS. MEDICINE CO., ROCHESTER, N.Y.

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BANNER OF LIGHT.

DECEMBER 8, 1892.



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Scance with Mrs. Williams. To the Editors of the Banner of Light:

While sliting in the parlor of Mrs. Williams's residence, awaiting the coming of some members of the circle usually attending this scance, the conversation turned upon the various severe test conditions some materializing mediums were expected to undergo, the discussion becoming more and more animated by the presence of a gentleman of the Psychical Research Society. The conversation was no doubt overheard by members, or rather controls, of Mrs. Williams's cabinet, for hardly had the seance begun, and shortly after sluging the opening hymn, Mr. Cushman's voice was heard from the cabinet, saying that these brutal conditions of tying and binding mediums ought not to be tolerated, as he would prove to all present that the medium, though deeply entranced, was still in her chair, as she had entered the cabinet, not being trans-formed or transfigured, but still unable to stand alone or move about, simply because she was completely under the influence of the spirit band controlling the cabinet; yet he would bring her in front of the cabinet, so that every one could see for themselves. Drawing aside the curtains of the cabinet, he allowed the spirit Priscilla to lead Mrs. Williams by the hand out into the room, and face the audience, remaining there long enough to be recognized by every one, and being led back to the cabinet by Priscilla, the body of Mrs. Williams was caught from falling by an Indian Chief calling himself "Crow Foot." The other manifestations were of an equally astonishing order. Mr. Kiddle walked out unaided from the cabinet, greeted all very cordially, and conversed with several; Carrie Miller appeared at the side of the cabinet, calling on a Brooklyn lady, and leaning on the latter's arm walked all around the room, while Alice and Phœbe Cary came together, and dematerialized in the centre of the cabinet, yet assuring the Brooklyn lady, as also did Henry Ward Beecher, of their combined help and support, and their visit at her home the foregoing week.

Two forms differing in size, the one being much tailer than the other, emerged from the cabinet to-gether, wearing wreaths of phosphorescent flowers on their heads, coming to a gentleman seated in the centre of the circle. Mr. Holland appearing in the cabinet answered numerous questions in a very scientific and learned manner, directing our attention to a small white cloud, so transparent and luminous that one had to look sharp to observe its motion; but moving back and forth, it soon showed its intention to materialize by displaying a small speck of light, both light and cloud growing larger and larger till a tall female form stood in front of the sitters, the light having assumed the shape of a lamp, and its fair bearer giving the name of Maximiliane. This was a most wonderful manifestation, etherealized materialization only taking place from the waist up.

All honor and love to little "Bright Eyes," who with her prattling remarks, intermingled with a good deal of common-sense at times, delights the audience. Brooklyn, N. Y. E. F. K.

Independent Slate-Writing.

To the Editors of the Bauner of Light: In December last, 1891, the Cambridge (Mass.) Spir-

itual Society (of which I had the honor to be President) engaged Mrs. Maud Jones Gillette to occupy our platform, and hold one of her renowned seances in slate-writing.

After the introductory opening, Mrs. G. requested the audience to name a committee of four skeptical persons to examine the slates and announce to the audience as to the slates being clean and free from any marks of whatsoever kind. Such committee was accordingly formed, and after making the examination proposed, affirmed that the slates were clean and free of all semblance of marks.

The slates were then, in the presence of the com mittee, and under full gas-light, banded together. In less than five minutes they were unbound. Upon one of them was a picture of a man with a countenance eminently impressive, under which was written these words:

"I want my people to know that I still live. HENRY A. FOSTER, Rome, N. Y."

Being desirous of testing the truthfulness of the picture as well as the writing. I wrote the next day to the post-master at Rome, N. Y., inquiring if such a person as Henry A. Foster ever lived in that place. By return mail the reply came, stating that Henry A.

vants of our times have no explanation of. They ignoro them because they are ignorant of their existence. During the evening three distinct voices sans in the cabinet, accompanied by Prof. Watson and daughter.

Those knowing Mrs. Moss of old did not consider this scance the most successful; but considering that it took place in a private residence, an unmagnetized sabinet, and in the presence of persons most of whom were entire strangers to Mrs. Moss, it must be conceded to have been a most remarkable demonstration of spirit manifestation. May such honest mediums as Mrs. Moss be sustained by the sympathetic and financial collectation of all earnest Spiritualists. CD -

Oleveland (0.) Notes.

To the Editors of the Banner of Light: The leisure afforded by Thanksgiving Day gives your correspondent a chance of which he gladly avails himself, to send a few items of interest to the stanch BANNER OF LIGHT, which spiritual paper of all others in this or any other country furnishes, and has done for thirty-six years past, the most complete reports of the spiritual movement all along the line. No other of our journals that I know of presumes to compete with THE BANNER in this special direction. representing, as it does weekly, the visible and the invisible, the seen and the unseen-spirits as well as mortals.

The BANNER OF LIGHT has done more to build up, strengthen and foster the various spiritual organiza-tions throughout the country, than all other papers combined. By its copious reports, and **FRER** adver-tising of the different societies that possessed enter-prise enough to forward reports of their doings to Bos-worth street, it has literally nursed hundreds of very weak and slokly societies into strong and healthy or-ganizations. At this writing I wonder-yos, I often wonder-what per cent. of the members of the differ-ent spiritual organizations throughout the United States that the Editors and Business Manager of tho BANNER OF LIGHT have been so generous with, take this paper regularly. In this connection I would ask even the officers of the one thousand and one organi-zations it has reported, whether they are all subscrib-ers to this paper; if not, why not? On the principle that "one good turn deserves another," every active worker in the ranks of Spiritualism should subscrib-for Tite BANNER. I'll go a step further, and say it is impussible to keep abreast of the times if you do not; for a comprehensive understanding of the whole movement is only to be obtained through its measy col-umns. Societies, authors, speakers, mediums, are all represented therein, from Mane to California, to say The BANNER OF LIGHT has done more to build up.

Is impossible to keep abreast of the times if you do not; for a comprehensive understanding of the whole movement is only to be obtained through its newsy columns. Societies, authors, speakers, mediums, are all represented therein, from Maine to California, to say nothing of its philosophical article's, and the high order of literary ability that characterizes this weekly journal, now in its seventy-second volume. "Ferburn sat sapienti."
All these gratuitous opinicus and counsels may be considered somewhat of a digression by the readers, but I can stand that, and so can you. I think, Messrs. Editors, if to only incites one half of those who are delinquent in their duties to a sense of common justice. This matter has been on my mind for some time, and I feel I am but poorly performing a duty long neglected. Another New Organization.—The triends living in the 24th. 25th. 25th and 27th Wards, or as they are more commonly called, Newburgh, have lately banded together for the purpose of holding meetings, and the well-known platform test medium, Mr. Frank T. Ripley, will occupy the rostrum at Thomas's Hall, 27G3 Broadway, Sunday afternoons and evening during the therest the new society is yet fully organized or not, the writer knows not, but I understand the movement was brought about by the ladies of that burg, prominent among whom are Mesdames Thomas, Waldeck, Palmer, Chase, Browes, Pearson, Lucas, Poole and Tuttle, all well known clitizens and searchers after truth.
"Independent Sunday Evening Lecture Course."—The public as well as the manager, Mr. Gould, were saily disappointed in the non-appearance, according to program, of Rev. Minot J. Savage, the distinguished Unitarian, and Solomon Schindler, the literary Jewish Rabbi. The former was prevented through it needurn, the audience, and closed with spirit descriptions. Dr. J. C. Street of Boston, who was lately here holding classee in spiritual science at the Holenden during the month of October, proved a great success finandily, and con

ing at Mrs. Henderson's, 69 Vienna street, and even-ing sittings wherever invited to do so. *I. W. Pope.*—The numerous triends of this deserv-edy popular gentleman will be pained to learn of a relapse of his former trouble. from which he has never fully recovered. Mr. N. B. Dixon, an old Lyce-um worker, has come to the rescue, and is now acting Conductor—In Mr. Pope's place—of the West Side Sunday School, with Mrs. Ellen R. Calkins as the effi-cient Guardian. *Passed to Sprit-Life.*—Mrs. Sarah (Babcock) Gray, a well known local medium of this city, after a linger-ing illness, peacefully passed away. The funeral ser-vices were held at the home of the medium's sister, Mrs. Nellie M. Smith of Summer street. *The Spiritual Pioneer Truth Society* has resumed its Sunday evening neetings, free to all, in Blahd and Heiler's Hall, 374 Ontario street—Mrs. N. M. Smith apeaker and test medium. *C. P. L. Masquerade.*—The first Lyceum Bal Masque of the season took place Friday evening, (Oct. 18th) in Royal League Hall, and was a perfect jam—too much so to be pleasant for the merry dancers. These semi-monthly socials afford the Lyceum youths of both sexes sterling pleasure and are a source of profit to the treasury.



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 Juffalo, Bank of Commerce, Buffalo: Henry Clews & Co., Bankers, New York: Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co. and the Bradstreet Co.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly onference at Bradbury Hall, 290-297 Fulton street, every sturday evening, at 8 o'clock. Good speakers and me-liums always present. Sents free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays, 11 A. M. and 7% P. M. W. J. Rand, Secretary.

PENNSYLVANIA.

Philadelphia.-We have had with us during November Mrs. Mary C. Lyman as speaker. Her tests before the public have been universally recognized. We hope she may meet with success wherever she

EDWIN C. MYERS.

Spiritual Meetings are held in Mrs. Dr. Blake's par-

MEETINGS IN NEW YORK. The First Society of Spiritualists holds its meet-ings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Ave-nue; entrance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

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

may go.

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FACTORIES : Seneca, Heacock, and Carroll Sta.

Foster, by profession a lawyer, had lived in Rome, N Y., and died about two years ago.

Wishing further proof in the matter, I enclosed with the slates a letter stating the circumstances under which the picture came, and my desire to know more fully concerning it, and if the picture bore any resemblance to the above-named person. I directed the same to any near relative of the late Henry A. Foster. To this I received no answer, and had quite forgotten the circumstances attending it, until the present month, when it was recalled by receipt of a letter on Nov. 10th, explaining the matter, and which I herein inclose, omitting the signature, which I do not feel at liberty to give to the public without per-JOHN W. HAINES. mission.

The letter referred to by our correspondent, and which he sends us, reads as follows:

"In regard to yours of Dec. 31st, 1801, 'To any near relative of the late Henry A. Foster of Rome, N. Y.,' would say that the deceased was my grandfather. The slate-picture is a remarkable likeness, and the handwriting is either his or a very clever imitation. Lakewood, N. Y., Nov. 9th, 1892."

Effic Moss in New York.

To the Editors of the Banner of Light:

On Monday evening, Nov. 14th, about twenty-five ladies and gentlemen met at the residence of Mr. L O. Robertson, 258 West Fifty-fifth street, to witness demonstrations of spirit-presence through the me diumship of Mrs. Effle Moss. Prof. J. Jay Watson and his daughter Annie furnished the music. It is needless to say that their presence added much to the enjoyment of those present, for all who know these artists will only need their names mentioned to assure them that the séance was a musical treat as well as a phenomenal demonstration.

Among those in attendance were men and women of prominence, who would perhaps rather that their names were not made public; but there were also representative Spiritualists, who are ever willing to offer their testimony in behalf of the truths of Spiritualism-Mr. and Mrs. L. O. Robertson, Mr. and Mrs. Free. Prof. Watson, wife and daughter, Mrs. Le Forest and her neice, Mrs. Raynor, Mr. Good, Mr. Tucker and others

The cabinet was an improvised one, formed by draping one corner of the dining-room. A lamp shaded with blue tissue-paper cast a subdued light over the room. At times the light was ordered turned higher by those cabinet spirits who were ac customed to manifest, while for those who manifested for the first time the light was very low.

Immediately on Mrs. Moss entering the cabinet her little guide "Lille" gave several remarkable tests, which were highly appreciated by those who received them; some of a nature that demonstrated beyond peradventure the presence of an intelligence possessed of transcendental insight.

The spirit Lizzie B., known to friends in the circle. was recognized. Her form being so unlike the medium could not well be confounded with hers, even by the most skeptical. Two male figures were recognized by Prof. Watson and family. A deceased husband and little daughter were fully recognized by Mrs. Raynor. A little Indian girl contrasted marvelously in size with the corpulency of Mrs. Moss. The form of a young girl stood in the centre of the room, and all were amazed at her petite figure, and com mented upon her unlikeness to the medium. "Grand ma Brooks" came with her bent figure, toothless mouth, withered face, wasted hands, and west of England accent. This form alone, should convince doubters that they beheld phenomena which the sa-

both sexes sterling pleasure and are a source of profit

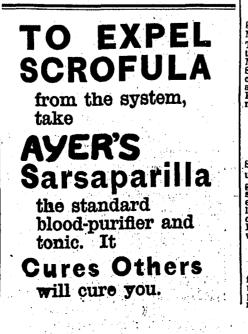
both sexes sterling pleasure and are a source of profit to the treasury. Christmas is Coming.—Preparations are already on foot for the purpose of giving the faithful Lyceum scholars a merry time and suitable presents on Sun day evening, Dec. 25th, Christmas Day, at Royal League Hall, Case Building, Superior street. The Forthcoming C. P. L. Election.—Nominations are in order for Lyceum officers for 1803, prior to the election, the first Sunday in December. Mr. Charles Collier, the present Conductor, is not a caudidate for redicetion, but we think he will be elected just the same.

reflection, but we think he will be elected just the same. Mrs. Myra F. Pains of Painesville, O., has just is-sued a neat little pamphilet of thirty-six pages, enti-tied " Easy Lessons in Spiritual Science." a fine brochurs designed especially for the young; that the children of Spiritualists may be well informed on the philosophy of Spiritualist, and be able to give, when asked, intelligent replies to the main questions pr-taining thereto. Mrs. Paine is both a medium and a good speaker, and should be kept busy in and around Ohio. The questions and answers in the pamphilet referred to are well adapted for Lyreum use. The Board of Managers of our C. P. L. decided on order-ing one hundred copies as a starter. Send for sample copy to Mrs. M. F. Paine, State street, Painesville, O. I have just incidentally learned that Wm. A. Mansfield, the slate writing medium, is in the city, the guest of Mr. E. C. Menough of Cedar Avenue. Fraternally, THOMAS LEES. Nov. 24th, 1802. Another correspondent writes:

Another correspondent writes:

Another correspondent writes: November 1st the Spiritual Pioneer Truth Society of this city, resumed its Sunday services atter the summer vacation. The meetings are much appreci-ated by the Spiritualists of this city, also by investi-gators, judging from the increased attendance and the remarks many have addressed to the President at the close of every meeting. The lecturer and platform test medium, Mrs. Neille M. Smith-a fine medium, and an exemplary member of society- is the President of the society, and conducts the meetings in their entirety-which is from 7:30 to 10 P. M. The Vice President, William H. Smith, is her husband. The Secretary was Mr. Bowes, who has passed to the spiritual since his election. The society came into existence three years ago. It is a noteworthy fact that other Spiritualist have started meetings with a good attendance thereat, and there is an increased interest in Spiritualism here. Many who aforetime scoffed at Spiritualism are now earnest workers for it.

earnest workers for it.



401 Franklin Avenue, near Lafayette Avenue, ever day evening at 8 o'clock.

Fraternity Booms, corner Bodford Avenue and Bouth Second Street. -Services held under the suspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 74 o'clock. Good sprakers and meediums. Mrs. Kate Schroe-der, President, 142 Union Avenue.

Conservatory Mall,-The season at this hall opened Sept. 4th, with Mrs. A. M. Glading as speaker and test medium. The attendance was larger than ever before for the opening month, and was due to

the popularity of Mrs. Glading in Brooklyn. Mrs. Tillie Reynolds of Troy, N. Y., occupied our rostrum in October. Although new to a Brooklyn au

dience, the ending of her engagement was regretted by all who had heard her. Her tests and readings were highly appreciated, and calls are made for re-en carement.

en gagement. Mrs. Ada Foye, the inimitable platform test me-dium, was engaged for November and two Sundays in December. Large addiences have thus far greeted her in her grand missionary work for the spirit world. Clergymen, lawyers, physicians, and all classes of the community have attended her Sunday evening meetings, and have been astonished at the startling phenomena, so matvelous as to be almost incredible, occurring in her presence. Full pames of departed friends are given, with proofs of identity in every case.

A very amusing incident occurred Sunday evening, A very amusing incident occurred Sunday evening, Nov. 13th. A ballot was selected and approved of in the usual way by three raps, and given to a skeptio to hold unopened. Mrs. Foye addressed the spirit by saying: "Will you give me the name on this ballot?" Three raps were given, then three more. In fact, the spirit kept on with the raps for some little time, Mrs. Foye still insisting that they give her the name on the ballot. At last the medium's hand was con-trolled, and the name given was (if I recollect it right iy). "Jerome Rapp." The ballot was opened, and the name written thereon was declared to be correct. At that moment a lady arose in the audience and said: "I recognize the name as that of my brother, who passed away in England." The city press have, treated her work with more than ordinary candor. WM. J. RAND, Seo'y.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

COLORADO.

Aspen .- Mr. and Mrs. G. W. Kates are doing a good work here, and we would like to retain them. Mrs. Kates lectured to ladies only, Monday, Nov. 21st. hirs. Kates lectured to ladies only, Monday, Nov. 21st. The meeting was largely attended, and the report is that it was of great utility. Sunday night, Nov. 20th. Mr. Kates lectured upon "The Relation of Matter, Bpirit and Soul." It was a logical and interesting dis-cussion of the subject. At the morning meeting, amongs the subjects given the controls of Mrs. Kates, was: "What is Truth?" [An abstract of her remarks will appear hereafter.]

RHODE ISLAND.

Providence.-The Spiritualist Association met Sunday, Nov. 27th. We were favored in having with Sunday, Nov. 27th. We were havored in having with us Mr. Edgar W. Emerson (Manchester, N. H.), who gave us two lectures. In the evening he took his subjects from the audience. His thoughts were well expressed and much appreciated by his hearers. Both lectures were followed by tests that were wonderfully clear and correct—giving names in full.——Sunday, Dec. 4th, Mrs. J. W. Crawford from the West will be with us.

Shiff mann's Asthma Cure.

Instantly relieves the most violent attack, facilitates free expectoration, and insures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial, package to Dr. R. Schlift-mann, St. Paul, Minn., but ask your druggist first.

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

The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, 80'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Adelphi Hall .-- Sunday afternoon Mr. Fletcher spoke to a good audience upon Mediumship, and paid his respects to the Psychical Society. He made one very pertinent remark: "If Religion solves the ques tions of man's continued life, why are the ministers investigating Spiritualism?" After his address Mr. Investigating optimulation?" After his sources mr. Clarence Grane, the boy medium, was introduced, and made a very interesting speech. He said there were two kinds of mediums: those who openly received their power from the spirit world, and another who were used to express the truth of inspiration without either knowing or caring the source from whence it

either knowing or caring the source from whence it came. Mrs. Mott Knight then held a public slate writing séance, under very favorable conditions. Many slates were received with recognized messages upon them— the interest being intense throughout. Mr. Fletcher diso gave many clairvoyant tests, and Miss Grace McCarthy added several beautiful songs. In the evening Mr. Fletcher gave a fine lecture and séance. Next Sunday Mr. Fletcher, Mrs. Mott Knight, Mr. Craue and others will appear in the atternoon; and in the evening Mr. Fletcher will give "Spiritualism II-lustrated," with the magnificent dissolving views, over one hundred and fifty in number. Interest is on the increase, and of all the papers asked for The BANNER takes the lead. 268 West 43d street.

NEW YORK.

Albany .-- Mrs. H. S. Lake is arousing more enthu slasm here among the investigators of spiritual sub fects than any speaker has done for years. Large and intelligent audiences attentively listened to the atterances of this brilliant woman. There is some talk among the prominent Spiritualists, both in and out of

among the prominent Spiritualists, both in and out of the Society, to endeavor to engage her as the regular speaker by the year. We believe that great good would be the result, and without doubt it would be but a question of time that we would have a hall of our own suitable to the needs of our Society. As a Society we are well aware of all the opposition and obstacles that have been arrayed in her path in other places; we realize the deep significance of the events of the past few years, and recognize the fact that the development of all persons, and especially mediums, oftentimes leads in strange cirections and experiences.

The subjects Nov. 27th were "Sleep, Dreams and Visions," and "Why I am a Nationalist": they were handled in a most masterly and exhaustive manner, which commendatory remarks were unusually picntiful. Mrs. Lake made excellent references to The Banner as an exponent of Spiritualism. J. D. CHISM, JR.

Buffalo .- Mrs. Adeline M. Glading-who has been lecturing for the Society in this place during October and November-had a pleasant reception Nov. 22d (evening) [of which more anon.]

(evening) [of which more anon.] On Nov. 17th Mrs. G. lectured in East Aurora, N. Y., before a Jarke audience. She repeated her service on the following evening. This was her second visit to East Aurora, and she has been the means of awaken-ing an interest in Spiritualism, the outcome of which will be the building up of a spiritual society. Mrs. G. has the happy faculty of making many warm friends wherever she goes. She lectures in Washington, D. C., during December. CORRESPONDENT.

Quarterly Effecting. The Indiana As ociation of Spiritualisis will hold its next Quarterly Meeting at Rochester, commencing Thursday, Dro. 16th, at I.F. M., to continue over Sunday. Mrs. Colby-Luthor and other good speakers will be in at-tendance. Reduced hotel rates \$1.00 per day. Everybody (ordially invited. FLOBA HARDIN, Socy. Anderson, Ind.

The First Association of Spiritualists of Philadel-phia will commence a course of lectures at Girard Assembly Hall, Ninth street and Girard Avenue (en-trance at Hutchinson street), on Sunday, Dec. 4th, 1892. During that month Dr. George A. Fuller will lecture on Sundays at 10:30 A. M. and 7:30 P. M.; Mr. Willard J. Hull during January and February: Mr. A. E. Tisdale March, April and May. The Children's Progressive Lyceum will meet on Sunday afternoons at 2:30 o'clock.

The germs of scrofula are destroyed by Ayer's Sar' saparilla. Sold by all druggists.

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