



For the Banner of Light.  
"SLEEPING, I DREAMED."  
BY INDA BARTON HAYS.  
Dreaming, I float on a billowy sea,  
Past willowy isles and shadowy shore,  
Wrapped in the folds of life's mystery,  
Spreading white sails without rudder or oar;  
Beautiful forms—though long in the grave—  
Silently beckon me over the wave,  
Smiling with eyes that nevermore weep—  
Beautiful phantasies woven of sleep!  
Upward I wing to a heavenly crest,  
By mountains that lift to the azure skies,  
Away to the circles of infinite rest,  
Where fountains of youth perpetually rise;  
Friends of old days are trooping about me,  
Scenes of fair childhood are dawning upon me,  
Faintly and sweet angel voices are blent,  
Fragments of bliss to night's day that are lent.  
Mother and father from over the plain  
Of boundless empyrean have come back again,  
Bending, their white hands are held out to greet me;  
Oh, vision so rare! the gray morn will break thee—  
Back to earth's worry I'm wafled once more,  
Back to its tollings I thought had been o'er;  
Jostlings of strife and throes of life's pain  
Wake me from sleep and from dreams that are vain!

### Free Thought.

#### Increasing Interest in Psychic Studies.

There has never been a time in the history of the world when so much intelligent thought was given to the investigation of psychic problems as at the present, nor has there ever been a more widespread and determined effort put forth by nearly every religious denomination, and various other organized societies, to suppress the marvelous growth of the spiritualistic doctrine among church-members, both in this country and in Europe.

Less than a decade ago any person who announced his or her belief in the existence of spirit intelligences, and their power, under proper conditions, to communicate to mortals, would have been considered either insane, temporarily deranged, a visionary or a wild dreamer. That day has gone by, however, and no intelligent man or woman can now be found who does not recognize that psychic power, although not thoroughly understood, is a wonderful science, and that its occult operations are often as mysterious and peculiar as are the undercurrents and eddies of the ocean, or the secret ebbings and flowings of the human passions when the heart is stirred by a tempest of unusual excitement, or by a flood of sorrow caused by the death of a loved one.

Although educated minds and profound thinkers from every school of thought do not now, as formerly, regard all so-called spiritualistic phenomena as illusory, and are willing to admit that the molecular force in the atmosphere about us is apparently directed by those invisible intelligences, still the subject is so vast, and opens up such a flood of metaphysical and psychological queries to the inquiring mind which can never be answered satisfactorily by appealing to the five physical senses, that many remain lost in a labyrinth of thought and wonderment, rather than embark upon the open sea of truth, and honestly investigate the beautiful Spiritual Philosophy for themselves.

It is indeed true, nevertheless, that hundreds of devoted church-members, and others, are daily becoming individually convinced of the realities of spirit-return, and are secretly enjoying their new-found experiences. This is undoubtedly owing to their natural diffidence to openly embrace the unpopular belief. It is no secret, either, that scores of church people, including many ministers of the gospel, go weekly to the various public and private mediums for sittings, thereby manifesting their deep desire to learn what they can of spiritual truths.

The openly avowed believers in the faith, though large, and constantly increasing in numbers, are but small in comparison to the vast army of religious thinkers and worshippers from among the several Christian denominations throughout the world.

It has been unjustly alleged that the adherents of Spiritualism everywhere were composed largely of the mediocrity in brains, and that few, if any, people of ordinary intelligence ever became identified with what is called a delusive and visionary doctrine. Besides, the wide latitude that has been allowed every advocate of the belief has not been particularly conducive to attract the more intelligent and upright class of people to join their ranks.

It has been in consequence of the fact that the knowledge of spirit-return has permeated so largely in social and religious circles upon both continents, that the Psychical Research Societies have been organized in this country and in Europe.

For the past few years these societies have been investigating hundreds of well-authenticated reports of spirit phenomena from good, reliable people, many of them being members of churches, and of course not at all acquainted with the subject of Spiritualism. The result of their deductions has not as yet been made public, but it is safe to conclude from conferences recently held with some of the officers and members, that no verdict will be rendered in favor of spirit power, notwithstanding the fact that they have received an avalanche of testimony concerning all sorts of spirit manifestations, which they are at a loss to know exactly how to rationally and reasonably solve.

In the minds of many people it has been thought that these societies were formed for

the sole purpose of attempting to demonstrate that Spiritualism was simply an hallucination, and that all the so-called phenomena could be satisfactorily explained scientifically. They have been forced to admit that telepathy, or thought-transference, is a scientific truth, as well as mesmeric power and hypnotism, and they are now grappling with some of the more intricate psychic problems which have come under their observation, and are endeavoring to arrive at some satisfactory and logical solution of the same.

Whatever may be the final result of the investigations of these societies, there can be no doubt that great practical good will be accomplished, for already hundreds of people have become interested in the subject, who never before have given it more than a passing thought, and inasmuch as truth will always bear the most searching investigation, although the seekers may sometimes be saturated with bigotry and prejudice, still good seed will always find lodgment in some heart which will ultimately fructify and bear much fruit.

Whenever such people do have their minds illuminated with real divine wisdom, and they allow their own thought to expand and unfold, rather than to remain in a stultified and bigoted condition, then they readily recognize that their ideas of life here and hereafter have been radically changed; their conceptions of God have become infinitely larger. His greatness, wisdom, love and power loom up before them with majestic grandeur; the dim and vague ideas formerly entertained of man's existence upon this mundane sphere, for what purpose he was created, and whether or not after the change comes called death there really is another life beyond the grave—these, and many other puzzling questions, become clear and lucid. The intricate problem of life and immortality therefore becomes solved.

From this broad platform of infinite wisdom he now is enabled to behold new and more beautiful vistas, and to discern grander spiritual truths. His perception grows clearer from day to day, and what were regarded by him as vague uncertainties become beautiful actualities.

He does not ignore the existence of a Supreme Being; on the contrary, it is more than ever a reality to him, and every fibre of his being tingles with delight whenever he contemplates the wondrous change that has been wrought in his nature.

He has a deeper realizing sense of devotion than ever before, and it becomes intense love to commune with God and the angel-world, not forgetting to frequently express his gratitude and thanksgiving for the new revelation that has come into his life.

He recognizes in his soul that his loved spirit-friends are indeed around and about him, and are endeavoring, as God's angel-messengers, to bring glad tidings of great joy and spiritual blessings to illumine the dark and rugged pathway of life.

It may be well said that these psychic forces are indeed occult mysteries which are past finding out by the limited knowledge possessed by mortals. A person can nevertheless learn something new each day, if he will, of the Spiritual Philosophy, and not be content to be nibbling old dry weeds, stubble and husks in the valley, when by a simple effort of the will he can open the window of his soul and permit God's beautiful sunshine to enter, and finally to permeate his whole being, so that the very atmosphere will shine with effulgent brightness. He can then feed on the rich verdure upon the mountain-top, and draw fresh sustenance from day to day.

Thousands of things in nature and all around us are readily accepted as facts without any explanation or proof whatsoever, excepting it be by hypothesis or assumption. For example: Mathematicians have as yet been unable to fathom the origin of the multiplication table; others have thought it originated in Arabia, others that it came from Hindoostan, while still others have maintained that it might have proceeded from a Divine spark out of the Sanscrit language. It matters not where it came from, it works well and is perfectly satisfactory.

Then, again, what do we absolutely know about life, electricity and numberless other intricate problems, which will ever remain incomprehensible to finite men? Comparatively nothing; yet no one denies their existence because of this fact.

The subtle fluid called electricity is invisible, and cannot be analyzed to ascertain of what it is composed, yet it is readily recognized as a wonderful hidden force, and no objection is ever made that the discoveries of scientists in relation to the volatile fluid were of insufficient evidential value to establish the fact of the existence of this secret force.

The air we breathe cannot be seen, neither can pure water or perfect plate-glass; to be sure, we are cognizant of their existence by the fact being communicated to our brain through some of our other senses, although it is not so commonly understood.

It is a scientific fact that everything organic and inorganic is composed of life particles, but who pretends to comprehend what that life really is, or how the billions of atoms are constantly moving about and yet adhere so tightly together that it is utterly impossible even with the aid of the most powerful microscope to discover one of them?

Chemists have demonstrated that the atomic construction of sugar and alcohol are identical; likewise a diamond and charcoal. These facts are only arrived at, however, by hypothesis; there can be no absolute proof furnished excepting the assumption that by the polarization of the individualized atoms they form either one or the other of the elementary

substances, the difference of course being only in the polarity.

No intelligent person would think of questioning this reasoning and calling it fallacious merely because it was a hypothetical statement. Who can see or understand the vibratory motions in the atmosphere of sound or light? Yet does any one doubt the philosophic fact because the proof seems meagre?

Can any one explain what causes the heart to throb and the pulse to beat with regularity? These examples might be extended indefinitely, but a sufficient number have perhaps been cited to show what was intended.

These cases and numberless others which can be brought to the mind of any thinking person are readily accepted as facts by thousands without the slightest opposition, but when the subject of spiritualistic phenomena is referred to, many of these same people are ready at once to denounce it as absurd and ridiculous. They demand greater proofs of any statement made relating to the occult science than they themselves could furnish of their own existence; and they not infrequently pretend to have a comprehensive mental grasp of the entire subject in one interview—perhaps the first they ever had—and wisely undertake to elucidate the "simple doctrine" and show how very foolish and idiotic it is to entertain such wild vagaries. Of course the opinions of such people never amount to anything upon any subject, and consequently it is always a useless waste of time to converse with them; they know all about the topic before you begin, without even a basic fact for a foundation. It would be impossible, therefore, to eliminate the egotism from them sufficiently long to even admit of a single ray of intelligence, so that they can see how they are exhibiting their bigotry, ignorance and conceit. They stoutly affirm the ideas of the Deity, and religious subjects in which they have been instructed, are the only authentic, reliable and correct ones; but in response to an interrogatory regarding what proofs they can offer that God in his infinite wisdom and love has given them the only key which unlocks the door of heaven, they reply with a triumphant gleam of childish joy beaming upon their egotistical and benighted countenances: "I know that my idea of God's revelations to man is the only true interpretation that can be given; the sacred truths contained in the Holy Writ are axiomatic, and are therefore not demonstrable, for a self-evident fact is already proven."

Admitting that there are many recognized axiomatic truths, it should also be borne in mind that beliefs and principles regarded as truths by some people, and most ardently maintained by them, too, are not necessarily actual truths or facts, even though they may and doubtless do seem real to the parties interested. A fact should be susceptible of being scientifically demonstrated by thinking minds among some of the various schools of thought.

It is difficult to see how in this enlightened age any intelligent person can cling with tenacity to any single religious creed, and arrogate to himself supreme wisdom and knowledge, claiming to be able to discriminate between the multiplicity of the theological technicalities, and to assert with positiveness that his special belief is absolutely the only, the real, true and never-changing mode of obtaining spiritual blessing and eternal happiness.

Far better would it be for all mankind to entertain such broad and liberal religious views that they can ever feel to say from the bottom of their hearts: "God bless all the various churches, of whatever sect or creed, which are honestly striving to point man's heart to the necessity of so living in this life as to become better fitted to occupy a high sphere hereafter."

CHAS. A. DAY.  
Boston, Oct. 13th, 1892.

#### Spiritualism in Palaces.

Under the title of "Politics and Spiritualism," *El Deluvio*, a journal hostile to the latter, publishes an article from which we make the following extracts:

"In Russia all the Court affects Spiritualism. The Imperial family frequently gives itself up to the experiments of mediums. The Czar declares himself completely convinced. In Court circles table-turning is resorted to, and spirits are questioned by a great variety of methods. It is an open secret that the Czar himself and the Grand Dukes submit themselves to the counsels and directions of the spirits in serious political emergencies. It further appears that the Czar is favored with frequent and characteristic communications, the elevated character of which has arrested his serious attention, and inspired him with a great interest in the subject."

"During the reign of the Emperor William in Germany, he was much occupied with Spiritualism, both in Potsdam and Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genius of the German nation. During the short reign of the Emperor Frederick III. Spiritualism still continued to be much in vogue."

"Queen Victoria, who has preserved a species of worship for the memory of the Prince Consort, has been for some time engaged in collecting into a volume the communications which she professes to have received from her deceased husband. She always consults him when great political questions are at stake, and pretends that his advice is of inestimable value."

"For the rest, the whole of the English aristocracy is manifestly inclined toward psychical investigations; and to cite one prominent example, it is well known that Lord Lytton, the British Ambassador in Paris, who died recently, was a confirmed Spiritualist."

"We need scarcely add that his father, the famous novelist and poet, was also an ardent Spiritualist at a time when a belief in communion with the inhabitants of the unseen world was much less generally entertained than it is at present.—*Harbinger of Light, Australia.*

### Literary Department.

## LED.

Written Expressly for the Banner of Light,  
BY MRS. EMMA MINER,  
Author of "Bars and Thresholds."  
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#### CHAPTER XIII—CONTINUED.

Harvey came home to see him, and vainly tried to persuade Eunice to return with him to the city. He felt an impression of impending trouble, and when he proposed that she should return with him, he noticed that his mother was silent, and did not press Eunice to remain. Harvey drew her arm within his, and they went out to the orchard together.

"Eunice, I am feeling quite unhappy about this. I am anxious you should go back with me," Harvey spoke kindly, but firmly.

"But I don't want to go. I like the country so much better!" she protested.

"It seems to me you have developed a rural taste very suddenly," Harvey's tone was a little vexed.

Eunice colored, but was silent.

"Do you mean to stay here, and leave me alone in the city?" he asked.

"I think my return might be indefinitely postponed," she replied.

"But, Eunice, you knew at the first that my business was in the city, and you assured me you preferred to live there. You know it was much against your wish that you came here to visit. I only urged you out of courtesy to those who had been the nearest to me for so many years."

"I know it, and I wish I had never come!" Harvey looked at her in amazement.

"That is strange! Haven't they been good to you?"

"Oh! yes—yes indeed! Good as gold!"

"Then, if you wish you had never come, why are you not willing to go back with me?" Eunice was silent.

"I declare! I think you are very mysterious. There must be something at the bottom of it all." He turned suddenly toward her, and took her hands in his own.

"Eunice, are you keeping anything from me? Did we not promise to be always frank with each other?"

He waited for her reply.

"I have not deceived you in anything, Harvey," she said, growing slightly pale.

"I should hope not. I could not think it of you unless I were compelled to do so. Don't think I do not trust you, Eunice. I feel a strange presentiment of some trouble, I do not know what."

"My guides are willing for me to stay, if you are not," she said, remonstratingly.

Harvey dropped her hands suddenly, and paced back and forth before replying.

"I do not think your guides can have your interest in consideration any more than myself, Eunice. Neither do I believe anybody's guides are infallible. We ought to be reasonable. If it is for your good and mine for you to remain here, then I have nothing more to say. I am willing to make my wishes subservient to your interest."

Harvey heard his mother calling at that moment to assist in lifting Mr. Haskins, and they returned to the house.

Eunice went around to the front entrance, and paused at the end of the vice covered piazza. Mr. Chase's carriage was waiting at the gate, and he stood holding a hurried conversation with Eunice.

Harvey had assisted his mother, and passed through the parlor, intending to join Eunice on the piazza.

He heard their voices, and heard Mr. Chase's low-voiced entreaty that she should not return to the city.

Harvey was dumb with amazement as he heard Eunice give the required promise. What! his wife in league with that man, and respecting his wishes more than his own?

He thought he must be dreaming, and tried to awaken himself. But no! He could see Mr. Chase as he turned away with a smile of exultation on his face, saw him drive away, and Eunice's eyes following him.

Harvey turned away with a feeling of horror. He felt he must not speak to her then, as he could not command himself. Everything looked dark, but he turned and groped his way back to the orchard, where he seated himself on a rustic seat. He could scarcely think. He could only grasp one idea—that of Mr. Chase's power over Eunice.

How long he had been there he did not know, but it was Eunice herself who came to look for him. She stopped immediately, and paled visibly when she looked into his face.

He did not reproach her, but he stood before her, a silent accuser. His face was haggard. He looked ten years older. He waited for her to speak.

"What is it?" asked Eunice tremblingly.

Making a strong effort to control himself, he replied:

"I think you have need to tell me what it is."

"I don't know what you mean, Harvey," replied Eunice, sinking upon the seat from which he had arisen.

"Very well. I will make an explanation, and then perhaps you will make me one. After I helped mother, I went out toward the piazza. I overheard unintentionally your conversation with Mr. Chase. What am I to think?"

Eunice took refuge in silence.

"Will you tell me why Mr. Chase's wishes apparently outweigh mine?"

Still no reply.

"Then you wish me to understand that his wishes and your own are identical?"

Eunice began to weep bitterly. Harvey was moved at the sight of her tears, but he felt he had a right to an explanation.

"Say whatever your conscience dictates, Eunice, but I must have an answer."

Then she said brokenly: "Oh! I will let it all go, and go back with you!"

He instantly seated himself beside her.

"Let what go, Eunice?" he asked. "I cannot let it drop this way. I think I have a right to know all. If you are consenting to return with me simply because you are afraid of me, and feel that you must, then I tell you frankly I will not take you under those conditions. My wife must go with me willingly, or not at all. Will you answer me one question?"

She did not reply.

"Have I ever lacked in any duty or interest which should be prompted by affection for you? Have I not always considered your health and happiness before my own special wishes?"

Eunice bowed her head affirmatively, still sobbing.

"Have you ceased to love me as you did at first?"

Harvey's voice was low and trembling.

"Indeed, Harvey, I have only been foolish and unwise," she sobbed brokenly.

"I believe you, Eunice. I will take your word. Now shall I tell you exactly what I think? I think Chase has a power over you which he will use to your destruction if he is allowed the opportunity. Now, I warn you. I am not the man to compel any woman to live with me against her will; I have always left you free to choose in all matters. Only remember this. You must choose between us."

"I will go back with you at once, Harvey."

Eunice arose weakly. She started toward the house so unsteadily that Harvey placed his arm about her for her support. She shrank a little from him, and he immediately withdrew it, and she entered the house.

Harvey went back to the orchard and rustic seat and meditated. His reflections upon Mr. Chase were not of the most amiable nature, and were strongly mingled with pity for the unfortunate woman who had become so strangely infatuated with him.

"I will help her if she will be helped; but if not, I will cut from it all," he soliloquized; but it was with a sorrowful soul he retraced his steps to the house in obedience to the call to supper.

A strange hush was over them all. Eunice, with tear-marked eyes and trembling lips; Harvey, with white, stern face; Millie, with a tired, patient look; Ned, with an air which seemed to be reaching or seeking for something to demolish, which resolved itself into a thought of Mr. Chase in particular; and Mrs. Haskins, mildly solicitous for all, yet without a glance of reproach for any one. Little was said and little eaten, and the family separated in silence.

Again in her room, Eunice made preparations for her return home, and the stage took them away early next morning. Mrs. Haskins heaved a sigh of relief as they drove away.

"Land sakes! To think I should ever see the time when I was glad that Harvey and his wife should go away! But I do feel it to be a mercy that they have gone. My mind will be at ease now."

"I hope there will be no more trouble," replied Millie; "I think Eunice meant all right, but the influences were too strong against her. And I can't help feeling she is mistaken in her guides. Unless they can guide her a little more carefully, it would be quite as well she should be with Harvey"; and Millie's gentle face wore a look of indignation not often seen upon it.

They were interrupted in their busy tasks by a call at the door. It was Mr. Chase calling for Eunice. He had seen Harvey in the stage, and supposed him to be alone.

He seemed speechless with astonishment for a moment when informed that she had returned to the city with her husband.

He drove leisurely back to his hotel, meanwhile forming a purpose. It was to follow them immediately.

#### CHAPTER XIV.

##### A Prophecy Fulfilled.

Mr. Haskins was slowly recovering. The additional cares of nursing had wearied Mrs.



Haskins and Millie. There was hardly an hour for rest.

The three were sitting together one evening, after the close of the day were over. Millie felt an impression to write, and listlessly drew a piece of paper toward her. She felt "almost too tired to move," she said. Her indifference vanished instantly when she saw what she had written. These were the words:

"Tell Rufus there is going to be trouble at the bank, and he must take his money out, or he will lose it."

DANIEL HASKINS.

Millie was sufficiently wide awake now. They were very much excited, and feared to tell Mr. Haskins, who was just retiring; but he suspected something, so the message was read to him.

"Nonsense! I don't believe a word on't. Fact is, you folks are all tired out with work and worry, and I guess this is a delusion, or an illusion, or something! Anyway, I don't feel called to feel alarmed."

"Why, uncle!" said Millie, "I know we are worried about a number of things, but I have not worried about money for a moment! It can't be my mind which influenced the message!"

"I don't mean to say you would do it knowingly, Millie," said Mr. Haskins, "but I can't believe yet that spirits can keep watch of all these things and know all about 'em. If they can give such warnings, why have not they done it before and saved other banks?"

"I'm sure I don't know. Perhaps they have, and people won't believe them any more than you do."

"You see, it's going to be a powerful lot of trouble for me to move that money just now," said Mr. Haskins. "I don't want it lying around the house, it is not safe. To be sure it is only fifteen hundred dollars, but it is all I have, and I shall have to carry it over to Blakesville; I'm how am I to get over there in the condition I'm in?"

He spoke with an unusual irritation.

"Rufus, I must say I feel as though there was something in it. Of course you can do as you like. All is, if you will consent to move it, I will carry it over myself. Ned can go along with me."

Mrs. Haskins said this very anxiously.

"I suppose you mean kindly enough, Hannah, but to my mind it is just as safe where it is as anywhere. Guess I'd better let it alone."

He turned his face to the wall, and they left him to try to sleep.

Then there was a whispered conversation in the kitchen with Ned.

"I don't want to worry Rufus," Mrs. Haskins was saying as Ned came in. "We have never quarreled over money matters yet, and I don't intend to begin now."

She told Ned of what Millie had written.

"I feel Daniel Haskins never would have come to say that, unless there was something in it. But Rufus is dreadful set in his way; it won't do any good for me to argue with him; besides, it will be just a hindrance to his getting well. However, you keep that message safe, will you, Millie?"

Millie assented, and carried it up stairs. As she placed it in her desk she felt an impression there was a truth in it.

Mrs. Haskins followed her up stairs. Millie said:

"I have done all I can about it. If Uncle Rufus won't believe it, why then he won't, I suppose. I don't see as I can do anything more."

"We might as well not worry over it, child; time will tell, loss or no loss."

A week after this occurrence, Mrs. Haskins was awakened in the night by the sound of a difficulty in Mr. Haskins' breathing. She saw at once he was much worse. Millie was called, and Ned was sent for Dr. Brownlow. The office was not distant, and Ned started off hurriedly.

On his way he had to pass the bank. He noticed a man coming from the rear of the building, who seemed to be trying to keep in the shadow.

Ned turned instantly, but felt an impression of trouble. He accosted the man, who answered pleasantly enough, but turned and disappeared in the rear of the building.

Ned followed him softly. There was no one upon whom he could call, and he thought he would watch him before trying to give an alarm. The man turned suddenly and saw him. At that moment another man made his appearance, evidently coming out of the rear entrance of the bank.

Ned remembered a swift movement on the part of the second man, a heavy blow, and fell unconscious.

Mrs. Haskins waited anxiously for Ned's return. By various applications Mr. Haskins seemed relieved a little; still she felt very anxious. Millie looked from the window several times, but could see nothing.

"I do hope Ned did not have to go for Dr. Jenkins," said Mrs. Haskins; "I wouldn't trust a cat with him, much less your Uncle Rufus."

Nearly two hours had passed and Ned had not returned, nor had Dr. Brownlow arrived. Mr. Haskins was evidently in great distress.

"Let me go, Aunt Hannah; perhaps something has happened to Ned."

"What—at this time and alone? Aint you most afraid, Millie?"

"No—I'll try not to mind it. I feel I ought to go."

She caught up her wraps and hastened over to Dr. Brownlow's office. The doctor answered her knock.

"Mr. Haskins worse? I'm sure Ned hasn't been here. I have been in all night, for a wonder. Something must have happened to him."

"That is just what I am afraid of. I am sure Ned would never stay away at such a time."

Millie returned hastily with Dr. Brownlow. He found Mr. Haskins in a very critical condition. He stayed with them until seven o'clock. On his way home he met some men carrying Ned home. He stopped to inquire the trouble. He was told Ned had been killed.

"And the bank has been robbed!" exclaimed another.

Dr. Brownlow instantly retraced his steps, going before them.

Mrs. Haskins fainted, when she saw Ned. Millie, trembling, felt she must command herself, and led the way to Ned's room, where Dr. Brownlow began to apply remedies. Ned soon opened his eyes, but was unable to speak. He remained in this condition several hours.

Then the report came to them that the bank had been robbed. The cashier seemed to be implicated, and had disappeared. Just how bad matters were, or just how it had been done, could not be at first ascertained, but it seemed as if all were lost, and it proved to be so.

The deceitful cashier had practiced a system of embezzlement, and the bank was financially a wreck.

For a few days Ned's accident and the bank robbery were kept from Mr. Haskins; but as he grew stronger he called for Ned one day, to give him orders about some work. Mrs. Haskins was obliged to tell him Ned had met with an accident, and finally he learned all.

Mrs. Haskins uttered no reproach concerning the loss of the money. Mr. Haskins reflected upon it for two hours; then he called for her.

"Hannah," said he, "have you got that message my father wrote about that money?"

"No; I think Millie has. I asked her to keep it."

"You just ask her to bring it here, will you?"

Millie brought it at once.

"Now I want a hammer and some tacks."

Millie was surprised at this request, but she brought them.

"Now if you will just tack this piece of writing up here, where I can look at it, I'll be much obliged to you."

Millie tacked it up in the spot designated, near a small picture of George Washington, which was looking benignantly down upon them.

"There! It's my opinion the father of his country need not be ashamed of the company he's keeping. Now I can lie here and look at it, and think what a fool I have been!"

"Why! pa, you must not blame yourself too much," said Mrs. Haskins, soothingly.

"Fact is," continued Mr. Haskins, thumping his pillow vigorously, "I got so out of conceit with Eunice's guides for letting her do such unreasonable things, that it rather offset me for the whole of it. But I begin to see, now, there may be two sides to this question—the reasonable and the unreasonable. We have got to use a little common sense and judgment ourselves. Next time I get a message from my father I calculate I shall get on the safe side of it," and in spite of his loss the good old man turned his face away and fell asleep.

Ned recovered slowly. For several days he was too weak to leave his bed. He had told his story to the officers who interviewed him. Ned said he had a suspicion that he had somewhere seen a face like that of the man who gave him the blow, but in his weak state he could not recall where or when.

[To be continued.]

## THINGS WORTH RECORDING.

BY OBSERVER (MRS. LOVE M. WILLIS).

MRS. ELIZA BANCROFT DAVIS,

Sister of the Historian Bancroft, and Widow of Ex-Gov. "Honest John" Davis; A Pro-nounced Spiritualist; "I Saw"; A Protest Against the Decision of Harvard College; The Central Power within the Human Soul.

Among the many memories that press upon us, some come with a clear brilliancy that suggests infinite and eternal power; as if the life that produced them had no beginning or end or limited scope. Other memories seem to hide in them so much of shadow and to be encompassed with such sombre mists, that we force them back into a real obscurity, from which they are dragged out only by a sudden event or some powerful association. From these conditions, perhaps, we can judge why the joys of heaven are eternal, and the pains of mental suffering have a quality of endurance. We contend against the injustice of eternal consequences, but what is there in the universe that has not the limitless connected with it? Insignificant as events may be, they yet often hold in their passing the eternal verities. Happy are they who recognize the unvarying certainty of law, and accept events as expressions of Infinite Wisdom.

These thoughts have been called out by an effort to recall some of the interesting hours we spent in the year 1857 with Mrs. Eliza Bancroft Davis. We place them among the first-named memories, and hold them as sacred, inasmuch as in them remains a blessedness as of a benediction.

It was at the house of Allen Putnam that we first met her. She brought with her a feeling of security in all that pertains to the intellectual and moral world. Her manner was at once gracious and commanding. She not merely placed herself on a social level with those with whom she conversed, she compelled others to her own standard, at least for a time, by her recognition of what was best in every human soul. She was truly one of the most remarkable of the women of her time, when noble women were not rare.

She was the daughter of Rev. Aaron Bancroft, D. D., of Worcester, Mass.; sister of Hon. George Bancroft, our distinguished United States Historian; and widow of the late Hon. John Davis, at one time Governor of Massachusetts, a man of such strict probity that he was universally known by the cognomen of Honest John.

These high family connections gave Mrs. Davis a position of honor. For forty years her life was one of public distinction—not alone because of her connection with her distinguished father, husband and brother, but because she herself possessed a degree of mental and moral power that could not fail to make itself felt wherever she might be.

When we first met her she was an avowed Spiritualist. To her it was a faith so certain that it required no questioning in her own mind. It was a religion so pure that she united it to all that was holiest and most sacred in her faith.

In her conversation she declared her convictions without fear. No question of policy seemed to come up to her. She had accepted the discredited of the term "fanatic" quite naturally as a term to be expected by one who chose to converse with the distinguished persons of her acquaintance upon the wonders that had called her attention to the Spiritual Philosophy. She entertained the famous Daniel D. Home at her house in Worcester, and in her parlors she had some noteworthy manifestations. There was no concealment in her expressions of trust and knowledge. The word "if" did not seem to find a place in her vocabulary. It was simply—"I saw."

When the famous Harvard College persecution of one of its Divinity students had called the attention of the thinking public, and of New England especially, to the phenomena of Spiritualism, and then was perpetuated that act of injustice and cruelty, under the name of a trial, which will forever dishonor the records of that institution, Mrs. Davis wrote to the President of the College, the Rev. Dr. Walker, giving him an exact account of the

This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history, and constitutes, as it proceeds, a biographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surprising wave of which to present (as well as future) Spiritualists cannot well be overestimated.—Eds. B. of L.

phenomena which had occurred in her house, under conditions that were not to be questioned, and demanding of him that justice be done to Mr. Willis, who was then considered "suspended." The effect of this letter we only know by what followed. In his reply he of course seeks to justify the Faculty, but expresses not the slightest interest in the facts themselves. The time had not come when such facts were even interesting. They were not dignified. Like the swaying of the pendulum they were too commonplace to reveal a law!

Mrs. Davis was a woman to command respect, and we cannot doubt that her words and testimony were felt. Her faith was vital, and she gave her testimony with no uncertain sound. In the most brilliant social circles of Worcester, Boston, New York and Washington, she was always ready to give a reason for the faith that was hers, and with an earnestness, a mental power, and a poetic enthusiasm that left its impress.

We would that some record of her investigations remained; but like so many of the first converts to the new ideas of the future life, she had so earnest a faith that it seemed impossible for the near future to deny the facts which had made those ideas certainties. It was to her like the revelations of Darwin—among the scientific verities; and no testimony of her seemed necessary for that time—believed to be so near at hand—when the spiritual should so closely unite itself to the material as to bring a millennium of joy to every grief-stricken, mourning soul.

How many of the present seekers after truth know of her marked personality, of her unflinching faith, of her high moral qualities and brilliant intellectual attainments. How gladly would she have presented her facts to the Psychical Research Society, and placed herself on record as one "called to testify!"

Mrs. Davis lived to the ripe age of eighty, and to the last she rejoiced in the sublime ideas of eternal love, eternal progress, and the influx of spiritual life into the material sphere. Her compeers have all passed to the Beyond. It is another age in which we live, an age so full of stir, of discovery, of material progress, that sometimes it seems as if men could not pause to consider the interior life, the force from whence all this activity proceeds. The good, old-fashioned life, when women had time for culture, and men for consecutive thought, seems to have given place to a life of external display and industrial pressure. The routine of wholesome living is gone. We are all urged on into an electric arena from which we try to gain touch to all that is of so great import to material progress. Thus churches are in decadence. Moral culture gives place to alertness. Intellectual life is a society fad, and spirituality a temporary excitement. But within all this outward drifting whirl, there must be a pivotal power. It lies within the human soul, urging to deeds of exceeding courage and greatness of power. Men will soon be thinking great thoughts and rejoice in the thinking, and when thus rejoicing the spiritual world is drawn earthward, and the wail of a doubting, suffering world becomes prayer for deliverance, and the spirits of great men and women perfected in justice and love will compel their thoughts to bear fruit in the lives of their human brothers and sisters.

We need not ask where will be the influence of the inspirer of this imperfect sketch in aiding human progress. We can feel sure of her earnest effort for all that is purest and best, and we can depend on her friendship and love.

## A WORD FOR THE MEDIUMS.

BY J. W. DENNIS.

"The man and woman who dips his and her pen in the gall of bitterness and voices a wail because of the rapid advance of Modern Spiritualism and the credence given to mediums among all classes of people, will find their earthly lives curtailed sooner than they expect, as the sword of the spirit is sharper than ever. We aver that the medial instruments of the spirit-world will be sustained in spite of the antagonism of certain people who profess to be Spiritualists."

I have reached a point in my earth-existence that has been called the allotted time of man's life on earth. That is, I have reached nearly the age of three score years and ten. And I wish to say that at this stage of the drama called earth-life I do not yet feel my bounden duty to shout it in the ears of every medium and every new investigator of our Spiritualism to drop their present mode of mediumship and their present mode of investigating and reach for higher things. From almost every platform in our land, and especially at our camp-meetings, every medium hears that investigators must not go to an ordinary medium and "call up" the "ghost" of his "grandmother" more than once in his or her lifetime; and a continual slur is cast upon mediumship by those who are called our teachers and by those who call themselves Spiritualists.

And you also hear from the so-called Christian Theosophy, "Look higher! Look higher!" and when you ask him what he means, he tells the world of men that they must at once get en rapport and in communion with the "great Over-Soul." In doing this he is just a Christian and nothing more, for that is the cry of the Christians: "You Spiritualists of course commune with your departed friends, but we commune with God direct, and let our departed go by." Therefore the Theosophy is on a par with the Christian, and as a result he is far behind the Spiritualist.

I attach to the head of this letter a slip cut from the BANNER OF LIGHT, and it suits me perfectly. If I should live to be a hundred years of age on earth I shall always take delight in teaching the world, "the new investigator," the "A B C" of the fact of spirit communion. I delight in it; and mediumship, and what we learn through mediumship, constitute the foundation, the basic walls of our knowledge and our belief. Without this basic foundation we fall: "with it we stand, and with it stand forever!"

I for one do not wish to get any higher than to teach the new ones the fact, the "truth" of spirit communion, and the glorious realities of a spirit existence.

This eternally reaching after "a great Over-Soul," really carries certain minds above spiritual things into the region of "Astral Shells," into the region of "Nirvana," and of "Para-Nirvana," and gets them so far above the earth that they are not fit for the daily vocations of this life. Such teachings and such lectures from these so-called Spiritualists are unpalatable to every sensible person.

What we want is a plain, every-day Spiritualism, that convinces us of a future life in the realms of spirit, and also teaches us that the every-day duties of this life are paramount to all platitudes that reach into realms where the "Voodoo" or the "Mahatmas" dwell in an ecstasy that carries its possessor above all earthly wants and earthly cares.

## COLUMBIA'S BANNER.

[To the Children of the Nation.]

BY EDNA DEAN PROCTOR.

"God helping me," cried Columbus, "though fair or foul the breeze, I will sail and sail till I find the land beyond the western sea!"

So an eagle might leave its eyrie, bent, though the blue should bar,

To fold its wings on the loftiest peak of an undiscovered star!

And into the vast and void abyss he followed the setting sun;

Nor guile nor gales could fright his sails till the wondrous quest was done.

But oh! the weary vigils, the murmuring, torturing days,

Till the Pluta's gun and the shout of "Land!" set the black night ablaze!

Till the shore lay fair as Paradise in morning's balm and gold,

And a world was won from the conquered deep, and the tale of the ages told!

Uplift the stately banner! The best age is begun! We are the heirs of the mariners whose voyage that morn was done.

Measureless lands Columbus gave, and rivers through continents that roll,

But his rarest, noblest bounty was a New World for the soul!

For he sailed from the Past, with its stifling walls, to the Future's open sky,

And the ghosts of gloom and fear were laid as the breath of heaven went by;

And the pedant's pride and the lordling's scorn were lost in that vital air.

As fogs are lost when sun and wind sweep ocean blue and bare;

And freedom and larger knowledge dawned clearer the sky to span,

The birthright, not of priest or king, but of every child of man!

Uplift the New World's banner to greet the exultant sun!

Let its rosy gleams still follow his beams as swift to west they run.

Till the wide air rings with shout and hymn to welcome it shining high,

And our eagle from lone Katahdin to Shasta's snow can fly.

In the light of its stars as fold on fold is flung to the autumn sky!

Uplift it, youths and maidens, with songs and loving cheers;

Through triumphs, raptures, it has waved, through agonies and tears.

Columbus looks from sea to sea, and thrills with joy to know

Her myriad sons, as one, would leap to shield it from a foe!

And you, who soon will be the State, and shape each great decree,

Oh, vow to live and die for it, if glorious death must be!

The brave of all the centuries gone this stately flag have wrought:

In dungeons dim, on gory fields, its light and peace were bought;

And you who front the future—whose days our dreams fulfill—

On Liberty's immortal height, oh, plant it firmer still!

For it floats for broadest learning; for the soul's supreme release;

For law disdaining license; for righteousness and peace;

For valor born of justice, and its amplest scope and plan

Makes a queen of every woman, a king of every man!

While forever, like Columbus, o'er Truth's unfathomed main

It plots to the hidden isles, a grander realm to gain.

Ah! what a mighty trust is ours, the noblest ever sung,

To keep this banner spotless its kindred stars among!

Our fleets may throng the oceans, our forts the headlands crown;

Our mines their treasures lavish for mint and mart and town;

Rich fields and flocks and busy looms bring plenty, far and wide;

And stately temples deck the land than Rome's or Athens' pride;

And science dares the mysteries of earth and wave and sky;

Till none with us in splendor and strength and skill can vie;

Yet should we reckon liberty and manhood less than these,

And slight the right of the humblest between our circling seas—

Should we be false to our sacred past, our fathers' God forgetting,

This banner would lose its lustre, our sun be nigh his setting!

But the dawn will sooner forget the east, the tides their ebb and flow,

Than you forget our radiant flag and its matchless gifts forego!

Nay! you will keep it high advanced with ever brightening sway—

The banner whose light betokens the Lord's divine day—

Leading the nations gloriously in Freedom's holy way!

No cloud on the field of azure—no stain on the rosy bars—

God bless you, youths and maidens, as you guard the STRIPES AND STARS!

## SOUTH DAKOTA.

Aberdeen.—When I was elected President of the Northwestern Spiritualistic Association at Merrimac Island, I told those who had chosen me that I was an aggressive man, and that they would hear from me. I had a call in the spiritualistic papers shortly after my election. In it I asked the Spiritualists of the Northwest to send me the names of all the Spiritualists in their respective places, so that I might obtain a census. I also asked them to take membership tickets at \$1.00 each. I am very sorry to report that I have received but a few replies.

This is not as it should be. If Spiritualists are too largely to sustain their knowledge; if they are not ready to support, save with talk, their so-called boasted superiority over other people, I shall have to be satisfied, and shall not trouble them after I am sure such is the case—but I will not give it up for awhile. Our camp-meeting at Merrimac Island (as is well known) by those who were there, and obtained an inside glimpse was projected and carried through by about a half a dozen people. They overworked themselves, so that some of them have not yet fully recovered. They took their lives in their hands, financially, and were not paid for their services, which will be cheerfully paid by a few individuals, but let me assure the Spiritualists of the region that this experience will not be repeated. I do not think there are any other six persons who will go through the same exertion again, and run the risk of having to pay the bills in addition to their labors.

I am asked to be sure and have a camp-meeting, and advised that it would be good policy to engage good talent now for the camp, as they may be engaged elsewhere later on. To all such advisers I will simply say that I am ready to spend some money and time to do all these things, and more, but I want it also understood that I will make no move whatever until there is some disposition shown by the Spiritualists of the region to sustain the move by financial aid. If Spiritualism is not worth a dollar a year to any Spiritualist in the region, perhaps we had better drop the idea of any organizing or cooperative move. This may be plain talk, but it is business. We are not to be duped, slandered, insulted, and pointed out as credulous dupes—especially in the smaller places—and we take no means to counteract this condition, simply because we are so very ignorant of thoughtless. There are in the region denominated as the Northwest, including the cities, somewhere from thirty thousand to fifty thousand Spiritualists. Twenty-five cents from each would make a sum that would secure and send first-class lecturers and mediums throughout that Territory, and we would then have some show to let people know what we are; that money would buy us grounds in some good location for our camp meeting, and put up the needed buildings, and do all we could possibly require to make us successful. For each individual this is bagatelle, in the aggregate it would be respected. Church people pay from twenty-five cents to two hundred and fifty dollars per annum without a murmur, and it is so very strange that Spiritualists will not support their philosophy with a penny.

I shall try my very best, to make the organization

which I need successful; I shall try to get some suitable grounds for camp-meeting; I should like to engage speakers to go the length and breadth of the country proclaiming the good word; I should like to engage lecturers and mediums to make a more than ordinary show for the next camp. Physical mediums are what are needed very much at such camp meetings as we have here in the West, where outsiders can investigate and be convinced; but these mediums will not come without some guarantee of making a more than ordinary show. I shall travel some after winter sets in in order to raise the means to do this work; but I would like to see some encouraging features for the work now.

There are many Spiritualists who could throw in \$10 and not feel it. There is not a Spiritualist in the Northwest who cannot spare a dollar for the membership ticket if he or she only thought so; and this would mean the success of the movement. I want every Spiritualist to place himself in the position he will occupy when he "crosses the river," and then see how small he will feel, and how much he will regret his niggardliness when he realizes how little he has done for the Cause which has done so much for him. Place yourself that far ahead, friend, and see what you will think of yourself then.

I also appeal again to the friends to send me the names of all Spiritualists whom they know. Send money to John S. Jones, 608 Hudson Street, St. Paul, or to me at Aberdeen, S. D. E. BACH.

## OHIO.

The Cleveland Independent Course of Lectures.—This course of lectures on Spiritualism and kindred topics, under the efficient management of C. B. Gould, the son of the well-known Prof. H. Day Gould, B. C. S., M. S., bids fair to be a great success. It has been years since such large audiences have continuously convened in the interest of Spiritualism in Cleveland. The management, the speakers announced, the place and its comforts, all are attractions.

On Sunday evening, Oct. 24th, Mr. Baxter continued his series in the course before another grand audience. He gave a very practical and to the point lecture, taking for his subject "The Genius and Genes of Evolution and Revolution." It went to show the true actuating spirit of the philosophy which dominated the genius, and how the law worked until the consciousness of special men were so moved that they virtually arose as leaders and workers, till in turn again a general uprising was demanding justice and right. This natural uprising of conscience he denominated the genius, and he said that the genius of history offered by the founding of Christianity, by the great Lutheran reformation, by the anti-slavery movement, and by the great civil war of '61 to '65. He told us that the genius of the future would be to write, and then rise and through the human heart demands justice, to be followed as inevitably resultant by a general and mighty revolution until those demands are met. The lesson learned is that the natural demands of the soul are sure prophecies of coming rights, and that the uprisings ever after that the fulfillment is near at hand.

With this lesson in view, he, in a measure, discussed the capital and labor problem, English politics as they related to Ireland, the rights of the colored people, and woman suffrage questions as to their just relations, and other agitating movements, and



## Banner Correspondence.

## Rhode Island.

**PROVIDENCE.**—Wm. Foster, Jr., writes: Mrs. Conant came to me a short time ago, in materialized form, and has several times indicated her presence through the planchette. On Sunday, Oct. 9th, she expressed a desire to greet the senior editor of THE BANNER, on his birthday, and this morning I sat down in my room and send the result:

To My Old Friend LUTHER COLBY:  
To-day, Brother, I might say Father (for you were one to me), to day the hand on the dial of your life marks another year added to your earthly pilgrimage. Frail of body, meeting with obstructions and discouragements as you well know, the years passed wearily with me, yet through all there were streaks of sunshine gleaming o'er my pathway, thrown out by you and other friends, and as friends on the spirit-side, who carried me along until the physical was worn out. Then, oh, what a transition! The burden of mortal life dropped, no more to clog the spirit or darken my mind. I cannot tell how I felt as the truth flashed over me that earth and its cares had passed away, and henceforth I was a free spirit. I soon saw that all my trials, perplexities and grievous burdens were but so many stepping-stones in my career of progress, to be revealed and fruited in a larger spiritual growth now that the cords binding me to the mortal had been severed.

I appreciated the onerous duties of your position when with you, and after my transition took a deeper interest in your mission as the guiding hand of the great enterprise, the dear BANNER OF LIGHT. Yes, dear, doubly dear to me as a spirit now that I can see the power and influence it has wielded in furtherance of the cause of Spiritualism.

Go on, Brother Colby; faint not! have a brave heart! hew to the line the spirits draw, and if men oppose, traduce and stab you, on the spirit-side the compensation shall come. Your labors, wearying though they have been and will be, are treasured in the hearts of innumerable hosts of spirits, a noble army of reformers, philanthropists and humanitarians who are back of the great spiritual movement now sweeping over the earth. Oh, that all professors would be doers! Then harmony would prevail, and the reforms incident to the movement be accelerated.

Take good care of yourself, for the spirit-world needs your services longer. You can still be spared at this juncture. I signed to Bro. Foster Sunday that I wished him to voice me on your birthday anniversary, for I thought possibly it would lighten your spirit and be a little rainbow between the clouds flitting across your sky. Kind regards and remembrances to Bro. Rich, and other friends. Adieu.

Mrs. J. H. CONANT.

## Maine.

**GUILFORD.**—Mrs. Frances M. Wharf writes that in 1879 she became lame and ill with what her physician called acute inflammatory rheumatism. She remained ill for several years, trying many doctors and remedies, but receiving no help, till in 1883 she became perfectly helpless. In September, 1884, she says, "I commenced to inject morphine into my veins, a small quantity at first, increasing it as my sufferings increased. I lived nearly eight years in this way. Finally I took four large doses a day. The 8th of November, 1891, when I was taking those large doses of morphine, I went to board with Mr. Elmer C. Bennett, a clairvoyant physician, one might say, though he does not claim to be a doctor, or to practice doctoring. The 17th of November I was taken violently ill. He employed other physicians, but I was so sick they could not give any directions. I told Mr. Bennett to make me as comfortable as possible. He took the whole care and responsibility on himself, and gave me medicine as he thought best. All through this sickness I was taking one drachm of morphine in eight days. Every one must know it would be very difficult to deal out medicine to one taking that amount of morphine. But Mr. Bennett did so in my case, and saved my life after a hard, long struggle.

Then he thought he could cure me from taking morphine, and did so in four weeks, as can be proved by dozens of witnesses. It is ten months since I left off the use of morphine, and my bodily health is so much improved that I want the people to know what a great benefit and wonderful cure Mr. Bennett has wrought. I am still boarding with him, and all wishing to communicate with him can do so by addressing him at this place.

The correctness of this statement is vouched for by Mr. S. Greely, Miss Bertha Greely, Mrs. Mary A. Bennett, Mrs. Ethel E. Bearse.

## Maryland.

**BALTIMORE.**—"F. M." writes, Oct. 9th: "The hot, sultry days of summer have passed, and now that the cool weather is upon us we find ourselves still hungering for the spiritual bread that falls from the lips of God's chosen ones.

The séances in East Baltimore, held each Tuesday evening at the home of Mrs. Kuhn, have opened with renewed enthusiasm, not only by those who are fully persuaded of the great truth of Spiritualism, but by skeptics. The most encouraging feature of our séances is due to the fact that at each many who are strangers to the truth that those who have passed from the mortal form return to earth to bless and comfort their friends who are pressed down by the cares of this life. The clear and perfect tests given by our faithful medium, Mr. J. D. Roberts, enable such to return to their homes with hearts made glad by the message of love from those whom they supposed dead. The number of correct answers and the accurate descriptions of spirit-friends given by Mr. R. are so fully recognized by those who attend as to leave no doubt in the minds of the most skeptical, and those who are drawn through curiosity are convinced of the glorious truth of spirit-return. Thus the seed is being sown to large crowds who nightly tax the seating capacity of the building."

## Wisconsin.

**MILWAUKEE.**—Prof. A. B. Severance says: "I have just read in THE BANNER of Oct. 8th an article by J. Jay Watson, whom I have known long by reputation, relating to Mrs. A. Leah Fox-Underhill, and I was delighted to learn from him that she was such a grand and noble woman. Such persons are an honor to Spiritualism. It is the practical every-day lives of Spiritualists we should look at, and not the fact that they are mere believers in the phenomena. One of the main objects of all true Spiritualists should be to make others happy, and, like Mrs. Underhill, have for their motto 'The greatest happiness to the greatest number.'"

It always makes me happy to learn of Spiritualists who live the true philosophy of Spiritualism. Therefore, I thank Bro. Watson for giving to the world his sketch of the noble and unselfish life of Mrs. Underhill, and the fact that she was one of the famous 'Fox Girls,' whose names will pass into history for ages to come as those of the first mediums of Modern Spiritualism.

I have the 'Fox Girls' pictures framed, and hanging in my room, and take pleasure in allowing them to my friends. But it seems that Mr. Underhill was a grand individual too, one who was even ready to second his wife in all her good works.

## Missouri.

**HANNIBAL.**—"Looker-On" says: "Nearly twenty ladies and gentlemen assembled at the residence of Mrs. E. F. Porter, 718 Broadway, on the evening of Oct. 8th, to witness spirit-phenomena that might be observed through the medium of a planchette. Ordinarily of St. Louis, and were gratified with seeing what was altogether new to most of them. The Courtier Post of the next morning reported that 'lights of a phosphorescent nature were observed, musical instruments were played, hands and arms were plainly discerned, rings were removed from

fingers, and placed upon the fingers of other persons, a chair was picked up by invisible agency and placed upon a table, all of which was done without a break in the circle, the medium in the meantime being tightly held by the hands of two sitters, John A. Knott and D. B. Newberry. A light circle was subsequently held, when messages purporting to come from spirits of the departed were received with unbounded satisfaction to all in attendance."

## New Mexico.

**RATON.**—Jerome Troy writes, at the same time sending a remittance for specimen copies of THE BANNER to distribute with a view to obtaining subscribers: "We have a town of 2,000 population, and need one or two good test mediums to interest and instruct concerning the Spiritual Philosophy."

## Connecticut.

**HARTFORD.**—J. W. Storrs writes: "We have secured 'Good-Will Hall' on Pratt street, and shall open meetings there on Sunday, Oct. 23d, at 2:30 and 7:30 p. m. for that date. Our platform will be supplied by home talent; during the month of November we have Mr. A. E. Tisdale with us. The prospect is good for meetings for the coming winter. Due notice will be given from time to time as to how the Cause prospers in this place."

## Massachusetts.

**LAWRENCE.**—"L. E. Goss, Sec'y, writes: "Mrs. Emma Miner occupied the platform at Pythian Hall, Sunday, Oct. 9th, to a large and well-pleased audience. She made a very able address, and her tests were nearly all recognized."

## The Remarkable Case of Miss Anna E. Brush.

Translated for the BANNER OF LIGHT from *La Révue Spirite*, by W. N. Eays.

In the course of an interesting and instructive series of articles, entitled "Entre Deux Vies" (Between Two Lives), M. Duflhol says in reference to the use of magnetism in difficult cases, "Let us take the case of a sick person whose life is in danger; who is, so to speak, hanging between two lives. There is for him but one alternative, to get well or to die in spite of all the efforts of relatives, friends and physicians. In either case what seems best to be done in behalf of the patient? Would not recourse to magnetism be most rational? Does not experience, in spite of inveterate prejudice, show it to be so? There are living to-day many persons who were given up as lost, whom magnetic treatment has restored and saved to their families, and whom it has saved from consequences graver than is realized; for death before the proper term of life on earth has been reached, by preventing the incarnated spirit from following to the end his earthly experience, sends him into the spirit-life unprepared, and unable to make use of its opportunities to secure his normal spiritual growth. Therefore every means that nature puts into our hands should be employed to spare our friends the unfortunate effect of a premature death. Magnetism, as we well know, brings with it the assistance of the spirits, whose fluidic action, combined with ours, can by this increase of power, produce effects truly marvelous."

M. Duflhol illustrates and confirms his statements by reference to some remarkably difficult cases in which magnetic treatment by mortals, assisted by the spirit-world, has been attended with results almost incredible. One of these, that is given in the first article of the series, January, 1892, is here presented:

Miss Anna E. Brush had long been ill of slow consumption. All the resources of medicine had been exhausted, and finally her physicians were compelled to say to her that no further treatment could be of any benefit; nothing remained for them but to leave her to the care of her friends, whose attentions might soothe her in her few remaining days. Human skill had failed. The whole of the left side of her body was paralyzed; she was unable to move a finger; her speech was so affected that it was difficult to understand what she said. Day by day she was growing weaker, and the end seemed to be at hand. Was there an opportunity in this case to try the powers of the spirits to cure disease?

One day when she was in the condition that no movement of the muscles could be detected, no beating of the heart, and when her friends would have thought her dead had it not been that her lips retained a slight tint of red, and that by putting the ear close to her mouth a faint sound of respiration could be heard, a member of our spirit-circle declared that he believed she could yet be cured by spirit power. Acting on this suggestion, six members were chosen from the thirty-five who composed our circle; they were to form around her each day a magnetic chain. In a short time after the chain had been formed, there was evident improvement in the condition of the patient. At the end of a week the paralyzed limbs had regained power to move; four weeks of this magnetic treatment gave her power to walk around her room. In seven weeks she was able to go down stairs, and yesterday, the writer says, as I assisted her from the carriage in which she had ridden the distance of half a mile, she said to me, "I am going into the house feeling strong; all is going well." She is at this moment a living proof of the power of the spirits to heal disease. She has taken no medicine whatever since her physicians gave her up.

## In Re Columbus.

According to the following statements, said to be authentic, Columbus was not the original discoverer of America; that honor was due to Sebastian Cabot, an Englishman, in 1497. Now that the name and memory of Columbus at this time is on all lips, it is right and proper to give another navigator due credit for his daring:

"In 1477 the commerce which Bristol, England, persistently, if sometimes illegally, maintained with distant Iceland, carried Columbus to that remote island, where there is little doubt he heard of the discoveries that had been made of lands in the West, 'across the great sea of Spain,'—lands with which an intercourse had been kept up by the Scandinavians until a comparatively recent period. Similar tales had reached the ears of the merchants of Bristol, for in 1490 we find an attempt made to find these lands. In 1497, before Columbus had set foot on any part of the continent of South America, John Cabot and his sons, from Bristol, discovered North America, which Columbus never reached, and in the following year Sebastian Cabot, for the first time, since the Northmen, from Iceland and Greenland, sailed a European ship along the shores of the United States. The 24th of June, 1497, may indeed be regarded as the true birthday of the American nation."

This was enough to have covered Bristol with endless glory; but this was far from all. The patent granted to Cabot named Bristol as the port to which the adventurers were always to return, thus stamping and sealing its connection with the New World—that part of it, that is to say, that traces back its lineage, its laws, its language, to an English ancestry."

Bristol had just had the grandest of opportunities that a city could have of showing her

past record before all the world in connection with the discovery of the vast territory now the United States of North America. Such an exhibit as Bristol could have shown—even if she had not a single memorial of the Cabots in her possession, which is not quite the fact—would have been a fitting pendant to the Convent of La Rabida, the building that is thought good enough to hold the records of the discovery of a portion of the Western Hemisphere by a people who did absolutely nothing to assist in the founding of the country that is, above all other American nations, engaged in paying homage to the nation that did all in its power to oppose those who sowed the seeds of its first foundation. One single stone from Bristol has more significance in the history of English-speaking America than the whole of Spain.

But nothing can galvanize Bristol into taking the step she is in duty bound to take, and taking it in the right spirit and in the only effectual manner. It is needless to say that she did not recognize her opportunity to assume her rightful position before the world at the time when the project of the Columbian celebration was first broached in Spain; but she was not left in ignorance of her duty. The *Western Daily Press* of Jan. 8th, 1891, set it forth explicitly when it said: "Spain might next year appropriately celebrate the fourth centenary of the discovery of the West India Islands; but the discovery of America—that is, of the great continent which we know as the United States and Canada—did not take place till 1497, and the discoverer was not Columbus, but Cabot."

Ferdinand and Isabella of Spain, and Columbus, supplied Europe with its first knowledge of the existence of islands in the far West; and the Bristol merchants, particularly the elder Theobald and Hugh Eliot, with Cabot, gave the old world the first authentic information about the American continent. It is fortunate for the claims of Sebastian Cabot and the merchants who have most carefully examined the evidence as to the discovery of America, unanimously withhold that honor from Columbus. The discovery of America, or, to speak more accurately, the rediscovery of America, was the result of the enterprise of Bristol merchants, who found an expert and dauntless navigator in Sebastian Cabot."

## October Magazines.

**MAGAZINE OF AMERICAN HISTORY.**—In the leading paper, "Historic Homes and Landmarks," the talented editor, Mrs. Lamb, gives a spirited account, illustrated, of "White Plains in the Revolution," where nearly the entire army of Washington was concentrated in October, 1776. "A Bit of College History," by R. S. Baldwin, shows how and why young men were expelled from college a century ago, mainly because of a difference of religious opinion. O. A. Bierstadt, in "Columbus in Romance," shows to what an extravagant extent a glorification of the alleged discoverer of this continent has been awarded by poets and prose-writers of various countries. "Relics of John Howard the Philanthropist," is the title of an interesting contribution by Howard Edwards. New York: 743 Broadway.

**WIDE AWAKE.**—The frontispiece is an imaginative representation of the departure of Columbus in search of a new world, accompanied by a poem. "In Fourteen Ninety-Two," by Theron Brown. Ella Wheeler Wilcox gives a quietly amusing fancy in verse upon "Grandmother's Kitchen." In "Some Simple Astronomy" young readers are taught a pleasing lesson in that science by Vesper L. George, and Helen Clarkson tells them about "The Youngest Planet, and How He Became a Comet." In addition to complete stories new chapters are given of "The Coral Ship" and "That Mary Ann," and much else contributes to make this number an excellent one. Boston: D. Lothrop Co.

**HALL'S JOURNAL OF HEALTH.**—"The Cholera," and the prospect of an extension in this country, are considered in the opening article, with the encouraging conclusion that the prompt and efficient action of our city authorities, by which it has been met at the outer gates, will prevent its visitation to any serious extent, extraordinary precautions having also been taken where it has chiefly prevailed, to stay its progress. Other topics are, "Nurses in the Sick Room," "Healing in Precious Stones," "Simple Remedy for Sprains," etc. New York: 340 West 50th street.

**THE LYCUM BANNER.**—A portrait and brief sketch is given of Mr. J. Sutcliffe, the oldest worker in the Children's Progressive Lyceum movement in England. Mr. Morse remarks editorially that lives like those of Mr. S. are inspirations to all others. London, W.: 36 Monmouth Road, Bayswater.

**THE COMING DAY.**—Among this month's contents is an article by Charles Strong, entitled, "What the Critics Have Done for Religion," the summing up being that "Criticism has driven us out of the dark corners of sect, creed and caste, into the broad unifying light of God." This is followed by "Spiritualism and the Bible," by Peter Dean, who declares "Nothing can be clearer than that in the New Testament days people were Spiritualists, and believers in the kind of things Spiritualists are believing in now." London, Eng.: Williams & Norgate.

**THE INDEPENDENT PULPIT.**—"Freedom of the Will," "The Atonement," "God Avenging Himself," and "Religion and Lynch Law," with able treatment of other themes, comprise its contents. Waco, Tex.: J. D. Shaw.

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## Banner of Light.

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

## To Local Patrons.

Closed.—Friday, Oct. 21st, being a legal holiday, the BANNER OF LIGHT establishment will be closed on that date.

No CIRCLE.—The Free Circle meeting generally convened at the Banner of Light room on each Friday afternoon, will not be held on the 21st.

## Compulsory Arbitration for Labor Disputes.

The rapidly-extending occurrence of labor strikes naturally engrosses more and more of the public attention, and forces discussion among the thoughtful members of the different communities of the country. In the September Forum, Hon. Chauncey F. Black of Pennsylvania takes the position that the rapid concentration of capital in centres, on the one hand, and of workmen on the other, going forward as it does, has changed the conditions since the passage of the present laws, and that this change calls for a legal readjustment of the relations that exist between corporations and their employes. He says that capital massed on one side and men massed on the other make a situation to which neither the common law nor the statute law of our forefathers is at all adequate. The principles of the existing laws are as applicable to-day as ever, but they need elaboration and the support of new machinery. A dispute between an employer and a body of eighteen thousand men, who with their families make sixty or seventy thousand souls, cannot be satisfactorily disposed of by ordinary judicial procedure. The State, says Mr. Black, defends itself against unlawful combinations of capital with writs and bills in equity, and against workmen's disorders with its rifles.

Why not, he pointedly asks, the writs in both or the rifles in both? Why this summary suppression here, and this tender toleration there? He suggests, in order that labor and capital may treat on something like equal terms, that the several States of the Union enact laws providing for the incorporation of labor bodies, which shall have power to make contracts with capitalist corporations, to sue, and to collect damages. A provision should be inserted in the charter of this labor corporation that a sufficient percentage of its total earnings shall be withheld from distribution and invested in public securities, never to be distributed or expended except for that purpose. The membership would naturally be changeable, but not more so than that of the stockholders of other corporations.

But Mr. Black holds that the remedial work should not end here. The State should likewise provide for the peaceful settlement of disputes between the aggregations of men on the other hand. It must do this in justice to itself quite as much as in justice to the parties immediately concerned. Mr. Black's language is: "Provisions for arbitration, provisions for speedy litigation in default of arbitration, provisions for observing conditions against radical changes while the legal settlement is in progress, provisions against call-outs, lock-outs and strikes in the interim, and, above all, provisions against evictions of workmen—these are the outlines which the wisdom of a legislature bent upon a fair solution of the most difficult problem and the removal of the gravest danger of modern times might be expected to fill in with details that would not defeat the object in view."

The proposed labor corporation should be a perfect organization for subserving the rights and interests of all concerned. It would bring to the front the best character and the highest talents on the labor side, and the responsible manufacturing or mining corporation would be able to buy its labor from an equally responsible corporation having it to sell, and to carry on its business with an almost absolute certainty that the contracts between them would be faithfully and voluntarily observed, and if not, would be readily enforced. This, Mr. Black believes, with the obligation upon each not to strike or lock out or evict until a question properly raised and pending should be judicially determined, would probably save

the public from these gigantic disturbances which shake the whole State, and therefore sternly demand the public intervention of the State for their suppression.

Mr. John Dribben Walker, the editor of *The Commonwealth*, in an article written for his own magazine—himself a prominent exponent of the moneyed class—sees a relief for labor in several general directions. He says—"Lighten the burden of taxation upon the poor, by letting those whose wealth is protected by the State chiefly furnish the means of subsistence for the State, at the same time offering a discouragement to the amassing of great wealth. The well-known expedient of income tax would be a step in this direction. Take out of the control of private individuals the power to amass great fortunes at the expense of the public, through the management of functions like railway, express and telegraph, which are purely of a public character. Establish a system of currency, self-regulated by means of postal savings banks. Tax highly the unimproved properties which are held for the purposes of speculation. Finally, let it be a recognized principle that when men employ many laborers their business ceases to be purely a private affair, but concerns the State; and that disputes between proprietor and workmen must be submitted, not to the brute force of so many Pinkertons, but to arbitration."

Mr. Powderly, Master Workman of the Knights of Labor, says, in the *North American Review* for August, it should be a law in every State that in disputed cases the employer should be obliged to select two arbitrators and the employes two, these four to select the fifth; this arbitration commission to have access to all books, papers, and facts bearing on the question at issue from both sides; the commission of course to be made up of reasonable, well-disposed men, and that publicity would not be given to such information as they might become possessed of. No strike or lock-out should be entered upon prior to the decision of the board of arbitrators. Provisions for appeal from the decision of the arbitrators should be made in order to prevent intimidation or money from influencing the board. Arbitration, says Mr. Powderly emphatically, must take the place of repression. That the workmen should have the same right to be heard through his legitimately appointed agent, the officer of the labor organization, that the corporation has to be heard through the superintendent or agent, is but equity.

## Poet, Prophet, and Seer.

Tennyson's death, following in just a month after that of Whittier, more than doubles the weight of the world's common grief. Both were spared to a green old age, when the hopes of aspiring youth have taken form and become more or less realities, and the splendid visions that trail like clouds of heaven across our early pathway are merged and melted into the glories of visible immortality. They passed away in the ripeness of their years and the perfection of their renown. They will hereafter be a large part of the world's treasure.

It is, and it is not, too soon to undertake an adequate estimate of Tennyson's influence as a poet; that will continue to increase and widen as time extends the distance from his epoch, and lends its always glorifying perspective to human performances. A poet like Tennyson is a priest of nature of the highest order. And for that very reason he interpreted the life of humanity in its strongest and clearest light. As poet he was likewise reformer. The hopes of youth were immortal within him. In his famous poem "Locksley Hall" those hopes, for itself and for the world, were crystallized in language such as was never uttered by living man before.

The profound spiritual doctrine has never been preached from any of the world's most renowned pulpits with such deep, clear and lasting impressiveness as in his immortal elegiac poem—the poem of the century—"In Memoriam." That was the fruit of sixteen years of brooding over the loss of his closest companion and dearest friend. It was the exaltation and compression of a spirit seeking to understand the mysteries of existence and the solution of the riddles of human life. It descended into the very depths of sorrow's ocean, and winged its flight up to the gates of heaven. He gave it to the world on the year of his marriage, 1850, when he was forty-one years of age. No poem in the English language has taken such a hold on the minds and hearts of the English-speaking world. Its original introduction contained in brief a complete theological system. Its text contains an exposition of religion, of philosophy, of life, and of the undying hopes of the future. To read and re-read it is to open one's nature to all the potent, penetrating and exalting influences of the subtlest, sweetest and highest strains of thought.

In "Locksley Hall," as well as in other of his earlier poems, Tennyson seemed with prophetic gift to prefigure many of the modifications of method and spirit, and many of the actual reforms that are characteristic of our more modern times. The vitalizing spirit of renovation is in their very warp and woof. The poet's finer and more far-seeing eye swept the field of the future, and saw what was inevitable to the common sight, knew what was inevitable in the progress of human life and thought, and in sympathy projected improvements and changes which the process of evolution was certain to bring upon the human race. While "Locksley Hall" is a poem of prevision and prophecy, a poem of the future projected on the dull and dark background of the past, it is likewise an ideal treasury of the highest hopes and noblest aspirations—a wave of illuminating light across the tempest-torn sea of human life, a splendid vision of the possibilities for the race which time is to unfold; a pictorial representation of the promises contained in the continuation of human history. And so, indeed, in the case of all his other poems. Allusions, like sidelights all along the current of his classically melodious verse, break through the body of the text like the play of the lightnings through summer evening clouds.

In appreciating, enjoying and assimilating the divine productions of poetic genius, it is a profligate obstruction to limp and halt at the customary comparisons made with contemporaries and predecessors. Let us take each for his entire worth to us, recognizing the fact that it may be of an entirely different worth to others. *Suum cuique* is a safe maxim to govern us. The golden rain falling on human minds and hearts from the heaven of any one poet cannot be expected to enrich all readers alike; the stars are arranged by the supreme benevolence in galaxies, no two diffusing an equal or a similar effulgence or illuminating human hearts with rays of like brightness or power.

Tennyson above all modern poets was the poet of youth, and youth immortal. His was

the song of perpetual morning. No evening shadows closed in upon the airy flight of his heavenly muse. His spirit was that of glad optimism from its first to its last rhythmic utterance and expression. Out of the very clouds it sought to cleave in its aspiring flight was over to be heard the trusting and triumphant lark-note announcing to those beneath the presence of eternal day!

## The Need of Experience.

The materialist and infidel complain that it is cruel that human footsteps should be led through ways of sorrow for the good it brings, and hastily deny the existence of a God that would lead human beings through such paths of suffering. But in the spiritual realm the ways of sorrow are the ways of experience. Without experience we cannot gain knowledge. At the end of the valley of tears and the flinty road, as we emerge into the light, we confess to ourselves that we could not have spared that experience, though we did not desire it. The spirit within all the while knows it is needed, and something bids us rise to the grateful and glad acceptance of the lesson rather than seek to fly from sorrow. It may try the courage to set foot in the paths of thorns, and demand fortitude to enter the clouded way; but no one in climbing a height seeks a velvet pathway; in exploring the earth for wealth or knowledge he does not expect his way to be strewn with roses, or that the seas will be calm because of his coming. He makes ready to encounter the storms and privations. He plunges fearlessly into the jungles. He is all the stronger for the victory if he comes out triumphantly.

The spiritual conquest surely is not less than the material. The strength and larger fortitude that the spirit brings back after encountering the struggles of life are of far more worth than the trophies of tiger skins that the adventurous traveler brings back from the heart of Africa. These jungles and moral wildernesses are placed here for our conquest, just as the wildernesses of earth are. The prolonged journeying of the children of Israel in the wilderness is a spiritual as well as a material symbol. It detracts nothing from the spiritual potency that the spirit of man is made a co-partner with the infinite in this moral triumph. The spirit within us trusts. It leads us safely to victory, not by leading us away from but through the danger; not by turning us aside to easy moral paths, not by devising a way of salvation for us that we have not won, but by triumphantly insisting that the way must be conquered, the heights must be attained from within.

This is the reason why the moral victories of the world are greater than those of battle. This is why the moral hero lives, when the mere physical victor perishes from human memory. The Caesars and the Pharaohs sink into oblivion and pass away in comparative ignominy, while the martyrs and the Christs stand glorified. The fabric of that divine strength and potency must be woven by us out of this victory. All the while we know, or may know, that every human weakness and peril, every feeble, faltering footstep, is as well cared for in the desert or on the sea as if safely cradled in a bower of roses; and that this knowledge of the heights above and the depths beneath us, this triumphant force that meets the spirit of God on its own exalted plane, this that joyously performs its labor every day instead of feebly complaining, is the hope of the whole world.

And knowing this, that the spiritual potency of the universe is all sufficient, all bountiful, all loving and kind, we take courage and proceed. Because the human soul is conscious of its own nature in alliance with God, when entering that realm we no longer pause or hesitate. We are sure that the light of the spirit cannot be quenched. We know that the spiritual forces will mount to their own heights. We know that the soul is imperishable in its own mountain heights, descending into the depths and passing on in the realm of its own existence when suns and systems fade and disappear. And as we know this, so the feebleness of the present hour, the ineffectual attempts to compass eternity with time, must, in spirit, seem feeble and childish.

Deity, in answer to prayer, does not give according to desires, but according to needs: What we desire is rarely governed by other than human standards, but what we need is inevitable. Neither our desires nor our wishes are answered. Usually what we do not want is what we most need, and that is the experience which is the most trying, and therefore the most useful. When maturity of life has attained to spiritual perception, we put away childish things. We understand our duties more fully. We cast aside the toys and feeble requirements of the clay, and turning to the realm of the spirit worship soul to soul as God requires.

## Woman in Politics.

The English Countess of Aberdeen explains in an English periodical why she is a politician, and discusses the expediency of a woman's taking up politics. She only wonders how any woman who has faced the subject can think it anything else than her plain, matter-of-course duty to take an interest in politics as far as she is able. We women are politicians, says she, because it has been shown to us that we cannot do our duty either to our own homes or to our country without being so.

The objections to women engaging in public affairs, she thinks, proceed principally from two sources—a very partial conception of what a woman's life should be, and a low estimate of politics. Looking at the last first, she says that when women go to men's political meetings they often hear it asserted that the end of all politics is the well-being of the people. No end of eloquent speeches are made on this subject. Yet they go home and tell their wives and daughters that politics are not for women, that it will debase and degrade them, that these politics, which are to raise the whole people, would contaminate them. She is at a loss to know how to reconcile the two statements.

Do the men who make such speeches believe in what they say publicly, or do they say it merely to catch the ear of the people? Do they really believe in their hearts that political life is but a race between men and parties for power and influence, and place and fame? On such an estimate, she does not wonder that men should do their best to keep women out of political life. But she insists that women believe there are grand principles which may and which should inspire the government of the people, and that they believe implicitly in their power, when properly applied, to reform, ennoble and uplift.

We all of us know that the social questions

which are discussed are living, prevailing realities to the poor. Questions about education, labor, the sweating system, licensing, the housing of the poor, the workhouse system as it exists in England, are all sternly real to them, and especially so to the women, and they are affecting them day by day. And politics must deal with these questions. We must not yield to the idea that what is wrong in private life can ever be right in political life.

And as to the ideal of a woman's life, which represents the other objection to her taking an active part in politics, she admits that a true standard for true womanhood is greatly needed, for both woman's and man's good. She would by no means disparage such an ideal. But true ideals are always expanding and enlarging. She asks in all seriousness if there is not a nobler idea in husband and wife giving up part of each other's life, and giving up their children, too, to the service of humanity, and by their sacrifice perfecting their own lives.

If it be once admitted that a true woman's life should touch life from every side, then politics must be included, not necessarily predominating, but nevertheless included. Otherwise there will be a want, a lack of balance, because certain conditions of life will not be weighed or understood. Many women have a strong conviction that woman has a political duty which she owes to her country, and which is different from that of men; but, as in all other departments of life, man and woman working side by side will be able to accomplish the allotted task.

But how best fulfill the wider duty, is the question. How act so as to help on a better state of things. Liberal principles are what make whole-hearted politicians. Trusting the people involves sympathy, love and patience. Faith in the future is to believe, in the darkest as well as the brightest times, that right will prevail, and that in the long run liberal principles will bring happiness and justice to all.

## 78th Birthday.

The senior editor of the BANNER OF LIGHT attained on Wednesday, Oct. 12th, the age of seventy-eight years. Many of his friends, remembering the event, wrote to him pleasant tributes and congratulations, among which letters the following, from George A. Bacon, Washington, D. C., will serve as a specimen:

DEAR FRIEND LUTHER: To-morrow you add another unit to the number of your life-marks, reaching almost the mark of four hundred, and yet you are not through with this life or its duties. Above most men, you have been privileged to be a witness and a participant in the grandest movement of the century, known to us as Modern Spiritualism. You have been brought more directly in contact with its spirit and its agents, as to both sides of life, than usually falls to the lot of one man. You know of its prompting, its scope, its work and of its earthly instrumentalities, and how far they fall short of what might be expected under more favorable surroundings. You have had to deal with its phenomena and its media—to champion the one and to defend the other, through evil and good report, until at times you were sick of the conflict engendered; but thanks to the Power that giveth victory at last, you have always clearly discerned the signs of the times; you have maintained your steadfast hold through all these many years, and now the Promised Land is almost in sight. But a turn or two more in the road of life and you are at its end. Meanwhile, the turmoil of battle goes on. The struggle keeps up its mighty pace. Slander, selfishness, jealousy and their progeny, force themselves to the front, seemingly as never before, and your spirit cries out in much bitterness, "How long? oh! Lord, how long?" And yet the voice of duty is evermore heard, saying "Be ye faithful to the end. Henceforth there is laid up for you a crown of rejoicing, richly compensating for all of life's conflicts. Ever sincerely yours, GEORGE A. BACON. Washington, Oct. 11th, 1892.

By reference to the third page (Banner Correspondence) the reader will find kindly words from Mr. Wm. Foster, Jr., of Providence, R. I., transmitting an appreciative message from Spirit Mrs. J. H. Conant, Mr. Colby's early co-worker as first medium of the Banner Circles.

At the business meeting held on the 12th inst. in the Banner building, the following outspoken message was written to Mr. Colby through the medial instrumentality of Mrs. M. T. Longley, by Spirit Rufus Kitredge:

MY DEAR MR. COLBY: A band of your good spirit-friends have desired me to express to you their love and congratulations this day.

You have arrived at the age of seventy-eight. A goodly term of years has been rounded out, and you can look back upon a useful course, and rejoice that you have done so well.

Your days have had their clouds as well as their sunbeams; but when we remember the lofty position in the ranks of Spiritualists to which you have attained, we cannot wonder that you have been the mark of arrows and flings from those who have envied your position. Now, my friend, you are to-day, physically, in a fairly good condition, and mentally stronger than ever.

You are starting out upon a new year of experience. We have promised in the past to help you. We have done so. We shall continue to aid you in your work. All the good friends who have sustained you in the past send their love and blessing to you to-day.

Mrs. J. H. Conant particularly desires me to express her regard and sympathy, as also do Wm. White, and the host of personal friends with whom you have been associated for many years.

I am always your friend, RUFUS KITREDGE.

Boston, Oct. 12th, 1892.

## Always the Spiritual.

It was an observation of a Boston clergyman in one of his discourses that, whosoever will answer the question of immortality to the unsatisfied satisfaction of the human family will be the greatest benefactor of the age; conclusively showing by inference that the so-called revelation of the gospel has not done it.

Why should not Spiritualism do it, then? Because of the superstitions, the burdensome and bedouling traditions, the accumulated power of ecclesiastical authority, the distorted and misdirected education, the prejudices, the ignorance, and the low-water mark of spiritual development on the part of the human family at large. This vast mass of obstructive and opposing reasons has been collecting and wedging itself into a state of solidity for centuries upon centuries, and it is scarcely to be supposed that its effectual removal can be accomplished in a decade or even in a single century.

Still, the power of the spirit is wholly past the limits of our comprehension. What has been slowly done may be rapidly undone, when the spirit forces once get into free play. The wind bloweth where it listeth, and so works the power of the spirit. We are to understand, however, that the workings of the spirit are by no means to be confined to theological methods any more than to scientific. Theological purposes and aims are as a rule very far from being spiritual purposes and aims. In the midst of all this seething of opinion and belief, tending

over to a larger conception and view, the spirit is combining, and shaping, and directing.

A spiritual power is dominant, fitting to the times and conditions of the spiritual needs of the human race. No present need is more urgent, as all intelligent minds must confess, than that of the world's spiritualization. The spiritual part of man, which is his immortal and indestructible part, is held in abeyance to the prevaillingly active and aggressive claims of scientific knowledge. Before its ambitious and self-asserting advance even theology, so long holding the world in its iron grasp, quails and practically retires from the conflict. The religious spirit has gone out of it. Preaching to empty pews is like feeding the hungry with stones instead of bread. Let a preacher report what his higher vision reveals to him, and immediately this unspritual theology resorts to the persecution of trial for heresy. Is there any religion in all this?

The world is really famishing and dying for a genuine spiritual awakening. Spiritual life is the one thing wanted. Theology points only to a dim, distant and receding future; materialistic science advises to try to live in but one world at a time; Spiritualism teaches and proves that we are already spirits, that we are living in both worlds at once, that the spirit-world impinges upon this world and is here, that we really dwell as much in the spiritual realm as we shall after disrobing ourselves of these earthly habiliments. It teaches the truth that the only real part of human life is the spiritual part. Therefore it requires to be nourished and clothed as well as the body. We are to build, grow and be taught for the future, to which the present only contributes.

## The Discovery the Result of a Plan.

At the Church of the Unity, Boston, Sunday morning, Oct. 10th, Rev. Minot J. Savage selected as the subject of his discourse "Columbus as a Type of the Discoverer."

"I intend to give no biography, long or short, of the great discoverer [said Mr. Savage]. I wish to use certain facts in his career as illustrations of the world's progress, and himself as a type of the discoverer in all departments of thought and activity."

Totally irrelevant are the aspersions, true or false, which have been made against his character. We are not celebrating the character of Columbus as this 400th anniversary of the discovery of America. It does not affect the importance of that discovery. This was an event whose importance cannot again be equalled in significance in the history of the world. I believe that Left Ericson did visit the coast of Massachusetts. Grant him all due honor. It has nothing to do with the originality or significance of the voyage of Columbus. It had no effect on the world's knowledge, commerce or civilization.

The voyage of Columbus illustrates the great growing, universal law of evolution. It was not a sudden thing. It was the natural next step, and about this time some one would have said had Columbus never been born. Other men were beginning to think the earth was round. The ending of the crusades had filled Europe with restless men, and tales of Marco Polo had fired their imaginations. The expulsion of the Moors had left many adventurous Spanish spirits free.

I do not know a more magnificent illustration in the world's history of the true nature of faith. There is more faith in the voyage of Columbus than you will find in many churches. It means basing yourself on all known knowledge and truth, and then reaching out and clasping as certain something as yet unclaimed.

Then there is another phase, to my mind the most pathetic of all. That is the utter loneliness of the man from the time he set sail to when land was sighted.

Another aspect is worthy of our attention. It is a lesson to us all. Never in all the history of the world has there been a more disappointed man than Columbus. He did not find what he sought. What he did was embittered all his years by the enmity of smaller and more cowardly men, the detractions of enemies and the thanklessness of kings. He died in ignorance of his great discovery. His motives were commercial interest, religious devotion and the expectation of gaining such wealth as would enable him to raise an army which should forever liberate Palestine from the dominion of the infidel. Then he thought he might find the earthly paradise so generally believed in. In regard to every one of these the result of his voyage was a disappointment.

The lesson is that he builded better than he knew. Without knowing it he had discovered a new world."

Rev. Dr. A. A. Miner is reported as saying on the same day:

"What is the honor we should give to Columbus? He displayed assiduity, even genius, in gathering together the traditions of the new world. He showed the greatest persistency in getting together a fleet to sail. He displayed great powers of persuasion in inducing his sailors to continue westward, in holding them to their tasks. This is one of the greatest examples of the power of man. In history Columbus proved most unjust and wicked toward the natives. He was a pirate in his early days, and he was a pirate in his last days."

The Hebrews joined the many "Columbuses" services on the 16th—at the Temple Adath Israel, Columbus Avenue, in the evening. Various exercises were proceeded with, and finally Rabbi Solomon Schindler delivered a powerful discourse on "What Four Hundred Years Have Done," in the course of which he said, after remarking that all present, native or naturalized, gloried in the fact of their American citizenship:

"While the event of a birth is important, it cannot be compared with the importance of the development of its slumbering powers, physical, mental and moral. So it is with the birth of a continent. The discovery of America has been a large factor in the development of humanity."

Compare the navigation of this age and that; contrast the ships of Columbus with the modern ocean grayhound. A science which for a thousand years had been at a standstill, in four hundred reached perfection. The discovery gave an impetus to science. The age of credulity gave way to that of reason. Copernicus and Newton became possible. Another consequence is the change which has taken place in religious thoughts. It has seen the upset of the most powerful religious system, the world has ever known. Religious intolerance was banished. The way was paved for the reformation. Civil and religious liberty and the revival of the republican form of government followed necessarily."

Spirit Prof. S. B. Brittan, in the Banner Message Department this week, gives a hearty greeting to his friends yet in the mortal, and speaks encouragingly of the future of the Cause. Right truthfully does he say:

"Spiritual truth is broad. It has no height or depth, for it encompasses all things. To my mind it pulses through the universe, and beats at the doorway of every human intelligence, and will continue to do so until it is received and understood, when it will become a part of that intelligence forevermore. To my understanding the outlook for Spiritualism as a means of revealing spiritual truth to humanity is a grand one."

We shall print in the next number a pastoral in prose from the pen of EDITH WILLIS LINN (daughter of Dr. Fred L. H. and Mrs. Love M. Willis) entitled "Alone."

Read what a correspondent says (seventh page) regarding the medial gifts of Lottie Fowler.



## A Sincere Mormon

To a worldly-wise but spiritually purblind Reverend is thus pronounced by the Boston Herald of a recent date. "This same minister is probably one of those who are now waging war for the 'Regular' doctors, and against the Sunday press."

## IS HONESTY ITS OWN REWARD?

There is a reverend gentleman in this city who does not believe in rewarding honesty, even with a kind word. This seems a preposterous statement to make of a man with 'Rev.' in front of his name, but such is the fact.

This gospel expounder does not depend wholly, however, on his preaching for a living, for he has a lucrative tailors' trimmings establishment.

On Sundays he is found, with sanctimonious face, instilling in the hearts of his listeners the good points of the golden rule.

A check for \$75 that he lost last Monday was returned to him at his place of business by an honest lad, about seventeen years old. The boy, who is not overburdened with this world's goods, naturally expected a small reward. Instead of that he was actually laughed at for returning the check, which the 'pulpit orator' scornfully called only a piece of paper.

True, it was only a piece of paper, on which payment could be stopped; and yet the lad proved he was honest, and he knew enough of the honest world's ways to feel that he might have been thanked in complimentary terms, if not actually rewarded with a small piece of silver. The chances now are that he may not be so ready to restore the next article of value that he finds to its owner.

Should any of this avaricious man's employes take example by the indifference of their employer, and appropriate his pocket-book, if by chance it should be mislaid, what would the good man think? Perhaps he might be prompted to deliver a sermon on "The Tendency to Dishonesty in this Enlightened Era."

## The New Church.

The process of evolution and enlargement which has taken place in the Christian church is expounded by Prof. David Swing of Chicago in *The Forum*. It is his opinion that all religion, like all government, is a development. Early prophets saw in Nature objects of terror, and they interpreted these objects as the effects of a great cause. That cause was God, the tyrannical ruler of men. Men naturally ascribed to him all that egotism which they observed to be so characteristic of earthly rulers. This God was to be propitiated by gifts and by continual confession of his transcending glory. This confession was made in the utmost humiliation, in sackcloth and ashes, for this seemed to heighten God's praise.

But some three hundred years ago the human mind began to study itself and its world. If death is only a division between two lives, this present life must be a preparation for that which will ensue; and hence to better this life, bodily, mentally, and spiritually, becomes the all-important thing. God is to be worshipped in His works. It is in this faith that all the numberless adjuncts of the church have been established in the form of benevolent Christian societies. It is admitted by Prof. Swing that just at the present time the tendency is perhaps too much away from direct worship. In his judgment it would be a misfortune if the sentiment of public worship should decline. The sentiment would not in the least fall upon man's God, but rather would it all rest upon the human soul, which, in order to be blessed and great, must enjoy the advantages of living and sublime thoughts.

## Whose is the Fault?

We have of late received letters from managers of meetings and other parties, either finding fault that we have printed the names of people they individually object to, or demanding that we openly and at once denounce other parties who are at work on the Spiritualist rostrum. But the desire is of course emphatically expressed that we keep the name of the objector or the denouncer private!

Now who is really to blame, if parties speak upon the rostrum? Certainly not the spiritual papers! The BANNER, for instance, cannot undertake to set itself up in judgment in these matters. As long as what are regarded as reputable Spiritualist Societies are found willing to hire these particular workers, (ministering thereby to the wonder-seeking element—the taste for the sensational—with the desire for that which will "draw" a full house), and thus keep such parties before the public, we certainly cannot be expected to personally decide.

Our object is to give reliable spiritual news and happenings, and to do all that we possibly can for the benefit of our holy Cause; and to this end we ask the open, hearty, emphatic co-operation of both societies and individuals.

## Yet Another Trust, But Not the Last.

The very types that print the matter under a reader's eye have been swept into the monopoly maelstrom, and been swallowed up in the rapacious maw of the modern trust. A company has been incorporated under the laws of New Jersey, to be named the "American Type Founders' Company," its object being to control all the type foundries in the country. The capital stock of the company is nine million dollars, divided into forty thousand shares of eight per cent. accumulative preferred stock, and fifty thousand shares of common. The interest on the preferred stock is payable quarterly, and is a prior mortgage on the property and assets, and each of the holders of this stock is entitled to two votes. Nearly all the type foundries of the country are in this combine, including those in Boston. So we go. Everything tangible is being merged as fast as possible into a big, overgrown trust, thus making individual enterprises and industries next to an impossibility. Where or how it will all end passes the power of prediction. Let us now wait and see if the metal comes cheaper, as is frequently boasted of oil and sugar!

Dr. Lucy Barncoat, of 175 Tremont street, Boston—who has been doing mediumistic and medical work in that location for the past eight years—has it now in contemplation to remove to Kansas City, Mo. She is a fine medium, an educated physician, and a good speaker; and deserves well of the friends in the West. She would like to make engagements to speak at places on the line of her proposed journey, for which purposes she may now be addressed as above.

MR. CARLYLE PETERSEN, whose reputation has become well established in this city as an able advocate of the truths of Spiritualism, is now in London, and receiving the attention of the Spiritualists there. *The Medium and Daybreak* of Oct. 7th contains his portrait and an interesting sketch of his life as a musician and author.

Gen. Rufugio I. Gonzalez, editor of our Mexican exchange, *La Ilustracion Espiritual*, has recently passed to the reward of his earnest labors for Spiritualism—particularly in Mexico.

W. J. Colville's remarks in *the Tennyson* are appreciative and worthy of perusal. See "Baltimore" elsewhere.

See List of Meetings for Philadelphia notice.

## Congresses of the World.

The World's Congresses of 1892, to be held in connection with the Columbian Exposition at Chicago, are to be a series of meetings that are expected to constitute the most significant part of next year's celebration. They are to be conducted by the World's Fair Auxiliary, and to be distributed through the entire six months of the Fair. A special building is in process of erection for their accommodation, and the most elaborate plans have been devised to insure their fullest success. Hon. Charles C. Bonney is the President of the World's Congress Auxiliary, a man of great executive ability and breadth of culture. These Congresses are planned to constitute a World's Summer University, in which may be studied the progress of mankind in all the departments of civilized life.

The main idea connected with these Congresses is that instead of leaving the intellectual and moral administration of 1892 to occupy a merely incidental relation to the material exhibit, to effect a proper organization, devise an adequate and comprehensive plan, and make a persistent and well-directed effort to crown the Exposition by a proper presentation of the achievements of human genius in a series of great assemblies to which the chief apostles of progress in all countries should be invited, and by the formation of a series of world-wide fraternities to promote the future welfare of mankind.

It is expected that no benefits that will flow from these World's Congresses can exceed the advantage of mutual acquaintance and the establishment of friendly relations among the leaders of mankind from various countries. Such acquaintance and relation will be sure to promote the peace of nations and the general welfare of all people, by making moral and intellectual forces dominant throughout the world.

Among the subjects which will be treated by these different Congresses are "Woman's Progress," "Public Press," "Medicine," "Temperance," "Literature," "Education," "Art," "Public Health," "Agriculture," etc.

These Congresses will be held in the Permanent Memorial Art Palace, erected on the Lake Front Park, through the coöperation of the Art Institute of Chicago, the city of Chicago, and the Directory of the World's Columbian Exposition. This Palace will have two large audience rooms, arranged to seat about three thousand persons each, and more than twenty smaller rooms, which will accommodate from three to seven hundred persons each. The arrangements are such that it will be possible to have two congresses and twenty sectional meetings in session at the same time, and to have three times that number of meetings within a single day.

## Outspoken and Fearless.

In a book recently published by Dr. George D. Heron, a trans-Mississippi minister, he courageously says: "The amazing moral ignorance of the rich sickens us, with the sad intellectual ignorance of the poor. Hypocrisy and injustice and despotism seem to die only for a resurrection in some finer and more deceptive form. Of small power seems a single life of self denial amidst the wide and desolate wastes of selfishness. What can a few souls, confronting a great infidel church supremely anxious to keep on good terms with the world and conserve the traditions of the elders—what can they do to give the gospel back to men? By no other organization than the fellowship which each man finds while walking the path of obedience to the will of God can the world be altogether overcome and the dream of world-wide brotherhood become an eternal fact." "Yes, welcome the coming of the church that shall no longer," in Dr. Heron's words, "lean upon fashion and wealth." The church of practical brotherhood is the one that is awaited so impatiently.

## Ready for Next Year.

The recent cholera news from abroad (says an exchange) means that the seed has been sown over a vast area in Central Europe, ready for the death harvest in 1893. The news from Grodno means that Western Russia, right up to the Prussian border and beyond, is infected; the news from Odessa means that the seed is sown in the Black Sea littoral and the Danubian provinces; the news from Buda-Pesth means that the isolation of Galicia was an utter failure, and that Austria and Hungary are involved, while the news from Spandau means that the waterways from Berlin to the river Oder are infected. Scattered cases of the disease in the Netherlands tell the same tale. If precedent is of any value, all those districts, and also Poland and France, will break out in a blaze in 1893. Cholera will knock at many doors, and woe betide if there is a crack anywhere.

## Sunday Opening of the Fair.

There are those who refuse to take it for granted that the Sunday closing of the World's Fair is an accomplished fact. The people of Chicago, including the managers of the Fair, are resolutely determined to have it open. One of them, a wealthy and prominent citizen, said to a *New York World* reporter recently: "Congress or no Congress, we will open the World's Fair on Sunday. Government or no government, we will keep the World's Fair open on Sunday. They have made restrictions, it is true; the restrictions didn't exist when we captured the Fair, and so they will not hold in the courts."

Demonstrations of the presence of invisible intelligences similar to those reported in Canada a few years since, and occasionally occurring in other places, are described in the *Ceylon Literary Register*, as having taken place at Ambalangoda. Numerous household articles were transported. No food could be kept in the house; even when placed under lock and key it was removed. Sand, ashes, small stones were buried about, boards floated in the air, tables and chairs were overthrown, and at one time a bed-post was taken and carried to the top of the ceiling.

W. J. Colville regrets to announce his inability to fill engagements in Massachusetts during November, as he is expected to spend that month in Grand Rapids, Mich. He will return to Boston for Christmas, and can speak for societies on Sundays during January within easy reach of this city. His work in Grand Rapids will commence Sunday, Nov. 6th, and end Sunday, Dec. 18th. Letters, etc., for W. J. Colville should be addressed one week longer to 609 F street, N. W., Washington, D. C.

An Appeal to the Spiritualists of the North-west and a stirring one—will be found on our second page, as made by E. Bach, President of the Spiritualist Association. His earnest and practical words regarding the necessities of the public will apply with equal force to Spiritualists resident in other localities than the field he specially addresses.

Our thanks are earnestly extended to Mrs. Nellie F. Burbeck and Miss Jennie Meadon, of Plymouth, Mass., Mrs. Shackford, Reading, and others, for offerings of flowers to beautify our Free Circle Room table.

G. W. Kates and wife have been actively engaged in Ohio since the latter part of July. A "report of progress" from Mr. Kates will appear in our forthcoming issue.

Rev. John P. Humphrey voices a message on our sixth page, which is indeed a psalm of spiritual victory!

Memorial services in honor of the late John G. Whittier at the Boston Young Men's Christian Union brought out a large attendance Sunday evening, Oct. 16th. Edward D. Mead gave an address on "Whittier's Service for America," and selections from Whittier were read by members. Special music was rendered by Mrs. Flora E. Barry, contralto, in addition to congregational singing, with George Mendall Taylor musical director.

Emperor William has just signed Caprivi's military bill, which increases the army by two hundred and fifty thousand men, gives two years' compulsory service instead of three in the army, and will call out sixteen-year-old recruits. This will mean an extra expenditure of twelve million dollars to Germany. William says to the Reichstag (Parliament): "Approve, or I will dissolve you." Looks like trouble.

## NEWSY NOTES AND PITHY POINTS.

Columbus is now being discussed with great interest by various classes of minds. To one he is—*vide* Dr. A. A. Minor (as reported)—a "pirate" etc., while with another he is looked upon with favor. Dr. Parkhurst, remarks *The Record*, made a neat epigram when he said: "Columbus discovered America in 1492; America discovered Columbus in 1892." But, after all, the celebration that is now going on is not so much for the glorifying of Columbus as it is to rejoice in our boundless prosperity, and to teach the lesson of patriotism and love for the country we are all so proud of.

The question agitating the public press to-day is, "Was Columbus a gentleman?" That is, was he one of the "400"?

It is said that four hundred thousand meals each day will be cooked at the Fair Grounds in Chicago during Columbus week.

The foreign authorities are anxious to keep the United States from learning secrets connected with the latest improvements in naval architecture, and the implements of ocean warfare. The United States, however, will make no complaint. We have already at hand the plans necessary for the construction of the finest ships afloat, for the manufacture of guns and armor, and for building up a superb navy. Whatever may have been the case half a dozen years ago, Americans have no need of visiting foreign shipyards.

Edna Dean Proctor's poem on our second page is full of the glories of patriotism, and crowned with a moral which all should heed: "For," one can say with Emerson:

"What avail  
The plough or sail,  
Or land or life,  
If Freedom fall?"

Few are aware that Norfolk County is the centre of the canning interest in the East, and that more farmers' fruits are here raised directly for canning purposes than in any other district of equal area in the United States.

Light travels 183,800 miles in a second.

Mrs. McBride—"Is the uncle you spoke of who advanced you a little money a brother of your father or your mother?" "McBride"—"O—er—neither, my dear. He belongs to a 'collateral' branch of the family."—*Jury*.

The *Chicago Times*, in treating of the important issue of national Sunday legislation now thrust upon the attention of the people by the precipitate action of their law-makers, remarks, with truth, that "The question is more important than may be supposed. The Sunday persecutions in Tennessee would be extended elsewhere if the Sunday-law advocates have their way."

As you buy your winter's coal supply, if you are prosperous enough to afford a base burner, remember that the United States is owned by six men, and that after ten tons of coal have been mined, these six men take nine as their share and leave one for the men who do the work. The thought will help you to be patriotic.—*The Hiawatha Journal*, Kan.

MR. BRECHER'S QUILL PEN.—The soft quill pen which Henry Ward Beecher used in his last literary service is utilized by Edward Bok in doing all his editorial work on *The Ladies' Home Journal*, Philadelphia, the pen having been presented to the young editor by Mrs. Beecher shortly after the great preacher's death.

[FACT]—Great infantile acumen was displayed by the small boy in a suburban town who swallowed a penny. "Kitty" called his alarmed mother to her sister in the next room, "send for the doctor—Willie has swallowed a penny!" "No, mamma," interposed the terrified and frightened victim, "send for the minister! 'Why' he's fathered his mother." "Because papa says our minister can get money out of anybody."—*New York Tribune*.

Great Britain and Ireland have about the same number of square miles as Arizona—not so "great" after all. Madagascar is about as large as New Hampshire, Massachusetts, Vermont, Connecticut, New York, Pennsylvania, New Jersey, Virginia and North Carolina combined. The area of England, proper and that of the State of Iowa are almost identical.

Of a' the plagues a poor man meets  
Along life's weary way,  
There's nyen among them a' that beats  
A rainy wetheren' day;  
And let that day come when it may,  
Before I break my fast to pray  
I may be fine and fair,  
For it's thump! thump! souse! souse!  
Scrub! scrub! away!  
There's nowt but gumpin' in the house  
Upon a wetheren' day.

Swedenborg says: "Man is born into evil or selfish life, and is receptive of good only in the degree he desists from evil."

The people who are opposed to the opening of the World's Fair have made themselves heard; but it appears that even so good a man as Bishop Potter of New York differs with them. He believes that more harm would be done by closing the Fair on Sundays than by keeping it open. His opinion will doubtless have great weight, and the prohibition by Congress of the Sunday opening may yet be reconsidered.—*Gardner (Mass.) Journal*, Free.

Now that Bishop Potter of New York has expressed himself in favor of opening the World's Fair on Sundays, that dignified prelate must expect a storm of vituperation from the ultra-Sabbatarians. They will the less admit a Sunday opening, and will keep Sunday except after one particular sad, solemn and sanctimonious fashion.—*Boston Globe*.

At the castle of Sinimotta, Italy, there is an angle in the building which reaches a pistol shot sixty-one times. One shot at a cat in the backyard of that castle would beat a national salute in this country, says the *New Orleans (La.) Picayune*.

The Minneapolis street railway will earn very nearly \$1,500,000 this year. Half of that, and more than half, is net profit. If the city owned the railway, either the people would get ten cents for twenty-five cents, or three quarters of a million would go into the city's treasury to lessen the taxes.—*The Progressive Age*, Minneapolis.

Prof. Pickering expects to reveal forty five times more stars than have yet been known to astronomers, by the aid of the new photographing telescope that has just been set up at Harvard Observatory, the gift of Miss Caroline W. Bruce of New York.

The happiness of heaven (we would say spirit life) consists in doing good to others without recompense.—*Swedenborg*.

It is said that when Queen Elizabeth visited the Exchange in London Sir Thomas Gresham pledged her health in a cup of wine containing a precious stone crushed to atoms worth \$75,000.

Judge Adams in the Municipal Criminal Court recently found the eleven defendants who were charged with selling oleomargarine that was colored, quilty, and sentenced each to pay a fine of \$100.

True bills have been returned against Messrs. H. C. Frick and others of the Carnegie Company and several Pinkerton detectives, who are charged with murder and conspiracy.

Gov. Russell, with the men bers of his staff and the very pleasant party of representatives of Massachusetts selected to accompany him, in charge of Adjutant General Dalton, left the State House in carriages on Saturday afternoon, Oct. 15th, between 4 and 5 o'clock, and were driven to the station to take their special train for New York.

As a result of the "heresy" troubles, the Union Theological Seminary of New York has cut loose from the Presbyterian general assembly.

Having for the present escaped the terrible dangers of a great cholera, Europe is populated with an army of the unemployed, who's great hunger staring it in the face.

Hong Kong dispatches for Oct. 17th state that in a recent typhoon the mail steamer *Dokkara* was totally wrecked on Sand Island; one of the Pheng Hoo or Pescadore group, lying in the channel of Fo Kien, between the island of Formosa and the Chinese mainland. There was large loss of life.

There has been a volcanic upheaval in the Pacific, and it is thought that a new island has emerged from the ocean. If so, the next thing we shall hear is that a British man-of-war has annexed it.—*Ex*.

## TIRED OUT HOUSECLEANERS



Playing at house cleaning is tiresome, but real house cleaning is more so.

## Gold Dust Washing Powder

does the work so well, and makes it so much easier, that half the terrors of house cleaning are removed by its use. 4 lb. package 25 cents. At your grocers. Try it.

N. K. FAIRBANK & CO., Sole Manufacturers,  
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON,  
BALTIMORE, NEW ORLEANS, SAN FRANCISCO,  
PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE

## SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers.

## DR. G. A. PEIRCE,

## The Spirits' Healing Medium

By the Magnetic, Botanic, Clairvoyant, Mental or Metaphysical, Christian Science, Faith, or the Homeopathic System, as his large circle of spirit-guides, controls and helps, include all needed assistance. Either method of treatment consists of a written diagnosis of the person's diseases, if curable, etc. Prescriptions of needed advice and remedies, and two or more Magnetized medicated Healing Papers, prepared for each case, which will be mailed to order by letter upon receipt of a lock of the patient's hair or recent writing, statement of full name, age, sex, residence, description of illness, and \$1.00 for a trial, which may be all will need to cure, or \$2.00 or more, as is thought fuller services will be required. Letter Address F. O. Box 908, Lowell, Mass.

DR. PEIRCE will answer orders for Information and Advice about Affairs of Life, Character and Destiny, upon same terms and requirements as for doctoring. Also for BRIEF messages from (purported) spirits for only 50 cents each. Oct. 22.

## 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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MEDICINAL  
AND  
TOILET SOAPS,  
PUREST AND BEST.

*Neuroleum*

ENTIRELY FREE  
FROM ALL  
ANIMAL FATS  
AND ARTIFICIAL  
COLORING

A COMBINATION of pure Petroleum  
and Olive Oil. Contains all of their  
healing properties; Unrivalled for Medi-  
cal and Toilet use. Gives a smoothness  
and softness to the skin not obtained by  
any other preparation. *Guaranteed to cure*  
all skin diseases that can be reached by  
external application. *Used by Physicians.*

All dealers have it.

The Barney Co., Boston, Mass.



(Continued from sixth page.)  
 enough, I hope, to be glad that, as far as I can see, God's love is universal, broad and free for all, and sufficiently strong to take every soul into its embrace, and lead it onward to the light.  
 I think I have grown, but perhaps my friends will say I have strangely changed since I passed from the body; but to my mind the change is a good one, for it has broadened my conceptions of life and of the deity.  
 I think the good people of Oxford, Mo., will remember me. I hope they will be interested if they learn I have returned from the spiritual country. I have dear ones in the body that I trust will find the light ere they pass from this side.  
 I want my son who went out to the Territories to know that I know he was doing a good work there; and now I feel from the spirit-side that his work might be broadened, and made more complete and beautiful for human lives if he could recognize this truth of spirit-communication, and feel that God is so good that there is redemption for all in another world; there is active employment, there is advancement, and there is hope for every soul.  
 I was, known as the Rev. George F. Tewksbury.

### Mabel Wing.

My name is Mabel Wing, and I have friends in Springfield, Ohio.  
 Some of my spirit-friends, and especially Aunt Josie, thought if I came here I might attract the attention of our dear friends on this side of life, and I would like very much to do that, to bring them our love and say we are happy in the spirit-world, because we are contented. We do not feel dissatisfied with that which is ours and with that which is going on about us. We feel contented because life seems to be so natural, and each day brings its own duties. I have been in the spirit-world some years. I have not known many idle hours, nor do I wish to. I am happiest when I am busied, and so are those friends who live near me. The only discontented, unhappy spirits I have ever seen are those who do nothing, who just sit about or walk here and there listlessly, dissatisfied with themselves and all the world, and wishing they could come back here and do something they ought to have done while on earth; but the busy ones I have always seen smiling, contented and happy.  
 I would like to tell the friends on earth something about the spirit-world, and make them understand that there are many of their spirit-friends just as anxious to come to the dear ones here as I have been. I send them all my love, and say that I am pleased I went away as I did, because the body was so frail, and I felt so weak and unable to take hold of life here and enjoy it. In the spirit-world there is no weakness and weariness, and I am glad mortal life is past. I will come to them if they will give me an opportunity. I think there are mediums among them, those who can be developed to receive communications from the other world, and if our friends will sit and try to get something for themselves of the kind, we will do our part to make their trial a success.

### Individual Spirit Messages.

To be published next week.  
 Sept. 16 (Continued).—James Locke; Robert Stott; Mary Peasey; David; and others. Sept. 17.—Jesse B. Ferguson; Nellie Fletcher; E. D. Smith; William Hutchins; Kate Lawrence; Robert Davidson; Col. A. B. Meacham.  
 Messages here noticed as having been given will appear in due course according to routine date.  
 Oct. 1.—P. Greenleaf; Maria Hudson; George Latham; Charles H. Hurd; James Emory Palmer; Philando Packard; George W. Stafford.  
 Oct. 11.—David Atwood; Catherine T. Sheehan; Ex-Mayor H. W. Welch; Emma Kling; Charles Lewis; George M. Valentine.

### Spiritual Phenomena.

#### Materializations in Providence.

To the Editors of the Banner of Light:  
 The past month I have been investigating the wonders and truths of Spiritualism.  
 Opportunity led me to the seances held by Mrs. W. H. Allen, 496 Washington street, Providence, R. I. Being a stranger to all, the manifestations that came to me, so lifelike and perfect, I knew it was beyond the power of mortals to produce. My father and mother passed over when I was seventeen months old. But their faces have been indelibly stamped upon my memory through their photographs, so that I readily recognized each as they parted the curtains of the cabinet, and stood silently looking at me. In his youth my father had an accident to his right hand, which prevented it from growing to the size of his left.  
 I called the attention of those present to this overwhelming proof of his identity. My mother, in life, wore her hair in long curls, reaching to her waist. When she came to the cabinet with these curls, as in life, I sprang to her, crying, "Mother!" That I might know it was her spirit, she spoke of something that occurred in the West, when I was fourteen years old, that was an impossibility for any one present to know.  
 On two occasions my mother has written me letters, in a hand so fine, and in the dark, that no mortal could see to follow the lines on the paper. These lines closed with the words, "From your spirit-mother, Mary L. Clement." The name being another wonderful test to me.  
 My cousin Nellie, whose hands I held in her last earthly moments, seized and held me in the same manner, that I might understand that she also could return in spirit.  
 A schoolmate, who had been a near and dear friend in the Western States, a fine singer in life, by her voice in the cabinet, joining the singing in the circle, apprised me of her presence before she came out visible to all. It is all so wonderful to me, so comforting, that in my great joy I want to make it known far and wide, that others may seek, and rise out of the darkness, as I have, into the sunshine of spiritual truth. The many investigators I have met with one voice pronounce Mrs. Allen one of the most wonderful mediums of the present day. Long may she live to bring comfort and peace to earth's wearied mortals, and irrefutable evidence of life beyond, and that our friends can and do return in order to prepare us for the joyous meeting with them when we throw off the mortal for the immortal.

MISS CARRIE CLEMENT.  
 Providence, R. I., Sept. 30th, 1892.

### Lottie Fowler.

To the Editors of the Banner of Light:  
 After reading of the mediumship of Lottie Fowler in "There Is No Death," and hearing many friends testify to her truthfulness in advancing and foretelling—the desire of many years to see her increased upon me. Taking up a September BANNER OF LIGHT, I saw the testimony of one who had proved her mediumship, and felt at last I could have my desire fulfilled of seeing her, as she was and is at present in New York at No. 270 7th Avenue.  
 I found her all the writer portrayed, and more. She has many callers, and each and all proclaim her wonderful. Every believer or earnest seeker for advice should consult her. Her business hours are about six each week-day; none on Sunday. She is a truthful business adviser, whom honest enlightened seekers do not hesitate to compensate.  
 I met a friend the other day who had known her in Baltimore, and mentioned she was here; he wished to be told her address at once, and informed me of her wonderful prophecies regarding the explosion of the mills in Connecticut, when so many lives were saved through her, and how true she had been in foretelling.  
 I will leave the readers of this to see and prove her, and I am sure they will be grateful to the Angel-World for speaking to them through the good and wonderful Lottie Fowler.  
 L. B.

### False Economy

Is practiced by people who buy inferior articles of food because cheaper than good, reliable, and safe. It is entitled the "Gall Borden" Eagle Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

## Nervousness.

HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

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

**INSANITY AND MENTAL DISORDERS OVERCOME**  
 WITH THE NEW AND SUCCESSFUL PSYCHOLOGICAL TREATMENT.  
 WONDERFUL RESULTS.  
 Psychological Treatment—No Association of Lunatics—Expendable Care—Constant Supervision—Special Efforts for Mental Advancement.  
 IMPORTANT PAMPHLETS SENT FREE.  
 Office of Institute, 426 Market St., Camden.  
 Sept. 3.

### SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the harmoniously married. Full delineation, \$2.00, and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps.  
 Address, MRS. A. B. SEVERANCE, 1309 Main Street, White Water, Wis.  
 Oct. 1.

CRATEFUL-COMFORTING.

**EPPE'S COCOA.**

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every attack of disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and properly nourished frame."—Dr. J. C. Smith, Seattle.  
 Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labeled thus:  
 JAMES EPPE & CO., Homeopathic Chemists,  
 Oct. 8. 1310ew London, England.

### A NEW Twilled Lace Thread Crocheting Book No. 3

For CROCHETING. 50 Illustrated Patterns. Send 10c for sample spoon. TEN CENTS.

Series of 24 Beautiful Illus. Tidy and Bed Spread Patterns from London and Paris. 5 cents each, or 60 cents a dozen including copy of above Book—No. 3.

GLASCO LACE THREAD CO., Glasgow, Conn.

Sept. 10. 17ew

Do Your Own PRINTING.

Card Press \$3. Size for circulars or small newspaper \$22. Saves you money and makes money printing for others. Full particulars, instructions, send stamp for catalogue of presses, to C. & J. T. Meriden, Connecticut.

Sept. 24. 17ew

"IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium, English Potent, for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken.

June 4. 39w

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical Spiritualism. He will read of hair, or of your letter, with lock of hair and stamp. Three questions free of charge. Send for Circulars. Address 135 4th street, Milwaukee, Wis.

Oct. 1. 4w

Water is the best remedy. Try it. Sample free. Write J. R. Perry, Milwaukee, Wis.

Sept. 24. 17ew

PARALYSIS CURED WITHOUT MEDICINE. Locomotor Ataxia, Epilepsy, Rheumatism, Spinal Diseases & Dropsy. For a VALUABLE BOOK FREE.

July 2. 17ew

A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case. Address DR. J. B. LOUKES, Shirley, Mass.

Sept. 17. 17ew

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one bleeding symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DUBON, San Jose, Cal.

Oct. 1. 17ew

Sealed Letters Answered.

ADDRESS MRS. ELIZA A. MARTIN, Lock Box 1571, Fitchburg, Mass. Terms \$1.00.

Sept. 24. 17ew

YOU CAN HAVE GOOD EYESIGHT.

For Illustrated Circular, and how to be fitted by my New Clairvoyant Method. Spectacles sent by mail. DR. F. POOLE, Clinton, Iowa. 17ew

DEAFNESS & HEAD NOISES CURED

By a Reliable Clairvoyant and Magnetic Healer. Send four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case. Address DR. J. B. LOUKES, Shirley, Mass.

Sept. 17. 17ew

OPIMUM Morphine Habit Cured in 10 Days.

By a Reliable Clairvoyant and Magnetic Healer. Send four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case. Address DR. J. B. LOUKES, Shirley, Mass.

Sept. 17. 17ew

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. 65 questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Reading prepared by spirit-direction. Address: Atlantic, Me.

Oct. 15. 2w

FLORIDA—Two Rooms to rent for winter

without board, to Spiritualists, in Daytona. Rooms large. Would take charge of an invalid. Address Box 32.

Oct. 8. 4w

Special Inducement for Purchasers.

All purchasers of C. P. Longley's book of beautiful songs, "Echoes from an Angel's Lyre," will receive a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song, and music entitled "Grand Jubilee on Marching Away." Purchaser to select the premium they desire from the list of songs in our advertising columns. Price of book untouched, \$1.00.

For sale by COLBY & RICH.

MRS. B. F. SMITH, TRANCE MEDIUM,

holds sittings daily, Friday, Saturdays and Sunday, excepted, at Vernon Cottage, Crescent Beach, Noyes, Mass. Terms, \$1.00. Hours, from 9 A. M. to 5 P. M.

Oct. 1. 17ew

## Mediums in Boston.

### DR. JAMES R. COCKE,

24 Worcester Street, Boston.  
 Office hours from 9 to 10 A. M., 3 to 5 P. M., 6 to 8 P. M.  
 DR. COCKE gives special attention to the diagnosis of diseases; also devotes considerable attention to instruction in Psychic Phenomena. Oct. 1.

### Osgood F. Stiles,

DEVELOPING, Business and Test Medium, also Clairvoyant Physician. Sittings daily, from 9 A. M. to 5 P. M. Magnetic treatments also given by Mr. and Mrs. Stiles. Circle of friends and business associates, at 125 Columbus Avenue, at 2:30, 12 Summer street, Charlestown, Mass. Oct. 22. 1w

### Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Seances Sundays, Thursdays and Saturdays, at 2:30 P. M.; Wednesdays at 8 P. M. GEORGE T. ALDRIDGE, Manager. Sept. 10.

### Astrologist.

MRS. WEBB, the Astrological Medium from New York. Can be consulted daily from 9 A. M. till 5 P. M.; also Tuesday evenings, Tuesday and Business a specialty. Readings \$2.00, short time only. Questions answered by mail. 354 Columbus Avenue, Boston. Sept. 24.

J. K. D. Conant,

Trance and Business Psychometrist.

Sittings daily from 10 A. M. to 5 P. M. Seances every Sunday evening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and North Street. Will hold Public or Private Sittings. Oct. 22. 1w

Drs. Holbrook and Newcomb

TREAT All Chronic and Nervous Diseases. 25 years' experience. Clairvoyant Examinations free on Tuesday and Thursday of each week, at 218 Tremont street, Boston, Mass. In all other days at 138 Essex street, Salem. Oct. 22. 1w

### Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, from 9 A. M. to 5 P. M. Sittings on Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Oct. 22. 1w

Mrs. Chandler Bailey,

BUSINESS and Medical Medium. Sittings daily. Circle Friday at 2 P. M. Platform test speaking. 41 Falmouth street, near Mechanics' Building, Huntington Avenue car. Oct. 22.

Will L. Lathrop,

HEALING and Test Medium. Will reside in Boston for the present. Will respond to calls from Societies. Terms reasonable. Office No. 31 Winter street, Room 6. Boston. Oct. 8.

FREE MEDICAL EXAMINATION through

the Oculi Telegraph. Send lock of patient's hair. Give, sex, leading symptom, and \$1 for medicine. Patients received from 1 to 7 P. M. daily. Sundays 9 A. M. to 1 P. M. DR. C. R. FORTNER, 90 Berkeley street, Boston, Mass. Oct. 15. 1w

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c, 50c, and \$1. Gentlemen 50c, and \$1. 22 Winter street, Room 18, Boston. Oct. 15.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 8, Boston. Oct. 22.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium. No. 232 Tremont street, corner of Eliot street, Boston. Oct. 22. 1w

Mrs. A. E. Cunningham,

THE well-known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston. Will answer calls for platform work. Oct. 15.

Addison D. Crabtree, M.D.,

4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Oct. 15.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 3 P. M. 181 Shawmut Avenue, one flight, Boston. Oct. 22.

Written Communications

GIVEN by a Psychic. Address MRS. STODDARD, 201 West Newton street, Boston. Oct. 1.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Sept. 24.

Miss Grant,

TRANCE MEDIUM, 83 Bosworth street, Boston. Oct. 1.

MRS. LOOMIS-HALL, Test and Business Medium. Massage Treatment. Sittings daily. Myeloid Vapor Baths. 128 West Brookline st., Suite 2, Boston. Oct. 22.

PSYCHOMETRIC and Business Reading, or

six questions answered, 50 cents and two stamps. MARK DESHIRE HUTTON, 1474 Washington street, Boston. Sept. 15.

MRS. M. A. CHANDLER, Business, Test and

Medical Medium, 60 Warren street, Boston. Private sittings daily. Seances Tuesday eve., Friday afternoon. Oct. 1.

MRS. H. W. CUSHMAN, 16 Walker Avenue,

Charlestown, Mass. Musical and business sittings. Examinations from lock of hair or answers six questions for \$1. Oct. 1.

MISS KNOX, Trance Medium. Sittings daily,

except Mondays and Saturdays. 128 W. Brookline st., Suite 1, Boston. Oct. 22.

MRS. J. C. EWELL, Inspirational and Medi-

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cum, and Magnetic Medium. 70 Tremont street, Boston. Oct. 8.

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ness, Prophetic and Medical Medium, and Sec. 84 Bosworth street, Room 6, Boston. 5w Oct. 8.

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